

HUERTO DE TRASPATIO

The sustainability of life from a decolonial feminist perspective:

A collective storytelling by Latin-American migrant women.

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Andrea Fernanda Nieto Tapia



HUERTO
de traspatio

Acknowledgments / Dedicatorias

Me enuncio aquí con la fuerza de Laura, Malena y Mamá Paz. Las tres mujeres que cargaron el peso del mundo racista y patriarcal en su espalda para que yo pueda ejercer mi disputa escrita.

Resisto porque mis amigas, mis compañeras de buenas revoluciones, me acompañaron en la marcha y nunca soltaron mi mano.

Escribo porque creo en la fuerza colectiva y comunitaria.

Agradezco desde la digna rabia y el corazón valiente a Citlamina, Lor, Una buscadora, Andy, Emilia, Ale, Ajala, Pazankalla, Aleyda, Marcela, Sandi, Cuyana y Letylu. Por sus historias, su tiempo y su complicidad.

Dedico y otorgo este proceso a las luchas, a la Palestina libre, a las madres que buscan, a los defensores de la tierra y el territorio, a las mujeres y disidencias, a las tierras que sangran pero que existen porque resisten.

Abstract

To be a Coatlicue, a borderland between realities, to be on the margins of the othering has become – or has always been – a place for confabulation, an embodied complex reality (Sultana, 2022), a source of knowledge (Curiel, 2023). Today we speak from migration, we convey our stories into an archive that goes by the name of Huerto de Traspatio. This thesis explores the experiences of migrant women from Latin America in Europe, foregrounding such narratives as a source of knowledge production and a foundation for decolonial interventions in the face of civilizational crisis. We argue that dominant sustainability agendas often reinforce modern coloniality and racial capitalism. We as an entanglement of lived realities take a standpoint drawing on a feminist-decolonial theoretical and methodological approach and through a process of systemic and reflexive analysis of storytelling otherwise, we trace the migratory path, it's intersection with the matrix of oppression, and the challenges within institutional structures, working conditions, and societal encounters marked by xenophobia and sexism. This research goes beyond traditional sustainability frameworks by constructing a counter-narrative that explains the sustainability of life from the experiences of migrant women. This research acknowledges limitations due to time and resource constraints, which prevented a larger, transdisciplinary study. However, it paves the way for future co-creation processes aimed at strengthening communities and developing socially robust solutions. Given the potentially sensitive nature of the data, a feminist-decolonial methodology was employed. This approach prioritized participant selection based on established trust and transparency, minimizing power imbalances within the research process. The researcher's own positionality as a subject of "two worlds" (Espinosa Miñoso, 2019) was acknowledged, ensuring that both research questions and interpretations were grounded within a specific context. We highlight insights that can foster collective action. These insights emerge from practices of community building, political mobilization, and the creation of care networks. We propose to refocus our efforts on co-constructing borderland communities as a political commitment to the sustainability of life / *comunidades fronterizas como apuesta politica para la sostenibilidad de la vida*. This project emphasizes *pluriversal sentipensares*, embracing multiplicity and diverse ways of knowing that create space for both joy and mourning. The importance of popular education and horizontal pedagogies is highlighted, enabling knowledge exchange built on difference and fostering futures shaped by decolonial radical imagination (Sandoval & Davis, 2008). These envisioned futures are inherently *fronterizos (border-related)*, emphasizing the power of collective action.

Keywords: Migration, sustainability of life, decolonial feminisms, borderland communities, pluriversal sentipensares

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Abbreviations / Abreviaciones

FDM – Feminist Decolonial Methodology

SO – Storytelling Otherwise

SDGs – Sustainable Development Goals

El Huerto



An extract from La Prieta by Gloria

“Combined we cover so many oppressions. But the overwhelming oppression is the collective fact that we do not fit, and because we do not fit we are a threat. Not all of us have the same oppressions, but we empathize and identify with each other's oppressions. We do not have the same ideology, nor do we derive similar solutions. Some of us are leftists, and some of us are practitioners of magic. Some of us are both. But these different affinities are not opposed to each other. In El Mundo Zurdo I with my own affinities and my people with theirs can live together and transform the planet.” (Anzaldúa, 1988b, p. 168)

Entering this Huerto de Traspatio feels like the sun on the face, it embodies the transmutation and constant change intrinsic to life and welcomes the *compañeres*¹ that are willing to take part. Those who might have their hearts on the souths and their bodies on the ground. This space is part of the diverse bloods, languages, and bodies that inhabit the margins interweaving el Mundo Zurdo that Anzaldúa and third-world radical feminists reclaim as a vision of struggle and justice (Moraga & Castillo, 1988). It is crafted within the possibilities of recognizing, guiding, and understanding complex situations through the embracement of our differences that coexist in the chi'xi world (Rivera Cusicanqui, 2018). The emergence of this set of worlds is not only rooted in thought; this text was *sentipensado*² (*felt-thought*) in the pluriversality of worlds and lives (Escobar, 2014).

The interconnection of multiple cosmovisions – common notions of existences – start knitting a path for what Huerto de Traspatio is and feels. By its literal translation is an orchard that grows in the

¹ A person that accompanies, a sort of comrade.

² This concept explains a paradigm in which thinking and feeling are always intertwined, the body and the mind are not separated entities.

backyard. Yet, situated in the territory where it is practiced, is an ancestral agricultural practice of polyculture, a living space that is transformed, where different species of plants, trees, insects, and vegetables co-exist. This sowing is diverse, follows the rhythm of natural cycles, and preserves the fertility of the soil. Precisely on the organic structure that allows for a Huerto to exist, this set of reflections, sense-making(s), and understanding(s) sprout into an archive of recorded storytelling(s) from migrants of the AbyaYala³ living in Europe. These set of audios encompass [Huerto de Traspatio](#) and are the result of this research process.

The spine of the methodological approach of this research relies on feminist-decolonial perspectives, which help to trace a starting point for an investigation that questions the motivations of knowledge production. Ochy Curiel (2014) proposes in her work “Construyendo metodologías feministas desde el feminismo decolonial” (*building feminist methodologies from decolonial feminism*) the researching position in which we deepen our understanding of how much race, gender, class, heterosexuality has constituted the colonial-modern episteme. And how to keep moving from a merely categorical analysis into a position in which subalternity transforms from being an “object of study” into a subject charged with knowledge and epistemic privilege. To build on feminist-decolonial research a non-hierarchical and non-detached research position is taken and is founded on the conditions of race, class, and gender that cross-cut the researcher presenting this project (Espinosa Miñoso, 2019). The creation of an archive of lived-experiences storytelling was chosen as a way to open a collective space of epistemic privilege in which each participant takes on a standpoint in the understanding of their own lives, socio-environmental and economic issues, thus answering the main questioning behind this research. These set of motivations put into evidence the strong coupling between the research place of enunciation and an effect on the interpretation of the conducted research (Curiel, 2023).

*Huerto de Traspatio is a call to share with each other from the joint spaces, the loves, pains, and colors that sustain our lives while migrating. We are a collective archive that recovers our experiences and tells them from our ways of doing knowledge. Questions entanglements and cross-cut us, what is it to sustain life in movement? How do we survive in spaces where patriarchal/racist/capitalist/colonial violence persists in the paths we walk?*⁴

³ A concept from the [Kuna language](#): 'Abiyala', meaning "mature land" and "fertile land" which the Kuna native community, international indigenous organizations and communities use to refer to the ancestral territory – before colonization – comprehends the American continent. The decision of incorporating this name indicates to the conceptual framework of the current research aligned with coloniality and decoloniality issues and an effort of providing non-Eurocentric perspectives.

⁴ Extract of the invitation sent to participants of this project, available in Annex III.

Before moving forward, it is time that *I* introduce myself and guide you toward what you will encounter while reading Huerto de Traspatio. Sometimes, I have the need to say that I am a decolonial feminist researcher but that will leave detached the part of me that crafts magic and other artisanal objects in the AbyaYala. The truth is that I enjoy the naming and becoming of a *Nahuala* who renounces the certainties of the ignorant ego to recognize the colonial wounds. Always a beast in constant change, dancing in the darkness to inhabit freely (Batista “Lx Santx Rebelde,” 2024). The reflections that evoke this proposed approach arise from a self-exploration of what it means to me as a woman and Latin-American migrant to sustain life, considering that sustainability is the main object of study of the current master studies in which this investigation takes place. My lines of research have since the beginning emerged from various approaches from feminists theories and were mostly produced in the *borderland*⁵ of the core of the master studies in itself. Since a place of political pronunciation, alternative paradigms, and gender-related critics were not present, the idea of a collective archive with these set of stories sprouted from my *sentipensares* when I realized that our stories – las fronterizas, tercermundistas (*the third-world borders*) – were missing. Please read this as a dispute of the Eurocentric academic spaces, an archive of voices, lives, and hearts. Take it as a place of resistance and creation from those “other ways” of understanding, knowing, and researching. It is critical to acknowledge the position of privilege that allowed me to be presenting this work, in the context of well-renowned universities, with a material platform to conduct such research, and with a personal recognition that would have an impact specifically on my career. This is imperative to mention since not by any chance the stories here can nor should be universalized or read through a logic of Western social categories (Oyèwùmí, 1997), but understood as pluriversal and situated from the various social struggles – that also range from positions of privilege – they are told from, for which are deserving of all recognition and validity. From now on, the text will be written from a **we** perspective – referring to all the women who put their voices and stories to compile this archive – because I did not write this alone, it was all of us (*fuimos todes*).

This text, while written in English – a universal and globalized language – employs a decolonial approach. This manifests in the decision to retain certain Spanish concepts untranslated and to present the work in a bilingual format.

The relevance of this reclaiming relies on the fact that there is still a clear disarticulation of academic spaces, which even when promoting a critical and political angle are barely involved with social and activist movements. Thus limiting the possibilities of recognizing and identifying the categories, concepts, and epistemologies that arise from the political praxis that people without race, class, geography, and/or sexuality privilege, produce within their political struggles (Curiel, 2023). It is critical for the purpose of decolonizing the places of knowledge production that we question the places

⁵ Please refer to Chapter I – Section: The borderland

of privilege that legitimize which practices, people, and places can build knowledge and for which objectives. This is relevant, especially referring to concepts that then emerge into actionable frameworks such as sustainable development.

So that in the future we can joyfully harvest what we have planted, and so that those fruits speak the language of food sovereignty, equity, fairness, climate justice, and redistribution we propose to broaden the critical approach and question the current, western-conceived concept of sustainable development, by asking what and how is this project sustaining? Is it the development of capitalism? Of colonial modernity? Adding to the previously mentioned positioning of research, these questions are relevant to guide a deconstructive process of the concept of sustainable development and thus transform into the main situated question that accompanies this research: ***How are Latin-American migrant women in Europe practicing/understanding the sustainability of their life?*** To knit answers to these questions we rely on feminist-decolonial theory and methodology (*haceres y teoría encarnada*) (Curiel, 2023; Leyva, 2023; Espinosa Miñoso, 2019) with a compounded voice of Latin-American migrant women that share, through the storytelling of lived experiences, how is it that they sustain their life and so offering “a potent avenue to unlearn historically embedded patterns of domination”(Ortiz, 2023, p. 183). The main goal is that through research and a feminist-decolonial theory and methodology approach, we build into the transition and transformation of our current systems and paradigms by identifying the missing considerations that the definition of sustainable development holds regarding the practices that concern the contrasting concept that of – the sustainability of life– from the perspective of migrant women.

The archive consists of 13 individual in-depth interviews whose recordings were artistically edited as a form of data processing (Leavy, 2020) the conversational aspect of the interviews followed the method of storytelling otherwise (SO) (Ortiz, 2023) and further on a process of data analysis through a systemic design thinking process⁶ was enabled to identify the obstacles, systemic oppressions, discriminatory violence, community building practices, and politicization processes in common. The themes that emerged from this method of analysis allowed us to identify the following relevant insights: from the relationship with the rural and urban areas, we understand the motivations that encourage a migration path, we analyze the structural span of racism and coloniality within the regulation processes of migrant bodies and how this also splashes onto the condition of both labor-based and existential living. Further on we highlight the relevance of community building that nourishes collective politicization and social mobilization for a decolonization of the being, the voice, and the community itself. We yearn for migrant futures through strengthening the borderland communities under pluriversality approach.

⁶ Please refer to the limitations of this process on Chapter II: The embodied-land/*El cuerpo-territorio*

This proposed categorization aims to set an alternative horizon for building on a feminist-decolonial counternarrative in terms of sustainability of life. Based on the results of this research process, we propose to refocus on reinforcing the co-construction of migrant communities as a political commitment for the sustainability of life/*apuesta politica para la sostenibilidad de la vida*. We propose to pervert – understood as deviating from its “orthodox” and “original” way– our approaches and shift our focus towards the Souths that inhabit the North, with a political enunciation based on joy and happiness. As a right, as a collective regenerative force.

The structure of the document is as follows: Chapter I: The Soil/*El Suelo* encompasses the theoretical background that represents the fertile Soil for this research project. Chapter II: The embodied-land/*El cuerpo-territorio* is the spine from which this project stands, it is our feminist-decolonial methodological approach, the “how” for the conducted research. Chapter III: Plow the land/*Arar la tierra* is the jointed results of our voices, is the storytelling otherwise (Ortiz, 2023), our detailed and lived concreteness (Lugones, 2008), our situated knowledge (Haraway, 1988). Where our questions start knitting with our answers. Chapter IV: Harvest season/*Tiempos de cosecha* proposes where to keep moving towards, conclusions, understandings, and recommendations for the sustainability of life.

Throughout the text, you will be accompanied by quotes from the set of interviews that compose Huerto de Traspatio. Stories that build on the effort of decolonizing and reframing the sustainability of life. Life experiences that “are situated within all domains of power and reflect their interconnections and contradictions” (Hill Collins, 2002, p. 287)

That ambivalence between my social commitment to my country, I have never renounced my country. (...) I understand the inequalities and I would like to do something about it. (...) Because many people are fighting for peace and just causes. That commitment to those people, yet that desire to get away from there. (Marcela⁷)

⁷ All names/pseudonyms were chosen by each participant.

The Soil/El Suelo



Chapter I: The Soil/El Suelo

When starting the process of planting seeds into the ground, it is hardly the case in which everything is already put into place. Usually, in a process that is not linear but rather cyclical, one of the compasses is the Soil/El Suelo. The soil has to be firm enough to hold the roots, nutrients, and humidity, yet porous enough to avoid overflowing⁸.

