Paper Title Practicing Cultural Humility and Transformative Listening in Dyads: Creating Educational Possibilities for Belonging and Equity

Author(s) Alessandra Romano, University of Siena; Victoria J. Marsick, Teachers College, Columbia University; Deborah J. Kramlich, Christliche Deutsche Schule Chiang Mai; Tes Zakrzewski, Wentworth Institute of Technology; Laurie Anderson-Sathe, St. Catherine University

Session Title Practicing Cultural Humility and Transformative Listening in Dyads: Creating Educational Possibilities for Belonging and Equity

Session Type Session Paper

Presentation Date 4/12/2024

Presentation Location Philadelphia, Pennsylvania

Descriptors

Methodology

Unit SIG-Experiential Education and Community Engagement: Scholarship and Practice

DOI https://doi.org/10.3102/2108500

AERA 2024 ANNUAL MEETING Session Title

Practicing cultural humility and transformative listening in dyads: creating educational possibilities for belonging and equity.

Authors:

Alessandra Romano, alessandra.romano2@unisi.it, University of Siena

Tes Cotter Zakrzewski, tescotterzak@comcast.net, Teachers College Alumni, Columbia University

Laurie Anderson-Sathe, landersonsathe@stkate.edu, St. Catherine University

Deborah J. Kramlich, debbie.kramlich@gmail.com, Christliche Deutsche Schule Chiang Mai

Victoria J. Marsick, vjm5@columbia.edu, Teachers College, Columbia University

Introduction

We live in a globalized, multicultural world, where divisions and conflicts are increasingly producing attacks on equitable access to educational opportunities free of racial injustice. We need the capacity to change the educational landscape globally through opportunities of listening, self reflection, and connection for a more equitable society. Academic communities, practitioners, and policy makers are asked to radically reimagine educational possibilities in a manner that is rooted in justice seeking, is evidence based, and envisions the fundamental question: "*What type of society do you want to live in*?". The role of education for justice is critical at this time in our history. Racism and oppressions are practiced throughout societal institutions and informal contexts, where people interpret, make sense of and view the world around them.

We see the need for empathy, understanding, deep relationships, and human connection as critical in today's polarized world (Anderson Sathe, 2021). Engaging in listening practices assumes a key role in creating spaces to facilitate true and authentic connection, foster deep sensemaking, and a deeper understanding of oneself and others (Lipari, 2014). Many of the current studies on listening capacity affirm that listening quality predicts levels of perceived intimacy and, consequently, willingness to help others (Kluger et al., 2019).

With this background in mind, we present the Transformative Listening Protocol (Protocol) (Anderson-sathe, *et al.*, 2022), a process that gives actionable steps to promote belonging, self reflection and connection through storytelling and listening in dyads (Kramlich & Gilpin-Jackson, 2022). It offers practices for both practitioners and policy makers in academic communities to respond to the "call for

action" for radical transformations at the intersection of class divides, racism, inequitable distribution of resources, and wealth inequality.

Practicing listening in dyads using the Protocol co-creates interpersonal spaces where people can connect and understand each other across differences and socio-racial lived experiences. This space can provide the opportunity for cultural humility and open us to the experience of another person and potentially transform our my-side biases (Abe, 2020; Curtis, et al., 2019, Southworth, 2022). Cultural humility is defined as the "ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]" (Hook et al., 2013, p. 2).

Through the Protocol, we offer an interactive/reflective session for participants to actively engage with other participants in dyads/pairs sharing stories as a storyteller and a story listener, reflecting on their experience and insights of belonging and equity in educational settings. The stories shared remain confidential between the storyteller and listener; a reflection on listening and how the Protocol can be applied is discussed with the group.

Our intended contribution over time is twofold (Anderson-sathe, *et al.*, 2022, p. 431):
   a. To the theoretical discussion of transformative listening as the intertwining of embodied listening, transformative learning theory, cultural humility and
   b. To the practical/methodological iterative process of developing the Protocol to foster transformative listening in a wide range of settings and cultural environments.

In order to deepen our understanding about the scholarship on transformative listening, the following paragraphs explain the theoretical framework, the research design, the Transformative Listening Protocol process and the connection with the AERA Conference Theme "*Dismantling Racial Injustice and Constructing Educational Possibilities: A Call to Action*".

