

Khoro Learning and Teaching Dialogues as Professional Safe Spaces for Reflective Practice and Pedagogical Discourse

Fhatuwani Ravhuhali

<https://orcid.org/0000-0002-5531-1709>

University of Venda

fhatuwani.ravhuhali@univen.ac.za

Sipho Hlabane

<https://orcid.org/0000-0003-4719-3463>

University of Venda

sipho.hlabane@univen.ac.za

Hlayisani Mboweni

<https://orcid.org/0000-0002-2719-1666>

University of Venda

hlayisani.mboweni@univen.ac.za

Takalani Tshililo

<https://orcid.org/0000-0002-8908-2668>

University of Venda

takalani.tshililo@univen.ac.za

Khuliso Muthivhi

<https://orcid.org/0000-0003-1420-4541>

University of Venda

khuliso.muthivhi@univen.ac.za

Lutendo Nendauni

<https://orcid.org/0000-0002-8320-4556>

Cape Peninsula University of Technology

nendaunil@cput.ac.za

Abstract

This article proposes Khoro learning and teaching (L&T) dialogues as professional and culturally grounded safe spaces for reflective practice and pedagogical discourse in South African higher education. Inspired by the traditional Tshivenda concept of *khoro*, a communal forum for deliberation and problem-solving, we conceptualise these dialogues as structured yet inclusive spaces where academic development practitioners and faculty academics come together to engage critically with teaching and learning practices in ways that enhance student success. Our approach is informed by educational engagement theory and the philosophy of Ubuntu, enhancing participation, shared humanity, and mutual accountability within academic communities. The Khoro dialogues are further underpinned by the pedagogy of discomfort and the pedagogy of vulnerability, which foster openness, honest reflection, and transformative professional growth. Using a qualitative research design, we collected data from nine faculty academics through open-ended questionnaires, which we analysed thematically. The findings revealed five key themes: Khoro L&T dialogues as

UNISA 

International Journal of Educational Development in Africa
#20063 | 24 pages

<https://doi.org/10.25159/2312-3540/20063>

ISSN 2312-3540 (Online)

© Unisa Press 2026



Published by Unisa Press. This is an Open Access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International License (<https://creativecommons.org/licenses/by-sa/4.0/>)

collaborative and reflective spaces; participants' expectations of the dialogues; lessons derived from the sessions; implementation of insights into teaching practice; and strategies for enhancing Khoro L&T as a formal academic development initiative. We argue that Khoro L&T dialogues offer a culturally responsive and practically grounded framework for academic development, with clear implications for fostering collaborative reflection, improving teaching practices, and advancing institutional transformation in African higher education.

Keywords: Khoro; reflective practice; academic development; Ubuntu pedagogy; professional learning spaces; higher education transformation

Introduction

Dialogic approaches to professional learning are well established in higher education and are widely recognised for enabling meaningful reflection and the enhancement of teaching practice (Nsibande 2007; Okeke et al. 2025). Despite growing global interest in dialogic professional development, there are few studies that examine structured, culturally grounded dialogue as a strategy for academic development within the South African higher education context (García-Carrión et al. 2020; Khong et al. 2023; Ndlovu 2022). In this article, we propose the formalisation of Khoro learning and teaching (L&T) dialogues as professional safe spaces in which reflective practice and open pedagogical discourse are intentionally fostered. We argue that Khoro dialogues create opportunities for academics and academic development practitioners to engage collaboratively in rich, contextually relevant conversations about teaching and learning, with the potential to transform professional practice and enhance student success.

The need for such dialogues emerges from a range of institutional and contextual challenges commonly experienced in South African universities. These include siloed academic practices, limited sustained engagement between faculty academics and academic development practitioners, and professional development initiatives that are often generic, compliance-driven, or grounded primarily in Eurocentric epistemologies. In addition, dominant academic cultures frequently discourage openness, emotional honesty, and vulnerability, and in turn constrain meaningful dialogue about teaching and learning. In this context, there is a growing need for professional development spaces that are relational, culturally affirming, and responsive to local contexts and institutional realities.

The term *khoro* originates from Tshivenda and refers to a traditional communal meeting space where elders and community members deliberate on matters affecting collective well-being. We draw on this concept to frame our learning and teaching dialogues as communal, participatory engagements anchored in shared values, co-learning, and mutual accountability. These dialogues resonate strongly with dialogic pedagogical traditions that emphasise collaboration, critical participation, and shared meaning-making (García-Carrión et al. 2020; Simoncini, Lasen, and Rocco 2014). Our approach

is also aligned with African communal epistemologies, which locate knowledge production within collective, relational, and often oral traditions (Makgabo 2021; Nendauni 2025).

At our institution, a public university in the Limpopo province of South Africa, *khoro* has been adopted both as a metaphor and as a methodological framework for L&T dialogues. While parallels may be drawn with the Sepedi concept of *kgoro*, which also refers to a communal gathering space, the application and meaning of *khoro* are shaped by local linguistic and cultural contexts. In Sepedi-speaking communities, *kgoro* has often been associated with hierarchical decision-making structures governed by age and status (Makgabo 2021). In contrast, in Tshivenda-speaking contexts, *khoro* is commonly understood as a more inclusive deliberative space that privileges collective wisdom, open dialogue, and shared moral responsibility. This distinction aligns closely with the philosophy of Ubuntu and underpins the non-hierarchical ethos of the Khoro L&T dialogues described in this study.

Our deliberate use of *khoro* reflects the geographical, linguistic, and cultural identity of our institution and serves to anchor the pedagogical model in local epistemologies and ontologies. Nendauni (2025) similarly argues for the necessity of drawing on local epistemological and ontological frameworks in knowledge production. While *kgoro* features more prominently in existing literature, we contend that *khoro* more accurately captures the inclusive, context-responsive, and culturally affirming orientation that informs our learning and teaching dialogues. In this sense, Khoro L&T dialogue represents an intentional departure from generic dialogic or reflective models that are frequently imported without sufficient attention to local context.

Importantly, Khoro L&T dialogues are not simply another reflective or dialogic framework. Unlike widely used models such as Kolb's experiential learning cycle or conventional dialogic workshops, Khoro L&T dialogues are inseparable from their African epistemological, ethical, and cultural foundations. They constitute both a pedagogical and a cultural intervention designed to address the specific transformation imperatives of postcolonial higher education contexts. Khoro L&T dialogues create a liminal space that is formally recognised yet informally structured, enabling academics from different disciplines and career stages to engage openly across hierarchical boundaries. Its grounding in collective wisdom and Ubuntu further differentiates it from models rooted primarily in individual reflection or Western pedagogical norms.

