7-2-2018

A Call to Action: Indigenizing Curriculum through Adaptive Leadership

Christie Rehmann Pettipas
crehmann@uwo.ca

A Call to Action: Indigenizing Curriculum through Adaptive Leadership

Christie Rehmann Pettipas

University of Western Ontario

Abstract

Since the release of the Calls to Action from the Truth and Reconciliation Commission of Canada in 2015, the post-secondary sector has focused its attention on the indigenization of programming and practices with mixed results. This Organizational Improvement Plan (OIP) presents a possible solution to embed Indigenous knowledge and culture in a program offered at a large urban college in Canada.

Both decolonization theory and Schein's cultural assessment (2017) are used to identify current values and structures that are barriers to the effective integration of Indigenous knowledge in course curriculum and teaching. Utilizing an adaptive leadership framework (Hefeitz, 1994, Northouse, 2016) this OIP works to overcome identified obstacles by emphasizing collaboration, learning, and a safe environment that supports faculty in adopting new ways of thinking and working. This OIP focuses on the creation of a collaborative partnership with Indigenous communities (Guenette & Marshall, 2008; Hongyan, 2012; Pete, 2016; Young, Zubrzycki, Green, Jones, Stratton & Bessarab, 2013), mandatory faculty training (Pidgeon, 2016), and the development of a community of practice (CoP) (Ledoux, 2006; Ottmann, 2013) to facilitate a transparent and effective process for the indigenization of courses and teaching. This OIP may provide a model for other institutions working toward the goal of indigenization within their programming.

Keywords: indigenization, decolonization theory, organizational culture, adaptive leadership, collaboration, community of practice (CoP), college

Executive Summary

The recent release of the recommendations from the Truth and Reconciliation Commission of Canada in 2015 has brought attention to the lack of Indigenous content and knowledge in post-secondary education. The Commission calls on universities and colleges to address this deficit. Post-secondary institutions across the country continue to seek strategies to effectively address this recommendation. This Organizational Improvement Plan (OIP) proposes a process to address the following Problem of Practice (PoP): *"How can curriculum and instruction in a community college program best be indigenized?"*

The first chapter provides a contextual analysis of an urban college in Canada, including the organizational structure related to indigenization. It focuses on a human services management program offered by the college, as a pilot for this change initiative. A review of the literature on indigenization in post-secondary offers a working definition of indigenization and its goals (Czyzewski, 2011; Mashford-Pringle & Nardozi, 2013; Ottmann 2013; Pete, Scheider & O'Reilly, 2013; Paquette & Fallon, 2014; Pidgeon, 2016), provides models of Indigenization used at other institutions (Guenette & Marshall, 2008; Mashford-Pringle & Nardozi, 2013, Young, Zubrzycki, Green, Jones, Stratton & Bessarab, 2013; Pidgeon, 2016), and highlights the importance of faculty and community involvement in the indigenization process (Guenette & Marshall, 2008; Hongyan, 2012; Ledoux 2006; Mashford- Pringle & Nardozi, 2013; Young et al., 2013).

Further analysis of this PoP reveals that substantial external support for this change exists, however significant internal factors must first be addressed before curriculum can be indigenized. Decolonization theory suggests that deeply embedded beliefs must be identified and shifted to be more inclusive of Indigenous knowledge (Kicheloe, 2008). Inequities in the current

system must be addressed in order to make significant change toward a more equitable program and institution.

Chapter 2 demonstrates how an adaptive leadership framework may be used to move this change plan forward by defining the adaptive challenge, utilizing adaptive leadership behaviours, and undertaking the necessary adaptive work (Hefeitz, 1994; Northouse, 2016). The chapter also uses Schein's (2017) cultural assessment to examine the organization's current culture and capacity to achieve this change. Informed by this assessment, three possible solutions are proposed to address this PoP. Indigenization of all courses in the program, along with intensive faculty training and support is selected as the best solution forward. Utilization of the adaptive leadership framework to implement this solution is further discussed.

The third and final chapter presents an implementation, evaluation and communication plan. Five key priorities are identified to advance this change. The strategies and actions required are outlined using the Plan-Do-Study-Act model, in conjunction with a logic model. An outcome measurement plan defines the indicators of success and measurement tools for effective monitoring and evaluation. The communication plan uses a four-phase approach to ensure ongoing communication with key internal and external stakeholders throughout the change process. As this OIP is rooted in collaboration with the Indigenous community and an organizational culture change, this chapter provides careful consideration of the ethical implications.

By implementing this change plan, it is possible to provide faculty and students increased exposure to Indigenous culture. This learning is a small step toward reconciliation between Indigenous and non-Indigenous Canadians and the advancement of social justice.

Acknowledgements

The past three years have been incredibly challenging and rewarding at the same time. I would like to thank my colleagues and the faculty in Western's Doctorate of Education program for their support and conversation over the past three years. Completing a doctorate by distance can be a lonely journey at times, but the comradery and collaboration I experienced with my classmates was invaluable. Thank you to my advisor, Dr. Cheryl Bauman for your insight and perspective on this OIP.

I would like to sincerely thank Dr. Paula Brook for your enthusiasm and encouragement. It truly made all the difference. Your expertise and guidance pushed my thinking and my practice. I can't thank you enough for the laughter and mentorship while writing this OIP.

Thank you to my family and friends for your patience and understanding over the past three years as I disappeared into the dark hole of academia. To my parents, Mike and Erin – thank you for always being positive and proud of me.

Thank you to my coworkers for your interest in my work and words of encouragement when I needed them the most.

Thank you to Gus (my dog) who has been a constant companion and patiently kept me company every day throughout the research and writing of this OIP.

Finally, this work could not have been completed without the love and support of my husband Nick. You encouraged me to take on this challenge and pushed me when I needed it. Words cannot express how grateful I am. I know the last three years have not been easy but you have been an amazing partner (and editor!) and I look forward to the many adventures ahead.