Theoretical framework for the Transformative Listening Protocol

Our theoretical framework combines transformative learning and embodied listening in dyads to support the creation of the Transformative Listening Protocol. Existing theoretical investigation and empirical work on transformative learning, embodied listening and cultural humility provide important and enduring insights about the development and implementation of the Transformative Listening Protocol.

Transformative Learning

At its core, the theoretical framework for the Transformative Listening Protocol is framed by transformative learning theory which involves a change in one's perception of the world, or a part of the world, from one frame of reference to a new one (Mezirow, 1991). It is the application of this new or different frame that facilitates meaning making. In Mezirow's words (2009, p. 22), "learning may be understood as the process of using a prior interpretation to construct a new or revised interpretation of the

meaning of one's experience to guide future action. Transformative learning may be defined as learning that transforms problematic frames of reference (mindsets, habits of mind, meaning perspectives) to make them more inclusive, discriminating, reflective, open, and emotionally able to change" (Mezirow, 2009; Ahmed & Hussain, 2022).

The concept of transformative learning thus implies an existential change that is more global in nature (Stuckey et al., 2022), a transformation in worldview that has a potential impact on changing multiple domains of habits and behaviors, but it also refers to the learning process of a person involved in a transformative experience, and the practices that evoke or support transformation (Anand et al., 2020). Dirkx (2012) demonstrates that transformative learning can be conceptualized not just as a one-shot experience driven by rational, dialogue-based, discursive processes but also as a process led by a learner's engagement in art, spirituality, intuitive reflection, and other extra-rational methods of deep reflection. The Protocol, founded in a holistic embodied framing of transformative learning, recognizes the cognitive rational and extra rational, reflective, imaginative, emotional, and social aspects of learning (Cranton & Roy, 2003). Adult learning, in the context of storytelling, deepens and transforms (Tyler & Swartz, 2012); promotes holistic attention and connection to oneself and another (Taylor & Cranton, 2012) and, we suggest, helps us connect with one another and find new meaning (Heron, 1992; Jacobs & Heracleous, 2005; Kofman & Senge, 1993; Wheatley, 2002). Our intention is to understand and situate embodied listening as an essential element of transformative learning by cultivating transformative listening.

Embodied Listening And Listening In Dyads

We see embodied listening, with its focus on attention and presence, as crucial to the formation of trust and connection. Embodied listening contributes to deeper connection and community across various divides.

Reciprocal storytelling and story listening in dyads as a vehicle for transformation is also grounded in dialogue theories. It is argued that meaning is constructed through conversations or stories and conversations are a form of meaning-making processes through which one's experiences are transformed into knowledge (Kolb et al., 2002; Wenger, 1998). Forming a space where listening for understanding can emerge (Bhabha, 1994) and differences in another person can be heard can be difficult in a world where speech is often privileged over listening (Jacobs & Coghlan, 2005) with the role of listening assumed but not always specifically addressed (Pery, Doytch & Kluger, 2020).

We have found storytelling in dyads, and specifically research on listening in dyads, to be underrepresented in the literature (Joshi & Knight, 2015; Pery, Doytch & Kluger, 2020). Most of the studies of listening have typically focused on listening as "individual level processes" (Kluger, et al., 2021). Alternatively, we refer to those studies which investigated listening as an interpersonal dyadic-level phenomena rather than only an individual-level one and its effects on dyadic behavior (*ibidem*). Those studies showed that "perceptions of listening quality are inherently dyadic, positively reciprocated in dyads, and are correlated positively with intimacy, speaking ability, and helping-organizational-citizenship behavior, at the dyadic level" (Kluger et al., 2021, p. 1045).

Against this backdrop, our research addresses a specific gap in the literature which is to understand the

experience of listening through story as a leverage to open up spaces for transformative insights in dyads (Imhof & Janusik, 2006; Pery, Doytch, Kluger, 2020). "Perceptions of listening quality are inherently dyadic, positively reciprocated in dyads, and are correlated positively with intimacy, speaking ability, and helping-organizational-citizenship behavior, at the dyadic level" (Kluger et al., 2021, p. 1045). The embodied perception of listening is the focus of our work because this enhanced understanding is likely to have immediate consequences in the interpersonal relationships: sense of mutual connection, intimacy, reciprocal compassion and care of self and others (Kluger, et al., 2021, p. 1049).