Central to Khoro L&T dialogues are Boler's (1999) pedagogy of discomfort and Brantmeier's (2013) pedagogy of vulnerability, both of which centre the emotional and ethical dimensions of learning that are often marginalised in conventional academic development approaches. These pedagogies invite academics to interrogate deeply held assumptions, confront discomfiting realities related to power, privilege, and positionality, and embrace vulnerability as a catalyst for meaningful dialogue and professional growth. This is particularly pertinent in South African higher education,

where transformation requires not only structural change but also shifts in pedagogical consciousness and relational practice. Through legitimising discomfort and vulnerability within a supportive environment, Khoro L&T dialogues foster trust, openness, and mutual accountability, all of which are essential for collaborative professional learning.

The study was guided by research questions that emerged from an institutional needs analysis conducted during and after the initial Khoro L&T dialogue sessions. These questions reflect both practical concerns raised by participants and gaps identified in the literature:

- (1) How do lecturers view Khoro as a learning and teaching dialogue platform?
- (2) What were their expectations of the dialogue sessions?
- (3) How do they intend to apply the insights gained from the dialogues?
- (4) What theoretical or conceptual frameworks best inform and guide Khoro dialogues?

Through these questions, we explored the pedagogical and transformative potential of Khoro L&T dialogues and sought to offer a framework that may be adapted in other higher education contexts. This inquiry contributes to broader debates on educational development in Africa by centring the value of culturally grounded, dialogic, and relational approaches to academic development.

Literature Review

Establishing dialogic spaces for engagement between academic staff and academic development practitioners is now widely recognised as essential for enhancing teaching and learning in higher education. Such spaces foster mutual learning, reflective practice, and the collaborative co-construction of knowledge. In the South African context, this imperative is clearly articulated by Hlengwa (2019), who urges universities to create sustained opportunities for professional development and innovation in teaching and learning, and encourages academics to engage in research-informed practice and share pedagogical knowledge beyond disciplinary and institutional boundaries.

As academic development practitioners, we seek to establish intentional, context-responsive spaces that position dialogue at the centre of teaching enhancement. Our Khoro L&T dialogues are conceived as platforms for co-inquiry, peer support, and deep professional reflection. Although informal in ethos, these dialogues are purposefully structured to provide academics with an open and collegial environment in which to explore pedagogical challenges, share strategies, and critically engage with the lived realities of teaching and learning in higher education.

This approach aligns closely with the work of Pleschová et al. (2021), who observe that meaningful conversations about teaching often emerge in informal or “backstage” spaces, such as staffrooms, transitional moments between online meetings, or over coffee, rather than in formal workshops or accredited courses. When cultivated with

care, such spaces promote openness, professional trust, and a willingness to take pedagogical risks. We contend that Khoro L&T dialogues extend these informal encounters by creating deliberately structured “professional safe spaces” in which vulnerability, honest reflection, and collaborative sense-making are not only encouraged but are integral to the dialogic process.

Khoro L&T dialogues also respond directly to the broader transformation agenda in South African higher education. The Department of Higher Education and Training (2015) in its *White Paper for Post-School Education and Training* policy, identifies key transformation priorities, including curriculum renewal, improved student success, and more effective staff development. We situate Khoro dialogues within this national transformation discourse, with particular attention to staff well-being, pedagogical responsiveness, and the development of inclusive, contextually grounded practices. Importantly, our conceptualisation of Khoro L&T dialogues is informed by the notion of liminal or transitional spaces in academic development. Ndlovu, Mbatha, and Msiza (2024) demonstrate that innovative professional learning spaces often emerge when academics are afforded opportunities that exist “betwixt and between,” meaning neither fully formal nor entirely informal. For instance, nGAP lecturers at the University of KwaZulu-Natal developed peer learning spaces that supported professional identity formation, mutual learning, and pedagogical experimentation (Ndlovu, Mbatha, and Msiza 2024). Similarly, our Khoro L&T dialogues function as hybrid platforms in which academics can step outside formal hierarchies to collaborate, critique practice, and collectively drive teaching renewal.

These characteristics position Khoro L&T dialogues as both a mechanism for individual professional growth and a catalyst for institutional change. The model promotes academic engagement that is collaborative, culturally grounded, and oriented towards the co-production of pedagogical knowledge. Through participation in these dialogues, academics and academic development practitioners are afforded opportunities to reflect critically on their teaching practices, interrogate entrenched assumptions, and reimagine their professional roles within the university.

While dialogic and reflective practice models, such as Kolb’s experiential learning cycle (Kolb 1984), are widely used in academic development, few are firmly rooted in African epistemologies or explicitly oriented towards collective transformation and institutional change. Khoro L&T dialogues respond to longstanding calls in the literature for professional development approaches that are context-responsive, culturally affirming, and emotionally and ethically transformative. This positions Khoro L&T dialogues as conceptually distinct from many existing models, which are often skills-based or focused primarily on individual cognition and reflection. Table 1 illustrates how Khoro L&T dialogues differ from commonly adopted dialogic or reflective frameworks.

Table 1: Khoros dialogue versus commonly adopted dialogic or reflective frameworks

Feature	Khoros L&T Dialogue	Kolb's Experiential Learning	Generic Dialogic Workshops
Cultural Grounding	Rooted in African epistemology (e.g., Tshivenda, Ubuntu)	Based on Western individualism	Generally Western-focused
Hierarchy	Emphasises non-hierarchical, inclusive participation	May assume roles of authority or expertise	Hierarchical structure varies
Affective Domain	Central to process; engages discomfort and vulnerability	Less explicitly addressed	Often treated as secondary
Institutional Goal	Aims at transformation and professional growth	Focused on skill acquisition	Goals vary depending on context

In summary, Khoros L&T dialogues are distinguished by their cultural grounding, their emphasis on affective and ethical dimensions of academic practice, and their alignment with transformation imperatives in South African higher education. We argue that Khoros L&T dialogues offer a compelling and potentially transferable foundation for academic development that authentically reflects the values, challenges, and aspirations of the contexts in which it is situated. The following section outlines the theoretical foundations that inform the design and implementation of the Khoros L&T dialogue framework.

Theoretical and Pedagogical Framing

The Khoros L&T dialogues are grounded in a robust theoretical and pedagogical foundation, drawing on educational engagement theory (Rachmad 2022) and the African philosophical tradition of Ubuntu. These theoretical lenses are further reinforced by two critical pedagogies: Boler's (1999) pedagogy of discomfort and Brantmeier's (2013) pedagogy of vulnerability. Collectively, these frameworks inform both the conceptualisation and the facilitation of Khoros L&T as a space for dialogic academic development. Below, we discuss how each framework shapes our Khoros L&T dialogues.