Table of Contents

Abstract ..... **ii**
Executive Summary ..... **iii**
Acknowledgements ..... **v**

Chapter 1: Introduction and Problem **1**

Organizational Context **1**
History. 2
Mission. 2
Organizational structure. 2
Leadership within the college. 4
College operations. 5
Indigenous programming. 6
Indigenous Centre. 6
Human Services Management Program. 6
Approach to Leadership **8**
Problem of Practice **11**
Guiding Questions **12**
What is indigenization and why is it important? 12
What are the best models/practices for indigenizing curriculum? 12
Is faculty training and support necessary for this change? 13
Framing the Problem of Practice **14**
Defining indigenization. 14
Goals of indigenization. 14
Indigenizing curriculum. 16
Scope. 16
Local community. 17
Faculty. 17
Content. 19
Decolonization theory. 19
Cultural approach. 20
Leadership-Focused Vision for Change **22**
Present state. 22
Envisioned future state. 22
Priorities for change. 23
Change drivers. 24
Indigenous communities. 24
Faculty. 25
Leadership. 25
Employers. 25
Other post-secondary institutions. 25
Change Readiness **26**
Change readiness assessment. 26
Previous change. 26
Executive support. 27

Credible leadership and change champions. 27
Openness to change. 27
Rewards for change. 28
Measure for change and accountability. 28
Internal and external forces. 28
Conclusion 30

Chapter 2: Planning and Development 32

Framework for Leading the Change Process 32
Adaptive leadership. 32
Conceptual model for adaptive leadership. 33
Adaptive challenges. 34
Leadership behaviors. 35
Identifying adaptive challenges. 35
Regulating distress. 35
Maintaining disciplined attention. 36
Giving work back to the people. 36
Protecting leadership voices from below. 37
Adaptive work. 38
Critical Organizational Analysis 39
Schein's stages of learning change. 39
Unfreezing. 40
Change/Learn. 41
Refreezing. 41
Gap analysis. 42
Cultural assessment. 42
Artifacts. 43
Espoused values and beliefs. 43
Basic assumptions. 45
Western knowledge is superior. 45
Respecting diversity means all cultural groups must be treated the same. 45
Programs are successful when they lead to employment. 46
Faculty understand the significance of indigenization. 46
Power structures. 47
Professional development. 47
Curriculum development. 47
Possible Solutions to Address POP 48
Solution 1: Status quo. 48
Solution 2: Mandatory Indigenous course. 50
Solution 3: Embed Indigenous content into all courses. 52
Results of comparative analysis. 54
Leadership Approach to Change 55
College leaders. 55
Faculty. 56
Students. 57
Community. 57

Plan to Communicate the Need for Change **58**
Program meeting. 58
Consultation. 59
Conclusion **60**

Chapter 3: Implementation, Evaluation and Communication **61**

Change Implementation Plan **61**
Strategic organizational chart. 62
Managing the transition. 64
Stakeholder reactions. 64
Resources and supports. 65
Potential implementation issues 67
Potential limitations and challenges. 69
Change Process Monitoring and Evaluation **70**
Plan. 71
Do. 74
Study. 76
Act. 77
Change Process Communication Plan **77**
Phases of the communication plan. 77
Prechange approval. 78
Creating the need for change. 79
Midstream change phase. 80
Confirming the change phase. 81
Communication Plan. 82
Leadership Ethics and Organizational Change **84**
Potential damage. **85**
Damage to espoused values. **87**
Justification of means and ends. **89**
Conclusion **89**
OIP Conclusion: Next Steps and Future Considerations **90**
Program considerations. 90
Institution considerations. 90
System considerations. 91
References **93**

List of Figures

Figure 1.1. New Organizational Structure for College Z..... 3
Figure 1.2. Partial Academic Division Chart..... 4
Figure 1.3. Force Field Analysis of College Z..... 29
Figure 2.1. The Adaptive Leadership Model for Leaders with Informal Authority. 34
Figure 2.2. Schein's Stages of Learning Change. 40
Figure 3.1. Four Phases of a Communication Plan for Change. 78

List of Tables

Table 3.1. Responsibility Chart for Curriculum Indigenization in the HSM Program..... 63
Table 3.2. Logic Model for Indigenization of Curriculum at College Z 73
Table 3.3. Outcome Measurement Plan for Curriculum Indigenization..... 75
Table 3.4. Communication Plan for the Indigenization of Curriculum in the HSM Program..... 83

Chapter 1: Introduction and Problem

In 2015, the Truth and Reconciliation Commission of Canada (TRC) released 92 Calls to Action aimed at public institutions and private industry. These recommendations seek to address the damages inflicted on the Indigenous population through the residential school system. The goal of these recommendations is the advancement of national reconciliation through the promotion of social justice and equity for Indigenous peoples. According to the TRC, universities and colleges have a key role to play in championing the reconciliation process across Canada. This includes providing programs and curriculum that integrates Indigenous knowledge for Indigenous and non-Indigenous learners (Truth and Reconciliation Commission of Canada, 2015). These recommendations align with Article 15 of the United Nations Declaration of the Rights of Indigenous Peoples (2007), which states that, "Indigenous peoples have the right to dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information" (p.7).

This Organizational Improvement Plan (OIP) endeavors to provide a change strategy to indigenize the course curriculum of an academic program delivered by College Z. Chapter 1 provides analysis of the organizational context and articulation of the Problem of Practice (PoP). This chapter also presents perspectives on the PoP using theory and relevant literature on the topic. It concludes with a vision for the future and assessment of the organization's readiness for change.

Organizational Context

This OIP centres around a newly developed Human Services Management (HSM) Program offered at College Z. This section provides a contextual analysis of both the program and the larger organization, including a brief history of College Z and an overview of its current

operations related to this OIP. An examination of the HSM program provides information regarding its goals, operating structure, and student population.

History. The original institution opened its doors over 50 years ago as a small vocational school under a different name and operated by the provincial government. It offered academic upgrading and business education to over 500 students. It now has a board governance structure, changed its name to College Z, and has grown to become one of the largest community colleges in the province. Currently, there are more than 30 programs offered providing a range of comprehensive education and training.

Mission. The mission of the college is rooted in building community and strengthening the economy by delivering programming that provides learners with the skills they need to work in an increasingly globalized environment. The vision is to produce work ready graduates through flexible learning options (College Z, 2016). This means allowing students to complete programs at their own pace through whichever delivery mode works for their individual circumstance. Faculty and staff at the college take great pride in the diversity of the student body and work to ensure students have equitable opportunities to earn their credential and meet their learning and employment goals.

Organizational structure. The college is publicly funded and operates under the governance of a provincially appointed board of governors. The board of governors includes: the college president, one student representative, one academic staff member, one non-academic staff member, and eight public members appointed by the education minister. The board is responsible for upholding the mission of the college and oversees educational and financial governance through the creation and administration of college policies. The president of the college is accountable to this board.

