

Semilla Migrante



Constelación
de los Comunes

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Interviewer

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Website

<https://semillamigra.wixsite.com/semillamigra>



Juani: My name is Juani, I am with Semilla Migrante, and my relationship with this project is already several years old. I participated in the initial phase of the construction of the Semilla project, which was a housing and mutual support project between migrants. Many processes taken place since then and we are now in another phase focused on of pedagogical construction and long-term support of migrants.

Carlos: My name is Carlos. Like Juani, I am a founder of La Semilla Migrante. This project currently, as Juani said, is more focused on the processes of community support and outreach. Before, our process was more internal, centered on the people who inhabited La Semilla and now, we are in this larger movement.

Joana: My name is Joana. I have been part of the Semilla collective for about a year now. I come from other collective and community-based projects like this one, building things with them, conspiring to build things.

Palmar Alvarez-Blanco [00:01:53] Who started Semilla Migrante? You've mentioned the two founders, Juani and Carlos. How did this project start and who else is involved in building Semilla Migrante?

Juani: The birth of Semilla Migrante is a bit complex because it involves several factors. It began mainly as a housing project. There was a building in Girona that was originally called La LIAvó. It was a building that was occupied by students and was owned by a bank. After a constant process of orders for people to leave, many of the students left and we were left with many migrants. From there, we began to want to build a project of care and support. We realized that many of us had no family here. Many of us had migrated alone. Some with more support, some with less; some with papers, others with a regularization process in progress or completed. So, the Semilla Migrante project emerged as this space of many tentacles, of many roots, to try to support this process of migrating to another context. More than anything, it was also because we were people who came from the Global South, and so it's a process that was born in this spirit of how a migrant body is supported.

Do you want to add anything, Carlos?

Carlos: I think that the moment when we had that 'click' was when we noticed certain racist dynamics. We realized certain privileges that the other people who inhabited the building had because they were locals. And we starting having this internal debate. Kind of like we're doing alright here, but... why don't we generate a process? I feel like there's so much need out there. So, from there, seeing the temporary dynamics of these people, we said well, let's take advantage of this moment and generate a non-mixed process.

When we talk about Semilla Migrante, we're talking about Girona, right? Are you just in Girona or are you in other places in Spain?

Joana: We're only in Girona for now, yes. We have provided support in different places. We have been in connection with other groups, doing other little things, but we are based in Girona. In Girona, and specifically in Sal as well. Because a large part of our work is in Sal, a town next to Girona.

Juani: We have done activities around it, but of course, as the construction of the housing space was born there, that is where small resonances are being created that we want to try to amplify.

Someone might ask, “Well, it's clear that you want to support migrants, but what exactly do you do for a living? When you say 'support', what are you referring to?”

Carlos: I think that when we say support, we are referring to the fact that we support people through their internal processes when they arrive with administrative and human helplessness. I think that we support them through not just technical things, but complex psychological matters, too. We support from a place of equality. Or from the realization that “I have lived through processes similar to yours, not the same, but similar.” And that makes me feel the moral, ethical and experiential possibility that we can trust managing what the other person needs. In administrative terms, in terms of.. "Well, what do I need first?"

Joana: Yes, it's also about supporting a process where you see yourself reflected. With the migrant experience, it often becomes an experience of loneliness. Our support is like “Hey, what I'm experiencing is not just happening to me,” but many migrants have experienced it too, and finding a meaning in it that has to do with underlying structures, with systems of oppression, with an administrative system that is unjust, that is racist. So, finding a narrative and a meaning for it. I think here, we operate with the logic that the people we are supporting are living through similar situations, so let's support each other and see what happens.

Do you want to add something, Juani?

Carlos: Yes. In addition to what my colleagues have said, we also think about support processes as an approach to what community health could be; the concept of health is a concept that is under a lot of debate, so, how can we open up a different concept that involves the community, the social dimension, the same dimension of our territory and our relationships? We provide support from a perspective that seeks to integrate the community, and also that tries to integrate a concept that many human rights defenders speak of: reparation. How can we create reparation policies through community health for migrant bodies that are the product of colonialism, dispossession and displacements from our current model of culture, economy and society?

On the website, from what I have read about the collective, the project is presented as a multidisciplinary initiative. You talk about an anti-racist community intervention, but, from that perspective, in what sense is it multidisciplinary? What tools are you using or crossing?