I live my life within the framework of feminism, as something I act on all the time. (...)

It is permeated throughout the academic experience, on the street, in the workplace.

(Una buscadora)

Chapter I encompasses the theoretical background that represents the Soil of this research project, here we understand a rather broad set of concepts that situate us under a feminist-decolonial approach to sustainability of life, we define in detail the scope of our problem as well as our main aim and objectives of this initiative. Preparing the soil for a diverse cosmovision does not happen to come easy. First, it requires us to understand the tone of the matrixes of modernity, oppression, and coloniality that have internalized our understanding of complexity, which have us falling into binary thinking in an ever ending enmity of contrasting opposites. (Lugones et al., 2021; Rivera Cusicanqui, 2018)

⁸ Knowledge acquired through the visits to a Huerto de Traspatio (Milpa) in San Mateo Ozolco, Puebla, Mexico.

An end-beginning for seedtime

Preparing the soil for seedtime represents an end-beginning (Leyva, 2023) that gives a path to the upcoming cycle. The main questioning that cores Huerto de Traspacio is a situated wondering that opens a window towards a systemic understanding of the modern-civilizational crisis and makes the case of why sustainable development must also be understood among this scope. Furthermore, in an effort to promote the creation of knowledge that goes beyond the conventional Eurocentric academic practices, and taking on the Latin-American ‘decolonial turn’ (Ortiz, 2023, p. 179) the following research question arises: ***How are Latin-American migrant women in Europe practicing/understanding the sustainability of their life?***

It is vital to refer to the acknowledgments and methodological take of the current research process for the sake of transparency of these ways of doing. The showcased question combines both the perspective of the Latin American women researcher and her place of political enunciation and the *compañeras* that have had a similar struggle in which we all find collective support. A proposal that opposes a universal and rigid theoretical approach that is rather disembodied, the science and knowledge that this archive of stories proposes merges personal experiences and world perspectives with the current social reality and gives birth to an embodied theory (Leyva, 2023) that engrosses practice-based sustainability of life conception. Further details of the methodology design are explained in Chapter II: Plow the land/*Arar la tierra*.

Research Aim

The main aim of questioning the current, western-conceived concept of sustainability through feminist-decolonial theory and methodology is to echo and answer the call for generating new thoughts and actions that contribute to a critical view on leading a sustainable life (Rodríguez & Partenio, 2020). The transition and transformation of our current systems and paradigms. The imperativeness of rethinking the accepted definition of sustainability and sustainable development (Yinuo, 2023) through the perspective of decolonial feminisms aims to identify the missing considerations that this definition holds regarding practices of sustainability of life from the standpoint of migrant women. A collective archive of stories represents a space for the creation of a counternarrative that emerges from the lived realities of subjects placed in subalternity. Thus, reinforcing our epistemic privilege and opening the way to a deeper reflection on how our lives as migrants are affected by oppressions of coloniality, race, gender, class. This narrative tool is a step towards the co-construction of spaces of visibility of our stories that opens the doors to the debate on the sustainability of life from the experiences of Latin American migrant women.

Specific objectives

Two main objectives lead the process of building this archive, that is the body of the empirical research that was conducted within the framework of Huerto de Traspatio.

- To initiate a collective archive of storytelling from Latin-American migrant women as a space for us to share practices/knowledge/experience as to how to sustain the life while migrating.
- Use the decolonial feminisms theory and methodology to cluster together potential obstacles, violence, and oppression patterns that we identify while *practicing the sustainability of life* as migrants.

Staying with the trouble⁹

As a wink to Haraway's Chthonic creatures, we take a starting point of entanglement by imagining the complexity of problematics as always interconnected to something yet situated in its own ways of living and dying (Haraway, 2019). We look into the place of polycrises in which we are standing as a society as a claim for a more holistic understanding of the current state of structural violence and inequalities, extractivism, climate decadency, and economic disparity.

Beyond providing a theoretical outline, we need to situate ourselves inside an onto-epistemological framework that turns its focus towards the souths, the feminisms, and the decolonial thinking and practices that can provide a path for recalculating the strategies we are embracing for a potential overcoming of the polycrisis, or what we comparatively refer to as the systemic modern-civilizational crisis. As Lander describes it is a multiform and multidimensional terminal distress of a civilizational pattern synthetically characterized as anthropocentric, patriarchal, colonial, classist, racist and whose hegemonic patterns of knowledge, science, and technology – span and devices of the hegemonic domain of power (Hill Collins, 2002) – that far from offering solutions, contribute to deepening the current state of crisis. These diverse dimensions of the hegemonic civilizational pattern are by no means independent of each other. On the contrary, they feedback and reinforce each other (Lander, 2020). We put in question the term crisis, wondering if the period in which we have had a climate decadency and social inequality can no longer be considered under the terms of a crisis, and go further into asking if what we are experiencing is a project derived both from necropolitics (Mbembe, 2019) and racial capitalism (Robinson, 1983) (GLEFAS et al., 2024). The civilizational crisis as a systemic lens is complementary to the dialectical-subjective analysis that Hill Collins proposes for “viewing domination itself as encompassing intersecting oppressions of race, class, gender, sexuality, and nation points to the significance of these oppressions in shaping the overall organization of a

⁹ From Donna Haraway's book title: *Staying with the Trouble: Making Kin in the Chthulucene*

particular matrix of domination. Similarly, personal identities constructed around individual understandings of race, class, gender, sexuality, and nation define each individual's unique biography.” (Hill Collins, 2002, p. 275). We argue the need to intertwine sustainable development with the system of oppression that sits in place – with all of its nuances of sexism, racism, classism, and cis-heteronormativity – with the purpose of unveiling it as a project that ignores a systemic view on the civilizational crisis while sustaining the status quo of the anthropocentric and racial capitalism that considers non-human species and surplus population as a worth deficit for the greater good (Davis, 2016b).

Considering that the latest approach that has gained popularity in researching the systemic characteristics of the intertwined social-economic and environmental issues is the sustainability scope. In its well-known sustainable development deployment, this approach has not only remained rooted on a modernistic, extractivist, and capitalogenic note (Carrasco Miro, 2017) but again failed to consider the ways of doing and the knowledge produced by anti-patriarchal, decolonial, anti-racist theories and practices that have been advocating for recognition and revindication of the collective consciousness that has historically emerged within the context of social struggles (Davis, 2016a; Federici, 2022). In this sense, we can perceive that even within sustainability as an umbrella concept for sense-making, the ghosts of oppression and modernity arise to the surface. But these are not really ghosts, the surfacing of violence and inequality that arises from the transition towards sustainable development add to making the case of a structural domain of power that remains in place.

The matrix of domination and the sustainable development agenda

Let us start a critical view on sustainability and sustainable development by intertwining it through the matrix of domination that Patricia Hill Collins proposes as a guideline of analysis in her book “Black Feminist Thought” (Hill Collins, 2002). Hill Collins defines that the experience and consciousness of Afro-American women are crosscut by experimentation, problematization, and action on the matrix of oppression. According to Ochy Curiel, Hill Collins's analysis derives into two main points: 1) a subaltern subject's consciousness emerges from experience and since the lived experience is a source of knowledge thus, they should be the ones researching it. 2) if the interpretation of this reality aims to understand how the matrix of oppression affects in the own experience, oppressions such as racism, heterosexuality, colonialism, and classism, become more than analytical categories. Thus needing a deeper comprehension as to why these conditions are created and from a feminist-decolonial perspective how these conditions were and are preserved by coloniality (Curiel, 2023). Based on the latter points we sustain it is imperative to build a counternarrative for the sustainability of life to understand the effects of the matrix of oppression both through lived realities and on a systemic scope.

Figure 1 (below) showcases an all-encompassing representation of the three main scopes of sustainable development – social, environmental, and economic – intertwined through the domination matrix.

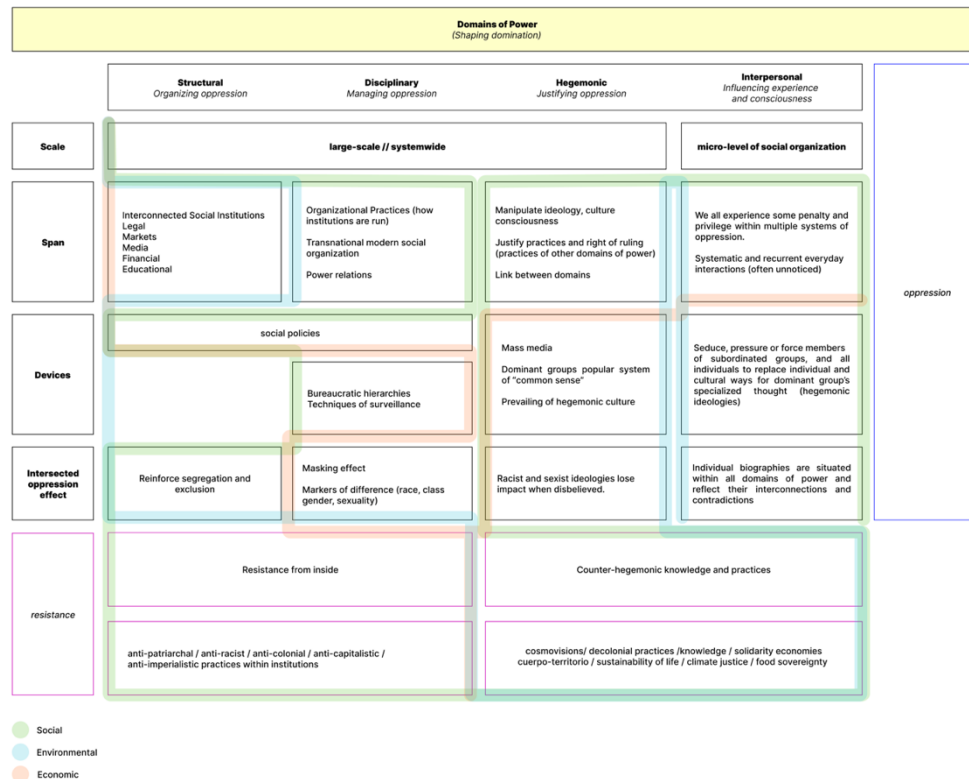


Figure 1: Matrix of Domination and Sustainability. Source: Hill Collins, 2002. Self-developed table.

This figure is relevant for following the analysis proposed in this text since its content identifies the scales, spans, devices, and intersected oppression effect of each domain of power for better recognition of its effects within the storytellings that encompass this project. This overview is a starting point for a deeper analysis of the perceived oppressions within our stories¹⁰ in terms of social institutions, social policies, ideology, culture, and mass media on both large and micro-level scales. Further on, it allows for demonstrating the deep coupling of socio-environmental resistance and anti-capitalistic counter-practices towards a domination system that is highly sustained by hegemonic practices that preserve and justify a socio-economic status quo that displays nature and people as capital. Along this observation, high complexity and interconnectedness of socio-economic-environmental issues that concern sustainability are rarely showcased either in terms of the Sustainable Development Goals (SDGs) or when understanding resistances and counter-practices. We can perceive yet again a separation between what is social and political, what concerns the economy and what concerns the environment in terms of natural capital (Carrasco Miro, 2017). This compartmentalized way of

¹⁰ Refer to Chapter III: Plow the land/*Arar la tierra* and Sprouts/*Retoños* (Annex I) to access the results of the analysis.

understanding and attending enhances a colonial and modern comprehension of current problematics (Rivera Cusicanqui, 2018; Haraway, 2019; Lugones et al., 2021). This overview represents the first glimpse towards understanding the relevance of a deconstruction of the project of sustainable development in terms of domination dynamics and the modern civilizational crisis.

Paths of embodied knowledge and *haceres*

Sustainability of Life

We argue that the project of sustainable development reinforces the conditions that perpetuate the matrix of domination outlined by Patricia Hill Collins (2002). This occurs because it ignores the current state of civilizational crisis, which is deeply intertwined with the status quo maintained by a necropolitical strategy of racial capitalism. In simpler terms, sustainable development, as currently conceived, upholds a system that exploits and marginalizes racialized groups.

Therefore, when we speak of sustainability of life, we do so from the definition of the concept coined by ecofeminisms theories and practices (Herrero, 2022; Herrero & Gago, 2023). This definition emphasizes the sustainability of life through the decentering of markets and the promotion of regenerative social structures. This concept, when coupled with insights from decolonial feminisms, exposes the coloniality still present within the developmentalist agenda of the Sustainable Development Goals (SDGs) (Carrasco Miro, 2017). The concept of "sustainability of life" offers a more systemic, complex, and comprehensive perspective compared to traditional "sustainable development." It challenges our fundamental assumptions about life and its possibilities. This framework proposes decentering markets and prioritizing life-centered actions, including regenerative practices that offer alternatives in production, consumption, and redistribution for the possibility of pluriversal living conditions for all species through time. Sustainability of life requires a paradigm transition process that disputes the basic, orthodox economy of constant growth as well as a changeover from capitalogenic and anthropocentric perception.

It is also important to highlight a critical review of the sustainability of life concept, even though it's a quite relevant term provided within the framework of feminist political economy, it's important to emphasize the cosmovision and knowledge created within the scope of Amefrica Ladina's ¹¹ native

¹¹ A geopolitical and sociocultural category coined by Lélia González, which appears as a hermeneutic proposal to rethink our own experiences the Latin-American territory. Refer to: <https://afrofeminas.com/2022/02/08/feminismos-negros-en-amefrica-ladina-espacios-de-lucha-pero-tambien-de-sanacion/>

communities such as Buen Vivir¹², sentipensar-sentisaber Tseltal¹³ and Vivir Sabroso¹⁴. These powerful onto-epistemological compasses enable multicentered and situated readings of life and socio-environmental and economic systems, thus providing a rooted territorial foundation for feminist-decolonial theory and methodology.

Thus far, we have explored the complex and interconnected forms of oppression within the matrix of domination, particularly in the context of the current civilizational crisis. This sets the stage for conceptualizing "sustainability of life." This framework provides a broad foundation for deconstructing the underlying assumptions embedded within the current sustainable development paradigm, regardless of whether it's used as a development agenda, a strategic guide, or a tool for research and understanding.

Decolonial feminisms

Decolonial feminisms provide a crucial framework not only for mere categorical analysis and deconstruction of concepts but for a turn into a decolonial approach. In the genealogical process of the "modern colonial gender system" proposed by Lugones in her well-echoed work "Coloniality of gender" (2008) the dispute of the truth production entered the terrain of the political (Larrauri, 2018) and expanded the scope of Quijano's coloniality of power and modernity (2000) with a feminist perspective that provided the foundation for understanding "the long sense of the processes of the colonial/gender system enmeshed in the coloniality of power into the present, to uncover collaboration, and to call each other to reject it in its various guises as we recommit to communal integrity in a liberatory direction." (Lugones, 2008, p. 16) The "modern colonial gender system" strikes as pertinent for our framework because it amplifies the reach of systemic interconnections between gender, capital, work and knowledge creation.