Cultural Humility

Our listening strategy is rooted in cultural humility, deeply influencing our interactions. This approach involves consciously setting aside our judgments and fostering an inclusive space that respects and celebrates each unique narrative. This practice of creating a non-judgmental and open environment is essential for building trust and connections, serving to bridge diverse divides.

Cultural humility takes inspiration from indigenous work in the medical field and includes: (a) a personal lifelong commitment to self-evaluation and self-critique, whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities, and (b) recognition of power dynamics and imbalances, a desire to fix those power imbalances and to develop partnerships with people and groups who advocate for others (Yeager & Bauer-Wu, 2013).

Cultural humility, distinct from cultural competency, emphasizes a lifelong journey of recognizing our limitations in fully understanding another culture. It advocates for continuous learning and respect for others' identities, contributing to an environment where individuals feel spiritually, socially, emotionally, and physically safe, without denial of their identity or needs. It emphasizes an ongoing commitment to learning about others and their cultures throughout one's lifetime (Williams, 1999; Kramlich & Gilpin-Jackson, 2022).

The "dismantling" construct of cultural humility intertwined with listening practices in dyads (Anderson, et al., 2021) supports fostering a sense of belonging (powell, & Toppin, 2021) and is crucial for addressing racial injustice in today's polarized world. Cultural humility offers a positive approach and structure for interactions with people from various backgrounds. Our hypothesis is that individuals aware of their cultural positioning and practicing humility are more open to understanding others' perspectives and reevaluating their assumptions, especially in the context of multiethnicity, culture, gender, and political beliefs. Cultural humility can challenge cognitive biases like *myside* bias and motivated reasoning, leading to doubt and a shift in one's understanding (Southworth, 2022). Perspective-taking requires the ability to bracket beliefs, and a critical curiosity in the asking of revealing questions concerning someone else's point of view (Romano, 2023). Emphasizing cultural humility in educational settings encourages continuous interest in diverse cultures and individuals, promotes a broader global understanding, and facilitates significant intercultural connections and possibilities for equity and belonging.

Research Methodology for the development of the protocol

Practice-based scholarship on Transformative Listening

We adopted a **practice-based interpretative framework** as a general conceptual umbrella (Candy, 2006; Gherardi, 2019) with an **emergent iterative** prototype inquiry process (Bogers & Horst, 2013) for the development of the TLP. We reviewed the transformative learning literature over the past four years; which includes contributions about the holistic approach, embodied and presentational knowledge in transformative learning, as conceptualized by Yorks and Kasl (2006; 2012), Dirkx (2012); as well as conversation-based protocols, guidelines, and prototypes that have been adopted to foster storytelling processes in educational and organizational contexts (Tyler & Swartz, 2012; Dirkx, 2012).

Despite these contributions, research on transformative learning in embodied practices is still underdeveloped. The reasons for this are not difficult to see: studying transformations that occur in embodied practices poses challenges to qualitative or quantitative research design. Thus, we explored the use of a practice-based research approach to investigate how and to what extent the practice of embodied listening can open up multiple pathways for revising our consolidated frames of reference and behavior. Particularlywe were curious about inquiring how practicing listening through the structure of the Transformative Listening Protocol could better illuminate listening practices and generate new knowledge about how to facilitate those practices—leaving it open to others to investigate why and to what extent they work or can generate self-reflective processes. The practice-based research design (Candy, 2006; Gherardi, 2019) was the research approach that fit with our interest in embodied listening processes. Practice-based studies involve "collectively-shared, socially-situated interaction of people and tools united by shared purpose" (Bracci, et al., 2022, p. 145). It promotes an integrated/non-dualistic account of learners and context, bound up in the dynamic unity of practice. Central are interactions with others, situated communication and listening, the construction of situations, the relationship with the physical environment and the objects in it, and, above all, the principle that these elements are held together in the situation (Gherardi, 2009; Sandberg & Tsoukas, 2011). It foregrounds the importance of the body and emphasizes that knowledge and learning are embedded in sociocultural interactions.

