

# ***Shakin' the classroom***

## ***Spreading alternative knowledge sharing methods***

### **Please briefly explain the knowledge sharing method/approach/tool**

What are the main processes? What are the expected outcomes? In what ways does that method bring change or represent an alternative to existing or dominant knowledge sharing settings and methods?

Cuerpo-territorio is a participative knowledge sharing method rooted in South American practices, as well as indigenous, decolonial and feminist ontologies which understand knowledge, bodies and territories as united and interconnected. The method uses hands-on, visual ways to coproduce knowledge among participants. Namely, participants draw the territory on their bodies, in ways that take into account both their knowledge of the territory and their experiences of living in it. It can be used as a method to reflect on experiences among participants, share them and advocate for changes, but it can also be used as a participative research method. It is specifically well suited when dealing with sensitive political topics, with experiences of trauma, as well as with those in which participants should connect their bodies and feelings to wider surrounding and territory. Zaragocin and Careta (2020) explain how the method is applied:

*“The method questions and triggers concern where gender-based violence has occurred in the territory and then locates where this violence is felt on the body. In the workshop, participants draw a body that can represent themselves individually or as a collective. Then, contrary to traditional participatory body mapping methods, whereby bodies are drawn on territory, territory is drawn on the body as a vessel to understand and highlight what is going on inside the body. The core idea of the cuerpo-territorio method is to map out territory made up of different places onto the body map. In response to questions asked by the facilitator or a group of facilitators, participants depict different places on the body map and relate them to their lived emotions. At the end of the mapping exercise, each participant or groups of participants is asked to share their embodied experiences and emotions with the entire group as a means to generate collective knowledge and resulting praxis.”*

### **In which way is this method alternative? (up to 200 words)**

How does it try to bring change or represent an alternative to existing or dominant knowledge sharing settings and methods?

In cuerpo-territorio method, knowledge is co-constructed with participants whose voices and experiences are key sources of knowledge, instead of transferred from teachers to learners; it is embodied and situated, instead of abstract and de-territorialised; it takes into account affective and emotional aspects of knowing, instead of just verbal or written. Also, the method is used for wider advocacy on issues relevant to participants, so it is simultaneously deeply intimate and political.

### **What are your experiences with the method? (up to 200 words)**

In case you have created, tested or experienced the method, what are your experiences? How have you applied the method? Would you change anything or suggest further development?

I heard about the method while doing a research in Colombia, and more specifically in a pedagogical artistic seminar in Quibdo, Choco in 2019. Some of the workshops there were using this particular method or were making slight adjustments to it (drawing the territory but also exploring it and your experiences through body percussions and music; or drawing

vulvas in relation to body-territory and exploring sexual violence and empowerment both intimately and socio-politically). However, since then, I haven't tested the method so far, I was just reading further about it.

**In your opinion, for what kind of pedagogical contexts, settings, participants and/or objectives is this method best suited for? (up to 200 words)**

E.g. age, educational level, cultural and professional background, etc. Did it prove useful or successful in particular contexts and for particular objectives?

Even though the method has decolonial feminist background, it is suited for diverse contexts, professional backgrounds and settings. It can be useful in pedagogical contexts in which the aim is to go out of the cerebral verbal and abstracted accounts on knowledge and re-root participants and their relationships with their own emotions, bodies, and surroundings. It is a good way to reconnect with the land and reembody the territory one inhabits, in a way re-indigenizing oneself. It is also a useful method for talking about physical, emotional and psychological trauma in a holistic manner in a way that acknowledges not only one's experiences but one's connection with their wider context and territory.

**What are the requirements for applying this method? (up to 300 words)**

Are there any requirements or limits in terms of location, number or profile of participants, tools and devices, time constraints and other? Are there certain skills, sensitivities or relations that need to be developed or assumed for the method to be successfully applied? What are the crucial points to pay attention to when implementing the method in different contexts? Are there any contexts for which this method is not best suited?

The most important requirement for this method is that trust among all participants in the process is ensured as well as that the safe space is provided for participants to share their experiences. This requires confidentiality about knowledge produced and shared in the process of applying this method, including when participants agree that they will use the knowledge in particular form for further public dissemination and advocacy.

**If possible, please briefly explain the context in which the method/tool/approach has been developed. (up to 200 words)**

Who were the main actors? What were the main reasons/motivations/inspirations behind the creation? Which previous developments have influenced it? If relevant, in what ways did the method/tool develop or change over time or in different locations/context?

Cuerpo-territorio (body territory) is a method developed within communitarian feminism in South America. It is an indigenous feminist framework that supersedes the individual and restitutes it within a communal subject agency, with an underlining idea that experiences of the body and the territory are codependent and simultaneous. The method has been used for gathering and analysing data by feminist collectives organized for the defense of territory against the extractive industry as well as in relation to gender-based violence in South America. Recently it is recognised within social movements in the Global North as well specially within feminist and ecological struggles. Therefore, it is now being used in climate change camps and workshops in Western Europe.

**Could you provide any relevant testimonies?**

If possible, please provide testimonies, reflections, evaluations and statements about the method, by yourself or method's author(s) or other users.

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### **Additional references and links**

If possible, please provide additional links, literature, instructions and/or other relevant content. These can be links, texts and similar. In case you want to share pictures, videos, reports or other materials, please send them to [s.nikitin@univ-lyon2.fr](mailto:s.nikitin@univ-lyon2.fr).

Sofia Zaragocin & Martina Angela Caretta (2020): Cuerpo-Territorio: A Decolonial Feminist Geographical Method for the Study of Embodiment, Annals of the American Association of Geographers, DOI: 10.1080/24694452.2020.1812370

Colectivo Miradas Críticas del Territorio desde el Feminismo (2017): Mapeando el cuerpo-territorio. Guía metodológica para mujeres que defienden sus territorios, Quito.

Climate change camp in Leipzig, Germany 2019 program:  
<https://www.klimacamp-leipzigerland.de/en/program/climate-camp/>