Another driving shaft for decolonial-feminist theory was proposed by the author Yuderkys Espinosa Miñoso in her work "Hacer genealogía de la experiencia: el método hacia una crítica a la colonialidad de la Razón feminista desde la experiencia histórica en América Latina" (*Genealogy of experience: the method towards a critique of the coloniality of feminist Reason from the historical experience in Latin America*) (2023). Espinosa Miñoso validates the use of experience, through the

¹² Please refer to the work *El Buen Vivir. Sumak Kawsay, una oportunidad para imaginar otros mundos* of Alberto Acosta. (2013)

¹³ Please refer to the work *ch'el ta muk': La trama en la construcción del Lekil kuxlejal (vida plena-digna-justa)* of Juan López Intzín (2018) and *Descolonizando al feminismo: la insurrección epistemológica de la diferencia* of Sylvia Marcos (2018).

¹⁴ Please refer to the following article for contextualization of this concept:
<https://www.iwgia.org/en/news/4893-vivir-sabroso-or-to-live-well-or-joyfully-in-colombia-an-alternative-to-the-collective-trauma-experienced-by-ethno-territorial-peoples.html>

construction of a genealogical archive for the Latin-American feminist reasoning, as an effective form of knowledge production. The author establishes a stance that gets produced from the *ser/habitar* (being/inhabiting) of a body submitted to impoverishment, dispossession, and systematic negation to produce critique, knowledge, and a project for the future, as a recognized place of enunciation and starting point of a genealogical process. Espinosa Miñoso stresses on explaining experience rather than merely using it as an argument, to question, interrogate, and criticize western-modern feminist reasoning that holds a colonial pact (2023).

As part of the state-of-the-art for decolonial practices, and to keep interweaving transnational efforts and solidarity, we refer to the colloquium “Matriz de dominación y confrontación de la crisis civilizatoria. Nuevos horizontes políticos desde Abya Yala¹⁵” (*Matrix of domination and confrontation of the civilizational crisis. New political horizons from Abya Yala*) held at the University of Guadalajara, Mexico on may 2nd 2024. This place of dialogue held some of the main decolonial activists, academics and representants from Latin-America and the Caribbean, among them Ochy Curiel, Yuderkys Espinosa, Mikaellah Drullard, Carlos Macusaya, Myriam Miranda, Colectivo de Mujeres Mayas Ajchowen, José Angel Quintero Wein, Abadio Green, Joy James, Camille Chalmers, amongst many more. The aspects that were up for dialogue within this event focused on: arts and politics, decolonial politics, antiracist and antipatriarchal struggles from the sexual dissidence, depatriarchalizing of institutions and decolonization of states, autonomous and communitarian governments, communitarian practices for the buen vivir – vivir sabroso. This get-together held particular importance because it fostered rethinking of possible strategies and solutions tailored and thought in AbyaYala for AbyaYala. This approach strengthens epistemological disengagement from dominant western worldviews, allowing for the reclamation of local knowledge and practices regarding climate justice, economic systems, and social structures. Within the framework of this colloquium, we perceive the relevance of the approach that we propose since the discussions at the event centered on both the matrix of domination and the concept of sustainability of life, highlighting their interconnectedness. This gathering underscores a crucial point for this research: the need to draw upon experience and decolonial perspectives to chart a path of reflective processes for identifying the structural obstacles and possible strategies for the future in terms of sustainability of life.

The borderland

"Cuando vives en la frontera

people walk through you, the wind steals your voice,

you're a burra, buey, scapegoat,

¹⁵ Access the colloquium here: <https://www.youtube.com/watch?v=iABaxnaQnKs>

*forerunner of a new race,
 half and half -both woman and man, neither - a new gender
 In the Borderlands
 you are the battleground
 where enemies are kin to each other;
 you are at home, a stranger,
 the border disputes have been settled
 the volley of shots have shattered the truce
 you are wounded, lost in action
 dead, fighting back;
 To survive the Borderlands
 you must live sin fronteras
 be a crossroads." (Anzaldúa, 1987, p. 105)*

On an anarquelogical note (Foucault, 1980), decolonial-feminist theory subscribes a dispute for breaking the established power relationship (Larrauri, 2018) that leads towards a domination-based status quo which reinforces the state of civilizational crisis. As a way of detachment from the obedience of positivist scientific truth and as an effort of epistemological disengagement (Curiel, 2023) the significance of the counternarrative that emerges from the storytellings of Latin-American migrant women translates into what the authors of the book “This Bridge Called My Back” initiated as a bridge-building on top of the historical differences. That have brought down the colored women until erasing, shutting, and fragmenting them. The third-world feminist women’s movement stresses that the source of those differences is within the communities, thus turning women of color into the bridge between the columns of political ideology and geographical distance. Inside this colored, third-world bodies co-exist multiple systemic oppressions that they propose to address simultaneously (Moraga & Castillo, 1988).

Within the framework of the dialogue table "Crisis civilizatoria, colonialidad de género y matriz de dominación: conceptos fundamentales para una comprensión del presente en clave descolonial (*Civilizational Crisis, Gender Coloniality and Matrix of Domination: Fundamental Concepts for a Decolonial Understanding of the Present*)”, during the colloquium "Matriz de dominación y confrontación de la crisis civilizatoria. Nuevos horizontes políticos desde Abya Yala (*Matrix of Domination and Confrontation of the Civilizational Crisis. New Political Horizons from Abya Yala*)", Encarnación Gutierrez offers an analysis of the migratory context in European territory. In this sense, she points out the approval of the recent Asylum Law (European Council, 2024), which is based on the

homogenization of asylum control and management in the European Union. Gutiérrez identifies three key lines in this law: 1) Externalization of control mechanisms: This includes the outsourcing of detention camps and the use of technologies to restrict and control access to asylum. 2) Perpetuation of a restrictive and selective migration policy: the law favors certain groups of migrants over others, thus perpetuating inequalities and discrimination. 3) Coloniality of migration: the author emphasizes the way in which the law reproduces colonial patterns of domination, both in the control technologies used and in the racist categorization of migrants. As a result of these policies, non-European refugees face a precarious labor market, with cuts in their labor rights in sectors such as gastronomy, care, cleaning, and health. At the same time, European states demand skilled labor, which they mainly seek to extract from the Global South, while necro-borders and racism against immigrants grow as part of a common European culture (Gutiérrez, 2024).

It is in this political and social context that migrants become what Gloria Anzaldúa calls "crossroads" surviving in the Borderlands reality (1987). From this position, migrants generate a resistance policy based on the naming of the migratory experience, where political organization becomes an onto-epistemological condition that emerges from mourning as political action (Gutiérrez, 2024). This political action exists in Anzaldúa's *Mundo Zurdo* as a place of comfort, community, and safety for the marginalized. This proposal encourages action in the everyday world, visible and public acts that make us more vulnerable to the same oppressions that cross-cut us, yet this vulnerability can be the resource of our power (Anzaldúa, 1988a). Here underlie the roots of Huerto de Traspatio, for speaking from migration is also to speak from a subalternity that implies not only to the labels of race, class, and gender, but to the immigration status that pushes us to the margin of legality. The place of subalternity in which this research and reflection have been created is relevant to this theoretical path because it resounds with what the author Rita Segato refers to as a customizable discourse that legitimizes subalternate voices into the public political sphere (UNSAM Universidad Nacional de San Martín Argentina, 2013). A place we reclaim as a bridge-building in the Borderlands.

Transitioning into Chapter II: The body-land / *El cuerpo-territorio* we close this theoretical and onto-epistemological positioning with a *sentipensar* that the author Xochitl Leyva proposes regarding academic theory, a question towards how to materialize theory, how to make it embodied and relevant? To build ourselves – *desde abajo y a la izquierda*¹⁶ – the other possible pluriverses in the face of the systemic and civilizational crisis (Leyva, 2023)

¹⁶ Lit. translation: from below and to the left. It is an expression mostly employed by the EZLN (Ejército Zapatista de Liberación Nacional) it refers to a set of community-based organizational and governance principles.

The embodied-land/El cuerpo-territorio



Chapter II: The embodied-land/El cuerpo-territorio

It seems almost impossible to think binary in terms of body and land. This cosmovision consists not only of analogically seeing the body and the land as ecosystems that require care, balance and respect for the cycles, but as a duality between pain and satisfaction, for when the land pains our bodies do as well. When the territory flourishes so will we. We cannot plant in a sick land, we can not eat in a sick body.

*For us, development does not make sense, for us the **territory** makes **sense**. (Ajala)*

Chapter II is a path down the methodological path of this research, this is the practice and the doing. This is the body of our research and the lands towards which it echoes. From the previous chapter, we were able to build a theoretical overview that situates ourselves as to how to understand the conducted research and its results. For this chapter, we intertwine the theory with the practice in an exercise of materializing reflections. The feminist-decolonial methodological approach proposes a strategy that broadens the scope of the decolonial beyond an epistemological analysis and into practice for research conducting.

Decolonial Feminist Research Methodology

A feminist-decolonial methodology (FDM) aims to identify, revendicate and showcase the reproduction of the matrix of oppression within the own experienced life's, it thrives to highlight the impact of racism, CIS heteropatriarchal-sexuality, colonialism and classism intertwined with the lived realities (Cuero Montenegro, 2023; Drullard, 2023; Espinosa Miñoso, 2019). Following decolonial theories, it emphasizes the imbricated differences of realities produced by the oppressions of the “modern/colonial gender system”. And it invites for collective reflection-action that enables an epistemological privilege redistribution that shifts subalterns from a position of object of study into a subject filled with knowledge (Curiel, 2023; Lorde, 2017). FDM rethinks the types of relationships between the researcher and the research praxis and avoids the reproduction of discursive colonization or epistemic violence through a single interpretation.

The book “Feminismo Descolonial: Nuevos aportes teóricos-metodológicos a más de una década.” (*Decolonial feminism: new contributions to over a decade*) (Espinosa Miñoso, 2023) compiles relevant academic material that sets a strong foundation for the practice of a feminist-decolonial methodology. Ochy Curiel proposes as part of her work “Construyendo metodologías feministas desde el feminismo decolonial” (*Building feminist methodologies from decolonial-feminism*) reinforces the need for an epistemic detachment that promotes the recognition and legitimizing of the made subaltern knowledge considered as “other ways of doing” by revalorizing the points-of-view of the lived experiences. This process identifies concepts, categories, and theories that arise from those experiences in itself. This exercise, according to Curiel enriches the anthropology of domination and enables a deeper understanding of ways/strategies/discourses/situations that perpetuate the profiling of some social groups as “others” or as “worth of privilege”. Another plane of epistemological detachment is the problematizing of the conditions in which knowledge is produced, to identify the domination in the academic domain but also to establish collective processes that strengthen analytical frameworks for social transformation (Curiel, 2023). The Feminist-Decolonial Methodology (FDM) offers a valuable framework for this research in two key ways. First, it provides a scientifically sound methodology that emphasizes shared experience, fostering a horizontal relationship between the researcher and participants. This not only strengthens the research but also constitutes an ethical approach to conducting the project. On the other hand, by analyzing the connections between the matrix of domination, the civilizational crisis, and their impact on the sustainability of life, the FDM reveals a critical point for rethinking current sustainable development projects and agendas.

Building on the Feminist-Decolonial Methodology, Gloria Anzaldúa's concept of a "mestiza perspective" (Anzaldúa, 1987) offers valuable insights for understanding the lived experiences of those inhabiting dual realities. These are individuals forced to navigate the interface between two cultures, becoming adept at switching between them. Anzaldúa emphasizes the value of knowledge gained

through the mestiza's flexibility. This flexibility requires constant movement away from habitual formations, particularly the Western mode of convergent thinking. Convergent thinking relies on analytical reasoning to reach a single goal, often excluding alternative perspectives. In contrast, the mestiza perspective embraces divergent thinking, characterized by moving away from set patterns and goals. It seeks a more holistic perspective, one that includes rather than excludes.

By reiterating this dialectical-subjective approach, Huerto de Traspatio establishes a kindred method of research, analysis, and knowledge sharing. Through storytelling and focusing on the experiences of Latina migrant women navigating their lives in Europe, this approach highlights the relationship between the matrix of domination and the sustainability of life practices.

Primary Research Method and Analysis Description

This project proposes a decolonial feminist methodology as the primary research method and analysis tool. This approach will be applied within the framework of academic research methods and analysis. The decolonial feminist methodology functions as a transversal sense-making process for data gathering and analysis. Ultimately, it aims to provide a deeper understanding of the complex and systemic nature of oppression, domination, and the civilizational crisis in relation to the sustainability of life.

To further connect the practice of academic research with the theoretical framework of decolonial feminism, we turn to Catalina Ortiz's concept of "Storytelling Otherwise (SO)" (Ortiz, 2023). Developed in her work "Storytelling Otherwise: Decolonizing storytelling in planning," SO positions storytelling as a method that embodies decolonizing practices. It responds to the need for imagining and acknowledging alternative ways of knowing, sensing, and being. Ortiz unpacks SO through several key aspects: as epistemological disobedience – mirroring epistemological disengagement in terms of Ochy Curiel– It emphasizes delinking from hegemonic narratives by creating and amplifying stories from the margins. As pluriverse imagination when it requires us to center stories of transformative experiences of various genealogies prefaced on autonomy and conviviality. SO as *sentipensante* when it encapsulates the rhythms of a place, territorial struggles, celebration, truth-telling, popular resistance, and collective affections. And SO as border thinking for communal healing as a perspective that calls for centering the communal healing power of stories as a response to the silence about the epistemic violence and the de-sacralization of the world (2023). Ortiz's weaving of decolonial thinking and storytelling opens a space for the stories that embody the collective archive of Huerto de Traspatio as a feminist-decolonial project.