In the practice-based approach, "the main focus of the research is to advance knowledge about practice, or to advance knowledge within practice" (Candy, 2006, p. 3). It moves beyond the limitations of an exclusively dualistic approach that separates knowledge from practice (Candy, 2006; Gherardi, 2019). The researchers realize, discern, become aware of hitherto unknown or unrecognized relationships and connections, and gain insights for practice through a creative process of inquiring-and-practicing (Walker, 2013). With this creative engagement process, any implications, findings, experiences are informed and transmuted by the tacit knowledge, intuitive and expressive sensitivity that practicing can bestow (*ibidem*). The *doing* of practice-based research can inform the knowing *about* and knowing *from* the experience (*ibidem*).

In our research design, the practice-based approach led us to focus on the unique combinations of individuals, interactions and sociomaterial circumstances that engender capacity and quality of listening

through the engagement in the process of co-creating and implementing a protocol for listening in dyads. Our methodology for the protocol development involved an emergent iterative prototype inquiry process (Bogers & Horst, 2013). Over a period of almost two years, as a community of researchers, we met virtually every month and modeled the tenets of transformative listening, beginning each meeting with a few minutes of grounding and listening to self or spirit. Check-ins were also conducted at the opening of each meeting, providing space for each committee member to share how they were experiencing their life at that particular moment.

Consistent with the lens of situated learning, we purposefully designed and facilitated listening experiences by developing and applying the Protocol as a tool to guide the process and context. "Tools can be fully understood through us and using them entails both changing the user's view of the world and adopting the belief system of the culture in which they are used" (Brown et al., 1989). The Protocol and its application are a "designed learning experience" which creates a space, or "situation", that facilitates an awareness, development and strengthening of listening as an element in forming connections. Rendon (2014) explains, "In listening we can experience a deep presence and recognize how at a very basic, even spiritual level, sharing the stories of our humanity opens us to a deeper connection with others and ultimately with ourselves" (p. 51). We appreciate how Lave and Wenger (2011) characterize this connection, "Learning, thinking, and knowing are relations among people in activity in, with, and arising from the socially and culturally structured world" (p. 51). The space created by the Protocol allows for a structured world of potential safety where listening, learning and connection can happen.

We prototyped the TLP several times to gain input and perspectives from participants around the world, with a focus on gaining new insights into the nature of transformative listening practices (Candy, 2006) and how they might be enhanced through the facilitation offered by the TLP. "To date, the prototype of the Protocol has been tested in various settings and culture by the seven global researchers in the collaborative, with continuous/ongoing feedback provided by users and researchers informing further modifications of both the Protocol and its implementations" (Anderson-Sathe, et al., 2021, pp. 22-23). Over the past four years, the TLP has been used with dyads in online and face-to-face conference settings. We collected data from participating dyads in global contexts around the world. Qualitative data was collected through an online survey, anecdotal conversations, and facilitator notes. This iterative prototyping process transformed the act of creating and prototyping the Transformative Listening Protocol from an activity exclusively within the domain of the research community to an activity integral to TLP development with academics from other national contexts and practitioners from outside academia (Bogers, & Horst, 2013). Our iterative prototyping moreover shows how at various stages the protocol was used as a tool for practicing embodied listening. In this way, our unique practice-based research design and iterative prototyping methodology translated issues in research on the TLP in design changes through active engagement and participation.

Describing the Listening Protocol process

For the AERA 2024 Conference, we invite participants to an experiential session to expand their capacity for transformative listening in order to begin to practice cultural humility in educational settings.

Participants experiment with firsthand practices of cultural humility and listening through the use of the Transformative Listening Protocol (TLP). In this session, participants are led through the TLP to practice listening and cultural humility in dyads.

