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Mexicana/Latina Campesinas Cultivating Knowledge: A Collective Agricultural Land-Based Education in Central Washington State in the Homelands of Yakama Nation

By

Rosalinda Godinez

A dissertation submitted in partial satisfaction of the

requirements for the degree of

Doctor of Philosophy

in

Education

in the

Graduate Division

of the

University of California, Berkeley

Committee in charge:

Professor Patricia Baquedano-López, Chair
Professor Lisa García Bedolla
Professor Laura E. Pérez

Spring 2022

Abstract

Mexicana/Latina Campesinas Cultivating Knowledge: A Collective Agricultural Land-Based Education in Central Washington State in the Homelands of Yakama Nation

by

Rosalinda Godinez

Doctor of Philosophy in Education

University of California at Berkeley

Professor Patricia Baquedano-López, Chair

Rooted in Chicana/Latina feminism and interdisciplinary frameworks, this dissertation uses autoethnographic (Behar, 1996), participatory (Baquedano-López, 2021; Irizarry & Brown, 2014), and art-based research (Leavy, 2015; Delgado Bernal, Burciaga & Flores Carmona, 2012) to document Mexicana/Latina campesinas' education in agriculture in the homelands of the Yakama Nation. *Agricultural land-based education,* the education paradigm that I am theorizing, encompasses Mexicana/Latina campesinas' education or their active and intentional production of knowledge in which they are generating ways of being/knowing that entail sensibilities, skills/movements, and relationships to live, be, work, and teach/learn in agriculture. Guided by campesinas' conceptualizations of words, I break down three interconnected elements of campesinas' education: *coyote literacies, ligera strategies, and pedagogies of barbear*. The first element, *coyote literacies,* captures campesinas' ways of being/knowing and their reading sensibilities (in mind.body.spirit) to navigate across the terrains of agriculture to sobrevivir (survive and thrive) (Galván, 2015). The second element, *ligera strategies*, shows campesinas' life methods that actively build solidarity and meaningful interactions. The third element, pedagogies of barbear, highlights campesinas' teaching/learning approaches that draw on body-land-agriculture as the educational material. I argue that through campesinas' education, they demonstrate not to be passive workers but intersectional social actors/educators that create knowledge, literacies, and new identities to live and work with dignity.

Dedication

For Spirit/spirit.

For my mother, Maria Elena Ramirez-Godínez, and my father, Francisco Godínez-Guerrero.

For my daughter, Yatziri Elena Lara-Godínez.

For my partner, Raul N. Lara.

For all those that held me through this journey.

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To many not mentioned here, thank you! Every encouragement and thoughtful gesture have moved me along this journey.

May this journey continue in community and solidarity.
¿Pa dónde vamos? (Where are we going?)

"¡Pa donde apunte el huarache!" (Where the shoe directs us!)
Like my dad would say with a smile

INTRODUCTION

She Will Harvest Herself

We arrived at K vineyard where my mamá (mother) and Araceli[1] *work to harvest tomatillos at the hortaliza*[2]*. We entered through the milpa (cornrows), pushing its leaves and branches away as gently as possible. My mamá asks Araceli, "¿Ah también sembraron frijol entre la milpa?" ("You all also planted beans within the corn rows?") and Araceli, as one of the leaders of the hortaliza, replies, "Si y dieron muchos. Ya los terminamos de sacar." ("Yes, and they [the crops] gave a lot. We finished the harvest.") I was amazed as I saw thin branches of frijol (bean) pods coming through some dried corn husks. In a different area, the rows with the tomatillos were low and shared space with cucumbers, watermelons, melons, and squash. I asked Araceli about the technique used o create the setup for the hortaliza. Araceli shares that because everything grows in the same season, she and her husband can plant everything around the same time and in the same rows. My mamá and I followed Araceli as she walked toward the tomatillo rows, where we would start harvesting.*

Araceli told us, "Aqui hay mas." ("Here there are more.") We all bent down to get closer to the tomatillo plants. I asked, "¿Cómo se cuales estan listos?" ("How do I know which ones are ready?") Araceli responded, "Mira como estos la hoja están abierta y se mira el tomatillo." ("Look like these ones, the shell is open, and you can see the tomatillo.") My mamá added, "Puro moradidos para que salga morada la salsa. Pueden ser grandes o chiquitos." ("Look for the purple ones so that the salsa can come out purple. The [tomatillos] can also be large or small.") My mamá began to harvest the tomatillos. She demonstrated which tomatillos I should look for, "mira, mira" ("look, look"), holding all sorts of purple tomatillos up for me to see. "Ah, okay," I replied. It took me a while to find the opened-shelled and purple tomatillos, but there I was kneeling, looking for and pulling tomatillos from its branch. I pulled them one by one, carefully selecting them. Meanwhile, Araceli and my mamá's hands moved quickly--they knew what tomatillos they wanted to harvest. My mamá looked at me and teased, "¿Ya mero terminas una caja?" ("Are you almost finished with a bin?") I laugh and respond, "Ya casi." ("Almost.") I wasn't almost finished, and we both knew that.

I took my time and enjoyed the process of the harvest. I would say that I was trying to focus more on experiencing "el aire libre" (the open air), a spatial element of the land that is experienced as one is touching the crops, feeling the field, gently moving the body as led by the reading of the plant, and seeing the open landscape of the hills and vineyards that sit right above the hortaliza. I remembered the campesinas often talked about the land in this way. Mamá and Araceli were able to connect with the land, the plant, and to think about the gentleness that comes with being in the openness. We were not working under efficient practices, which allowed me to tap into this experience easily. So, I moved slowly. Meanwhile, my mamá and Araceli moved quickly and steadily without damaging the tomatillos even when they didn't have to. To me, their movement was fast, but to them, it seemed effortless and nonexhaustive.

I admired the knowledge and sensibilities that my mamá and Araceli had about the land and farming and how they could find a balanced movement in the harvest, which was difficult for me to do. My mamá came closer, picked up the branches, and began shaking them. I saw the tomatillos fall off the stem onto the land. "Mira así ya los puedes escoger más fácil." ("Now you can select the ones you want easier.") I knew my mother well enough, and that was her way of helping me speed up the process of the harvest by showing me the maña (skills/movements) necessary to do so. I said, "¿Me estás apurando?" ("Are you hurrying me up?"), and we both laugh. Although we were not working under management, my mamá

[1] All names that are used in this project are pseudonyms.

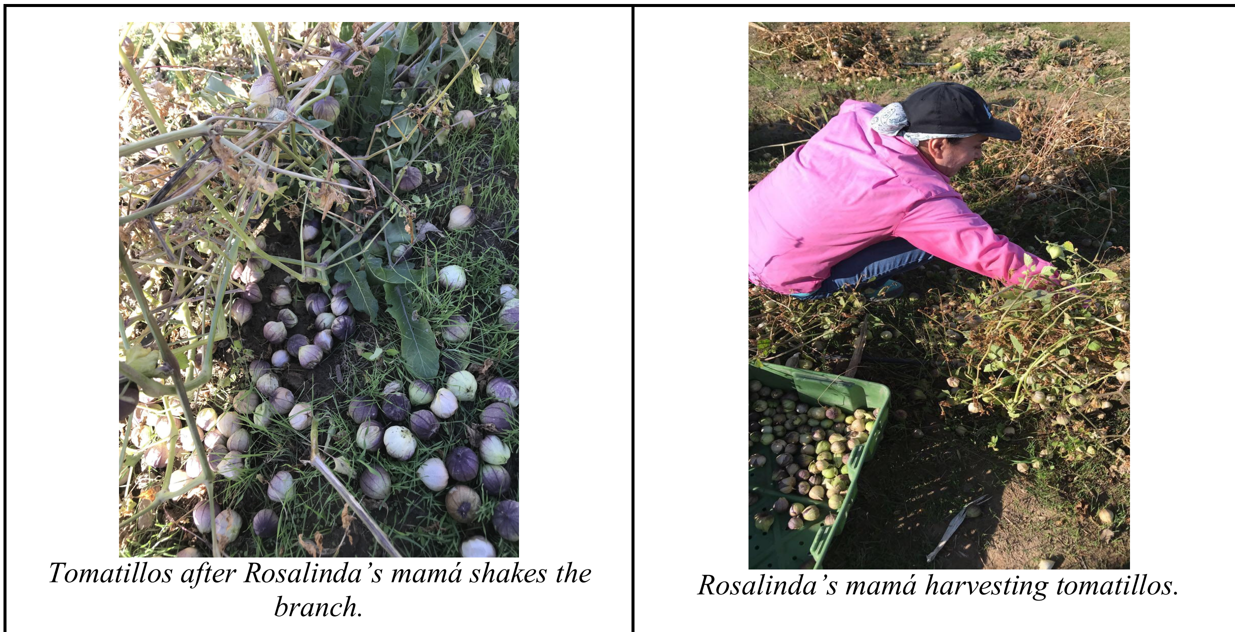
[2] At K vineyard the owners have provided the workers with a land space for them to grow vegetables and fruit for self-consumption. *Hortaliza*, although it can be directly translated to vegetable, is used here to describe the land space as a whole. I refrain from using *garden* because for campesinas a garden (a jardin) is where you grow roses. Araceli and her husband have led the caring of the *hortaliza*.

considered how we still needed to go home and peel each tomatillo, get out of the sun, and avoid being hunched over for a long time.

Following my mamá's lead, I shook more branches and saw how the tomatillos fell onto the land…[3]

Figure 1

Harvesting Tomatillos at a Community Hortaliza.



Tomatillos after Rosalinda's mamá shakes the branch.

Rosalinda's mamá harvesting tomatillos.

Note: I invite you to witness mamá's maña that she uses when harvesting tomatillos. Photo Credit: Rosalinda Godinez.

In this vignette, I share a pedagogical moment during the year-long ethnography between my mamá (mother), Araceli, and myself within the worker's community hortaliza[4] at K vineyard where they work. My mamá and Araceli, as experts and knowers of farming, confidently shared how to select the best tomatillos, which entails mañas (skill/movement) like reading the plant to identify the tomatillos that are ready to harvest and shaking the branches for the tomatillos to fall off the branch. These mañas help the harvest flow at a steady and expert-like pace. Also, our relationships with each other, how we interact, how we talk, and how we support each other are intimate and meant to bring us together in the act of harvesting. At this moment, we are teaching/learning from each other and producing knowledge in "the flesh" (Moraga & Anzaldúa,

[3] Throughout the document, I include these autobiographical and reflective notes to illustrate aspects of *agricultural land-based education from* my experience, showing how much of the knowledge that I have about campesinas' experiences did not derive exclusively from academic readings, but from my life-learning as I experience the land with my family and the campesinas. Mara Chavez-Diaz (2014, 2019) theorizes an *epistemology of body as earth* to counter colonizing logics of the body by honoring ancestral healing conocimientos of the body. In thinking through this concept with Chavez-Diaz, I too honor the ways in which our body is connected to the land, in particular as it is connected to the co-production of education and knowledge. In particular in chapters 1-5, I open up with my experience working with campesinas during the cherry harvest.

[4] Hortaliza is a land space for growing fruits and vegetables. Also, I follow the work of Gloria Anzaldúa and other Women of Color who do not italicize Spanish words to avoid denoting the Spanish language as inferior to English. I *italicize* a word to signal a concept or to provide emphasis to the word.

2015). Most relevant to this dissertation, the tomatillo harvest is an example of *education* that is obtained through an embodied experience as one feels in the body.mind.spirit what it means to live and relate to the land.

Via the tomatillo harvest, I aim to provide a critical intervention to normalized and dominant narratives of campesinxs'[5] education. Rather than merely describing campesinxs' education as forms of parental involvement that entail labor, exploitation, and hard work, I show a glimpse of education that can stand on its own as education of everyday life that happens on and with the land. In my experience growing up as the daughter of campesinxs, I have seen how campesinxs families are knowledge holders who have relationships and ties to land that moves and breathes with us. For example, campesinxs families, like mine, hold relationships with farming contexts in Mexico while also growing our plants in any small section of land in the U.S. settler state. The tomatillo harvest that I have shared illustrates how campesinas, in this particular case, have ties to the land beyond labor and that are powerful forms of education that go unnoticed when speaking about campesinxs' experiences in the U.S. settler state.

Research Background

This dissertation, then, is a response to the ongoing struggle to recognize the educational contributions of (im)migrant mothers and their families in the U.S. education system and society at large (Baquedano-López et al., 2013; Machado-Casas, 2012; Sánchez & Machado-Casas, 2009; Villenas, 2001; Yosso, 2005). Notably, research approaches focusing on campesinx families have been within the parental involvement literature, which situates families as *supportive* in their children's schooling (López, 2001; Nava, 2012). The focus has typically been around documenting the exploitative aspects of agriculture and its connection to parents' lessons of support and struggle that influence students' formal education. By moving away from parental involvement frameworks, this dissertation is a humanizing and feminist intervention that engages Indigenous and Chicana/Latina feminist lenses to honor gendered education in processes of migration and in relation to land. Through its thoughtful integration of structures of power and historical realities of colonization it captures campesinas' day-to-day interactions and meaning-making processes to contextualize a campesinas' *education of everyday life* (Delgado Bernal et al., 2006; Villenas, 2001).

Purpose and Research Question

Chicana/Latina feminists (Delgado Bernal et al., 2006) have used the concept *of education of everyday life* to describe education as happening in our everyday life, attuned to power structures and knowledge production beyond the confines of schools, looking at education within a non-school context. I began this dissertation by intentionally starting with the tomatillos harvest to show how campesinas embody land-based forms of education that happen in our everyday lives. However, as I move forward in explaining campesinas' education, I will zoom in on campesinas education as they work in agriculture because of the need to recognize the powerful ways in which campesinas engage in land-based knowledge production within a work context. This dissertation is guided by the following questions:

---

[5] When speaking about the collaborators in this project, I use *campesina* because it is the word that they use and prefer to describe their identity as a gendered worker. I use "x" as the alternate spelling to "o" (i.e. campesino") and "e" (i.e. women") to avoid binary gender nouns and to be more inclusive of intersectional experiences, struggles, and self-identifications. More specifically, I use the "x" instead of the "o" in campesino throughout the text when not speaking soly of campesinas, but to describe a collective (i.e. *campesinx* family, *campesinx* community. etc.).

1) How do Mexicana/Latina campesinas collectively understand education with agriculture?
2) How do Mexicana/Latina campesinas use their agricultural land-based environment to engage in processes of education among those they work with and their children?
3) How can these complex and rich narrative histories be used to create more comprehensive education paradigms?

As guided by these research questions, I focus on campesinas' education from their collective understanding of education and as a process that honors education from resistant herstories, ontologies, epistemologies, and decolonial subjectivities within structures of power. From campesinas perspectives, I develop a paradigm of education that is more encompassing of their everyday lives. With this said, I position campesinas and their families as literate who know and know how to be as intelligent, doing what is within their means to construct education as they navigate a U.S. settler state society and its institutions, which are unequal and oppressive. I shine a light on how schools and agriculture, two institutions, play a crucial role in subjectifying people because of structures and frameworks of education that uphold colonial/eurocentric/capitalist/patriarchal structures of power. Engaging these complexities between structures and human agency will provide a critique of structures of power while honoring campesinas' creativity and agency to engage in education processes with each other, their children, and the land in agriculture.

Theoretical Framework

Above all, I rely on a grounded theory approach in which the social processes in campesinas' lives "ground" any theoretical interpretations (Charmaz, 2014). Any theoretical analysis is centered around my time learning with campesinas by listening to them, witnessing their work lives, and working alongside them in the orchards and vineyards. My approach is an *epistemology of body as earth* Chavez-Diaz (2014; 2019) as I feel through the body and the land what it means to be educated from and by campesinas. It is my deep and whole-hearted intention to counter colonizing frameworks and logics of the body and land by honoring ancestral *conocimientos* of the body and land. I aim to experience and show how campesinas co-produce education and knowledge collectively and individually in the flesh as they are making meaning of their lives, creating educational innovations in the process. *Epistemology of body as earth* demonstrates the realities of how U.S. settler states exploit the body and the land. It also aims to uncover what structures of power work to erase (and in uncovering, honoring): ancestral and Indigenous knowledge frameworks and systems that live in campesinas' bodies and teach us what it means to be on and with the land.

As a whole document, I situate this dissertation within Indigenous frameworks and Chicana/Latina feminism to address gendered ways of organizing pedagogy that extend beyond formal schooling. Central to this work is the interrogation of spaces "beyond survival" that show the "creativity, agency, movement, and coalition building" (Delgado Bernal et al., 2006, p. 5) within womxn's lives. Emma Pérez (1999) argues that the active weaving between oppositional ideologies is the third space. I, too, draw on theories of space to unpack campesinas' education. I draw on Ortega's (2016) meaning of "worlds" as possible or created when people come together to add meanings through their interactions. I also reflect on Goeman's (2008) theory on "land as place" or a storied land that expands beyond territory and writes how the land itself is place, and it comes with its meaning that informs people. Together these two theories help me reflect on how campesinas are not only becoming educated in agriculture, but campesinas are also engaging in

processes and relationships-with that are land-based. I honor campesinas as autonomous and in their multiplicities, who bring their literacies (as ways of knowing/being) to an already defined educational context in agriculture. Through their meaning-making and interactions with themselves, each other, and the land, I make explicit how campesinas activate educational spheres of possibilities that are always under construction.

I situate this dissertation as a land-based education project that puts campesinas' perspectives in conversation with Indigenous scholarship on land-based education. Dolores Calderon[6] (2014), in her article "Speaking back to Manifest Destinies: a land education-based approach to critical curriculum inquiry," helps me reflect on the various elements that are crucial to any place-based education:

1. Centering the relationship between land and settler colonialism.
2. Challenging us to consider the politics of naming.
3. Requiring a decolonizing reinhabitation of place.[7]
4. Requiring the consideration of Indigenous agency and resistance tied to Indigenous cosmologies.
5. Destabilizing place-based models of land education.

Frameworks of land education provide a foundation for place-based research in which one can consider land contexts like agriculture as an educational context that is informed by the historical and sociocultural processes of settler colonialism and the land as relational. Meaning, the land as relational has a life of its own and is the teacher that tells people how to, in the campesinas' case, become in the work, in their life, and asmother,[8] which are all processes of education.

Settler Colonialism and Hemispheric Migration

I speak about campesinas' perspectives of land-based education by drawing on settler colonial frameworks. Settler colonialism helps me return to the history of colonization as a historic event but also as an "ongoing structure" (Wolfe, 1999) to reflect on the history of colonization and the ongoing processes of settler colonialism that position campesinas in relation to stolen land, exploitative labor practices in agriculture, and Indigenous dispossession. This framework situates *agriculture* as a European designed project (and now colonial/eurocentric/capitalist/patriarchal institution/business) that was created with the intention to conquer/profit/control from the land

[6] Dolores Calderon (2014) has been a leading voice within Chicana/Latina feminism, addressing how anticolonial approaches can be in conversation with Chicana feminisms in education research. Through an *anticolonial methodology of territorializing* she addresses settler colonialism as a structure of power that works to eliminate and dispose Indigenous peoples, enabled by both legal and ideological mechanisms of removal (Wolfe, 2006). In addition, Theresa Stone's (2019) dissertation analyzes a Bridge Program within a school, drawing upon settler colonialism, critical place inquiry and language socialization to describe Latinx youths' socialization process as it relates to the complex relationship with land, community, and notions of success. Stone's work shows not only how white supremacy, but also settler-colonial logics are embedded in programs that take liberal and multicultural approaches to social change and success within schooling. My dissertation that documents campesinas' education is a continuation of Calderon and Stone's efforts to engage land education as interventions within Chicana/Latina feminism.

[7] Calderon (2014) writes that *reinhabitation of place* is about "exploring the notion of territoriality -- how settlers' access to territory and the resulting elimination and removal of Indigenous peoples, enabled by both legal and ideological mechanisms of removal (Wolf, 2006), is the dominant land ethic of a settler society" (p. 26-27).

[8] *Mothering* is used here to indicate an identity that indicates (on some occasions) a shared biological birthing of children as well as the social role of caretaking, providing, and nurturing. There is a historical and social construction that informs mothering (i.e. expectations of how one should mother), which is often informed by colonial and dominant frameworks. I am not trying to impose a limiting understanding of mothering as I recognize that mothering also has localized meaning across the hemisphere (see, e.g., Caballero et al., 2019 and Glenn et al. 2016).

stolen from Indigenous people and by relying on exploitable forced and contracted (im)migrant labor from Africa, Latin America, and Asia (Nakano Glenn, 2015; Wolfe, 1999). I turn to hemispheric migration to help me reflect on campesinas' displacement and migratory experiences. The framework of hemispheric migration advanced by Castellanos et al. (2012) makes sense of the movement migrants generate from Mexico, Central America, and South America as part of processes of settler colonialism. From this perspective, understanding settler colonialism as an ongoing process and migration as a response and resistance to the forced movement out of the land help explain Mexican campesinas' migration patterns as strategies of survival and preservation. I will address settler colonialism and hemispheric migration in more detail in my literature review.

Desire-Based Frameworks

I draw on desire[9]-based frameworks (Stone, 2019; Tuck, 2010) to reflect on campesinas' education. Desire-based frameworks consider the complexities and contradictions in people's lives, accounting for the ways people's desires may be guided by empire and, at the same time, is agentive as people are conscious and able to produce realities that share wisdom. Tuck (2010) writes, "A desire-based framework recognizes and actively seeks out complexity in lives and communities. It dismisses one-dimensional analysis of people, communities, and tribes as flattened, derelict, and ruined" (p. 638-639). For campesinas, I think about their desires, to quote Stone (2019), "a yearning for and living dignified lives" as they *experience* and *as it relates* to agriculture and education. For example, I consider campesinas' desires to live and work in dignifying ways that construct educational processes, land-based pedagogies, and goals (including that of schooling) for themselves and their children.

Methodologies

I follow autoethnography, participatory, and art-based research in this project and the gathering of 15 self-identified Mexicana campesinas' perspectives on their education of everyday life in agriculture in Central Washington State on Yakama Tribal land. I will use the following pseudonyms when speaking about campesinas: Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca.

Autoethnography

Using autoethnographic methods, I draw on my epistemological and experiential knowledge (Anzaldúa, 1987; Cruz, 2001; Delgado Bernal, 1998) that is gained through lived experience to inform the project. This lived experience includes my autobiographical and reflective notes to illustrate aspects of *agricultural land-based education*, showing how much of the knowledge I have about campesinas' experiences did not derive exclusively from academic readings but from my life learning as I experienced the land with my family and the campesinas. I draw on *epistemology of the body as earth* (Chavez-Diaz, 2014; 2019) as a methodology from which I can gain a greater understanding of campesinas' education. My body as land is about connecting to the land, feeling what campesinas feel as they labor to gain a mind.body.spirit understanding of what it means to live and work in agriculture. It is also about how my body can experience the land and work to reclaim and honor ancestral and Indigenous knowledge systems of land and body that are not supposed to be seen, only erased from history within U.S. settler-colonial realities. From my body as land, I use my experience growing up as the daughter of

[9] Tuck's (2010) theory on *desire* is drawing on Deleuze (Deleuzu & Gauttari, 1990, 2003; Deleuze, 2004) that argues for desire as agentic rather than unconscious (p. 645).

campesinxs and the sense-making that comes from this positionality to guide this intentional project to write our collective story of *solidarity* that shows multiple perspectives, experiences, intents, and desires in our journey (Madison, 2011). As I write about campesinas' education, I *harvest myself.*

Participatory Action Research

In following Participatory Action Research (PAR), as an approach to doing research in communities to collaborate, I strived to co-create opportunities for campesinas to participate in the research process in any way that they could. My mother (*mamá*), for example, grounded the project as a co-researcher who participated in most of the process. With her active participation in the various stages, the 15 focal campesinas participated in the ongoing generation of knowledge used to unpack *agricultural land-based education.* The campesinas collaborated in important ways; they all welcomed me into their homes, sharing moments of collective conversation, individual moments in which they shared their *testimonios*, and gathered to document their educational concepts by creating a children's book. Anytime that I participated in their lives, I did so mindfully and recognized that I am not an objective researcher but a vulnerable witness (Behar, 1996). Such a researcher engages relationally with others, embracing the affective dimension of working with others to produce educational materials and resources *for* and *by* the community (Baquedano-López, 2021; Delgado Gaitan, 1993; Villenas, 1996).

Arts-Based Methodology

Art-based research is a methodological tool that uses the creative arts in conducting research, both in its method and delivery. I follow Patricia Leavy's work as the overarching model that guides my understanding of what art-based is within research. I use art-based methods with campesinas to direct our discussion and bring in narratives of *testimonios*, poetry, and visuals in the writing of the dissertation, all aiming to tell a creative story that honors campesinas and their education. Throughout the document, I bring in visuals such as photography to the array of field text taken by myself as an invitation to the reader to imagine and experience the stories. In each chapter, I incorporated campesinas' short poems that they co-wrote to write a children's book. Also, I begin with my autobiographical reflections (or my *testimonio*) of my time working in the cherry harvest to discuss campesinas' education while also not falling into the trap of romanticizing agriculture. In particular, in the finding's chapters, I end with a letter and poem written in Spanish (and translated to English) to help me explain to campesinas the purpose of each chapter.

Agricultural Land-Based Education

Campesinas are engaging in the process of education in agriculture, which I describe as an educational paradigm: *agricultural land-based education*. This paradigm takes into consideration the colonial/eurocentric/capitalist/patriarchal education that campesinas are made to be a part of while they work in agriculture as well as campesinas' agency in educational processes. In the spirit of uncovering what is not seen, I focus on campesinas' education as a process, a method, and a pedagogy that activates "worlds" (Ortega, 2016) of resistance and possibilities as they interact, meet up, and relate with each other, themselves, their children, and the land. *Agricultural land-based education* acknowledges how campesinas learn colonial/eurocentric/capitalist/patriarchal education, learning it intimately to then generate an emergent education that re-envisions what agriculture can be for them and their families, which I break down into three interconnected

elements: *coyote literacies, ligera strategies,* and *pedagogies of barbear.* Guiding my theorization are campesinas' conceptualization of words: *coyote, ligera*, and *barbear*. Generally speaking, *coyote* is a word that campesinas use to describe their ability to *read contexts*. *Ligera* is a word that campesinas use to describe their *movement,* and *barbear* is a word that campesinas use to explain *supportive actions*.

The first element, which is the focus of chapter three, *coyote literacies,* captures campesinas' way of being/knowing as well as their reading sensibilities, meaning-making, and ever-evolving awareness in mind.body.spirit, cleverness, smartness, and at times, competitive ways to navigate across the terrains of agriculture to survive and thrive (Galván, 2015). For example, campesinas' sense-making regarding education is part of their *coyote literacies* to show how they expertly learned to read agriculture in multiple ways. In chapter four, I unpack the second element, *ligera strategies*, to show how campesinas become more purposeful in their skills/movement and relationships to insert themselves in agriculture by developing coyote literacies. For example, campesinas are inserting themselves by developing skills/movements that will not only facilitate expected efficient movements but also find more tactical and creative ways of working. Campesinas are also building relationships of solidarity with each other through their support of each other, their building of togetherness, and their teaching and learning, which brings me to the third element: *pedagogies of barbear*. *Pedagogies of barbear* is the focus of chapter five, which honors campesinas' experiential teaching/learning approach that draws on their bodies, the land, and exploitative agriculture as the material from which to teach/learn. Their pedagogies show their approach to teaching in ways that repurpose agriculture for themselves and their children to actively become teachers, mothers, and companions that care for the land and each other.

I argue that through their participation in the process of education, campesinas are simultaneously restorying/rupturing agriculture's colonial/eurocentric/capitalist/patriarchal education. Campesinas re-story agriculture by unsettling colonial projects of education that aim to make them passive subjects and merely working bodies. Through campesinas' active participation in the production of knowledge, they are demonstrating to be intersectional social actors that are producing literacies and methods to live, work and teach/learning in ways that are dignifying and sustainable for their mind.body.spirit and multiplicitous selves (across their intersecting and multiple identities). Campesinas are also creating, as Pérez's (1999) calls, "rupturing spaces" of resistance as they are rupturing efficiency, competition, and individualism, teaching us that they want to be in agriculture in ways that relate and are *with* each other, the land, and their children. It is through their restorying and rupturing spaces that we can see the unseen or how it is that campesinas are constructing resistant herstories, epistemologies, and subjectivities within their lived realities at this moment in time.

Notes on Language

Language and language use are vital in how we learn to perceive society, culture, and ourselves. I will define various terminologies to be clear about usage. I use "x" in womxn, campesinx, and Latinx to address gender binaries. Some individuals closely identify as, for example, womxn because of their sex as female and gendered attributes that closely align with societal expectations. I use the "x" to honor these dominant and normalized identifications. I also use the "x" to honor non-dominant identifications of transgendered, non-binary, two-spirited, and gender non-conforming individuals who may be part of a particular group (womxn, Latinx, campesinx, etc.). My project focuses on mothers. I use the word "mother" to name the womxn in this project to indicate that this identity is, on some occasions, shared by the biological birthing of

children and by social roles as caretakers, providers, and nurturers. However, to mother, as an action (mothering) and experience (motherhood) goes beyond any biological aspect to include a historical and social construction that informs the caretaking, providing, and nurturing arrangement (Nakano Glenn et al., 2016). I also understand motherhood and mothering as complex categories intersecting with other identities (parent, (im)migrant, employed, womxn, grandmother, gender non-conforming, stay-at-home mothers, etc.). I use the word "Indigenous" to describe groups of people that are (or are rooted culturally, materially, and ideologically to) the original inhabitants of the Americas. I try to be specific where possible to identify peoples' Indigenous lineage. For example, some of the womxn in this project are Nahuas from the Sierra-Costa de Michoacán. I use First Nations(s) to recognize Indigenous nations in the current U.S. colonial state. For example, I speak about womxn from Mexico in Yakama Nation to recognize the continued existence of people, histories, and connections to the land that are sacred in occupied Washington State.

I say "settler state" at the beginning or end of colonial names such as the United States and Mexico to recognize and emphasize that these nations exist because of the violent colonization of First Nations people, which continue to perpetuate oppression, violence, and genocide while continuing their expansion through ongoing forms of settler colonialism (i.e., military interventions, governmentality, policing, and border imperialism) (Chomsky, 2014; Walia, 2014). I use the term "(im)migrants" as a more contemporary[10] term that is used to refer to groups of people that have migrated to settler states and whose mobilities are governed by the state--its policing practices and surveilling institutions (border patrol, customs, schooling, DMV, social security, etc.). I put "()" to acknowledge that there is agency in people's mobilities that resist settler state confinement and controlling mechanisms. Given that the mothers in these projects are (im)migrants, I also understand how (im)migrant mothering caretaking and mothering arrangements are transnational, extending the notion of proximity to accommodate their lives across/within borders and amid neoliberal pressures to work (Hondagneu-Sotelo & Avila, 2007). Although movement across empires is restricted, there are creative ways in which people foster their relationships and work to find more dignifying ways to live, move, and work within the U.S. settler states and in their respective homelands.

Invitation for the Reader

As I have shared, I write about campesinas' education because I aim to honor them and their energies in agriculture to show the "unseen" with the goal of telling a story of perseverance, not defeat nor passiveness. I refuse[11] (Simpson, 2007; Tuck & Yang, 2014) for my work, which will be a historical document, to do just what a U.S. Settler State wants us to do, which is to shine a light on narratives that illustrate people as "deficient," "damaged," "broken," and "working-bodies." As an education scholar invested in the lives and well-being of campesinxs families, I refuse to participate in "damaged-centered research" (Calderon, 2016). However, although I am not focusing on these narratives, I am in no way romanticizing the lives of the campesinas and saying that a U.S. settler state does not inflict oppressive realities on their lives. I am realistic that

[10] I say contemporary because as Chomsky (2014) argues *immigration* did not become a word that was used to describe people's mobilities until the 1960s. Prior to the use of immigrants, there was already the logic and practice of dominance and power that actively included/excluded groups of people through violence, extermination, and policing.
[11] Tuck & Yang (2014) write, "In this essay, we theorize refusal not just as a "no," but as a type of investigation into "what you need to know and what I refuse to write in" (Simpson, 2007, p. 72). Therefore, we present a refusal to do research, or a refusal within research, as a way of thinking about humanizing research" (p. 223).

structures of power are in full operation and shape campesinas' lives, and I stand in solidarity with grassroots movements in campesinas' everyday life and within organizations like Lideres Campesinas and United Farmworkers that are actively bringing attention to the U.S. settler state oppression that campesinx families experience.

My focus is to share the complexity and multidimensionality in campesinas' communities and humanity that is a needed part of the stories that we can tell as researchers. I want to stay true to my goal of honoring the voices of campesinas in ways that situate them in their intersectional identities as knowledgeable, expert, and active agents in their lives. However, please re-read the literature review, methodology, and chapter three anytime you fall into the trap of romanticizing. And in the spirit of intentionality, I ask that you *intentionally* reflect on the complexity of our human experience within unequal societies as you read. I will do my best to guide you through this dissertation and to show you what it is that I need you to read and see. In the images and my embodied narratives, I ask that you bear witness to what it means to experience campesinas' education through my body. I ask that you reflect on campesinas' education deeply before jumping to judgment and critique. I also invite you, the reader, to think about your positionality and standpoint within this moment in history and address your efforts in reflecting on your struggles and privileged identities.

- *Who are you in your multiplicities?*
- *Why are you reading this dissertation?*
- *How do you plan to witness?*
- *Will you use the information that you learn purposefully, to advance an idea or practical work within grassroots movements, within the academy, within everyday life?*
- *How will this dissertation help you to see campesinas and their families in more dignifying ways?*
- *Will you see the unseen?*

CHAPTER ONE
Literature Review

Campesinas' Education and The Guiding Theoretical/Pedagogical Framework of Agricultural Land-Based Education

At 5 AM, we are ready to harvest the cherry trees. I worked on the same tree as Patricia. Usually, each campesina works a tree individually, but Patricia let me pair up with her since it was my first day. As we begin to work, I see Elisa walking over to me. She sees my bare hands and gives me medical gloves and white tape. Showing me how to wrap the tape around my fingers, she says, "Pa que no te den cayos." ("So you don't blister.") I quickly wrap the tape around my thumb and index fingers and grab the blue medical gloves to slip over my hands. Meanwhile, Patricia fixes my ladder. She adjusted the ladder by carefully putting the long narrow back leg up and across. She quickly stepped on the ladder, doing a light hop to assure its stability. She instructed me, "Siempre asegurate que esté firme. No quieres que esto esté flojo porque luego te caes." ("Always make sure that it is firm. You don't want this [the leg of the ladder] to be loose because then you will fall.") "Subete," ("Get on,") she firmly instructed. I get on to make sure the ladder is firmly placed, doing a little hop on the first step, "La siento bien," ("It feels fine,") I reply.

I cautiously made my way to the fourth step and began harvesting. My back leaned against the stairs as I pulled each cherry stem towards me, letting the cherries fall into the bucket. Some stems would come out easier from its branch while others wouldn't, so I had to yank harder, making the cherry fall onto the bucket without the stem. I say to Patricia, "Unos estan dificiles para salir." ("Some are difficult to come out.") She responds, "Si, pero asegurate de que se vengan con el topo" ("Yes, but make sure it comes with the stem.") My feet struggled to balance on the step. I slowly repeated the movement, pulling the stem as carefully as possible. I attempted to bring bunches of cherries instead of each one with me, but this was challenging. Frustration and doubt began to surface, and I noticed that I was starting to develop negativity around the work and my ability to accomplish it. I could hear the branches vigorously moving on the other side of the tree. Patricia was quickly piling cherries in her bucket. She was pulling the cherries in clusters. I paused to look, and I saw one of her feet on the ladder and the other on the tree, almost blending with the tree so comfortable and knowledgeable in what she was doing. "Patricia tu eres rápida," ("Patricia, you are quick,") I say in admiration. Without stopping the motion of her hands, she consoles me:

"Si, ya tengo mi tiempo y ya le hallé la maña. Tu calmada, deja que tu mente analice, y que tu cuerpo trabaje."
("Yes, I have some time at it, and I have found the technique. You be calm, allow your mind to analyze and your body to work.")

I reflect on Patricia's generous words that extend comfort to a novice like me that does not know how to labor in agriculture. Her words helped ground me and remind me that I must experience the cherry harvest in order to learn how to be and work like her and the campesinas. As she suggested, I must remain calm and trust in myself to work and feel through the work. But, I would find that to do so, in mind.body.spirit, was not easy and required community/togetherness, practice in the skills/movement, and constantly calling upon the land and its elements for guidance.

Figure 2

Rosalinda Working in the Cherry Harvest.

Picture of Rosalinda under a cherry tree during harvest.

Rosalinda's hands after wrapping them with tape.

Note: I invite you to see the clothes and the tape that one must wear not as laboring clothes that are often deemed as less than what is worn in schools or in other institutions, but as shields that protect from the damage of the sun, of the pesticides, and of the constant motion of the hands. Photo Credit: Rosalinda Godinez.

