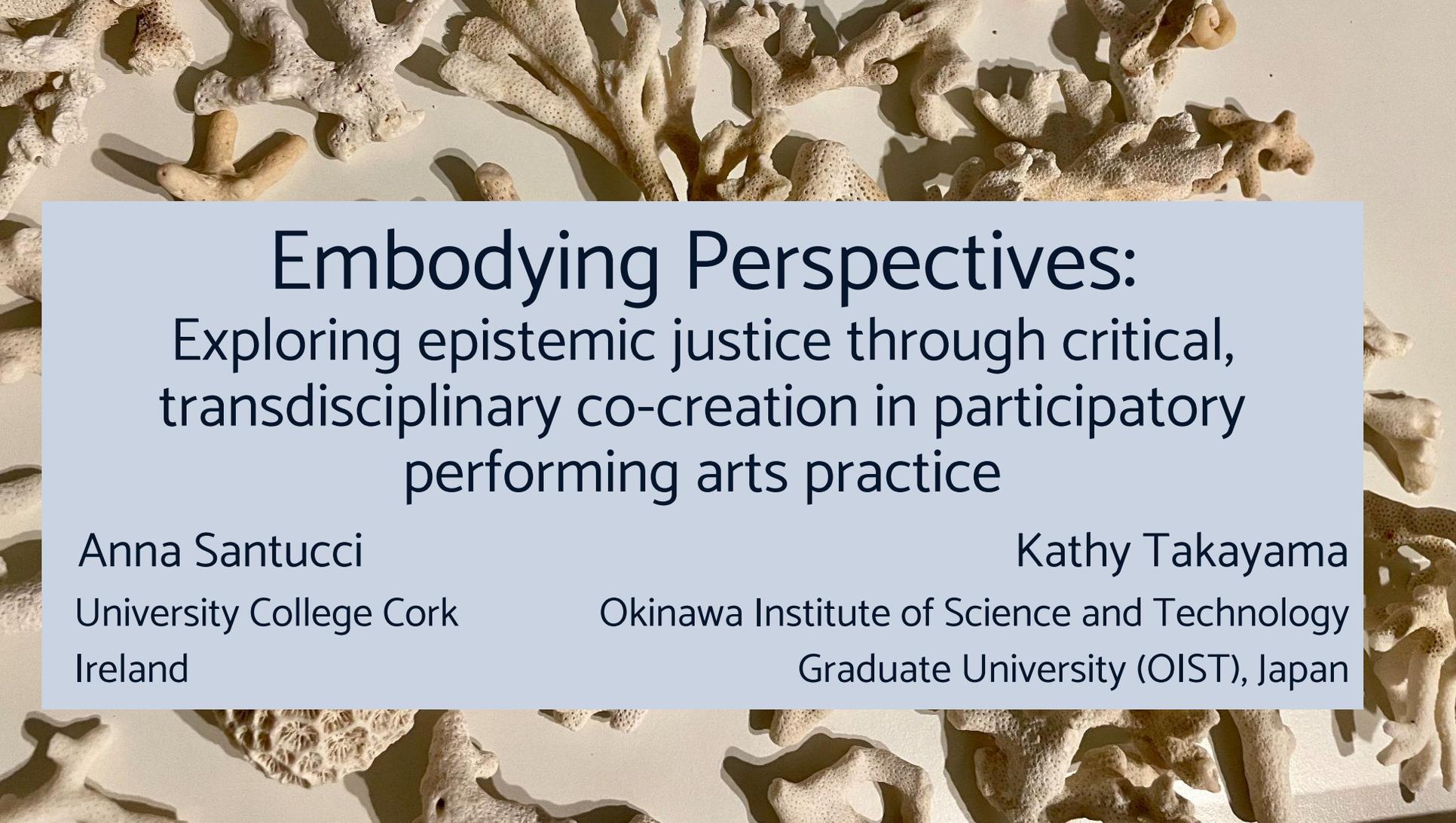
A collection of various coral specimens, including branching, table, and brain corals, displayed on a white surface. The corals are light-colored and show different growth forms and textures. A central text box is overlaid on the image.