- ➔ Protocol Introduction - 20 minutes :
  - ◆ Participants are introduced to the TLP and experience an ice-breaking activity with a grounding meditative practice
  - ◆ Each participant is equipped with online copies of the Protocol, Informed Consent

- ➔ Active Practice of Using the Protocol in pairs - 40 minutes :
  - ◆ Participants are invited to work in dyads to reflect on a time they felt they did not belong or did experience a sense of belonging through the TLP.
    - ● Presentation of the TLP and creation of virtual breakout rooms
    - ● 10 minutes Storyteller 1 – other person is story listener – share 3-5 minute story, follow the appreciative listening and storyteller listening/reflecting prompts in the Protocol to reflect on their experience, meaning making, and insights.
    - ● 10 minutes Storyteller 2 – the listener becomes the storyteller -- – share 3-5 minute story, follow the appreciative listening and storyteller listening/reflecting prompts in the Protocol to reflect on their experience, meaning making, and insights.

- ➔ Discussion, Share Feedback about the Use of the Protocol - 20 minutes:
  - ◆ Participants are invited to share feedback and reflections on the experience of practicing listening and cultural humility. Both of them are elicited to investigate their embodied listening experience, paying attention both to the speech of the other and to their body expressions, inquiring "*what the body was talking about*" and at the same time what their bodies were transmitting to each other in this interactive process. Listeners are supported to explore emotions, feelings, and reactions to what they are hearing, and storytellers are facilitated to experience trust and vulnerability about their storytelling in a "safe" space in dyads. Both are supported to reflect on how much more and how deeply their listening experiences were by using the Protocol and how they can incorporate the steps into their listening approaches in the future.
  - ◆ Discussion about how participants might practice transformative listening as individuals and communities to create educational possibilities for increasing connection to self, another, their group, and provide opportunity for cultivating cultural humility and sense of belonging.

It is our hope that this session will inspire communities of scholars, educators, practitioners to make Transformative Listening a common practice "for those who want to construct a different social reality that is grounded in justice and joy" (Benjamin, 2022, p. 11) and leverage that humanizing practice to co-create spaces where collective consciousness and enhanced sense of care for themselves and others emerge that change the conditions for everyday people.

Conclusion

The theme for this year's conference is *Dismantling Racial Injustice and Constructing Educational Possibilities*. Octavia Butler's declaration, "All that you touch, you change. All that you change, changes you," highlights the significant potential for human transformation through interactions with others. Transformative listening and engagement serve as avenues for fostering this connection, empowering silenced voices, and catalyzing shifts in societal frameworks towards liberation and equity. Transformative listening provides a platform through which *Academic communities, practitioners, and policy makers* can *radically reimagine* and enact a future characterized by justice, equity, and inclusivity. It serves as a bridge of possibility, facilitating collaborative efforts aimed at constructing a more just and equitable society thereby fostering a sense of belonging among diverse groups united around shared educational goals and values.

As a community of researchers, we recognise that the discussion articulated here has some limitations. We will take into account the role of cross-cultural components of listening and learning and explore in more depth how the TLP might have different meanings and effects according to cross-cultural differences in global contexts, how different cultures perceive listening as a situated practice and what, if any, adjustments are needed. In addition, we will carefully examine the link between transformative listening, cultural humility and reflection on my-side biases, as mentioned in this paper, in order to explore its implications for education for equity, belonging and justice.

References

Abe, J. (2020). Beyond cultural competence, toward social transformation: Liberation psychologies and the practice of cultural humility. *Journal of Social Work Education*, *56*(4), 696-707.

Ahmed, J., & Hussain, M.S. (2022). Transformative learning: a practical way of sustaining and transforming adult learners. *Journal of Continuing and Development Education*, *2*(1), 181 - 186).

Anand, T.S., Anand, S.V., Welch, M., Marsick, V.J., & Langer, A. (2020). Overview of transformative learning I: real-world applications. *Reflective Practice, 21* (6), 732-743.

Anderson-Sathe, L., Zakrzewski, T.C., Longmore, A.-L., Romano, A., Kramlich, D., Brunstein, J., Cunliff, E., & Marsick, V. (2022). Listening for Transformation: Discovering Third Space and Connection Using a Listening Protocol. In A. Nicolaides, S. Eschenbacher, P. Buergelt, Y. Gilpin-Jackson, M. Misawa, M. Welch (eds)., The Palgrave Handbook on Learning for Transformation. Palgrave MacMillan.