Dialogues for Storytelling otherwise

It is critical to establish in terms of this project methodology that experience is not in itself a basis for possible political practices and stances of feminist-decolonial efforts, yet it is an interpretation

of the past experience that has somehow been politized through a reflective knowledge that emerges from the day-to-day experience. In this sense, experience is never immovable but everchanging, mediated, and historical, eminently political. And, on a feminist touch, the politicization of the experience develops not only from an individual experience but from where the personal transcends to the political practice (Cuero Montenegro, 2023). With this in mind, to build up an archive of lived experiences, the qualitative method chosen for data gathering is in-depth interviews. A set of relevant topics determined the path of the interviews with the possibility to ask questions regarding specifics that arise while conducting the dialogue (Hernández Sampieri, 2014). The structure (Figure 2, below) that was prepared a priori to the dialogue (available in Annex II), follows a path for counternarrative storytelling of subaltern voice (Vasallo, 2021) along with the Culture Hack Lab method process of ask-listen-understand-recode-intervene (Culture Hack Labs, 2022) to build social-based counternarrative, with a premise of building the experience of sustainability of life while migrating. The path is as follows: transversal questions/statements, feelings/sentiments, and knowledge expression across the dialogue, background understanding from more general questions, deepening the conversation with contrasting and exemplifying questions, and wrapping up with prospective questions for yearning futures in terms of the told experience.

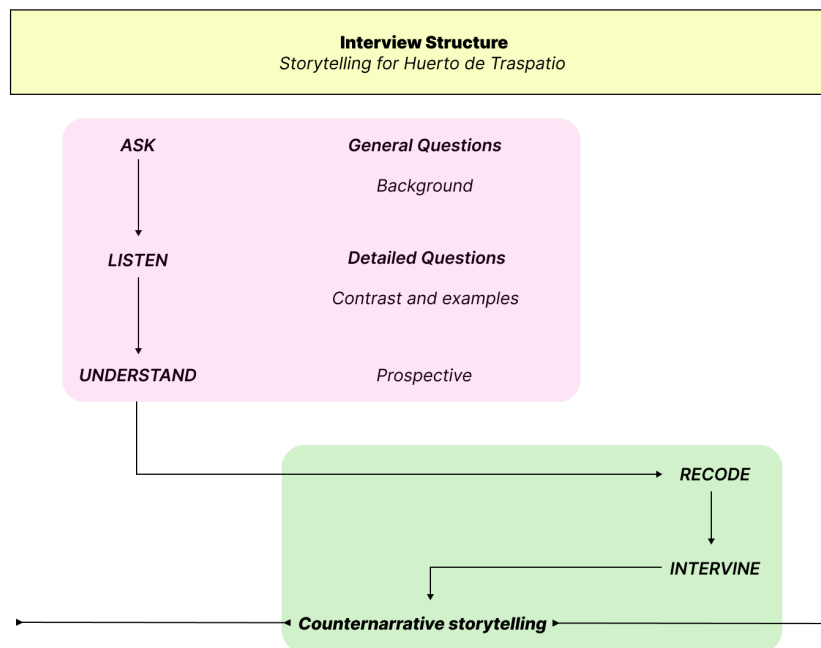


Figure 2: Interview Structure. Source: Self-developed graphic, 2024

Following the mentioned structure for dialogue, a set of 13 individual interviews was conducted with Latin-American migrant women living in Bilbao and Vienna. Although the geographical delimitation of the participants does not critically determine the experiences behind the constructed

storytelling, they are relevant for the ethical decisions and considerations of this research, which are explained in detail in the last two sections of this chapter.

The first phase of the research employed an artistic editing approach to interview audio recordings. This method, based on a visual-arts-based method (Leavy, 2020) served two purposes: data exploration and representation. The resulting piece served as a return to the participants, offering them a platform to revisit their shared stories and establish a shared space for discussion. This aligns with the feminist principle of horizontal knowledge creation. Leavy proposes in her work “Method meets Art: Art-Based Research Practice” that artistic research disrupts dominant narratives and ingrained biases by questioning existing power structures allowing for the representation of research findings in a way that can be more effective for reaching a broader audience. The research experience itself, or exposure to the final artistic representations, has the potential to spark new ways of seeing, thinking, feeling, and understanding the world, fostering empathy and critical awareness (Leavy, 2020).

The second phase employed a more academic-based analysis method of the systemic design categorization process. The goal was to identify common themes within the stories, such as recurring emotions, broader emotional categories, common experiences, obstacles faced, and instances of violence and discrimination. This open coding process (Hernández Sampieri, 2014) allowed for reflective and systemic categorization. Each interview audio was thoroughly analyzed to identify patterns relevant to the research question. Codes emerged directly from the data segments, taking the form of quotes from the participants' stories using the Storytelling Otherwise (SO) method. These codes were then captured into categories and allowed to uncover potential meanings and develop ideas, concepts, and hypotheses to generate a sense of understanding about the problem statement (Hernández Sampieri, 2014). Once the initial coding was complete, we compared the categories identified in each interview. This process helped us refine the categorization and identify broader themes across all the interviews. The outcome, detailed in Annex I, is a mind map that visually represents the identified themes and explores potential interconnections between them.

The identified themes provide a strong foundation for a compelling narrative around the sustainability of life while migrating in terms of systemic oppression, structural violence, and racial capitalism. A detailed analysis of these categories is presented in Chapter III: Plow the land/*Arar la tierra*. In line with Huerto de Traspatio's principles of openness, accessibility, and ongoing collaborative research both phases of the methodological process are available for exploration in the following web platform: <https://huertodetraspatio.wordpress.com/>

Planned Method Overview

The following outline presents the design for the recruitment of participants and data generation process in four main steps. It aims to provide insight into the research design process and maintain an open-source approach. All materials, located in the Sprouts / *Retoños* section, are available for public

access, reproduction, and modification. This fosters continuous improvement and the development of collective, open research methodologies.

Step 1: Spread the voice / *Que corra la voz*

- In collaboration with Ecuadorian illustrator CaroCoralina, a visually engaging image was developed for the project. This involved a back-and-forth exchange of inspiration between text and drawing.
- This initial conceptualization of “Huerto de Traspatio” aimed to attract participants and visually communicate the project's motivations.

Step 2 : Echo that resounds / *Eco que resuena*

- Following the positive response to the initial invitation, this step focused on scheduling interviews in a way that respected participants' time and energy.
- Ethical research practices were a top priority; a self-made database was created to track communication and manage the interview process.
- As part of this management process, participants received an online consent form accessible throughout the project. This ensured transparency and sensitive handling of their information.

Step 3: Storytelling / *Contando historias*

- Individual Interviews with a duration of 90 minutes were conducted following the previously presented "Storytelling for Huerto de Traspatio" structure (illustrated in Figure 2, above). This approach began with broad topics and focused on participants' specific actions and considerations regarding the sustainability of life during migration, oppression systems, and migration issues.

Step 4: Online Platform

- The final step involves publishing an online platform. This serves as a return piece for participants and a materialized space for sharing project materials.
- The platform provides a digital archive for the collective stories and lays the groundwork for future research within the "Huerto de Traspatio" project.

Considerations Regarding Participants Safety and Data Management

Given the sensitive nature of the data collected for this research project, the following protocol was implemented and shared with participants in the consent form (accessible in the Sprouts / Retoños section, Annex III).

- Pre-Interview Debriefing: Participants received a thorough pre-interview briefing that emphasized their right to withdraw from the interview at any time. The interview process was explained in detail, and participant consent was confirmed.
- Written Informed Consent: All participants provided written consent through an online form.
- Freedom to Withdraw: Participants were assured of their right to leave the interview at any time.
- Post-Interview Follow-up: Participants were contacted after the interview to check in on their comfort level with the audio recordings being published.
- Data Security and Anonymity: To ensure data security, all recordings were encrypted. Participant anonymity was maintained by using pseudonyms or names chosen by the participants themselves. Any information not essential for the research or not authorized for publication was deleted.

Benefits and drawbacks

Benefits: The format and scope of this research allow it to become a living breathing being that can evolve and transform into a more collaborative knowledge-creation practice. It contributes to decolonizing perspectives by strengthening the bridge between lived experiences, activism, and academic research. This approach can also help reduce the underrepresentation of migrant women's voices. In terms of –resistance from the inside – within the disciplinary domain of power, theoretically and methodologically, this research offers a strong foundation for a more systemic and complex-oriented comprehension of sustainability. Additionally, it provides a solid basis for future collaborative knowledge-creation processes that effectively portray the epistemological privilege of migrant women's experiences.

Drawbacks: One of the main limitations identified from the outset was the lack of time and resources. This restricted the possibility of conducting a larger, transdisciplinary empirical study. Co-creation processes are considered to be employed in the future to contribute to community building and the development of socially robust proposals. This current analysis opens the door for further research that builds upon these collaborative strengths.

Ethical Implications

This research project handles sensitive data that could potentially cause emotional distress, especially considering the involvement of underrepresented groups (migrant women from Latin America in Europe). To address these concerns, mitigate potential bias, and ensure a horizontal research process (one where power dynamics are minimized), a feminist-decolonial methodology was employed. Participant selection prioritized pre-existing transparency and a trusted relationship with the researcher.

This aligns with the feminist-decolonial approach, which emphasizes acknowledging the researcher's positionality – a subject product of two worlds (Espinosa Miñoso, 2019). In this way, both the researcher's questions and interpretations are situated within a specific context. Furthermore, the researcher undertook a process of self-reflection to identify and mitigate potential biases (Hernández Sampieri, 2014) stemming from their shared migration experience (Latin America to Europe). While this shared background adds complexity, it also fosters empathy and a more conscious approach throughout the research. By focusing on the experiences of migrant women, this study aims to reduce bias within sustainability and development studies, which often overlook the perspectives of marginalized groups. The chosen methodology also minimizes insensitivity to markers of difference such as *race*¹⁷, class, culture, and gender.

Moving into Chapter III: Plow the land/*Arar la tierra* we will delve into the implementation of the methodology and theoretical background presented earlier. It will identify the common categories that emerged from the dialogues with participants. Importantly, it will also showcase the set of quotes that accompany this text, drawing us into deeper reflection through the storytelling voices that embody Huerto de Traspatio.

¹⁷ Understood as a constructed colonial category for legitimizing dominant practices (Quijano et al., 2014).

Plow the land/Arar la tierra



Chapter III: Plow the land/Arar la tierra

We carve a path for seed time as we prepare for the growing process. This process requires patience, care, and trust. We rely on the soil and the territory to give us nourishment. We enter the core of the Huerto that we have been building, all those shared perspectives and experiences allow us to plow a land of sustainable pluriversal living of all beings. As for what we plant today may bring us dignified rage, resistance, and liberation.

You are now entering the main archive of this Huerto, we encourage you to take your time to read through the stories, as they are the basis of our understanding. We invite you to explore the audios available [here](#), look into the map of categories (Annex I), and keep in hand the matrix of oppression (Figure 1). You are also part of this collective and cyclical process of analysis and storytelling.

*It's good to share one's story, so that we all know about each other. **For speaking my experience, because sometimes you don't have anyone to talk to and because it is important for all of us to listen to each other.** To understand that some of us went through this or that and realize **the different forms of migration that exist.** I thought: yeah! **Let them listen to me.** (Sandi)*

Practicing the *oficio del coyote*¹⁸ (Maldonado-Torres in Montelongo, 2008) and establishing an epistemological disengagement, this chapter will present the main contribution of this research project which consists of a systemic and reflexive understanding of the experience of Latin-American migrant women in Europe through the storytelling of our practices towards the sustainability of life.

¹⁸ Nelson Maldonado-Torres proposes this metaphor in the sense of transporting illicit theory through the desert of coloniality and for the tricks and maneuvers needed for both transporting and communicating such knowledge. (Montelongo González, 2019)

The collective Ayllu¹⁹ wrote that to migrate means to leave for coming back (“nos fuimos a volver”), and that the seduction of the interpersonal power domain deployment of the hegemonic ideal of whiteness and development was successful (Colectivo Ayllu, 2019). Yet, to constantly rely on the borderlands also means that the colonial wounds of migrated bodies bleed. To hook on this knitting of the collective multiform and polyform body of this Ayllu we share the following findings that bring together our experiences as migrants in the west. This analysis consists of a voyage that follows a diasporic path. A beginning is traced from our countries of origin and how we relate to those metropolises (necropolis?) and how that relationship contrasts with the one we hold to the fields. As we move into the countries of arrival and the necessary tensions, we hold in those territories we explore the power of community building and collective practices for survival. On a prospective note, we dive into the ever-changing yearning futures (cambia, todo cambia)²⁰. We emphasize the importance of nourishment and remedies, a cosmovision of pluriversality, community and network support and collective politicization processes and social mobilization within a framework of coloniality and racism.

Figure 3 shows an overview of the sections of the full diagram in which results are presented, please refer to Annex I to access it. The purpose of this diagram is to provide a holistic and interconnected glimpse of the common categories that arose after the analysis of the conducted dialogues. We recommend diving into the diagram before reading the following section and using the proposed set of categories to keep on building on a decolonial counternarrative in terms of sustainability of life.

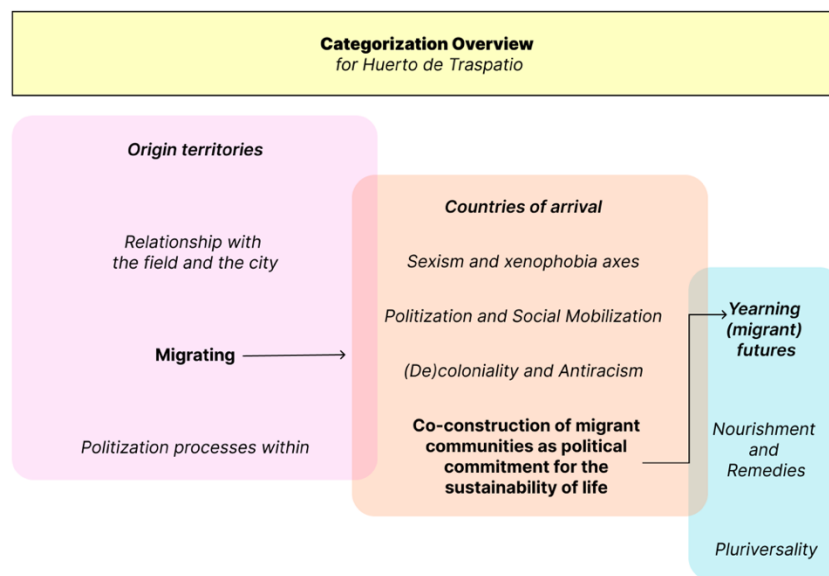


Figure 3: Overview of systemic categorization. Source: Self-developed graphic, 2024

¹⁹ https://www.instagram.com/colectivo_ayllu/

²⁰ Mercedes Sosa sang Todo Cambia by Julio Numhauser in 1984. A piece that refers to the connection of the land from a place of exile. <https://www.youtube.com/watch?v=rtxHNGvIZDY>

Origin Territories / *Territorios originarios*

Relationship with the field and the city / *El campo y la ciudad*

Within the walls of the modern-colonial project and the ever-ongoing civilizational crisis that has held tension among the fields and the cities in the AbyaYala, there is a turmoil state of mind, a contradictory space of impoverishment, plundering, and extractivism – but also a space of relationship between the body and the territory, the nourishment, the defense of the land.