What did you experience? What did you notice?



Embodying Perspectives:

Exploring epistemic justice through critical,
transdisciplinary co-creation in participatory
performing arts practice

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Who Are We?



Anna Santucci

University College Cork, Ireland



Kathy Takayama

Okinawa Institute of Science and Technology
Graduate University (OIST)

Discipline, Culture, Epistemology

Multi- (composition)

Cross- (comparison/perspective)

Inter- (exchange/intersections)

Transdisciplinarity (transformative integration,
novel transcendence)

Our Journey Together this Morning - Goals



- ▷ Explore our intellectual + embodied understanding of SoTL practice
- ▷ Experiment with theatre-based inquiry to envision SoTL as radical hospitality
- ▷ Develop capacity for authentic engagement and self-awareness namely: intentional openness, perspectival flexibility, attentive observation, empathetic attunement
- ▷ Critically examine power structures, implicit expectations, and assumptions of SoTL practice through the lens of embodied creative meaning-making

Our Journey Together this Morning - Agenda

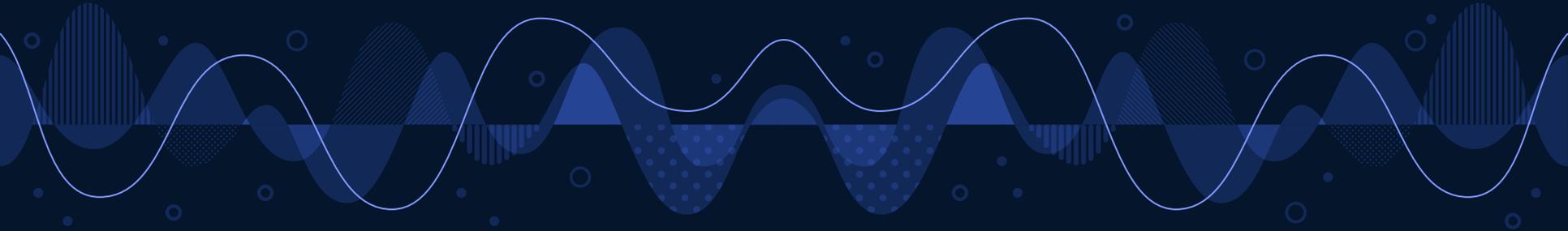


- ▷ First hour:
 - ▶ Positionality
 - ▶ Theoretical Frameworks
 - Rendon's Recasting Agreements
 - Intercultural Competence
 - Embodied De-Mechanization
 - ▶ Warming up
 - ▶ Storytelling

Our Journey Together this Morning - Agenda cont'd



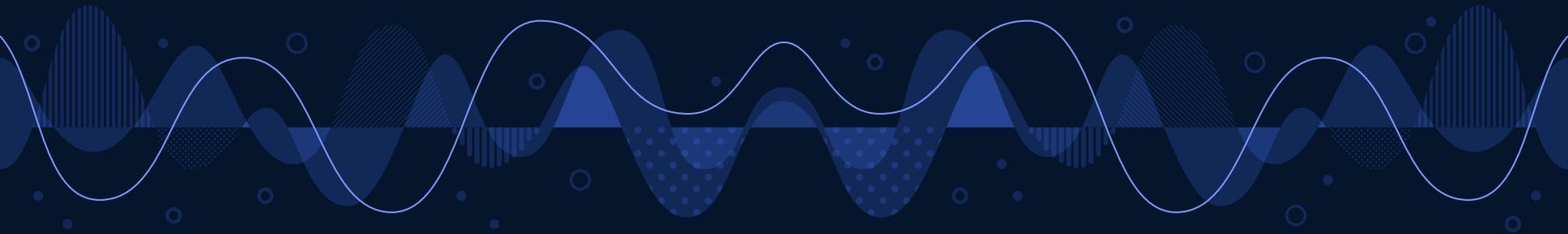
- ▷ Second hour:
 - ▶ Exploring power
 - ▶ Sculpting epistemologies
 - ▶ Acting towards Radical Hospitality
 - ▶ A signature pedagogy of “Yes! And...”