Anderson Sathe L., Zakrzewski T.C., Romano, A., Longmore, A., & Kramlich, D., (2021). *Transformative listening across global contexts: situated learning theory and the use of a listening protocol to create safe spaces for listening and connection*. In J. Walker, G. Maestrini, & S. Smythe (Eds), *Proceedings of the adult education in global times conference* (pp. 22-27). OTTAWA, ON: Canadian Association for the Study of Adult Education (CASAE). ISBN: 978-0-920056-54-7

Benjamin, R. (2022). *Viral justice: How we grow the world we want.* Princeton University Press.

Bhabha, H. K. (1994). In H. K. Bhabha (Ed.), The location of culture. New York, NY: Routledge. Bissell, E. (2019). *Notes on a Cultural Strategy for Belonging.* Haas Institute, The University of California, Berkeley.

Bogers, M., & Horst, W. (2013). Collaborative Prototyping: Cross-Fertilization of Knowledge in Prototype-Driven Problem Solving. *Journal of Product Innovation Management*, *31*(4). doi: 10.1111/jpim.12121, Available at SSRN: https://ssrn.com/abstract=2139335

Bracci, F., Romano, A., & Marsick, V.J. (2022). *A Practice-based view of transformative learning: How to enhance professional development in teachers and school directors.* In Faller, P., Del Simone, K. & Holt, D. (Eds.). (2022). *Telling, Evaluating, and Deepening our Story. Proceedings of the 14th International Transformative Learning Conference* (pp. 145 - 149). https://intertla.org.

Brookfield, S. D. (2017). *Becoming a critically reflective teacher*. John Wiley & Sons.

Butler, O. (1993). *Parable of the sower.* Grand Central.

Candy, L. (2006). *Practice based research: A guide. CCS report*, *1*(2), 1-19.

Cranton, P. & Roy, M. (2003). When the bottom falls out of the bucket: Toward a holistic perspective on transformational learning. *Journal of Transformative Education,* 1, 86.

Curtis, E., Jones, R., Tipene-Leach, D., Walker, C., Loring, B., Paine, S. J., & Reid, P. (2019). Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition. *International Journal for Equity in Health*, *18*(1), 1-17.

Dirkx, J.M. (2012). Self-formation and transformative learning: A response to "Calling transformative learning into question: Some mutinous thoughts" by Micheal Newman. *Adult Education Quarterly, 64*(2), 399-405.

Heron, J. (1992). *Feeling and personhood: Psychology in another key*. Sage Publications.

Hook, J. N., Davis, D. E., Owen, J., Worthington, E. L., & Utsey, S. O. (2013). Cultural humility: measuring openness to culturally diverse clients. *Journal of counseling psychology*, *60*(3), 353–366. https://doi.org/10.1037/a0032595.

Imhof, M., & Janusik, L. A. (2006). Development and validation of the Imhof-Janusik listening concepts inventory to measure listening conceptualization differences between cultures*. Journal of Intercultural Communication, 35*(2), 79-98.

Jacobs, C., & Coghlan, D. (2005). Sound from silence: On listening in organizational learning. *Human Relations*, *58*(1), 115-138. https://doi.org/10.1177/0018726705050938

Joshi, A., & Knight, A.P. (2015). Who defers to whom and why? Dual pathways linking demographic differences and dyadic deference to team effectiveness. *Academy of Management Journal,* 58, 59–84. https://doi.org/10.5465/amj.2013.0718.

Kluger, A., et al. (2019). Dyadic Level analyses in organizational behavior: The utility of the social relations model. *Proceedings of the Academy of Management Annual Meeting*, Boston, MA, *1*(1).

Kluger, A.N., Mallov, T.E., Pery, S., Itzchakov, G., Castro, D.R., Lipetz, L., Sela, Y., Turjeman-Levi, Y., Lehmann, M., New, M., Borut, L. (2021). Dyadic Listening in Teams: Social Relations Model. *Applied Psychology: an International Review*, *70*(3), 1045 - 1099.

