In this talk, I will discuss the cases of forced sterilization that took place in Peru in the mid-1990s. These were volatile years in Peru. With armed confrontations between the army and rebel forces, inflation rates that skyrocketed, and almost 50 percent of Peruvians living in poverty, president Alberto Fujimori found in old population control an “easy fix” to such a complex scenario. Almost three decades later, survivors continue to experience multiple sequelae from forced sterilization, including loss of strength, alteraciones, and they convey the experience of abuse using animal analogies. These sequelae constitute a constellation of harms that affect individual bodies and radiate into families and communities more broadly. They are also affective knots of shame and nostalgia for a past when the person felt strong and vital. My attunement to peasant women’s grammar of reproductive abuse opened the possibility for thinking about reproductive abuse beyond human rights informed, fertility-centric narratives, dominant in the context of Peruvian electoral politics and feminist activism. I argue that the hierarchy between these different registers shape a dominant understanding of reproductive abuse along repronormative assumptions, or the expectation that women are going to be mothers, displacing other harms, such as loss of strength and alteraciones that are not easily mapped within its boundaries. I explore the possibilities for a decolonial approach to reproductive justice that both understand the role of repronormativity in the sterilization abuses and delinks from it to ponder peasant women’s grammar of reproductive abuse in its own terms.