Educational Engagement Theory

Educational engagement theory (EET), as articulated by Rachmad (2022), conceptualises learning as a holistic process that requires the active emotional, cognitive, and behavioural participation of all stakeholders: students, educators, and institutions. EET further posits that genuine engagement emerges from interactive, inclusive, and responsive environments where learners feel seen, heard, and valued.

Engagement, in this sense, is not a passive outcome but an intentional act of commitment to the co-construction of knowledge.

In the context of Khoro L&T dialogues, EET provides a lens through which we understand the necessity of participatory dialogue in academic development. The theory emphasises the importance of regular feedback, mutual understanding, and shared ownership of the learning process. Through Khoro L&T dialogues, lecturers are encouraged to reflect critically on their practices, respond to the evolving needs of their students, and co-develop innovative pedagogical strategies with colleagues and academic development practitioners. The relational and iterative nature of these engagements aligns with EET's assertion that engagement deepens when trust, responsiveness, and interaction are foregrounded.

Ubuntu as a Philosophical Foundation

The African humanist philosophy of Ubuntu offers a complementary and culturally resonant lens. Ubuntu, often summarised by the isiZulu phrase *umuntu ngumuntu ngabantu* (a person is a person through others), emphasises interconnectedness, relational ethics, mutual respect, and collective responsibility (Letseka 2016). In educational contexts, Ubuntu has been used to theorise learning environments that are compassionate, inclusive, and dialogic, where the humanity of each participant is affirmed and valued (Olawumi, Mavuso, and Dukuet 2024).

In Khoro dialogues, the principles of Ubuntu are manifested through collegiality, respectful listening, affirmation of diverse voices, and the flattening of hierarchical relationships between academics and academic development practitioners. These gatherings foster a spirit of communal deliberation, in which all members contribute to the shared goal of enhancing student learning and well-being. Ubuntu further reminds us that professional development is not an individualistic pursuit, but a collective endeavour rooted in the ethos of solidarity and care.

To deepen this conceptual link, we associate the term Ubuntu with six interrelated values that inform and shape our approach to Khoro. These values include unity, which centres togetherness through shared pedagogical concerns; belonging, which emphasises the creation of inclusive spaces for all participants; and understanding, understood as the cultivation of empathy and critical listening. In addition, nurturing is prioritised through the support of professional growth via encouragement and co-reflection, while trust is established by fostering psychological safety that enables open and honest engagement. Finally, uniqueness is recognised through an explicit valuing of diverse perspectives and varied pedagogical approaches.

These values frame the ethical and philosophical commitments embedded in Khoro L&T, positioning it as a space of learning rooted in African traditions of community engagement and moral responsibility.

Pedagogy of Discomfort

Boler's (1999) pedagogy of discomfort challenges educators and learners to critically examine the emotional and ideological investments that shape their assumptions, beliefs, and practices. It posits that discomfort, when approached reflectively, can serve as a catalyst for transformation, prompting individuals to unlearn dominant paradigms and open themselves to new ways of knowing. Within the Khoro L&T platform, discomfort is not avoided but embraced as part of the learning process. Academics are encouraged to step beyond their comfort zones and engage in critical self-reflection, particularly when confronting pedagogical challenges, student feedback, or institutional constraints. This process, while often emotionally charged, creates opportunities for growth, transformation, and rethinking what it means to teach and to learn in a postcolonial African university.

As Zembylas and Papamichael (2017) submit, such pedagogy exposes the emotional undercurrents of professional practice and compels participants to engage not only intellectually, but affectively and ethically. In the Khoro L&T sessions, we have observed how discomfort, when scaffolded in a safe and respectful environment, enables more honest, reflective, and innovative engagement with teaching and learning matters.

Pedagogy of Vulnerability

Brantmeier's (2013) pedagogy of vulnerability complements the pedagogy of discomfort by focusing on the relational dimensions of learning. It invites academics and students to engage in authentic, transparent, and emotionally honest exchanges. Vulnerability, in this context, is seen not as weakness but as a pedagogical strength, a willingness to admit what one does not know, to take risks, and to co-learn in partnership with others.

This pedagogy underpins the Khoro L&T ethos by encouraging openness, self-disclosure, and collective reflection. In our practice, we have found that when academics are able to articulate their uncertainties, share their frustrations, and reflect on their teaching journeys without fear of judgement, they are more likely to develop pedagogical resilience and curiosity. Vulnerability creates room for dialogue that is generative rather than performative, dialogue that is anchored in mutual respect and shared purpose.

Furthermore, this approach enables the co-construction of meaning, where knowledge is not transmitted but created through dialogue and relational exchange. In fostering vulnerability, Khoro L&T dialogues thus become a site not only for professional development but for ethical and humanising academic practice. Together, these theoretical and pedagogical lenses shape the design, facilitation, and ethos of Khoro L&T dialogues. Figure 1 below illustrates how these frameworks merge.

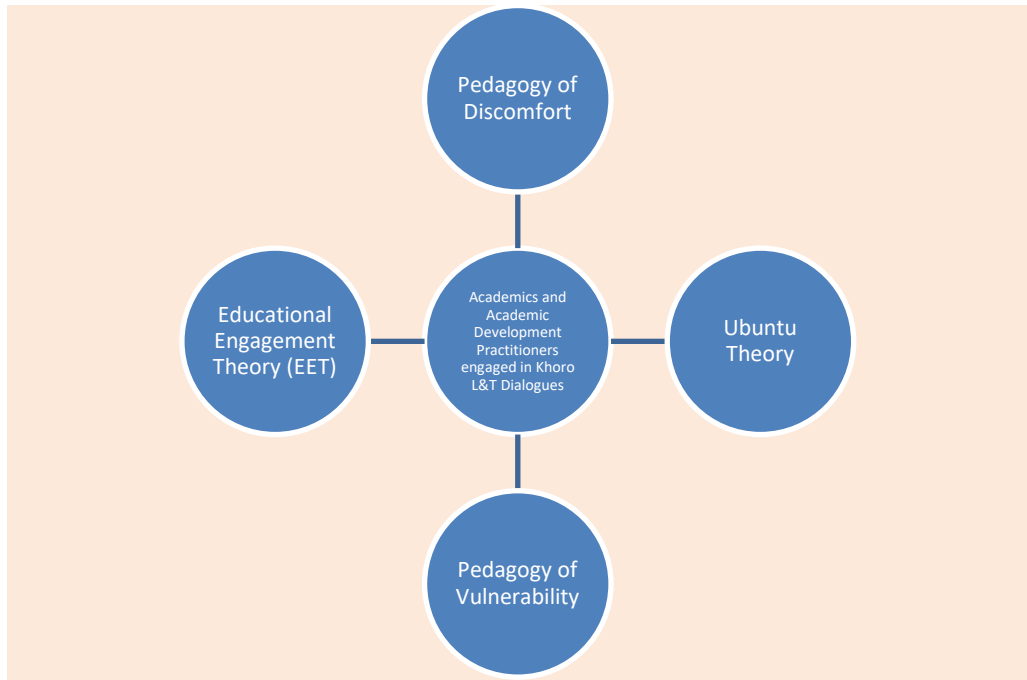


Figure 1: Pillars of the Khoro learning and teaching dialogue

In summary, EET offers a structural rationale for interactive and participatory development, Ubuntu provides a philosophical foundation for ethical and relational engagement, and the pedagogies of discomfort and vulnerability offer affective and critical tools for transformative reflection. These frameworks collectively position Khoro L&T dialogues not as a one-off intervention but as a sustained, culturally grounded academic development initiative capable of supporting teaching excellence and institutional transformation.