Our Journey Together this Morning - Agenda cont'd



- ▷ Third hour:
 - ▶ Unpack the experience
 - ▶ Move into applicability
 - ▶ Debrief
 - ▶ ... emergent conversation!
 - ▶ Reflection and wrap-up



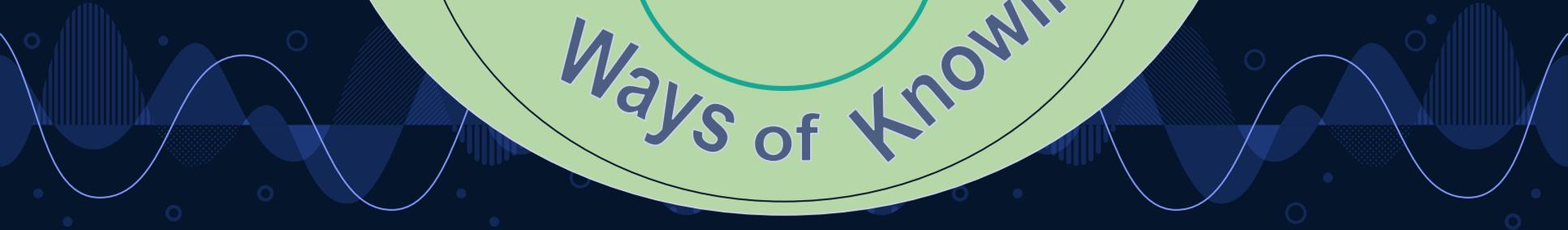
**SoTL as a space for
de-centralization**

Theory

Stories

Embodiment

Ways of Knowing



Laura Rendón (2010) “Recasting Agreements that Govern Teaching and Learning: An Intellectual and Spiritual Framework for Transformation”

To create a new teaching and learning Dreamfield that is **intellectual** [...] and **spiritual** (i.e., honors our **humanity**, instills a sense of **wonder**, sacredness and **humility** in our college classrooms, respects and embraces **alternate cultural realities**, and connects faculty and students in meaningful ways) requires an examination of at least six agreements that are firmly entrenched in the **academic culture** of the academy.

Agreements of Existing System(s?)

1. The Agreement to **Privilege Mental Knowing**
2. The Agreement of **Separation**
3. The Agreement of **Competition**
4. The Agreement of Perfection
5. The Agreement of **Monoculturalism**
6. The Agreement of Work Addiction

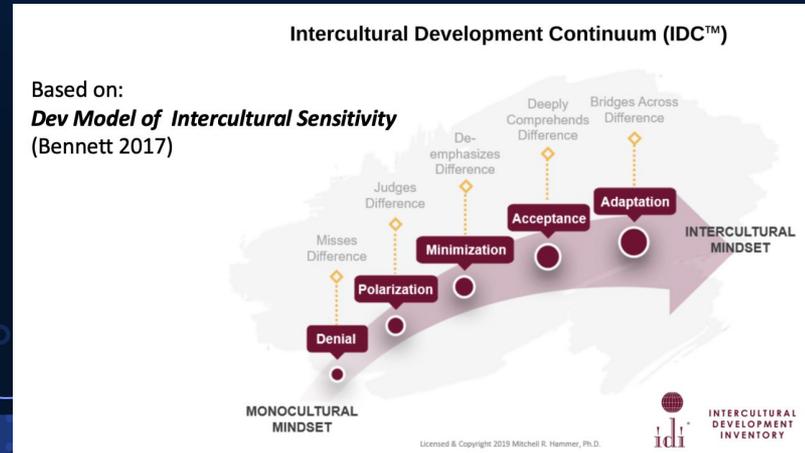
“Recasting Agreements that Govern Teaching and Learning: An Intellectual and Spiritual Framework for Transformation” (2010),
Laura I. Rendón.