For 20 years, the college was under the leadership of the same president and vice president academic (VPA). These individuals have been instrumental in developing the college's unique culture and overseeing its transformation from a small vocational institution to a large urban college. In the past two years, however, both individuals retired. The newly appointed president and VPA have extensive experience in the post-secondary systems of other provinces, but they are both new to their respective leadership roles and have reorganized the operating structure of the college. Whereas the college used to be divided into four divisions, it is now divided into five divisions; each division is led by a vice president, who reports directly to the president. Figure 1.1 provides an illustration of the five divisions established in the new organizational structure for College Z.

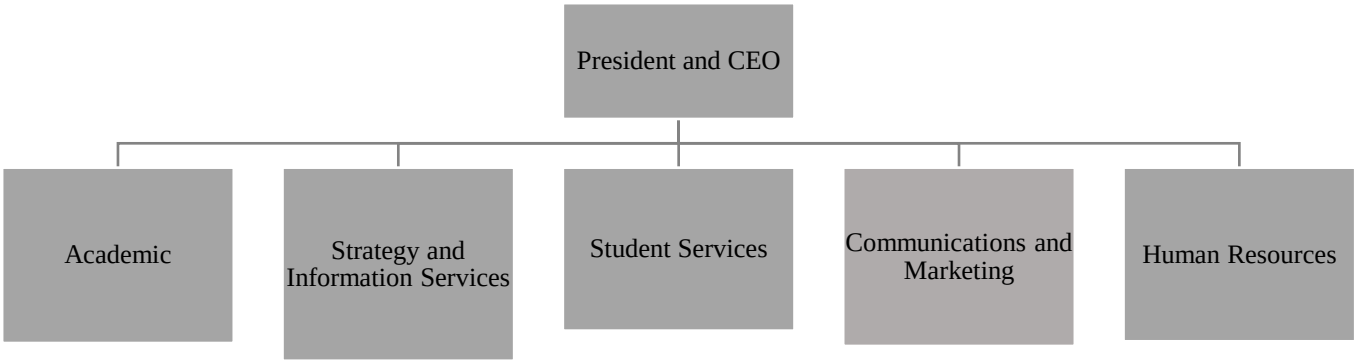

Figure 1.1. New Organizational Structure for College Z

Figure 1.2 is a partial organizational chart of the Academic Division that shows the key departments and units involved in teaching and curriculum. It includes six schools, each administered by a dean. Within the schools, each program or cluster of programs is managed by a program chair. This role is like those found in the university system, but unlike some university counterparts, these chairs are hired into permanent positions, as opposed to receiving a term appointment. These program chairs manage faculty and program delivery.

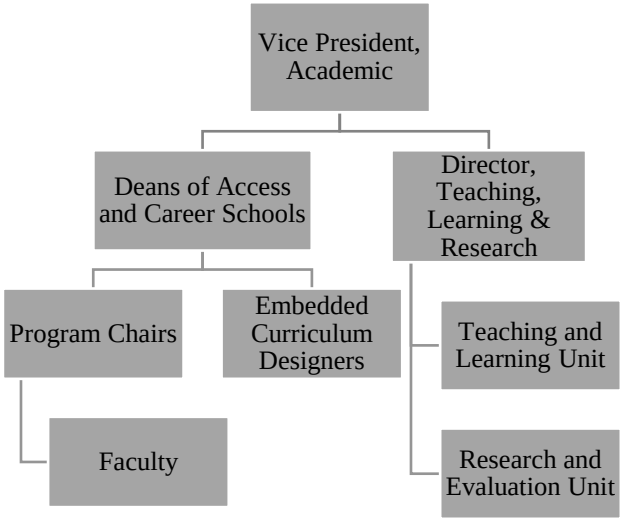

Figure 1.2. Partial Academic Division Chart

The college currently employs more than 200 faculty members across all programs (College Z, 2017). Most are hired directly from industry and have minimal experience in a classroom. Although there is no mandatory training for new appointees, the college does provide optional training, workshops, and support in the areas of instruction, curriculum development, and classroom management through the Teaching, Learning and Research division (see Figure 1.2). Within this division, the teaching and learning unit offers curriculum and faculty supports (e.g., lesson planning), while course and program evaluation expertise is located in the research and evaluation unit. In addition, schools have embedded curriculum designers to assist faculty with curriculum development and course revision, as well as with the adoption of various learning technologies.

Leadership within the college. As depicted in figures 1.1 and 1.2, the college operates within a traditional, top-down, hierarchical structure with various levels of management. It employs a bureaucratic structure, like many other post-secondary institutions, with clear lines of authority and communication (Manning, 2013). The executive leadership team gives direction to the appropriate dean or director, provides parameters in which the department(s) may operate, articulates roles and responsibilities, and determines timelines in which the work is to be

completed. These leaders are motivated by a desire to achieve institutional goals, however this approach to leadership often sacrifices relationships and collaboration for efficiency (Alvesson & Spicer, 2011). In the case of College Z, this leadership approach has created a disconnect between the executive team and teaching staff and created silos in which departments operate. As a result, this approach has not increased efficiency but slowed implementation of many institution-wide initiatives that require collaboration across disciplines and departments.

College operations. The college offers a variety of programming through the delivery of one and two-year certificates and diplomas. In addition, foundational training is offered in the areas of adult literacy, upgrading, and English language training. Course delivery includes face to face, online, and blended formats to accommodate the large number of working students. The college's strategic plan requires all courses be available online, where possible and appropriate. Clinical practicums, labs, and other experiential courses are not adapted to an online format.

The college provides instruction to more than 14,000 learners. The student population is highly diverse with more than 35% identifying as new immigrants to Canada and more than 1,000 students enrolled as international students. In addition, more than 400 students registered at College Z have self-declared as First Nations, Metis, or Inuit (College Z, 2017). Most of the Indigenous students enrolled in the college come from the Indigenous communities in the surrounding area.

As a part of the college's mandate from the government, there is a focus on creating opportunities for disadvantaged populations, including Indigenous peoples. This is accomplished through targeted Indigenous programming and an Indigenous Centre that provides support to these students and are discussed in detail here.

Indigenous programming. College Z is responsible for the delivery of post-secondary programming in the surrounding rural communities, including Indigenous communities. The Rural Education Department has one dedicated coordinator responsible for relationship building and educational partnerships with local rural Indigenous communities. On-site programming has been met with mixed results and the college is currently exploring additional opportunities with several regional Indigenous bands.

The college also delivers dedicated Indigenous programming. These programs use Indigenous knowledge and culture in course curriculum and delivery. Curricula are informed by the Elders from the community as well as local Indigenous community organizations and individuals. There is also a concerted effort to hire Indigenous faculty to deliver these courses where possible. Such programming provides a potential model and key resources for this OIP.