Juani: The multidisciplinary concept, as we have already discussed, is a concept that is becoming very fashionable. Trends like intersectionality emerge, which is closely

related with multidisciplinary. But we think of it as linked to the process of support, thinking about the needs of the body we are supporting, the person who supports, and what the community needs. So, it's about how we can bring together tools that we have used throughout our lives, and how we can put them at the service of others. At Semilla Migrante, we come from many different backgrounds; we are a crossroads of paths, experiences, knowledge and practices. To summarize the current moment of Semilla Migrante, we are working on the lines of community art, anti-racism research and support. So, it is about seeing how these three lines can be integrated and how they can be intertwined, because often people say that art cannot coexist with social research, when in fact it can coexist with a chosen, objective therapeutic support process. That's how you can bring this to the community.

Carlos: Each person has more than multidisciplinary, they have multidimensionality, too. And I think that's the word that we want to highlight in that regard. Because despite the fact that each of us studied a different profession, from political science to forestry engineering, anthropology and sociology, what we have ultimately tried to do is to put all that at the service of our experience. I think that's what makes the process human; otherwise, it would be a technical process.

Joana: Yes, and another thing the three of us agree on is that we also offer support because maybe the migrant, in their own process, will become aware of and connect with and awaken certain tools that perhaps were dormant, or that they didn't know they possessed. We don't come to provide the solutions, but rather to help the person find and connect with others in conversation, and for their story to resonate with other stories. They are finding their own way of being able to locate their own meaning or story for what is happening to them.

And of course, the other question that has to do with your description is about the position of anti-racism. You talk about an anti-racist position in Semilla Migrante, but what are you trying to say from this position?

Carlos: I think that what is at stake here is understanding the world system. Understanding what place we occupy, what our condition of existence is at this point, on this planet, in this place, in this territory now. Because we are not in our countries, we are here in the kingdom of Spain. We need to know that when we talk about anti-racism here, it's different than when we talk about anti-racism in the United States or in Colombia or in Mexico. I think it's about proposing a specific, territorial, and geolocalized discourse of our anti-racist experience. But above all, it's about other people understanding the situation they occupy, whether they are migrants or they are white people. Because we don't just work with migrants. In fact, our commitment is also to work on what racial trauma means. Racial trauma doesn't just refer to people who are not white, it includes them. I believe that our commitment is first to localize anti-racism territorially and, second, to generate processes for articulating it from different perspectives, from institutional to directly community-based ones.

Juani: It should also be added that the anti-racist position in the Semilla Migrante, since its inception, has been integrated through a historical genealogy, through the memory that we believe we have inherited from our bodies. This is linked, on the one hand, to critical theory, colonial and anti-colonial perspectives, and also from a perspective totally focused on social justice and how embody it. Anti-racism stems somewhat from this. In fact, if we return to the example of how the project began, the building we occupied became a space liberated from certain forms of

violence that migrating and racialized bodies can experience. An anti-racist position means repairing these spaces that often become sources of pain, and repairing the discomfort that was generated here. It can be understood in these ways as well.

Joana: I think it is also about trying to make people uncomfortable because, sometimes, with these issues we ask ourselves, “How I approach this so as not to hurt feelings, how not to open wounds stemming from white fragility?” I think all three of us feel quite comfortable putting these issues on the table in cultural spaces, in community social spaces, just to work on discomfort, because that's where we have to get to in order to start creating fissures and transforming things. And to shift the question in that direction, because sometimes it's very tiring to be doing anti-racist workshops all the time. “Hey, don't be racist. Question all the racial system you've learned, the privileges, all that.” We must also think about how the entire system of whiteness is questioned, which is the one in place, the one that sets the privileges, the one that creates oppression, the one that causes the lives of migrated or racialized people to be persecuted. So it's about making people uncomfortable, too, and talking about an uncomfortable anti-racism as well. Bring it to a point of discomfort; pull from there to generate questions.

You have spoken, Juani, about the possibility of reparation, can you explain to us what you mean by this process of reparation? I'm asking because you're talking about causing discomfort, and that's going to generate a certain amount of violence that can create distance. So, it may seem very paradoxical, and yet it's part of the same process, isn't it?