I begin this chapter with a vignette that describes my experience harvesting in the cherry orchards to work and learn *from* and *with* campesinas during the year-long ethnography. It alludes to campesinas' education in agriculture, in particular, as this vignette highlights my novice experience learning not only how to harvest cherries in mind.body.spirit, but also how to work in a way that is safe that understands the expectations, and that engages in the work/life in relation *with* campesinas and the land. Elisa, Patricia, and Chemita were guiding me from the moment I stepped foot in the orchard, and their guidance was central to learning how to be and become with the orchards that week that I worked. My experience working in the cherry harvest begins my *felt* experience engaging in campesinas' education. It is, I believe, a great way to begin this literature review, which aims to survey previous research, particularly within parental involvement, that has focused on campesinas' education. In this literature review, I depart from parental involvement conversations and propose a conversation that broadens our perspective on the meaning of education from Indigenous, feminist, and interdisciplinary lenses, which informs how I explain campesinas' education as *agricultural land-based education* in chapters three, four, and five.

I begin this chapter by engaging in a conversation with parental involvement literature. Then I share my framework that conceptualizes how I share campesinas' education as *agricultural land-based education*. I end by addressing the meaning of *agricultural land-based education* in the process of ongoing displacement and forced migration.

Campesinas' Education:
A Conversation with the Parental Involvement Literature

Research has described campesinas' education within discussions of family's parental involvement. For context, dominant forms of "parental involvement" have been seen as parental practices, at school and at home, that contribute to a student's learning and achievements in school (Fan & Chen, 2001; Hill & Taylor, 2004). At-home features of parental involvement may include parents helping students with their homework, discussing children's schoolwork and experience, and structuring home activities around classroom instruction (Epstein, 1987; Lee & Bowen, 2006). Various models encourage schools to establish connections with families to inform them about these parent practices. For example, Joyce L. Epstein (1987) introduces a six-step framework that includes:

1. Communication or establishing a two-way channel of communication between home and school (e.g., administrators providing language translators, and parent-teacher conferences, etc.),
2. Assisting families in setting home conditions that support children's learning development, parenting skills, and family support (parenting),
3. Suggesting parental techniques that foster a learning environment at home (Learning at home),
4. Decision-making or schools involving parents in governance,
5. Involving families in school activities (volunteering), and
6. Collaborating with the community by providing information and services such as summer programs, local library, and student centers, among others.

These six steps aim to bring parents into schools while also teaching them the tools needed to best support their children in their academic learning.

For scholars like Epstein (1987), parents must be integrated into school-based approaches through different supportive efforts from school personnel regardless of background. Epstein's framework reinforces the dominant and middle-class understanding of what school personnel expects parents to do for their children within schools, their home, and the community. As a response to these parental practices that aim to fit parents into school models, community-based approaches (Gonzalez et al., 1995; López, 2001; Nava, 2012; Warren et al., 2009; Yosso, 2005) have aimed to draw attention to what non-dominant parents are doing within their means to help their children in their schooling. The scholarship of Warren et al. (2009) addresses the inequality in resources and power relationships between low-income families and middle-class educators that impedes parental engagement within schools. Warren et al. argue that there is a need for a community-based approach that emphasizes relationships and collective building within community organizations to bring about a shift in schools to align better with low-income families' different needs, aspirations, and desires. An example of this form of collaboration includes organizations that work directly with families on their relevant issues and needs, which offer an entry point for non-dominant parents to build relationships with each other. Warren et al. (2009) writes, "In bonding relationships, low-income parents can find support from those who have similar concerns and face similar challenges to develop the confidence for collaboration" (p. 2212). In other words, the authors view the unity of parents in the community as building coalition to equip them better to enter school spaces.

Yosso (2005), Gonzalez et al. (1995), López (2001), and Nava (2012) argue for an expanded understanding of parental involvement, definitions that is specific to non-dominant parents' knowledge, experiences, and efforts within their given resources and localities. These scholars also challenge school construction of parents as uninvolved in their children's school learning. Gerardo López and Pedro Nava develop models of support that discuss the particularities

in experiences connected to agriculture, including how campesinx families use agriculture to teach lessons of sacrifice agency, economic struggle, and the role of formal schooling in changing current conditions. López (2001) makes visible the often-overlooked acts of engagement that campesinx families do, such as 'real-life lessons,' which center the notion of hard work to teach their children a valuable work ethic and the need to attend school. He highlights three important aspects to these lessons that entail:

1. Children becoming familiar with the type of work that parents do,
2. Children recognizing that farm-work is difficult and with little compensation, and
3. Children learning that without a formal education, they can end up working in a similar type of job.

In teaching these real-life lessons, some campesinx families did not only have conversations with their children but allowed their children to experience for themselves the labor of the fields.

In a similar way, but in expanding notions of support, Nava's (2012) dissertation documents the life histories and cultural knowledge of Mexican (im)migrant campesinx families in a rural community in California. He developed a model of *apoyo* that captures the "support in the form of social, economic, moral, familial, historical, and cultural resources learned from life experiences" to their children for the nurturing of their learning and well-being (p. 104). He defines five specific forms of *apoyo* as:

1. *School based:* includes attending school structured events like parent-teacher conferences, parent-teacher associated events, school festival events, and serving as classroom or office volunteers (p. 104).
2. *Economic:* includes providing students with financial support for food, school supplies, and clothing. Many parents know what it means to experience the absence of economic support, which they associate as one of their greatest impediments in Mexico to continuing their education (p. 109).
3. *Sacrificial:* entails parents foregoing their own personal needs for the benefit of their children. For instance, parents, especially those that do not have legal status, go without seeing their family in Mexico because they want to save money or want their children to take advantage of school in hopes of leading to better employment (p. 111).
4. *Cultivate agency:* acknowledges the adversity that families face daily and highlights the unique ways parents advise their children to exercise agency. For example, parents would: 1) not allow their children to quit when facing adversity, 2) provide self-affirming messages, 3) expose their children to the difficult work in the fields, and 4) make clear the economic opportunities in the U.S. compared to the limited opportunities in Mexico (p. 116).
5. *Modeling of persistence and mentoring:* entails parents modeling persistence to their children, either by telling them or through personal example. For example, parents use their own difficult life experiences to push their children not to shy away from a difficult situation. (p. 119).

Nava's concept of *apoyo* captures campesinx family's efforts to create avenues and provide support crucial to their children, especially as it relates to students' efforts and commitment to schooling. He clarifies that campesinx families help their children in both school-based sanctioned ways and in ways that draw from their own experiences. In doing so, these parents make personal, economic, and familial sacrifices for the well-being of their children.

Both López and Nava's efforts capture ways in which campesinx families contribute to their children's schooling. These efforts follow a line of community-based perspectives on parental

involvement research that are in many ways a response to models like Epstein's. López and Nava argue for an expanded understanding of parental involvement, including definitions that center non-dominant parents' knowledge, experiences, and efforts within their given resources and localities. From López and Nava's frameworks, we can see how families are positioned as supportive of their children's schooling in ways that may not ascribe to school ideals of what parents are supposed to do for their children. They also show the specific social networks, resources, and forms of support that families already have, which may not fit the school's dominant understandings of parental "engagement" and "involvement" but are seen as valuable to student learning. López and Nava show that campesinx families take their children to work with an intended purpose: *to convince their children to stay in school rather than work in the fields like them.* Both of their work offers concepts that are unique to the migratory life experiences of campesinx families, which have helped change limiting perceptions of parents within school settings.

Community-based approaches significantly contribute to expanded notions of parental involvement. Yet, these approaches do not fully address (if at all) how parents' efforts are bound to legacies of power that work to uphold Eurocentric and middle-class values within schools. Sandy Grande (2015), and others, highlight, for instance, the history of mission schools in which the goal was to "de-Indianize," "civilize," and "Christianize" Indigenous peoples. Indigenous children and their families, then, were to be tamed while their knowledge, language, and family practices were meant to be erased. Therefore, current non-dominant parents' efforts and teachings are bound to and shaped by these historical processes, which continue to define and redefine what teachings and efforts can be included and accepted as parental involvement within schools, especially for non-dominant families. This same point has been made by Patricia Baquedano-López, Rebecca Alexander, and Sera Hernandez (2013) in which they argue that the meaning of "capital," "funds," and any community knowledge must be situated within an unequal school structure that serves the needs of dominant middle-class families because if they are not, attention can be detracted away "from the structural constraints and institutional forms that constrain parent power and shape educational inequality" (2013, p. 168). Therefore, expanding the concept of parental involvement to include other forms of involvement or engagement is not enough, so I argue that non-dominant parents' efforts are valuable and separate ways of teaching that are crucial to the life learning of their children.

My main effort is to depart from the parental involvement literature but still be in conversation with it, given that this is where campesinxs' education is addressed. Thus, my conversation with this literature focuses on contributing to an Indigenous-led and gendered conceptualization of education in three ways:

1. Methodological, which I will explain extensively in the next chapter. Briefly, this methodological contribution is one that is collaborative and experiential to learn more about Mexicana/Latina campesinas' "education of everyday life" (Delgado Bernal et al., 2006; Villenas, 2001).
2. An Indigenous and feminist intervention of conceptualization of education from a land-based perspective. Land-based approaches to education and pedagogy consider a deep interrogation of knowing through a spiritual, relational, intellectual, visual, and embodied literacy of the land/sea.
3. A theoretical lens that provides a framework to consider gendered processes of education of everyday life in agriculture. Central to this work is the interrogation of imaginative

spaces of possibilities in which education is about "creativity, agency, movement, and coalition building" within womxn's lives (Delgado Bernal et al., 2006).

This Indigenous-led and gendered conceptualization of education will illuminate multiple ways in which campesinas are constructing education. This perspective zooms out of parental involvement models, away from the language of "support," and that is not in comparison to colonial/eurocentric/capitalist/patriarchal schooling, but that addresses structures of power that create realities for (im)migrant families. From Indigenous-led and gendered conceptualization of education, Nava and López's contributions are part of campesinas' education, not forms of support. In addition, this perspective will illuminate campesinas' creativity and agency to create purposeful education (for larger goals, but also for everyday experiences that consider their well-being and sustenance). I unpack contributions numbers two and three further in the next section.

Contributions to Literature: An Alternative Starting Point?

Education and Land-Based Education

Important to theorizing campesinas' education is defining the meaning of education, which is one that aligns with Indigenous thought on the need to deconstruct the colonial and eurocentric function of schooling[12] as the legitimate form of education and to critique it as a project of settler colonialism (Grande, 2015: Simpson, 2014). Indigenous frameworks on education bring decolonizing[13] practices to reclaim and honor Indigenous epistemologies and ontologies[14] as central to education that happens on and with the land (McCoy et al., 2016). With that said, I conceptualize education, as a Chicana/Latina feminist put it, as "Education of our everyday life" that happens as the concept states directly, in our everyday life, that is attuned to knowledge production and knowledge sharing processes that are grounded in people's everyday lives beyond the confines of schools, looking within various contexts like the community, homes, and in my case, work and land like agriculture. This framework broadens the concept of education to think about the various forms of education (i.e., early learning, schooling, holistic, and moral, which are captured as *educación* within Spanish-speaking families, land education, etc.) that often happen simultaneously. It also addresses how colonial/Eurocentric frameworks and Indigenous frameworks are both parts of people's ongoing education.

[12] *Education* has often been used interchangeably with schooling. Schooling occurs within the confines of a classroom space that has functioned to recreate and transmit the dynamic of power in a society structured around hierarchical differences and dominant eurocentric frameworks. It has been argued by critical pedagogues that the structure (Bowles & Gintis, 2011; McNeil, 2013; Valenzuela, 1991), ideologies (Leonardo, 2009), curriculum (Apple, 1994; Leonardo & Grubb, 2018), and pedagogies (Giroux, 1988; McLaren, 2003) of schooling function to serve the interest of dominant groups while "working against the interest of those who are less influential" (Sewell & Newman, 2014, p. 7). More directly applied to the colonial oppression and control of schooling (and by drawing on critical pedagogy), Sandy Grande (2015), in *Red Pedagogy,* explains the origin and history of mission schools in which the goal was to "de-indianize," "civilize" and "Christianize" Indigenous peoples through forced assimilation to Eurocentric knowledge, language, and culture while erasing their own. Thus, the project of schooling has occurred not by keeping in mind the knowledge of Indigenous and nondominant communities, but to advance dominant knowledge systems shaped by colonial/eurocentric/westernized paradigms (Curtis et al., 2014; Giroux, 1985). With this framing, education does happen in schools, but it is not the only form of education in society.

[13] I use the word "decolonize" here to describe the decolonizing work of Indigenous communities. I understand that the word "decolonize" means something specific to Indigenous communities, which entail the action of fighting for Indigenous peoples' sovereignty and futurity against settler colonialism (as an event and as an "ongoing structure" (Wolfe, 1999)). To avoid continuing the misuse of the word, I do not use the word as a metaphor to describe education and schooling. I agree with Eve Tuck and K. Wayne Yang (2012), who reminds us that "decolonization is not a metaphor" for something we want to do in education advocacy and scholarship.

[14] I want to acknowledge that not there is not only one indigenous knowledge, but multiple (Battiste, 2005).

Land education is a starting point for researching environmental education, including that of agricultural contexts, as I plan to do. Land education provides a theoretical framework by addressing not only the physical aspect of a place but also how the historical and sociocultural processes inform a place (and our relationship to them) of settler colonialism. As McCoy et al. (2016) write:

> Land education puts Indigenous epistemological and ontological accounts of land at the center, including Indigenous understandings of land, Indigenous language in relation to land, and Indigenous critiques of settler colonialism. It attends to constructions and storying of land and reparation by Indigenous peoples, documenting and advancing Indigenous agency and land rights (p. 13).

Like McCoy et al. write, at the core of land education are Indigenous epistemologies and ontologies, especially as it relates to land. Settler colonialism, as an event and a structure (Wolfe, 1999), also is deeply interrogated and made explicitly visible. With this comes an analysis of how forced colonization through stolen land is connected to the erasure of Indigenous ways of being and relationships with the land. Much of the education research on land education takes these core aspects seriously, thinking about, for example, land education in the context of formal education as it relates to social studies curriculum (Calderon, 2014) or cross-curricular education (Whitehouse et al., 2016) and community-based education engaging issues of food sovereignty (Meyer, 2016), and social mapping (Sato et al., 2016).

Land-based approaches to education and pedagogy consider a deep interrogation of knowing through a spiritual, intellectual, visual, and embodied literacy of the land and the sea with all of its animals (fish, birds, etc.), the colors of the clouds and water, the flows of the currents, and through the tides and celestial bodies. These epistemologies are used both theoretically and applicably by Indigenous groups like Michi Saagiig Nishnaabeg and Kanaka Maoli for mobility, flexibility, and dignity within dominant reality. I reflect on these elements of land-based thinking by drawing on Mishuana Goeman's (2008) concept of "land as place." I view the agricultural fields as a "storied site of human interaction" beyond imperialist territory or location. The agricultural fields from this lens focus on campesinas' ability to connect to the land where they work as well as knowledge holders who have agency to create educational spaces of possibilities (Ortega, 2016). Land-based approaches, then, bring in land as education and pedagogy in a way that attends to both the physical and spatial context of agriculture. A more detailed explanation of agriculture as an institution that is a settler-colonial project and oppressive context will be unpacked extensively at the end of this chapter.

A Feminist Intervention

I provide a feminist intervention that engages Chicana/Latina feminism and interdisciplinary frameworks to consider gendered processes within education. A foundational historical text that looks at Mexican womxn experiences in migration to think about (im)migrant accommodations and resistance in "new lives" is that of Vicki L. Ruiz (2008). Ruiz provides an account of the first wave of Mexican womxns' migration. Ruiz writes about womxn crossing the border as the "wives or daughters of soldiers, farmers, and artisans" (p. 4). In other words, the primary entry of womxn to the U.S. empire was as companions/in service to men. Ruiz writes, "Over the course of three centuries, they raised families on the frontier and worked alongside their fathers or husbands, herding cattle and tending crops" (Ruiz, 2008, p. 4). Ruiz continues to account that any different form of migration of womxn, especially those that journeyed alone or with their children, were considered "likely to become a public charge" and required a special hearing to

determine eligibility for entrance (Ruiz, 2008). The gendered politics at play between men and womxn 's migration is one that controls womxns' migration in more particular ways: one that deters womxn from migration and frames their migration in relation to male's migration: one that is largely tied to being a companion to males as they are recruited (formally and informally) to work in the U.S. empire (i.e., womxn were denied passports if men did not accompany them) (Ruiz, 2008, p. 12).

This feminist intervention adds to Ruiz's work by thinking about how womxn's migration connects to labor and education. In addition, this feminist intervention addresses how campesinas are not passive in their migration story but actively making-meaning of their lives, particularly in agriculture. For clarity, *gender* here is not seen as a mere category (i.e., Female) but as a process shaped historically through colonial relations of power. Mendez (2015) writes, "My intention is not to do away with 'gender' as a category of analysis, but instead to be attentive to its presuppositions and cultural-historical (re)formations as well as to the citational and reiterative practices of how it has been theorized such that we can begin to explore what difference it makes to rethink its usefulness, particularly as it pertains to 'women of color' and how we understand modes of relating within communities of color" (p. 42). These understandings of gender (as part of larger interconnected systems of power) are key to my work with campesinas, as I do not aim to directly compare campesinas' identities (i.e., female, womxn, etc.) to that of men, but to think about the colonial logic that constructs campesinas' experiences as gendered labor in migration in a settler state.

As I am reflecting on campesinas' gendered identities,[15] I include that of their mothering[16], particularly how it intersects with the labor and education that they do. Denise Segura (2007) calls "one workable domain of motherhood" to describe how mothers merge their role into various social spheres by analyzing the modalities of motherhood as not limited to physical actions bound to one place. I aim to reflect on campesinas' perspectives by making connections between their mothering and education—that is, as they are enacting *transnational motherhood* (Oliveira, 2018) or when campesinas are not physically present but still caring for their children and as they bring their children to work with them. From this perspective, although movement across settler states (and institutions) are restricted, there are creative ways in which people are fostering their relationships and working to find more dignifying ways to live, move, and work within the U.S.

[15]I draw on Ortega's notion of *multiplicitous selves* to reflect on how it is that people hold/create multiple literacies. A multiplicitous self, Ortega (2016) writes, is a self that is "situated in specific material circumstances that include particular histories, occupied multiple positionalities or social identities, and as the new mestiza, is an in-between self" (p. 63). A multiplicitous selfhood is in process or "being-between-worlds" and a self in all its complexities "being-in-worlds." This notion of identities as constantly growing, expanding, and moving within spaces and context, helps explain how as people we are multiple—the identity that experiences multiple migratory locations; the one that is intersectionality oppression; the identities that hold knowledge sources; the spiritual being; and the intersections across race, class gender, sexuality, and age, among others. At the same time, the frameworks articulated by Ortega and Lugones allow us to exit the totalizing categories "immigrant," "migrant," "Indigenous," even "mother," which are, individually, reductive of people's full humanity and which cannot represent the complexity of human selves or experience multiple migratory locations. Also, multiplicitous identities as being in "motion" also help explain how we articulate, become, and even retract identities of worker, student, expert, womxn, and (im)migrant. We move through various imposed identities in ways that enact and bring our knowledge to our experiences across physical localities.

[16] *Mothering* is used here to indicate an identity that indicates (on some occasions) a shared biological birthing of children as well as the social role of caretaking, providing, and nurturing. There is a historical and social construction that informs mothering (i.e. expectations of how one should mother), which is often informed by colonial and dominant frameworks. I am not trying to impose a limiting understanding of mothering as I recognize that mothering also has localized meaning across the hemisphere. (see, e.g., Caballero et al., 2019 and Glenn et al. 2016).

empire and across their respective homelands. There are a few studies that document Latina (im)migrant mothers' simultaneous caring and working while their children are present in paid labor systems, incorporating their children in industrial sewing machines at home (Fernandez-Kelley & Garcia, 1997) and informal selling to friends and neighbors, at swap meets, or on the sidewalks (Chinchilla & Hamilton, 1996), agricultural work (Zavella, 2018), and paid house cleaning (Romero, 2008). Their work theorizes notions of motherhood and labor. However, it does not bring attention to the aspect of education as intertwined with gendered labor and caring practices for campesinas.

Chicana/Latina Feminism in Education. I follow Chicana/Latina feminist perspectives in education whose work aims to honor a gendered education from womxn's and mothers' everyday experiences. Like Chicana/Latina feminist educators I look at women's education by bringing in the perspectives and concepts of campesinas (Delgado Bernal et al., 2006; Delgado-Gaitan, 2001; Elenes et al., 2001). I document campesinas' education to capture their collective understanding of education processes in patriarchal structures and institutions (as interconnected with colonial/eurocentric/capitalist structures) to offer insights about complex forms of education within the context of specific histories and structural regimes of power. Central to this work is the interrogation of rupturing spaces "beyond survival" that show the "creativity, agency, movement, and coalition building" within womxn's lives (Delgado Bernal et al., 2006, p. 5). This work draws on Emma Pérez's (1999) "decolonial imaginary[17]" theory to explicitly document womxn's rupturing spaces of education as alternative sites of knowledge production, exposing ignored and suppressed cultural productions to create dialogue and solidarity across intersectional identities and communities.

Chicana/Latina feminist scholarship (Delgado Bernal et al., 2006; Delgado-Gaitan, 2001; Elenes et al., 2001; Galvan, 2015) has considered the voices of Latina (im)migrant mothers and the spaces in which they have shared cultural and social experiences, teaching moral lessons and stories of migration to their children. Ruth Galvan's (2015) ethnography has addressed how campesina womxn in Mexico use their knowledge, community activism, and teaching and learning spaces to creatively *sobrevivir* (survival and beyond) the conditions created by the migration of their families. Her notion of *sobrevivir* or *sobrevivencia* captures survival and beyond or "the ability to live happy, creative, and full lives while defying the hardships of poverty, loneliness, and overwork," which situates womxn outside of a victim state within their oppressive conditions (p. 4). Chicana/Latina feminist lens, then, focuses on womxns' education, bringing perspectives and concepts that are not always highlighted when speaking about the family. Like Chicana/Latina education researchers, I aim to focus on the ways in which campesina (womxn and mothers) cultivate methods and pedagogies to live, to grow, and to become among themselves and their families while they work in agriculture.

Conceptualization of Campesinas' Education

This dissertation is not a project that aims to fit a particular educational model, like that of *apoyo* or parental involvement, but one that aims to document campesinas' contributions to

[17] Emma Pérez (1999) argues that the active weaving between oppositional ideologies is the third space, providing a category that she calls "decolonial imaginary" where one can imagine our past, present, and future in our own terms to rewrite Chicana history. For Pérez, the decolonial imaginary is "a time lag between the colonial and the postcolonial" or a "rupturing space" of resistance that refuses linear, objective, and progressive-oriented conceptions of time imposed by colonialism. The refusal, as Pérez suggests, occurs by rupturing from within oppressive systems and institutions to recover the unseen and unspoken to construct resistant histories, epistemologies, and decolonial subjectivities.

education, which I call *agricultural land-based education. Agricultural land-based education* aims to be a comprehensive paradigm to document campesinas' education happening as they are surviving/resisting structures of power. I agree with Lugones when she writes that people are resisting subjectification (becoming a subject) through their use of agency that is required for the "oppressing ←→ resisting relation being an active one" (Lugones, 2010, p. 746). As such, in the process of education, campesinas are becoming educated (subjectified) within particular "worlds" (Lugones, 2003) or social contexts in which people live. Following Lugones, the agricultural fields are "worlds," shaped by the history of colonial/eurocentric/capitalist/patriarchal structures and projects of enslavement, exploitation, and dominance over people/land to produce a profit. Agriculture as this "world" will shape the context of education and how campesinas are made subject as workers who must labor.

However, where there is subjectification, there is also resistance as people use their agency to create possible worlds through interactions/relationships-with, which is Ortega's (2016) extension of Lugones' theory on "worlds." These "possible worlds" will help me explain how I view campesinas' active participation in education. From this *agricultural land-based education*, campesinas are creating possible "worlds" that are educational through their interactions and relationships with self, each other, their children, and the land. These possible worlds are what I document in the findings chapters to show campesinas' active participation in the process of education. I break down campesinas' education into three interconnected elements: *coyote literacies, ligera strategies*, and *pedagogies of barbear.*

Coyote Literacies: Reading and Knowing Sensibilities

One of the major tenets, *coyote*[18] *literacies*, which I share in chapter three, captures campesinas' ways of being/knowing that are central to education. I draw on Fernandez (2001) and Ingersoll's theorization of *literacies* as ways of being or as "critical ways of knowing and doing" (p. 19). This perspective on literacies helps honor how people live in ways about their autonomy, humanity, and dignity. Here, people can fully construct meaning and "readings" of their lives because they live them. 'Reading' from this perspective is about being able to analyze, feel, think, and sense our wholeness, which helps one understand what it means to live and be within contexts. Fernandez (2001) tells us that literacies as a way of being/knowing generate "emergent literacies" or new skills and technologies within people's everyday life. Thus, there is an element of invention in the process of being that is also crucial to literacies. Theories on literacies from this perspective guide my analysis to reflect on campesinas as autonomous who are entirely able to read contexts and spaces to read, know, be, live, work, and grow—ultimately generating literacies in the process.

Ingersoll's (2016) work captures a more elaborate theorization of the *relational* aspect of co-creating literacies with land/sea. Ingersoll theorizes seascape epistemologies to capture interconnected systems of knowing presumed on a knowledge of the sea and through movement with/in the sea, which she calls *seascape epistemology*. Developing the concept of seascape epistemology, she articulates an Indigenous Hawaiian way of knowing founded on a sensorial, intellectual, and embodied literacy of the ocean in which the ocean "tells one how to move through it, how to approach life and knowing through the movements of the world" (p. 6). These *relational* and *interconnected* elements of literacies expand notions of literacies to more

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[18] I borrow the word *coyote* from campesinas' everyday use of it while they work, which means a reading ability. Although campesinas do understand the meaning of coyote as a border smuggler, they do not use this meaning to describe a coyote while they are working.

holistic approaches, which are central to *coyote literacies* because it guides my analysis of campesinas' literacies as holistic ways of being, living, and working and as directed by land/sea.

Ligera Strategies: Methodology and Relationships

In chapter four, I unpack the second element, *ligera*[19] *strategies*, to show how by knowing/being (*coyote literacies*), campesinas engage in purposeful actions as (method of life/work) to develop educational practices (*ligera strategies*). To reflect on *ligera strategies*, I call upon the work of Chela Sandoval (2000), explaining a method or the active practices that one employs to develop a differential consciousness (2000). She writes that differential consciousness is the ability to "read and interpret these technologies and power as transformable social narratives designed to intervene in reality for the sake of social justice" (2000, p. 361). Adding the dimension of working through contradictions beyond mere acceptance and constructions of *mestizaje*, Sandoval speaks to methods as feminist practices that are about tactically recognizing multiple, contradicting, and different perspectives and operating among them, not only rejecting them and not only accepting them but doing both simultaneously in order to move towards new forms of thinking. From this perspective, I am inspired to acknowledge purposeful actions are part of the process of education.

Maylei Blackwell's (2010) work with campesinas in California has theorized *nepantla strategies*[20] to describe the strategies that Lideres Campesina, a state-wide campesina womxn organization in California, uses to move in and between power operating spaces. As advocates in their community, the campesina womxn understand power and adapt tactics to navigate sites of struggle and create new possibilities. They offer a critical understanding of systems of power based on race, gender, and class discrimination embedded into institutions and analyze how family and communal structures also reinforce discrimination and power. Lideres Campesina, as a collective organization that fosters a form of togetherness, offers educational meetings and community gatherings to train womxn to advocate for their own human rights, to work collectively to solve issues (gender discrimination, housing, pesticide exposure, sexual harassment, etc.) that affect their lives, and to use their own binational narratives and memories to create new forms of empowerment. Blackwell adds great insight into how campesinas are organizing together through more "formal" organizational means to respond to power outside of agriculture. I aim to add to Blackwell's work by reflecting on the multiple forms of purposeful actions that campesinas enact, in my case, in their everydayness of work that is about education.

Sandoval (2000) and Blackwell (2010) highlight the importance of *relationships* in engaging in purposeful actions. My application of their work is about how purposeful actions happen collectively for social justice and education. I think about relationships through Lugones' and Ortegas' notion of world traveling. In her theorizing of worlds, Lugones (2003) proposes a world-traveling approach to identify with other people's worlds that is traveling as a "skillful, creative, and enriching practice that supports identification with the lives and experiences of others' "worlds." (2003, p. 3). Ortega advances the idea of "becoming-with," which entails the understanding that the multiplicitous selves become-with, through relationality, with each other,

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[19] I borrow the word *ligera* from campesinas everyday use of it while they work, which means *movement* in work.

[20] Blackwell draws from Gloria Anzaldúa's theorization of nepantla and Emma Perez's (1999) concept of an oppositional diaspora subjectivities.

elaborating on Lugones' (2003, p. xi) central ideas on coalition building as identification against oppressions.[21] Ortega (2016) writes:

> Becoming-with is thus a way of being with others that prompts us not only to understand ourselves differently, in so far as I can now join forces with others with whom I do not necessarily share identity markers but also to connect with others affectively—through the experiences our bodies go through as we engage each other in resistant practices (p. 168).

This notion of becoming-with is central to my work and has also been theorized by other womxn (See, e.g., Anzaldúa & Keating, 2000; Aquino et al., 2010; Isasi-Diaz, 1999). I am interested in learning more about the solidarity work and building of unified stances that campesinas do to better co-create education.

Pedagogies of Barbear: Approaches to Teaching/Learning

Pedagogies[22] *of barbear* is the focus of chapter five, which honors campesinas' approaches to teaching/learning. I reflect on *pedagogies of barbear* as an intentional form of strategies employed to construct education. Indigenous and Chicana/Latina interpretations of pedagogy have documented how teaching/learning happens in various contexts and by multiple teachers (i.e., womxn and mothers as teachers, land as teachers, etc.). For instance, the work of Delgado Bernal (2001) and Villenas (2001) have discussed pedagogies that take place in the home, the scholarship of González (2001) has documented womxn's teachings in the church, and Galvan's (2015) ethnography has looked at teaching within community settings that non-profit organizations facilitate many times. Delgado Bernal's (2001) proposal of 'pedagogies of the home' highlights mother's teachings of *respeto* (respect), *confianza* (mutual trust), *consejos* (verbal teaching), and *buen ejemplo* (exemplary models) teach their children the foundations for questioning and navigating patriarchal traditions and constraints through lessons based on their experiences as womxn, mothers, daughters, sisters, and wives. Chicana/Latina perspectives on pedagogy, like that of Delgado Bernal (2001), provide an alternative lens to view how mothers utilize their in-home and community spaces to help their children succeed and survive within the schooling system (Delgado Bernal, 2001).

Also, the inspirational work of Indigenous scholars informs us how land is a teacher. Michi Saagiig Nishnaabeg scholar L. B. Simpson's (2014) work reclaims land as a process and context for Nishnaabeg intelligence to capture Indigenous peoples' skills, knowledge, and values. She writes, "The land, … plays a special role in learning because it facilitates a spiritual and "learn-led" process of coming to know with the whole body and in connection with and from nature" (p. 11). For Simpson, land, as being interconnected with experience and storytelling, plays a central role in learning within Nishnaabeg communities. It is what she calls "intimate" and requires relationships with family and all that lives. Simpson shares that for Nishnaabeg peoples, learning also comes from observing animal teachers (for example, the squirrel), mimicking their actions, and applying this observation to make maple syrup. This view of land as pedagogical shows its learning-led processes that consider the land's ability to know, guide, and help facilitate people's ability to know, grow, and connect, which is the case for Nishnaabeg peoples.

Chicana/Latina and Indigenous-led approaches (Ingersoll, 2016; McCoy et al., 2016; Simpson, 2014) to pedagogy are attuned to how teaching/learning on land but also in space in

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[21] Lugones (2003, p. 83) discusses the logic of domination that separates and creates differences among people of color as an invitation to be resistant and think of coalition as learning to world-travel.

[22] I borrow the word *barbear* from campesinas' everyday use of it while they work, which means a supportive action.

which people (i.e., those that are not perceived as teacher/knower) come together to enact teaching/learning methods. Drawing on this work, *pedagogies of barbear* honors: one, the gendered pedagogies that campesinas employ in a work context like agriculture, and two, the land as teacher to focus on how the land guides campesinas' teaching/learning with themselves, each other, and their children. Also, Chicana/Latina and Indigenous-led pedagogical approaches help to situate already mentioned campesinxs' educational concepts, such as the cultivation of agency, relationships, and teachings (López, 2001; Nava's (2012) as part of campesinas' education on/with the land.

Addressing the Meaning of Agricultural-Land-Based Education in the Process of Ongoing Displacement and Forced Migration

Settler Colonialism

I describe campesinas' education as an *agriculture-based education* to address the laboring reality that has a history in settler colonialism (as an event and structure). I draw on a settler-colonial framework to situate agriculture as a settler-colonial project that uses land as private property, in particular, for labor production and profit, controlling who and what people do within set parameters (i.e., if you are in the orchards, you are here to work or if you are in the orchards, you must do what we say if not you can leave). This framing of agriculture takes into consideration European colonization as an event that happens through abuse of power and resources to obtain gold and agricultural enterprise, engaging in mass killings and wars against Indigenous communities and each other (Spanish and British, for example) in order to gain access to power, land, and resources. Europeans' interest aimed to create a new colony to obtain power, resources, and land through the creation of private property, through agriculture expansion (an already known capitalist institution to European Empires) on "nobody's land" (*terra nullius*). Private property, as Wolfe (2001) writes, created "centralized governance, formal sanctions, …enclosures, and fixed public boundaries" as a core design of agriculture expansion on stolen Indigenous land (p. 869). This logic of private ownership[23] in agriculture continues as it situates "property owners" as the ones that have rights to the land (and people's labor) and, for the purpose of education, the ones that hold the knowledge of the orchards and vineyards while campesinas are perceived as merely laboring bodies that do not know about the land.

Evelyn Nakano Glenn (2015) argues how settler colonialism's drive to turn labor, land, and bodies into private property affects Indigenous peoples and "undesirable exogenous other" or non-European (im)migrants. Since European settlers sought to claim land rights, they needed to develop conceptions of physical difference (constructing race) to construct themselves as more advanced and bring progress (i.e., justifying their possession of the land as property). Simultaneously, constructing racial differences to justify Indigenous and African enslavement and

[23] Wolfe (2001) argues, "The key concept is that of private property. In distinctively Lockean fashion, the doctrine held that property in land resulted from the mixing of one's labor with it to render it a more efficient provider of wealth that it would have been if left in its natural state, paradigmatically as an aristocratic hunting reserve. Practically, this meant settled agriculture, involving cultivation, irrigation, and enclosure. In addition to this requirement it was also necessary that there be a properly sanctioned framework of lanes to protect the property rights that the individual had acquired by dint of the application of his (sic) labor. Practically this meant centralized governance, formal sanctions, and again, enclosure, or fixed public boundaries. Within Europe, there could hardly have been a clearer antithesis, not to say challenge, to an unrepresentative system of hereditary landed power characterized by inefficiency and wasteful exclusion. In its colonial application, where it acquired the formality of a name (terra nullius meaning "nobody's land"), the same set of principles furnished a warrant for denying "nomadic" peoples ownership of the land they occupied" (p. 869).

genocide and make Indigenous peoples invisible in their homelands. The construction of race and the ongoing process of racialization show how people are subjected to settler-colonial techniques of domination as ongoing and with land as property that constructs exploitative laboring practices. Agriculture is also used here to describe a historically established settler-colonial project that has used land and mass production of crops to simultaneously displace First Nation people from the land while exploiting, most notably, non-European (im)migrants for their labor. Consequently, placing people in an economic order affects their living standards, access to goods and services, and quality of life (Nakano Glenn, 2002). From this lens, the orchards and vineyards, even small business owners, are part of this larger settler-colonial project that creates erasure, migration, and displacement processes while subjecting people to exploitative practices through the economy of agriculture. In education, these colonial processes will influence the conditions in which (im)migrant laborers, like the campesinas, learn and become and how they resist them for their survival.

Important to education, and as it involves settler colonialism, is how settler-colonialism and colonial/Eurocentric education requires "intelligent" and "capable" personhood to not only possess land but rationalize and think (only mentally) how to make use of (or better said exploit) the land. Nakano Glenn (2015) writes, "settlers conceived of themselves as more advanced and evolved, bringers of progress and enlightenment to the wilderness. Masculine whiteness thus became central to settler identity, a status closely tied to ownership of property and political sovereignty" (p. 60). Intelligence (in particular), as constructed around mental abilities, was central to settlers' race project. In normalizing an identity around white male settlement, settlers constructed themselves as "civilized," advanced, and capable white men who bring "progress" to what they see as empty land available for them to take. For the settler, it is logical that empty land needs to be worked and sustained through labor and hardship (Veracini, 2010). Their identity and normalization of whiteness, then, are closely related to ownership and land use for profit, which served to define a white national identity (Moreton-Robinson, 2008; Nakano Glenn, 2015). Unlike white male settlement identity, Indigenous people were constructed as "uncivilized," less evolved, and incapable of what was normal to settlers: profiting and exploiting the land. These identities as "civilized" and "non-civilized," as "advanced" and "barbaric," continue to define those that "own" the land and those that "work" the land. I will highlight these logics as key to understanding colonial/Eurocentric constructions of intelligence, labor, and bodies.