Cultural Complexity in our Positionality



Ethnorelative construction of self (Integration)

“supposes that complex self/other categories are incorporated into one’s personal identity and into decision-making regarding ethicality in [multicultural] relations”

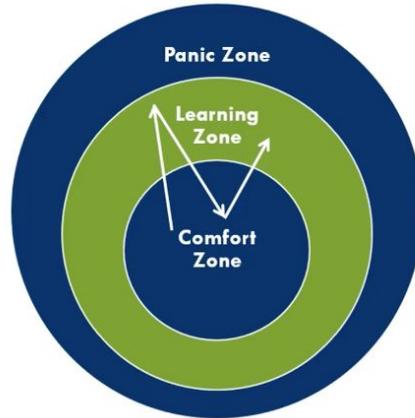


Intercultural Competence: Acting Towards Imaginative Experiencing



Learning through experience

“Dancing with
Discomfort”



Source: Tara Harvey. Beyond the Comfort Zone: Helping students make the most of intercultural learning experiences.
Retrieved from: www.truenorthintercultural.com/products/beyond-the-comfort-zone/ Based on Sanford's Challenge & Support Hypothesis (Sanford, N. 1966. *Self and society: Social change and individual development*. New York: Atherton Press).

Self-Awareness >

Humility >

Cognitive Flexibility >

Empathy

"Acknowledgement and its Role in The Faculty Development of Inclusive Teaching"
Bryan Dewsbury, Kayon Murray-Johnson, and Anna Santucci
The Journal of Faculty Development 35.3 (2021)

From: Takayama, K.M., Santucci, A. & Caldwell-O'Keefe, R. "Embodied Stories: Human-Centered Sustainable Educational Dev" ICED 2022 Conference, Sustainable Educational Development (Denmark, May 31-June 3 2022)

INTERCULTURAL COMPETENCE

- ✓ Self-Awareness
- ✓ Humility
- ✓ Cognitive Flexibility
- ✓ Experiential & epistemological empathy



From: Dewsbury, Murray-Johnson, and Santucci (2021)
"Acknowledgement and Forgiveness: Their Role in The
Faculty Development of Inclusive Teaching"
The Journal of Faculty Development 35.3

See also: Bennett 2017, Overcoming the Golden Rule: Sympathy & Empathy (doi.org/10.1080/23808985.1979.11923774)

In this process, some specific skills come into play that are identifiable as actionable learning areas relating to the sphere of intercultural competence:

- Self-awareness: metacognitive attention to one's own processing and behaviors as always necessarily informed and shaped by one's fundamentally unique combination of experience that make us who we are.
- (Cultural) humility: self-awareness leads to a heightened capacity for humility in recognizing one's cumulation of behaviors, habits, & experiences as only one specific set among human plurality.
- Cognitive flexibility: developing humility helps in the process of de-centering the self that can lead to an increased ability to shift cognitive frameworks of reference beyond the ones we have been socialized into.
- Experiential & epistemological empathy: practicing flexibility moves us further towards the (never completely obtainable) goal of entertaining experience, feelings, and thoughts like another.

De-mechanising the body

Stepping out of
habituated ways of being,
predetermined roles
limiting possibilities
for *change*

Exploring expanded repertoires:

“Awaken one’s awareness of muscular potential, the relationship between self and other, [...] how we physically carry ourselves in the world and our abilities to perceive ourselves as doers, agents of *change*.”

Boal (1992) *Games for Actors and Non-Actors*

Cahnmann-Taylor & Souto-Manning (2010) *Teachers act up!*

From: Takayama, K.M., Santucci, A. & Caldwell-O'Keefe, R. “Embodied Stories: Human-Centered Sustainable Educational Dev” ICED 2022 Conference, Sustainable Educational Development (Denmark, May 31-June 3 2022)

ACTORS READY! Let's warm up

- **Thank you, my friend!**
- **Take care of yourself, take care of each other**

Time for
a break!



