NARRATIVES, CARE, AND CREATIVITY IN PEDAGOGICAL PROCESSES IN CONTEXTS OF (IM)MOBILITY AND EXPLOITATION OF WOMEN

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**Abstract:** With the aim of forming a dialogic learning space on women's migration, global health and human trafficking, the University of Wisconsin-Madison since 2015 has been developing the Global Health Circle of Care Course within the Study Abroad Program. The course has been developed under the auspices of the UNESCO Chair on Gender, Wellbeing and a Culture of Peace and is a part of an anti-human trafficking project called 4W STREETS. The course has sought to promote community participation and applied research in the educational space, as well as interdisciplinary and intersectoral dialogue to analyze and act against human trafficking. This paper describes the course objectives, methodology and results in order to share insights into an innovative approach to instruction and knowledge creation through an arts-based, trauma-informed “patchwork education” and a pedagogy of care with survivors of trafficking as the protagonists.

**Keywords:** pedagogy, patchwork methodology, creative narratives, Circle of Care, mobility, migration, human trafficking, exploitation of women.

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Our greatest recognition and gratitude to the women who travel the world carrying damage, care, stories and the urgency of transforming our societies so that every person is heard, received, recognized and every dream of justice is realized.

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1. Introduction

With the aim of forming a dialogic learning space on women's migration, global health and human trafficking, the University of Wisconsin-Madison since 2015 has been developing the Global Health Circle of Care Course within the Study Abroad Program. The course has been developed under the auspices of the UNESCO Chair of Gender, Well-being and a Culture of Peace at University of Wisconsin-Madison and is part of an anti-human trafficking project called 4W STREETS. The tasks of UNESCO, and its Institutional Chairs, is to facilitate the encounter between civilizations, cultures and peoples and to rethink the local world from diverse global perspectives that promote sustainable advances to respect and defend human rights. Within this framework, the course that we present in this paper is constructed from a broad intercultural colloquium that welcomes in a protagonist viewpoint of those who experience, tell, suffer and denounce the phenomenon of human trafficking of young people and women in (im)mobility.

During the years of the COVID 19 pandemic, UNESCO fostered the strengthening of education systems to ensure international collaboration and prevent abuse, exploitation, and human rights violations. Originally, the course was designed for in-person instruction and interaction. We applied initial lessons learned in person to the adaptation of the methodological approach for the course into virtual education that allowed for continuity in generating bridges and bringing together communities even in times of confinement.

The context in which we have worked has been the migratory route of the Western Mediterranean, taking as key territories: the Spanish State (destination country or entry to Europe); Morocco (a highly relevant country on this route due to the time women spend there and the accumulated damage they experience during the process); and Nigeria (as the country of origin of the majority of women who have participated in the course). It is important to note that Nigeria remains one of the most important nationalities in trafficking (Omorodion, 2009) with exploitation in Spain or Europe (Ministry of the Interior, 2020; European Commission, 2018).

Beyond working with mixed groups of women in transit or migration and students at the University of Wisconsin-Madison, it has been our fundamental commitment to link the territories by circulating among them and to those who inhabit them, the critical reflections and narratives generated during the pedagogical process. The (im)mobile women with whom we have worked, on several occasions find themselves trapped in contexts that become “non-places” such as: a) the areas or devices of expulsion or exploitation for different purposes in the countries of destination; b) along the way, border spaces or points characterized by blockade and extreme and profitable violence where people are misunderstood, mishandled, and even dismembered or sold as merchandise; c) the various scenarios in the countries of origin form interrelated aggressions including territorial plundering or neocolonialism that impoverishes individuals, families and communities, and that creates environmental deterioration, gender violence and institutional corruption, among others.

In these “non-places” we have created training spaces that travel virtually with the students as they interact with the women participating from home or sometimes travel across borders. In other cases, we employ a strategy of establishing narrative bridges through digital media when required by safety protocols or those specific to COVID-19. We have tried to invent, adapt, and launch a methodological
craftsmanship that aspires to share and develop narrative processes with "those who are stranded on the other side" (Antolínez and Jorge, 2022, p.12).