I will also actively document intelligence from Indigenous perspectives. Simpson (2014) shares:

> If you do not know what it means to be intelligent within Nishnaabeg realities, then you can't see the epistemology, the pedagogy, the conceptual meaning, or the metaphor. You can't see how this story has references to other parts of our oral tradition, or how this story is fundamentally, like all of our stories, communicating different interpretations and realizations of a Nishnaabeg worldview (p. 8).

Like Simpson shares, those that cannot see within Nishnaabeg's realities cannot see Nishnaabeg peoples' epistemologies, pedagogy, and meaning-making. Thus, intelligence is defined by Nishnaabeg peoples. In the same light, I honor campesinas' intelligence, not as perceived by colonial/eurocentric/capitalist/patriarchal frameworks, but from campesinas' perspective and guided by Indigenous frameworks of intelligence.

Hemispheric Migration

Agricultural land-based education documents how campesinas' education is happening in the process of ongoing migration/displacement. Hemispheric migration refers to the movement

caused by the structures of settler colonialism where displaced and marginalized colonized populations migrate in many cases as strategies of survival and preservation (Baquedano-López, 2021; Castellanos et al., 2012). Drawing on hemispheric migration[24], the history of Mexican migration to the U.S. settler state has been a process of settler-colonialism within Mexico (as a settler state itself) in which displacement happened (and continues to happen), causing migration as a response (i.e., forced migration) to the displacement, which creates the need for people to seek survival and preservation, in many cases, via the economy. Scholars have looked to Mexico's economy and society for the chief causes of Mexican migration to the United States (Gonzalez, 2006; Gonzalez et al., 2004; Holmes, 2014; Jimenez Sifuentez, 2016; Mize et al., 2020; Ramírez et al., 2021; Toffoli, 2018).

Gonzalez's (2006) work presents a historical examination of the relationship between the U.S. and Mexico (as both settler states) to dispel the myth that Mexican migration conforms to earlier European migrations. Mexican migration, he shows, is the social consequence of U.S. economic domination of Mexico. By looking at the late nineteenth century, Gonzalez illustrates how the United States capitalist economy has controlled sectors of the Mexican economy, which impacted small farmers (many of which are Indigenous) who eventually proceeded (often through intentional recruiting efforts like the Bracero Program) to the United States to be integrated into agriculture as a settler-colonial project and the now ever-growing largest capitalist corporations in the world. This literature helps to situate *agricultural land-based education* in the process of displacement/migration within a U.S. settler state that uses the economy as a means of global control. From these perspectives, we see the historical processes and structural impositions that have been in motion and are part of the fabric of society to impose living and work conditions that restrain, oppress, and surveil (im)migrants.

This dissertation is realistic to these histories and structures but focuses on the agency in people's mobilities that is a resistance to U.S. settler state confinement and controlling mechanisms. As García Bedolla (2005) has written in her work on Latino (im)migrant political engagements, "Individuals make personal choices. Their choices are constrained by the institutional environment, but their actions can alter that environment in some ways, which in turn affects the nature of their subsequent personal choices" (p. 3). *Agricultural land-based education* is the framework that speaks to campesinas' actions that alter the institutions they navigate, including agriculture. I focus on three elements that speak to campesinas process of education: *coyote literacies, ligera strategies,* and *pedagogies of barbear*. These three elements highlight the possible "worlds" (Ortega, 2016) that campesinas create for themselves, responding to dominant power structures in agriculture. This world making is similar to what Schmidt Camacho (2008) has defined as *migrant imaginaries* or the "world-making aspirations of Mexican border crossers" in ways that are influenced by their mobility, and the history of U.S. and Mexican tensions that have influenced this mobility across the border.[25] Campesinas are constructing education amid oppression and in the process of gendered migration and laboring practices (Blackwell, 2015; Stephen, 2007), which is about "world-making" within a U.S. Settler reality.

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[24] In her work with Mexican Maya Indigenous students, Baquedano-López (2021) advances a hemispheric migration framework for rethinking the movement of Indigenous groups across geopolitical borders related to settler colonialism. She argues that Indigenous migrants from Yucatan are forced out of their land due to Spanish colonization and find themselves living "within the structure of a colonial formation based on settler land appropriation" (Baquedano-López, 2021, p. 5).

[25] Also, Blackwell's (2015) theory on *transnational imaginary* that addresses Indigenous and gendered experiences across different terrains of power.

Conclusion

The next chapter will address the methodological approach I used to gather campesinas' perspectives on education. The literature review demonstrates the need for a project that enhances our understanding of campesinas' education, particularly to address the gendered dimension of the construction of education processes and practices within people's everyday lives and on/with the land. Conceptually, it draws attention to an approach that honors campesinas' ability to read in intersecting and multiple ways (context, people, spaces, and power) and considers these readings as educative. Campesinas' perspectives on their education will also allude to the various ways in which they not only labor but also mother and educate themselves, each other, and their children in hemispheric ways. Methodologically, there is a need to engage in grounded theory research, engaging ethnographic and collaborative efforts with the participation of communities in the gathering of their perspectives.

CHAPTER TWO
Methodology

Plantamos nuestras voces en la tierra [We Plant Our Voices in the Land]: Creative Works of Solidarity and Knowledge Claiming in the Lives of Campesinas

I hesitated to dump my cherry-filled bucket. I could hear the chequeadores (standing next to two larger bins) telling people to make sure the bucket was filled to the top of the rim. The chequeadora (a teenager) who was close to our row was only following the orders given by the manager (a 40-year-old man), who reminded her of the rules, "Te aseguras de que estén llenos y que no tengan hojas," ("You make sure that the bins are full and that there are no leaves."), he scolded. The laboring expectations were clear, and I was nervous because I did not feel capable of meeting them. How would I work fast, risk a fall off the ladder, and deliver a clean-leaf-less dump? I looked down at my bucket and saw some room between the rim of the bucket and the cherries, so I continued to harvest the few cherries left on the branch. I already felt tired, my legs were dragging the dirt along with them, and my back was feeling the weight of the bucket.

I went toward Patricia and asked her if my bucket was full enough. She said, "Si, ve!" ("Yes, go!"). On the other hand, she seemed to work seamlessly, making the work seem easy (although I can feel that it is not). I then nervously walked towards the larger bin because I did not want the chequeadora to tell me that I needed to fill the bucket up more. If she did send me back, I would have had to go back to the tree and get on the ladder to reach the cherries at the top (where they hung in clusters, but at a far distance not to be touched). How could I harvest them with the weight of the bucket? I still did not have the confidence or skill to climb the ladder past half the stairs. Instead of climbing the ladder, I took a chance and walked to dumb my bucket. The chequeadora watched me, ensuring my bucket was filled, but she did not say anything, so I quickly leaned in and poured the cherries into the larger bin. I handed the chequeadora the pink ticket for her to mark the bucket that I had just dumped. She took it, did not say anything, and punched it as she handed it back. I quickly retrieved it without making eye contact. As I walked away, I was relieved that I had filled my bucket to the chequeadora's satisfaction and thought about how impossible it would be to finish another bucket, especially since our lunch break was coming up. I arrived at the tree and checked in with Patricia, and she told me just to harvest as much as I could and that if I did not fill it up, I could continue to fill it after lunch.

*I was looking forward to our lunch, taking a quick break, sitting, resting, and eating. I was hungry. All that movement takes physical.mental.spiritual energy. My body felt stiff and in pain, marked by bruises from leaning on the ladder and bumping with the strong tree's branches. At this point, I was not being "efficient." There weren't many cherries on the lower branches, and I did not have the physical.mental.spiritual capacity and energy to do anything more than stand underneath the tree while moving leaves to see if a cherry would appear. Underneath the tree, I felt protected from the sun scorching me, the surveillance of the managers and chequeadores, and capitalism's efficient expectations. I took a moment to breathe, slow down, and tap into the strength of the land and the womxn. Finally, at 9 AM, the chequeadora yelled, "¡Brea!" ("Break"). We stopped harvesting. I put my empty-filled bucket on the floor next to the tree. I felt my shoulders *sigh* as the bucket, and its straps came off. I felt relieved. Patricia led the way, and I followed her towards the car to get our food.*

After finding the most shaded area, everyone quickly put their lunch in the center of the circle, and those who had folding chairs set them up to sit. Elisa gave me a bucket and told me that I could use that to sit. I brought ceviche that day, Raquel brought tacos de papa, and Elisa brought a veggie mix. You can hear las campesinas, "Aqui hay tacos, agarren…" ("Here are some tacos, grab some..."). Elisa, always caring for everyone, rushes to warm up tortillas on a portable gas grill. I could hear her saying, "Ten," ("Here,") and "Vengan a comer." ("Come eat.") She turned to me and offered me a tortilla. I took it, put some veggie mix, and rolled it up to make a taco. I sat down quietly, exhausted from the morning's harvest. Chemita walked towards the circle, apologizing that she didn't bring food because she didn't wake up in time to prepare it. Elisa says, "No te preocupes," ("Don't worry,") and hands her a taco. While eating,

there was talking, mainly around the number of cherry-filled buckets everyone had finished thus far. Chemita proudly pulled out her ticket and waved it in the air, sharing that she had already filled 20 that morning. Elisa adds that she was close to that too. After hearing Raquel, one of the newest workers, say that she only had 10, they tease her and laugh. "Creo que te voy a ir ayudar," ("I think I am going to go help you,") teased Elisa. The campesinas didn't ask me how many cherry-filled buckets I had, which was good because I had less than Raquel. I continued to eat my taco as I listened to the campesinas' platicás (conversations). I did not have energy. How did campesinas have energy? And how were campesinas in good spirits?

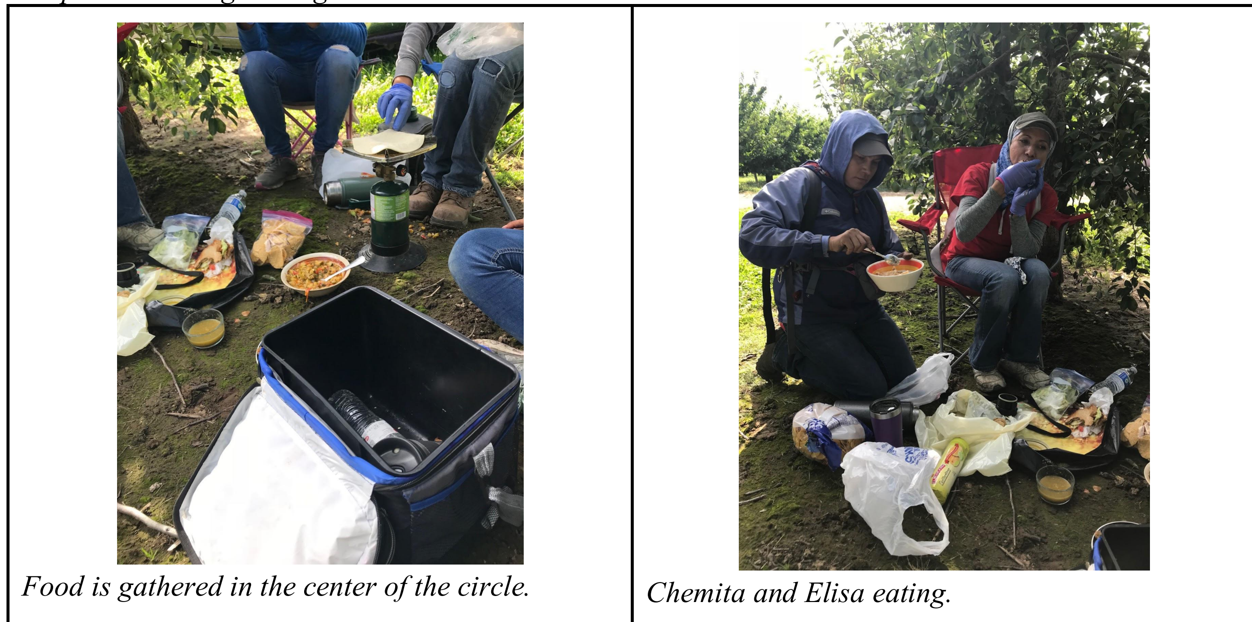
Chemita, who was sitting to my right, asks me:

"¿No vas a tomar fotos para el proyecto? Tienes que tomarle fotos a los árboles y a los trabajadores." ("You are not going to take pictures for the project? You need to take pictures of the trees and the workers.")

I mumbled, "Ah si, okay." With a warm yet tired smile, I turned toward Chemita. I put my taco down and began taking pictures…

Figure 3

Campesinas Eating During our Lunch Break.



Food is gathered in the center of the circle.

Chemita and Elisa eating.

Note: I invite you to see this moment of rest in which campesinas share, engage in conversation, and replenish together. Photo Credit: Rosalinda Godinez. Images used with permission.

This chapter introduces the methodological and epistemological tenets that guided my approach to learning from campesinas. I open with a continuation of the vignette that illustrates my cherry harvest experience. Here, I want to draw attention to the guiding methodology captured by my participation in campesinas' lives as an act of *vulnerable witnessing*. At the core of vulnerable witnessing is campesinas' methodology of life (as feeling through the body what it means to live (and thus become educated) with the land, which seamlessly informed my approach to documenting their education. Campesinas invited and guided me as I experienced their work, feeling through the body what it means to be a campesina. In addition to being guided by campesinas' methods, I followed Behar's (1996) and Rosaldo's (1989) efforts within ethnographic research, which invite one to be emotionally open and vulnerable in the research process. With these guiding principles, I felt through campesinas life (as invited by them), engaging my

wholeness (in mind.body.spirit) and my multiple identities (as an academic, as a daughter, as a student, etc.) to claim knowledge. This chapter explains vulnerable witnessing as the central methodology in addition to collaborative (Baquedano-López, 2021; Chevalier & Buckles, 2013; Irizarry & Brown, 2014; Rodriguez & Brown, 2009) and creative (Cruz, 2012; Figueroa, 2013; Leavy, 2015) methods.

I begin the chapter by acknowledging the "auto" in autoethnography and explaining how I take on collaborative research methods with campesinas. Then I share more about *critical place inquiry*, which is the least I could do to engage in research that honors the notion of place and relationships, particularly as it connects to Indigenous ties. I end with my art-based writing approach.

Auto-Ethnography and Collaborative Project

My experiential knowledge (Anzaldúa, 1987; Bernal, 1998; Cruz, 2001) gained through lived experience is crucial to this dissertation as an autoethnography. My experience growing up as the daughter of campesinxs and the sense-making that comes from this positionality has informed my efforts to document campesinas' education. Throughout my life trajectory, I was being educated (and continue to be) by my parents. When my parents would take me to the vineyards every Saturday, I experienced a campesina education, but I did not know how to articulate it at that moment. It did not help that outside of agriculture (in schools), I was often made to feel shame for my parents' status as Mexican (im)migrant farmworkers (campesinxs). Through this project, I am actively working through what campesinas' education is in general and what it means for me (as a holistic and multiplicitous person) as I continue to learn from campesinas. This auto-ethnography is an opportunity for me to honor and remember my experience growing up, learning from my mother and father's education of everyday life and how they nourished my heart with their wisdom. It is also an auto-ethnography that deconstructs/reconstructs the master narratives around Eurocentric/colonial frameworks of education, intelligibility, and people's humanity that I was taught growing up (and that I continue to confront in my life). It is also an "auto" for others. I want young campesinxs children to have more nuanced and thoughtful narratives about their families, narratives that honor people's multiplicities, and experiential and knowledge-driven trajectories.

As an autoethnography, I am also becoming-with campesinas. Ortega (2016) has written about becoming with others as a way of being with others that prompts an affective connection through the experience that our bodies go through. In a similar way but applied to research, Madison (2011) writes:

> We are not simply *subjective* selves. Instead, we attend to our subjectivity *in relation to others* informs and is informed by our engagement and representation of others. We understand that our subjectivity is an inherent part of research, but in critical ethnography it is not my *exclusive* experience--that is autobiography, travel writing, or memoir (or what some people call *autoethnography*). I contend that *critical* ethnography is always a meeting of multiple sides in an encounter with and among others, one in which there is negotiation and dialogue toward substantial and viable meanings that make a difference in others' worlds (p. 10).

Madison captures a relational aspect crucial to autoethnography as a method, which speaks to Ortega's concept of becoming-with. Within this notion of relationality as a way of connecting with campesinas, my intention in bringing in my experience (as I do in the opening vignettes) is about connecting with campesinas so that I could feel and understand in mind.body.spirit, and their lives. From this embodied experience, I can gain experiential knowledge to be better equipped to tell campesinas' collective story, a story of *solidarity* that allows a feeling through multiple perspectives, experiences, intents, and desires in our journey (Madison, 2011).

Moreover, the “auto” also means addressing my multiple identities, including my academic identity and my “native” status working with campesinas in the community where I grew up. Villenas (1996) warns that a “native” ethnographer is potentially both the colonizer, in her university cloak, and the colonized, as a member of the very community that is made “other” in her research. She suggests that the “native” ethnographer must call upon their marginalization and histories of complicity to break down the dualities. Villenas’ notion of “native” ethnographers, guides my reflection on how I am not only an academic and a “native” status but a person with multiple identities that are interconnected and that feel in mind.body.spirit within oppressive structures. I, too, am becoming, learning, growing, and making sense of my life as I am educated as a daughter, a womxn, a mother, a scholar, a learner in many contexts, and by campesinas in this project. My effort to document my autoethnography is about being reflective or critically thinking about all my positionalities and how my positionalities inform my approach to research, life, and educational processes. Doing this means deconstructing even the knowledge I have been taught as a researcher within the academy (an institution guided by eurocentric frameworks of education and research methods). It means confronting discomfort around how I can be implicated in reproducing relationships of power and how my actions have consequences in the lives of campesinas. It also means being unapologetically within academic spaces (in particular) as I bring all my selves in this life commitment (not only academic) to honor campesinas’ and their education.

Vulnerable Witness

My approach to bringing myself into the work is relating and becoming-with Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca as a method of *vulnerable witnessing*. At the core of vulnerable witnessing is campesinas’ methodology of life as feeling through the body and the land what it means to live and thus become educated, which seamlessly informed my approach to documenting their education. Campesinas invited and guided me to experience their lives, particularly their work, feeling through the body what it means to be a campesina. I showed up not only in their lives to hear or take information but to feel what it means to live their everyday lives. My experience of, for example, the cherry harvest takes on this aspect of the vulnerable witness by feeling campesinas’ education or going through the physical.mental.spiritual growth that campesinas experience allowed for a vulnerable and emotionally open experience in which I was able to identify (I feel your life and come with an understanding of it from your perspective, of course to a certain extent from my positionality). This vulnerable witness calls upon Lugones and Ortega’s notion of world traveling and witnessing, which is about my in-betweenness and actions that are “skillful, creative, rich, enriching, and given certain circumstances, as a loving way of being and living” (Lugones, 2003, p. 3) for identification and solidarity. My actions and approaches to witnessing are about bringing love, care, and respect for campesinas that stay true to my goal of engaging in research for social change and transformation.

It is an embodied approach. Mara Chavez-Diaz (2014, 2019) theorizes an *epistemology of the body as earth* to counter colonizing logics of the body by honoring ancestral healing conocimientos of the body. In thinking through this concept with Chavez-Diaz, I also honor how our body is connected to the land, and I add in the co-production of education and knowledge. I intended to learn from campesinas and understand how they engage their body/land knowledge within a colonial/eurocentric/capitalist/patriarchal education system. I also draw on Indigenous education/*conocimientos* as Nahuas from their homelands. I connected my body/land to feel and experience what it means to be on/with the land. This approach of engaging the body/land as one

is about experiencing the sacredness of the land/body and being realistic that agriculture is an oppressive context that actively aims to disrupt land-based relations and Indigenous knowledge systems. *Epistemology of the body as earth* is a healing methodology (Dillard, 2008) that it seeks to nourish our being *through* and *with* ancestral knowledge and by feeling the land/body (the relational aspect, but also the pain), which, I argue, moves us towards "love, compassion, reciprocity, rituals, and gratitude" (Dillard, 2008).[26]

Another aspect of vulnerable witnessing is the rejection of rational and objective observations. I followed Behar's (1996) and Rosaldo's (1989) efforts within ethnographic research that reject rational and objective observation and thus treat ethnography *as an emotionally open and vulnerable act of "witnessing."* I was not an objective researcher but a vulnerable witness (Behar, 1996), one that engages relationally with others, embracing the affective dimension of working with others to produce educational materials and resources *for* and *by* the community (Baquedano-López, 2021; Delgado-Gaitan, 1993; Villenas, 1996). I will speak more about the collaborative aspect of the research later, but the key to this emotionally and vulnerable act of witnessing is to honor the richness that subjectivities can offer to relationship-building and collaborative efforts within research. In my collaboration with campesinas, I did not shy away from validating campesinas' intelligence[27]. Anytime that campesinas would talk about what they know in agriculture and within their lives, I would offer words of affirmation (i.e., "you are intelligent," "you are smart," "you are powerful," etc.). I noticed that this approach helped affirm campesinas in their lives (not that they necessarily needed it, but that it did serve to validate identities around intelligence and knowers that often are undermined when attached to laboring bodies).

Collaborative Research

The project was designed to create opportunities for Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca to take leadership in the development of the project in any way that they could. Participatory Action Research (PAR) is an approach to collaborating with community members (as co-researchers) during the research process to address the questions and issues that are important to them (Chevalier & Buckles, 2013; Irizarry & Brown, 2014; Rodriguez & Brown, 2009). Rodriguez & Brown (2009) write that PAR "is grounded in the epistemological belief that authentic understanding of social problems requires the knowledge of those directly affected by them" in order to intervene in ways that disrupt social inequalities (p. 1). Thus, the community members participate in every stage of the research process, which includes: identifying problems, designing the study and instruments, collecting, analyzing, and presenting data, and carrying out actions. This research approach dismantles normative understandings of the researcher as the "knower" due to their position within formal institutions of academia that situates them as objective individuals measuring, analyzing, and predicting a particular set of research questions (Chevalier

[26] Chavez-Diaz (2021) builds on Dillards work to provide a decolonizing healing methodology (DHM) is a way of being in knowledge that is rooted in Indigenous and women of color feminist epistemologies to gather healing *conocimientos* that create a healing and transformative methodology to decenter colonizing relations of domination (p. 86). This work is essential, and although I did not practice DHM, it is a methodology that I will be in conversation with moving forward in my research.

[27] I define intelligence by echoing Laura E. Pérez (2014) words, "I learned that intelligence is reflected in the prudence of how well we live in relation to our families, our relatives, our communities, and in the personal tranquility with which we live our daily lives" (p. 26).

& Buckles, 2013; Irizarry & Brown, 2014). PAR guides this dissertation by shifting the lens on who the knower is and who guides the direction of the research project.

I applied the more detailed PAR steps to this project considering campesinas' ongoing labor (i.e., working, mothering, etc.). I could not expect them to become fully active co-researchers in every state by *identifying problems, designing the study and instruments, collecting, analyzing and presenting data, and carrying out actions* (Irizarry & Brown, 2014). Mother's labor is difficult already and expecting them to design instruments for the study or analyze all the data would have been added and unpaid labor. Campesinas' level of participation in the research process happened differently for each campesinas. My mother, for example, grounds the project as a co-researcher who participated in most of the process. She took on a very active role, from connecting me with other campesina womxn like herself, attending individual conversations/home visits, and reflecting alongside me. My interactions with her were enriching, and it was with her active participation that 15 focal and self-identified Mexicana campesinas: Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca,[28] participated in ways that they could generate knowledge that is used to unpack *agricultural land-based education.* To facilitate campesinas' participation, I entered contexts (church, homes, etc.) that were already part of their everydayness.

Sites of Vulnerable Witnessing

Early in the project, an essential witnessing site was a Christian-based church regularly attended by Maya, Chemita, Lucia, Amelia, Ramira, Elisa, Raquel, and Patricia. The church became a short yet important point of interaction, especially in re-connecting with campesinas whom I already knew, sharing more about the status of the project (many of the womxn already knew about the project before its formal beginning), and brainstorming ways to visit them in the orchards and vineyards. Although I do not consider myself connected to a particular doctrine or religion, I attended the campesinas' prayer group and occasionally attended Sunday service. I found womxn's prayer groups healing (given that mothers' prayers were powerful and spiritually impactful) and an opportunity for me to witness one of the many ways in which mothers convene to construct education and pedagogy. The womxn's prayer group also became an opportunity to share and connect with campesinas, especially as Elisa, a leader in the church, began to offer me opportunities to speak with the group after their prayer to share more about the project. Unfortunately, the coupling of the womxn's prayer groups with the men's prayer group changed the dynamics, and the womxn's prayer no longer could be a place of connection (i.e., since the focus of the dissertation was focused on womxn's experiences).

In December, I reduced my overall visits to Sunday church when the male leaders began trying to convert me and pray for my salvation. The male leader's efforts eventually made me feel uncomfortable, and I felt that my every move was being surveilled and questioned, not concerning my project but more so concerning my religious affiliations. I am saddened that this happened. Womxn's prayer group and (after) Sunday service was a more convenient way to check-in with Chemita, Lucia, Amelia, Ramira, Elisa, Raquel, and Patricia because it was the institution that they already attended (even if they were tired). Even if our interactions were brief, our interactions at the church were convenient for them because campesinas did not have to make additional accommodations to meet with me.

[28] All participants' names are pseudonyms unless otherwise noted. Pseudonyms are alternative names of their own and are used to not identify the participants.

I spent time in campesinas' homes throughout the year, which served to be an intimate place to come together, especially during the wintertime (when most of the womxn had time off). I spent the most time in my mother and Selene's homes, often making home goods like bread (Selene) and cheese (my mother), which was part of their source of income while they were not working. In the process of these activities and at times over coffee and food, many of the longer *platicás* happened. In this project, *platicás*[29] are seen as informal conversations that happened spontaneously throughout the project and were intended to build relationships (myself and the campesinas and the campesinas themselves). The *platicás* were not always organized, and I was not always the one guiding the *platicá* around topics related to the project. Instead, the *platicás* happened spontaneously and focused on various aspects of campesinas' everyday life. At the same time, *platicás* also served as campesinas' reflection process. I will speak about *platicás* as a reflective tool in chapter four (*ligera strategies*), which unpacks how *platicás* are strategic and bring a sense of togetherness by reflecting on injustice, agriculture, their children, and sharing knowledge amongst each other in their various areas of expertise.

The orchards and vineyards in which campesinas worked were also meaningful contexts and spaces of witnessing. Given that this is the site of education I wanted to document, I hoped to witness campesinas in agriculture more often than I did. But since my goal was to be guided by campesinas, I did not enter agricultural sites without the invitation of a campesina. I entered agriculture only after campesinas invited me. Then I would notify the owners/managers.[30] One of the first formal agriculture visits happened in the summer of 2018, where I worked in the cherry harvest with Elisa, Patricia, Chemita, Raquel, and Linda during their last week of harvest. On a Sunday, after service ended, Elisa had invited me to work with her, saying that she and her family members all go to a relative's ranch to harvest the cherry every summer. Like her cousin, she was extending the invitation to me. I had only harvested cherries once with my mother at the age of 13, so I did not remember what it was, but I agreed, and the very next day, I found myself harvesting cherries. This opportunity allowed for an embodied experience of campesinas' education. This experience consistently grounds my telling of agriculture, avoiding romanticizing it, because I have experienced in my flesh this context of capitalism and male domination that exploits workers. This experience was also an opportunity for me to witness campesinas working/teaching with their children, which will be the focus of chapter five.

In October 2018, I went with my mamá (mother) and Araceli for leisure to the community *hortaliza*[31] to gather tomatillo and other crops. In this vineyard, I will call it K vineyard, the owners have provided the workers with a portion of the land to grow vegetables and fruit for self-consumption. Araceli and her husband have led the caring of the *hortaliza*. The visit to the community *hortaliza* happened because Araceli had already mentioned to my mother that we should all go and gather what remains of the tomatillos, watermelon melon, and beans. The owners provide the funds for the main dish (carne asada or *cueritos*, *chicharrones*, and *carnitas*), which

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[29] *Platicas* have been defined as a conversational tool that allows relationship building (de la Torre, 2008, p. 44 in Aviña, 2016, p. 472).

[30] This approach speaks to an important aspect of vulnerable witnessing. Campesinas must be the ones to invite researchers to enter agriculture, not the owners. I did not rely first on the owners because I believe that campesinas must decide if they feel comfortable if researchers enter agriculture (i.e., it is their work context, and visits can inconvenience their workflow). This approach also speaks to the importance of establishing trust and avoiding objectification of their bodies (i.e., researchers will only visit to take pictures of campesinas, which the campesinas said has happened).

[31] *Hortaliza*, although it can be directly translated to vegetable, is used here to describe the land space as a whole. I refrain from using "garden" because for campesinas a garden (a jardin) is where you grow roses.

the men are to prepare, and the womxn bring side dishes like salads and tortillas. This experience highlights how *agricultural land-based education* extends outside of the confines of work, including campesinas' ongoing relationships with the land. I also participated in *convivencias* (gatherings) over food at the vineyard where my mother works throughout the year. In addition to my mother, Araceli, Ramira, and Rebeca attended the *convivencias*. The owners and mayordomo organized these events to celebrate and thank the workers for their contributions to the vineyard. In most of the events I attended, mothers brought their children with them.

In February 2019, Selene, Marlene, Araceli, Ramira, and Maya returned to the vineyard during the pruning season. I coordinated a visit with campesinas so that I could intentionally learn from them how to prune the grapes. Within the last 20 years, campesinas have been planting, tying, debudding, and harvesting, to name a few of their contributions, in two different vineyards. Still, that year was the first year Selene, Marlene, Araceli, Ramira, and Maya began pruning, as only men have done this task. These visits are important because they will illustrate aspects of campesinas' education within a transition period in agriculture--one that shifts the role of womxn in the pruning task. In previous years, men were the only ones that would engage in pruning, showing how pruning, as one of the aspects of viticulture, is a gendered practice that is slowly transforming into a task for womxn. As the womxn mentioned, pruning requires physical strength and experience with larger scissors, and men have been the privileged workers. For Maya, Ramira, and Araceli, visiting H vineyard was an opportunity to learn from womxn that they knew and felt comfortable learning from before joining their male-led crew in K vineyard. The planning that happened among each other to learn from Selene and Marelee is a tactical and intentional way of uniting (*compañerismo*) for a shared reason: to teach and learn amongst/from each other within a land context that can afford spatial engagements.

The first visit happened at H vineyard while Selene and Marlene were working, and the second visit happened at K vineyard while Araceli, Ramira, and my mother were working. The first visit to H had been a point of conversation between Selene, Marlene, and me for about a month before the actual visit. Selene and Marlene began working in January, even with the thick layer of snow. When I asked Selene and Marlene if I could visit in January, they suggested I wait until the snow melted. As Marlene told me, "No queremos que te sumas como nosotras." *("We do not want you to sink in [to the snow] like we are.")* So, I waited until the snow melted to contact the vineyard manager to confirm my visit. The day of the visit, in February 2019, was surprisingly warm, and I was accompanied by Ramira and Maya, who knew that I would be visiting. They wanted to visit too to learn how to prune from Selene and Marlene (I speak extensively about this in chapter three to discuss campesinas' strategizing as part of their education).

The second visit, at K vineyard, was on a cold, windy day in February, two weeks after my visit at H vineyard. Given that this visit was already in the works between Araceli, Ramira, Maya, and me, I contacted the manager via email the day before the visit, and he gave me the okay. What was unfortunate about this visit was that it was interrupted due to the rain. However, I was able to learn from Araceli, but my time with Ramira and Maya was interrupted. I draw significantly on first pruning visits to highlight elements of campesinas' methodological and pedagogical approaches to education.

Testimonios

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca dedicated individual time (one hour to two hours each) to

share their migration stories and education, which happened sporadically throughout the year. In my preparation for these intimate moments, I drew greatly on *testimonios* as a narrative research method (Cervantes-Soon, 2012; Cruz, 2012; Degado Bernal et al., 2012; Figueroa, 2013), which has been used to gather peoples' stories that disrupt majoritarian stories, situating these stories as part of a community-wide struggle for justice, pedagogy, and reflection. Latina Feminist Group (2001) articulates an added layer of *testimonio*, building connections among Latinas. They write:

> *Testimonio* was critical for breaking down essentialist categories, since it was through telling life stories and reflecting upon them that we gained nuanced understandings of differences and connection among us. These revelations establish respect and deeper understanding for each of us as individuals and as Latinas. Through *testimonio,* we learned to translate ourselves for each other (p. 11)

In this project, *testimonio* was central to guiding my efforts to capture the perspectives of campesinas around their education (the focus of the project) and humanizing their stories to bring togetherness, connection, reflection, and name/denounce oppression. I also wanted these *testimonios* to be an opportunity for campesinas to honor themselves as experts of their lives through their narration.

As much as I would have liked to eliminate the interview format (I ask questions and campesinas answer questions) and make it about campesinas natural narration of their lives and education, I could not. Campesinas wanted guidance, and questions were necessary for the flow of the narration to continue when campesinas were "stuck." As such, there was a formalness to the *testimonios* due to the questions, but also campesinas prior views of what our conversation entailed, which my role as academic here plays a role because they did see me as "*educada*" (formally educated) and that comes with perceptions around correctness of information (campesinas would make comments like, "Espero que si te digo bien las cosas." *("I hope that I can say things right.")* It was my responsibility to deconstruct their ideas of what my role was in the moment and what the conversation would entail, so I tried my best to set up the conversation in a way that provided context and assured campesinas were the ones that know the most of their lives. The questions that I brought guided campesinas if they needed it. Also, during the *testimonios*, I was not only asking guiding questions, when necessary, but I was also a part of the story. For example, when campesinas recounted moments from our time together in agriculture, I would remember *with* them and engage in the storytelling. My mother attended most of the *testimonios,* and she too filled in the context where she thought was needed, such as when she would ask her questions that did not often fit the ones I had. If the campesinas paused for a while, my mother would bring in examples of them working or teaching to help move the story along.

Taller (Workshop)

At the end of the formal ethnography, Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita attended the *taller (workshop)* that served as an educational setting at my mother's home. The *taller* was titled *"Hablando de nuestros conocimientos y experiencias de trabajo,"* ("Talking about our knowledge and work experiences,") to reflect and discuss their educational practices in agriculture creatively. The workshop was part of my participatory approach (Baquedano-López, 2021; Irizarry & Brown, 2014). For the workshop, I organized a creative activity to facilitate a discussion around their shared experiences and knowledge throughout the year. This was the first time that we all collectively gathered to talk about the children's book that we spoke about writing together for them and their children. To foster a discussion and provide an example of current children's books, I brought them all copies of

Gathering the Sun, a bilingual children's book written by Alma Flor Ada. This beautiful text helped campesinas envision what their book could look like and gave them ideas regarding the content that could go into the book. After we collectively read the book, I handed them a booklet that I had created. I included common words (i.e., "*barbear*," "*lijero*," etc.) that I heard them use while working and that are central to *agricultural land-based education.* With the book as an example and the words in the workbook, I asked campesinas to describe the meaning of the words and that if they liked, they could follow *Gathering the Sun* as a model. The richness of this *taller* will be unpacked extensively in the conclusion of this dissertation.

Critical Place Inquiry

This dissertation takes the role of place and land as central sites of knowledge. In following *critical place inquiry* (Tuck & McKenzie, 2015), I describe the chosen site in which this project takes place as not only a context but as a place with history and social processes that inform the way people live. Tuck & McKenzie (2015) argue that notions of place "are located on the periphery in most social science inquiry, not as core components of the analysis or in the selection and development of a research methodology and methods of data collection and analysis" (p. 9). In Central Washington State, on Yakama Tribal land, I have fostered long-lasting relationships with families, and these relationships ground my presence in this place. Given that *agricultural land-based education* happens on/with the land, I write about Mexicana campesinas' education mindfully and with the awareness that there is a larger and ongoing settler state project, which I have described in the previous chapter, that displaces across the hemisphere (see, e.g., Castellanos et al., 2012; Dunbar-Ortiz, 2014; Gonzalez, 2006; Gonzalez et al., 2004; Tuck & Yang, 2012; Veracini, 2010; Wolfe, 1999), directing people's reason for migration as well as their ongoing and contradicting sense of belonging/not belonging, especially on stolen land.