*“I come from the city. My grandma came from the fields, my mom comes from the periphery. I later in life understood **that in Colombia the land is extremely relevant but it does not belong to the people that work it.** There is a strong **latifundium**. The land is mainly **privatized** (...) When I think about the land, I think about something that is **broken, that is not ours. It is quite conflictive.**” (Una buscadora)*

*“I come from la Plata, Huila. My family is there. But when I was fifteen I moved to Bogotá. (...) In Colombia the situation is really sad, like my dad always says: **people that cultivate the land, they sell their product for nothing, but when you go and buy the food , not even your eyes are enough for paying.**” (Aleyda)*

Una buscadora tells us that she does not come from the countryside but has origins in it. Aleyda tells us that she was born in the countryside and at an early age she moved to Bogotá. Although rural life feels distant to Una buscadora, she emphasizes its relevance for Colombia and the profound inequality that sustains agrarian extractivism and peasant work. Aleyda confirms this inequality perceived through the words of her father and a land that is geographically distinguished by its agricultural capacity. Both stories reinforce from different paths the tense relationship between the exploitation of the field through agriculture and the constant socioeconomic inequality around working the land.

*In Mendoza there is a culture that revolves around **caring for water, water management from indigenous people.** From this tension of having or not having water, having or not having land, **a strong social stratification arises.** There is an internal narrative built (...) in relation to the wealth of **natural resources, not seen by the elites as common goods.** Eternally in a potential place. Until today there is a very **strong country-selling oligarchy** (...) (Cuyana)*

Reinforcing the understanding of tensions and interests that surround the field, Cuyana expands the analysis to the relevance of considering natural resources as capital. The perspective interposed to a vision of common goods, sustainability of life, and socio-environmental balance while promoting class struggle for access and relationship with nature. As we engross our understanding of the stress that surrounds the fields, we come closer to exploring a migration process from rural into urban areas. The centralization of the working opportunities, in capitalistic terms of producing promoted the migration to the city. Yet, our stories come from an urban reality that speaks from the periphery, from the neighborhood and the marginal, which is also the impoverished and that interconnects with rural realities.

*"I come from a mountainous part, the southeastern part of Bogotá. I lived my childhood and adolescence there and it is **a popular barrio, popular outskirts**. My family is a popular family. At first you understand **that something is strange, that it doesn't feel right**, and as time passes you begin to interpret that there are **structures that cross-cut you**. Particularly **patriarchal** and in a context of the 90's in Colombia, of violence, drug trafficking, bombs, **all forms of violence**. Although we did not go through it as directly as they did in the rural areas, it affected us. In my family composition (...) the intention of protection became a prison for me."* (Marcela)

*"**Dignified and humane transportation does not exist in Bogotá**, from there also derives the feeling of **being safe, as a woman I feel the gender issue involved there**. Since I remember it has been hostile. Tu no dices que chimba tomar un bus en Bogotá. The land where I come from is actually cement with your occasional little tree. I grew up in **lo barrial, the public school, the hostility**. In the city you learn to always be on the defensive mode. I think of Bogotá as **a hostile city but paradoxically welcoming to the entire country**. People from all over Colombia find work in Bogotá. "Bogotá is made of people from all over." (Una buscadora)*

*I was born in São Paulo, at the core of **a massive city**, my entire life I have lived in there. My childhood and teenage years in **the outskirts, in a neighborhood that it is a bit more poor**. My dad had to **commute 3 hours** to go for work every day, so we moved more to the city center. In the outskirts there were less Japanese descendants so **I felt abnormal, now I see that it is because of racism, but I had no idea back in the day.**" (Emilia)*

The cities living conditions are in turn a contradiction that is experienced from hostility and insecurity. In terms of mobility and transportation, Una buscadora analyzes the perception of security from a gender perspective to exemplify such living conditions. At the same time, also from the popular periphery of Bogotá, Marcela exposes the set of structural violence that determine the life of the necropolis and under which the production of racial capitalism is sustained. In this sense, from the margins of São Paulo as a place of enunciation, Emilia exposes the working conditions of her father. Further on, within the relationship of the urban reality, Emilia takes us from her lived experience to structural racist violence and the realization of how said violence has affected her. This process of awareness and politicization resonates with a process of valorization of public affairs and activism (Ortiz, 2023).

Politization processes within / Procesos de politización desde dentro

The personal is political and it intersects with the realities that are experienced from the margins, which at the same time are open wounds (Anzaldúa, 1987) that speak and collectivize social mobilization. In the words of the decolonial thinker Mikaellah Drullard, we learn to live with pain, pain as a way of life, colonialism is a chronic pain, and the cause is racism, modernity, and white-heterocisexual supremacy functional in racial capitalism. In these terms, the decolonization of the voice is imperative (Drullard, 2024) The following extracts of the archived stories in Huerto de Traspatio are a direct example of the decolonization of the own voice and the experience that allows for an epistemic condition that enables a complex understanding of the political collective processes of Latin-American migrant women in Europe had face in terms of a matrix of domination.

“Mother, Artist, feminist rapper, social leader since she was 14 years old. I studied pedagogy because I believe strongly in education. I am a **social researcher with gender perspective**. I come from a family of **former guerrilla** women. Since I was born our life has been at risk. We are a family with a history of persecution and social struggle. This led me to be a social fighter from a very young age. Later on I started to move towards **feminisms**.” (Ajala)

“Latin American political ecology is a line that has accompanied my history and my thoughts. And as part of a process, **feminisms** in a broad sense but also rethought. I do not ascribe to just one of the feminisms, but from my perspective they are **situated epistemological positions**. This positioning of oneself in the context, in the collective, in

*the territory, **the issue of territory, which is what fundamentally intersects feminist struggles and with which I connect socio-environmental struggles, is crucial for me.***

(Cuyana)

*“On my father's side, the native Zapoteca community, from the central valleys of Oaxaca. Mestiza on my mother's side. Finally **syncretized, multicultural and polyform.** (...) **Closeness to living beings, to popular knowledge. All political, left-wing, humanist, feminist.** “Permeable and full of contradictions.” (Citlamina)*

*I appreciate my time at the **public, critical, pedagogical university.** An important context to criticize many things. Here's your Marxism, from the early years, and let's talk about **armed conflict and inequalities** and your commitment as a teacher. I enter critical thinking by **questioning social inequalities on a Marxist note**, later I get nourished by **decolonial thoughts.** (Marcela)*

*In Cuenca there were many inequalities (...) starting with the issue of gender violence that is very present in Ecuador. Since attending university I was involved with **women's and environmental organizations** – a somewhat limited concept. I felt the limitations of activism and individual action. You open your eyes to a world that is not fair, despite my place of privilege. But in the public university a space (...) where there are people from many places in Ecuador; we all find a purpose, **the purpose of the public.** I have my **experience from the Latin American academy and from accompanying social organizations.** (Ale)*

*A rejection of my features, **because I have a very indigenous face. So at university, becoming politicized** helped me although it was not enough. Embracing the culture within me (...) helped to **revalue myself, realizing where I came from, where my ancestors come from. I didn't have to be ashamed.** (Pazankalla)*

*It has being part of the Brazilian-japanese community to ask for more representation in the media, it comes together with the black movement, it's intertwined. The antiracist movement also awaken the Japanese Brazilian community. **How can we be antiracist?** We see that the history intertwines with a certain community to be used to raise racism towards one another. And during Black Lives Matter we saw this groups coming together. **We support the black and indigenous, specially the women and the feminist scene. In a way I see that I learnt a lot about my ethnicity because of the black movement.** (Emilia)*

The stories of politicization that go back to an embodied experience in the territory (cuerpo-territorio), popular knowledge, and the articulation of public universities – the academia – and activists highlight the interconnections between life conditions and social struggle in the Latin-American social context and shed light on a collective process of politicization in response to the systematic and structural violence of the matrix of domination and the capitalist extractivist system. Likewise, feminisms emerge as a spine for political work. This political struggle is not enough for the survival and sustainability of life; there are wounds and living conditions of fear and risk that become motivations to seek what could become spaces of tranquility and welfare.

Migrating/ Migrar

***I didn't come thinking about not coming back.** (Cuyana)*

Our motivations for migrating are as diverse as our stories of struggle, it would be an enormous mistake to read these stories as something universal, as for what we have been showcasing here is a pluriversality of lives worth living, defending, and sustaining (Rodríguez & Partenio, 2020). There must be a clear understanding of the privilege consciousness that accompanies our migrating paths as well as a clear distinction that not all of us struggle the same in terms of race, class, or sexuality. The coming together of our storytellings aims to expose the patterns of oppression that have led to social mobilization and political efforts within the experience of migrating for a guarantee of the sustainability of life.

*I felt exhausted. A few years ago I had a **death-threat** on me because of my leadership, this was before the pandemic. (...) Then I placed everything into the **presidential campaign**, I felt that it was **the last opportunity we had as a country**. Yet, after finally having a **left-wing government** this did not allow us to move forward. I fell into a very strong **political disillusionment**. After that, a lot of things started happening to me, they **rob me three times, they drug me and they try to kidnap me**. I was done. My only option*

was to go abroad to study. **It has to do with the personal, with the political. What moved me to leave was political disillusionment.** (Ajala)

In Bogotá I lived with a sister and I have an 11-year-old boy. **We didn't have our own house there, we did not live in good conditions.** I was **bored** with the day to day life, with the fact **that the jobs were long hours and then I had to go back home to see about my son and I also didn't have anyone to take care of him, anyone to help me.** I was very **overwhelmed** and so the opportunity to migrate came, let's look for other opportunities and other path, see what might work. (Sandi)

My quest to leave Ecuador was also a decision that came from **the limitation of the academy to give me what I wanted to learn from real life.** I found a master's program that said to be transdisciplinary and that was going to bring together different people, from different parts of the world (...) I saw an **opportunity but without any certainty.** (...) I thought of many people who were surely much more relevant than what I could contribute. (...) I thought **I am stuck here, unemployed** and now I am going to study abroad for a master's degree. (Ale)

I was quite worn out because **the war in my country had not yet ended and because I worked for 10 years with victims.** It's funny because I miss it, I still feel part of it (...) **I believe in a collective change,** I think Colombia has more to give internally and not so much for others to take from us. (...) We had right-wing governments for many years and I felt like I no longer had anyone to work with. Studying in my country is very expensive, so since **I have the privilege of having a German paternal family,** I have the documentation to be in Europe. Partly because it is **a fascist passport, a fascist country. I enter that fascist hug.** With that privilege I arrived in the Basque Country because I liked the master's degree I found and because I had the possibility of **living in a space without paying, a loan from a friend, because that's how networks are.** (...) And, because **I needed to see Colombia from afar.** (Lor)

*This **massive city was also not good for living**. I always dreamt of living abroad and having friends from all over the world, while pursuing this dream I got to know another quality of life (...) that **suddenly I was not running**. The city takes a toll on your body.*

*Being **harassed on the streets**, taking care of your stuff, have **less freedom**. (...) **I developed agoraphobia, I passed out in the subway**. The public transport and my mental health. This is how I lived the city; **I lived in fear**. This is not the life that I want. There is also the side of the dream, the dream to develop myself. (...) I went to public university, **I felt the responsibility of giving back to my country** but I couldn't, there was **unemployment, crisis**. A feeling of **injustice, frustration piling up, security issues, racism**. So many sufferings are embedded in the system, and sort of reproduces and creates these sufferings that are very personal to me. **That's why I left. For now.***
(Emilia)

We identified in our shared stories a colonial-modern discourse that translates into an imaginary of the European dream that will ensure the tranquility and well-being that is desired within the migratory motivations. Once inserted into the European context as migrants, the seduction of the promise of the European modern-colonial project is broken through a process of questioning. The span and devices – markers of difference – deployed by the matrix of domination towards racialized bodies evidence themselves when the path towards access to security and peace of mind becomes rather unreachable.

*I always had that desire to go out. I used to say if one day I leave, I'll go to Spain because **I thought it would be easier, but not really**. Because, of course people, as we say there, "**te pintan pajaritos en el aire**" you get there and think ah wow! **I can find a job, you have a big illusion but when you arrive here and, as we say, step onto European lands, you say fa! What is this that I am facing?** Because it's not easy, it's very difficult, the paperwork, no one gives you a job. (Aleyda)*

*Here there is a **welfare state and minimal human rights are fulfilled**. I also know that **the concept and idea of human rights was created in Europe and was created because they were already killing white people**. So that also bothers me, I say "**que gonorrrea**" if they invented it, it's was for them. That is, not only to protect themselves at that moment,*

*but from there until eternity and not elsewhere. And obviously **those human rights are fulfilled here because they are extracting things, people, energy, substances, from other territories, where those human rights are not fulfilled.** That's very hard to see, because you see it. Because **suddenly you have human rights that you didn't know you could have.** Then what do you do? You enjoy them, of course. You take advantage of them, of course. And also, you get more indignant because it hasn't happened in your territory yet and you fight it a lot knowing that it is possible. (Lor)*

*(...) It was an effort to stay afloat. For a while I said, I don't care, I'm leaving. But then I thought about **returning to my country empty-handed.** It was a struggle (...) **why should I care if I arrive empty-handed?** In the end I want to be well. It was an internal debate I had. (Pazankalla)*

*We always see **Europe as a place of opportunities, a place that will teach you things that Latin America cannot.** We have always seen it as a reference for the culture of success. Anyone who can reach Europe, even more than the United States, I think in Ecuador – it depends. But having an experience in Europe is thought as the best. (...) Many people also tell me: **You already had the opportunity, going back would be a failure.** (Ale)*

*Some people, **my friends and family see Europe as a top,** which is not truth. But I am not sure how to tell them, that **this is not what everyone should be aiming for.** This is not, like don't follow me, you know. (...) I don't feel like I am not helping enough people, most of what we have been doing is delivering **assignments that are not translated into real life solutions.** (Emilia)*

There is within the embodied land relationship an attachment and familiarity that we take with us. The roots from which we then find the strength to build communities of popular knowledge and mobilization that sustain us while migrating. Moving on this diasporic path, we will explore the

struggles of finding stable living conditions in the places of arrival and the structural violence towards migrants.