Photo by [Kalen Emsley](#) on [Unsplash](#)

Consider a meaningful moment of tension or challenge in moving towards transdisciplinarity in your SoTL/work.

What is a story that captures that?

Reflect on how you would tell this story.

Share your Stories (in turn)

- 1 minute tell-your-story
- 2 minutes share back: themes, emotions, what resonates, what are you noticing?
- Repeat with next person

Reflection

Unpack the story:

What frameworks, identities, and epistemologies are shaping this tension or challenge?

(Rendón: Identify agreements being privileged, interrogate agreements; Cultural Complexity: Identify positionalities)

What is being privileged as the **CENTER**? What's at the periphery?

De-centering our Epistemic Subject

Power structures define value & worth

Powerful gaze of the majority culture

Perspectival awareness

De-centering our Epistemic Subject

What did that feel like? What did you notice about or within yourself - physical sensations, resonances, thoughts or feelings coming up for you?

De-centering our Epistemic Subject

What did that feel like? What did you notice about or within yourself - physical sensations, resonances, thoughts or feelings coming up for you?

What's one word that comes up to connect how you are feeling to your story?

C. Ruitenberg (2011) “The Empty Chair: Education in an Ethic of Hospitality”

This is the distinct call of hospitality in scenes of education: in every educational situation a teacher is confronted with a student who is **fundamentally ungraspable**, and the ethical challenge is to respond to this student in a way that lets her or him **be in otherness**, that does not seek to recognize or otherwise close the gap with this **singular other**.

C. Ruitenberg (2011) “The Empty Chair: Education in an Ethic of Hospitality”

the **ethic of hospitality is quite distinct from:**

- **“inclusion,”** which **“presupposes a whole** into which something (or someone) can be incorporated.”

Hospitality, by contrast, **does not seek to fit the guest into the space of the host, but accepts that the arrival of the guest may change the space** into which he or she is received.

C. Ruitenberg (2011) “The Empty Chair: Education in an Ethic of Hospitality”

the **ethic of hospitality is quite distinct from:**

- **“welcoming”** conceived as a **virtue** [...]
In a discussion of moral education in racially diverse contexts, Blum speaks of “being welcoming” as a virtue in the sense in which this is conceived in character education, thus **bolstering rather than decentering the ethical subject.** [...]
- **In an ethic of hospitality, the question of whether the host feels comfortable in the presence of the guest is irrelevant.**

C. Ruitenberg (2011) “The Empty Chair: Education in an Ethic of Hospitality”

A hospitable curriculum, then, pays explicit attention to the voices that have been excluded from its development, and the effects of their absence. Furthermore, it asks how it can give place to, or would be undone by, the arrival of new ideas — for new ideas do not necessarily sit comfortably in the existing home of the curriculum. In order to truly give place to this idea, **one must be open to the changes this arrival will make.**

A Signature Pedagogy for an Ethics of Hospitality?

YES! AND...

To help get us out of our individualized, cognitivized, and neoliberal quagmires, we propose a praxis and epistemology that acknowledges and builds on the rule of “Yes, and...” in 5 interrelated ways:

A Signature Pedagogy for an Ethics of Hospitality?

YES! AND...

- relational curiosity
- emotional vulnerability
- radical generosity
- dialectic of being/becoming
- completion

Unpacking our Embodied Experience

What are the lenses through which we can feel and view our work?

- Centering/de-centering: power; epistemological privilege; ways of knowing
- Synthesis: scholarship + emotion
- Decoding > recoding the discipline

How might we move into applicability?

- Enrichment in the openness itself
- SoTL as a venue for radical hospitality in Higher Ed?
 - Foundational self-awareness
 - Responsibility to be stuarths

Thanks for this time together!

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