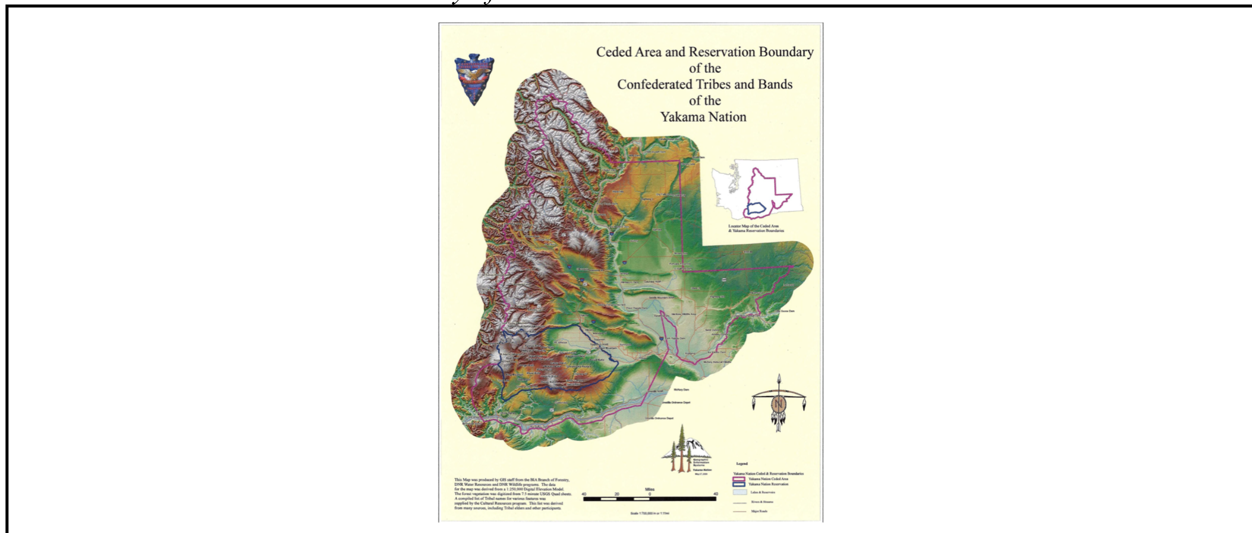
Yakama Tribal Land and Mexican Migration

The State of Washington, as the 42nd state of the United States setter state, has a history of European colonization. The Spanish's first European record of invasion of the Northwestern coast was in 1774, followed by the British settlers' invasion in 1778. Per settler nations' abuse of policy as a justification for invasion, displacement, and massacres, the Nootka Conventions of the 1790s took place between the Spanish and British empires to determine claims to the Pacific Northwest coast of North America (Yakama Nation History, 2021). With respect and asking permission from the ancestors of these lands, I name and honor the tribal people that continue to resist settler colonialism: along the coast, which include Chinook, Makah, Lumni, Quinault, Quileute, and Snohomish tribes; while the Columbia Plateau tribes include the Klickitat, Cayuse, Nez Percé, Okanagan, Palouse, Spokane, Wenatchee, and Yakama. Yakama nation, a Columbia Plateau tribal land located in what is currently known as the central part of Washington, was where this project was located. Governmental policies and agencies forcefully displaced Yakama Nation peoples into the Yakama Indian Reservation. In prioritizing settlers' demand for resources and land, the government stole more than 12 million acres of land as justified by the 1855 treaty, leaving Yakama Nation with 1,371,918 acres (See Figure 4). Yakama leadership opposed the treaty, organizing and engaging in battle, which lasted three years (documented as the Yakama War during 1855-1858) until the "Battle of Four Lakes," in which Indigenous peoples were defeated and many executed (Yakama Nation History, 2021). Forced into reservations, Yakama peoples were policed by European "agents" and indoctrinated through schooling to assimilate to Eurocentrism (Jacob, 2013; Yakama Nation History, 2021).

In Yakama Nation, which is currently known as Yakima County and Klickitat County, the land has been (ab)used for economic production primarily by European settlers, their descendants, and (im)migrants. Regarding Mexican migration for labor, historians have documented a surge in Mexican migration in the 19th century. Jimenez Sifuentez (2016) writes, “During this period, many Mexican (im)migrants began to venture further away from the Southwest to the Pacific Northwest, the Midwest, and the American South,” working on the railroad, in the forest, and the sugar beet industry (p. 7). The historical work of Erasmo Gamboa (1981) reveals that Mexican migration to Yakama Nation was due to a wave of migration for agricultural work through the Bracero Program. This program aimed to “replace” the labor shortage during World War II. The Bracero program employed over 40,000 Mexican males to work the agricultural production, which drastically increased the number of Mexicans living in the area.[32] The Bracero men worked seasonally in various towns around the Yakama Nation (Yakima, Toppenish, Mabton, Granger, and Grandview), working in the cherry, grape, and apple, among other crops (Gamboa, 1981; Jimenez Sifuentez, 2016).

Figure 4

Ceded Area and Reservation Boundary of Yakama Nation



Note: Reservation Boundary of Yakama Nation. Image Credit: (Yakama Nation, 2021)

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca migration to Yakama Nation from the Sierra-Costa in Michoacán, México comes with its own settler colonial history. From the beginning of colonial times (the mid to late 1500s), Nahuas have been dispossessed from their territories through inhuman extermination and exploitable labor (Patiño, 2020), infectious epidemics, and in favor of the indiscriminate extraction of natural resources (mainly gold and iron). In recounting the history of settler colonialism, Patiño shares that Nahuas were able to maintain their land until the 18th century, when Spanish settlers (from Los Altos de Jalisco) stole land to use as grazing for their livestock as well as the reactivation (and deactivation due to war) of mining companies in 1807, which began in Coalcoman, later expanding down to Aquila.

[32] Aviva Chomsky (2014) has written about the U.S. government's deliberate role in recruiting Mexican men for work without supporting their return migration and/or their life while working.

For context, in Coalcoman, the first mine (and largest in Latin America) ran until it was suspended in 1811 due to Mexico's Revolutionary War. During this time, Nahuas were able to use their agency and defend their land, using the infrastructure to provide weapons for the insurgents until Spanish Royalist forces destroyed this. Throughout the 19th century, the mining foundries were reactivated and changed ownership multiple times until the early 20th century, where American and English businesses took over. Since 1998 Las Encinas filial de Ternium, one of the biggest mining companies globally, has continued to exploit the iron mines. This brief mining history shows how mining companies have played a big part in the ongoing displacement of Nahua communities through centuries of displacement, violence, and forced migration (Patiño, 2020; Solís-Castillo & Granados-Herrera, 2020). Together with Yakama Nation, we see patterns of processes of displacement and migration as key to settler colonialism across the hemisphere.

Figure 5

Indigenous Communities in the Nahua Sierra-Costa

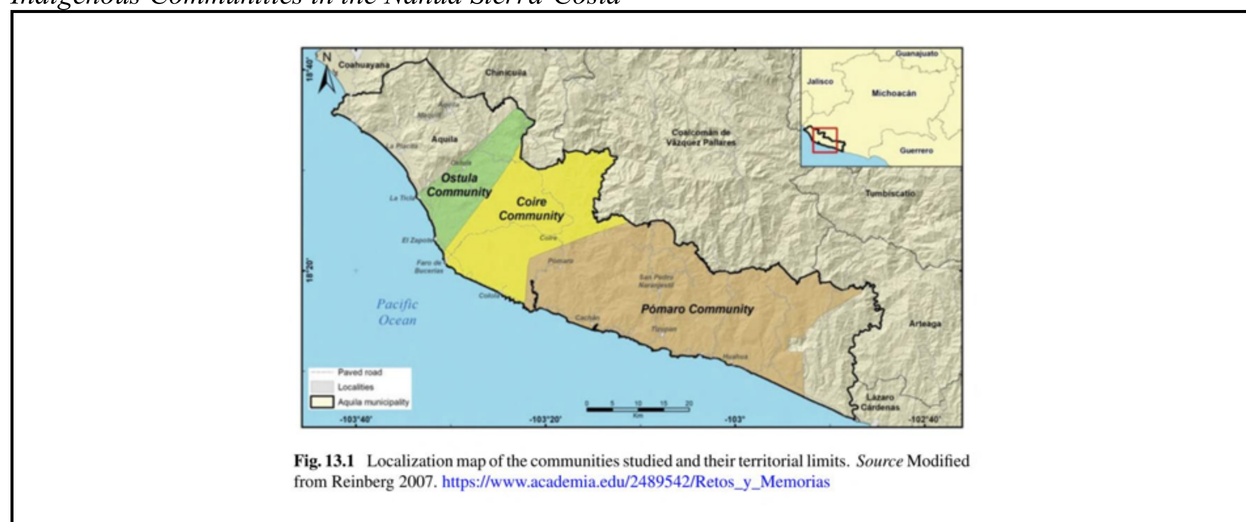


Fig. 13.1 Localization map of the communities studied and their territorial limits. *Source* Modified from Reinberg 2007. https://www.academia.edu/2489542/Retos_y_Memorias

Note: Map of Indigenous Communities in the Nahua Sierra-Costa. Map Credit: Solís-Castillo & Granados-Herrera, 2020.

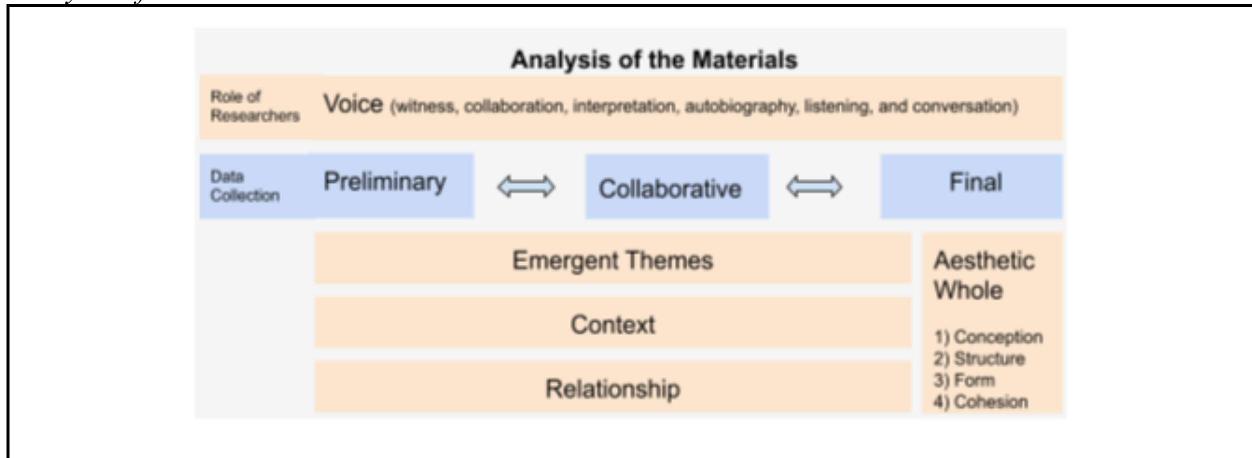
Analysis of the Materials

My analysis of the materials gathered included three phases: preliminary, collaborative, and final data analysis (Huber, 2010). A preliminary round of descriptive analysis was conducted for themes and patterns following the conversations and *testimonios* as supported by the qualitative research software Dedoose. In this phase, I focused on emergent themes that were spoken about (and felt) individually and collectively. My reflective notes were imperative in this phase because I was writing daily during the ethnography, and I had these notes to reference during the collaborative and final phase (of the analysis[33]). I then practiced the collaborative phase, in which I shared relevant information with the campesinas to ensure that themes were found to capture their perspectives. Although campesinas collaborated in various ways throughout the project, the *taller* (workshop) was one of the collaborative efforts that served to gather in person with campesinas in order to document their education through a children's book, but also as an opportunity to collectively explore themes that I wrote in my ethnographic notes. For example,

[33] Campesinas were collaborative throughout the project, but here I say analysis to be specific to how campesinas took part in analyzing the material.

during the *taller*, campesinas reflected on and defined the meaning of concepts such as words like "*barbear*" (the word that I use to describe their pedagogy). During the workshop, I asked them to engage in conversations meant to continue unpacking its meaning and ensure I was interpreting the word correctly.

Figure 6
Analysis of the Materials



Note: A visual of my analysis of the materials. Visual Credit: Rosalinda Godinez

Lastly, I incorporated any clarifications made by campesinas and continued making theoretical connections to scholarly research and theories in the final data analysis phase. Conversations with campesinas about clarifications happened until the last day of writing via phone. This was important because it allowed campesinas to ensure that my analysis (from beginning to end) was reflective of their perspectives. As part of the last phase in the writing phase, I follow Lawrence-Lightfoot & Davis' (1997) *aesthetic whole* aspect that aims to bring together all the previous elements to "blend art and science, analysis and narrative, description and interpretation, structure and texture" to tell a story that informs, inspires, transforms, and speaks to the heart of the reader (p. 243). Four dimensions assist in the process of constructing the aesthetic whole:

1. Conception refers to the development of the overall story.
2. Structure refers to the way the emergent themes are layered and sequenced within the story.
3. Form refers to the way the portrait weaves through the structure.
4. Cohesion refers to when you can see all the elements and pieces falling into place to make the aesthetic whole.

As much as I would love to be flexible in my writing, I am a structured writer, and I am guided by narrative methods that aim to blend the art elements into the "academic" text. Throughout the last phase of writing, I aimed to think about the overall story (campesinas' education) through their perspectives and my embodied experience (as personal, political, and experiential in the work). I organized the "findings" chapters around the three main and interconnected elements (*coyote literacies*, *ligera strategies*, and *pedagogies of barbear*), which helped me compartmentalize ideas and scholarship that informs those ideas.

Art-Based Writing of the Dissertation

Before I explain my use of art-based, I want to remind the reader of that there are aspects of the lives of campesinas that I will not share with the academy. Indigenous scholar, Simpson (2007), addresses the role of anthropology as a discipline that is tied to colonial relationships of power[34] Empire: warfare, commerce, sex, trade, missionsation) that was encouraged to describe the difference that was "found" in a new place. At the core, Simpson critiques colonial research methods that aim to "discover" and then make inferences about cultural differences for Indigenous communities, which comes with a history of settler colonialism that attempted to otherize for dominance/construction of hierarchical structures' rankings of people, for example. In thinking through Simpson's critique of research, I reject colonial/Eurocentric research methods that attempt to discover knowledge to advance our understanding of something that is "unknown" or "primitive" and that must be named in academic terms (as a truth, as a finding, etc.). My act of refusal[35] (Simpson, 2007; Tuck & Yang, 2014) is about humanizing campesinas and honoring them as the knowledge sources of their lives. I make the cautionary decision (with the okay of campesinas) to only bring in pain (and I do so through my experience and campesinas' words) if it highlights important elements to campesinas' education, given that that is the focus of this dissertation.

The way I choose to represent campesinas' and articulate their education is guided by art-based methodologies. Art-based research practices, Patricia Leavy (2015) writes:

> Are a set of methodological tools used by researchers across the disciplines during all phases of social research, including data generation, analysis, interpretation, and representation. These emerging tools adapt the tenets of the creative arts in order to address social research questions in holistic and engaged ways in which theory and practice are intertwined. Art-based practices draw on literary writing, music, dance, performance, visual art, film, and other mediums. Representational forms include but are not limited to short stories, novels, experimental writing forms, graphic novels, comics, parables, collages, paintings, drawing… (p. 21)

As Leavy explains, art-based research aims to use the creative arts in conducting research, both in its method and delivery. I use art-based methods by bringing in my experiential reflections at the beginning of the chapters (as I described already), written poetry, visuals, and my *testimonio* to represent campesinas creatively.

Poems and Images

I bring in the aesthetic[36] such as photography, letter writing, and poetry to the array of field texts that are taken by myself or the womxn as a creative and critical form of imagination and intellect that offers a more holistic way to experience the stories. I include images to illustrate aspects of campesinas' education in each chapter. Gloria Anzaldua wrote about the power of visuals:

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[34] This relationship encouraged certain cultural forms and modes of analysis in which people became differentiated and their spaces and places possessed. "Culture," then as Simpson argues, served a purpose of describing the difference that was found in these places and that marked a process of exchange, which needed to "be made sense of, to be ordered, ranked, to be governed, to be possessed" (p. 67). In her work with the people of Kahnawake, Simpson uses the notion of refusal to address the limitations of what should be shared, which extend beyond the ethical considerations of organizations like the American Anthropological Association.

[35] Tuck & Yang (2014) write, "In this essay, we theorize refusal not just as a "no," but as a type of investigation into "what you need to know and what I refuse to write in" (Simpson, 2007, p. 72). Therefore, we present a refusal to do research, or a refusal within research, as a way of thinking about humanizing research" (p. 223).

[36] I define *aesthetic* here by using Laura E. Perez's (2007) definition as a broad understanding of "conceptual and formal systems governing the material expression of the activity within society that refers to as artmaking" beyond "elitist European and Euroamerican values in narrowly defined notions of taste or beauty" (p. 30).

> An image is a bridge between evoked emotions and conscious knowledge; words are the cables that hold up the bridge. Images are more direct, more immediate than words, and closer to the unconscious. Picture language precedes thinking in words; the metaphorical mind precedes analytical consciousness (Anzaldúa, 1987, p. 91).

My use of images aims to evoke emotion and knowledge. I want the reader to see elements of the field and hold space for how images teach. Moreover, in the finding's chapters, I end with a letter and poem that I wrote in Spanish (and only the poems are translated to English) as an expression of love that aims to honor them in a creative form that I shared with them (in Spanish). I also incorporated short poems that the womxn co-wrote during the *taller* (as explained previously). Their poems are included to highlight concepts and share campesinas' creative and intellectual efforts to document their knowledge. In the conclusion of the dissertation, I collect their poems to co-create a children's book. These arts as a whole help to capture the portrait[37] of "complexity, dynamic, and subtlety of human experience and organization of life" (Lawrence-Lightfoot & Davis, 1997). This also serves to dismantle the notion that the researcher is the expert (i.e., through scientific logic of data collection) in the lives of others. Instead, I honor campesinas' creative process and my ability to bring in multiple genres to tell a story.

My Felt Testimonio

I bring in my *testimonio* in the dissertation as an act of *harvesting myself.* Behar (1996) proposes anthropology that is lived and written in a personal voice. For her, to do anthropology is to be vulnerable, one must be capable of revealing the self, coming closer, and not being afraid to do anthropology that breaks your heart. To honor this form of writing, throughout the document, I include autobiographical and reflective notes to illustrate aspects of *agricultural land-based education* from my experience, showing how much of the knowledge that I have about campesinxs' experiences did not derive exclusively from academic readings, but from my life-learning as I experience the land. My *testimonio* is heart-felt to look within myself to think.feel.sense what it means to live the lives of intelligible people and communities. My *testimonio* is also about my desire to engage in research, like Anzaldua shares, to "make face, make heart"[38] by outing systems of oppression, and I add colonial/eurocentric/capitalist/patriarchal projects of education that I have been taught in this world and within schooling. Doing so means confronting discomfort around how I am implicated and to do the labor of unlearning/relearning so that I can, to quote Anzaldua (1990), "remake anew both inner and outer face" and be the "shape changer of my own flesh and soul" (p. xvi).

This dissertation, as a *testimonio*, is also a myth-making[39] in which I write my mind.heart.spirit's work to imagine possible "worlds" (Ortega, 2016) and possible versions of

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[37] Portraiture, as a method, focuses on the blend of voices like that of the researcher and of the people they are working with to develop a conversational story and to create collaborative partnerships. Lawrence-Lightfoot (2005) explains, "The portraits are shaped through dialogue between the portraitist and the subject, each one participating in the drawing of the image. The encounter between the two is rich with meaning and resonance and is crucial to the success and authenticity of the rendered piece" (3).

[38] In "making face, making heart," Anzaldúa shares, "We rip out the stitches, expose the multi-layered "inner faces," attempting to confront and oust the internalized oppression embedded in them and remake anew both inner and outer face...You are the shaper of your flesh as well as your soul" (1990, p. xvi).

[39]Anzaldua (1987) writes, "I write the myths in me, the myths I am, the myths I want to become. The word, the image, and the feeling have a palpable energy, a kind of power. *Con imágenes domo mi miedo, cruzo los abismos que tengo por dentro. Con palabras me hago piedra, pájaro, puente de serpientes arrastrado a ras del suelo todo lo que soy, todo lo que algún día seré (p. 18).* She becomes anything and everything that she wants, which helps her to overcome and create her own possibilities of experience and self-growth.

selves that I want to become. My parents have always told me that from a very young I was always feeling deeply, caring and thinking about the wellbeing of others. As my parents would often call me, I am a "calabaza tierna" (*soft squash*). And although I couldn't understand then, I now know that my deep feelings are based on my feeling for people, and wanting us to live whole, healthy, and humanizing lives. This dissertation is written as the calabaza tierna-self that feels through every action, word, and emotion and that uses those feelings to guide this project. My myth-making involves this calabaza tierna-self because it is through this project that I am able to show my care/love for campesinas through my representation of their education. As my calabaza tierna-self, my writing is a spiritual[40] act that seeks to feed my spirit and to connect to higher sources of strength and energy.

Lastly, this dissertation is a *testimonio* that engages multiple voices. Dian Million (2011) writes that "no narrative or discourse exists that is not a map of formations that speak, form, and inform each other. It is a discourse of multiplex voices and multiple ways of knowing that intersect wherein the experiential and theoretical always inform each other" (p. 317). Through this dissertation I am to intersect experiences and knowledges across time and place and works to engage our voices for the purpose of shared collective struggle and action that are *felt*. My felt testimonio:

In the spirit of learning/unlearning who we must be as Latina, Chicana, Mexicana, and other imposed racialized and racializing labels, I write this testimonio to name myself as part of a lineage of people rather than by identifying to labels of identity that serve to categorize. Yo soy Rosalinda Godínez, a Chicana daughter of Maria Elena Ramirez-Godínez and Francisco Godínez-Guerrero (Que en paz descanse). I was born a soul of the land, of its openness and life-giving source, and its vulnerability to exploitation and abuse—a physical space of memory where we carry pain, resilience, movement, and possibility. Mi familia and ancestors are Nahuas la Sierra-Costa de Michoacán, Mexico and Spanish settlers to the area. My closest tie to my Indigenous roots is my mother, and I am yet to learn about my father's ties. My mother grew up in a rancho called "La Naranja" with 10 of her siblings, her being the youngest. Her Spanish mother, Aniceta Verduzco Gonzalez, passed away when she was only five. Still, she was left with her "mestizo" father, Jesus Ramirez Andrade (Papá Chuy), and siblings who cared for her. As a single father, he did his best to always provide food and shelter to his family, teaching them how to care for the land. At 18, my mother met my father, Francisco, later married him, and raised her two oldest daughters in my father's home rancho "La Vainilla" en Michoacán, Mexico.

After only a few years of being married, my parents migrated in the 1980s with their two older daughters to Yakama nation (South Central Washington), later having four more children. My parents planned to work for a few years and then return to Mexico, which they did, but then realized that they could not make enough money to provide medical care and other necessary services to their children, returning to Washington to live and work in the orchards and vineyards. Both of my parents began harvesting seasonal fruits and vegetables in 1989. My dad was able to secure a stable and yearly position as a tractor driver in a vineyard, where he worked until his cancer diagnosis in 2011. My mom continues to work in the vineyards. I remember when I was 12, my parents introduced me to the grape harvest, and I experienced how they made it a family and community activity but were also realistic about the reality of agriculture as a place of work. There is so much complexity in agriculture, and I share my experience extensively in my testimonio "Sembrando Sudor, Piscando Conocimiento: Mi Testimonio Through the Pain and Wisdom of

[40] Like many of the Chicana/Latina writers, I bring in my positionality to my work and understand 'spirituality' as an individual and communal way of connecting and being in a relationship with the sacred spirit. For me, the sacred spirit is an energy that is within us, around us, and that connects us to a higher source of strength and energy. In this work, I center spirituality, which is informed by my Christian upbringing, reclamation of Meso-American worldviews and practices, as well as by the integration of the works of many Chicana/Latina writers that bring a spiritual lens to their scholarship.

mi Madre." I will not share much here because this dissertation is about my commitment as a daughter of campesinxs, which focuses on documenting campesinas' education to create a more nuanced understanding of our relationship to land and agriculture.

Figure 7
Mamá Contributing her Knowledge.

Note: I invite you to see an intelligent womxn and mother who is an expert and is dedicated to the growth of the plant. Photo Credit: Rosalinda Godinez.

I use this image as a visual representation of this dissertation, which is dedicated to honoring my mother and the many womxn like her by taking a deeper look at the knowledge, efforts, and stories of campesinas so that children (like my young self) can see their mother's as intelligent womxn whose work is dignifying. To me, the image represents womxn's sacrifice, knowledge, and commitment to their families. It takes me back to so many childhood memories that my mother was (and continues to be) an expert. It shows how she gave her work meaning by sharing stories that expressed a deep satisfaction of being close to "la tierra[41]" (the land) and stories that center perseverance, commitment, and humility, which all provide her a sense of meaning for doing what she does amid oppression. It reminds me of the many times that my mother used the exploitative aspects of her work as an opportunity to remind me of the impositions, efficiency, and power dynamics that controlled her while she worked in the fields, pushing me to seek other opportunities that do not create the same physical pain and social life struggles. This image is sacred, and I share it because I want to model an alternative perspective of how campesinxs' children (like my young self) can honor and can see their parents. I want us to know that agriculture land-based contexts are a valid context/space where education and teaching/learning methodologies happen.

Y así plantamos nuestras voces en la tierra. (And like that we plant our voices in the land).

[41] I follow the work of Gloria Anzaldúa and other Women of Color who do not italicize Spanish words to avoid denoting the Spanish language as inferior to English. If I italicize a word it is because I am signaling a concept that is (or has been) already constructed by campesinas or by a previous author. I also italicize to provide emphasis to the word.

CHAPTER THREE
"el fil[42] como nuestra escuela" ["The Fields as our School"]: Coyote Literacies and Education in Agriculture

Our break ended within twenty minutes. It was short but given that we were working por contractor and everyone's pay was determined based on how many buckets were completed, we needed to rush back to work.

When Patricia and I arrived at the tree we were working on, she told me that she was going to harvest another tree down the line and that I could finish up. Elisa, who was harvesting the cherry tree on the line next to us, said to me, "Cuando termines te vas a ese árbol. Ya te arregle tu escalera." ("When you finish, go get that tree over there. I already fixed your ladder.") I was confused because it was not the next tree on my line, but I listened because she had already moved my ladder. After I finished harvesting, I went to the tree Elisa instructed me to harvest. It was a medium-sized tree full of cherries, "Estaba repleta," as the campesinas would say. As I was harvesting, the chequeadora (a teenage girl and the daughter of the farmer) came up to me and told me that I was not supposed to be there because I needed to follow the line of trees (i.e., harvest the tree that comes after the one I already did). I apologized and told her that I was sent to the tree. I went back to Elisa and told her what the chequeadora said. Elisa insisted that I continue to harvest the tree where she put my ladder. I then went to the chequera and said to her that I would stay and harvest the tree and for her not to worry because I don't even harvest fast. I felt the need to add that last detail because I didn't want her to think that I would be skipping more trees. Once Elisa arrived at the tree where I was, she explained that she sent me to this tree because it yields more buckets without moving from tree to tree. She explained "Es que tenemos que ver bien los árboles e irnos al que tenga más cherries lo más que se pueda. Así no estamos cargando la escalera por todos lados y casandonos" ("It's because we must see the trees and go to the one that has the most cherries whenever possible. This way we are not carrying around the ladder and get tired.")

I had finished harvesting the cherries from the bottom of the tree and got on the ladder (my most feared companion) to begin to help make my way around the upper part of the tree. Elisa was already on the ladder, and I could only see parts of her through the branches that were hugging her. I tried my best to go up the ladder as much as I could, making my way to the fifth step and slowly calculating the risk of going further. After feeling imbalanced, I decided to stop on the fifth step for a while and looked around to see what cherries I could reach. It was hot, so I hid in the branches to avoid the direct sun. I felt the sweat dripping down my back, and I felt frustrated because I couldn't reach the cherries. I did not want to move the ladder closer because I could not risk placing it wrong (and possibly falling). I stayed where I was and felt around for a firm branch to hold my weight before leaning in with my bucket, almost on the tip of my right foot while the left hung in the air. I could only yank at whatever cherry cluster I could feel with my hand. I knew that I was not supposed to yank, but I couldn't help it. At this point, my inner dialogue was complaining about everything.

[42] Fil is the Spanish word used by campesinas to describe the context of the agricultural orchards and vineyards.

Figure 8
Experiential Learning of the Cherry Harvest.

Rosalinda is between two rows of cherry trees, holding up her pink slip that is used to keep track of the number of buckets filled that day.

Stacked bins next to a cherry tree. This is a small tree that was easy to harvest (even with the use of the ladder) because the cherries were accessible. However, it is not the ideal tree because it is small and may not hold as many cherries as a medium-size tree.

Note: I invite you to reflect on the amount of reading (in mind.body.spirit) that campesinas must do in order to understand how to navigate the terrains of the orchards. It takes intensive studying to know where to go and what trees to harvest. Photo Credit: Rosalinda Godinez.

In the opening narrative, I share my experience working with Elisa, an expert in agriculture, as she actively reads (in mind.body.spirit[43]) to then act upon it. She is precise in her skills, quick in her movement, knowledgeable (i.e., knows the culture, the labor, the land, the managers, the owners, etc.), and knows how to advance in the work while helping me, a novice. As a novice, I am bumping around the orchards, doing what I need to do to survive, focusing on the pain, following orders, and trying to keep up with the expectations. This comparison between Elisa and myself gets to the core of this chapter, which aims to share campesinas' herstories that highlight their way of knowing/being in agriculture, which I theorize as *coyote literacies*. This chapter is crucial to setting up the next, which will show how *coyote literacies* take on physicality as *ligera strategies* and *barbear pedagogy* that speaks to campesinas survival/resistant actions.

I begin this chapter by unpacking the meaning of *coyote literacies* as campesinas herstories that reflect on their way of being/knowing as they navigate the oppressive terrains of agriculture. I organize *coyote literacies* in the following ways:

1. Campesinas perspectives of agriculture as a context of learning

[43] I use mind.body.spirit of honoring holistic sources of knowledge that come from our body, mind, and spirit. Together, not separate (and not only through the mind) mind.body.spirit knowledge and sources are legitimate. Also, I use 'spirit' as an intuitive knowing that is guided through our connection to self, others, and sacred being (i.e. higher power, god, ect.). I follow the vital work of Irene Lara (2002) in "Healing Sueños for Academia" when she speaks of unlearning Western mind/body splits and that doing so entails "learning to listen to the wisdom of my whole body" (p. 435).

2. Their learning of the colonial structures of farming through agriculture
3. The spatial element of agriculture and how campesinas think and feel about the land

I conclude the chapter by sharing campesinas' coyote literacies and education, which are important to understand their imagination and desires[44] to create change within their lives (for them and their children).

Coyote Literacies

Coyotear[45]
Soy lista,
siempre miro cómo avanzar en el trabajo.
Soy lista,
siempre miro cómo ralentizar el tiempo.
Soy lista,
siempre miro cómo ayudar a los demás.
Así lo hacemos para coyotear!

To explain *coyote literacies*, I borrowed the word *coyote*[46] and its meaning from campesinas' everyday use of it, given that they have used this word to describe an individual that is very much analytical in the colonial/eurocentric/capitalist/patriarchal work environment that structures agriculture, deriving a plan depending on the type of labor and the time it will take to advance in their work efficiently. What is also central to campesinas' meaning of coyote is how they use their agency to rework the meaning of a *coyote* (as an identity that is connected to action) to make it more *purposeful* for them as they draw on their knowledge, experiences, and sense-making to create more livable *worlds* (as physical context and spatial) for them and their families (the core aspect of chapter four and chapter five). Beginning with campesinas' understanding of what it means to be a *coyote* as well as my witnessing of how campesinas rework the meaning of *coyote*, I theorize *coyote literacies* to capture campesinas as literate of their experiences in agriculture, knowing how to be not only analytical (in mind.body.spirit), but also tactical and sensible as they navigate the terrains of agriculture.

Coyote literacies are attuned to the emergent literacies that are created when people's agency meets oppressive agriculture as context and spatial "worlds" (Ortega, 2016). Fernandez (2001) has defined *imagining literacy* to capture how people are making themselves, writing, "Imagining literacy allows us to use it to continue to make and remake self, work, community, and nation, enables the creation of our future selves and our future lives in the form of work in a postindustrial economy and in the context of our communal selves" (p. 12). From this perspective, campesinas are constructing ways of being/knowing as they live, grow, and become in agriculture. *Coyote literacies* MUST NOT be romanticized or taken as "well they are making the best of it." I firmly believe that campesinas should not, for example, must make the best out of the oppressive conditions they work in nor normalize pain in order to live. Unequal structures and the intentional

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[44] Eve Tuck's (2010) theorizations of desire as means to consider the complexities and contradictions in people's lives, accounting for the ways people's desires may be guided by empire and as agentive (as conscious and able to produce realities) that carries wisdom across generations. She writes, "A desire-based framework recognizes and actively seeks out complexity in lives and communities. It dismisses one-dimensional analysis of people, communities, and tribes as flattened, derelict, and ruined" (2010, p. 638-639).

[45] Poem co-written by campesinas.

[46] Although campesinas do understand the meaning of *coyote* as a border smuggler, they do not use this meaning to describe a coyote while they are working.

oppressive conditions that are imposed on non-dominant communities must change for campesinas to live to their fullest capacity as intelligent, whole, and healthy humans.

El fil como nuestra escuela (The Field as Our School)

Campesinas' narratives signal a sense-making of agriculture as an educational context. Amelia and Araceli remember their experience in agriculture, from the beginning when they worked in various orchards (pear, apple, and cherry) throughout the year to their current experiences working year-round in a vineyard. In their *testimonio*, Amelia and Araceli both explicitly share how agriculture is like a school:

Amelia:

> Pues mi experiencia que tuve allí [en el fil] fue bonita y no bonita porque me caí de la escalera. Porque el tiempo desde que empieza uno a trabajar en el fil es como una escuela. Tienes que aprender cómo acomodar la escalera, como subirte, como piscar. Es como una escuela de aprendizaje que te ayuda a superar y hacer lo mejor. ¿Cuándo? Cuando le echamos ganas y nos dejamos enseñar.

> *Well, my experience that I had there [in the fields] was beautiful and not beautiful because I fell off the ladder. Because the time that one begins to work in the fields is like a school. You must learn how to fix the ladder, how to get on, how to harvest. It's like a school of learning that helps you overcome and do your best. When? When we give it our all and let ourselves be taught.*

Araceli:

> Has de cuenta que [el fil] es como una escuela también es trabajo pero alguien tiene que enseñarte lo que tienes que hacer. Tenemos que aprender cómo se crece la uva, por ejemplo. No es fácil aprender porque hay muchos retos cuando trabajamos, como nos apuran, hay desacuerdos, no nos enseñan de buen modo. Cosas así.

> *Think about it like [the fields] is like a school, it is also work, but someone must teach you what you have to do. We must learn how the grape grows, for example. It is not easy to learn because working comes with its challenges, the rushing, the disagreements, they don't teach us in a nice way. Things like that.*

To explain the learning, Amelia and Araceli wanted me to understand that agriculture is like a school site (See Figure 9). To echo some of their comparative statements that show how agriculture is like a school site:

- *"Someone has to teach you."*
- *"We have to learn."*
- *"It's like a school that helps you overcome and do your best."*

The comparison to schooling happened to help me understand that educational processes happen. Campesinas shared extensively about what they were taught, including their understanding of mass production of farming, the growth of the plants (its various aspects), and how, with that, comes knowledge that is taught by a superior who is the "knower/teacher," but who does not teach them in the most thoughtfully (i.e., rushing them, sharing partial information, etc.). Campesinas must then rely on their ability to learn and understand the material in their minds, not necessarily by taking notes, but by remembering and through their embodied experience (as feeling through the work, as practicing, etc.), showing how they are fully able to engage in a learning process.

Figure 9

Agriculture is Like a School.

Campesinas must learn to position and balance on the ladder in various weather conditions (i.e., from the hot summers in the cherry to the winters in the pear harvest).	*Knowing where to go and how to harvest is a learning endeavor, and campesinas must learn each field and each row.*

Note: I invite you to see agriculture as a school and to honor campesinas as knowledge producers, educators, experts, learners, and as skilled in their craft. Photo Credit: Rosalinda Godinez.

