

## ***Territorial Care: Politics and Poetics to Sustain Worlds***

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Capitalist models of production, valuation, and organization have cornered the world into a permanent state of socio-ecological crisis. The crisis of care highlights the social and political inability to guarantee collective well-being. This incapacity has meant a systematic burden on women and feminized bodies, who have historically taken care of these gaps under conditions of enormous inequality. Here, the question of sustaining the collective is a question of place of the subject, of how we conceive our position, and of relationships with the world and the responsibilities that this entails. We live in a shared, interconnected, vulnerable, and codependent world; and care is not a human prerogative.

In the interstices of these multiple crises, and in constant tension and negotiation with the impacts of capital and the logics of devastation, other onto-epistemic values and socio-ecological relations create alternative modes of existence. From Latin America, for example, these modes of existence place life at the center (*la vida en el centro*)—from a communal, collective, and popular dimension—by disputing forms of reproduction contrary to those imposed by patriarchal and colonial capitalism. Women's struggles have been key to opening up other horizons of desire by making the invisible visible. "The denial and devaluation of the work of women, of colonized peoples, and of the companion species, on which the logics of accumulation depend" (Menéndez and García, 2021; 12).

In my project as an RCC Landhaus fellow I will focus on care as a territorial concept based on an affective and material analysis of peasant organization strategies—a reading that will allow to bring together forms of community organization, resistance, territoriality, and production of subjectivities that encompass the practices of peasant organization. In particular, the project will focus on the experiences led by women who, from agroecology in contexts of agrobiodiversity in Mexico and Colombia sustain life, resist the multiple violence of the Anthropocene, and propose other politics and poetics to make the common-collective out of care. I will analyze how the political and forms of organizing the common operate from multiple displacements in peasant worlds where territorial existence is affirmed, and therefore more than human, based on other ways of conceiving the political, the relations between beings, and what is placed at the center of relations. This implies an expansion of the collective beyond the human, as well as a shift from the individual to relations as the axis of territory. My aim is to connect the Latin American experiences—both in the cases and practices of organization and resistance—that I study, as well as in the literature and research form the territorial and communitarian feminism and relationality with the new materialisms, political ontology, and posthuman care perspectives developed in other horizons of the Global South and the European context.

Care in my analysis will be a multispecies territorial dimension of socio-natural relations since it allows to describe the practices that produce territories and subjectivities from the situated experiences of peasant organizations and agricultures. I will develop this argument from care because help to recognize the radical interdependence that sustains life, which implies a displacement or a decentering of the human, expanding the living-vital through conceptions and infrastructures of community and more-than-human collectivity. I will elaborate my analysis from an affective and material perspective based on fieldwork material of observing peasant organization practices in agrobiodiversity spots in Mexico and Colombia over several years. While the main goal for this project will be to draft a book, as an RCC Landhaus fellow, I will focus my attention on writing two articles which could become eventual book chapters. One of them shall elaborate on the idea of affective bonds through an analysis of the intra-active production of subjectivities and territories from care based on case studies. The other article shall provide a decolonial reading of the notion of body-territory as a political act combining feminist new materialism perspectives with the territorial and communal feminism from Latin American scholars.