In the next section, we reflect on our experience of the first three Khoro L&T sessions conducted thus far in our institution.

Our Reflections on Previously Facilitated Khoro L&T Dialogues

We organised the Khoro L&T dialogues as a series of structured yet informal workshops facilitated by members of the Academic Development Unit. Over a period of three months, we conducted three sessions, each lasting approximately two hours. All sessions were held on campus to foster a sense of community, trust, and open participation. Invitations were extended to all faculty academics through a general announcement, and participants from a range of disciplines, academic ranks, and levels of teaching experience elected to take part. Participation was entirely voluntary. We ensured that the group was as diverse as possible, welcoming both early-career and senior lecturers, and including academics from science, technology, engineering, and mathematics (STEM) as well as humanities backgrounds.

Each workshop was co-facilitated by an academic development practitioner and a peer academic. Their role was to guide the dialogue, encourage critical reflection, ensure equitable participation, and cultivate a respectful, non-hierarchical space. At the outset of each session, we collaboratively established ground rules with participants, drawing on Ubuntu values such as respectful listening, valuing every voice, maintaining confidentiality, and practising empathy.

The dialogues typically commenced with an open prompt or guiding question focused on a teaching challenge or success. This initial prompt led into whole-group discussions, reflective activities, and, at times, smaller group engagements to enable deeper sharing. Following each session, participants were invited to complete a reflective evaluation form in which they commented on their experiences, identified aspects they found helpful, noted any challenges encountered, and articulated key insights gained from the dialogues. As facilitators, we also maintained detailed observational notes, documenting group dynamics, emerging themes, and salient moments that informed our reflective practice.

Participants consistently reported valuing the safe and inclusive environment created through the Khoro L&T dialogues. Many indicated that the absence of hierarchy and the emphasis on collegiality enabled them to speak openly, not only about their teaching successes but also about their struggles, uncertainties, and doubts. For several participants, Khoro L&T dialogues represented a rare opportunity to engage in honest and thoughtful conversations about teaching that extended beyond the scope of routine departmental interactions.

In designing the Khoro L&T approach, our intention was not only to generate data for research purposes but also to operationalise the values of Ubuntu, shared problem-solving, and reflective learning that underpin academic development practice. These workshops served as the impetus for the present study. Importantly, the Khoro L&T dialogues integrate four complementary theoretical frameworks to create a culturally grounded, dialogic space for academic development. Educational engagement theory provides the structural rationale for participatory and interactive learning, emphasising mutual commitment and the co-construction of knowledge. Ubuntu offers the ethical and relational foundation, centring values of solidarity, respect, and collective responsibility. In addition, Boler's pedagogy of discomfort and Brantmeier's pedagogy of vulnerability introduce affective and critical dimensions, encouraging academics to embrace discomfort and openness as catalysts for transformation. Together, these frameworks rest on the assumption that meaningful professional growth occurs when engagement is holistic, encompassing cognitive, emotional, and relational dimensions, and when dialogue is grounded in trust, cultural relevance, and shared accountability.

Methodology

We employed a qualitative approach to capture participants' subjective experiences, meanings, and insights in rich and complex detail (Creswell 2014). Our interest was not only in understanding how participants perceived the Khoro L&T dialogues, but also how they intended to apply what they learnt, and what theoretical and pedagogical meanings they derived from the process.

Data Collection

Data were gathered using open-ended questionnaires administered online via Microsoft Forms. This method enabled participants to reflect independently and respond at their own pace, which was essential given the reflective and dialogic nature of the topic. Open-ended responses enabled the collection of in-depth, descriptive data that captured participants' perspectives in their own words, while also providing space for elaboration and clarification of ideas (Creswell 2014). The questionnaire was informed by the aim of the study and included the following key questions:

- What are your views on Khoro L&T as a learning and teaching dialogue?
- What were your expectations regarding the Khoro L&T dialogues?
- What insights or lessons did you derive from the session?
- How do you plan to implement what you have learnt from the dialogue?
- How can Khoro L&T dialogues be enhanced as a professional development initiative?

Participants were assured of confidentiality and anonymity. Only those who provided informed consent for their responses to be used for research purposes were included in the study.

Participants and Sampling

The study involved 50 academics who attended the Khoro L&T dialogue sessions, of whom nine consented to participate. Sampling was purposive but shaped by convenience, as participation was voluntary and dependent on academics' availability during sessions held over a limited period within a single institution. Attendance at all three Khoro L&T sessions constituted the inclusion criterion, ensuring that participants' reflections were informed by sustained engagement with the dialogue process. All nine participants subsequently completed an open-ended questionnaire.

The exploratory nature of the study justified this approach, enabling the generation of initial insights into the value of Khoro L&T dialogues as a professional development initiative while upholding ethical principles of autonomy and informed consent. Demographic variables were not analytically foregrounded; rather, the focus remained on shared experiences of the dialogues. For contextual purposes, participants represented four faculties (Health Sciences; Humanities and Social Sciences; Management, Commerce and Law; and Science, Engineering and Agriculture), ranged

in academic rank from junior lecturer to associate professor, had between three and 18 years of teaching experience, and included five female and four male academics.

While the small sample size limits generalisability, this study prioritised depth over breadth, in line with the exploratory nature of the inquiry. The diversity of disciplines and experience levels among participants provided a rich cross-section of academic perspectives. The in-depth insights generated here are valuable for understanding the affordances of Khoro L&T dialogues and may serve as a foundation for similar initiatives in comparable higher education contexts.