Learning the Colonial/Eurocentric/Capitalist/Patriarchal Structure of Farming in Agriculture

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca were very detailed in sharing the material that must be learned, which is ongoing and dispersive as they engage with new information in each orchard and vineyard throughout time. For example, Maya, Araceli, Ramira, Selene, and Marlene who work in the vineyards, learn the process of growing grapes (in all its stages), but as they move within different vineyards, they must also learn the different approaches and techniques specific to the farm owners or managers' knowledge/expectations. The knowledge of growing the plant will be unique to each crop and the vineyard's expectations. Colonial/eurocentric/capitalist/patriarchal frameworks of land and working are about the exploitation of both the land and people's bodies, which was spoken about extensively by campesinas. Still, I bring it up here to make explicit that campesinas are learning within these conditions and as they are situated within this context as workers "who do not know about the land (as profit)," which is made explicit by campesinas when they made comments like "A nosotras no nos toman en cuenta para tomar decisiones. Nomas son buenos para ver que estamos haciendo todo como ellos quieren," (*They [management] do not take us into consideration when making decisions. They [management] are very good at watching us to see if we are doing it how they want."*) Campesinas, then, are expected to be passive (but physically able and analytical enough) workers who must learn to follow the rules of the farm and the labor including its linearity, its efficiency, and its expectations. Ramira shares her learning process in the vineyard:

El fil es un lugar donde se aprende. Muchas cosas diferentes se aprenden, especialmente cosas que no sabemos del trabajo y todas esas cosas se aprenden. En la uva, aprendemos cómo descutar y como piscar. Yo no sabía nada de eso. Tenemos que poner atención para aprender, para saber hacerlo bien.

The field is a place where one learns. Many different things are learned, especially things that we did not know about the work and all of that we learn. In the grape, we learn how to shoot thinning and how to harvest. I did not know how to do any of that. We must pay attention to learn, to learn how to do it ourselves, and to do it well.

Le vamos a dejar retoñitos que los dueños tantos quieren en cada rama a cada lado y vamos contando los de acá y de acá se completan lo que quieren. Eso se aprende. Si lo aprendes la primera vez para, la otra vez ya es fácil para hacerlo uno. Ya nomas que el mayordomo digan "queremos de tanto en cada ramita miramos los topitos y dice uno aquí tiene 3, 4..." lo que te digan ellos que le dejes. Todo eso en el fil se aprende.

We are leaving flower buds that the owners want in each branch on each side, and we are counting the ones here and there until we complete what they want. That is what we learn. If you learn it the first time, the next time it will be easier to do it ourselves. The manager will say, "we want so much in each branch, we see the buds, and they say one here there are 3, 4.." What they say, we leave. All that is learned in agriculture.

An essential point that Ramira shares is that she needs to make sure that she can learn the first time and do it like the owner/management wants because the next time the shooters need to be thinned, it will be easier to do without receiving specific instructions. Ramira's narrative shows how she is actively engaging in learning moments in which she must remember the material through her experience.

The expectation is for Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca to fully embody the capitalist notion of *coyote* for individual advancement without considerations of the collective. Take, for example, Chemita's words which describe how they are made by coyotes within two work structures (by the hour and under contract):

Los coyotes cuando andan por contrato agarran las líneas que tienen más [fruta] para que hagan más cajas y por horas coyotear agarran la líneas más liviana [menos hojas, flores, etc.] para salir rápido y es cuando se queda atrás el otro porque les tocó las líneas con mucho más para, por ejemplo para descuatar or amarrar. Los que se quedan atrás se molestan porque no hay necesidad de ir tan rápido, y pues van cansados también.

The coyotes, when they [campesinxs worker as a coyote] are working under contract, they get the lines that have more [fruit] so that they can make more boxes, and hourly the coyotes get a line that has less [leaves, flores, etc.] to finish quicker [When they are working hourly and they get the lines that have less] is when others stay behind because they are in the lines with more, for example, more to thinning of the small fruit or to tie. Those that stay behind are bothered because there isn't a necessity to go too fast, and well, they are tired too.

Chemita illustrates an example of how two colonial/eurocentric/capitalist/patriarchal work structures shape how campesinxs must efficiently advance in the work, in different ways, but still through surveillance of their labor, and that creates division because when a *coyote* thinks about their individual advancement (in particular when they work hourly), the *coyote* does not

considering the rest of the group.[47] The capitalist notion of worker is central to how campesinas learn to be/work in agriculture.

For Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca their female bodies are not only compared to men but are constantly pinned against each other through efficient, competitive, and individualist practices. As I mentioned earlier, these organizing work dynamics are central to developing a coyote awareness because campesinas show how they must learn to be a *coyote* not only for their survival but also to maneuver around them for their well-being and sustenance (which is the focus of chapter four). To illustrate this point, I will share the testimonies of Ramira, Aracelia, and Maya, who have been working in agriculture for over twenty years but in the same vineyard for a little over five years. Ramira, Aracelia, and Maya all work together with a group of younger campesinas who began working in the vineyard two years ago. They all spoke about how their supervisor actively attempted to use the group of younger campesinas to create tension amongst them all. Maya shares:

> Es que el [mayordomo] ayuda a Maricela y Elizabeth. No le importa que lo hagan mal nomas que vayan adelante para que nosotras nos apuremos. Esto nos afecta porque unas no están enfocadas en ir rápido sino queremos hacer el trabajo bien para que cuando la siguiente vez que hagamos lo mismo nos toque las mismas líneas, nos toque más fácil porque están limpias las líneas no mal hechas. Cuando nos tocan las que ellas hacen por ir recio, les decimos "está tu la hiciste" y se enojan. Vamos bien cansadas en las líneas que ellas terminan por que queremos acomodarlas.
>
> *It's that the [supervisor] helps Maricela and Elizabeth. It does not matter to him that they do it badly; what matters is that they go ahead so that we can hurry. This affects us [Ramira, Aracelia, and Maya] because we are not focused on going fast but want to do the job well so that the next time we do the same task when we rework the same lines, it is easier for us this way since the lines are not badly done. When we get what they [Maricela and Elizabeth] did for going fast, we say to them, "you did this one," and they get upset. We are very tired in the lines that they finish because we want to fix them.*

Maya explains her understanding of the supervisor's role in creating a dynamic of efficiency, competition, and individualism by helping the younger campesinas advance in the work during an hourly workday, leaving Ramira, Araceli, and Maya behind to feel pressured to work fast on their own (without his support and without the support of the two womxn who are ahead). At the same time, Ramira, Araceli, and Maya are pressured to compete and compromise the care they want to provide the crops (and that they have learned throughout their tenure in the vineyards). As Maya

[47] There are two types of capitalist work structures that campesinas mentioned shape how they must efficiently advance in the work. One being that campesinas are paid by the hour to plant, thin, and prune (as some examples of the tasks) in which they are not necessarily individually surveilling themselves to work fast (i.e. because their salary does not directly depend on it) instead they are surveilled and pressured by the supervisor (or a crew leader). Part of the surveilling tactic is to pinning people against each other and creating one (or two) leading gatekeepers that will be ahead of the crew to keep the efficiency going. Two, campesinas are paid by the number of bins or baskets that they individually make (campesinas called this *de contrato*). Typically, any type of harvest--whether the cherry, apple, pear, and grape--are examples of working *de contrato*, and campesinas are expected to harvest buckets of fruit because their pay depends on the number of bins or baskets that they individually make. Here campesinas are expected to work as fast as they can (oftentimes without taking breaks) to make the most use of time in order to fill as many buckets of bins as they can. In both cases efficiency is structurally produced, but in this case, it is surveilled more by campesinas themselves because their income depends on it more directly (i.e. possibly making more money harvesting than what they normally make by the hour). Managers' surveillance here is more about ensuring that workers are doing a "clean" job (i.e., only harvesting the cherries in the way that they want it and without leaves). To be a coyote, then, is shaped by a structured work environment and campesinas (as individual workers) must be a *coyote* (in a capitalist sense) in order to survive (i.e. advance in the labor in order to keep their job or in order to feed their families).

mentioned, when campesinas in their crew rush through the grape rows, Ramira, Araceli, and Maya must rework the same lines repeatedly, which is tiring and affects the work dynamics between the womxn.

Thinking.Feeling.Sensing Exploitative Agriculture

Learning in agriculture is situated within an exploitative context in which campesinas' full selves are feeling agriculture's education. *"Se aguanta mucho," ("We tolerate a lot,")* campesinas would often say because they know that the conditions in which they work are not just nor what they deserve. These reflections highlighted the reality that comes with working in agriculture as "aguantando" ("*tolerating*") exploitation from the beginning. Ramira, who worked for over twenty years in the grape vineyards, remembered her early years in agriculture to share the difficulties of working as a mother who was breastfeeding and taking care of young children. Lucia and Ramira share:

Pues en el ámbito de andar piscando, se siente bien y también a la vez se siente mal como cansancio extremo este desveladas por levantarte más temprano desde hacer tu comida para comerla allí [en el fil], este como el peso de las escaleras, el clima mas que nada en cada estación del año es diferente cuando es tiempo de verano está muy caliente y pues se siente uno mal y cuando está en la sesión de invierno pues sumamente frio y tambien estos cambios te afectan mas que nada en tu físico porque ya te duele un pie, que una mano, que la cadera. Hay más desgaste físico. Hasta puedes sufrir lesiones, quebraduras porque estás en un ámbito peligroso al usar la escalera y no solo en usar sino en el momento de ir caminando hay muchos pozos huecos que hacen los topos y también cuando metes un pie allí, es peligroso. Se tuerce tu pie hasta te afecta hasta la cadera depende de como caigas y pues si es realmente duro. Lo único en lo personal en mi es que estás al aire libre pero de allí al más todas las condiciones son difíciles y pésimas como lo hyenigo para lo del baño es antigénico los baños como estan e no son condiciones adecuadas para las mujeres también para los hombres pero más para las mujeres.

Well, in the environment of harvesting, it feels good and also at the same time it feels bad as extreme tiredness is unveiled by getting up earlier from making your food to eat there [in the field], the weight of the stairs, the weather more than nothing in each season of the year is different when it is summertime it is very hot and we feel bad and when it is in the winter session because it is extremely cold and also these changes affect you more than anything in your physique because then your foot hurts, your hand, and your hip. There is more physical fatigue. You can suffer injuries, breaks because you are in a dangerous environment when using the ladder, and not only in using but at the time of walking, there are many hollow holes that the moles make, and when you put one foot in there, it is dangerous. Your foot is twisted, and it affects you all the way to the hip depending on how you fall, and well, it is really hard. The only thing personally for me is that you are outdoors, but from there on all the conditions are difficult and bad as the hygiene for the bathroom is antigenic, the bathrooms as they are and are not suitable conditions for women also for men but more for women.

Pues cuando empecé hasta lloraba porque era dificil ademas tenia mi niños chiquito lo tuve que dejar con la babysitter y yo irme a piscar y dándole pecho y hasta calentura me dio cuando empecé a trabajar en el descuate pero ya de alli ya fui aprendiendo ya después ya me daba gusto porque lo aprendí a hacer se me hizo facilitó el descuate pero si se sufre uno cuando empieza uno apenas. Yo no sabía hacer ningún trabajo aquí pero mi esposo ya sabía.

Well, when I began, I even cried because it was difficult, and I had small children that I had to leave with the babysitter and go harvest, and I was breastfeeding them, and I even got a fever when I began working in the thinning of the fruit, but from then on I continued to learn, and after that, I was happy because I learned and it became easier in the thinning of the fruit, but we do suffer when we begin early on. I did not know how to do any of the jobs

from here [U.S.], but my husband did.

Lucia and Ramira focus in on the exploitative and oppressive conditions of agriculture, from feeling extremely tired because of the exhaustive days of work to getting injured in a dangerous environment (like using a ladder). Ramira highlights the challenge that she endured as a womxn, mother, and worker. As she shares, her mothering body was going through various changes and needed to adjust to the work, even getting fevers from the day's work. Lucia and Ramira's sense-making of agriculture as exploitative add to the many accounts already told by farmworkers regarding notions of physical health (i.e., their health, hygiene, physical abilities, reproductive health, etc.), exploitative labor, and disregard for their lives as mothers (Blackwell, 2010; Castañeda & Zavella, 2003; Fair & Wilson-Figueroa, 1997; Galarneau, 2013; Goldman et al., 2004; Holmes, 2013; Nava, 2012). These accounts continue to speak to the reality that campesinxs are, as Seth Holmes (2013) put it, "breaking their bodies" for others to have "fresh fruit" as part of reality, which is "an embodied symbolic violence" that is structurally produced.

This dissertation will not focus extensively on illustrating in detail how this violence is part of *coyote literacies*, but I do invite you to pause and hold space for these realities. I will focus on how it is that Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca, because they are tired, exhausted, in physical pain, must find strength in various ways for their sobrevivencia (survival and beyond). As Amelia put it, "Tenemos que sacar fuerzas de donde no hay," (*"Even when we do not have any, we must find strength from where there is none,"*) and campesinas draw on mental affirmations, their physical capabilities, from a higher power, and from their family/children to keep them going in the pain, in the difficulties, in the exploitation. These are all part of campesinas' *spiritual epistemologies* that, to echo Galvan (2006), "were filled with familial and ancestral beliefs of the divine and of connections and callings in time of need, all of which ensure wholeness" (p. 167). Campesinas must call upon these various forms of strength (as spirituality) for sustenance and to continue to survive and thrive in agriculture because it is these forms of spiritualities that are necessary and part of their sense-making so that campesinas are not defeated by exploitation (these spiritual epistemologies are not done to justify structures of power).

I want to share Lucia's words which continued to explain, in detail, the exploitative aspect and acknowledges her strength as a womxn to endure the labor and exploitation in agriculture. Lucia explains:

Como mujer, [el fil] es un trabajo muy difícil y duro pero a la vez es como grandioso la fuerza de las mujeres para hacer ciertos trabajos porque son trabajos pesados y allí nos demostramos la capacidad que tenemos como mujeres para hacer este tipo de trabajo que son difíciles y sobre todo como madre mucho más porque tu energía física hasta mental se ve afectada porque como te dije es trabajo difícil y a ejercer como madre pues es un poco más complicada la cosa porque vienes desgastada vienes con menos energía menos humor para compartir con tu familia lo que quieres es comer descansar y dormir y es otro esfuerzo que hacemos como mujeres por pasar tiempo de calidad

As a woman, [agriculture] is a very difficult and hard job, but at the same time, it is grand the strength of women to do certain jobs is great because they are heavy jobs, and there we show ourselves the capacity we have as women to do this type of work, which are difficult and especially as a mother, much more so because your physical and even mental energy is affected because, as I told you, it is difficult work and being a mother is a little more complicated because you come home worn out, you come with less energy, less humor to share with what your family. What you want is to eat, rest, and sleep, and it is another effort that we make as women to spend quality time with our children despite our physical state at the moment.

con nuestros hijos a pesar de nuestro estado physico
en este momento.

Lucia brings in the body, the mind, and the spirit (here as signaled by the word "capacity" and "strength") that is required not only to do the labor but to continue to labor as a mother (in physical ways) when she is home. For Lucia, she is acknowledging her own capacity as a womxn to endure and persist.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca are not only calling upon their *spiritual epistemologies* to endure and persist in the exploitative aspects of agriculture, but also to adjust to living tired outside of agriculture. They shared how their role as mothers and wives and how these roles had changed once they began working in agriculture. Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's contribution to the household is gendered. Before campesinas started working, they worked full-time at home: caring for their children, responsible for attending their children's appointments, cooking, and cleaning, among others. Once campesinas began working, they had to adjust (for lack of a better word) to their household responsibilities in ways that they could tend to them before and after work (primarily, but even during if they could take time off) *tired* womxn and mothers. As Elisa said, "Tuve que aprender a vivir cansada porque la labor de la casa nunca se acaba y lo tengo que hacer." (*I had to learn to live tired because the labor of the home never finishes, and I must do it."*) I want to echo the emphasis that is given to living tired, which is also highlighted extensively in Chemita's narrative:

Pues, mi experiencia como mujer y como madre trabajando en el fil es difícil, es duro, es cansado, es muy cansado, porque pues tienes que hacer el trabajo afuera en el campo y llegar a tu casa y como tener que ser el cacier y atender a tus hijos. Es doble trabajo para una mujer. Esto es lo que hay que hacer. Pues si se ayuda uno entre pareja pero si como mujer siento que es más carga, es más cansado porque llegas de trabajar y tienes que llevar a tus hijos a sus citas de dentista al doctor. Yo pido las citas más tarde para darme tiempo para llegar y alistarme o descansar de lo hiciste en el campo y pues ya llegas más fatigada y aveces si se duerme uno tarde porque se desocupa uno más tarde de sus responsabilidades.

Well, my experience as a woman and as a mother working in agriculture is difficult, it is hard, it is tiring, it is very tiring because you must do the work outside in the field and get to your house and must do chores and take care of your children. It's double work for a woman. This is what you must do. Well, we do help each other as a couple, but as a woman, I feel that it is more of a load, it is more tiring because after you arrive from work, you must take your children to their dentist appointments to the doctor. I ask for appointments later to get home and get ready or rest from what you must do in the field. We always arrive fatigued, and sometimes I fall asleep late because I finish my responsibilities later.

Chemita described her experience as a womxn and mother as being difficult and tiring because working in agriculture is exhausting. Yet, campesinas are not able to go home and rest but must continue to work (i.e., care for her children in physical ways, feeding them, taking them to their appointments, and doing the chores around the house). Chemita called it double work, but what she is describing is like Denise Segura's (2007) notion of "one workable domain of motherhood" in which she continues to labor (physically, mentally, and spiritually) at home even after a long day of working in agriculture. In chapter five, I will return to this point on motherhood as campesinas' education is about reading agriculture to not only repurpose it as a more workable place to work but also a place to *mother/teach their children about pain and labor in which their body becomes spatial and context to in which to learn.*

At the same time, campesinas speak that because they feel exploitation in their mind.body.spirit they must continue to persist for their children. Their children are part of their sense-making that are action-oriented in that campesinas bring in the notion of *sacrifice*[48] *as an (action) that connects to their desire for their children's future* (chapter five). I share these aspects here (as part of their sense-making) to honor campesinas' voices and perspectives as to how they must actively do the labor of bringing themselves to agriculture as an exploitative context because their immediate and future livelihood (and their children's) in a settler state depends on it, but also because they are calling upon their children as a form of strength for their *sobrevivencia,* which shows the complexity in their life experiences. In addition, agriculture's work reality is a gendered experience as campesinas reflect on their experiences as womxn and mothers. These narratives add to previous scholars' work (Ruiz, 2008; Segura, 2007; Zavella, 2018) that documents womxn's migratory experiences as gendered. What is unique to campesinas' narratives is that they are also reflecting on how they are *learning* colonial/eurocentric/capitalist/patriarchal modes of working/being. As part of campesinas' *coyote literacies*, campesinas show how they are not passive workers and mothers but active and intersectional social actors that are reading and making sense of themselves as well as agriculture as both a worksite and an educational context/space.

The Spatial Element of Agriculture: The Land as "el aire libre"

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's *coyote literacies* include reading.feeling.sensing as it connects to the land. Campesinas have called the sacred/spiritual space of land as "el aire libre" ("the freeing air"). Take the words of Maya, who says, "Estamos al aire libre. Allí tenemos las montañas, los files. No estamos encerradas en la casa o en una bodega. Cuando uno está encerrado y en el mismo lugar se deprime. En el fil estas haciendo varias cosas y estas al aire libre. Y si está caliente pero verlo así me ayuda a pensar en lo positivo." *("We are in the freeing air. There we have the mountains, the fields. We are not enclosed in the house or in a factory. When one is enclosed and in the same place, one can become depressed. In the fields, one is doing various things in the open air.")* The agricultural fields from this lens focus on the land as a sacred space with its own energy, movement, and flow that shapes people's experiences (See Figure 10). Campesinas share a deep appreciation of the land and their ability to experience it.

Maria Isabel Morales (2015) also documents campesinxs' perspectives of *el aire libre*[49]. In her analysis, Morales honors Indigenous ties to land and the memories that campesinxs have that surface as they experience *el aire libre.* These readings of agriculture as spiritual, parallel Indigenous scholarship that honors the land as a sacred place and teacher (Ingersoll, 2016; Simpson, 2014; Tuck et al., 2014). At the same time, campesinas understand the systematic powers that shape their realities, which is not freeing in the work sense but spiritual. Lucia shares: "Pues, estamos mirando el cielo, las nubes, el árbol y la naturaleza pero no se disfruta igual de como fueras de camping o de paseo." *(Well, we are seeing the sky, the clouds, the trees, nature but we*

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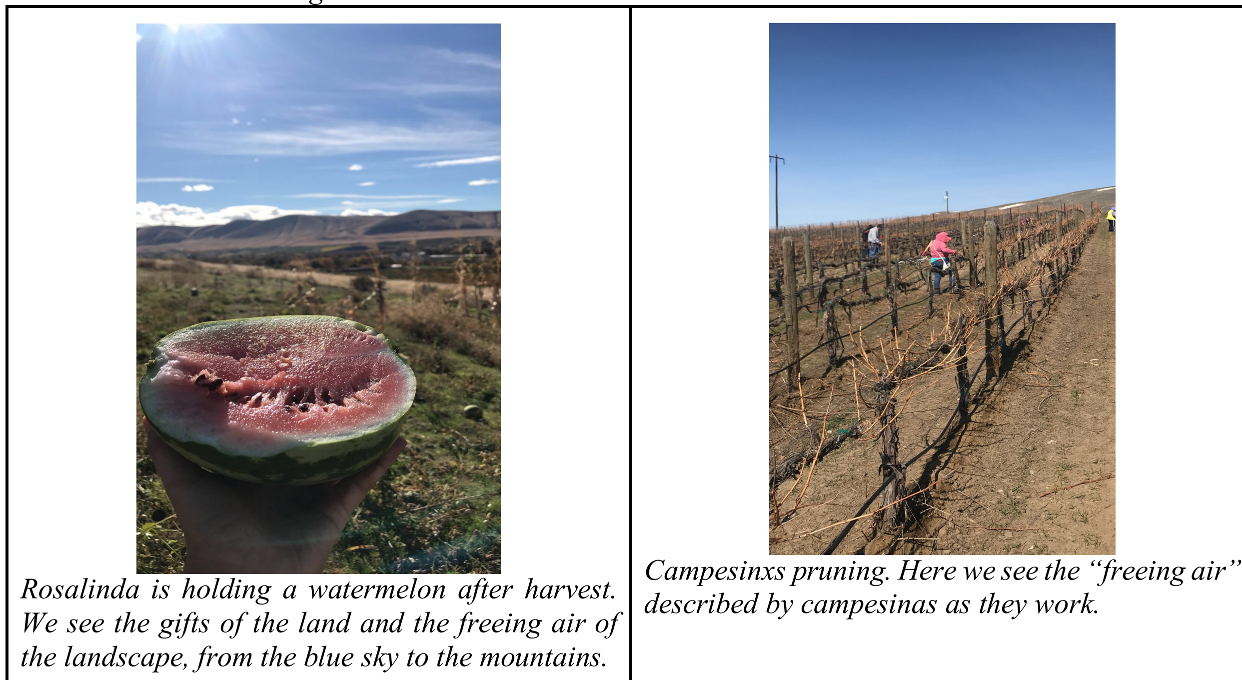
[48]Stephany Cuevas (2021) writes, "*Sacrificios* (sacrifices) is an act of giving up something valued for the sake of something else regarded as more important and worthier" (p. xv.)

[49] Maria Isabel Morales also documents campesinxs' perspectives of *el aire libre.* She writes "Es bonito el trabajo del campo," [the work of the land is beautiful] says Mrs. Mercedes. Being outside in the outdoors is a gift for people who come from "cultures of dwelling" (Esteva & Prakash, 2001) whose value for land is rooted in indigenous traditions that are still present in Mexicana mestiza/o families' epistemologies--a resistance to Mexican projects of "deindianization" (Batalla, 1991). As I walk through some of the orchards, I forget that this is "work." I easily drift away with being in *el aire libre* [the open air], as participants describe it and imagine the memories that this place brings back for people" (p. 100-101).

are not able to fully enjoy it as if we were camping or walking for leisure.") For Lucia, the meaning of land as spiritual must consider the reality of agriculture as work. Campesinas are not naive to the reality that agriculture is work, not leisure, and this aspect of agriculture goes hand in hand with land as spiritual.

Figure 10

Land as Place or "Freeing Air."



Rosalinda is holding a watermelon after harvest. We see the gifts of the land and the freeing air of the landscape, from the blue sky to the mountains.

Campesinxs pruning. Here we see the "freeing air" described by campesinas as they work.

Note: I invite you to see the freeness of the land like the clouds, the sky, and the mountains as well as the fruit that it gives us. How do you show appreciation and care to the land? Photo Credit: Rosalinda Godinez.

Amid this reality, the land is not only a spiritual grounding but also a teacher. Amelia's reflection and reading of the trees introduces land as teacher:

También he aprendido mucho en la vida personal. Como? Por ejemplo, cuando le vas dando a enderezar un árbol que está chueco lo vas a enderezar lo amaras, le pones un amare aquí y le anderesas la rama. Y eso te ayuda. Aprendes cómo enderezar el árbol pero también te ayuda en la vida personal de uno de que hay cosas que tiene uno que enderezar. Osea como que creces, te ayuda mucho verdad porque no solamente te ayuda aprender pero te ayuda a enderezar. Todo tiene un esfuerzo y si uno se deja uno va creciendo y superando. Osea como a tiempo que uno está haciendo el trabajo de los árboles como que te hace reaccionar de que así como estás enderezandose ese árbol así mismo tenemos que enderezar en ciertas áreas de nuestra vida para crecer.

I have also learned a lot about my personal life. How? For example, when I am straightening a small tree that is falling over, I am going to straighten it by tying it, I put a tie here, and I straighten the branches. This helps you. You learn how to straighten out the tree, but you also learn in your personal life about how there are things in our own life that need to be straightened out. Like when the tree grows, you learn about life because you do not only learn, but you also learn to straighten out yourself. Everything is a struggle, and if one does not learn to grow, to thrive. Like at the same time that you are working with the trees, we are able to reflect on how this tree is straightening; we need to straighten out parts of our lives.

Amelia's description of her metaphorical meaning of the tree and its application to her life and education exemplifies how campesinas are learning from the land as teachers (See Figure 11). Similarly, Simpson (2014) writes that land as pedagogy is "not only about pedagogy; it's how to live life" (p. 18). Amelia's reading of the trees parallels Indigenous relations to land by showing that campesinas are not merely working but engaging with the land's epistemologies and pedagogy. Amelia is developing new ways of reading agriculture through her learning of the land, the tree in this instance. In her reading of the tree, she is bringing in spiritual lessons of life, learning to apply her reading of the tree to her growth in life. This process of reading and learning from the land shows how campesinas are co-existing *with* and *on* the land, redefining their relationships with agriculture.

Figure 11

Image of Cherry Trees.

Note: I invite you to learn from Amelia's words and to reflect on what you can learn from the tree. What are your struggles? How are you learning and growing from those lessons? Photo Credit: Rosalinda Godinez.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca also spoke about their relations to the land as sacred, and that must be taken care of to make meaning of their experiences. It should also be noted that in campesinas lives outside of agriculture; many of them have their own plants that they take care of at home, showing us that care for the land and its gifts occur in multiple contexts. This care is translated, whenever possible, while campesinas are working in agriculture. Take Ramira's words exemplify this point:

Las plantas son vida y merecen ser cuidadas bien. Hay personas que no tienen amor por las plantas yo creo, porque no las cuidan y una planta cuidada vieras que bonita se da. Unas gentes cuachalotas le dan como sea y no se miran bonitas las matas pues uno lo hace como le van diciendo. Pues, es que a mi me gustan las plantas, a mi me gusta cuidar

Plants are life and deserve to be well taken care of. There are people who do not have love for plants, I believe because they do not care for them and a well-cared plant, we see how beautiful it grows. Some people are messy, and they do whatever and the plants do not look nice, you kill them because one does as they [supervisors] say. Well, I like

mucho las plantas que no se quiebren nomás por quebrarlas. A veces vamos amarrando unas ramas y no queremos que se quiebren entonces hay vamos con cuidadito. Cuando truenan las ramitas, le duele a uno.

plants, I like to take care of plants so that they do not break just to break. Sometimes we tie some branches and do not want it to break, then we go carefully. When the branches break, it hurts us.

For Ramira, the plants are life and must be taken care of. And to take care of the plants in agriculture's oppressive reality is difficult. Yet, campesinas are engaging in land-based care that are rooted on Indigenous and ancestral principles of the land as sacred and as having a life, which they do as much as possible. I am in deep admiration for campesinas' ability to not only learn from the land but to rely on the land for sustenance and connectivity while they work.

But what is also important to consider, as campesinas point out, is the complexity of how working the land in the U.S. settler state is different from taking care of their plants at home and even working the land in Mexico, which brings up the institutionalization of the land as a working context that shapes their experience. Take the words of Lucia, who made a direct comparison between learning in school and in agriculture:

Como lo que adquieres allí es el conocimientos para hacer ciertos tipos de trabajo como cuando estás piscando tienes que aprender a piscar cuando estás chequeando debes aprender a ver la fruta ver si esta buena si pasa la perspectivas y como también si andas amarando tienes que saber la estructura del árbol que rama de va dar fruto que rama está bien para amarrar y allí es otro conocimiento. Como cuando uno es nuevo y no sabes qué aprendes y eso si lo aprendes bien ya se te queda todo el tiempo. Pero como en el conocimiento creo que no aporta nada simplemente cómo te ayuda en saber como hacer las cosas para poder trabajar. Pero más allá como, dijeras como una clase de biología, pues no está relacionado con el hecho de que es un sistema diferente. No es una escuela y no tiene el mismo poder para cambiar el tratamiento de uno como trabajador maltratado. pues no. Aquí aprendes el estatuto laboral y económico y en la escuela, como decimos en México, agrónomo, ellos tienen conocimientos del estudio, el título más que nado parque el papelito es el que habla. Ellos también saben que químicos contienen en la tierra, saben el estado de las plantas, que favorece que no. Y pues es tener más conocimiento con un mejor sueldo y menos desgastado porque el ya esta mas arriba y al mando como se dice.

As what you acquire there is the knowledge to do certain types of work such as when you are picking you have to learn to pick when you are checking you must learn to see the fruit see if it is good if the prospects pass and also if you are tying you have to know the structure of the tree which branch will bear fruit which branch is good to tie and there is another knowledge. Like when one is new, and you don't know what you learn and that if you learn it well, it stays with you all the time. But as for knowledge, I think that it does not contribute anything simply how it helps you to know how to do things to be able to work. But beyond that, as one would say, a biology class, it is not related to the fact that it is a different system. It is not a school, and it does not have the same power to change one's treatment as an exploited worker. Well, no. Here you learn the labor and economic status, and in school, as we say in Mexico, agronomists, they have knowledge of the study; the title, more than anything, is the one that speaks. They also know what chemicals they contain in the earth; they know the state of the plants, which favors it or not. And then it is to have more knowledge with a better salary and less exhaustion because he is already higher and in command, as they say.

Lucia unpacks the complexity of learning in agriculture. She shares that the knowledge in agriculture is related to their labor. Campesinas do, and must, learn how to tie the trees, to harvest, to check the work of others. However, this knowledge does not compare to what is taught in a school because school is a different institution with "the power to change one's treatment as an exploited worker" (Lucia) or the social and class conditions of campesinxs. Lucia's comparison

begins to enumerate the complexity of institutionalized education, which in agriculture gets to the colonial/eurocentric/capitalist/patriarchal framework that shapes it. These aspects of campesinas' *coyote literacies* show the complexity of land in agriculture and how the institutionalization of knowledge (i.e., in schools vs. other settings that do not require formal schooling) will inform how they come to perceive the land/their bodies as exploited because it is happening in agriculture as an oppressive institution. Campesinas are also speaking to *epistemologies of the land* (Jiménez, 2006) that are about Indigenous and ancestral knowledge of care, relationality, and sacredness, which play an important role in education, which I explain in the next section.

Coyote Literacies and Education

Coyote literacies illustrate campesinas' herstories and knowing/ways of being in their experiences within/about agriculture. Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca must and find more expansive (informed by the spiritual and the land) ways of reading themselves and agriculture to make meaning of who they want to be/come, which speaks to their creativity and need to consider their own wellness in mind.body.spirit (to not shut down, to not be defeated, to not go into depression, etc.). From my *felt* experience, I want to emphasize that knowing in the ways that campesinas do is challenging because while I was working, I could not read much pass exploitation, the pain of my body, the pesticide exposure, the rashes, my bruised legs, and my mind.body.spirit defeat. The brief moments in which I tried to tap into the spiritual element of agriculture quickly subsided. Throughout my learning process, though, I was able to see the expert ways of being/knowing (as literacies) that campesinas had. I could not come close to their literacies because I was not experienced enough. I was also not able to skillfully move to work like campesinas, by, for example, picking up and working with the ladder or harvesting steadily (*ligera*). It was thanks to Chemita, Patricia, and Elisa that I learned what *compañerismo* felt like because I did not have to labor alone even though it came at an expense to them (i.e., slowing them down).[50]

Their *coyote literacies* are, as Fernandez (2001) would argue, emerging literacy because they are developed as campesinas *experience* agriculture over time. In Fernandez's words:

> "The literacies we need are being created right now. They are being lived in the bodies of individuals who use their literacies to consequential effect. We cannot prescribe a fixed canon of knowledge or even a canon of skills, because we are in a time of radical transformation, and while the culture around us is in metamorphosis, we cannot know what we need to know. Our best chance of meaningful discussions about and policies concerning literacy need to examine what successfully literate individuals actually do as they live their lives" (p. 18).

Campesinas, as multiplicitous selves, are knowers through their experience (as they are feeling.thinking.sensing), and they are constantly reading agriculture and multiple situations within it over time to become experts of their lives and acting upon it (in the labor and in ways beyond labor). This process is ongoing throughout their tenure in agriculture in which campesinas gain and refine their knowledge, abilities, and skills to "create choice and flexibility" to invent themselves, and I add, as educated in life (Fernandez, 2001, p. 19).

Coyote literacies are directly connected to education as campesinas make education in its pluralities or in ways that echo Chicana/Latina's (Delgado Bernal et al., 2006) meaning of

[50] Personal note: I often felt defeated and like a burden to campesinas because they were doing additional labor by taking care of me in the work. For example, Chemita, Patricia, and Elisa would carry my ladder, let me *barbear* (harvest the lower branches) of their trees, and guide my every move.

education as happening in our everyday life.[51] Campesinas' education is about campesinas' multiple and simultaneous forms of education (i.e., as, early learning, as schooling, as holistic, and as moral, which is captured as *educación* within Spanish-speaking families' land education, etc.) that happen while they work (and that call upon other aspects of themselves that are also teachers such as their role as mothers).. In this chapter, I shared how campesinas were actively engaging in the process of education in the following ways:

1. Education as generating knowledge in the process of teaching/learning within colonial/eurocentric/capitalist/patriarchal frameworks of education. This includes the exploitative and oppressive modes of agriculture in their experiential learning of agriculture.
2. Education as teaching/learning from Indigenous frameworks and land-based elements in agriculture. This entails agriculture as land-based or *on* and *with* the land. Campesinas describe the land as "el aire libre" to capture the spiritual element of the land that must be respected and cared for. They also shared that the land is their teacher by signaling the ways in which it has taught them about their own lives.
3. Education as it relates to the context and institutionalized knowledge between agriculture and schooling to imagine future possibilities.
4. Education as making-meaning of agriculture to be/come in their lives and to grow in their multiple identities (as workers, mothers, companions, etc.).

This education is important to Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca because it is part of their desires[52] as yearning for and wanting to live dignified lives (Stone, 2019; Tuck, 2010) while also working to create change because they feel agriculture in their mind.body.spirit. With their desires, campesinas construct ways of being/knowing that deeply integrate and consider their positionalities and relationships to each other and systems of oppression. These desires are also about what they desire for their children (more on this point in chapter five).

Preface for Chapters Four and Five

Thus, Campesinas' education is also about actions/methods that showcase their agency in educational processes. I have witnessed how campesinas' body-land-based readings of agriculture guide the construction of possible "worlds" (Ortega, 2016) that push for more dignified ways to live/work for themselves, each other, and their children. I will introduce the methodologies (chapter four) and pedagogies (chapters four and five) that campesinas created within, through, and as modifications of colonial/eurocentric/capitalist/patriarchal frameworks of education. I argue that these possible worlds are educational worlds (Ortega, 2016) that:

1. re-story (Goeman, 2008) agriculture by unsettling colonial projects of education that aim to make them passive subjects and merely working bodies. Campesinas are bringing in their literacies, their multiple identities (as mothers, companeras, experts, knowers, and (im)migrants, etc.), and actions to create educational possibilities for themselves in ways that showcases their humanness in more expansive and intelligible ways.

[51] *Education of everyday life* is attuned to knowledge production and knowledge sharing processes that are grounded in people's everyday lives beyond the confines of schools, showing how the agricultural fields are an educational context of learning (the material) and a physical context in which people can learn (the classroom).

[52] I draw on desire-based frameworks (Stone, 2019; Tuck, 2010) to reflect on campesinas' education. Desire-based frameworks consider the complexities and contradictions in people's lives, accounting for the ways people's desires may be guided by empire and, at the same time, agentive as people are conscious and able to produce realities that share wisdom.

2. Rupture (Pérez's, 1999) colonial/eurocentric/capitalist/patriarchal time, the subject-made expert (i.e., the owner and management), relationships that are disconnected, objective, and competitive, as well as flows that are linear and efficient.