Juani: This perspective, precisely, is linked to thinking about how what they have called “original accumulation” emerged. That is, we have to go back to historical issues to understand that the colonial processes of looting and death that took place in Abya Yala and which, years later spread to other territories, generated an original accumulation in Europe. This continues to happen, there are still extractive projects. We need to ask how we can recognize this looting that has enriched certain territories and also to understand that those territories are where many of us are migrating because our territories have been devastated. So, how can we recognize how our bodies, considered through the lens of race, have shaped this capitalist world? And what is the possibility of repairing the violence that occurred, not only at the human level, but also at the level of the planet? If we think of the devastation, the plunder of resources, the death of so many animal species, and the view of the human being as superior to the other beings that exist, then that is the perspective from which we need to think about reparation. And if we take this to the realm of mental and physical health, we must also consider how our own nervous system, our own body has been affected by these policies. And how can we fix that? Because here it would be interesting to think about an immunoprivilege or a privilege of the nervous system and of health.

Carlos: I think that the issue of reparation also has to do with the distribution of privileges. I think this is the most practical thing, what we need now. Because more and more people are arriving who need to have a more dignified administrative experience. On the other hand, we also need reparation with regard to the responsibility of authority, the responsibility to inhabit the void, the responsibility to inhabit discomfort. Because we believe that's where you can take a step forward. Otherwise, I can read books, go to many conferences, but if I'm not truly aware of inhabiting that discomfort, I can't help another person because I'm never going to see them; I will always see them as inferior or as other.

This ties in very well with the next question, because one of the activities Semilla Migrante carries out is therapeutic support. You're also talking about providing support from an anti-racist perspective, and the question that many people might ask is: what kind of problems are you supporting people through? How does this trauma you are talking about manifest itself, and how does it manifest as a need for support from a different perspective?

Juani: The whole topic of therapeutic support from La Semilla arose precisely from observing a social symptom that we experienced within our bodies, and that was also a pressing need within the community. It's based on observing what is happening with migrant lives, what is happening with racism and which lives are important. During this exploration, we have seen that there are many emotional problems that migrants experience and, because they are isolated and lack adequate resources, they cannot work. Therefore, our approach to supporting people is rooted in anti-racism, involves creating multifaceted pathways, and drawing on diverse systems of knowledge to understand how to support a person in all their complexity with a social perspective.

Joana: Yes, and that also involves asking certain questions. I'm going to go back a little bit this idea questioning how we understand health, how we understand knowledge, how we understand science, and how we understand culture as isolated boxes. When approaching a migrant person, all those dimensions that lie behind them, that inhabit them, cannot be managed with isolated tools. We have to think about everything behind that person, all their roots, everything that makes them up. It's almost a project against modernity. Because the project of modernity divides, categorizes, hierarchizes things and, as Juani just said, that's not the way to look at things. A perspective that starts from a broader reading is needed. If we collectivize discomfort, apart from the fact that it comes from a larger place and that we must recognize a whole number of aspects that emerge back there, then it's not just talking about my discomfort, it's not just my sadness alone. But rather, both stem from this unequal, racist and super violent power dynamic that doesn't allow me to live a dignified life, as Carlos said. And the solution to this is collective, it's political, and it is precisely about confronting a divisive and Eurocentric project of modernity. So, we have to be able to stand up to that. If we don't take this broader view, the system remains violent and hierarchical, it continues to divide things. We didn't arrive at this understanding just by reading. We got there because our migrant lives, our questions, and our bodies have made us go through that. They have made us think and get to this point. When I go to the psychologist and he says, “You're sad because you can't find work here,” they don't understand that there's a lot of violence behind it. We need broader understandings to explain this.

Carlos: Expanding on what my colleagues are saying, there is a very important topic that we almost always encounter with people who approach us or that we meet, and that is the issue of the denial of trauma, the denial of migratory grief, or the denial of the condition of distress itself. Because there is something that is very cultural and very interesting, which is that colonially, our territories are used to an economy of survival, an economy of “I can do everything alone,” an economy of “that's not too much for me.” But when we arrive here, we realize that there are other logics, and that these logics do not align with our psychological, biological and emotional states. So, when we experience that shock, or that contact with the trauma we experienced when migrating, we actually think that we can keep pushing, but there comes a point, in gringo words, of “burnout.” We explode and think it's because of stress, but in the end, we don't conceive that there is a process behind migration, of entering and confronting the racist and colonial structure in the face.

All of this causes certain emotional and health complications that are sometimes difficult for people, or even ourselves, to realize. From a therapeutic standpoint, it is very important to realize this in order to make progress in self-care practices.

You mentioned the concept of migratory grief and I think many people are going to ask “How, exactly, is it different from regular grief?” Do you have any established parameters to distinguish one from the other? Or are we talking about a different condition than that of a person who has not had to migrate?