*I think I will never adapt to Europe, honestly. I don't think I'll get used to it, when I talk to my mother she asks me: are you used to it already? (...) **I am coping, I adapt to the moment, to the situation.** I don't think that I will going to adapt hundred percent, because **I'm never going to understand it, what is the idiosyncrasy of the people here.** Since I feel a very **deep connection with my land, with my country.** (Pazankalla)*

Countries of Arrival /*Territorios a los que llegamos*

We understand the living conditions in the countries of arrival in Europe within two main scopes, on the one hand, a socially oriented condition that speaks for quality of life, human rights, and welfare state and a second one that emphasizes the working conditions under the logic of capitalistic production. It is relevant to mention that both aspects of what encompasses a livable life are crossed by a migration status – undermining migrating as a right – that determines your legality in Europe, ergo your access to certain platforms. The following extracts of stories allow us to trace interconnections between the struggles of obtaining a migrant status that allows you access to better working and living conditions. This set of stories brings to the surface the racial and classist devices of the structural and disciplinary domain of power.

*I realized the great **standard of living in Austria, I really liked it.** (...) In general, there was **welfare.** (Citlamina)*

*Here you work fewer hours, here there's more things figured out. I think it is good to use that time to **reflect on what we are doing, how we are doing it?** To also hopefully **avoid that welfare state,** that we don't have back there and that we have here. Which **neoliberalism has sold us as what we need to achieve,** that's it. (Lor)*

*I was beginning to **really enjoy the safety,** which was something that was not on my mind. (...) **We don't even have the concept of safety and tranquility in our heads.** (Ajala)*

*I think there is something here that I didn't have in Colombia and that is **tranquility**. My son likes it better here, he feels at ease. In the studies too. I'm here for him, you know? I live in a better and more stable house. The money comes eventually, I'm not like: oh today there is no meat! or today I can't buy things! or my son doesn't have shoes! I can't buy him. I have enough affordance to live like a normal human being.* (Sandi)

*In Vienna I have lived much more than I could imagine, fantasy overflowing. I think that sometimes I live in a **science fiction story**. I never thought I would study a master's degree. **In the context in which I lived, in the neighborhood in which I lived, that does not exist. How could one imagine that?** Very amazing things happened. (...) Suddenly I ended up in places of local prestige, where one wonders how did that girl got here?* (Marcela)

These lives do not come given for Latin-American migrant women inhabiting Europe, there is a set of migratory processes and labor conditions that must be met to have access to such platforms. Some of the biggest tensions and struggles that migrants face have to do with structural violence that makes sure racialized bodies do not access a welfare state, which is in fact sustained by the gender colonial-modern system.

How do we live this regulation processes?

The migratory process is done under the umbrella of institutional bureaucracy, one of the main devices of the disciplinary domain of power, which uses markers of differences such as race, class, gender and sexuality for the managing of the structural domain of domination (Hill Collins, 2002).

***State and institutional bureaucracies**, there's something surprising and is that even when we speak the same language (...) when we talk about bureaucratic terms everything goes to hell and nobody understands anything. One tries but since **here everything is so bureaucratic and so "I love you state" based**. It becomes really difficult. **To become a European citizen as God intended and God is European. That God.** It was two, three*

months and it was probably a month-long process **but I didn't understand anything.**

(Lor)

There was an institutional change in the immigration system, which was not communicated in a timely manner to the users of that system, who are the migrants. For the rest of the citizens, the publicity that you are changing the name of the institution is great, but the point is who the user is. We all suffered deeply in that regard. (Cuyana)

I have been reflecting and I can perceive **there are categories of migrants** and the truth is that I feel in a privileged category. I also see other migrants who come with certain privileges. I believe that the needs some mostly have, **from an administrative point of view, is the issue of paperwork**, it is very complicated. **The work issue**, many come with a lot of expectations that they are going to make a lot of money and then they collide with reality, not here. **Where is your residence? If you want to rent an apartment, your payroll must be around 1800 euros per month. Not even the Spaniards themselves earn 1800.** I think we need to start working in **cooperation between states.** (Pazankalla)

The relevance of this system relies on its strong interconnection with working conditions and access to basic life need such as education, health and security. It is also imperative to resalt that these bureaucratic processes require a high amount of capital to sustain and ensure immigration security.

Applying for **asylum was the easiest way to get a document to be able to work legally.** I had to stand in line, day and night during winter. Fue tenaz, the line was very long. People who came from Latin America and all different cultures. The positive thing was that **I met several people.** (...) Once it was my turn they gave me an appointment **only after nine months.** (...) Then, they just gave me a **work permit for three months.** But during those first nine months, **I didn't get any work, I asked for food subsidy** and I started **doing house cleaning work, which was the only thing that I could find.** After being able to **work for three months in a construction company, I went to renew my permit and they told me that I had the expulsion letter.** (Sandi)

*They deny asylum to everyone, **they can take away my work permit at any moment and I can be left with nothing.** So I renounce to the asylum and go to residency through work integration which says that **I have already contributed for more than a year.** (Aleyda)*

***Being a migrant means being in hostile places, where you are not wanted.** (...) I know of colleagues who have **been treated like shit** by immigration institutions. **I was almost denied a residence permit because I didn't have X amount of money.** The whole issue of migrating, **when you are not European, when you come from places in the global south or simply not Europeans or not gringos.** You are on the losing side. **Because you are not welcome, for you there are more judging eyes, stricter eyes.** By default, **immigration laws are violent.** Living it and seeing close people going through it made me realize: okay, now I understand it better. (Una buscadora)*

Some of the responses that have emerged bottom-up to a lack of sensibility and streamlining within immigration processes is the popular education among migrants, which has proven more effective for communication and understanding of the legal and administrative system of public institutions.

*Normal rules do not apply to us, **we had to learn.** In Dublin my friend went first and he told be what to say and then we got longer period for the visa. Similar thing to Poland. For me the hardest thing was to show financial stuff, **that you are capable of sustaining yourself.** I had to rely on my cousin to **transfer me something, screenshot and give it back.** Now with our friends as well. **I was frustrated for not being able to fulfill the requirements.** But I am very glad I had them, without blinking they would transfer me thousands. (Emilia)*

How is the institutional migration process affecting our working conditions?

The type of precarious work that migrants face is a clear representation of the living conditions of racial capitalism and yet again invisibilities of the economics of care in terms of Federici (2004; 2010; 2022). It is imperative to highlight that domestic work – care work – not only represent an economic sustain but a sustaining of life in itself. In which very low wages in service areas, house-

cleaning, and in-house caring jobs are fulfilled by migrant women. Also, the academic-based and specialized work allow for non-paid internships among immigrant workers. The working conditions that the following stories embodied are a clear representation of a civilizational crisis that reinforces inequalities.

*Talking to many friends who work taking care for the elderly, these women who come here to work in caring, speaking among ourselves, we are a little surprised by the way these people are leaving the grandparents. Very abandoned. They say: Here is the money to buy food for my dad. And we see that as uy, que fuerte! **Why do they abandon their elderly like this?** (Pazankalla)*

*It's complicated when you have a family and your children are growing up, who feeds them? Who does this or that? (...) Here I have felt that it looks bad that you are not working or that you are not doing something productive. You must be spending your time on something. Latin American women have also told me, of course **the entire social state works with our taxes. Anyone who arrives has to contribute to taxes because otherwise this doesn't work.** (...) You live according to the resources you have, I have participated in groups that were formed by women in Haiti, all working, many with partners, few with children. When they decide not to have children (...) some of the women who tell it are angry because they had to make that decision because if not, they cannot move forward. (...) **It is still the woman who resigns when she has children.** (Letylu)*

*A night job, Dublin is not that unsafe, but I felt very insecure. I lived an hour and a half from work and got off at 2 in the morning. That was very hard, I ended up quitting. I no longer remember what I did for money. I continued living off my savings. **The next work experience was unpaid, clearly.** According to them, they were doing me a favor (...) thinking that I was working without pay made me sick. (Una buscadora)*

*There is a very clear and evident dependency because you live and work there, your life depends on those people. And they know it. In the first house where I had difficulties in Germany, I managed to tell my mother something and she told me to hold on! Because that's the way the popular classes work. In other words, one endures. Hold on, for me that is the big crime that when Au pairs ask me for advice I tell them: **first of all don't hold back, you have rights. Don't feel bad for demanding them.** We also come from a patriarchal society, from patriarchal structures where you put up with it, you never complain, you simply lived with it and tried to cope with it. (Marcela)*

*One day I went to a girl's house to **clean** and she told me that where she worked they needed someone to **wash the dishes**, so I went to that bar to ask for work, **I washed the dishes and I lasted several months that way.** Until I started looking at how waitresses worked and I learned by talking to them how to be a waitress so **I started to say at informal jobs that I had a lot of experience as a waitress. And that's how they hired me in a bar,** I've been working in that bar for two years. (...) **It's shit because they give me the hardest shifts, on Sundays I work twelve hours, I don't have a Sunday with my son.** Closing it at one in the morning, I'm the one who always locks the doors. The boss is rude, the salary never increases. **They make it the most difficult for me, because they know that in a certain way I need it and that I have no other option because I don't have documents.** I have asked him to make me the employment contract, which is the only thing I need to be able to regularize myself and no, he cannot. He does not think it is convenient to pay social security. I can't choose my turn, I can't decide to spend time with my son. (Sandi)*

Sexism and xenophobia axes / Los ejes del sexismo y la xenofobia

The process of immigration regulation, which is only understood from the legality of the state, makes evident a set of structural violence that in turn accompanies the work and social life of migrants. Regarding migrant women, sexism and xenophobia make up the main axes that obstacle the sustainability of life.

Yes, from the micro-interactions with colleagues, with men, with friends. There is a basis for normalizing sexism, perhaps jokes that can range from sexist to misogynistic.

Which unfortunately we have internalized in our interactions. I don't believe that Europe, because it has a more stable democracy, has reduced the inequality gaps, I don't see it. (...) There is a patriarchal matrix both in a peripheral country like Ecuador, and in Europe. That is normalized a lot by the media, by what we consume, by politics. It's always there. It is a myth that in Europe people are more tolerant or less sexist. The fact that there is no street harassment in Europe does not mean that they respect women more. (Ale)

I don't stop being the foreigner, the fact that people look at you on the street if you're speaking another language, or not even because of the language, maybe it's because of the way I look, I don't know what's going through people's minds. but you do feel a kind of different treatment. Also the issue of harassment, I have been harassed here. It's not like in Colombia they harass me and here they don't, it's not like in Europe everything is wonderful because they are civilized, very much in quotes. Well no, that's not like that. Here, as a Latin woman I also carry this stereotype that I dance reggaeton, etc. (...) The treatment of how exotic you are. (Una buscadora)

Just where I work, clients make many racist comments, too many. And of course, you are working and you are a waitress so you can't get into a debate or anything. Like, it's horrible to be in that position. Also on the street, especially in clothing stores, they seem to watch over you more, they guard you as if you were going to take something. On the street sometimes I would ask for directions or something and people would ignore me, walk across the street or give me the looks. (Sandi)

I see that there is a lot of xenophobia towards Moroccans, Latinos, and Latinas that sometimes place us on a stereotype of wanting to flirt with their men. And it's like, who is going to flirt with your boring Spanish? Who is going to flirt with them and even less take them away? (Pazankalla)

*There is one thing that I have learned with migration (...) is that **here, before being a woman, I am a migrant. Like women who before being women are poor.** This is the first label I have – and I have German papers – but I speak outloud and everything changes. **The first label I have is migrant, migrant first, it doesn't matter from where.** And then follows **Latin American** and then follows **Latin American woman.** That's strange because I came from a place where my first label was woman, so here begins a process where I say **ok I have to add it to my anti-colonial, anti-racist struggle.** (Lor)*

Mental health throughout the migratory experience suffers from a set of effects that put joy at risk, joy as a political enunciation that implies escaping the logic of suffering, endurance, and meritocracy. The coping mechanisms, the doubts, concerns, and pain that arise from the erosion of living conditions crossed by patriarchal, racist, and capitalist violence are in turn experiences of shared struggle that reinforce the emancipatory power of the creation of a community for the collective sustainability of life.

*Sometimes I suffer a lot of **depression** to be honest and I'm not one of many friends either. Sometimes I schedule to meet someone and when the time comes I make excuses not to go out and **I isolate myself.** If I have free time i spend it with my **son**, if my son goes with friends, **I stay locked up at home.** (Sandi)*

***This distance, it is very expensive to return** back home and the difference of not being there is huge. It has been very complex, complicated. **The issue of my children,** they call me and tell me mommy, I miss you, I feel alone. (...) **I can't be there to give him a hug.** My son turned 18 and I was already here, **I sent him the money** to do something but he didn't even want cake, he told me that what he wanted was for me to be there. **It was very sad. Then being in a room alone is a bit difficult.** (Aleyda)*

***I like to write, then read myself again.** The things that I have been feeling in the process also helps a lot to put certain feelings into perspective. **It helps to renew the anger. To renew the purpose so that the rebellion and the things that give us meaning do not fade away here just because we try to belong.** (Ale)*

*May you be in good spirit, in good health, in a good mood in the continuity of time.
Because if not, u! it's too many days from the life. Let's try to have a good time (...)
delight and enjoyment always. **The right to pleasure.** (Lor)*

***I believe a lot in my dead people, my grandfather and my grandmother. And I do believe
that they send me good things, in angel version I always say. (Ajala)***

*The fact of living this experience and not having tools from the people who pay us to be
here, I think has made me look for ways of getting this out from within. **How do I get out
this feeling of pain, of difficulty, of being away from my family, from the food I like,
from my sisters. It's difficult (...) I thought if I don't do this, I won't be able to keep
going. If I don't create this network I will break.** (Una buscadora)*

Communities / Las Redes

Gloria Anzaldúa said that the *Mundo Zurdo* is to be a place of comfort, community, and safety for the marginalized (Anzaldúa, 1988b). As we have been able to recon and read so far while migrating the vulnerabilities that are created for racialized people reinforce patterns of oppression that put in jeopardy the possibility of guaranteeing the material and symbolic conditions for regenerative ways of living. One of the main places for resistance for immigrants is the communities that are built from a shared experience and sense-making. The framework of our network creation encompasses bridges of culture, shared interest, academic and professional platforms, and affective relationships with a transversal immigrant community transversal that in itself is composed of multiple communities.