I aim to show in the next two chapters how, through their restorying/rupturing spaces, we can see the unseen or how it is that campesinas are constructing resistant herstories, epistemologies, and subjectivities within their lived realities at this moment in time. These are restorying/ruptures that colonial/eurocentric/capitalist/patriarchal projects do not want us to see, which are part of campesinas' education. *I invite you to see.*

In the spirit of accountability and respect, I write a letter and poem to help me explain to campesinas the purpose of the chapter:

Estimadas campesinas,[53]

Ustedes son unas mujeres inteligentes y me inspiran todo lo que crean en un ambiente de explotación. Mi mente, mi cuerpo, mi espíritu no pueden realmente entender como ustedes crean posibilidades para sobresalir. Aquí he escrito mi entendimiento de cómo es que ustedes leen[54] *el fil, de una manera de explotación que cambia muchas cosas para ustedes en su vida, como por ejemplo sienten el dolor en su cuerpo y cómo tienen que sacrificar muchas cosas para su familia.*

Pero lo que más he escrito es cómo es que cuando leen el fil en forma espiritual y ven a la tierra como una maestra, crean posibilidades más íntimas. En los próximos capítulos describo más acerca de sus relaciones con sus compañeras, sus hijos, y con la tierra. Esto es muy importante para mi porque enseña su humanidad, su inteligencia, y sus deseos para vivir una vida digna.

Gracias por dejarme ser parte de sus vidas y por enseñarme y por cuidar de mí él los files. No me puedo imaginar estar, por ejemplo, en la cherry sin su presencia y experiencia.

A todas, les dedico este poema:

El Fil
Le rezo a la tierra,
Le llamo a mis ancestros,
Para que juntos, les den la fuerza necesaria para seguir.

El fil es pesado--
Con su legado de esclavitud
Con las normas explotación
Las prácticas de eficiencia, individualismo, y competencia

Le rezo a la tierra,
Le llamo a mis ancestros,
Para que restaure las relaciones Indígenas

The Fields
I pray to the earth,
I call my ancestors
So that together, they give you the strength to continue.

The field is tiring--
With its legacy of enslavement
With its exploitative norms
Its practices of efficiency, individualism, and competition

I pray to the earth,
I call my ancestors
To restore Indigenous relations

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[53] I write this letter (and in particular in Spanish) because it is my commitment to campesinas to make my work translatable to them.

[54] Aquí se usa "leer" cómo "interpretar" porque el acto de interpretar es una forma de leer.

Como íntimas
Como la tierra madre
Como la inteligencia
Como relacional

Le rezo a la tierra,
Le llamo a mis ancestros,
Para cuando entren en el fil,
Se transforman,
Se reinventan,
Se convierten en el cuerpo del fil
Capaz de crear cambio
Capaz de convertirse en expertas
Capaz de crecer en mente.cuerpo.espíritu

Para que leen las palabras del ambiente
Para que apliquen su conciencia de coyote
Para que su cuerpo se mueva con la energía del ambiente
Para que sus hombros sostengan el peso de la cosecha
Para que sus pies sigan el ritmo del día
Para que sus manos toquen el pulso del árbol
Y sus mentes mediten la creación de la tierra

Para que con las raíces crezcan,
Se extiendan en la direcciónes de las viñas
Se doblen en las articulaciones del topo de cherry
Para que respiren el oxígeno de la pera
Y con el viento se dejen llevar.

As intimate
As mother earth
As Intelligence
As relational

I pray to the earth,
I call my ancestors
When you enter the fil,
Y'all transform
Y'all reinvent yourself
Y'all become the body of the fil
Capable of creating change
Capable of becoming expert
Capable of growing in mind.body.spirit

To read the words of the environment
Applying your coyote awareness
So that your body moves with the energy of the environment
So that your shoulders hold the weight of the harvest
So that your feet mark the rhythm of the day
So that your hands touch the pulse of the tree
And your mind ponders the creation of the earth

So that with the roots you grow,
You spread out in the direction of the vines
You bend at the joints of the cherry
So you can breathe the oxygen of the pear
And with the wind you let yourself go.

Con mucho amor y respeto,
Rosalinda

Conclusion

This chapter shows Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's education and their various (and ongoing) readings of agriculture to shine a light on their *coyote literacies* or their knowing/being in mind.body.spirit that reveals how they are actively thinking.feeling.sensing agriculture as context and as storied by them. In particular, the spatial/spiritual reading of agriculture is a powerful force that allows for more expansive ways to relate to the land in agriculture. The next chapter will illustrate *emergent literacies* as action-oriented or *ligera strategies* to show the life methodologies of campesinas as they show us how they desire to live, grow, and be in agriculture. Their *ligera strategies* provide insight into campesinas' imaginative world-making that restories and ruptures colonial/eurocentric/capitalist/patriarchal modalities and education.

CHAPTER FOUR

Cuando las ramas se unen (When the Branches Unite): Ligera Strategies that Restory/Ruptures Oppression

It was 11 AM, and Elisa sent me over to be with Chemita. Moving along together, as companions but on different trees, Chemita and Linda were working while laughing, talking, and teasing each other (often) about who was going faster and who was staying behind. Chemita teased Linda saying, "No avanzas porque te estás durmiendo en vez de trabajar. Por eso tienes que dormir en la noche." ("You are staying behind because you are sleeping instead of working. That's why you must get to sleep at night.") Linda laughs and responds, "Me sorprende que puedas ver con esos ojos claros." ("I am surprised that you can see with those light eyes.") I chuckle and ask Chemita if she needs me to barbear her tree. She said, "yes," and I began to harvest while listening to their conversation. Chemita and Linda were making plans about where to work after the cherry harvest ended this week. Linda asks Chemita, "Lista para lo que sigue? Aquí [en la cherry] no me está yendo muy bien creo que casi ya me voy. Los árboles están muy pelones." ("Ready for what 's next? Here [in the cherry], things are not going so well for me, so I think I'll stop working before the harvest ends. The trees are not full of cherries." Chemita replies, "Si pues. Creo que yo me voy a ir también pero no quiero quedar mal." ("I think I will leave too, but I don't want to look bad.")

Chemita finished the top section of the tree and noticed that Linda was working on a tall tree and asked her if she needed help. Linda didn't say yes or no but let Chemita decide. Chemita instructed me to finish harvesting the bottom of the tree. She moved (with her ladder) to Linda's tree to help her finish harvesting the tree. There weren't many cherries left on the tree, so I paused for a moment and walked under the tree. The sun was getting hotter, and by this time, I was hoping it was almost time to go home. We were not set for another break.

I heard Chemita, "Ya acabase Rosie?" (Did you finish Rosie?) I replied, "Ya mero." ("Almost.") "Ah okay porque cuando termines te vas a encontrar otro árbol." ("Ah okay because when you are done, go find another tree.") Linda adds, "Asegurate de que sea uno bueno." ("And make sure that it's a good one.") I replied, "Okay, me llevo la escalera?" (Okay, do I take the ladder?) Chemita and Linda burst out laughing, and Linda teases, "Si te la llevas vamos a llegar antes que tu." (If you take it, we will make it there before you.") And we all laugh. I knew Linda was right. Carrying the ladder was so hard; trying to balance it while holding its weight on my shoulder. I couldn't do it. I tried watching the campesinas, but it wasn't that simple. It required practice and balance. The campesinas made it look easy. When walking between trees, campesinas would position the heavy ladder on their shoulders, balancing the 12-step ladder like a feather. And when moving it around trees, they would get under the standing ladder, between the stairs and the leg post. Slightly bending their knees, campesinas would push their arms up to maneuver the ladder around (and at times through the tree) to adjust it as they felt it stable on the land. It is a skill that must be learned.

I slowly walked to find the next tree, hoping it would be the last of the day. I saw the chequeadora and asked her to direct me to the next tree. She points to the right and says to harvest any except the ones with blue or white paint. I didn't walk far before seeing Elisa, and she was quick to point to the tree next to her, "Allí ponte en ese arbol. Ya va ser el ultimo del dia." ("Go to that tree. It will be the last for the day.")

Figure 12

The Ladder.

Campesinas walking (and maneuvering through tight spaces) with the ladder.	*A campesina harvesting while on the ladder. She has one foot on the ladder and the other on a branch.*

Note: I invite you to honor campesinas' strength in working with such a dangerous and heavy tool. Photo Credit: Rosalinda Godinez.

The opening narrative highlights my lack of skills and knowledge of agriculture to work beyond what was expected of me. Chemita and Linda show an expert way of working as they consider each other (as compañeras who both know in mind.body.spirit what it means to labor in agriculture) and who support each other in the work. Their ability to come together and support each other are ways in which campesinas create possible "worlds" (Ortega, 2016) that push for more dignified and relational ways to live/work with each other. Chemita and Linda exemplify what was spoken about in the previous chapter: how campesinas are restorying/rupturing colonial/eurocentric/capitalist/patriarchal frameworks as they are thinking.feeling.sensing beings together as companions, knowers, and experts. This chapter will dive deeper into the methodological approach that campesinas enact to create possibile worlds, which I name *ligera strategies*. Through *ligera strategies*, I will show how campesinas' *coyote literacies* are life methods such as physical action, skills/movements, and relationship-building that campesinas enact to live, work, and teach/learn as educated in their experiences.

I begin by explaining *ligera strategies* and its elements, which include *mañas, movidas, compañerismo,* and *pedagogy.* Then, I share an illustrated example of campesinas pruning to honor their *ligera strategies* in practice. I end by theorizing further *ligera strategies* and campesinas' relation to education.

Ligera Strategies

Ligera[55]

Yo soy ligera,

[55] Poem co-written by campesinas.

mis botas se mueven rápido al subir la escalera,
mis manos pronto agarran la fruta,
mis hombros firmes sostienen el peso de la caja.
Hago bien mi trabajo.

Ligera here is borrowed from campesinas' meaning-making, which is about intentional skills/movements as stated by Araceli, "Alguien que es ligera es rápida. Hace todo bien hecho porque le importa la planta." *("Someone who is ligero is fast. They do things well because they care about the plant.")* I have witnessed how campesinas, through their experience of agriculture, are learning and developing methods of being/knowing that can be considered emergent skills/movements with a purpose. For example, in the work itself, campesinas must learn to work efficiently because that is what they are expected to do in order to get paid, but they know that efficiency is not sustainable, and they develop skills/movements to help them facilitate the work (i.e., work smarter, not harder). In the previous chapter, I have discussed how campesinas are reading agriculture in multiple ways (*coyote literacies*), and through these readings, they are developing cleaver, smart, and tactical methods to work (i.e., the actual task, to achieve a goal, and to achieve an expert-like-felt-through-the-body way of working and live in agriculture for their sobrevivencia, which I name *ligera strategies.*

This chapter captures *ligera strategies* as campesinas' action, skills/movement, and relationship-building to live, work, and grow as educated in their experiences. I will focus on three *ligera strategies*: *mañas* (skills/movements), *movidas* (actions and social practices)*, and compañerismo* (relationship building). I start with *mañas* because *mañas* are the skills/movements that campesinas enact in the work, which shows their agency and intelligence in the work itself. In addition to their *mañas,* there are strategic *movidas* in their everydayness that show their actions and social practices that serve to create possible "worlds." I focus on how it is that campesinas build a sense of togetherness described as *compañerismo.* I use the metaphor in the title of this chapter, "when the branches unite," to describe *compañerismo* as a sense of togetherness. When the branches unite in a literal sense, the branches are coming together to try to grow and build resistance to the changes happening in the environment. Campesinas are doing the same, and they know that their togetherness helps shield them from agriculture's power structures and be able to enact their agency and intelligence in multiple situations (power, context, land, and spaces). I will unpack *ligera strategies* such as *mañas, movidas,* and *compañerismo* in the following sections.

Ligera Strategies as Mañas

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca expressed how there are *mañas* (skills/movements) that they must learn through experience in order to complete the task at hand. Maya shares, "Cuando empecé en la poda, tiene que aprender, tiene que contar, y yo le conté allí con miedo porque los mayordomos le van chequeando. Yo todavía ocupaba la experiencia para poder hallar la mana y trabajar sin contar." (*"When I started pruning, I had to learn, I had to count, and I would count with fear because the management would be checking us. I still needed the experience to prune and to find the technique and work without counting."*) Maya shares the complexity of what *mañas* entail, which is about reading and knowing various aspects about the work itself (i.e., how to count during pruning), the management and their expectations (i.e., relationships of power), and her own expertise as a knower/learner of the work (i.e., she needs to experience pruning and find the *maña* to work without counting). Maya's account shows the various readings that need to be considered when doing the work, and these readings demonstrate how campesinas are constantly

thinking.feeling.sensing through the work itself as they experience it over time as they are reading and experiencing multiple contexts and spaces of interactions with themselves, each other, with the land/plants, and with their children (in chapter five).

To reflect on campesinas' *mañas*, I think about Kanaka Maoli scholar Aminoto Ingersoll's (2016) work, which brings the physical movement of native Hawaiians back into an ontological perspective that speaks to an ethical experience of movement through the world and life. Ingersoll terms this epistemology "seascape epistemology," which is an approach to knowing presumed on a knowledge of the sea, which "tells one how to move through it" (p. 6). Drawing on Ingersoll's approach to knowledge of the sea, campesinas' *mañas* are about their knowledge and experience by, with, and through agriculture (as context and space). During the cherry harvest, campesinas like Chemita, Linda, Patricia, and Elisa had the *maña* down in their work. They knew how to move through and around the trees, they knew exactly how to harvest the cherry (the technique that was required, but also the one that facilitated a steady harvest), they developed the strength and balance to carry the heavy ladder, and they knew the expectations of the labor. Chemita, Linda, Patricia, and Elisa were experiencing agriculture in a feel-through-the-work approach creating their rhythm of survival, not fast nor slow, steady and confident in their craft (i.e., *ligera*). They were creating their curriculum to follow, not one that was prescribed. Maya's words confirm these epistemologies of agriculture; she shares, "El que tiene ya la experiencia ya le halla; le calcula sin contar." (*The person that has experience will find a way; they calculate without counting."*).

Ligera Strategies as Movidas

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's *movidas* are about moving/acting-with in order to create possible "worlds" (Ortega, 2016) through their relationships. I focus on how it is that campesinas build a sense of togetherness described as *compañerismo,* which I will explain campesinas' meaning in the next section. But for now, I will share that campesinas expressed the importance of actively working to be-with each other in various ways—in the work, during moments of rest (i.e., their lunch, over convivencias (i.e., lunch gatherings, etc.), as well as in their homes/community/church life. For example, campesinas also relied on their church community to be a big part of how they nourish and replenish their mind.body.spirit. I witnessed Maya, Chemita, Lucia, Amelia, Ramira, Elisa, Raquel, and Patricia gather during Sunday service and prayer groups to pray for their children and each other. I was a part of the womxn's prayer groups and Sunday services, and I witnessed the community building and nourishment that womxn provided each other within the church. It was powerful to witness and feel in my mind.body.spirit the healing that comes with collective prayer. I will not include my analysis of these gatherings because I had to end my participation early in the ethnography when the male leaders were persistent in converting me and praying for my salvation.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca gathered in their homes for intimate *platicás*[56] (de la Torre, 2008, p. 44 in Aviña, 2016, p. 472), which also shows how they are enacting *ligera strategies*. Most frequently throughout that year, Maya, Araceli, Ramira, and at times, their husbands would gather over *un cafecito con pan (coffee with bread*) at Maya or Araceli's home to reflect on their experiences in the vineyard where they worked. In these *platicás*, campesinas denounce and name the exploitation and divide they experience, the physical fatigue that is constantly felt, and reflect

[56] *Platicás* have been defined as a conversational tool that allows relationship building (de la Torre, 2008, p. 44 in Aviña, 2016, p. 472).

on the tensions amongst each other while they work. These *platicás* also served as an opportunity for campesinas to share their knowledge of the work, claiming their expertise in growing grapes and sharing their frustrations with management for experimenting with the grape process rather than listening to campesinas' knowledge of the grape growing process. Elisa also visited Maya often during the winter break to *convivir* and engage in much-needed conversation. During their *platicás*, Elisa reflected on the injustices around pay in one of the cherry orchards where she worked and how she has found herself needing to speak up about increasing their pay. As she shared these experiences, she did so strategically to think about her next *movidas* that she will employ in the next year's work season.

During work hours, campesinas also expressed the importance of coming together even when they had fallouts caused by management's implementation of colonial/eurocentric/capitalist/patriarchal educational practices. To continue to elaborate on Maya's narrative in the previous chapter, she shared how management actively tried to divide the womxn by helping the younger and less experienced womxn be ahead of the crew as a method to rush everyone. Maya also shared how important it was not to let those moments define their overall relationships, describing the younger womxn as "buenas gentes" (nice people) who, in different moments, try to help and support each other. Speaking of Maya, who worked in the same vineyards as Araceli and Ramira, I want to share images of a *convivencia* (gathering) in which campesinas came together with all the crew (men included) to gather over food and conversation, inviting their children to be part of this moment (See Figure 13). These *convivencias* happened three times in that year. The *convivencias* were part of campesinas' possible world-making that actively creates more meaningful interacting-with. In these moments, campesinas were not allowing dominant structures to dictate how they would relate with each other. They are, to echo Sandoval (2000)'s differential consciousness, tactically recognizing multiple, contradicting, and different perspectives of power to then call upon their agency and intelligence to relate in more meaningful ways.

Figure 13

Opportunities to Convivir Over Food at K Vineyard.

Maya and Araceli with their compañeras.	*K vineyard crew and family.*	*Maya and Araceli's sons.*

Note: I invite you to see the compañerismo and community building that is in motion in these images. There is togetherness, laughter, sharing of food, and integration of family life within a work context. Photo Credit: Rosalinda Godinez. Images used with permission.

Ligera Strategies as Compañerismo

Compañerismo
Somos compañeras!
Unidas para resistir la presión de trabajar rápido.
Valientes para superar las condiciones extremas en las que nos tienen.
Nos apoyamos una a la otra,
para asegurar que estemos seguras y cómodas.
Nos ayudamos una a la otra,
para aprender lo que no sabemos.

Compañerismo is central to campesinas' *ligera strategies* in that the goal is to build meaningful and connected relationships as much as possible, which they describe as *compañerismo* (companionship/sisterhood). Take Amelia's detailed narration of her experience working in agriculture and the importance of *compañerismo*:

Voy a contarte la experiencia del rancho en donde estoy ahorita pero de cuando yo llegue allí. Cuando llegué allí nomás trabajaban 2 mujeres y yo, 3 pero no hablaban. Eran bien calladas y trabajaban muy recio, recio y este y en mi pensar dije "que voy hacer pa ganarme estas personas para convivir si voy a estar trabajando aquí es muy feo estar trabajando como entre 3 mundos diferentes." Cada quien llegaba y nadie decía "buenos días." Como si le saludaba a una piedra y sentía la tensión muy fuerte. Entonces yo le dije a dios "dame gracia porque esta cosa está muy tensa y este una de las cosas que use, para mi fue como un método, me apure, apure, apure a podar y una muchacha se quedó atrás. La otra iba al parejo a mi, lo que yo hice fue deje mi linea y me regrese de donde yo deje mi línea me regrese por la línea de la otra para encontrarla y este la otra muchacha caminó un poquito y miro hacia atrás y miro lo que yo andaba haciendo y se regresa y se agarra mas adelantito a traernos la otra pero de allí en adelante como que se rompió esa barrera como que fue un machetazo que alivio todo aquello que se estaba como estorbando para la comunicación. se cortó y de allí pa delante ya a las 3 si una se quedaba la otra le ayudaba. como que fue algo como que el compañerismo como saber cómo ayudarnos como que eso sirvió. Ayudar al que ocupa y eso rompió todo lo tenso.

I am going to share with you an experience that I had in the vineyard where I am working now, but about when I first arrived. When I first arrived, only two womxn plus me worked, three total. They were very quiet and worked very fast, fast, and in my own thinking, I said, "What am I going to do to win them over to relate if I am going to be working here. It is rough working in three different worlds." Everyone would get to work and would not even say "good morning." It's like if I said hi to a rock, and you could feel the tension very strongly. Then I told God, "Give me the grace because this situation is very tense" and one of the things that I used was like a method. I rushed and rushed to prune, and one of the womxn stayed behind. The other was right next to me; what I did was I left my line, and I went back to where the other womxn was to meet her, and the other womxn walked a little, and she saw behind her, and she saw what I was doing, and she returned to help us. From there on, the barrier was broken, and it was like a machete blow that alleviated everything that was in the way for communication. It broke it, and from then on, all three, if one stays behind, the others go and help. It was like companionship happened and like we learned how to help each other, and it worked. To help those that need it, and that serves to break the tension.

Amelia speaks to campesinas' intentions to construct new relationships and opportunities for themselves to work together. In Amelia's case, she recreated the meaning of efficiency (as a method) by working fast in order to catch up to the womxn and to wait for the opportunity to support them (by helping those that fall behind) to break the "three different worlds" divide that was evident and felt. For campesinas, *building compañerismo is needed for their survival* against systems of oppression to create a sense of community that will assure their safety, build solidarity against exploitative policies, and create systems of support while working/not working.

Campesinas' *compañerismo* is a form of building solidarity and, as Ortega (2016) theorizes becoming-with as, "A way of being with others that prompts us not only to understand ourselves differently, in so far as I can join forces with others with whom I do not necessarily share identity markers but also to connect with others affectively—through the experiences our bodies go through as we engage each other in resistant practices" (p. 168). Campesinas need each other, and in their case, they share identity markers as campesinas, sharing oppression that links them to work to foster and create meaningful relationships actively, but also to make agriculture a more humanizing context for themselves and their families. I want to echo the words of Morales (2015) when she describes the importance of relationships:

> Human dignity is resistant. In orchards, people resist the capitalist racist insistence on viewing Mexican (im)migrant people in the orchards as mechanized bodies by clinging to the memories and relationships that the open space calls for. Rules are designed to keep workers efficient, but to keep their humanity alive, the people bring music, they sing, and share stories with each other. The orchard is rooted in oppressive conditions, but the people transform the space within it to embrace the relationships that (re)connect them to joyful memories. Wisdom does not sit in the orchard place, rather, it sits in the relationships people build with each other--relationships that center their collective struggles and dreams of human dignity and a better world for their children (p. 118).

Morales makes explicit the contradictions in agriculture, signaling to the agency that campesinxs bring to agriculture to maintain their dignity. Relationships are central to connecting and reconnecting and in their collective struggle to create possible "worlds" (Ortega, 2016).

Ligera Strategies as Pedagogy

I will keep this section short because I unpack it extensively in chapter five. I have shared how Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca read agriculture in multiple ways and how they call upon their spiritual/land epistemologies for guidance when it comes to negotiation and feeling in mind.body.spirit the exploitative and oppressive conditions of agriculture. What campesinas made clear is that *el fil* (agriculture) is their classroom, and they want to learn-from/care-for the land. Their approach to learning and caring-for the land is one that shows respect and that finds the positive aspects of situations. At the same time, this land-based education also calls upon *strategic pedagogy* in which campesinas engage in meaningful teaching/learning moments. Take Amelia's words as an example of their *movidas* that she applies in her responsibility as a manager, "Yo he aprendido cómo tratar con la gente. Yo no quiero tratarlos mal como a mi me ha llegado aprender acerca de cómo trabajar. A mi si me toco que me enseñaron con palabras fuertes y de mal modo. Yo no quiero ser así." *(I am learning how to treat people. I do not want to treat anyone bad the way I have been treated. I have had to learn from others that use strong words or in an unprofessional way.")* Amelia wants to make sure that she treats all campesinxs respectfully in the process of teaching/supervising them, which is not the normalized way of teaching/supervising. This approach is not about being passive or dismissive of exploitation and abuse but about engaging in meaningful interactions-with and to do so in a way that fosters their growth as a

respectful person, as *educada* (Valdés, 1996; Valenzuela, 1999). I will share an illustrative example of campesinas pruning together in the vineyard to highlight the elements of *ligera strategies* as well as how *ligera strategies* are made pedagogical.

Illustrative Example

Pruning in the Vineyard

I will share a moment that took place in February 2019 in which Ramira and Maya strategically entered the work-life of Selene and Marlene to learn *mañas* that are required to prune (because they had never pruned before) as well as the element of *compañerismo* because they are drawing on each other for support to learn the skills/movements that are required to prune. That year was the first year that Selene, Marlene, Ramira, Maya, and Araceli were called in to prune in two different vineyards, but Selene and Marlene began in late January, while Ramira, Maya, and Araceli would begin the following week. In previous years, men were the only ones that would engage in pruning, showing how pruning, as one of the aspects of viticulture, is a gendered practice that is slowly transforming into a task for womxn. Like the womxn mentioned, pruning requires physical strength and experience with larger scissors (See Figure 14). As the privileged laboring body, men have been the ones to work during the pruning season but all tasks year-round more broadly. "Los hombres son los que han hecho el trabajo." *("Men are the ones that do the [pruning] job.")* shares Araceli during one of our home conversations. "¿Porque?" *("Why?")* I ask. "Así se ha hecho y no siempre nos enseñan de manera considerada," *("That is how it's been done, and they do not always teach us in considerable ways,")* she responds. For Maya, Ramira, and Araceli (who was not able to join), the idea of visiting H vineyard was an opportunity to learn from other womxn that they know and felt comfortable learning from before joining their male-lead crew in K vineyard. The planning that happened among each other to learn from Selene and Marelee is a tactical and intentional way of uniting (*compañerismo*) for a shared reason: to teach and learn amongst/from each other within a land context that can afford spatial engagements. I share my reflection of the day:

The day of the pruning visit was warm, almost 70 degrees, a considerable change from the piling snow visible (and felt) just weeks before by Marlene and Selene, who began pruning in early February. Early that morning, Maya and I got ready to visit H vineyard. We put on light sweaters, pants, and boots--a required dress code when stepping foot on the vineyards. Maya would remind me, "Pa que no te piquen el monte." ("So that the weeds do not prick you.") Before leaving, she called Ramira and Araceli to see if they were still joining the visit. Ramira said that she was ready, and Araceli, unfortunately, could not join--she needed to take care of her home commitments. Maya left the conversation with Ramira agreeing that we would pick her up and then make the thirty-minute drive to H vineyard together. The ride was calming as we passed the Horse Heaven Hills long stretch to our right and the Yakama river to our left. We reminisced on the times my parents would take me to this same vineyard to harvest grapes, remembering my father's 20-year dedication to these vineyards and their worries about pruning for the first time.

When we arrived at the vineyard, we were to meet the manager. He wanted to introduce us to the owner's daughter and to share with her more about my dissertation project. We made small conversation before he directed us to the rows where the crew was working, among them Selene and Marlene. Maya and Ramira quickly spotted las mujeres (the womxn), and they began to say hello from afar. The field manager asked me if I needed to speak to all the womxn. I told him that I had already spoken with Selene and Marlene and had received their approval to learn from them, but if other womxn were interested, I would love to share the project briefly with them. He walked to the crew leader, Veremi, and asked her to gather the womxn that are interested in listening so that I could explain the project to them. Two additional womxn gathered with us, and I explained to them the project. It was nice to have Maya and Ramira there because

they knew all the womxn and were supporting me in explaining the importance of the project. Ramira said, "el proyecto es pa que nos valoren" ("the project is so that they value us").

After the arranged introductions and establishing trust, Maya, Ramira, and I followed Marlene and Selene to their lines. Marlene and Selene swiftly cut the dried branches, pulling as they loosened. Their bodies were hovering over the trellis system with their scissors at hand. Channeling her teaching role, Selene began to explain the process of pruning, saying, "Del alambre para arriba, le dejamos las ramas que van más por el centro. Quitamos las que van por los lados o las que están muy abajo, tiene que tener su espacio. Todo lo de la patita se le tiene que quitar porque cuando estamos en el retoño se llena y no queremos eso." ("*From above the wire, we leave the branches that are more at the center. We cut the ones out to the sides. The ones underneath the vine, they have to have space. Everything from the leg stem must be removed because when we are removing the flower buds, it fills up, and we don't want that.*") *Selene alternates between small and large scissors, cutting at the branches and sharing that she feels more comfortable with the bigger scissors because her hands do not get as tired, advancing quicker down the row. It was not long before Maya asked Selene for her small scissor so that she, too, could engage in the embodied learning experience (learning by doing/feeling). Working humbly yet confidently, Selene continued to model how to prune while repeating the instructions for Maya. Meanwhile, Maya listened in silence, moving her arm towards the branches and cutting where Selene instructed her to cut. Maya replied, "Ya le voy hallando."* ("*I am getting the hang of it.*") *After an hour dedicated to learning how to prune, we all expressed admiration for Selene's knowledge regarding the process of pruning. She humbly said, "Yo no sabía podar, apenas me enseñé. Pensé que no lo iba a poder hacer. Ya Veremi (the crew supervisor) no me chequea, dice que lo voy haciendo bien."* ("*I didn't know how to prune, I just learned. I thought I wasn't going to be able to do it. Veremi (the crew leader) doesn't check anymore, she says that I am doing fine.*")

Figure 14

Selene and Marlene Showed Maya, Ramira, and Me How to Prune.

Selene is using the larger scissors to prune.

Maya is using the small scissors to prune while Selene is using the large scissors. Ramira learns by watching as asking questions.

Ramira and Maya turn their attention towards Marlene

Note: I invite you to honor Selene as an expert of pruning. I invite you to see the intentionality that is at play when campesinas strategically come together to learn from each other, activating relationships that

are affectively considering each other in their multiplicitous identities (as worker, mother, womxn, learner, teacher, etc.). Photo Credit: Rosalinda Godinez. Images used with permission.

Maya and Ramira inserted themselves, a *ligera strategy* as a *movida*, into the social practice of pruning to learn the *mañas* that they needed to prune from Selene, whom they knew and trusted to be a caring, dedicated, and smart companion who also reads land as spiritual and works to care-for it and the crops. From their ongoing reading of agriculture, Maya, Ramira, and Selene are aware of agriculture as exploitative and that promotes norms around individualism, competition, and efficiency, among womxn, which means being compared to men and each other. This moment served as a strategy to plan for the individualism, competition, and efficiency Maya and Ramira would encounter when working at K vineyard the following week. At this pruning moment, Maya, Ramira, and Selene are not being guided by male teachers; they are not in a capitalist time in which rushing and efficiency are the goals. They are not working individually and in competition with each other. Instead, Maya, Ramira, and Selene are working together and helping each other, fostering relationships that are about reciprocity, companionship, care, and flexibility. Campesinas are traveling in a Lugonean/Ortegean sense given that they are working with each other, "moving against," and I add, restorying/rupturing colonial/eurocentric/capitalist/patriarchal education (Lugones, 2003, p. 12).

The actions show how Selene, Maya, and Ramira are "becoming-with" by affectively relating to each other and coming together to learn the skills/movements that they need to know to prune. Selene is teaching, physically and verbally, how to remove the shoots from the trunk and cordons. She told us that she had been instructed to remove all dried branches leaving two buds on the cordon, but her mind.body.spirit, and the land, as a teacher, also knew and guided her technique and rhythm. We witnessed her move steadily (*ligera* to use their concept) as she taught us through her body the technique used to care for the plant while keeping the flow of work going. Selene is not tugging nor roughly pulling the plant. She moved along, carefully pruning every shoot from the trunk and the plant's body. Then, she would move to the cordon leaving two shoots. And repeating the act in each section. She was not counting; she was roughly calculating and feeling through the work (i.e., developing the *mañas* that are required to prune).

To engage in the pruning act, Maya picked up the scissors to prune and moved her body through the pruning, creating a collective rhythm of movement. Ramira was keenly watching, paying attention to the content, Selene, the scissors, and the vines. Maya and Ramira practiced the *mañas* that they needed to work steadily when their time came to prune. It is a rhythm that involves their *coyote literacies*, their way of being/knowing that requires reading of multiple contexts and spaces (i.e., their bodies, the plant itself, the lines of vines, and their experiential knowledge of the vineyards) to then act. Their actions here are restoring the image of the workers to images of campesinas as curious, experts, learners, dedicated, and who are compañeras to each other.

I want to zoom in on the movement as connected to the land/plant. Selene had some time working, and she was already able to move as directed by the land as she felt through the work. This movement echoes Ingersoll's (2016) notion of the ocean having its own rhythm that informs how people will move. She writes:

> There is rhythm involved in an oceanic literacy. The rhythms of the waves, the moon, the sun, the tides, the fish, the winds, and the birds tell Pacific Islanders of the spawning season and times when the waves will be good for surfing, when the ocean will be calm and clear for fishing, when the winds will be good for sailing, and where "home" in in relation to a destination island ahead (p. 82)

Ingersoll shows us how there is rhythm in/through the ocean and how there is interconnectedness in the waves, the moon, the sun, the fish, etc., that directs Kanaka Maoli surfers. I witnessed how Selene's body was interconnected with the land, the vines, and the wind and saw how she was able to feel through the work. As such, to experience agriculture in the way that campesinas learn to do is about trying to develop advanced readings and expert experienced *mañas* in their movement so that they can get to the point where they do not need to think about the work instead, they feel through it.[57]

Ligera Strategies and Education

Through *ligera strategies,* we see how campesinas' *coyote literacies* are action-oriented in that their expert readings, sense-making, and experiences of agriculture come with physical action, skills, social practices, and relationship-building to live, work, and grow as educated in their experiences. Campesinas are experiencing and feeling through not only exploitative agriculture but also the land as spiritual and teacher. They learn to train themselves in these very skilled and expert ways to thrive in agriculture, becoming so connected to their mind.body.spirit, and the environment to move with it. Campesinas are also relying on each other to build togetherness so that they can become literate together, which they know is what they need to *sobrevivir*, activating what Ortega (2016) has explained as a becoming-with or a way of being with others that prompts a "sensuous knowing." A sensuous knowing is a "socially situated embodied knowing" to understand, connect, and grow through experience. I am inspired by campesinas and their ability to sensuously know and become with. This shows how campesinas want to create meaningful relationships with each other, agriculture, and the land amid exploitation. Campesinas are highly aware in mind.body.spirit of what exploitation and structures of power mean and what they do to their lives, and for them to actively create new possibilities is an expert-like ability.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's meaning of education, particularly the education that they are taught in agriculture, is connected to desires to engage in knowledge production in a way that actively promotes living and working with dignity and purpose. Campesinas are actively engaging in the process of education in a very intentional way constructing education as a method to live/work, which I have aimed to highlight in this chapter. *Ligera strategies* illustrate campesinas' active participation in education as they are learning the *mañas* that are required for them to *sobrevivir* in their classrooms (as in the orchards and vineyards) and as they engage in learning that is intentional, and that recreates limiting images of workers. Campesinas want to learn, and they want to be able to do so in ways that create possibilities in which they can live/work with dignity and respect within exploitative conditions. As I reflect on *ligera strategies* as methodological, I think about Blackwell's (2010) work with Indigenous campesina womxn who are also creating collective organizing to advocate for human rights causes. Campesinas here are also showing how they are resisting and strategically advocating for themselves in their everydayness and through their education. These methods of life/work are forms of resistance that must be honored within these conversations. Campesinas methods also illuminate the ways in which they are collectively problem solve and advocate for themselves and their families in vast ways.

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[57] Patricia Baquedano-López and I co-wrote an article titled "Mother Pedagogies of Migration: Multiplicious Identities and Pedagogy." As part of this article, we analyze mothers' pedagogies at two institutions (campesinas in agriculture and Indigenous and Latinx mothers at an elementary school) to discuss "tantear" (Lugones, 2003) as a metaphor for mother's sources of knowledge and experiences that they use to create pedagogy.

In the spirit of accountability and respect, I write a letter and poem to help me explain to campesinas the purpose of the chapter:

Estimadas campesinas,[58]

En este capítulo escribo de sus mañas y sus relaciones que crean posibilidades que también son formas donde resisten la explotación del fil/sistemas de poder. Yo quiero ver un cambio en el fil donde ustedes puedan vivir con dignidad completa y donde no tengan que hacer el trabajo extra para hallar el lado bueno, donde sus relaciones sean enfocadas en cuidar de la tierra y en donde ustedes se unan como compañeras. Yo deseo que haya un cambio sistemático y que se les paguen lo que se merecen como trabajadoras importantes e inteligentes. No quiero que vivan "con sueño en el sueño americano." Con esto, las honro como mujeres inteligentes que han aprendido mucho de los files y que saben moverse como expertas y que hacen ver todo fácil aun cuando no lo es.

Les dedico este poema que honra a sus movimiento en el fil:

Ligera
Ustedes son ligeras,
Se mueven con el aire,
Van en varias direcciones—
Hacia las montañas altas que las cubren,
Hacia el sol que las toca,
Hacia el río que las circula,
Hacia el fuego que las sofoca.

Van en contra de la fuerza del mundo,
Resisten el dolor,
Resisten el calor,
Resisten el frío,
Resisten la oppression.