The transversal objective of this pedagogical commitment has been to generate knowledge on a specific topic (in this case trafficking of women and migratory contexts) from the people who are directly affected by it and who normally do not have legitimate discursive channels and even less inclusion in typical training scenarios. Every year, a group of Nigerian youth and women meet with students on the peripheries of our societies to discuss a world that urgently needs to be rethought and redrawn. They carry the experiences of imposed silencing (Jorge, 2020) as one of their main traces or echos. From these vital effects, we start to generate dialogic teaching-learning spaces where the rupture of these silences is made through the ethics of care (Gilligan, 1982) and with the aim of influencing those spaces.

As Ana Paula Meneses points out, we are concerned about the impoverishment of the social sciences and humanities, which we consider to be found in the "lack of ideas, in the erosion of creativity and in the absence of a debate with other knowledge and experiences" (Meneses, 2012, p. 25) and where subaltern groups lack a legitimized discursive place (Spivak, 2009). Therefore, we present in these pages a pedagogical proposal that we frame in what we call a patchwork education (Jorge, 2020).

2. Objectives

Our general objective has been to design and implement in frontier contexts a methodology that in the Global Health Circle of Care Course promotes the construction of knowledge. This knowledge emerges from the creative narratives generated dialogically by protagonists of the subject, students and key informants while analyzing the migration of women, global health, and human trafficking.

2.1. OBJECTIVES OF THE PEDAGOGICAL PROPOSAL

The overall objective of the course proposal is to develop a pedagogical methodology based on the production of collaborative narratives in migratory contexts of silencing and risk of violence and/or exploitation. (Result 4.1)

2.2. PEDAGOGICAL COURSE OBJECTIVES

- Acquire knowledge about women's migration, global health, and human trafficking by approaching and experiencing the context with students (Outcome 4.2.1)
- Recognize the fundamental role in the training process of women who have lived experience of trafficking (Result 4.2.2)
- Acquire methodological tools for the professional future of students (Result 4.2.3)
3. Methodology

3.1. BEFORE BLOCKED BORDERS OF THE WESTERN MEDITERRANEAN ROUTE

A border territory is a pedagogical opportunity to trigger a crossing (geographical, disciplinary, cultural, narrative). A border territory that is soaked by violence in line with so-called “necropolitics” (Varela, 2020) is a socio-educational provocation to transgression and epistemological reformulation that requires generating new stories from those who suffer the damages and those people who hold the keys to change. It is an invitation to generate new ways of creating, dialoguing, and putting in motion knowledge that overcomes asymmetries and ensures the coexistence of knowledge, exercises, and experiences "other" than those that we could point out as universal.

The methodology of this project that takes the form of an academic year aspires to adapt to the demands that each context and group of people need to generate new knowledge. Therefore, we ask ourselves "what borders need to be torn down, which need to be built and what limits do we draw to produce a circulation of knowledge and experience that accounts for discourses and projects from below" (Belausteguigoitia, 2009, p. 756). It is a risk then to travel, meet, and narrate ourselves (students, teachers and protagonists of the theme) on the pedagogical platforms of other social landscapes.

IMAGE 1. Map that is part of the Field Diary, Course 2020

The methodology that we have been stitching and revising starts, as a premise, from our own understanding of the silencing imposed on women in transit. We seek in pedagogical processes to overcome or minimize the discourse conditions that accompany some of them and that clearly hinder or prevent the legitimate exercise of narration. Some of these conditions are, among others: the threats they receive so that they do not tell what they experienced; the harsh episodes of violence that make up their life stories that can become unspeakable; the irregular administrative situation that makes them highly insecure in the territory and makes them vulnerable to exploitation or limited access to rights. We are talking about a methodology that sows and aspires to reap the following:
1. The elaboration of creative stories through the use of tools provided by different disciplines of the arts. This is an approach that goes beyond verbal language (oral or written), and proposes a collective, broad, mixed and restorative communicative expression.

2. The enhancement of the embodied story that allows us to rework as a group and share memories analyzed from our bodies and global health, recognizing ourselves as protagonists of silenced stories and possible social futures that we are able to imagine, build, and protect.