Kofman, F., & Senge, P. (1993). Communities of commitment: The heart of learning organizations. *Organizational Dynamics*, *22*(2), 5-23. http://dx.doi.org.ezproxy.lib.ucalgary.ca/10.1016/0090-2616(93)90050-B

Kolb, D. A., Baker, A.C., & Jensesn, P. J. (2002). Conversation as experiential learning. In A.C. Baker, P. J. Jensen, & D. A. Kolb (Eds.), *Conversational learning: An experiential approach to knowledge creation* (pp. 51-66). Quorum Books.

Kramlich, D. J., Cunliff, E.d., Anderson Sathe, L., Zakrzewski, T.C., Romano, A., Longmore, A., et al. (2021). Our global learning community in the clouds: adaptive ecological elements and practices. *Learning Communities Research and Practice*, 9(1), 1-16.

Kramlich, D. J., Gilpin-Jackson, Y. (2022). *The Educator's Role in Creating a Classroom Culture of Belonging: Reimagining Diversity, Equity, Inclusion for the Multi-diverse Classroom.* In L. Fabbri, A. Romano (Eds.), *Transformative Teaching in Higher Education* (121-156). Lecce: Pensa Multimedia.

Lekas, H. M., Pahl, K., & Fuller Lewis, C. (2020). Rethinking cultural competence: Shifting to cultural humility. *Health services insights*, 13, 1178632920970580.

Lipari, L. (2014). *Listening, thinking, being: Toward an ethics of attunement.* Penn State University Press.Mezirow, J. (1991). *Transformative Dimensions of Adult Learning.* San Francisco: Jossey-Bass.

Mezirow, J. (2009). *Transformative Learning Theory.* In J. Mezirow, & E. W. Taylor (Eds.), *Transformative Learning in Practice: Insights from Community Workplace, and Higher Education* (pp. 18-32). San Francisco, CA: Jossey-Bass.

Pery, S., Doytch, G., & Kluger, A. N. (2020). Management and Leadership. In D. L. Worthington, & G. D. Bodie (Eds.), *The Handbook of Listening* (pp.163-180). *Hoboken, NJ: Wiley & Sons.* https://www.wiley.com/en-us/exportProduct/pdf/9781119554141.

powell, j. a., & Menendian, S. (2022, January 19). *On Belonging: An Introduction to Othering & Belonging in Europe*. Other and Belonging Institute. Retrieved January 20, 2022, from https://belonging.berkeley.edu/toward-belonging/papers/on-belonging

powell, j. a., Toppin Jr, E. (2021). Uprooting Authoritarianism: De-constructing the Stories Behind Narrow Identities and Building a Society of Belonging. *Colum. J. Race & L.*, *11*, 1.

Romano, A. (2023). *Transformative Inclusive Learning in multi-diverse Schools. An intersectionality-based approach.* In L. Fabbri, & C. Melacarne (Eds), *Understanding Radicalization in Everyday Life* (pp. 203 - 226). Milano: McGraw Hill.

Solomon, D., H., Brinberg, M., Bodie, G.D., Jones, S., & Ram, N. (2021). A Dynamic Dyadic Systems Approach to Interpersonal Communication. *Journal of Communication*, 71, 1001-1026.

Southworth, J. (2022). Bridging Critical Thinking and Transformative Learning: The Role Of Perspective-taking. *Theory and Research in education*, *20*(1), 44 - 63.

Stuckey, H.L., Peyrot, M., Conway, R., & Taylor, E.W. (2022). A conceptual validation of transformative learning theory. *Social Science Quarterly*, 1 - 16. https://doi.org/10.1111/ssqu.13205.

Walker, S. (2013). Imagination's Promise: Practice-Based Design Research for Sustainability. 10.5040/9781474294102.ch-028.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge University Press.

Wheatley. M. (2002). *Turning to one another: Simple conversations to restore hope to the future.* San Francisco, CA: Berrett-Koehler. Yeager, K. A., & Bauer-Wu, S. (2013). Cultural humility: Essential foundation for clinical researchers. *Applied Nursing Research*, *26*(4), 251-256.

Williams R. (1999). Cultural safety—what does it mean for our work practice?. *Australian and New Zealand journal of public health*, *23*(2), 213-214.