Indigenous Centre. The Indigenous Centre focuses on services for Indigenous students. This includes access to college Elders, ceremonial and cultural events, and information about scholarships and bursaries. This support is crucial, but there is concern among some college faculty members that the centre is not accessible to non-Indigenous students seeking to learn more about Indigenous culture. The centre is also limited in its capacity to assist instructors in adapting course curriculum to include Indigenous content. While it seems logical for the Indigenous Centre to lead indigenization initiatives, such as this OIP, the limited scope of services, small staff, and positioning within the college would prove challenging.

Human Services Management Program. This OIP aims to indigenize the curriculum of the Human Services Management (HSM) Program. This program offers a one-year certificate for professionals already working in the human services field. This includes social workers, caseworkers, counselors, and other frontline staff that are employed by organizations that work

to improve the quality of life for vulnerable populations. It prepares graduates for leadership roles in the human services sector through curriculum that develops advanced expertise in both leadership and human services. Students can attend on a full-time or part-time basis and have five years to complete the certificate. The program is led by a program chair who is responsible for two other programs and occasionally teaches in the HSM program. I am the only full-time faculty member and the remainder of the courses are taught by casual instructors, many of whom also have full-time employment in the human services field.

The program completed its first intake of students over two years ago and has since graduated two cohorts. Enrolment has tripled in the past year and there are currently more than 200 students enrolled (College Z, 2018). Most students are international students seeking a Canadian credential as well as the opportunity to work in Canada after graduation. These students typically enter the program with a human services credential, or a credential in a related field, from their home countries. Most have not worked in Canada and come into the program with diverse work experience and skills.

This program is ideal for a pilot project to Indigenize curriculum. Organizations in the human services sector often work with Indigenous individuals and communities; therefore, courses that embed Indigenous content and knowledge would be highly desirable for professionals in this field. In addition, this knowledge would be extremely beneficial to newly graduated international students who hope to work in Canada. Indigenized curriculum will provide them with the knowledge and skills needed to work effectively with Indigenous communities.

The next section examines my own leadership approach to this OIP as the only full-time faculty member in a certificate program with a high international student population. An adaptive leadership framework is used to guide my leadership style as an informal leader for this change.

Approach to Leadership

Initially, when this PoP was first identified, my role in the college was situated in the Office of the Vice President Academic. I was responsible for the development and implementation of cross-departmental initiatives within the academic division, including an indigenization plan for the institution. Much of my work required securing commitment and cooperation from leaders positioned much higher in the organizational hierarchy. Midway through the development of this OIP, I changed roles to a full-time faculty position in the HSM program within the School of Social Services. Although I am no longer involved in the development of the indigenization plan for the college, this experience has provided me with broad perspective and a solid understanding regarding the need for this change at College Z.

Indigenization is vital for the college to fulfill its commitments to community and diversity, as articulated through its mission, vision and mandate. Currently, the existing power structures within the college amplify the dominant Western culture providing little opportunity to incorporate Indigenous culture in the college's programs and courses. These structures are so engrained in the institution that they are viewed as unchangeable (Lumby, 2012). Leadership and faculty at College Z are unable to see the misalignment between their espoused values of diversity and support and their actions that privilege one culture over another (Lumby, 2012; Schein, 2017). As a result, a college indigenization plan has been slow to develop. The dean of my school is keen to begin working on the indigenization of our programming rather than waiting for direction from the college. This individual has taken small steps to provide faculty

and staff in the school with opportunities to learn and engage with Indigenous culture through lunch seminars and guest speakers.

As the full-time instructor in a relatively new and small program, I am well situated to lead this change at the program level. My responsibilities include developing the curriculum and program, working with employers to ensure courses are relevant to the sector, and building relationships with community members. As the only full-time instructor, I have many of the responsibilities of a lead instructor but without the title. I am responsible for maintaining ongoing communication with casual instructors and often act as a point of contact for their training and development needs. However, it is important to acknowledge that I lack the formal hierarchical position to implement this change on my own authority.

Heifetz's (1994) adaptive leadership theory provides a valuable guide to leading this change. Adaptive leadership detangles authority from leadership by viewing it as an activity rather than a position defined within a specific hierarchy. Adaptive leadership promotes actions from leaders (with or without authority) who develop necessary capacities and learning in a group of followers to elicit change (Heifetz and Linsky, 2004). Heifetz, Grashow and Linsky (2009) assert that adaptive leadership is not about meeting the expectations of those in power, but rather challenging the status quo and revealing contradictions between what people say and how they act. The authors distinguish between formal authority and informal authority. Formal authority is when the expectations are set out by those high in the hierarchy and typically outlined in a job description. Informal authority, on the other hand, comes from people lower in, or outside, the organization whose support can be leveraged to meet a goal. This type of authority can be cultivated through relationship building, alliances, and reputation.

While my formal authority is certainly limited by my job description, my informal authority within the college has benefited from my role change. My previous role allowed me to grow relationships with those higher than me in the hierarchy of the institution, including deans and directors of various departments. These relationships and connections to other departments will provide critical support in the implementation of this change plan. My new role in faculty has broadened my understanding of the demands placed on instructors and provides a realistic understanding of the challenges associated with this change. The relationships I have developed across the college provide me with a unique perspective and opportunity for collaboration to effectively address this PoP.

The complexity of this problem of practice, and the need for faculty ownership of this initiative, points to a more distributed model of leadership (Gronn, 2002). While one may be inclined to apply a top-down model to ensure effective and efficient implementation, the emphasis on changing values and knowledge systems requires both faculty and the Indigenous community to be active participants in both the development and implementation of this change. Complex issues such as reconciliation and indigenization require collective intelligence from both internal and external stakeholders. Adaptive leadership encourages those with informal authority, like myself, to use their networks and alliances toward productive collaboration that will work to address complex issues, such as the challenge presented in this PoP (Hefeitz, 1994). Adaptive leadership theory provides a framework for this OIP that supports others in shifting their values, beliefs, and behaviours to allow for a more equitable and just approach to education. This framework will be further discussed in Chapter 2.

To understand why this approach to leadership is the most suitable for this OIP, a clear statement of the problem of practice is required. The next section articulates the PoP and

provides consideration of the gaps between the current situation and the desired state. This will offer a clear direction for this change and a foundation for the remainder of this chapter.