***Always trusting in the network, because I believe that networks save lives. (...) Being so
nostalgic about the land that is missed, the land that is yearned, the land that is loved,
this means the family, the people, the political struggles. (...) It took me years to
assimilate saying you are no longer there. But I kept always putting together first-
necessity networks. (...) I think of course about my friends, the militancy, the political
struggles, but also about my partner, him being a migrant helped me a lot. Because
since I arrived here I had a safe space in which I can complain about here. (...)
Getting this shit out of myself so as not to leave it on the streets helps me a lot with***

dealing with migration. I believe a lot in friends (...) When you realize what it means to migrate, you think: please, can someone give me some love? Adding the material difficulties of finding work, housing, education, access to the health system. I might have referred merely to the emotional but also the practical aspects of life must be done with networks. (Lor)

This difficulty brings perspective for seeing and appreciating that there cosas muy chimba happening around me, for example: feeling so much love for my friends, falling in love. I think this motivated me to share it, to say I need a space where I can do so. This has been a blast, difficult but at the same time very fulfilling. (...) Feeling and being very aware that I did not do it alone, this was not something that I achieved alone. (Una buscadora)

The neighborhood

Spatial delimitations in urban planning are relevant for community building but also impose the segregation of the cities, once again envisioning and empowering a Western, hegemonic canon for living. Ortiz proposes the method of SO in the context of urban planning. In which the author emphasized that “by using storytelling otherwise, planners can reimagine how to decolonize planning...” (Ortiz, 2023, p. 194) In the following extracts of our stories, we can identify the relevance of the neighborhood in terms of urban living.

The space where I have lived with my partner is Amadora (a neighborhood in Lisbon) and it is an eminently Afro area, because that was where the former colonies of Portugal came together, so there are some community dynamics, which are less urban, less transactional. People making noise in the street, children and old people at the parks. You can see that it is a lively neighborhood, that things are happening there. You see white Portuguese gossiping in in the streets with Afro people. It is different from the rest of Lisbon. Which is compartmentalized into more or less white neighborhoods. Amadora is chevere because you feel less pressure of pretending capitalist success. (Ale)

*I live in San Francisco, in Bilbao. **It is a neighborhood that is supposedly the most dangerous (...) I think it is a fairly racialized neighborhood.** I feel quite at peace here but people used to tell me: how do you walk around at night in San Francisco? At first I was scared because of everything they had told me. (...) **I would like to stay and live here, because we are a mix of everything.** The **Moroccans** are always there talking on the streets, the **Africans** are also there, coming in and out the gym. **Why are they saying that it is dangerous** if I see most of the people on my block at the gym, stopping on the sidewalk to chat. (...) **Being in San Francisco, honestly, has helped me cope with migration, I have that theory** (...) it helps me not feel so far away. Right around the corner there is another **Boliviano**, I like it. (Pazankalla)*

These network creation then represents the effort of making visible and public what makes us more vulnerable to the oppressions that cross-cut (Anzaldúa, 1987), the profiling and discrimination, the criminalization of the neighborhoods that we inhabit, and the constant differentiation as to what we are not, not white, not civilized and without complex enough lives (Hooks, 2007) yet this vulnerability can be the resource of our power, as we have read, of community building which not only sustains the migratory process, which as we have been able to understand, represents sustainability of life in itself. But also opens a space for collective politicization and social organization.

Politicization and Social mobilization

“Your silence will not protect you.” said Audre Lorde as she exposed that the network of women that sustained her struggle shared a war against the tyrannies of silence, a community of women that dialogue about the world(s) they believe in and bridging and embracing their differences (Lorde, 2017) On a decolonial-feminist theoretical note we subscribe to a dispute for breaking the established power relationships and stress the power of bottom communities (Cultura UNAM, 2023; Ejército Zapatista de Liberación Nacional, 2005) to achieve so.

Women communities

*The women's network, the feminist network, has another type of **power and reach.** It is surpassing and so I am **not afraid of the forthcoming.** Through the networks of which I am already a part by **walking through life and getting involved in different themes and projects and struggles and initiatives.** (...) **For a feeling closely linked to intuition, perception, gut.** (Cuyana)*

We met each other through mutual friends. She has been my friendship and group support. We began to trust each other and as women support and help each other.

(Sandi)

My resolution came and I was finally able to work. But before, I was left without any food or money. And what saved me? Other migrant friends here. It was asking for help, it was very difficult for me to ask for help. Also, I didn't say like: help me, but like: I'm going through quite the rough path.. And the girlfriends mobilized right away. I think it's very nice that those of us who have already been here, even for a month, can be here and receive the others. (Ajala)

The Combahee River Collective understood in their Black Feminist Declaration that the liberation of all oppressed people required the destruction of the political-economic systems, capitalism and imperialism, and the patriarchy. This systemic understanding was based on their experience as Black feminists and their collective action of verbalizing the real class struggle of people in which race and gender oppressions were significant determinants of their economic and working living conditions (La Colectiva del Rio Combahee, 1977). In this sense, antiracist, antipatriarchal, anticapitalistic, and anticolonial experiences are not merely personal or particular life experiences but rather political experiences that are a product of a collective and individual process of reflection and conceptualization (Cuero Montenegro, 2023). Because, within the standards of hegemonic feminism, the experiences from the bodies of impoverished, racialized women that are not legitimized by the academic veil are not considered part of a feminist theory, we must emphasize that, from a feminist-decolonial perspective, throughout the stories presented here we seek to horizontally give value to those practices of sustainability of life that range from supporting the care system within the sexual division of labor (Federici, 2004; 2010; 2022) in a necro-political system of racial capitalism to the endless struggle for the recognition of other feminisms as creators of knowledge within academic fields and the popular processes of politicization and social mobilization. These reflected, interpreted, and conceptualized experiences are a central place for the development of political practices, not only personal but fundamentally collective (Cuero Montenegro, 2023).

My main weapon is my voice. (Citlamina)

*Meeting **those who propose the idea and put the stone and carry the burden and carry us all.** (...) The groups in which I move are mainly encompass by women. In the midst of everything we have been building and growing a lot. **I highly value the ability to organize ourselves to make ourselves visible in a context that wants to make us invisible.** That is the purpose of what we do. **As migrants we unite and say these are our points of view.** Points of view that are not only concerning our situation here but they represent all that came with us.. **All the knowledge that comes from our experiences, contexts, stories, discourses, production of knowledge. With a long, strong, critical tradition.** And we are here to make it visible. That has been the **political commitment** that I know many of us building together. **With a strong feeling towards building community. We have to deconstruct ourselves in this process, avoid individualism, think of ourselves in a more and more collective way.** (Marcela)*

(De)coloniality and antiracism

Within these third-world, racialized bodies, multiple and systemic oppressions coexist, enabled by the colonial-modern gender system that is sustained by the capitalist axes of hegemonic culture and the patriarchy. Understanding the imposed coloniality of being and knowledge is a starting reflection, yet the ultimate goal of our situated knowledge for decolonial political actions exists on an anti-racist note. In response not only to internalized racism but to the structural racism that shapes migratory violence as an instrument of the state institutions towards our lives.

***From early age wondering what was wrong with my eyes. (...) I was very ashamed because I did not wanted to be different.** The food that I ate and that my friends did not were some of the first signals. When I spent time in Australia people would ask me if I was a native because I looked like them, and a friend did a joke around the fact of looking like a native. **I was feeling diminish for being compared to a native there, why am I feeling diminish? There is an idea that the European are way superior than an Asian and I look like and Asian** (...) why do I not feel attractive? I had to talk to my friend about Eurocentric beauty standards. **This backfired to who I am.** (Emilia)*

*Portugal is the Ecuador of Europe, both are small countries that have **not stood out for being the most successful capitalist economies** or anything, but we have a deep-rooted*

*chauvinism and patriotism. Both have been societies that have grown up in a semi-peripheral capitalism, they have developed certain **capitalist values** that are similar, such as **aspirationism and wanting to leave the more rural traditions and convert to this more sophisticated capitalism**, trying to deny past inheritances. For example, **in Ecuador the denial of the indigenous to aspire towards the white, mestizo. Whiteness related to economic success, capitalism.** In Portugal also abandoning the countryside to **be more cosmopolitan, more open, more similar to central Europe.** (...) (Ale)*

*The corresponding feminist reflection, which is a situated reflection, is that we practice feminisms and we feed on our Latin American traditions of thought, but we are in Austria. **We must always think about ourselves, and for me in that sense Gloria Anzaldúa is fundamental, in a borderland.** We are always **building borderland spaces** where we have to **always think about what we bring but also about where we are and do situated exercises.** It is challenging but it is profound, **that situated, borderland, non-essentialist, non-identitarian exercise** (...) **that demands the greatest political creativity** in our context. **Being politically creative at the intersections of so many influences to develop a particular political expression that allows us to put these intersections on the table.** (Marcela)*

*I am very clear that the system is capitalist and patriarchal and I am anti-capitalist and anti-patriarchal. (...) We in the South do read the North, but you in the North don't read shit about the South. (...) **That has deepened my immigration wound.** The migratory wound has to do with many things that are within, but being here opens a Pandora's box. **People and women like us have a very deep wound, sometimes we know how the North has exploited us, colonized us.** Being here we realize the deep wound that has been left to countries like ours. And recognizing that wound yet seeing people who don't give a damn hurts. **It hurts a lot, it hurts deeply.** That has been with this European academy. I already had that political awareness but I realized that in their speeches they reaffirm it. They reaffirm it, legitimize it, believe it, appropriate it. (...) (Ajala)*

*Having foundations that have to do with **the defense of human rights, with the defense of the rights of the land, of the pacha mama**, they connect with an internal security that says **its possible to collectively build alternative ways of life to the ones propoed by capitalism and ultimately by the patriarchy**. (...)So all that baggage of mine, that is very intellectual, that is very academic that has required a lot of reading for many years (...)it was then reflected in the need to **bring it into a practice**, which has also to do with **the territory, to put the body into the struggles** of today, for example, **the defense of water as a common good and as a sustain of life**. (Cuyana)*

Nourishment and Remedies / El alimento y los remedios

Building on the antiracist and decolonial efforts that emerged from the conversations within this archive, we propose to pervert our approaches and shift our focus towards the— souths inhabiting the north—with a political voice, action, and research based on joy and happiness, understood as a right and a collective force for regeneration. We, whose realities are shaped by systemic oppression, see emancipatory power in community building. This extends beyond migrants from Abya Yala and connects with other marginalized realities who, in urban spaces already embody the diverse, yet criminalized but always border neighborhoods. We find a powerful and tangible proposal in practices of nourishment and remedies. By cultivating the land with our cuerpo-territorio/body-territory, healing bodies outside of the hegemonic positivist medicine, being always an epistemic source of collective knowledge.

***I'm more into plants than pills**. (Una buscadora)*

*So I always say you have to take **ginger with panela water and lemon and turmeric**. I don't know if they are **customs or beliefs** but it works for us. The truth is they make me **feel good**. (Aleyda)*

*Since I come **from a peasant family, I am all about that**. I brought many things from Colombia. I even **add herbs** to the shampoo. I solve everything with various **leaves**. I would like to **plant those plants here at some point**. (Ajala)*

*I have all the products close, it doesn't taste the same but there are a lot of Latin stores nearby. Nearby I **have plantain and yuca** to buy. A little further away I have **corn** to buy. Here there are Bolivian shops, Bolivian restaurants. So **in love with San Fran**.
(Pazankalla)*

*Since I think so much about food and **put so much into food**, it also **talks about how I am financially, emotionally**, and how I **happily connect with my beloved land**. (Lor)*

*I like to go to a **fruit shop** owned by people that are from **India**, who **don't sell it to expensive** and of very **good quality**. (Sandi)*

Pluriversality

From our worldview, we understand the pluriversal, multiform, and diverse world(s). The community is the space to share knowledge and perspectives that are then politicized and activated together, thus we dispute the power relations of the domination matrix that prevent living conditions over time that ensure climate justice, anti-racism, and anti-patriarchal, anti-ableist equity.

*There are other **realities**, not just this one that we can sense. There are other **worlds** too. There are many more realities. I went to **the desert**, I met **peyote**, the **native communities**. It is a path that I like, that interests me. In the **art** that I decided, we manage **energy**. **Shamanism in our lands**. (Citlamina)*

*Being able to find **love and affection** in people, **beyond our differences and within our similarities**, has been very important for me in this process. And integrate into other social circles (...) to feel that I can not only **connect through similarities** but also perhaps **from our differences**. It has been, without a doubt, a challenge because **there are many things about European culture that shock me, that I do not agree with and***

that are sometimes even go against what I believe or my ideology or my political praxis. (Ale)

*Be surrounded by people who think differently than me, who have different backgrounds. Also to **not lose the big picture**, because I feel like when we are surrounded by people that don't come from the same place as you, you sort of have this global view of what's going on and I don't want to miss that. (...) **We feel like the worlds problems are sort of our problems** because we are so close to the **Ukrainian war**, we have friends that are very close to the **Palestine conflict** and **I don't want to be on whatever corporate top that will disconnect me from this.** (Emilia)*

*There are topics that are part of my cosmovision that I have had to deal with at a basic level, using more analogies and metaphors than direct speech. I have tried everything, and I have encountered different levels of openness. When it comes to people who live in their town, who seek to earn more than their daily bread and **who see ideological and idiosyncratic openness as a danger to their traditional and cultural bases, the possibility of open conversation, of exchange, of dialogue becomes more challenging.** (Cuyana)*

As we approach the time for harvest, we pause to reflect on what we have presented here: a collection of stories that have paved the way for a profound analysis of the marks of oppression borne by migrant bodies. This analysis emerged from reflective dialogues between the researcher and the participants, situated within the context of this project. From these dialogues, we have developed a thematic map that goes beyond the mere categorization of migrant Latin-American women. Instead, it responds to the need to reformulate our understanding of the sustainability of life through a migrant, feminist, and decolonial lens.

Harvest Season/Tiempos de Cosecha



Chapter IV: Harvest season/Tiempos de cosecha

To harvest what we have planted. To conclude this cycle in a collective note of everchanging paths that get built from the margins in which those who were not supposed to, build. Because we think of the soil, and the land, and the food, and the life. And we defend it in a dance of knitting and sowing communities, networks, and interconnections for the sustainability of life in a world where there is room for many worlds. ²¹

*Within adversity we bring out **a sense of humor, joy, and gratitude.** I'm alive y que chido! Our **celebrations have always circled around the cycles of nature, the agricultural cycles.** We **thank, we celebrate, we sing, we dance.** (Citlamina)*

²¹ As the zapatistas would say. (Cultura UNAM, 2023)

Knitting points of encounter

Cyclic paths for enabling the sustainability of pluriversal lives.