Ethical Considerations

Ethical clearance was obtained in line with the Declaration of Helsinki for studies involving human participants and the institutional protocols of the Research Ethics Social Sciences Committee (RESSC, reference FHSEE/21/CSEM/21/2211). Informed consent was obtained from all participants, and pseudonyms were used to protect individual identities. Given the sensitive and reflective nature of the dialogue sessions, participants were assured that their responses would be used respectfully and responsibly to inform scholarly inquiry and academic development practice.

Data Analysis

Thematic analysis was used to identify patterns and meanings in the data, following the framework approach outlined by Ritchie and Lewis (2003). This involved familiarisation through repeated reading of responses, the identification of a thematic framework based on recurring concepts and meanings and indexing through systematic coding of relevant text segments. The data were then charted by organising themes and sub-themes across cases, followed by mapping and interpretation to synthesise patterns and develop a coherent analytical narrative.

Greater emphasis was placed on the fifth stage, where we moved beyond descriptive categorisation to interpretative synthesis. In this phase, we examined how participants' reflections embodied core tenets of Ubuntu (mutual respect, collective responsibility), expressed emotional dynamics aligned with the pedagogies of discomfort and vulnerability (professional risk-taking, critical self-reflection), and demonstrated the interactive engagement posited by educational engagement theory.

For example, participants who reported rethinking their assessment strategies or integrating theory-informed active learning methods exemplified discomfort-driven change. Those who admitted limitations in their previous approaches and expressed a desire to listen more to students reflected vulnerability-based growth. These insights were analytically mapped to their theoretical correlates, ensuring theoretical saturation and internal consistency between data and conceptual framing. To ensure credibility, the research team engaged in collaborative coding and regular peer debriefing sessions to interrogate assumptions and refine theme development. Divergent views were

discussed until consensus was reached, which enhanced the analytical rigour of the study.

Findings

This section presents the key themes that emerged from the thematic analysis of participants' reflections. The findings accentuate the perceived value of Khoro L&T dialogues as collaborative, reflective, and contextually grounded platforms for academic development. Five major themes were identified: Khoro L&T as a collaborative and reflective space; expectations of the Khoro dialogue; lessons derived from the dialogue sessions; implementation of insights into teaching practice; and enhancing Khoro L&T as a formal academic development initiative. These themes are elaborated below, with illustrative quotations from participants (pseudonymised as Academic).

Khoro L&T as A Collaborative and Reflective Space

Participants widely described Khoro L&T as a space of critical dialogue, shared reflection, and collegial learning. They valued the opportunity to voice classroom challenges, share innovative practices, and reflect on their pedagogical effectiveness in a non-judgmental environment.

Learning and teaching dialogue is a collaborative process that fosters open discussions between educators, students, and academic developers to improve teaching effectiveness and student engagement. (Academic 4)

It is not teacher- or learner-centred but should be participatory in nature by both parties. (Academic 3)

A learning and teaching dialogue is an informal learning space wherein, as academics, we can voice our frustrations about what we encounter in the classroom. (Academic 5)

This collaborative ethos was further reflected in participants' appreciation for Khoro as a site of co-learning and peer affirmation. Many participants emphasised the value of exchanging strategies aimed at improving student engagement and teaching effectiveness. They described the dialogue as a dynamic forum for aligning teaching with students' realities and for adapting to evolving educational demands.

The dialogue also highlighted the importance of continuous professional development, encouraging a culture of adaptability and responsiveness to the evolving needs of higher education. (Academic 4)

Aligning teaching practice with the realities of students' learning. (Academic 7)

These findings align with EET, which emphasises participatory, dialogic environments where academics co-construct knowledge and share ownership of learning. The collegial and non-judgmental nature of the dialogues reflects Ubuntu's relational ethics,

fostering mutual respect, solidarity, and affirmation of diverse voices. Participants' willingness to voice frustrations and confront classroom challenges resonates with Boler's pedagogy of discomfort, as it involves stepping beyond comfort zones to critically examine practices and assumptions. Similarly, the openness and trust observed in sharing vulnerabilities and uncertainties mirror Brantmeier's pedagogy of vulnerability, which frames transparency and emotional honesty as catalysts for professional growth.

Expectations of the Khoros Dialogues

Participants entered the Khoros L&T dialogue with varied but interrelated expectations, which included deepening their understanding of learning theories, acquiring practical strategies, engaging with colleagues, and improving student participation. Several participants expected to enhance their theoretical grounding in teaching and learning:

Exactly expected learning about various learning theories. (Academic 1)

I expected to increase my understanding of the theoretical underpinnings around teaching and learning and how best to apply them. (Academic 7)

Participants also anticipated learning innovative methods for enhancing their classroom practices, particularly in areas such as assessment and engagement:

Expected to learn a lot during the session, how one can teach and assess students and the theories that could be used to inform my teaching. (Academic 2).

To learn how to engage students during a lecture and about the effectiveness of various teaching strategies. (Academic 5)

Further, expectations around collegial engagement were also pronounced. Participants expressed interest in learning from colleagues' perspectives and experiences:

I expected to learn from my colleagues ... how to innovate in my own class. (Academic 3)

I anticipated that the learning and teaching dialogue would provide a space for meaningful engagement with colleagues to explore effective strategies and innovations. (Academic 4)

These expectations reflect a growing trend in African higher education towards contextually relevant academic development initiatives grounded in African philosophies that prioritise collaborative learning, theoretical grounding, and inclusive pedagogical practices as key drivers of transformation.

Lessons Derived from the Khoro L&T Dialogues

Participants reported gaining valuable insights from the sessions, including a broadened understanding of theoretical frameworks, an appreciation for student-centred learning, and a renewed commitment to professional reflection:

The infusion of multiple domains, such as constructivism, behaviourism, and participatory approaches, provided a holistic view of teaching and learning. (Academic 2)

It deepens my understanding that the environment and context underpin various teaching and learning approaches. (Academic 8)

I strive to enhance my understanding of the learning process and strengthen my ability to facilitate meaningful discussions. (Academic 6)

The interactive nature of the Khoro L&T sessions was particularly appreciated for allowing immediate feedback, mutual learning, and collaborative meaning-making.

These lessons accentuate the importance of contextually grounded professional development in African higher education, where fostering student-centred learning and collaborative reflection is increasingly recognised as essential for transforming teaching practices and advancing inclusive educational goals that embody quality.

Implementation of Insights into Teaching Practice

Participants expressed a strong commitment to implementing lessons learnt through revised teaching strategies, particularly those that promote student participation, apply learning theories, and encourage critical reflection:

I have already started engaging students in their learning ... instead of me being the focus of attention. (Academic 1)

All the theories I have learnt will be valuable to my overall teaching and will help me understand my students better. (Academic 2)

I plan to incorporate more interactive teaching methods encouraging student participation, such as problem-based learning and structured peer discussions. (Academic 4)

Refining my teaching strategies, listening more to students, collaborating and working as a team instead of voicing the students' voices. (Academic 7)

This potential aligns with continental priorities for educational development in Africa, where innovative, contextually grounded initiatives, such as Khoro L&T dialogues, should be seen and adopted as critical for transforming pedagogy and advancing inclusive, student-centred learning.