Van entre las ramas de las plantas,
Las miro variando su posición de movimiento,
Sus pies sostenidos firmemente en la tierra,
Balanceando sus cuerpo en la escalera,
Sus hombros firmes sostienen el peso de las cajas,
Miro cada dedo cerrando y expandiendo—
Jalan y jalan las raíces,
Jalan y jalan la fruta,
Jalan y jalan las hojas.

Ustedes se cambian y mueven de manera que buscan oportunidades.

Son rápidas,
Rápidas en el sentido capitalista,
Rápidas en balance—

Ligera
Y'all are ligera,
Moving with the air,
Going in various directions—
Towards the high mountains that cover you,
Towards the sun that touches you,
Towards the river that circulates you,
Towards the fire that suffocates you.

Y'all go against the strength of the world,
Resisting the pain,
Resisting the heat,
Resisting the cold,
Resisting oppression.

Y'all go among the branches of the plants,
I see you varying your movement,
Your feet held firmly on the ground,
Sustaining your bodies on the ladder,
Your shoulders firmly supporting the weight of the boxes,
I see each of your fingers closing and opening—
Y'all pull and pull the roots,
Y'all pull and pull the fruit,
Y'all pull and pull the leaves.

Y'all shift and maneuver in ways that seek opportunities.

Y'all are fast,
Fast in the capitalist sense,
Fast in balance—

[58] I write this letter (and in particular in Spanish) because it is my commitment to campesinas to make my work translatable to them.

Creando su propio ritmo de sobrevivencia,
Rápidas en estrategia—
Pensando su manera de conectar
Negociando su manera de avanzar.

Son ligeras,
Como ustedes dicen: "Hacen bien su trabajo."

Creating your own rhythm of survival,
Fast in strategy—
Thinking your way to connect,
Negotiating your way to advance.

You are ligera,
Like you say: "You do your job well."

Con mucho amor y respeto,
Rosalinda

Conclusion

In this chapter, we learn more about campesinas' *ligera strategies*. Campesinas may not be organized as part of a grassroots movement to systematically change the injustices they experience. However, we can see the moments in which they create more intentional ways of relating and being because their lives and work depend on it. As campesinas shared often, they are tired but must continue to live as best as possible, which is key to their vision for change. Campesinas' desire to grow in agriculture is doing the labor to do so. As they say, "Que no quede que nosotros no hacemos de nuestra parte." (*"Let it be known that we do our part."*) So, their *ligera strategies* are actions that campesinas take to create possibilities to live, grow, and become through their meaning-making and interactions with the land, themselves, each other, and their children that activate spheres of resistance and possibilities. These strategies, I argue, are how campesinas' spaces of possibilities are restorying/rupturing agriculture through their participation in educational processes as experts, literate, and intelligent multiplicitous workers, womxn, and mothers. In the next chapter, I will show the pedagogies connected to campesinas' desires to live, work, and grow with their children during the cherry harvest.

CHAPTER FIVE

Manos que enseñan (Hands that Teach): Mothers and Their Children Enacting the Pedagogies of Barbear

Este es de "hale" ("pulling"), Elisa told me before I began harvesting. She continued, "Nomas le halas a la cherry; no importa si se destopa." ("This one you pull the cherry; it doesn't matter if it destems.") I pulled the cherries and noticed that this technique is easier because I don't need to worry about the stem. Too bad there were only a few trees to barbear (harvest the lower branches). I heard my name at a distance but did not pay too much attention. I continued to harvest, not thinking someone would be calling my name, stuck in my thoughts. I heard my name again, but this time, it was closer. It was Chemita. She was carrying the ladder, and when she was closer, she told me that she was walking around looking for me. She sees the tree I'm on and isn't satisfied, so she leaves to search for another. I followed.

She found a tree full of cherries, and we got situated there, pulling only a few before the field manager came and told us that the trees were the neighbor's, so we shouldn't harvest them. We moved again, and Chemita was carrying the ladder this whole time and was tired.

We got to a tree that we could harvest, and she set up her ladder while I began harvesting the cherries from the bottom. Chemita worked her way to the top of the ladder and was not satisfied with the number of cherries on these trees, sharing that she may not even be worth coming tomorrow. "Nomas nos cansamos cargando las escaleras por todo el fil y los árboles ni tienes cherries." ("We only get tired walking around with the ladder around the fields, and the trees do not even have cherries.") She climbed down from the ladder, "Ya no hay nada arriba." ("There is nothing [on the top of the tree].") I felt the trust between us and suggested, "Siéntate mejor Chemita yo termino lo que hay acá abajo. Me imagino que estas bien cansada" (Sit down Chemita, I will finish down here. I can imagine how tired you are.")

Chemita sat for a moment. Meanwhile, I climbed the ladder that she had already positioned and tried reaching for the scattered cherries, which were tedious to reach. My hands reached, opening and closing, pulling carelessly at the cherries. This I could do—it was easier to be sloppy in the work than to be careful and skillful like the campesinas. I was not working at a fast pace, the trees held fewer cherries, and the day was slowing down. I did not feel like I had to rush, and it felt nice to find my mind slowing down too, not racing with thoughts regarding my inability to do the work, nor was I worried about being called out by management for doing something wrong.

The sun was hotter, though. I still had my long-sleeved shirt and bandana over my face, mushing up the dust on my face/face, pushing it towards my pores. I tried to find refuge in the light breeze going through my tired self.

From a distance, Patricia called, "Chemita.. Rosie.."

Chemita: "Que?" ("What?")

Patricia: "Venganse acá a terminar este último árbol con nosotras." ("Come over here and finish this last tree with us.")

Chemita: "Ay vamos. Nomas terminamos aquí." ("We will head over. Just will finish up here.")

I walked down the ladder, not fully finishing pulling the scattered cherries. Chemita got up from the stacked bins (where she was sitting) to pick up the ladder. She effortlessly picked it up to position it over her shoulder as we walked toward Patricia. When we arrived, Patricia, Elisa, Raquel, and Raquel's daughter were all harvesting the last tree of the day. Patricia told us, "Ayuden para que terminemos y ya nos vayamos" ("Help so that we can finish up and leave.")

We finished up at 1 PM that day. I arrived home tired and mustered up the little energies I had left to write my reflections. Once I finished, I quickly went to lay down on the couch. I felt chills, and then I felt hot. On and off. On and off. I had rashes and bruises on my body too. I took Tylenol and went to sleep… Meanwhile, the campesinas continued to labor at home, in the community, and in other institutions that they must navigate (i.e., school, clinics, etc.). Campesinas had children to feed, houses to clean, appointments to get to, school conferences to attend... When does it stop for them?

Figure 15
Chemita Sitting for a Brief Rest.

Chemita sat down for a brief rest. Sitting down is not the norm and she even hesitated to do it, but the slowing down of the work facilitated rest.

Chemita finished pouring the cherries from her bucket. She is gently fixing them around with her hand.

Note: I invite you to imagine more moments of rest for campesinas. Photo Credit: Rosalinda Godinez. Images used with permission.

My time harvesting cherry was exhausting, often leaving me wiped out and unable to function once I got home. Chemita, Elisa, Linda, and Raquel, on the other hand, continued to labor and showed up in their lives, taking care of their children in ways that they could. This chapter focuses on how campesinas utilize their workplace as one of the contexts in which they teach/learn with their children. I focus on how agriculture becomes not only land as place, but a mothering site in which the land-body becomes the material for their children to learn (*pedagogies of barbear)*. In particular, I focus on how Chemita, Elisa, and Raquel become teachers, mothers, and companions to their children during the cherry harvest. These efforts add to research that deconstructs dominant images of what parents/mothers should be in schools, home, and community contexts (Baquedano-López et al., 2013; Delgado Bernal et al., 2006; López, 2001; Nava, 2012).

In this chapter, I begin by sharing *pedagogies of barbear* as a pedagogy that occurs in migration, as a mother's pedagogy, and that honors the body-land as teacher. Then I illustrate an example of the cherry harvest as it connects to campesinas' teaching/learning with their children. I end by situating campesinas as *intellectual mothers*.

Barbear Pedagogy

Barbear[59]
Cuando llevo a mis hijas/os a la cherry me ayudan a barbiar.
Ellas/os cortan la fruta de abajo del árbol,

[59] Poem co-written by campesinas.

alcanzando sin la escalera.

To theorize *pedagogies of barbear,* I use the word *barbear* because campesinas use this word to describe a co-supportive role in which help is activated (I help you, you help me) while they are harvesting trees. Throughout the dissertation, I explain how campesinas help each other while working; for example, if one falls behind, the other compañera (companion) will go back and help her harvest to catch up to the crew. This notion of collectivity and unity is also initiated while children are present, and it is even more necessary to preserve energy and to continue to work. Chemita, for example, discussed with me that it was vital for her to take her sons to the fields so that her son could learn; however, in taking her son with her, working was more challenging because she would slow down to help her son. As such, she relies on her compañeras (companions) for support. Chemita shares, "No lo podemos hacer solas. Aquí estamos para ayudarnos." ("*We can't do it alone. We are here to help each other."*) I witnessed Patricia, Chemita, Elisa, and Raquel during the cherry harvest collectively "echandole un ojo" (*keeping an eye*) on each other's children (in addition to keeping an "eye" on me) by allowing children to help them *barbear* (*harvest*) the cherry trees, feeding them, and engaging in the process of teaching/learning. This communal care is the embodiment of *barbear*.

Pedagogies of barbear is a mother pedagogy. Wa Tushabe (2013) has written that motherhood entails an experience imbued with knowledge and other ways of knowing that are taught and learned as mothers think *about* and *for* their children. Take, for example, the words of Elisa:

> Yo trabajo pensando en mis hijos; aunque quisiera estar allí con ellos, no puedo. Trabajo en el fil porque ésto me tocó pero yo no quiero que sea lo que ellos hagan. Mira, un día mi hijo me preguntó, "¿Por qué trabajo en el fil? ¿Por qué no trabajo en la escuela?" Yo le dije, "yo no puedo . . . " Ellos tienen que ver que lo que estoy haciendo, lo hago porque es lo que me tocó y no quiero que ellos vivan así esforzándose como yo.

> *I work thinking about my children; even if I want to be there with them, I can't. I work in the fields because I have to, but I do not want this to be what they do. Look, one day, my son asked, "Why do I work in the fields? Why don't you work at the school?" I said, "I can't...." They must see what I am doing; I do it because that is what I got and that I do not want them to live like this, working as I do.*

Elisa's comment about her constant thinking about her children at work exemplifies campesinas' commitment to their children even when they cannot physically be with them, expressing that they are invested in their lives. For campesinas, their need to work in agriculture to provide care for their children also produces teaching and learning opportunities. This is also pedagogy as campesinas use it to teach about their lives as womxn and mothers who are tired and must learn to function as tired in their everyday lives. I honor campesinas and the knowledge that comes from being mothers referencing agriculture if not repurposing it to be a learning space for them and their children.

Pedagogies of barbear teach *with* and *on* land-body. First, campesinas' education is *land-based* (Ingersoll, 2016; McCoy et al., 2016; Simpson, 2014), which considers how land (nature, farming, or urbanized contexts) is an integral part of co-creating pedagogy and shaping one's relationship (via displacement, relationality, sacred connections, etc.) in contexts of migration. Campesinas' pedagogy will consider the context and the spatial possibilities that include the sacred/spiritual space of land as "el aire libre" ("the freeing air") and land as teacher, invoking a spiritual sense of peace that is felt and experienced while being with/ learning from the land. At the same time, campesinas' pedagogy is also body-based in which their body (and their children's)

is pedagogy (Chavez-Diaz, 2019; Cruz, 2001). This chapter shows how campesinas create land-body-based pedagogies with their children during the cherry harvest, teaching them the importance of learning from the land and their body. From campesinas' experiences, we can appreciate a deeper connection to land-body than what is normalized in narratives about campesinas within the scope of agriculture.

Pedagogies of barbear are part of *mother*[60] *pedagogies of migration (MPM),* as I have written in an article with Patricia Baquedano-López (2021). These pedagogies capture mother's pedagogical approaches that are multifaceted, nonlinear, embodied, in movement, and simultaneously collaborative across multiple contexts, which does not require a formalized classroom. In the article, we argue that the Indigenous and Latinx mothers' movement is a way to read and make sense of contexts of interaction—their affordances and constraints within the U.S.—and in others, as a response to displacement from ancestral homelands in the case of Indigenous families. These mothers' pedagogy illustrated how campesinas reference hemispheric ways of thinking, moving, acting, and being with each other's worlds as opportunities to engage pedagogies of migration as moving in strategic ways for their survival and sustenance within worlds as context and in the possible worlds that they create. As an MPM, *pedagogies of barbear* highlight how it is that campesinas utilize teaching/learning methods that draw on their epistemologies of movement and migration as a response to structures of power within society, which is a significant aspect of the material that campesinas teach, including the oppression, exploitation, but also the spatial possibilities that they create through their pedagogy. In doing so, campesinas invite their children to *bear witness* as they experience the contradictions in agriculture *intimately*[61] in their mind.body.spirit.

Illustrative Example

Teaching and Learning with their Children During the Cherry Harvest

I worked with Patricia, Chemita, Elisa, Raquel, and Linda during the last week of the summer's cherry harvest. All but Patricia and Linda's children worked with them at different points throughout the month's harvest. Chemita, Elisa, and Raquel's children were on their school summer break, so they took their children to the harvest. As Chemita said, "Prefiero que esten conmigo y no solos en la casa." *("I prefer that they are with me and not alone at home.")* Chemita's two sons, one thirteen and the other fourteen harvested early in the season, but her sons could not go anymore because of summer school. In Elisa's case, her sixteen-year-old son worked with her the entire time but missed a few days during the last week of harvest. Raquel's twelve-year-old

[60]Like Nakano Glenn et al. (2016) I understand 'motherhood' and 'mothering' beyond biology to include historical and social constructions. That is, to be a mother includes broad, yet contextual ways, to care, nurture, and provide for children that "varies in terms of material and cultural resources and constraints" (Nakano Glenn et al., 2016 p. 3). This understanding of mothering challenges the ideological position that 'motherhood' refers only to women's biological natural ability to bear and nurse children. I also view mothering as encompassing a plurality of arrangements - single mothers, employed mothers, lesbian mothers, surrogate mothers, and stay-at-home mothers, to name a few (Hondagneu-Sotelo and Avila, 2007). For immigrant mothers one of the layers of this experience can be what Hondagneu-Sotelo & Avila (2007) describe as "transnational motherhood," which captures the experiences of Latina immigrants that both disrupt and extend the notion of family temporally and spatially. These womxn create new mothering arrangements that respond to neoliberal economic pressures to migrate and work in the U.S. while their children continue to live in their country of origin.

[61] I draw on Crowell (2015) theorization of *intimate transgressive pedagogy* to help develop my analysis of campesinas' pedagogy. I will explain this further in my analysis of campesinas' pedagogy.

daughter made it to the end of the harvest and did not miss a day of harvest. I spent the most time with Elisa, her son, Raquel, and her daughter. I occasionally interacted with Amelia's[62] two daughters, who were also in their teen years and working, not with Amelia but with their family members. Their children are *barbeadores* or *supportive harvesters* who are not working under their name nor consistently throughout the season but help their mothers harvest the cherries from the bottom of the tree as needed and without using a ladder. Campesinas' children all received the money earned to use at their discretion, which was shared by both the parents and their children. I share my reflection of the day:

It was not rare to see Raquel assuring that her daughter's picking buckets were firmly placed over her shoulders, so the top of the buckets could fall just below her chest. Patricia, Chemita, Elisa, and Raquel would grab their ladder and walk towards the trees they saw as "repletas" (full of) cherries. Their children and I followed behind them. Patricia, Chemita, Elisa, and Raquel would adjust the ladder to safely carry their weight, either putting the long narrow back leg up and across the tree or at a safe distance behind the front legs. Quickly stepping on the ladder, doing a light hop to assure its stability, campesinas would climb up until they made it to the top, between the eighth and twelfth steps, and would begin pulling the cherry clusters. Elisa and Raquel instructed their children to begin barbeando (harvesting) from the bottom of the tree. The teenage children positioned their bodies right beneath the lower branches with their empty buckets. At a calmer pace than their mothers, the teenage children would pull the cherries, one by one, from the tree.

The "poncheadores" (card punchers/bin distributors) (who were also teenagers) would drive in the tractor (with an adult driving the tractor) down each row, throwing stacked boxes to be filled by each campesinx. The campesinas would make sure that enough bins were close by to harvest for the first two hours before the first break. Chemita would tell the poncheadores, "Pero me dejan suficientes." ("Leave enough [bins].") At the same time, you could hear Elisa making sure that everyone's fingers were wrapped with tape (if we did not take gloves). "¿Ya te pusiste teip? Ten." ("Did you use tape? Here."), handing over a roll of tape to those that did not.

Since the children are barbeando (harvesting from the bottom of the tree), they would stand or sit by/under the tree until it was time to move to the next tree where their support would be needed. Meanwhile, the campesinas quickly gather the cherries. When campesinas are almost finished with the tree, they instruct their children to begin harvesting the following tree (or a tree that they see has the most cherries). "Vete para un árbol que tenga mucha cherry pero que no esté tan alto." ("Go to the tree that has the most cherry and that is not so tall."), Elisa would tell her son. Elisa's son would then walk down the lane searching for a short tree with the most cherries so that Elisa did not have to climb so high up the ladder. Since Raquel was often the last to finish a tree, she would instruct her daughter to help her aunts, "Ve ayudale a tu tia mientras termino este árbol, ella tiene muchas cherries para que le barbies." ("Go help your aunt while I finish this tree, she has a lot of cherries that you can harvest from the bottom of the tree.")

[62] Amelia is a focal participant in this project. She was not at the cherry harvest because she works year-round at a vineyard. Her two daughters were being cared for mainly by their aunts. Their father joined in the cherry harvest for 2 hours after his night shift at the factory.

Figure 16

Daughter as Barbeadora (Supportive Harvester).

Note: Raquel's daughter was blowing a balloon as she waited to "barbear" (harvest) the next tree while her mother and aunt finished harvesting the top of the current tree. I invite you to see a daughter relaxing, not laboring in the same way that her mother is. Photo Credit: Rosalinda Godinez.

Instruction of the harvest was frequent. The campesinas would share with their children their knowledge of the harvest, providing suggestions regarding the best manas (techniques) that could be used to facilitate a quicker and clean harvest. While I was working next to Elisa and her son, I heard her teach him:

> *"Agarras la cherry asi [moviendo sus manos rápido para enseñarle] y asegurate que no te caiga basurita en el ojo." Le sigue diciendo, "está cherry [roja] la puedes jalar en grupo. Ahorita no está caliente y el tope está bien firme. También esta no es tan delicada y no se destopa tan fácil como la rainier"*

> *"Grab the cherry like this [moving her hands quickly to show him] and make sure that small residue does not go into your eye." She continues to instruct, "This red cherry, you can pull it in a group. Right now, the temperature is not hot, and the stem is fully intact. This cherry is not as delicate, and it does not destem as easily as the rainier."*

As Elisa continued to harvest, she observed her son's experiential learning. She had such a loving and gentle approach to teaching her son. When I was around them, it was a consistent approach and one that she used with me in my learning of the harvest. There was a moment when I was able to have a conversation with Elisa while we were both harvesting the same tree and when her son stayed home because he did not feel well. Elisa spoke about her relationship with her son, and she expressed to me the hesitation she feels when bringing her son to work with her. She said, "No quiero que él se sienta que los estoy forzando para venir, pero si quiero que él venga porque hay mucho que aprender." ("I do not want him to feel that he is forced to come, but I do want him to come because there is so much to learn.")

Raquel's daughter or Elisa's son would often ask if it was almost break time, "¿Ya mero comemos?" ("Will we eat soon?") When it was time, at 9 AM, we all were more than ready to take an eating break. The campesinas, usually Elisa or Chemita would yell, "¡Bre, vamos a comer!" ("Break let's go eat!"), and we would all make our way to Elisa's car. Once we arrived at the car, we would take our individual food from Elisa's car. Then we would gather in a circle, some of us sitting on the floor or picking buckets, putting our food in the center for everyone to grab. Raquel's daughter, Elisa's son, and Amelia's two daughters would sit with us to eat. The teenage children, like me, are quiet most of the time, mainly

focusing on finishing their food. The campesinas are the ones talking about the harvest, sharing with each other how many buckets they have filled thus far, or reflecting on aspects of work/life.

Figure 17

Daughters Accompanying Their Parents During the Lunch Break.

Note: I invite you to see children being a part of their parents' work community. They are eating, resting, and listening to their family's conversations while also speaking with each other. Photo Credit: Rosalinda Godinez.

Towards the end of the day, Raquel's daughter and Elisa's son would begin slowing down with the harvest. It was common for their children to begin to renegar (complain) about how tired and hot they felt (rightfully so). "Tengo calor." ("I am hot.") "Pesa mucho el bote." ("The bucket is heavy.") "¿Ya mero terminamos?" ("Are we almost finished?") "¿Puedo descansar?" ("Can I rest?") Raquel and Elisa would allow them to pause and rest, telling them, "Siéntate debajo del árbol." ("Sit down under the tree."), "Toma agua." ("Drink water."), "Quedaron unos tacos, ve por ellos." ("There are some tacos left, go for them."), to help their children feel at ease during the last moments of the harvest. It was also very common for Raquel and Elisa to firmly express and remind their children of some very important points:

- *"Por eso tienes que ir a la escuela." ("That is why you need to attend school.")*
- *"Tienen que trabajar para enseñarte cómo trabajar." ("You need to work to learn how to work.")*
- *"Ya sabes esto es lo que nos toca hacer y nosotras lo tenemos que hacer por eso piénsalo bien lo que tú vas hacer con tu vida." ("You know this is what we must do so that's why you have to think very well what it is that you are going to do in your life.")*
- *"Mira, verdad no es fácil estar aqui" ("Look, right it is not easy to be here.")*

For campesinas, the body and the land, are interconnected pedagogical devices that are used to recontextualize themselves as mothers and womxn who labor and mother their children. In their *testimonios*, Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca shared explicitly that they do not want their children to feel the same level of pain. Still, they do want them to be aware of their everyday reality that they feel in their body and in agriculture. Take the words of Elisa, Lucia, and Maya:

Se trabaja mucho con el cuerpo, es pesado. Nos duelen las manos, la espalda y pues no queremos que a ellos les duela como a nosotras pero si queremos que ellos aprendan y por eso es que tienen que ir [al fil] para aprender y sentir cómo se trabaja.	*We work a lot with our body; it is difficult. Our hands hurt, our backs and well, we do not want them to endure the same pain, but we do want them to learn, which is why they must go [to the fields] to learn and feel how we work.*

No lo hacemos para que tengan miedo ni para que se esfuercen como nosotras, sino para que sientan lo que sentimos, para que se preparen para un futuro y vean que no es fácil la vida. No queremos que les toque un trabajo duro como el que nos tocó.	*We do not do it so that they can fear nor so that they can work as hard as us, but so that they can see what we feel so that they can prepare themselves for the future and for them to see that life is not easy. We don't want them to end up in a difficult job like the one that we do.*

Mira, no me gusta que me miren así trabajando duro, que mi cuerpo esté cansado. Pero tienen que aprender. Si no aprenden así mirándome y haciéndolo ellos mismos entonces cómo aprenden?	*Look, I do not like it when they see me working hard, that my body is tired. But they have to learn. If they do not learn by watching me and doing it for themselves, then how will they learn?*

Elisa, Lucia, and Maya's words echo campesinas' shared sentiment that they do not want their children to suffer to the same extent as they do nor do they want to instill fear in their children. Instead, campesinas want their children to feel what their mothers feel so that they prepare themselves for the future that does not consist of working in the fields in the way that campesinas do.

Chemita, Elisa, and Raquel invite their children to *bear witness*, as in confront and feel (in their mind.body.spirit) what it means to experience agriculture. This is to echo Mary Crowell's (2015) intimate transgressive pedagogy, a *bearing witness* to the *difficult knowledge*[63] in agriculture. Chemita, Elisa, and Raquel are inviting their children to feel agriculture for themselves so that they too can understand and confront the *difficult knowledge* that comes with working within an exploitative context as an embodied experience or what bell hooks (1994) has called "*passion of experience." Passion of experience* is "a way of knowing that is often expressed through the body, what it knows, what has been deeply inscribed on it through experience" (hooks, 1994, p. 91). Campesinas engage their children in a *passion of experience,* not with the same intensity with which mothers labor, but in ways that are felt in supportive ways, as *barbeadores* who can feel through the labor just enough to understand *difficult knowledge* in their body. This invitation activates a capacity to feel, engage, and understand what it means for their children to be/come and work in agriculture. And it is important to campesinas that their children gain this *difficult knowledge* by feeling the pain to understand campesinas' embodied experience, which means that *barbear pedagogy* is a *body pedagogy* in which the body is teacher (Cruz, 2001).

During the cherry harvest, I witnessed Chemita, Elisa, and Raquel creating spaces of possibilities with their children as they are engaging in land-body-based elements of agriculture. These spaces, to echo Villenas (2001), "require respect for the autonomy of these spaces and the education that is happening here" (p. 276). Campesinas were guiding their children in learning as autonomous in their being but also in what they create *with* and *for* their children, such as:

[63] Crowell (2015) writes that difficult knowledge is the contradictions and complexities in our lives.

1. How to read the land-based elements. For example, campesinas were teaching their children how to read the trees that had the most cherries as well as showing them how to harvest the cherry in ways that are both efficient and caring. This is evident as Elisa taught her son that the cherry harvest must happen quickly (because their days' earnings depend on how many boxes they fill), but also be careful not to damage the fruit.
2. How to feel and do in their bodies. For example, campesinas' children were barbeando the cherry trees and they did not have to work as fast as their mothers, but they did have to work just enough to feel the pressures of work, the pain in their body, and the skills/movements that are required in order to complete the harvest.

Through these land-body pedagogies campesinas are creating possibilities in which they are in *relation* (i.e., barbeando) with their children. These relationships are about education because campesinas are *educating* (educando*)* their children, creating connections and intimate moments with them that are important to their children's personal growth and learning. That is, the notion of *educación* comes into place as "instilling in children a sense of moral, social, and personal responsibility and serves as the foundation for all other learning" (Valenzuela, 1999, p. 23). Campesinas restorying of agriculture serves as an opportunity to *educar* (educate) their children by using their "forms of literacies to reassert their power, maintain dignity, and teach their children" (Villenas, 2001, p. 276). The next section provides a deeper understanding of building relationships with their children in (and through) their pedagogies as *intellectual motherwork*, expanding the notion of *educación*.

Barbear Pedagogy and Intellectual Motherwork

Echarle Ganas

Trabajar en el campo toma mucho esfuerzo
y nos cansamos pero le echamos ganas!
Así esperamos que nuestras/os hijas/os
le echen ganas a la escuela.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca share that they do what they can to teach their children. In chapter three, I explained campesinas' education in which they are not only learning an *agricultural land-based education*, but they are also constructing meaning around what education means for them, which is then applied to the education that they provide their children in their everyday lives. Take the words of Amelia as she describes how learning is crucial to being able to share the knowledge with others:

> Como te digo, lo que he aprendido en el campo busco la forma de como aplicarlo a mis hijos y desmenuzarse de tal modo que digan que [el fil] es una escuela para mi y es lo mismo como sus estudios que es una escuela para ellos. Les digo "asi tu esfuerzate ahorita eres una esponja eres una esponja y te estas llenando." Le digo "Qué pasa cuando pones la esponja en agua?" Le dije "Se llena y la sacas y la exprimes y empieza a soltar el agua." Le digo "Es lo mismo ahorita tu eres la esponja va llegar a exprimer y a espander porque lo que tú aprendiste lo vas a compartir con

> *As I told you, what I have learned in the field, I look for a way to apply it to my children and break it down in such a way that they know it [agriculture] is a school for me, and it is the same as their studies that it is a school for them. I tell them, "So you make an effort right now you are a sponge you are a sponge, and you are filling up." I say, "What happens when you put the sponge in water?" I said, "It fills up, and you take it out and squeeze it, and it starts to release the water." I tell him, "It's the same right now. You are the sponge; you will get to squeeze and spread because what you learn, you*

los demás. Y es cuando tú te estás exprimiendo para compartir tus conocimientos, tus conocimientos y allí vas a decir valió la pena.”

will share with others. And it is when you are squeezing yourself to share your knowledge, your knowledge, and there you are going to say it was worth it."

Campesinas’ education aims to be shared with their children in any way possible. In Amelia’s quote, she shows how absorbing and sharing knowledge is at the core of learning. It is not meant to be kept to oneself, instead collectively. Campesinas then must share every aspect of their education with their children to learn from it. For campesinas, this knowledge-sharing process happens in various ways, including verbal lessons and experiential learning like that of the cherry harvest. Campesinas’ education adds to Chicana/Latina feminist accounts that honors womxn and mother’s autonomy in creating teaching/learning moments in varous context (Delgado Bernal et al., 2006; Villenas, 2001).

Campesinas honor land-based education. I asked Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca how they would feel if their children wanted to learn more about the land and agriculture. Their responses draw attention to an appreciation for the land-based knowledge but a critique of the exploitation, of which they do not want their children to be a part. Lucia, Maya, and Araceli responded:

Me gustaría que mis hijos aprendan más de agricultura porque es importante saber de la tierra y tener una buena relación. En la labor, quiero que mis hijos tengan un título para que puedan saber más íntimamente los conocimientos de la tierra y lo que se requiere para crecer alimentos como las verduras.

Well, I would like for my child to learn more about agriculture because it is very important to know about the land and to have a good relationship with it. In labor, I want my child to have a degree in which they can be able to dive deeper into the knowledge of the land and what is required to grow crops.

Es bueno saber de agricultura porque es importante tener relaciones con la tierra. La tierra nos da frutas, verduras y si uno lo sabe hacer lo puede hacer por uno mismo. Son importantes los conocimientos.

It is good to know about agriculture because it is important to have relationships with the land. The land gives us fruit, and vegetables, and if we know how to grow them, we can do it for ourselves. They are important knowledges.

Allí en la hortaliza del rancho yo llevo a mi hijo para que se enseñen cuando vamos a plantar las semillas de pepino, la sandía y luego los tomatillos también y a limpiarlas también. Si ya esta la mata plantada, le enseñamos como acomodarla la mata para que dé fruta y verdura.

There in the community hortaliza at the ranch, I take my son so he can learn how we are going to plant cucumber seeds, watermelon, and then the tomatillos as well and to clean them too. If it is already planted, we will show him how to arrange the plant so it can give the fruit and vegetables.

These narratives demonstrate that campesinas value the land-based knowledge produced in the agricultural fields, including the knowledge that comes with growing crops. Lucia adds that in the labor aspect of agriculture, she would want her children to have a degree to dive deeper into the knowledge of growing crops. As one of the campesinas that, along with her husband and other worker, had access to land space in the vineyards where they worked, Araceli spoke about how she made the knowledge of growing crops accessible to her son. She showed him various stages of growing the cucumbers, watermelon, and tomatillos, among other crops.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca spoke directly about *educación* in agriculture. For campesinas, it is important for their children to learn (in any context that they go and in their relationships with people) to be *educados* or respectful. Take the words of Maya, "Como cuando llevaba a mis hijas a la uva era importante para mi que ellas fueran bien educadas y que traten bien a las personas y con buen modo. Por ejemplo, que no rezongan y que hagan bien el trabajo. Mis hijas siempre trataban bien a los demás y los respetaban hasta cuando les (los mayordomos) les decían cómo hacer el trabajo." (*"Like when I used to take my daughters to the vineyard it was important to me that my daughters were well educated and that they treated people well. For example, that they did not talk back and that they did the work well. My daughters always tried to be educated, and they respected management when they would tell them how to do the work."*) Maya speaks to how educacion plays out in agriculture and how important it is to build relationships of respect with people. As such, campesinas' educacion is about building relationships of respect, and they invite their children to apply being "*bien educados*" in agriculture (as well as in other contexts that they navigate).

I call campesinas' role in education "intellectual[64] motherwork[65]" because they are creating intelligence as measured by their dedication to building relationships/communities of kindness, respect, and care as well as engaging in the knowledge sharing process about their lived realities. This education is in addition to making sure that their children are fed, safe, and comfortable while they are working/learning with them. Although it is an important part of the discussion, I did not ask campesinas' children how they sense-making agriculture. But the powerful work of Maria Isabel Morales (2015)[66] has, and she has written about the various ways in which children perceive the orchards as a space where they are able to experience community, engage in playtime, and storytelling (myths), as well as learn the value placed on schooling. I, too, witnessed children playing and gathering as well as resting when needed. Coupling these perspectives, we see how campesinas are in no way "deficient" or "uninvolved" in their children's education, but they are doing what is within their material reality to educate their children in any way possible, which is a sacrifice that should not be ignored nor go unrecognized.

Sacrifice is at the core of campesinas' *intellectual motherwork.* In her *testimonio*, Amelia explains, "Vale la pena sacrificarse y hacerlo para ayudar a tus hijos a que sobresalgan a que tengan un futuro mejor, un futuro mejor." *("It is worth sacrificing and doing it to help your children excel so that they have a better future, a better future.")* Amelia recounts an experience and a conversation that was had with her 18-year-old son about him working in the fields, which entails him comparing the comfort of an office job to doing labor-intensive work during a hot summer day. After working out in the hot sun, her son got a stuffy and swollen nose, became extremely exhausted, and was bothered by the tremendous amount of mosquitos that were after him. From this experience, Amelia shares that her son recognized the sacrifice that she makes and knows that it is better for him to put forth his effort in school. Amelia made the connection, sharing:

"Si tu no quieres tirar la toalla echale ganas, esfuérzate, esfuérzate todo eso es un sacrificio y	*"If you do not want to throw in the towel, give it a try, strive, strive all that is a sacrifice and all that*

[64] Intelligence here is not measured by the amount of schooling that one has acquired, but about how much one knows about our life.

[65] I borrow from what Hill Collins' (2016) calls 'motherwork' to describe how campesinas continue their reproductive and care-taking role and educating in agriculture (and in multiple and ongoing contexts and spaces of interactions).

[66] Morales (2015) captures the orchards as borderlands or "as sites of contradictions, ambiguities, struggles, pain, and joy" (p. 90), highlighting the importance of relationships in making a context.

todo eso sacrificas a tu familia. Estás sacrificando muchas cosas tú podrías estar aquí en la casa y tener todo." Le digo "Lo estás sacrificando porque quieres obtener algo en la vida, algo en la vida." Le dije, "Y vale la pena. ¿Cuándo va valer la pena? Cuando llegues hasta alla. Cuando llegues a donde tu quieres llegar. Entonces te pararas y vas a decir 'valió la pena el sacrificio' y tu madre también va decir lo mismo va decir 'valió la pena las matada en el lomo de andar trabajando."

is a sacrifice for your family. You are sacrificing many things; you could be here in the house and have everything. I say, "You're sacrificing because you want to obtain something in life, something in life." I said, "And it's worth it. When is it worth it? When you get there. When you get to where you want to go. Then you will stop, and you will say "it was worth the sacrifice," and your mother will also say the same thing saying, "it was worth the killings of my back from working."

Amelia expresses that her son is also making a sacrifice. For her, the sacrifice that her son is making entails being away from his family to obtain a career worth his time and energy. This notion of sacrifice is collaborative and encompasses both her and her son's efforts like she says, *"It was worth the killing of my back from working."* Like many of the moms that I spoke with, Amelia expressed how working in agriculture is a sacrifice that they must endure for their children. They expect that their children will value school and see school as their contribution to their family, a contribution that also requires sacrifice. Amelia's narrative shows how "sacrifice" is reciprocal and comes with the blunt reality of (im)migrant experiences within the U.S. settler state (Abrejo, 2014; Cuevas, 2021; López, 2001; Nava, 2012). It is as Stephany Cuevas (2021) has defined as "giving up something" for the sake of a perceived benefit" (p. 16). Campesinas' sacrifice, as Nava (2012) and López (2001) share, is also about the breaking down and deterioration of their bodies. Thus, this "giving up" aspect is not often a choice, but a literacy in mind.body.spirit that are *acts of love* (Cuevas, 2021; Meszaros, 2013) to endure the exploitation and to reflect on the desires that campesinas have for their children.

Closely linked to campesinas' sacrifice is the importance of formal schooling, which is compared to agriculture. Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca desire change in oppressive conditions, which they believe comes by attending formal schooling. Ramira and Araceli share:

Los llevamos cuando andábamos en la pisca de la cherry y de la uva para que ellos aprendieran y miraban como andábamos trabajando y así le echan más ganas a la escuela y para que no pensaran que "nosotros también vamos hacer esto cuando estemos más grandes." También hemos llevado a mis nietos.

We would take them when we worked in the cherry and the grapes so that they learned and saw how we were working and so they wanted to go to school and so that they did not think, "We are going to do this when we are big." We have also taken grandchildren.

Este trabajo es duro, cansado con el sol caliente a veces como ahorita frío y como miro ya vez que el tiene la oportunidad de estudiar si no le echa ganas a estudiar el tiene que ir al el fil para que mire el sufrimiento y sentirlo si no le va echar ganas al estudiando. Si estudia se va tratar de trabajo también pero ya va ser en algo sequesito, en la sombra, en lo calientito y ganando más.