Problem of Practice

Immediately after the release of the TRC recommendations, leaders at College Z promised to enact these recommendations through an institutional indigenization plan. Three years later, this plan has yet to materialize due to a number of barriers. With the transition to an entirely new executive leadership team, the momentum for this change has slowed significantly. While the college continues to slowly work toward this goal, many mid-level leaders and faculty hope to take action towards indigenizing their own programs immediately.

This problem of practice asks: *"How can curriculum and instruction in a community college program best be indigenized?"* This OIP proposes that the HSM program be utilized as a pilot project to develop and evaluate an approach to indigenize curriculum that may then be refined for implementation across the institution.

Currently within this program, some instructors have attempted to incorporate Indigenous knowledge, history, and culture into their courses. Other instructors are reluctant to include Indigenous elements, citing their own lack of experience and familiarity with Indigenous culture as a barrier. In addition, a few instructors question the equity of embedding knowledge from one specific cultural group when our students represent such a wide diversity of cultures. In their view, equity demands that all cultural groups be represented in the curriculum, which is simply not feasible.

This situation means that a learner's exposure to Indigenous culture is dependent on his/her instructor and/or the courses taken. Ideally, all Indigenous and non-Indigenous students in the program would be provided opportunities to acquire this focused learning throughout their

studies. A change model will be developed to support the HSM program in building Indigenous curriculum and pedagogy across its courses. To implement this change effectively, a few questions must first be considered. The guiding questions discussed in the next section address some of the significant factors that impact the indigenization of course curriculum.

Guiding Questions

There are three guiding questions that must be addressed to assess the full scope of this problem of practice. These questions provide direction for the research and analysis required to understand this PoP and create a plan to effectively advance change.

What is indigenization and why is it important? Indigenization has received a great deal of attention from post-secondary institutions since the release of the Calls to Action from the TRC in 2015. The phrase "indigenizing the academy" is commonly used, but many working in the post-secondary sector are unclear what it means to "indigenize."

National post-secondary associations such as Colleges and Institutes Canada and Universities Canada have made Indigenous education a priority. Both organizations identify indigenization of curriculum as a key principle or protocol for post-secondary education; however, neither have provided any guidance on what constitutes indigenized curriculum (Colleges and Institutes Canada, n.d; Universities Canada, 2015). To move this OIP forward, all key stakeholders, including leadership and faculty, must have a clear and common understanding of what indigenization means, why it is important, and what indigenized curriculum will look like.

What are the best models/practices for indigenizing curriculum? Institutions across Canada have responded to the Calls to Action and adopted a variety of approaches to indigenizing curriculum, including required Indigenous courses and dedicated Indigenous

programming (Macdonald, 2016). Many of these initiatives are in their infancy and there is minimal research to adequately assess existing strategies. As a result, there is ongoing disagreement and debate regarding best practices for indigenizing curriculum (Quan, 2015). In this OIP, explicit consideration is given to the selection of a curriculum development model that aligns with the organizational and program contexts and meets the goal of decolonized post-secondary education.

Is faculty training and support necessary for this change? Faculty are central to the indigenization of curriculum within an institution. They must understand the benefit of indigenization, advocate for Indigenous content, and incorporate Indigenous knowledge and pedagogy into their classrooms if this initiative is to be successful (Ledoux, 2006; Mashford-Pringle & Nardozi, 2013; Pete, 2016). Among faculty in the program, there are varying levels of comfort and familiarity with Indigenous knowledge.

Historically, the college has been reluctant to provide ongoing professional development to faculty, particularly casual faculty. It has often relied on train-the-trainer models and internal knowledge sharing to avoid incurring associated costs. However, there is minimal internal expertise related to this problem of practice which triggers ethical considerations that must be addressed. If the goal of indigenization is to foster reconciliation with the local Indigenous community(ies), moving forward without historical and cultural knowledge creates the risk of perpetrating further harm (Pete, 2016). In addition, attempting to affect this organizational change without the support of faculty may foster resistance and dysfunction within the program and broader institution (Katz & Dack, 2013).

A review of the literature related to indigenization in post-secondary institutions, and the decolonization of education, provides a deeper understanding of the guiding factors discussed

here. The next section explores current theory and research related to these topics as well as an approach that will guide the development of this change plan.

Framing the Problem of Practice

This literature review seeks to explore the definition of indigenization, analyze key considerations for curriculum indigenization, and identify gaps in existing research. A suitable approach to move forward is proposed based on these findings, while also considering the organizational context, including the political, economic, social and cultural factors, and the adaptive leadership approach outlined previously.

Defining indigenization. Broadly speaking, the term indigenization points to an increased presence of Indigenous knowledge in universities and colleges (Paquette & Fallon, 2014). For some, this means the restructuring of existing curriculum and pedagogy to include Indigenous knowledge (Pete, Schneider & O'Reilly, 2013). For others, it is a much more holistic process whereby Indigenous knowledge is incorporated into the "everyday fabric" of the institution through policies, practices, and curriculum (Pidgeon, 2016). Ottmann (2013) extends the reach of indigenization to include governance and leadership within the institution. According to Ottmann, indigenization requires leaders to examine and challenge the existing institutional values and culture and to implement changes where necessary.

Goals of indigenization. According to literature, the purpose of indigenization is two-fold: 1. To advance national reconciliation, and 2. To improve educational outcomes for Indigenous communities. Looking specifically at the indigenization of curriculum, the addition of Indigenous content provides non-Indigenous people access to accurate information about Indigenous culture and an opportunity to understand Indigenous experiences and ways of knowing (Paquette & Fallon, 2014). Pete et al. (2013) assert that non-Indigenous people have

been denied opportunities to engage with Indigenous knowledge during their formal education. Therefore, it is the responsibility of post-secondary institutions to expose all students to Indigenous history and culture, thereby promoting mutual understanding, reducing stereotypes, and ultimately supporting the national goal of reconciliation between Indigenous and non-Indigenous people (Czyzewski, 2011; Mashford-Pringle & Nardozi, 2013; Pidgeon, 2016). Many scholars believe such experiences create non-Indigenous allies for Indigenous people in their struggle for social justice (Dei, 2002; Ottmann, 2013; Pete et al., 2013).

For Indigenous communities, there is great benefit in having their lived experience reflected in educational curriculum (Paquette & Fallon, 2014). Mashford- Pringle and Nardozi (2013) affirm that inclusion of Indigenous knowledge improves Indigenous learner outcomes because they can identify themselves in the course content. As a result, they are more likely to complete their academic programs and achieve higher levels of education.