Ambivalence, crossroads and borders, and dualities of living conditions that range between risk and fear to benefits and opportunities. The relationship with *el campo* (countryside) where we learned how to nourish ourselves with remedies but also to fear precariousness. The city offers a different kind of hardship – the rushed lives on the periphery, on the urban borders where diverse worlds collide. Here is where our sentipensares became pluriversal, they always were. This fight for survival in a system of oppression – be it necropolitics or racial capitalism, both – shouldn't be a surprise. *It's the breeding ground for collective acts of social politicization. Why are people surprised? Our personal struggles morph into collective movements, our stories become knowledge, research, science.* And so with our Coatlicue state²² (Anzaldúa, 1987) we migrate with the promise and illusion of the better, we find love and community but we also find racism and violence intertwined. These “forces” determine whether we can improve the very living conditions that pushed us to leave *el campo* in the first place. *It's the breeding ground for collective acts of social politicization. Why are people surprised? Our personal struggles morph into collective movements, our stories become knowledge, research, science.* We build a counternarrative, reclaiming the power to tell our stories on our own terms. But we don't stop there. We believe in collective responsibility, and so, we open and weave points of encounter. As we enter the final chapter, we enounce the call to action, as interwoven stories open paths for collective doing.

*I think about the **polycrises** that we have, how life is now, **that life is dizzying, life is not stable.** (...) there is no stable job, there is nothing stable. There are **pandemics**, there are **fucking wars**. And we have to deal with that, so I think dealing with that means **taking worries off my plate that allow me to do more than just survive. I wish I wasn't surviving.** If I think from a very grounded desire, to not have to live surviving. (Una buscadora)*

Conclude resembles wet and cultivated land. A space where a powerful cycle was experienced, and which now rests to begin again. The pages of this text rely on stories that support and demonstrate the biased scope of the colonial-modern project of the Sustainable Development Goals A project that continues to function as an enabler of a capitalist political-economic system (Carrasco Miro, 2017) that depends on the four axes of domination as we have explained with the domination matrix (Hill Collins, 2002) proposed as the conductive axis of this research. From feminist-decolonial science, we analyze

²² “Duality in life, a synthesis of duality and a third perspective (...) Coatlicue depicts the contradictory. (...) She is a symbol of the fusion of opposites.” (Anzaldúa, 1987, p. 46)

our joint stories of migrant bodies experiences to propose a reflective definition (Cuero Montenegro, 2023; Curiel, 2023) of the sustainability of life, as an alternative proposal to the sustainable development project. We argue that the survival technologies (Muñiz & Cófreces, 2020) of migrants – in our case migrant women from Latin America – are used to sustain the domestic and care work that makes up that care economy on which the modern capitalist system is sustained while turning our material living conditions precarious (Federici, 2013).

At the same time, we highlight the impacts of structural, patriarchal, and racist violence that permeate the migrant experience both in an institutional treatment (organizing and managing oppression), in working conditions and social cohesion (justifying oppression), and in internalized racist and patriarchal practices (influencing experience and consciousness). The set of these systemic patterns provokes constant questioning and dispute to interpellate from decoloniality and feminisms those meanings and practices that we consider valid.

Yearning (migrant) futures

I know I crave stability but more than anything I want to prioritize my mental and physical health. And that's it. I want to have what I need to live and that's it.

(Pazankalla)

To envision a collective sustainability of life that aligns with the cyclical processes of the land, fostering regenerative and alternative paths for redistribution and liberation, we turn to fundamental aspects of our collective cosmivision. Our stories are “emotionally embodied complex processes and fraught conditions, but are legitimate sites of geopolitical knowledge and counterbalances to hegemonic framings and structural forces” (Sultana, 2022, p. 10) These cosmivisions, as diverse as our embodied realities offer valuable insights. Migrant communities, drawing strength from their diverse nourishment and remedies – the kitchens as a reclaimed political space for cultural interchange – and the rich pluriversal worldview rooted in the Souths, have forged spaces of antiracist and decolonial resistance that are held through the sharing of food, dance, and joy.

We recognize the need for interconnections – points of encounter – to enable systemic change. As part of the counter-narrative emerging from our interwoven stories, we can identify some critical points of encounter that hold immense potential. We propose to refocus our efforts on co-constructing borderland communities as a political commitment to the sustainability of life / *comunidades fronterizas como apuesta politica para la sostenibilidad de la vida*. We refer to the points of encounter outlined in Annex I as possibilities for collective action based on shared responsibility that guarantees lives of stability and tranquility through time. This proposal serves as a conclusion that also lays the groundwork

for the continued reinforcement of community building. It extends beyond the physical spaces of migration, fostering networks of care that demonstrate how kinship becomes political (Haraway, 2016) within community-based actions. We highlight our *pluriversal sentipensares* that embrace multiplicity and diversity. These ways of knowing create spaces for joy and also for mourning, acknowledging them as complementary dualities. We want to emphasize the importance of popular education and knowledge that emerges from horizontal pedagogies. These pedagogies enable the exchange of experiences that embrace differences and build futures through decolonial radical imagination (Sandoval & Davis, 2008). The futures we envision are inherently *fronterizos (border-related)*. We believe in the power of collectively entangling the sustainability of life in *un mundo donde quepan muchos mundos*.

*I imagine until I return to Colombia, a **migrant future**. (Lor)*

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Glossary²³

Abya Yala: *A concept from the [Kuna language](#): 'Abiayala', meaning "mature land" and "fertile land" which the Kuna native community, international indigenous organizations and communities use to refer to the ancestral territory – before colonization – that comprehends the American continent.*

Capitalogenic: *Arising from or produced by capitalism, "made by capital". (Moore, 2022)*

Cosmovision: (Worldview): *A particular way of understanding the world and humanity's place within it. It encompasses beliefs, values, and assumptions about reality, often shaped by cultural background and lived experiences.*

Civilizational Crisis: *A multiform and multidimensional terminal distress of a civilizational pattern synthetically characterized as anthropocentric, patriarchal, colonial, classist, racist and whose hegemonic patterns of knowledge, science, and technology contribute to deepening the current state of crisis. (Lander, 2020)*

Economics of Care: *An economic framework that values and prioritizes activities related to caregiving, nurturing, and social reproduction. This includes unpaid labor traditionally done by women and undervalued sectors like childcare or elder care.*

Extractivism: *The process of removing resources from the environment, such as minerals, timber, or fossil fuels, often for economic gain. It can have negative environmental and social consequences for local communities.*

Hegemonic: *Dominant or controlling. Hegemony refers to the way a ruling group maintains power not just through force but also through cultural influence and the shaping of ideas.*

Heterocisexual: *Heterosexuality as a political regime enables other regimes such as cisgenderism and the binary gender order; to be forceful expressions of colonial injustice or justice. (Drullard, 2023)*

Colonial-modern: *Specific historical configuration that characterizes the modern world system. It goes beyond simply combining "colonial" and "modern" and instead highlights how colonialism is not a separate phase from modernity, but rather an integral part of its development. (Quijano, 1991)*

²³ This glossary was self-developed and the definitions are based on the context of this research, its main purpose is to enhance the understanding of the readers. For deeper definitions please refer to the referenced bibliography.

Necropolitics: *A theory that examines how power operates through the management of death and those deemed disposable. It critiques the state's willingness to sacrifice certain populations for political or economic gain. (Membe, 2019)*

Necropolis: *refers to metropolises and urban spaces where large numbers of people are dying or living in precarious conditions.*

Pervert: *understood as deviating from its “orthodox” and “original” way*

Racial Capitalism: *A system of capitalism intertwined with racism, where racial identity plays a role in determining economic opportunities and social outcomes. People of color are often disadvantaged in areas like employment, housing, and healthcare.*

Sentipensar: (Feeling-thinking): *A concept that emphasizes the interconnectedness of thinking and feeling. It acknowledges that knowledge is not purely rational but also shaped by emotions, experiences, and embodiment.*

Subaltern: *A person or group occupying a position of oppression in society. The term is often used in postcolonial studies to refer to marginalized groups oppressed by colonialism and other forms of domination.*

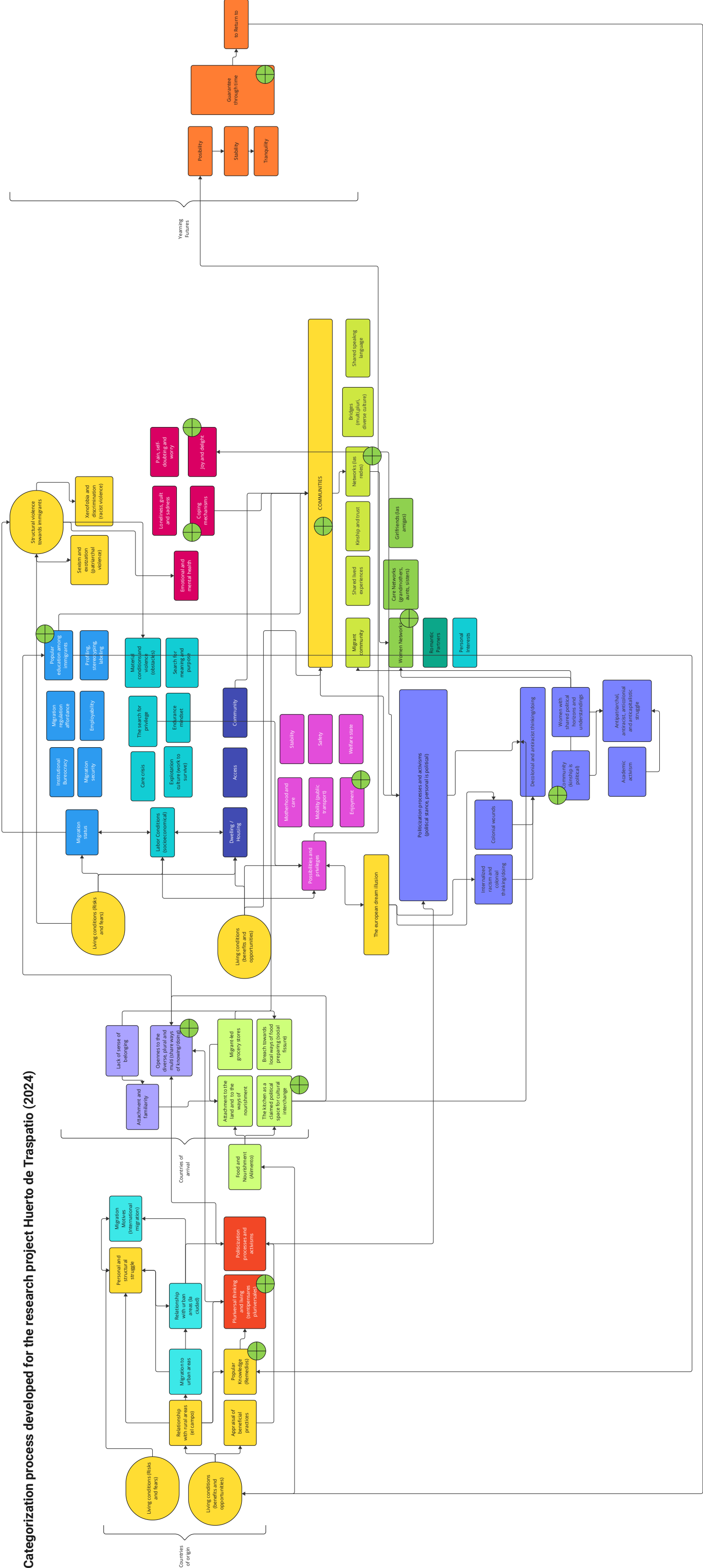
Sprouts/Retoños (*Annex*)

Annex I – Mind Map of results

Shown below is the photographic register, taken on April 2024, of the first-conducted systemic design thinking process which was then translated into the quotes presented in this document and the following mind map.



Categorization process developed for the research project Huerto de Traspatio (2024)



Annex II – Script developed for interviews

Research Question: How are Latin-American migrant women in Europe practicing/understanding the sustainability of their life?

**Transversal questions/statements throughout the interview: feelings/sentiments and knowledge expression*

Starting point: Welcoming to the space, thank for the time and participation, reinforce informed consent.

Background – general questions

- Where do you come from and how did you arrive here? (The place identified as the origin and the current living place)
- Situation in terms of migration status (institutions, resources, availability)

As the dialogue continues ask contrasting questions:

- Wounds of the land that was left (needs, life, dangers)
- What characterizes the land in which you inhabit (what this space offers to you that is important, make sense of the migration from the places of origin)

Contrast the working conditions between the two spaces

Contrast safety, stability, and food. (This contrast can be brought up along the way if the participant mentions it, we can go deeper into how critical these aspects are for the sustainability of their lives)

Exemplifying questions:

- Sexism– experience from being socialized as a women
- Racism / xenophobia – experienced from being an immigrant

Go deeper into the topics that concern the community, activisms or political pronunciations.

Wrapping up: prospective questions, goodbye and follow up

- Looking into the future expectations, possibilities and hopes.
- Remind of the follow up regarding audios and publication.

Annex III – Call for participation and informed consent form

Call for participation:



Text (translated from its original version in Spanish)

Huerto de Traspatio is a call to share with each other from the joint spaces, the loves, pains and colors that sustain our lives while migrating. We are a collective archive that recovers our experiences and tells them from our doings and knowledge. Questions that link and cross us, what is it to sustain life in movement? How do we survive in spaces where patriarchal/racist/capitalist/colonial violence persists in the paths we walk?*

This collective archive sprouts from the sentipensares of a Mexican decolonial feminist migrant who after a few months of study in the European state realized that this; our stories, were missing. It is a dispute of the Eurocentric academic spaces, an archive of voices, lives and hearts. And a resistance from other ways of creating, knowing and researching.

**Huerto de Traspatio*

Is an ancestral agricultural practice of polyculture, a living space that is transformed, where different species of plants, trees, insects and vegetables coexist. This sowing is diverse, follows the rhythm of natural cycles and preserves the fertility of the soil.

Let us be Huerto de Traspatio, let us be the land from which we come and the land where we ended up. Let us weave stories to find ourselves reflected in each other, let us (un)learn and defend life together.

With immense love,

La Artesana

Informed Consent Form:

Here is the link to the form (please translate it into the desired language with the help of a web-explorer embedded translator, the original was sent in Spanish)

<https://forms.fillout.com/t/1TtXABjgESus>