Enhancing Khoru L&T as a Formal Academic Development Initiative

While participants expressed overall satisfaction with the current format of the dialogues, several proposed enhancements. This included broadening participation, involving students, embedding structured facilitation, and hosting regular sessions:

More marketing should be done to ensure that the majority of academics are able to attend. I would also like to see students participating in such dialogues. (Academic 2)

It would be beneficial to incorporate structured facilitation techniques ... providing clear objectives for each session while allowing for organic discussions. (Academic 4)

Inclusivity, more often, we leave the students out in decision-making, whereas education is all about them and for them. (Academic 7)

I will recommend in-person meetings for target groups to complement the online approach. (Academic 9)

Drawing on these findings, participants called for increased institutional support for, and recognition of, Khoru L&T dialogues as a legitimate academic development initiative that contributes not only to teaching quality but also to broader institutional transformation. These reflections resonate strongly with the Department of Higher Education and Training's Policy Framework for the Realisation of Social Inclusion in the Post-School Education and Training System (2016), which emphasises participatory and inclusive teaching practices that affirm student voices and promote equity. By shifting from predominantly teacher-centred approaches towards interactive, student-focused strategies, such as problem-based learning and peer discussion, participants described how they are operationalising the policy's call for collaborative learning environments that challenge hierarchical relationships and foster democratic engagement.

Furthermore, these practices align directly with United Nations Sustainable Development Goal (SDG) 4, which advocates for inclusive and equitable quality education and the promotion of lifelong learning opportunities for all (United Nations Department of Economic and Social Affairs 2025). Incorporating student input into pedagogical decision-making and creating spaces for active participation reflect the SDGs' emphasis on learner-centred pedagogies and inclusive educational processes. Such approaches not only enhance student engagement and academic success but also contribute to wider institutional transformation by embedding principles of equity, participation, and responsiveness into everyday teaching practices.

Discussion of the Findings

Defining what constitutes a meaningful professional conversation remains complex, yet consensus in the literature suggests that such conversations should be grounded in practice, evidence-informed, and purposefully structured to foster professional growth

(Timperley, Ell, and Le Fevre 2017). Our findings demonstrate that Khoro dialogues exemplify such conversations. They offer academics safe and dialogic spaces to reflect, share, and challenge taken-for-granted assumptions about teaching and learning, supported by both theoretical rigour and cultural relevance.

Participants' reflections illustrate how Khoro functions as a communal space for collaborative inquiry, aligning closely with EET. According to Rachmad (2022), educational engagement is not merely behavioural but deeply cognitive and emotional. The Khoro platform invites academic staff to engage fully, intellectually, and emotionally with their teaching practices, with others' pedagogical perspectives, and with shared classroom challenges. Such engagement enhances not only self-awareness and pedagogical insight but also collective responsibility for student learning.

In addition, the findings illuminate the transformative potential of Khoro L&T dialogues through the lens of Boler's (1999) pedagogy of discomfort and Brantmeier's (2013) pedagogy of vulnerability. Many participants reported experiencing discomfort as they reflected critically on entrenched teaching habits and pedagogical gaps. This emotional unease, when scaffolded within the relational safety of the Khoro space, enabled deeper introspection and opened pathways for pedagogical renewal. As Zembylas and McGlynn (2012) claim, such discomfort can lead to ethical, transformative learning when educators are encouraged to confront their assumptions and reimagine their practice.

Simultaneously, the pedagogy of vulnerability was evident in how academics disclosed their struggles, uncertainties, and aspirations. As Brantmeier (2013) posits, this form of disclosure is not a sign of professional deficiency but a strength that fosters openness, mutual learning, and democratic dialogue. Within Khoro L&T dialogues, vulnerability enabled a flattening of hierarchies between lecturers and academic development practitioners, and between disciplines, as participants co-constructed new understandings of teaching within their specific contexts.

These pedagogical shifts are rooted in Ubuntu philosophy, which permeated the structure, facilitation, and ethos of the Khoro L&T dialogues. As Van Breda (2019) emphasises, Ubuntu centres relationality, empathy, dignity, and communal responsibility. Khoro dialogues translated these principles into practice by creating a collective space of affirmation, care, and collaborative meaning-making. This was evident in participants' emphasis on shared ownership, mutual support, and respect for diverse viewpoints. Ubuntu, therefore, did not function as a cultural backdrop alone but as an explanatory and ethical framework that shaped how participants engaged with one another and with their professional growth.

Moreover, participants' emphasis on the practical application of learning, such as incorporating active learning strategies, theory-informed teaching, and interdisciplinary feedback, reinforces the view that Khoro is not only reflective but action-oriented. This

aligns with Pleschová et al. (2021), who argue that the most impactful academic development occurs in dialogic spaces where academics feel supported to act on their insights. The Khoru L&T dialogues bridge theory and praxis by grounding pedagogical experimentation in dialogue, feedback, and collective sense-making.

Importantly, the findings suggest that Khoru L&T also contributes to the broader project of institutional transformation. Through embedding the values of Ubuntu and the pedagogical tools of engagement, vulnerability, and discomfort, Khoru L&T dialogues offer a contextually responsive and culturally congruent approach to academic development. It aligns with the national imperative outlined in the White Paper on Post-School Education and Training (DHET 2015), which calls for decolonised, student-centred, and participatory teaching practices.

Several participants suggested expanding Khoru L&T dialogues to include student voices, recognising students not merely as beneficiaries of good teaching, but as partners in pedagogical transformation. This recommendation aligns with the argument presented by Ravhuhali, Mboweni, and Nendauni (2022), who advocate for the inclusion of students as co-constructors of their educational experiences. Incorporating student voices within Khoru L&T dialogues could enrich the dialogues, challenge academic assumptions, and further democratise teaching and learning in our institution.

Table 2 synthesises our findings and maps them against the theoretical and pedagogical frameworks underpinning the Khoru L&T dialogues.