However, the literature overlooks the importance of a common definition and goals from an institutional perspective. One assumes a common understanding is necessary to move such an initiative forward, but research fails to provide insight on how to build such consensus. Furthermore, one would assume the goals, and therefore intended benefits of indigenization, require communication with key stakeholders to secure support for the initiative. Again, the literature is silent on how the value of indigenization may best be shared across an institution. Despite this, it is reasonable to assume, based on much of the current change management literature, that it is important for institutions to develop a shared understanding of what it means to indigenize curriculum, its value to both Indigenous and non-Indigenous students and faculty, and how to affect such change (Cawsey, Deszca & Ingols, 2016; Kotter, 2012).

Indigenizing curriculum. Research and literature on indigenizing curriculum is broad and diverse. It encompasses topics ranging from decolonization and race relations to pedagogy and instructor training. Post-secondary institutions have only recently begun to indigenize curriculum, so there are few established models to guide this process. However, there are several factors the literature suggests must be considered to develop a structure for such work: scope, the local community, faculty, and content.

Scope. Curriculum indigenization initiatives are typically implemented at the program level. Research clusters around the indigenization of one specific program as opposed to an institution (Guenette & Marshall, 2008; Mashford-Pringle & Nardozi, 2013; Young, Zubrzycki, Green, Jones, Stratton & Bessarab, 2013). In all cases, the programs noted prepare students for careers in helping professions such as teaching and social work. A potential explanation for this tendency is that graduates from these programs have a much higher likelihood of working with Indigenous people and communities. Therefore, demonstrating the value and benefit of indigenized curriculum to learners and faculty is much easier as opposed to programs like engineering or business. This is not to say there isn't value in indigenizing such programs, but the intended benefit is more difficult to articulate.

The second consideration regarding the scope of such an initiative is whether indigenization will be expressed as one mandatory course or embedded throughout program curriculum (Pidgeon, 2016). Both models have been used in Canadian institutions, but the effectiveness of either approach has yet to be determined. Research indicates embedded models require more time, resources, and faculty competency (Young et al., 2013). Therefore, institutional and programmatic resources and faculty expertise are likely key factors in determining the appropriate scope of such an initiative for a program.

Local community. There is consensus among scholars that indigenizing curriculum requires collaboration between Indigenous and non-Indigenous stakeholders. There is further agreement that the local Indigenous community must be consulted and engaged in this process as they are the experts (Guenette & Marshall, 2008; Hongyan, 2012; Pete, 2016; Young et al., 2013).

Guenette and Marshall (2008) used both an advisory committee and Elders to inform their process of curriculum indigenization for a graduate-level counselling program at the University of Victoria. They found incorporating various means of community consultation ensured a degree of transparency for their initiative and accuracy of course content. Pete (2016) also advocates for the use of Indigenous advisory committees as a means of developing strong relationships between faculty and community members. Young et al. (2013) are not explicit in their model of community consultation, but the understanding of local Indigenous knowledge is a central component of their conceptual framework for integrating Indigenous knowledge into social work curriculum in Australia. This suggests community consultation is necessary to ensure Indigenous knowledge is appropriately and accurately applied to program and course curriculum.

Faculty. Faculty are central to the indigenization of curriculum within an institution. They must understand the benefit of indigenization, advocate for Indigenous content, and incorporate Indigenous theory and pedagogy into their classrooms if the initiative is to be successful (Ledoux, 2006; Mashford-Pringle & Nardozi, 2013; Pete, 2016). Many initiatives struggle to determine which faculty members can best perform these functions (Young et al., 2013). Some scholars advocate for the hiring of more Indigenous faculty to develop and deliver indigenized curriculum (Dei, 2002; Pete, 2016). Although there is no doubt that Indigenous

faculty are an essential piece of this process, Canada's current demographic cannot support this as a feasible strategy (there simply are not enough academically trained Indigenous faculty). Furthermore, according to Pidgeon (2016), the responsibility of indigenization does not belong solely to Indigenous faculty and must be an expectation and commitment across all programs within an institution. Therefore, both Indigenous and non-Indigenous faculty support and development are crucial for successful indigenization of course curriculum.

Faculty resistance and reluctance identified in this problem of practice were validated by the literature. Common rationale for such resistance includes: Indigenous knowledge is already used where appropriate within academic programs; all other cultural groups will need to be incorporated into curriculum to ensure equity; it is fiscally irresponsible to dedicate resources to such a small percentage of the institution's population; and the process is so difficult and complex it is bound to fail (Hongyan, 2012; Pidgeon, 2016). To overcome such resistance, Guenette and Marshall (2008) suggest it is important faculty see themselves in the indigenization process and identify, "what is in this process for me and what is in me for this process" (p.111). This requires an understanding of the crucial role educators play in promoting social justice, and the impact of this process on broader society. It is important that faculty see the value in this change as the level of faculty commitment directly impacts how students receive and interact with this content (Hongyan, 2012).

The literature supports faculty development and capacity building as a cornerstone for the indigenization of curriculum. "Faculty and instructional staff require support structures that will help them to grow in their own cultural competency, and in their own ability to decolonize and Indigenize curricular practices" (Pete, 2016, p.89). Research is mostly silent on what this training may look like, but it appears to be largely self-initiated and self-directed. Critical self-reflection

is required to recognize how Indigenous knowledge and pedagogy can be appropriately used in the classroom (Hongyan, 2012; Ledoux, 2006; Ottmann, 2013). There are two issues that may prove problematic if this is the only approach offered for faculty development. First, many faculty are not motivated to do this difficult work on their own and will avoid it if given the choice. Second, such self-directed learning means faculty will have varying levels of exposure and understanding of Indigenous knowledge. This jeopardizes the overall quality of curriculum and instruction. Consideration must be given to how the program will provide professional development opportunities for faculty, encourage ongoing learning, and incentivize participation to move this work forward and ensure the consistent delivery of high quality curriculum to Indigenous and non-Indigenous learners.

Content. Indigenous knowledge is often characterized as holistic or circular. It considers all aspects of a person, including the physical, mental, spiritual, and intellectual. There is a strong emphasis on the natural world. Learning takes place through observation and interaction with the local environment as opposed to western learning which happens within the confines of the classroom. Integrating this knowledge into the existing academic structure requires deliberate planning and an innovative approach (Ledoux, 2006). Much of the literature offers practical strategies to embed this knowledge into curriculum and instruction. This includes tactics such as inviting Indigenous guest lecturers, incorporating sharing circles, and the use of storytelling (Pete et al., 2013). While these strategies have merit on their own, many scholars argue that indigenization is more than simply learning about Indigenous history and culture; it requires the decolonizing of education (Dei, 2002; Kincheloe, 2008; Ledoux 2006).