3. A transversal approach to care that allows us to practice an ethical commitment by generating spaces of trust, anonymity, and security. Likewise, the accompaniment and reinforcement of the processes of restoration and recovery of the participants is promoted, supporting the work that the specialized organizations develop with them. Instead of promoting a review of life from harm, exploitation, or human trafficking, we focus our pedagogical approach on fostering narratives of care, agency, survival, and resilience strategies, as well as comprehensive health and wellbeing.

To meet the fieldwork requirement of the program, this course has used inductive teaching, bringing students closer to places (geographic, social and individual), people, and circumstances that can help them live and process the information of their own reflections. In this way, students experiment with the analysis and stories of women, as well as the reflections and notes of professionals and experts in the field.

Given the trajectory of action research work in the territory of the authors, we were able to shape a methodology that would allow us to inhabit scenarios of encounter with the participants in origin, in route or with those who are at destination in situations of recovery. To this end, we contacted specialized organizations that work directly in the field, becoming a prelude to entry (and reception) to the spaces inhabited or transited by women.

To this we must add the participation of various people and professionals who are experts in the field, such as survivors of trafficking and university researchers or activists for the defense of human rights. Likewise, for the development of this course, we have collaborated with other higher education entities such as the Autonomous University of Madrid, the Carlos III University of Madrid, the University of Las Palmas de Gran Canaria, the University of Cádiz and the Pablo de Olavide University of Seville.

3.2. FROM IMPOSED SILENCES TO CREATIVE NARRATIVES

From 2015 to the present, the teaching-learning scenario has been settling in various parts of the European Southern Border, where the groups of participating women with whom we would generate knowledge were located. The students and part of the teachers traveled from Wisconsin and met with the rest of the team in Spanish or Moroccan territory to begin to deploy "the camp" that would allow the training-dialogic process to be developed. In these camps we have met students, teachers, and travelers participating in developing workshops or sessions to produce narratives (Balasch and Montenegro, 2003) collectively. These dialogic sessions require great adaptability to the needs and potentialities of each group and context.
As already noted, for this production of narratives the use of creative language has been encouraged (Eisner, 2005), as well as the use of tools offered by different artistic disciplines such as photography, painting, acoustic ecology (Schafer, 1998), theatrical performance, etc. In the process, the embodied language (del Valle, 1999) that searches in memory (personal, group and historical) recognizes experience and emotion as central qualities for the generation of situated knowledge that is capable of critically analyzing the theme from lived bodies. Thus, dialogue reflexively has been the platform from which to elevate the pedagogical process by placing care at the axis of the device, where collaboration and welcoming are transversal objectives (or lubricants following the metaphor of the device).

IMAGE 2. Creative narrative based on collage and photography, Course 2021

Source: Elaboration of the students

3.3. A PATCHWORK EDUCATION

With the discursive results generated, we have traveled from one point to another of the migratory journey and the formative contexts that we go through to bring the excluded or invisible stories to the legitimized contexts of education. Once the construction of the choral story is finished, the pedagogical process that we develop proposes that the students (with the support of the teaching staff) move where the travelers cannot reach and disseminate the narratives produced. The participants carry the story, the analysis, the small glimpses of possible proposals for change, and the creative results that will be
reproduced "on the other side" immediately (within the course with the participating organizations) and in the long-term in various academic and cultural spaces.

IMAGE 3. Theatrical narrative created in Morocco and replicated by students, Course 2019

Journeying between territories and social scenarios of the narrative stories is part of the process of developing competencies and skills. It is a commitment to the construction of the world and it is the meaning of the Circle of Care that gives its name to the course. We speak of a patchwork education alluding to: first, narrative survival strategies given the indicated level of silencing imposed in contexts of coercion, exploitation and/or trafficking of human beings in which some of the participants find themselves; and, second, the very essence of the story that seeks to be part of the social dialogue by linking, and weaving with other remnants. It is this elaboration of experiential discursive resources that allows for interpreting the world from care to dignified life.