Carlos: Talking about migratory grief is very broad, because it is currently being integrated into many public policies, and there is a process of recognition underway through these policies in States or territories that recognize diversity and incorporate certain elements they consider positive. The topic of migratory grief is very interesting because it is often a process that can depoliticize what we have been talking about with Semilla Migrante. The question you asked-- what is the difference between migratory grief and normal grief?-- is theoretically that it is a recurring mourning. You may think that you go somewhere and someone dies, so there is a loss that you must deal with. In migratory grief, the question of where you are from and where you are is always open; it is a grief that keeps being rekindled. In fact, this affects the whole issue of stress and sadness, which is why migratory grief has often been conceptualized as something that can pose a risk to mental health. Because if we think of my body as this, and the migratory grief I experience as the size of a finger, well, I can still handle it. But if migratory grief is like a giant table, it will come crashing down on me. This grief has to do with where you come from; the level of precariousness you face; whether you arrive here and have family; the level of racism you suffer, the level of machismo you suffer. So migratory grief is a completely political category that speaks to us about these things, but it's often being taken to a place of moral racism, because it is depoliticized by saying that what migrants experience is sadness, and that by eliminating the sadness, they will be able to integrate. There we can see how moral racism operates and how certain concepts are incorporated into mental health. At Semilla Migrante, we are trying to break this down.

Carlos: I also think that the issue of migratory grief-- unlike any type of grief-- is a word that has conveniently placed in a box, as is almost always the case in the West. But I believe that migratory grief is part of a structure. Grief based on a structure, as Juani said. I think that, in one way or another, if a family member dies, I will have a process with a beginning and an end. However, migratory grief lasts as long as you live and will not close, it will always be open, precisely because the structure keeps reasserting it to me, keeps sticking its finger in the wound. So I think that this concept refers more to a social condition of existence rather than a momentary emotional condition.

Joana: Yes, building on what my colleagues have said, it also depends on the migration itself. For example, a body that migrates from south to north can prolong that discomfort, that sadness, that loneliness, that inability to live with dignity. It is necessary to observe the structures that are there and that make that person eternalize that discomfort, that constant sadness. Living in that space becomes normalized, and there are effects on self-esteem and overmedicalization begins. We could talk about many other related issues, but it's because we don't fully understand that what is wrong is the very structure that violates the person who is migrates with that body from south to north. Because it's not the same as a person who migrates from north to south. Their grief may be different, the contextual circumstances are different, and their privileges are different. They may feel sad, but it

is not comparable to the political and structural violence that our bodies experience when they come from the south to the north. It's important to be able to say that.

Juani: I would like to add one more thing since we are on the topic about how this can work in practice. I'm going to talk about experiences I have had when attempting to hold mixed migratory grief workshops that do not recognize that there are identity differences based on racial construction. In one of these experiences, a migration-focused workshop was held with many migrants who came from both the Global North and the Global South, and because this was not taken into account, the workshop triggered racist behavior from people in the Global North towards those from the Global South. What reparation policies can be implemented, or how can we address mental health when there is a whitewashing of certain structures? In the end, the wound only deepens if we lack a social and critical perspective on whose bodies are considered important.

Carlos: But this topic is really quite important in our journey and our proposal, because these slightly unbalanced, slightly conflicting encounters related to migration are necessary. Because, in one way or another, I have come to understand that when we do workshops for white people who support migrants, the only way that you can make contact and make this person emotionally understand is when you ask about their history of migration-- not their own, but that of their grandfather. The silence that has existed in this territory regarding migration and violence has been perpetuated for two generations. I think that when you open that Pandora's box, there is a very productive and rich encounter. I think it's a really good tool when we're working with mixed groups.

Of course, we are problematizing the structures that contain us and that we are born into, and, in a way, Semilla Migrante is sending a message that it is necessary to politicize the therapeutic approach. We cannot simply treat the person as an isolated entity. Are you in contact with healthcare professionals? Are there any attempts to train healthcare professionals to prevent what you mentioned, Joana? I'm referring to the situation where you went to the appointment and the psychologist said “Look, you have a lot of accumulated sadness, let's see if we can overcome this with the corresponding drug.”

Carlos: We think that 40% of our work has to do with working on institutional requirements in that regard. And that initially, we see an opening in the fissures-- I really liked the word that Joana used, fissures-- because ultimately what we create are fissures and the idea is to continue generating fissures. That person who says “I'm a social worker and I'm very good, and I don't want the worst for that person.” When that person realizes where all this discourse comes from, then for us, it is an achievement, because we have created a fissure. And just as we encounter all sorts of things, we are committed to this work with important public and social servants.