Decolonization theory. The need for this change is rooted in broader societal structures, and decolonization theory provides a lens to identify the significant implications these structures

have had on the post-secondary education system. Decolonization theory posits that there are societal and power structures that are artifacts from colonial times which continue to disadvantage specific groups (Dei, 2002; Kellner, 2003). Looking at our current post-secondary landscape through this lens suggests these institutions privilege Eurocentric knowledge as a means of maintaining the existing social hierarchy. Many scholars believe that acknowledging and embedding Indigenous knowledge into curriculum disrupts the existing power structure and creates room for new social constructs (Dei, 2002; Kincheloe, 2008). Dei (2002) observes that:

> The integration of Indigenous Knowledge into the curricular, instructional and pedagogical practices of Western academies cannot be an unquestioned exercise. We must consider how power-saturated issues of academic social relations are used to validate different knowledges to serve particular interests. (p. 17)

Decolonization theory allows for consideration of root issues that underlie this problem of practice. Indigenizing curriculum from a decolonization perspective requires more than simply embedding Indigenous knowledge and cultural practices. It requires an understanding of identity, privilege, race, and bias (Mashford-Pringle & Nardozi, 2013; Pete et al., 2013). It requires a knowledge of colonialism and its impact on our modern-day systems of power, and our society as a whole (Czyzewski, 2011). Finally, it requires a willingness to push boundaries, a sensitivity to past grievances, and an openness to new ideas when incorporating indigenized experiences into one's teaching. Indigenizing curriculum with the goal of decolonizing the classroom requires students and faculty to participate in critical self-reflection, challenge existing structures, and advocate for system-level change (Pete et al., 2013). To do this requires a change in the culture of the organization (or program) and a shift in individual values, beliefs, and behaviours.

Cultural approach. There are multiple perspectives about the definition of organizational culture and its application (Lumby, 2012). For Bolman and Deal (2013), culture is the learning

and transmission of how things are done in an organization. Manning (2013) believes culture is an instrument to create meaning in an organization and action towards a specific goal. Lumby (2012) asserts that culture represents the assumptions about teaching and learning within a post-secondary institution. Despite the ambiguity around the concept of organizational culture, the cultural approach compliments decolonization theory in that it provides an approach to understand the existing meaning structures (values, beliefs, and assumptions) within an organization, how these structures were created, and the role they play in a group's adaptation to problems (Manning, 2013; Schein, 1984). Using the cultural approach allows for analysis of the existing organizational culture and how it will help or hinder this OIP.

According to Lumby (2012), organizational culture reflects that of the broader community; therefore, one can assume the power structures identified in decolonization theory are found at the organizational level. The cultural approach provides tools to identify these structures and consider how they may be addressed in partnership with Indigenous communities to create room for new values, beliefs, and assumptions that acknowledge and respect Indigenous culture (Kezar, 2011).

For social justice to prevail, decolonization theory requires individuals to acknowledge and surrender some of their privilege for the sake of a more equitable society (Kincheloe, 2008). Clearly this is not a straight forward exercise. Addressing deeply embedded beliefs and social structures is not something that can be achieved within the confines of a strategic plan. So, while decolonization theory provides some valuable insight into the elements needed for both institutional and societal change, it does not account for the cultural shift required to achieve this change. Using this theory in conjunction with the cultural approach will provide meaningful

analysis and practical intervention to move this OIP forward. A vision for this change and key priorities are discussed in the following section.

Leadership-Focused Vision for Change

Using the perspectives and theories from the previous section, it is possible to consider what the future of the HSM program could look like with courses that have indigenized curriculum and teaching. In this section, further consideration is given to the envisioned state of the HSM program along with the key priorities and necessary change drivers.

Present state. Most Canadians have had limited interaction with Indigenous culture during their formal education and daily life, and it is likely that both immigrant and international learners have very little to no exposure (Czyzewski, 2011; Mashford- Pringle & Nardozi, 2013; Pidgeon, 2016). In this respect, the HSM program and College Z offer limited learning opportunities for students and faculty through select courses. Students and faculty must, therefore, choose to seek out these experiences and have an existing willingness to engage with Indigenous knowledge. As a result, most students and faculty are left with a limited and often flawed understanding of Indigenous people and their culture. As these students seek employment in the human services sector, they are at a significant disadvantage and risk perpetrating further harm to Indigenous individuals and communities.

Envisioned future state. Moving forward, the optimal vision for change is that every learner in every program will have exposure to Indigenous knowledge and culture. Indigenizing the curriculum in the HSM program as a pilot project provides a significant step toward this vision on a small scale, with an opportunity to evaluate and learn from this change. Faculty in the HSM program will be equipped to both develop and deliver indigenized curriculum that has been informed and developed in collaboration with the local community. This change will ensure

students who will be working in the human services sector are equipped to partner with a rapidly growing Indigenous population to strengthen communities, diversify the economy, and ultimately advance reconciliation in Canada (Statistics Canada, 2016). In addition, the proposed change increases the likelihood of Indigenous learners completing the HSM program and securing related employment (Mashford-Pringle & Nardozi, 2013).

Priorities for change. The first priority to operationalize this change is to energize senior leadership to tackle this challenge and champion change efforts. This will need to be done within the confines of the existing hierarchical structure of the college. The program chair and dean are strong supporters of indigenization. They will need to advocate to senior leadership for the necessary resources to pilot this change in the HSM program. By promoting the HSM program as a suitable start to the indigenization of curriculum within the college, it is hoped the executive team will find value in this change plan and continue development of the broader indigenization plan for the institution.

Second, faculty training and supports must be established to effectively learn, embed and sustain Indigenous knowledge into course curriculum and pedagogy. This will require access to quality professional development opportunities that promote cultural competency in curriculum design and delivery (Pete, 2016). However, this change will also demand opportunities for faculty reflection to determine how Indigenous knowledge can best be used within individual classrooms (Hongyan, 2012; Ledoux, 2006; Ottmann, 2013). This suggests a need for collaborative practice and the potential creation of a community of practice to share concerns and deepen knowledge (Harris, 2011).