3.4. WHERE KNOWLEDGE(S) MEET

Every year university researchers and instructors from specialized departments, or experts in the field and from the three countries already mentioned are invited to the trans-territorial dialogue described
above. This allows for triangulating the reflections generated with the participating women, the students, and other invited participants. This fosters an ecology (Santos, 2006) that seeks to expand the host of discourses from which to build a dialogue of knowledge (Ghiso, 1993).

This methodological proposal based on the choral story does not seek to conclude the process since it presumes it to be under ongoing construction and dialogic revision. Thus, a critical part of the methodology is to continue inviting and welcoming many diverse perspectives to make the debate more complex and including the objectives, dreams, and life aspirations of each participant, without overlooking anyone, especially those who start from a situation of exclusion, exploitation, or silencing. They (and their damages) are reason and hope for change to which we believe pedagogical spaces should aspire and contribute.

4. The Results

The results of the teaching-learning experience are indicated below in relation to the objectives already stated. They are divided into two sections that together generate eight types of results.

4.1. RESULTS RELATED TO THE PEDAGOGOCIAL PROPOSAL

4.1.1. Participation of female travelers in the three territories

Approximately 135 female travelers who have been, may be, or are linked to trafficking for sexual exploitation participated in this course. Among them, we would like to highlight in particular the participation of migrant women, mostly of Nigerian origin, who were a key piece in fulfilling the objectives of the educational program and the academic priorities of 4W STREETS and the UNESCO Chair on Gender, Wellbeing and a Culture of Peace.

Of these 135 women, 97 were in the Spanish State supported by human rights organizations that operate in destination to develop rehabilitation and restoration programs. Another 37 women, mostly Nigerians, have collaborated with the course from Morocco by contributing their stories with creativity and the arts in a safe context provided by the supporting organizations in the field. The two organizations who have been part of the teaching from Nigeria consider their participation in the course and the multiplication of the material generated in their territories to be of great value.

4.1.2. Participation of organizations working in the field specialized in the three territories

As noted, the authors have developed the course proposal thanks to the collaborative and professional work of the organizations specialized in the subject that have participated from the different territories. They have facilitated the scenarios in which to develop the methodology and have made it possible to approach the participants in a safe and caring context.

A total of 13 organizations working with young women who are or may be at risk of exploitation or human trafficking have joined the project: two in Nigeria (Idia Renaissance in Benin City as a key exit
point for young people in human trafficking, and African Child Foundation in Calabar, territory of in-
ternal exploitation); four in northern Morocco (Minority Globe, Caminando Fronteras, Consejo de In-
migrantes, and Delegación Diocesana de Migraciones); and seven in Spain (Proyecto Esperanza de Ad-
oratices, Oblatas, Médicos del Mundo, Cruz Roja, Women’s Link Worldwide, Fundación Cruz Blanca
y Mujeres en Zona de Conflicto). Collaborative work between universities and organizations allows for
the consideration of the needs and assets of both the participants and the entities that act in prevention,
protection, and the fight against human trafficking. To make students part of all this is to introduce them
into the context not only of border territories and migratory routes, but into the lives of those who have
a job committed to the construction of social justice and human rights.

4.1.3. Participation of experts in the field, as well as key informants in the three territories

More than 200 experts in human rights, migration and trafficking for sexual exploitation have
participated in the creation and teaching of this course since 2015. It has mostly been about people:
academics, lawyers, psychologists, sociologists, social workers, artists, government representatives,
service providers and activists. The experts have been part of the training initiative from the three
countries indicated on the migratory route and the United States where the university that promotes the
course is located.

4.1.4. Evaluation of the course by students

In each edition, the course has been evaluated by the students very positively, both in the five years of
trips and meetings in person (2015-2019), and during the two years in which it was offered virtually
(2020 and 2021). One of our surprises was the evaluation of years of online teaching that exceeded our
expectations in terms of learning outcomes. Just as students point to women's narratives as windows to
territories and their experiences in them, they also included computer screens as part of those viewpoints
from which they could arrive at the (im)mobility routes that depart from West Africa.