This work is hard, tired with the hot sun, sometimes as cold right now and how I see it, you see that he has the opportunity to study if he does not want to study, he has the fields to look at the suffering and feel it if he is not going to feel like studying. If he studies, he will work as well, but it will be in something dry, in the shade, in the warm weather, and earning more.

Ramira and Araceli speak to the importance of school and how they use the exploitative elements of agriculture (because it is their reality) to provide a choice. The "choice" to either work in a more comfortable setting such as school or work in exploitative work conditions in agriculture. This point is like what Lopez (2001) found in his study with the Padilla's family, in which they also had intentional conversations with their children about their work in comparison to school. The exposure is intened for children to witness and make decisions about their future, considering the exploitation and difficulties of their mothers. This intentionality in comparing school to agriculture is important to understanding campesinas' *intellectual motherwork*. Campesinas are using the exploitative elements of agriculture (in comparison to schooling) to educate their children, not only to support them.

In the spirit of accountability and respect, I write a letter and poem to help me explain to campesinas the purpose of the chapter:

Estimadas campesinas,[67]

En este capítulo escribí sobre su pedagogía o su forma de enseñar en el fil, en particular, a/con sus hijos durante la cherry. Fui testigo de como ustedes hacen todo lo que está a su alcance para educar a sus hijos, usando el fil como un sitio de aprendizaje tal para ustedes como para sus hijos. Su pedagogía es una de experiencia--de sentir en nuestro cuerpo cómo es vivir para entender. También, usan y demuestran con su cuerpo como es que se trabaja, y se vive en el fil. Mostrando relaciones íntimas que priorizan el cuidado de la tierra, de sus hijos, y de sus compañeras. Yo no nomas vi, pero también sentí en mi ser como ustedes nos cuidan y nos hacen sentir seguros en un lugar donde para muchos no lo es.

Gracias por enseñarme su educación con sus manos firmes, fuertes, y estables. Les dedico este poema que honra todos sus sacrificios:

Manos
Manos firmes,
Manos fuertes,
Manos estables,

Manos que hablan la verdad de su cuerpo
Manos que tocan el espíritu de la tierra
Mano que mueven cultivando la fruta del mundo

Manos de mujer, de madre, de campesina

Manos expertas,
Manos inteligentes,
Manos innovadoras,

Manos que saben enseñar su verdad
Manos que reparar visiones para el futuro de su familia
Manos que barbean la fruta para guiar el camino del crecimiento

Hands
steady hands,
strong hands,
steady hands,

Hands that speak the truth of your body
Hands that touch the spirit of the earth
Hand that moves cultivating the fruit of the world

Hands of a woman, of a mother, of a farmworker

expert hands,
smart hands,
innovative hands,

Hands that know how to teach their truth
Hands that mend visions for your family's future
Hands that harvest the fruit to guide the path of growth

---

[67] I write this letter (and in particular in Spanish) because it is my commitment to campesinas to make my work translatable to them.

Manos de mujer, de madre, de campesina

Manos imaginativas,
Manos soñadoras,
Manos ingeniosas,

Manos de las viñas que envuelven sus racimos
Manos del tope de cherry que comparte su cariño
Manos de los árboles que extienden sus raíces hacia el corazón del mundo

Manos de mujer, de madre, de campesina

Manos cubiertas,
Manos ignoradas,
Manos desconocidas,

Manos sudadas por el esfuerzo del sol
Manos entumecidas del daño de la escarcha
Manos creativas que construyen su resistencia

Manos de mujer, de madre, de campesina

Manos cansadas,
Manos dañadas,
Manos gastadas,

Manos de la eficiencia que controla el ambiente del fil
Manos curvosas como el río que se desgasta para alimenta la cosecha
Manos que sacrifican su brillo para el consumo capitalista
Manos de mujer, de madre, de campesina

Hands of a woman, of a mother, of a farmworker

imaginative hands,
dreamy hands,
ingenious hands,

Hands of the vines that wrap their bunches
Cherry stem hands sharing your love
Hands of the trees that extend their roots towards the heart of the world

Hands of a woman, of a mother, of a farmworker

covered hands,
ignored hands,
unknown hands,

Hands sweaty from the effort of the sun
Hands numb from the damage of the frost
Creative hands that build your resistance

Hands of a woman, of a mother, of a farmworker

tired hands,
damaged hands,
worn hands,

Hands of efficiency that controls the environment of the fil
Curved hands like the river that wears down to feed the harvest
Hands that sacrifice their shine for capitalist consumption
Hands of a woman, of a mother, of a farmworker

Con mucho amor y respeto,
Rosalinda

Conclusion

This chapter has introduced *pedagogies of barbear*, specifically campesinas' teaching/learning methods with and for their children within colonial/eurocentric/capitalist/patriarchal agriculture. I used illustrative examples of Chemita, Elisa, and Raquel teaching their children their knowledge/ways of being during the cherry harvest. In particular, campesinas teach their children to feel in mind.body.spirit, the reach of labor, and *difficult knowledge*. In their use of the land and their bodies, campesinas emphasize the pain and suffering as a privileged location that becomes something that their children must feel for themselves to understand the urgency in their lessons around formal schooling. Together, these

teachings are flexible, improvised, and intentional and come with profound rooted lessons that aim to imagine collective change within farmworker communities.

CONCLUSION

"Viviendo con sueño en el sueño americano" (Living Tired in the American Dream": Mexicana Campesinas' Contributions to Education

This project has shown how Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca create education that aims to humanize themselves and their families while restorying/rupturing colonial/eurocentric/capitalist/patriarchal notions of education and intelligibility. We can witness campesinas as more complex beings than what is constructed of farmworkers or labels of "essential" workers—they are multiplicious mothers, womxn, and educators that are literate in mind.body.spirit. Campesinas teach us their multiple readings of agriculture and their methodological and pedagogical actions. I hope this dissertation has helped us reflect (in mind.body.spirit) on how we can acknowledge campesinas' education and literacies away from merely "cultural" knowledge and think about supporting methodologies that apply campesina' education within the community and formal schooling settings. I close the dissertation by sharing my art-based collaboration with campesinas to write a children's book organized by me and guided by the campesinas to reflect on and document their education collectively. I will recount the *taller* (workshop) before returning to campesinas' contributions to education.

el *taller* (Workshop)

"Hablando de nuestros conocimientos y experiencias de trabajo" ("Talking About our Knowledge and Work Experiences")

At the end of the formal ethnography, Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita attended the *taller* (or workshop) that served as an educational setting at my mother's home. The *taller* was titled "Hablando de nuestros conocimientos y experiencias de trabajo," *("Talking about our knowledge and work experiences,")* to reflect on and discuss their education in agriculture creatively. The workshop was part of my participatory approach to conducting academic research (Baquedano-López, 2021; Irizarry & Brown, 2014). As part of the workshop, I organized a creative activity to facilitate a discussion around their shared experiences and knowledge throughout the year. This meeting was the first time we all collectively gathered to talk about the children's book that we spoke about writing together for them and their children. To foster a discussion and provide an example of current children's books, I brought them all copies of *Gathering the Sun*, a bilingual children's book written by Alma Flor Ada. This beautiful text helped campesinas envision what their book could look like and give them ideas regarding the content that could go into the book. After we collectively read the book, I handed them a booklet that I had created. I included common words (i.e., "*barbiar*," "*lijero*," etc.) that I heard them use while working and that is central to *agricultural land-based education.* I share my reflection of the day:

My mamá came home from working in the vineyard at 4 PM—two hours before the taller began. I offered her some food that we had picked up from a local restaurant, but she said she wasn't hungry and instead began to make the food for the event. Mamá boiled the chicken for the chicken salad and made agua fresca from freshly picked blueberries. She took the lead in the cooking. My mamá always does this because cooking for others is her way of welcoming them into her home. She was also specific about making chicken salad because she knew that the womxn would appreciate a cold salad on a hot day. Again, I was in

admiration of my mamá's ability to take the lead in the preparation of the taller and know what to do for the campesinas.

I had agreed with the womxn that 6 PM would be the best time. Only Amelia arrived at 6 PM, and when she noticed that she was the only one present (besides me and mamá), she began to make phone calls to Elisa, Chemita, Lucia, and Alba. While on the phone, she would say, "Donde estan? Ah pues aquí las esperamos." ("Where are you? Ah well, we will wait for you here.") … Then reporting to us, she would tell us the status of the womxn, telling us that Lucia could not make it but that Elisa, Chemita, and Alba would. Alba had to stop by home to cook for her family, and Elisa and Chemita were driving back from work. After making the calls, Amelia walked to the kitchen where mamá was and made herself a plate of food. Meanwhile, Araceli and her family arrived. She shared that Selene and Marlene might not come because they had to wash clothes but that they would try to make it. As Alba came in, she said, "Tarde pero segura," ("Late but secure,") and laughed her way inside. Elisa and Chemita followed. I directed them to the kitchen so that they could eat before we began.

We sat down in mamá's living room, and I shared the purpose of the taller, which was to talk about their education and to document it in a book for their children. I handed Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita the book Gathering the Sun and the template that I made for the children's book that they were going to work on, which had a list of words they had used throughout the year. After reading Gathering the Sun, we broke up into pairs for them to work together to describe the words. Prior to beginning reading, Amelia, Alba, Elisa, and Chemita asked questions about the task, and asked me to provide more direction. I "assigned" a word to each pair: Chemita worked with Elisa on "barbear," Alba worked with Amelia on "lijero," Araceli worked with Ramira on "echarle ganas," and mamá and I worked on "compañerismo." Selene and Marlene arrive while we are working in pairs. Selene and Marlene apologized for being late but washing clothes at the laundromat took longer than usual. I welcomed them and gave them an overview of the activity, and they began to write down their thoughts.

Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita were engaging and sharing with each other what they had written. The sharing happened spontaneously throughout the activities. Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita would share with those around them and with their partner, but they would also share with me, and I would offer affirmation of their wonderful work and creativity. There was no seat arrangement, but Maya, Selene, Marlene, Araceli, and Ramira sat to the left of the room, all who work in the vineyard, and to the right were Alba, Amelia, Elisa, and Chemita, who work in different orchards throughout the year, including the pear, cherry, and apple. The conversations were focused on campesinas' work experiences and knowledge of the fields that they worked. Maya, Selene, Marlene, Araceli, and Ramira spoke of their time in the vineyard and unpacked the knowledge they had around that, while the Alba, Amelia, Elisa, and Chemita focused on knowledge that is unique to orchards. Together they spoke of the uniqueness of working in each field and the difficulties that come with it, which was not spoken with anger or resentment, but through humor. Araceli shared more about the mayordomo, calling them "lentejitas" ("slow workers"), while Amelia explained the pain that comes with it.

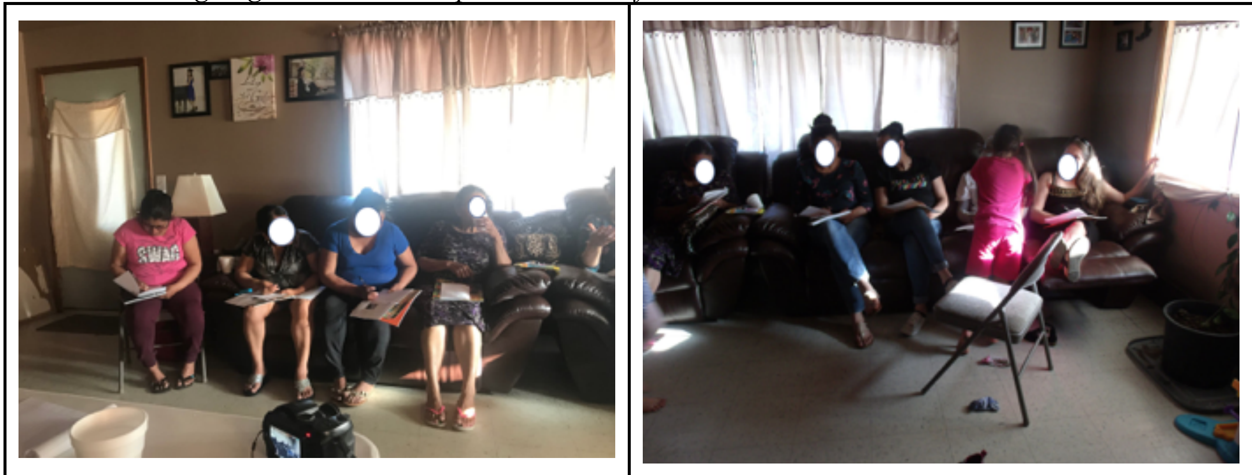
It was beautiful to see Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita take ownership of their creations and experiences, working through the complexities of what it means to work in different vineyards and orchards. They often laughed, adding to each other's phrases, and asking questions that would clarify concepts and information. For example, Maya asked the group about the word that best describes the large bins that they put the fruit in after filling the harvesting bags, "Como le ponemos cajon o ben?" ("How should we put, box or bin?") Receiving various responses, Araceli saying "ben," and Alba saying "cajon." Together they thought through the meaning of each word as it pertains to the size and uses while they work. Also, when Amelia shared what she wrote about the pear harvest, another point of conversation began, and the campesinas discussed the weight of the boxes and bins as details that needed to be added to their description of the harvest. Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita did not necessarily agree with the naming of concepts, given that it was different between the vineyards and the orchards. These conversations nonetheless allowed for the

unpacking of meaning, and I was honored by the campesinas' level of comfort and eagerness to unpack their knowledge collectively.

I wanted to be mindful of the campesinas' time, and after their active engagement in the writing and sharing of their knowledge, I wrapped up the activity. Still, with eagerness, Maya, Selene, Marlene, Araceli, Ramira, Amelia, Alba, Elisa, and Chemita spoke about "nuestro libro" (our book) as they called it and continued to share ideas about the title and images of the book that could accompany the words they were writing. Although campesinas brought laughter and humor, they addressed the physical and mental fatigue they experienced and reminded me that they wanted it to be documented.
Elisa said:

"Somos campesinas en el sueño americano. Madrugamos mucho y vivimos con sueño."
(We are campesinas in the American dream. We wake up early, and we live tired").

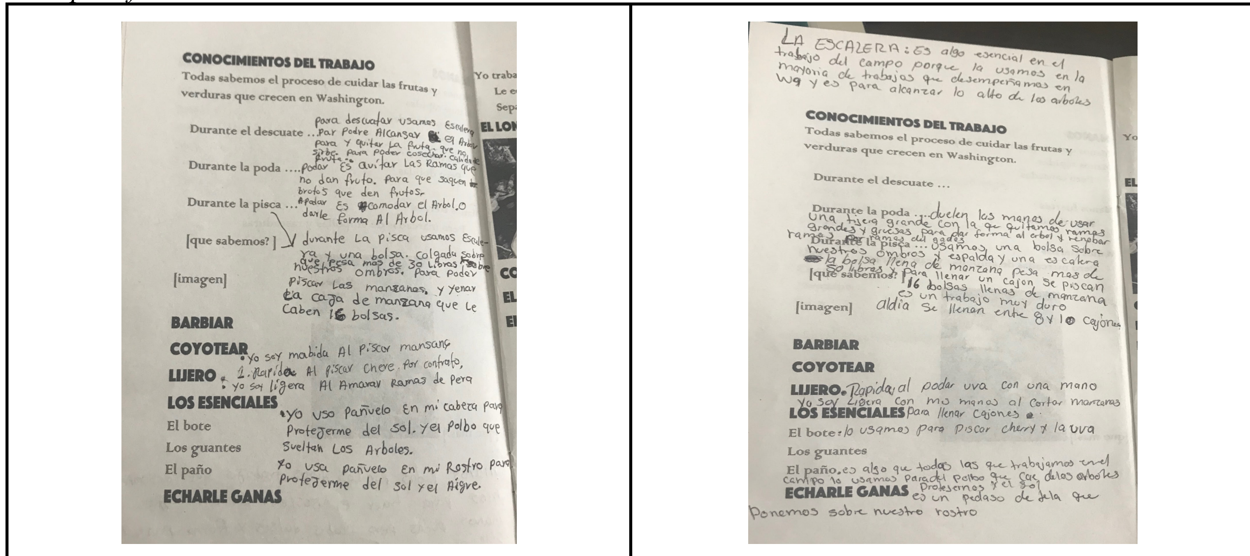
Figure 18
Mothers Working Together to Come Up with Content for the Book.



Note: Image on the left: Selene, Marlene, Araceli, and Ramira. Image on the right: Amelia, Alba, Elisa, and Chemita. I invite you to witness campesinas working together to document their knowledge for their children. Photo Credit: Rosalinda Godinez.

Figure 19

Example of Mother's Work.



CONOCIMIENTOS DEL TRABAJO
Todas sabemos el proceso de cuidar las frutas y verduras que crecen en Washington.
Durante el descuate ... para descuatar usamos Escalera par podre Alcansar el Arbor para y quitar La fruta. que no sirbe. para poder cosechar. calidad de fruta.
Durante la poda .... podar Es quitar Las Ramas que no dan fruto. para que saquen brotos que den frutos.
Durante la pisca ... Apodar Es acomodar el Arbol. o darle forma Al Arbol.
[que sabemos?] durante La pisca usamos Escalera y una bolsa. colgada sobre nuestros ombros. que pesa mas de 30 Libras. Para poder piscar Las manzanas. y yenar La caja de manzana que le caben 16 bolsas.
[imagen]
BARBIAR
COYOTEAR
LIJERO • yo soy mabida Al piscar mansana
1. Rapida Al piscar chere. Por contrato,
• yo soy ligera Al Amarar Ramas de pera
LOS ESENCIALES
El bote
Los guantes
El paño
• yo uso pañuelo En mi cabeza para Protegerme del sol. y el polbo que sueltan Los Arboles.
Yo usa pañuelo En mi Rostro para protegerme del sol y el Aigre.
ECHARLE GANAS

LA ESCALERA: Es algo esencial en el trabajo del campo porque la usamos en la mayoria de trabajos que desempeñamos en Wa y es para alcanzar lo alto de los arboles
CONOCIMIENTOS DEL TRABAJO
Todas sabemos el proceso de cuidar las frutas y verduras que crecen en Washington.
Durante el descuate ...
Durante la poda ... duelen las manos de usar una tijera grande con la que quitamos ramas grandes y gruesas para dar forma al arbol y renobar ramas por ramas del gades
Durante la pisca ... usamos una bolsa sobre nuestros ombros y espalda y una escalera la bolsa llena de manzana pesa mas de 50 libras y para llenar un cajon se piscan 16 bolsas llenas de manzana es un trabajo muy duro
[que sabemos?]
[imagen] aldia se llenan entre 8 y 10 cajones
BARBIAR
COYOTEAR
LIJERO. Rapida al podar uva con una mano
Yo soy Ligera con mis manos al cortar manzanas para llenar cajones
LOS ESENCIALES
El bote: lo usamos para piscar cherry y la uva
Los guantes
El paño. es algo que todas las que trabajamos en el campo lo usamos para del polbo que cae delos arboles protegernos y el sol es un pedaso de tela que ponemos sobre nuestro rostro
ECHARLE GANAS

Note: I invite you to witness this written form, but not to praise it as the only form of literacies that campesinas hold. Photo Credit: Rosalinda Godinez.

In the ethnographic narrative, I narrate campesinas' engagement in creating the children's book—a text that can be considered a formal document that is valued as educational. The campesinas' energy in creating the children's book was an act of love that was done as an extension of the campesinas' 15-hour day shift that day. I share this to capture the important fact and reality that it takes campesinas, as they have shared, the ability to "sacar fuerzas de donde no hay," *("gain strength from where there is none*,") to push through the fatigue and continue to live. Campesinas must gain strength even when they do not have any to attend formal school settings like conferences or take their children to an appointment or come home to cook and care for their families. Campesinas live tired, and that is the reality that must not be underplayed. The children's book is a written text that campesinas worked on as a testament to their education and ongoing laboring selves that care-for/love their children. As they pushed through the fatigue with laughter, togetherness, and love, they wrote this written document:

Piscando Conocimientos Para Mis Hijas/os:
Un Libro Creado Por Las Mamas Campesinas

Las Campesinas
Madres que dan luz,
esposas que proveen por su familia,
abuelas que cuidan de sus nietos,
tías que acompañan,
y trabajadoras que trabajan en los files de Washington.
Somos campesinas!

Michoacán, México
Venimos de Michoacán, México,
de un pueblo cerca del mar.

Allá tengo a muchos de mi familia:
mis padres, hermanas/os, primas/os, y sobrinas/os.
Me encanta regresar cuando puedo,
y las que no podemos deseamos en poder hacerlo.

Conocimientos del Trabajo
Sabemos mucho del proceso de las frutas que crecen en Washington.
Durante la poda cortamos las ramas secas que no van a dar fruto.
Durante el descuate quitamos la fruta que no sirve para dejar espacio para que crezca de buena calidad.
Durante la pizca cosechamos la fruta, usando bote para sostenerla y tijera para cortarla. Así aseguramos una pizca limpia y segura.

Files
Files que conozco,
largas y eternas,
entre las montañas que las protege,
un fil a mi derecha,
otro fil a mi izquierda,
todas creando diferentes frutas:
uva, cereza, manzana, pera.
Entre ellas caminamos las que las cuidamos.

Uva
Rueda delicada,
Entre tus ramas de sostienes.
Puedes ser chiquita cuando nomas eres una
y grande cuando estás entre tu bonche.
Sales morada o verdesita
del color que escoges.

Cereza
Bolita firme,
roja o amarilla,
llena de poder.
Por la mañana no sales de tu tupé
pero por la tarde, ya con todo el sol, te ablandas para salir.
Tlop tlop tlop tlop,
suenas al caer.

Sol
Sol que trabaja duro,
no sudes tanto.
Sol que brilla,
no alumines mucho.
Sol que hierve,

no te desgastes.
Aquí me tienes igual.

Manzana
Suave, grande,
Llena de pecas y manchitas,
de una cabes en mi mano.
Suavemente caes y caes al bote,
tratando de cuidar tu brillo.

Pera
Dulce y jugosa,
olfato de miel.
Siempre te llenas de polvo también,
hasta me reflejas con tu silueta.

Nieve
Cais calladamente,
si no te sintiera no te escucharía.
Me llenas de frio,
hasta que todos mis huesos se congelan.
Así seguimos trabajando.

Compañerismo
Somos compañeras!
Unidas para resistir la presión de trabajar rápido.
Valientes para superar las condiciones extremas en las que nos tienen.
Nos apoyamos una a la otra,
para asegurar que estemos seguras y cómodas.
Nos ayudamos una a la otra,
para aprender lo que no sabemos.

Paño
Paño sobre nuestro rostro,
nos protege del sol.
Paño sobre nuestro rostro,
bloqueas los químicos en el ambiente.
Paño sobre nuestro rostro,
proteges de las malas intenciones.
Aquí te quiero siempre.

Manos
Manos cansadas …
pero rapidas.
Manos dolidas…
pero fuertes.

Manos duras…
pero tiernas.
Manos rascadas…
pero suave.
Así son las manos que trabajan,
Así son las manos que acarician el rostro de sus hijas/os.

Barbear
Cuando llevo a mis hijas/os a la cherry me ayudan a barbiar.
Ellas/os cortan la fruta de abajo del árbol,
alcanzando sin la escalera.

Coyotear
Soy lista,
siempre miro cómo avanzar en el trabajo.
Soy lista,
siempre miro cómo ralentizar el tiempo.
Soy lista,
siempre miro cómo ayudar a los demás.
Así lo hacemos para coyotear!

Ligera
Yo soy ligera,
mis botas se mueven rápido al subir la escalera,
mis manos pronto agarran la fruta,
mis hombros firmes sostienen el peso de la caja.
Hago bien mi trabajo.

Lonche
"¡Es tiempo del lonche!" gritó el mayordomo.
Nosotras felices porque es un tiempo especial,
es donde nos juntamos para compartir nuestra comida
y platicar de nuestras experiencias del trabajo.
Bueno, por un rato porque tenemos que seguir trabajando.

Echarle Ganas
Trabajar en el campo toma mucho esfuerzo
y nos cansamos pero le echamos ganas!
Así esperamos que nuestras/os hijas/os
le echen ganas a la escuela y a la vida.

Campesinas' Contributions to Education

The Invitation Continues…

Throughout this document, I have shared that Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca contribute immensely to education. My desire, as the writer, is that readers can identify the various elements

of their education, not just what this concluding chapter shows, which is what colonial/eurocentric/capitalist/patriarchal frameworks want us to value as the most important: seeing parents and mothers formally gathering to produce written literacies such as a children's book. Yet, this is only one of the many forms of educational contributions of campesinas. The element of *coyote literacies* takes us into campesinas' complex reading and negotiations of agriculture. This complexity of agriculture happens with time and experience of the culture, expectations, spiritual elements, and learning. I write how Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca do very analytical, embodied, and spiritual readings of agriculture to show their humanness in wanting to be literate—they want to know, learn and become in meaningful ways amidst exploitation is part of how campesinas engage in the process of education. Campesinas are also engaging in methods of life and pedagogy to be and work-with more purposefully, which also shows how they are tactical, creative, and methodological. In the cherry harvest, Elisa, Chemita, and Raquel demonstrate how they engage in teaching and learning approaches that repurpose agriculture to actively become teachers, mothers, and companions who care for each other and the land, which are the materials for their education the context.

Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's reading of agriculture as educational also comes with an understanding that it is land-based or *on* and *with* the land. Campesinas describe the land as "*el aire libre*" to capture the spiritual element of the land that must be respected and cared for. They also shared that the land is their teacher by signaling how it has taught them about their own lives. These land-based perspectives help explain how campesinas are learning in land contexts and with the land. Through these land-based readings of agriculture, campesinas can imagine and enact new possibilities for themselves, each other, and their children while they work. I reflect on how these land-based readings honor campesinas' reading of agriculture in these complexities. They are not buying into territorial logics, not of the orchards and vineyards and not of the ongoing invasion of Yakama Nation, as they would often say, "Estas tierras no son de nosotros" *("This is not our land.")* Here, I think about Goeman's (2008) powerful words around territory:

> By organizing meanings of land around ideas of territory and boundaries in which our rights are retained, we miss out on very important mechanism of fighting colonialism. Seeing land as storied and providing stories from time immemorial, rather than as a confined place with rigid boundaries, will remind us of the responsibility to each other. The people still speak of the sacredness of places now claimed by the parks services for instance, or even those gravesites found under shopping malls. I refer to the Black Hills, for example, or the Oholone gravesites buried under the Emeryville Mall in California's Bay area" (p. 32).

As Goeman shares, the territorial logics of land go against fighting settler-colonialism. This notion of land as sacred and as a teacher honors Indigenous communities' relationships to land beyond territory to capture how it is that they connect to land as place for their personhood and vitality. Campesinas speaking of the land as sacred and as a teacher shows how they are going against settler-colonial logic of territory and ownership. There is an opportunity for coalition build with Yakama Nation and Indigenous sovereignty across the hemisphere.

To speak on the notion of desire, Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca's meaning of education in agriculture and, in comparison, to schooling, is key to how they make meaning of their desires for themselves and their children. For themselves, campesinas desire to engage in knowledge production in a way that actively promotes living and working with dignity and purpose. For their children, campesinas understand the societal value and function of schooling as facilitating upward

class mobility. Because of this, campesinas desire that their children attend school, not exploitative agriculture as context. They do, however, use agriculture as a learning context for their children because, in addition to showing their children why they must attend school (i.e., to not work in exploitative conditions), campesinas are also able to mother their children, fulfilling their desire to nurture, care for, and be physically present for them. Although these desires are purposeful and aim for dignified lives, I want to continue conversing with campesinas regarding how they are connected to colonial/eurocentric/capitalist/patriarchal frameworks so that we can actively aim to deconstruct desires that reproduce structures and logics of power. This element is crucial to my conscious.embodied.spiritualized raising work that aims for solidarity and coalition across non-dominant groups and, in particular Indigenous communities whose dispossession and relationships are negated within a U.S. settler-state because of our desire for progress and belonging. For example, campesinas' desires speak to their children's formal schooling, but with this comes becoming racially vulnerable and thus often accepting the meaning of progress and ties to landownership (see, e.g., Stone, 2019), which is problematic because our desires cannot come at the expense of Indigenous sovereignty.

While I do not expect everyone to agree with everything I have said, I hope this dissertation shines a light on a more comprehensive framework for looking at campesinas' education: *agricultural land-based education*. The framework of *agricultural land-based education* situates campesinas' education within structures of power while honoring people's agency to produce literacies and methods of life that are educational (as material) and educative (as a practice). It is a framework that speaks to our desires to use research, like Anzaldúa shares, to "make face, make heart" by outing systems of oppression; and I add colonial/eurocentric/capitalist/patriarchal projects of education that we have been taught in this world and within schooling. *Agricultural land-based education* show how campesinas, who are not "educated within schooling," are very much educated in their life and broader constructions of education. Campesinas are fully able and capable of reading the word and the world (Freire & Macedo, 2005) to act upon it and decide what they can do within constraints in a U.S. settler-state. Here, I continue to think through Indigenous and Chicana/Latina perspectives on experience, identity, and space.

Campesinas are very intelligent. Here intelligence is not from a colonial/eurocentric/capitalist/patriarchal framework but an Indigenous perspective. I am inspired by Simpson's (2014) words that share how Nishnaabeg intelligence:

> flows through relationships between living entities. Gaa-izhi-zhaawendaagoziyaang requires love, the word zhaawen, a part of the word Gaa-izhi-zhaawendaagoziyaang, meaning to have complete "compassion for another in one's thoughts and mind. It has a connotation of bestowing kindness, mercy, and aid. It includes ideas of pity, empathy and deep unconditional love" (Borrowers, 2014) (Simpson, 2014, p. 10).

Intelligence, from an Indigenous perspective, does not focus on one's knowing; instead, it is communal and in relation to all that lives. There is also an emotional aspect to intelligence that engages "kindness, mercy, and aid" and "pity, empathy and deep unconditional love." Honoring how knowledge and intelligence are intimately connected via various avenues, energies, and efforts are crucial to deconstructing the colonial/eurocentric/capitalist/patriarchal framework. People are not knowers, hence intelligent, only via the mind and based on what they learn in a school setting. We have many sources and places that inform what we know, how we understand, and what we can do and re/creating. I aim to celebrate campesinas intelligence by focusing on their mind.body.spirit, creative, and flexible approaches to producing education. Doing so is necessary, especially given my interest in critiquing the construction of farmworkers as merely

laboring bodies to redefine the way we think about the body, movement, and labor as intellectual work.

Honoring campesinas' education and intelligence requires that we bear witness in intimate ways while collaborating with them. It asks one to deconstruct the meaning of "objective researcher" and to work towards embodying being a vulnerable witness (Behar, 1996) as engaging relationally and affectively. This collaborative work is epistemological-like as it is a methodological shift to reimagine what intellectualism means as an academic and writer, which is about engaging in personal, intentional, collaborative, and intimate relationships with/for community and to do so in ways that are very much about subjectivities and self-reflections that aim to help one grow/become in our multiplicities. This meant turning to campesinas as knowers and experts and affirming them in their light even when they felt defeated and did not believe it at the moment. Also, both in the method and delivery, art-based methodologies allowed for a blend of voices and genres that provided a freedom beyond academic traditions to include more personal, creative, and freeing articulations of experience, education, and possibilities. My writing in these ways gave me the space to reflect intimately with myself, my mother, academics, and children of campesinas. This was not easy, and I do not claim to have done it perfectly (as this was not the goal), but it has pushed me beyond my comfort to reflect intimately and share collective struggles and actions. With this, there is richness, creativity, and identification that happens, which only strengthens the purpose of the research, because: how is research meaningful if it is not guided by the communities to whom it matters most?

For scholars interested in engaging in critical ethnographic studies and partnerships with Indigenous and Latinx mothers, we must deconstruct ourselves as knowers/experts. Simply because we hold a degree in education, we must not see ourselves as the ones to lead collaborations and educational work. This is far from the truth. I have witnessed how campesinas are literate in their world and do the work to construct themselves as intelligible, construction of education and pedagogy, utilizing agriculture as a context and space of learning for them and their children. And campesinas are doing this within an oppressive context. Imagine what campesinas would do if this context would foster their agency and honor them as experts? We must step aside, witness how campesinas are engaging in processes for themselves, and foster relationships in ways that can continue to guide and provide resources for campesinas to represent themselves in their education fully. In non-formalized school contexts such as agriculture, research, and community work, campesinas' work and knowledge must be valued as necessary to educating (not supporting) their children's development as complex and knowledgeable people.

There is another implication worth noting here and concerns the development of critical schooling and university work that considers (im)migrant women's education pedagogies as not just another topic of research but the very material to change what we view as knowledge and the location of knowledge. This comes back to the importance of self-reflective work that deconstructs colonial/eurocentric/capitalist/patriarchal education and research frameworks. There is a large and growing number of scholars, whom we must listen to and learn from, many of whom are Indigenous. This means also stepping aside, listening, and witnessing the work. Here, I use *witnessing* as "a site where we might evaluate what 'power' is in our time" (Millions, 2013, p. 3). In the research process, evaluation of power can begin by deconstructing the research language: Do we need to call communities "subjects"? Do we need to "analyze"? Do we need to "find" something that is only important to our interests and academic growth? Do we really need to "replicate" projects? Extensive and thoughtful work delves into humanizing and collaborative research (Baquedano-López, 2021; Daza et al., 2014; Smith, 1999). An essential element that I

found crucial to my relationships with campesinas is that of *feeling*, which is highly disregarded as necessary in the research process. My dissertation is all about feeling, it is a "felt theory" (Millions, 2013, p. 56), and as I move forward in my work, I aim to honor this space more confidently.

I am humbled by Chemita, Lucia, Amelia, Maya, Araceli, Ramira, Elisa, Raquel, Patricia, Alba, Selene, Marlene, Linda, Monica, and Rebeca and what they have taught me as intersectional social actors that create education. Campesinas are my greatest teachers, and I desire to continue to learn from them to envision possibilities and resistant strategies that restory/rupture structures of power. In this spirit, I want to imagine a world where campesinas can continue their land-based education. I deeply desire physical and possible "worlds" (Lugones, 2003; Ortega, 2016) in which there are material and structural changes that foster people's wellbeing and ways of being/knowing. I say this imagining campesinas' mind.body.spirit needs are being met, including their quality of life, having living wages, sick pay, paid vacations, healthcare, parental leave, and freedom to organize/collaborate, among others. In these worlds, collaboration with campesinas is possible, in which they are the teachers, the mothers, and the compañeras that are leading educational discussions about their lives. In these worlds, they are part of school-community coops that guide their children's education while actively dismantling power structures within institutionalized spaces like schools and agriculture. In these worlds, campesinas live, work, and be in their wholeness.

There is so much more work to do, and with that comes so much more learning-with and from campesinas. This dissertation has only been the beginning of my formal collaborations. My future work aims to build solidarity and coalition with campesinas to actively work (in our everydayness) in ways that push for these worlds. I am committed to fostering community-collaborative research partnerships that work with campesinas to document their education and herstories and use art for social justice and imagination. My learning, as embodied and as earth, seeks to learn/relearn ancestral and Indigenous frameworks that can care, love, and foster deep relationships to land, which will only strengthen through coalition work with Nahuas from the Sierra, Costa Yakama Nation, and Indigenous communities across the globe. Our communities are hungry to foster communities of togetherness, which has been documented repeatedly in social movement scholarship (Moraga, 1981; Moraga & Anzaldúa, 2015). This is the energy that will help us fight power structures in our everyday lives. Campesinas inspire me, and they give me hope that we can work together to build possible worlds that actively restory/rupture colonial/eurocentric/capitalist/patriarchal structures of power. Their epistemologies, their methods, and pedagogies bring light to these efforts.

"If we could make this connection in our heart of hearts, that if we are serious about a revolution-- better--if we seriously believe there should be joy in our lives (real joy, not just "good times"), then we need one another. We women need each other. Because my/your solitary, self-asserting "go-for-the-throat-of-fear" power is not enough. The real power, as you and I well know is collective. I can't afford to be afraid of you, nor you of me. If it takes head-on collision, let's do it: this polite timidity is killing us" (Moraga, 1981, p. 34)

"The continuing work of excavating Latina mother pedagogies helps us reconsider the nature of questions about parental school involvement or other institutional spaces of learning, by resituating the dynamics of power and privilege. Clearly, women can do anything; mothers are transforming, but schools are not" (Villenas, 2001, p. 276).

Figure 20

Image Painted by Abisai Mendoza, a Son of Campesinxs in the Community.

Note: This apple is symbolic of campesinas' labor, but it is also symbolic of my work as an offering of a glimpse into campesinas' education. I invite you to reflect on the apple as symbolic of this work. Will you eat the apple passively? Or will you eat it as you meditate on campesinas' education? And how will this offering be shared with others? Photo Credit: Abisai Mendoza. Image used with permission.

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