Joana: We interact quite a bit with these sectors, but it's hard to get into there because they're solid, rigid structures. And we always end up at the same place: “I'm sitting here as a psychologist, I'm sitting here as a doctor, and this is my knowledge, because I have a very large institution behind me, a very large religion behind me called science.” So here we also encounter other things that have to do with everything carried in the little backpack that a migrant person comes with-- their own knowledge, their own spiritualities, their own strengths-- and that comes into conflict with the knowledge of the psychologist, who in the end will not understand the perspective from which you are speaking, or with the institutionality itself. So

that's where we try to do things. We would love to be able to create more fissures in those spaces. I think that's an important part of our vision as a collective. But the task is difficult because we are in a system that is very articulated, that is very solid and that believes in itself: the system through which the world is understood here.

This interview also compliments other interviews that have to do with approaching death, illness, and health, from different perspectives. What happens when an undocumented body dies here?

Carlos: That question is very powerful, because I think it reflects a reality about the value of bodies. In one way or another, seeing the number of corpses continue to increase in the Mediterranean, the corpses of human rights defenders in our countries, or how the death toll is increasing in Sudan, the Congo and Palestine-- I think that at this point the veil of Western hypocrisy falls away, the veil of supposed rights for everyone. The rights that French people brag about worldwide. And I think that when you talk about the possibility of dying in other ways, there is clearly a completely different conception in our countries, which have also become Westernized, but that still maintain certain practices thanks to those ancestral cultures that we preserve. All the bodies that die here don't rest until they return to their places to be mourned, above all else. Because a body needs to be mourned and laid to rest, but above all it needs to be recognized within a larger, communal matrix. Here I feel that in the near West-- because we may be considered part of the distant West, that's something that just occurred to me-- I feel that the concept of death is linked with the conception of isolation and contempt for old age. So these are concepts that, in one way or another, discard bodies, and this extends to our bodies when we are here. We, little by little, have lost many traditions surrounding dying, but even so, we still have many practices. I think that's what has also allowed many people who have died here from the Global South or from our own countries to generate a process of return. Because there are many bodies that don't return physically, but we need to mourn them there and bury them symbolically so that they return, because for us, what's important is to return, spiritually or physically. It would be very powerful for the action of searching to become a custom in this Kingdom of Spain. That people return to look for their dead, to mourn them and search for them. Just as we're searching for them there. It is a topic that really interests me a lot because it relates, on the one hand, to dignifying life and, on the other, with practices of return.

Joana: I think it is a topic that we at Semilla Migrante have been thinking about, especially regarding the issue of which bodies are expendable for capitalism, for this society to keep running. There's a concept to consider, and that is zones of sacrifice for the extraction of "resources" -- I find that word awful and don't use it because people are clearly not resources-- to keep the machinery of capitalist production going; we must think about which bodies are sacrificable, which bodies are expendable so that things can go on and the wheel of production, consumption and autophagy does not stop. And to that extent, there is nothing more political than being able to treat a migrant body with dignity and with respect. Repatriating bodies, or in some way seeking symbolic care for that body, is a form of reparation and healing.

Carlos: As Joana says, this is a topic that we consider very important. We realize that organizing around death as a community is what all the people who live here have been doing. I mean, there are organizations of people, especially Africans, who take charge and organize repatriation efforts. It's a model that we

also see a lot in South America. To all chip in, finding money among our limited resources and returning that body. The reparation of return is super important.

Juani: I'd just like to add that when we talk about community health, we're also thinking about these processes. The concept of health, as we have been discussing, is constantly expanding, because these resistance funds for repatriating bodies, as Carlos mentioned, are a source of support for the community. I was also thinking about the bureaucratic processes of return, of thinking about what happens to a body that has no papers, or that does have papers, or when it comes to murders at the hands of the police. In all of these processes, a fabric is woven through reparation.

We have 15 minutes left, and I'm going to clarify two things that I think are important. The first is, if someone wants to contact Semilla Migrante to support a process or because they are looking for a way to be supported, how can they connect with you?

Carlos: First, I would like to reaffirm our core axes of work so that people have more clarity. One involves artistic, community and social intervention. Also emotional intervention, supporting people through processes of migratory grief and other emotional processes. And on the other hand, there is the issue of training for organizations, such as public service providers and community entities. We are currently in a process of reorganization, particularly regarding our social media presence. For now, we have an Instagram account.