During these years, students from very diverse careers such as biology, philosophy, genetics, history,
social work, etc., were able to visit, transit, and be part of the reflection in border territories. Thus, the
students, saw, danced, witnessed, and felt how “human rights” (their presence and their absence) were
narrated by the women who walk some pieces of the African Continent; sometimes those women, if
they are not sold, or retained, immobilized, deported, or vanished, can also walk a piece of Europe.

We share below some comments made by the students that are part of their evaluation of the course:

- I believe that this course went far beyond my goals and expectations. It was truly an amazing
  experience that changed my life (even virtually). I'm glad I had this opportunity to learn more
  about a topic I wouldn't have gotten to know and see how I can help. (Anonymous student-1)

- I feel like I really achieved these goals. This study abroad gave me a new perspective on the
  world around me. I couldn't be happier with my experience. The learning opportunities were
  second to none, and I am so grateful to have the amazing teachers who made it possible for us
  to study abroad. (Anonymous student-2)
• I have never traveled outside the country, so getting to know other cultures, people and ways of life was an immense lesson in humility. My goals were definitely met. (Anonymous student-3)

• This was a once-in-a-lifetime experience, and I am so grateful to have had the opportunity to be part of this great group of students. I learned more in these 3 weeks than I thought was possible. I will always remember this class and continue to share the knowledge I learned. (Anonymous student-4)

Giving an example of the last virtual course: in the summer of 2021 we were able to "travel" to 15 cities in three countries and two continents. Thanks to our virtual platform and the methodology based on the pedagogy of care, "we were able to cross the Sahara Desert with women and even feel the scorching sun and the deep sound of silence" (Anonymous student-5). One of the students describes our "trips" as follows:

We sensed the fear of the night with the moon as the only light in the darkness. With (the story of) women we cross one of the most feared forests in the world, the Magnhia forest in Algeria, and take a raft to continue our migratory journey and cross the Mediterranean Sea, feeling fear and also hope. We soon realized that in this course we were all connected by a deep desire to combat human rights violations and by a strong commitment to defending people's human rights. We reflect together on every journey and every experience. We reflect on our own reflections, and we keep reflecting more and more. (Anonymous student-6)

4.1.5. Course evaluation by the University of Wisconsin-Madison.

The reception and evaluation of this course by the relevant academic institutions of the University of Wisconsin - Madison have always been very favorable. The virtual course offered during the pandemic years was particularly reviewed (80 pages of evaluation with 63 questions for students) by the Faculty of International Studies and by the Study Abroad Program. The main reason for such scrutiny has been the preparation of a report of educational "good practices" that will encourage other instructors to develop similar proposals addressing different topics and "traveling" to different parts of the world.

This report highlights very positively the importance of establishing an atmosphere of unity and group action, of a coordinated "pedagogical journey", and of a permanent education in context, by living together, experimenting and analyzing 24 hours a day for three weeks.

On the other hand, in the case of online training, and as aspects to improve, some students highlighted the fatigue produced by staying in front of a computer for four hours even with scheduled breaks. Likewise, the need for students to have a private and intimate place during the hours of synchronous teaching was pointed out given the sensitivity of subject matter and the challenge of being in shared rooms or offices while participating.

Throughout these years, the School of International Studies, the Study Abroad Program, the Institute for Global Health, the School of Human Ecology, and the Department of Gender and Women’s Studies have asked us for teaching materials and methodological advice to create other similar programs.

The academic institutions of the University of Wisconsin-Madison involved in the course recognized that it had taken advantage of the reflection imposed by the COVID 19 pandemic on the construction of
geopolitical, social and health borders. In times when we self-isolated and imposed strict personal boundaries, we saw how the disease did not stop and how global health, human rights and general wellbeing depended on government commitments to life, solidarity, creativity and global cooperation. This course has helped us re-examine borders and explore not only human trafficking and rights, but the humanity narrated by those who inhabit and transit the peripheries of life.

4.2. RESULTS RELATED TO THE LEARNING OBJECTIVES

4.2.1. Final projects and grades obtained in the course

Based on the requirement of "commitment to the community" of this course, students are asked to generate creative materials of awareness and training as a group for their final project. The teachers guide the development of the proposals, review the results, evaluate them, and share them with the organizations with the prior consent of the students. These projects exceeded the expectations of the teaching staff and the average grades of the course exceeded the norm, with the majority graded as outstanding.