Table 2: Mapping of key findings against theoretical and pedagogical frameworks

Key Findings	Key Insights	Aligned Theoretical/Pedagogical Framework	Implications
Khoru as a collaborative and reflective space	Safe, collegial environment for academic dialogue and shared reflection	Ubuntu; educational engagement theory	Supports inclusive and participatory professional development
Sharing of best practices to enhance student learning	Co-construction of pedagogical strategies to improve engagement and success	Educational engagement theory	Promotes practical, context-sensitive improvements in teaching
Engagement with theory and application	Increased awareness and use of learning theories in	Educational engagement theory; pedagogy of discomfort	Encourages evidence-informed teaching approaches

	classroom practice		
Emotional honesty and professional vulnerability	Willingness to admit challenges and reflect critically on teaching identity	Pedagogy of vulnerability; Ubuntu	Builds trust and collegiality; promotes academic humility
Implementation of dialogic and interactive pedagogies	Adoption of participatory, student-centred strategies such as peer discussions and problem-based learning	Pedagogy of discomfort; educational engagement theory	Enhances student agency and epistemological access
Desire to expand Khoro to include student voices	Recognition of students as key stakeholders in pedagogical transformation	Ubuntu; student partnership literature (e.g., Cunningham et al. 2022)	Strengthens co-learning and democratises academic development
Recommendation for formalisation and institutional support	Request for structured facilitation, regular sessions, and institutional integration	Ubuntu; institutional transformation frameworks (DHET 2017)	Positions Khoro L&T dialogue as a strategic academic development initiative

Implications of the Study

The findings of this study suggest that Khoro L&T dialogues serve as transformative professional development platforms in higher education, particularly within postcolonial, African university contexts. These dialogues offer more than just opportunities for skill enhancement; they cultivate pedagogical consciousness, foster critical reflection, and support relational engagement among academics and practitioners of academic development.

At a systemic level, the formal recognition and institutionalisation of Khoro L&T dialogues could provide an effective model for embedding dialogic professional learning within academic development strategies. Their grounding in Ubuntu stresses the importance of communal engagement and interconnectedness, values that are often lacking in Western models of faculty development. As such, Khoro L&T dialogues

present a culturally responsive alternative, well-suited to advancing South Africa's transformation agenda in higher education.

For academic development practitioners, Khoro L&T dialogues offer a meaningful space to co-construct knowledge with lecturers, disrupt hierarchical norms, and reposition themselves as facilitators of shared learning. For academic staff, Khoro L&T provides a collegial platform for engaging in open, theory-informed, and reflective conversations, moving beyond performative workshops toward more sustainable, participatory professional learning.

Importantly, the study also highlights the potential for expanding the Khoro L&T dialogues to include students as co-participants. Doing so would not only democratise the dialogue process but also reflect contemporary calls for student partnership in learning and teaching. Institutional frameworks that support student inclusion in professional learning dialogues could create new opportunities for collaborative curriculum design, mutual feedback, and epistemic justice. Drawing from the findings of this study, Table 3 provides a framework for the conceptualisation and implementation of Khoro dialogues.

Table 3: A framework for the conceptualisation and implementation of Khoro dialogues as a professional development initiative

Foundations for Khoro L&T Dialogues	Key Components	Key Stakeholders	Envisaged Outcomes
National Framework for Enhancing Academics as university teachers	Professional development initiative to co-create learning and teaching interventions	Departmental or faculty-based learning and teaching conversations	Active student engagement; feedback on instructional strategies
Institutional strategic plan	Communal space for decision-making and problem-solving	University-wide quarterly learning and teaching dialogues	Knowledge sharing, co-creation, and best practices
Pedagogy of discomfort (Boler 1999) and pedagogy of vulnerability (Brantmeier 2013)	Structured conversations around key topics	Learning and teaching centres- / academic development units-led dialogues	Refinement of teaching strategies through student feedback

EET and Ubuntu theory	Question-driven dialogue to stimulate critical engagement	Student-led learning and teaching dialogues	Blended (in-person + online) engagement for inclusive dialogue
-----------------------	---	---	--

Reflections on Khoró L&T Dialogues: Asking the “What Then?” and “How?” Questions

Our findings reveal the benefits of Khoró L&T dialogues in promoting reflection, collegial engagement, and pedagogical renewal, but challenges remain in implementing and sustaining them in university contexts. Critical reflection on these challenges is essential for shaping the future direction and practical viability of Khoró L&T dialogues.

Initial resistance emerged from some academics who questioned the relevance of reflective dialogue, perceiving it as abstract, time-consuming, or peripheral to core teaching and research duties. Discomfort also arose around the non-hierarchical structure that flattens distinctions between academic development practitioners and faculty. To address this, participation was invitation-based, preserving the voluntary and dialogic ethos. Future sessions will adopt co-facilitation by senior academics and academic development practitioners to legitimise the space, model partnership, and bridge perceived divides. The use of culturally resonant terminology, particularly Khoró, fostered collective ownership and identity around the dialogues.

Sustainability and institutional buy-in remain critical concerns. Consistent participation, adequate resourcing, and formal recognition are needed, highlighting the importance of embedding Khoró L&T within broader academic development frameworks. Aligning the dialogues with institutional priorities such as appraisal, promotion, and curriculum innovation can enhance legitimacy, reinforce teaching enhancement, and support institutional change.

Limitations, Considerations, and Future Directions

This study has several limitations, most notably the relatively small sample size, which reflects the voluntary nature of participation as discussed earlier. Consequently, the findings cannot be generalised to all Khoró L&T dialogue participants. However, the insights remain valuable for informing academic development practice on how such an initiative should be formalised and be central to institutional transformation. Additionally, as Khoró L&T dialogues are still in their early stages, their long-term impact on teaching, learning, and academics’ well-being has yet to be systematically evaluated. Future research should therefore explore these dimensions more comprehensively to assess the sustainability and effectiveness of this initiative.

Moreover, future research could investigate several areas, such as longitudinal studies, to assess the impact of Khoro L&T dialogues on actual teaching practices and student learning outcomes. This includes examining changes in classroom engagement, student success metrics, and graduate attributes over time. Second, further inquiry could explore the role of Khoro in shaping academic identity and career progression, especially for early-career academics navigating the pressures of teaching and scholarship. Third, as the platform evolves, future research might investigate the integration of student voices, examining how student participation influences the nature and effectiveness of dialogic professional learning.

Notwithstanding the limitations, through formalisation, research, and refinement we believe that Khoro L&T dialogues can become a replicable and scalable strategy for academic development across institutions, one that affirms local epistemologies while responding to global imperatives for inclusive and transformative higher education.

Conclusion

This study has demonstrated that Khoro L&T dialogues, conceptually rooted in African communal practices and pedagogically informed by Ubuntu, EET, and critical affective pedagogies, provide a viable and culturally responsive model for academic development in higher education. Participants' responses revealed a deep appreciation for the relational, reflective, and participatory ethos of the Khoro L&T model, which promotes not only pedagogical renewal but also professional belonging and transformation. At the same time, the implementation of Khoro L&T is not without challenges. Initial resistance, institutional inertia, and the demands of sustainability all require ongoing attention and strategic alignment. Yet these challenges also provide opportunities for learning, adaptation, and further theorisation of academic development practices that are culturally congruent and ethically grounded.