Joana: And a website.

Carlos: And a website, but for now.

Juani: And an email.

Carlos: Yes, email too. But above all, email and Instagram are our most active channels. Anyone can contact us through them.

So you support formal education, non-formal education, institutional education and, hopefully, sector-specific education as well. They simply need to get in touch.

Joana: Yes.

I want to end with a question that I pose to all the people who are in this constellation of forces, which has to do with what motivates us to dedicate ourselves to this. We have here three professionals from very different sectors who decide to contribute effort, time and energy that they might not have, because this is self-driven and not productive work. What sustains you, what summons you, what invokes you to action?

Carlos: There is a very visceral aspect of life wanting to proliferate. There is this image of a plant sprouting in the concrete of a city. What keeps us here is that the body seeks life. And there are also certain bodies that, seeing so many injustices, cannot stand idly by, so to speak. For me, it's that my visceral memory needs to sprout anew. I also believe in ancestors and the legacy they leave us, that there are voices that have marked these paths and that I would like to continue echoing, and that these voices continue to live in my body, and I want

to transmit them. There's also an eagerness to experience other ways of life that are different from what capitalism offers us. How can we experience something beyond individualism, going to work, consuming, sleeping? Where is the delight? Where is the joy of community, of the body, of experiencing all that we can do?

Joana: I completely agree with what Juani said. I'd add that it is a visceral thing to respond to that force, that vital energy that wants to express itself and come out. I would also add that there is also a very strong and beautiful bond of care between the three of us. And we built that together. We're mindful of the outside world, but also very attentive to each other, how we're taking care of ourselves, how we're feeding ourselves, how we're nourishing the fire between the three of us. We were talking about death, and we have discussed at some point that if I die here, I have no family here, what would happen? So there are the two of them. In a way there's a huge support system; they're my family here. It's beautiful, because it's like being with people with whom you have a very precious bond. You nurture each other like little flames, but beyond that, you're not only transmuting the discomfort, you're also doing something with that discomfort that you're inhabiting and turning it into art, you're returning to activism, you're knocking on doors, you're making fissures. It's like a magical gathering of things. I do it because I believe it's a very magical encounter, and I celebrate it, and celebrate life.

Carlos: Every time I go to Barcelona, I go to the port and look at the statue of Columbus, and then talk to other people who feel the same desire to burn it. I think that's where the spark is, because I think that ancient voice that makes us see each other not just as colleagues, but to conspire in more inclusive places, to conspire in solidarity. I think that even though we come from different places, different experiences, that inner fire is what makes us say: besides finding each other, taking care of ourselves, how do we take the next step and put this into action? I think we share the same need for autoapapacho, as they say in Mexico, or self-care. It gives us firstly, the need for family, as Joanna said, and secondly, the need for action to transcend. If we don't respond to that fire of transcendence, which is action, it could be something very empty.

I'm going to ask you this last question because the Constellation of Commons is a place of good news.

Carlos: That's good.

Can you tell us any good news from Semilla Migrante?

Carlos: I think the first thing is being here with you all. Our internal process at Semilla Migrante is a process of growth. Just like a seed, we sometimes experience periods of watery scarcity, of finding nutrients. Now we are at a point where new people are arriving and nourishing us, like Joana, and that is the most important thing: strengthening the organization and realizing that we can take care of ourselves and the organization. We don't need anything else. And I feel that this same process reflects external growth as well. At Semilla Migrante, we feel that we have become more visible, more recognized and that people are seeing what we do. For me, the good news is that we are speaking as Semilla Migrante at this moment.

Joana: For me, the good news is that there are ways to do activism with enjoyment and enthusiasm. That it doesn't have to be something heavy or dense, but rather, like

activism itself, about imagining other possible worlds. Seeing how that vision can be projected and become something desirable. When I am thinking about conceiving and creating things with Semilla, I am very enthusiastic and enjoying the process. So, I think that's good news for the Commons; that these proposals do not have to be a burden, they can also be desirable projects, full of enjoyment, pleasure, and joy.

Juani: I think that it's also good news that Semilla Migrante can be seen as a benchmark. We've been working on this project for eight years now, watching this process grow. And another piece of good news is that it's true that there are other ways of being outside of academia, of building critical knowledge. And the best news is that we have a body, that it is alive, and that we must return to listening to it.

And that we can also join hands with the academics and together, in the end, we can transform realities and support each other in the process. Thanks to the three of you for this conversation and for existing.