Some of the final projects were employed by the 4W-STREETS project and by the specialized organizations with which we worked. As an example of this we provide this link to one of the audiovisual narratives that have been used, among others, by the University of Wisconsin-Madison itself: https://www.youtube.com/watch?v=78YBeQnd7gw

4.2.2. Recognition certificates for women participants by UW-Madison/UNESCO Chair

The University of Wisconsin-Madison has notably valued the role of women in the creation of this course and the teaching developed by them. In recognition of their key role, the UNESCO Chair on Gender, Wellbeing and a Culture of Peace has issued certificates of participation to all those women who reflected as a group sharing knowledge and generating narrative materials. The organizations have made explicit the value that these certifications can have in the processes of restoration and employment that the participants go through.

4.2.3. Incorporation of methodological tools in students' final projects

As noted, in the proposal for the final projects the goal was that students put into practice the methodology implemented throughout the course. The projects have been carried out based on the three axes already outlined in previous sections: creative narratives, embodied language, and ethics of care.

To give an example of these projects that reflect the acquisition of methodological tools by students, the final project of the 2021 course proposed to make a composition through collage on glass that would collect the synthesis of collective reflections generated during the process. This final project was composed of 1) A group creative result "Message in the Bottle"; 2) an academic report that explained
the methodological process and the possible practical application of the result as a multiplier of the stories generated during the course; and 3) a set of photographs showing the final composition.

IMAGE 4. Final collective creative narrative, Course 2021

![Photo](image)

Source: Self-elaboration

For this elaboration, the students had as a support tool their own "fieldwork diary" where each day they collected from the sessions of the course between three and five narrative milestones that we shared and analyzed as a group at the beginning of the next session.

The use by the students of the proposed methodology went beyond the results of the final project. During the development of the different editions of the course, creative narratives were generated that took part creating discourse and dialogue at different moments of the process. We finish this section by sharing the creation that one of the students, Hannah Janko-Barrios, developed during the sessions held with the Nigerian classmates, which was inspired by them and their stories, as the author pointed out to us.

IMAGE 5. Photographic visual creative narrative by Hannah Janko-Barrios

![Photo](image)
In a meeting of the course with the group of women who were in the Spanish State, the travelers, still with the need for anonymity and always with the desire to continue narrating, placed the illustration in front of their faces. All became one (always diverse), reinforcing the value of the collective story and recognizing themselves in the image generated by the student. The circle of care also took this form: story-learning-enlightenment-collective recognition.

**IMAGE 6. Performative closing session photo**

Source: Self-elaboration

**5. Discussion**

In response to the two blocks of results indicated in the previous section, we will now focus on a methodology based on the production of narratives in contexts of forced silence, as well as on the use of creative tools to develop competencies and skills for the creation of those narratives.

This commitment to generate alternative methodologies that incorporate the lived experience of the protagonists who inhabit and know the context (and the themes derived from it) is nourished by previous proposals such as the work developed from the approach of the Knowledge Funds by Professor Luis Moll of the University of Arizona (1992). In his case, the incorporation of the knowledge of the families to the school and the reinforcement of the link of this with the teaching staff became a fundamental objective to facilitate formative processes from knowledge and devices in a practical, contextualized, and variable state.

In our case, it is women in (im)mobility who carry this knowledge generated from their experiences that is then analyzed critically and collectively. These make it possible to articulate contextualized pedagogical dialogues (in the sociocultural and corporal territory) between the protagonists of the subject addressed, the students, and the teaching group.

If we point out that the women participating in this initiative have been related to situations of exploitation and/or trafficking in persons to some extent, it is also important for us to point out previous
work that requires reviewing the category of "victim" which can pigeonhole or, in some cases, even erase them. Along with this category of victim, it seems legitimate to presuppose lack or absence of agency in their actions. But, works such as the one developed by Helga Flantrmesky (2014) bring us closer to discursive processes with "women victims of trafficking" that from feminist participatory action research generate key knowledge on the subject.