References

- Boler, M. 1999. *Feeling Power: Emotions and Education*. New York: Routledge.
- Brantmeier, E. J. 2013. "Pedagogy of Vulnerability: Definitions, Assumptions and Applications." In *Re-envisioning Higher Education: Embodied Pathways to Wisdom and Transformation*, edited by J. Lin, R. Oxford, and E. J. Brantmeier, 95–106. Charlotte, NC: Information Age Publishing.
- Creswell, J. W. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage.

- Department of Higher Education and Training. 2016. "Policy Framework for the Realisation of Social Inclusion in the Post-School Education and Training System." *Government Gazette* No. 40496. <https://www.dhet.gov.za/SiteAssets/Latest%20News/2017/January/Gazetted-Policy-Framework-for-the-Realisation-of-Social-Inclusion-in-PSET-No40496-Notice-no-1560.pdf>
- García-Carrión, R., L. Villardón-Gallego, Z. Martínez-de-la-Hidalga, and J. Marauri. 2020. "Exploring the Impact of Dialogic Literary Gatherings on Students' Relationships with a Communicative Approach." *Qualitative Inquiry* 26 (8–9): 996–1002. <https://doi.org/10.1177/1077800420938879>
- Hlengwa, A. 2019. "How Are Institutions Developing the Next Generation of University Teachers?" *Critical Studies in Teaching and Learning* 7 (1): 1–18.
- Khong, H., I. Celik, T. T. Le, V. T. T. Lai, A. Nguyen, and H. Bui. 2023. "Examining Teachers' Behavioural Intention for Online Teaching after COVID-19 Pandemic: A Large-Scale Survey." *Education and Information Technologies* 28 (5): 5999–6026. <https://doi.org/10.1007/s10639-022-11417-6>
- Kolb, D. A. 1984. *Experiential Learning: Experience as the Source of Learning and Development*. Englewood Cliffs, NJ: Prentice Hall.
- Letseka, M. M. 2016. "The Nexus between Open Distance Learning (ODL), African Philosophy and Ubuntu." In *Open Distance Learning (ODL)*, edited by M. Letseka, 31–40. New York: Nova Science Publishers.
- Makgabo, M. C. 2021. "The Effect of the Disappearance of Kgoro Cultural Practice on Traditional Values in the Modern Era." *International Journal of Innovation, Creativity and Change* 15 (11): 58–72.
- Ndlovu, S. 2022. "The Pedagogic Domain and Epistemic Access in South African Higher Education: The Challenges for Students with Disabilities during the COVID-19 Pandemic." *South African Journal of Higher Education* 36 (4): 205–224. <https://doi.org/10.20853/36-4-5194>
- Ndlovu, N., N. Mbatha, and V. Msiza. 2024. "Embracing Liminality: Academic Development for Early Career Academics within a Community of Practice." *International Journal for Academic Development* 29 (2): 269–282. <https://doi.org/10.1080/1360144X.2024.2334275>
- Nendauni, L. 2025. "The Politics of Space in South African Writing Centres: Whose Knowledge is Centred?" *International Journal of Educational Development in Africa* 10: 1–19. <https://doi.org/10.25159/2312-3540/19826>
- Nsibande, R. 2007. "Using 'Currere' to Re-conceptualise and Understand Best Practices for Effective Research Supervision." *South African Journal of Higher Education* 21 (8): 1117–1125. <https://doi.org/10.4314/sajhe.v21i8.25764>

- Okeke, N. L. 2025. "Collaborative Teaching Impact on Teacher Productivity in Nigerian Schools." In *Challenges of Educational Innovation in Contemporary Society*, edited by C. Mateo-Guillén and A. Cortijo Ocaña, 115–144. Hershey, PA: IGI Global Scientific Publishing. <https://doi.org/10.4018/979-8-3373-0705-3.ch006>
- Olawumi, K. B., M. P. Mavuso, and N. S. Duku. 2024. "Situating Ubuntu Philosophy in Pre-service Teacher Education." *International Journal of Learning, Teaching and Educational Research* 23(8):605–623. <https://doi.org/10.26803/ijlter.23.8.31>
- Pleschová, G., T. Roxå, K. E. Thomson, and P. Felten. 2021. "Conversations that Make Meaningful Change in Teaching, Teachers, and Academic Development." *International Journal for Academic Development* 26 (3): 201–209. <https://doi.org/10.1080/1360144X.2021.1958446>
- Rachmad, Y. E. 2022. *Educational Engagement Theory*. Lüneburger Heide: Buch Internationaler Verlag, Spezialausgabe 2022. <https://doi.org/10.17605/osf.io/kgtcx>
- Ravhuhali, F., H. Mboweni, and L. Nendauni. 2022. "Inclusion of Students as Key Stakeholders and Agents in the Induction of New University Teachers: Disrupting the Induction Status Quo." *Critical Studies in Teaching and Learning* 10 (2): 80–99. <https://www.ajol.info/index.php/cristal/article/view/240805>
- Ritchie, J., and Jane Lewis. 2003. *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage Publications.
- Simoncini, K. M., M. Lasen, and S. Rocco. 2014. "Professional Dialogue, Reflective Practice and Teacher Research: Engaging Early Childhood Pre-service Teachers in Collegial Dialogue about Curriculum Innovation." *Australian Journal of Teacher Education* 39 (1): 27–44. <https://doi.org/10.14221/ajte.2014v39n1.3>
- Timperley, H., F. Ell, and D. Le Fevre. 2017. "Developing Adaptive Expertise through Professional Learning Communities." In *Teachers Leading Educational Reform*, edited by Alma Harris, Michelle Jones, and Jane B. Huffman, 175–189. London: Routledge. <https://doi.org/10.4324/9781315630724-14>
- United Nations. n.d. "Goal 4: Education." UN Sustainable Development Goals. <https://www.un.org/sustainabledevelopment/education/>
- United Nations Department of Economic and Social Affairs. 2025. *The Sustainable Development Goals Report 2025*. New York: United Nations.
- van Breda, A. D. 2019. "Developing the Notion of Ubuntu as African Theory for Social Work Practice." *Social Work/Maatskaplike Werk* 55 (4): 680–693. <https://doi.org/10.15270/55-4-762>
- Zembylas, M., and E. Papamichael. 2017. "Pedagogies of Discomfort and Empathy in Multicultural Teacher Education." *Intercultural Education* 28 (1): 1–19. <https://doi.org/10.1080/14675986.2017.1288448>