Incorporating these narratives located and offered by those who inhabit the peripheries into the educational field is a proposal as old as it is claimed and necessary. We bring to these pages the Pedagogy of the Oppressed (1970) by Paulo Freire and his invitation to promote new forms of relationship between teachers, students, and social subjects. In our humble pedagogical proposal, we also give a prioritized place to the use of creative tools, the language of art as a facilitator of discursive processes and companion of the itineraries of restoration and recovery from trauma. At the same time, they become tools for students in their collaborative autonomous learning process, and subsequent development of professional trajectories. Due to the special affinity with respect to our work, we can highlight the experience of María Acaso, professor and researcher at the Complutense University of Madrid who promotes the encounter, the mixture between pedagogy and artistic education with other areas of knowledge. She reminds us of the need to connect educational action with a society in need of being reflected upon and transformed.

This course, listening to and embracing the term "reduvolution" used by María Acaso (2013) which alludes to the revolution in education, has tried to bring history and legacy to the scenarios of the Western Mediterranean migratory route. From there, with the women who pass through it, the students begin to stitch a dialogic pedagogy of remnants to create a patchwork.

6. CONCLUSION

We share the firm commitment that education must assist with the reading of life and the construction of other worlds. Innovative projects like this course that seek (very humbly) in addition to the pedagogical effect on students and teachers, to contribute to social transformation, reflect the best of education. We have dared to look at humanity from one of its most mutilated faces: human trafficking. And we have done it with its mutilated protagonists and their stories equally mutilated and silenced from the start. Understanding that precisely the story, elaborated from that dismemberment of beings, lives and dreams is an educational treasure that can shake us from our seats and make us rethink ourselves. It goes without saying at this point that pointing them out as ‘mutilated’ is a provocation. At the same time, it is an enormous recognition of the exercise of restoration that the women accomplish and the strategies they develop when they place themselves before the walls (geopolitical, physical and mental) and the related violence, future, change and hope. The number of women who have participated, narrated, dialogued, and generated knowledge as a team of experts, collected in the results section, is just a small sample of the possibilities of doing pedagogy in diverse spaces and with different populations.

Experiences of this type try to create (but also provoke) teaching-learning processes that question and experiment from dichotomies such as theory vs. practice, learning vs. curriculum, science vs. art, research vs. action or teaching / researcher subject vs. subject of study. The educational processes that
look at the world must invite us to invent new instruments, new epistemologies, new presences and (almost) no absence, and new livable lives committed to collective freedoms and rights. It is still necessary that teaching projects also widely inhabit the absent spaces of society, the hidden, where human beings and social futures are damaged and sold.

It is precisely in this commitment to generate pedagogical narrative spaces in contexts of exclusion where one of the weaknesses of our proposal is present: the need to increase protective measures given the dangers of border spaces and work with women at risk of exploitation and / or human trafficking. This weakness can become a virtue because it requires invention from a fundamental ethics of care, that at the same time constitutes a complex addition to the methodological design. Examples of this are: the limitation when it comes to fully inhabiting the spaces with the students; or, very prominently, how we facilitate dialogue while limiting it to avoid narrating those specific episodes that women are forbidden (under threat) to tell. In any case, working with the specialized organizations, and taking into account the objectives of the protagonists and accompanying their journeys of restoration help us to avoid the clumsiness of attacking their dreams as not only being useless, but inappropriate (Freire, 1998).

In this desire to continue scaling walls to make the learning journeys possible, we are now designing and reformulating this proposal so that it can be developed in prison spaces. We have received a request from the Odyssey Beyond Bars Project at the University of Madison-Wisconsin to adapt this course to a correctional facility. We hope to sneak brushes and photographs through the bars with us to spill Africa onto the prison tiles as a point of departure for some of the prisoners. And that, again connecting with different territories, this time (from the beginning) with the help of computer and mobile screens, we hope to generate collective narratives that link us and provoke reflection, dreams, and action.

8. References


Santos, B. (2006). Renovar la teoría crítica y reinventar la emancipación social. CLACSO.