Third, and most importantly, is deliberate and transparent collaboration with the local Indigenous community. In the past, the college has engaged with local Indigenous communities

in several ways, including the delivery of on-reserve programming, hiring Elders to work in the Indigenous Centre, and developing partnerships with Indigenous post-secondary institutes. These relationships must be leveraged to inform the accurate and appropriate use of Indigenous knowledge in course curriculum. Strong relationships with the local Indigenous community will ensure students and faculty have accurate information to engage in critical self-reflection and challenge existing beliefs and structures that have historically devalued this knowledge system (Pete et al., 2013).

The final priority is to determine the optimal model for the indigenization of curriculum. This will require the use of a collaborative curriculum development process that relies on the expertise of the Indigenous community to guide the integration of Indigenous knowledge. Such a process will be a departure for the college as it has traditionally relied on the DACUM (developing a curriculum) process. This model guides content development by determining the skills and duties of specific job profiles. While this process aligns with the college's mission to prepare work ready graduates (College Z, 2016), it is not well suited to incorporate the knowledge, history, and experience of a specific cultural group.

Change drivers. For this change to be effectively constructed, a number of stakeholders must be engaged, including Indigenous communities, faculty, leadership, sector employers, and other post-secondary institutions. The role of each of these groups in this change plan is discussed here.

Indigenous communities. Collaboration with this group has already been discussed as a key priority in the previous section. However, the importance of in-depth consultation and collaboration with this group cannot be overstated. This change initiative is rooted in social justice for Indigenous people through the decolonization of education. To undertake this work

without the direction of the community would only serve to perpetrate the historical power imbalance that this change aims to address on a small scale (Pete, 2016). The Indigenous community will be engaged through community consultations, the use of advisory committees, and invitations to engage with faculty and students in the classroom (Guenette & Marshall, 2008; Pete, 2016). Ideally, this relationship will be active, ongoing, mutually beneficial, and sustained.

Faculty. The goal of this change is to embed the cultural practices and knowledge of a specific group into an existing traditional organizational culture system. Understanding the subtleties of how the current organization and its culture operate will provide an understanding of the impacts for faculty and their associated perceptions of change (Schein, 2017). Faculty, along with the Indigenous community, will be engaged to determine what indigenization means in the HSM program.

Leadership. The executive team must be engaged and committed to the indigenization of curriculum. This group drives the strategic direction of the college and delegates resources accordingly through a yearly budgeting process. Strong advocacy from the dean and program chair must be used to the secure the allocation of necessary resources. The executive team will require regular updates through quarterly reports to sustain engagement.

Employers. College Z and the HSM program are committed to ensuring graduates are work ready with the skills desired by local employers. Therefore, it is important employers in the sector see value in graduates who understand and appreciate Indigenous knowledge and culture. The program must consult with employers to understand how this knowledge can be leveraged into a strategic advantage for both the employer and graduate.

Other post-secondary institutions. Many institutions across Canada have responded to the TRC recommendations with a variety of approaches to indigenizing curriculum, including

required Indigenous courses and dedicated Indigenous programming (Macdonald, 2016). From a systems perspective, there is value in engaging with these institutions to inform best practices and facilitate the coordination of valuable Indigenous cultural resources across the province and country.

The priorities and change drivers discussed here provide a basis for this change plan. This final section of the chapter uses the research and analysis already discussed to assess the organization's and program's readiness for this change.

Change Readiness

To determine an appropriate direction for this change initiative, an accurate understanding of the organization's capacity for change, including the internal and external forces at play, must be attained. In this section, an assessment of the program's current change readiness is provided using the six dimensions of readiness (Cawsey et al., 2016). Additionally, a force field analysis provides an appraisal of internal and external forces working for and against the indigenization of curriculum in the HSM program at College Z.

Change readiness assessment. According to Cawsey et al. (2016), there are six dimensions to consider when assessing an organization's readiness for change: previous change experience, executive support, credible leadership and change champions, openness to change, rewards for change, and measures for change and accountability.

Previous change. College Z has had mixed experience with large scale change initiatives. In recent years, implementation of technology solutions, such as performance management and contract management systems, have been heavily resisted, and in some cases, resulted in the abandonment of the change project. Therefore, a pilot project, such as the one proposed here, is

optimal because it provides opportunities to experiment and learn from development and implementation processes with minimal risk and cost to the institution.

Executive support. The current executive team inherited the vision for institutional indigenization from the previous administration. While the indigenization plan has lost some momentum in the transition, the executive team is keen to follow the lead of other post-secondary institutions and begin addressing the recommendations of the TRC. The dean and program chair of the HSM program are eager to begin indigenization of course curriculum, and they view this change as a substantial opportunity for the college to begin this important work.

Credible leadership and change champions. Despite significant changes in leadership at the executive level, commitment to indigenization appears intact and remains a topic of discussion at high-level meetings. However, trust and credibility of senior leaders to deliver institution-wide change is undetermined. The dean and program chair, on the other hand, are viewed as reliable leaders and have been strong champions for this change. In addition, there are pockets of strong support throughout the college found in some faculty, curriculum designers, and the Indigenous Centre.

Openness to change. Currently, the college does not have a mechanism in place to monitor the internal response to this proposed change. The level of communication regarding indigenization has varied widely from school to school based on department leadership, culture, and structure. In this regard, the openness to change differs greatly throughout the institution.

Within the School of Social Services, there has been a great deal of formal and informal discussion regarding indigenization and what it could look like at the program level. While faculty have been open to this change, there is still a great deal of uncertainty regarding the related expectations and how this change might impact their own role and responsibilities. There

is also concern about the time and commitment required of casual faculty to effectively implement this change.

Rewards for change. The college operates in a constantly evolving environment and has come to place a high value on innovation. There is a willingness to adopt new processes and practices. Within the program, both the dean and program chair encourage a high level of innovation in teaching and curriculum. Instructors are encouraged to experiment with a variety of teaching and assessment techniques and to learn from the outcomes, without fear of reprimand should they not be successful. Using such innovations has provided unique learning opportunities for students in the HSM program. This commitment to innovation benefit this change initiative.

Measure for change and accountability. The college does not have a formal system for monitoring change. There have been many attempts to use change management professionals to implement such tools, but such efforts have been concentrated within the IT department. The college does, however, conduct annual employee satisfaction surveys along with course evaluations and graduate satisfaction surveys. These tools may be leveraged as a means to monitor and evaluate this change.

Internal and external forces. Identifying forces that support and oppose change provides further understanding of the organization's readiness for change. Figure 1.3 is a force field analysis depicting both the internal forces within the college (shaded arrows) and external forces outside the organization (unshaded arrows) that impact this change. The size of the arrows depicts the strength of each of these forces. The analysis considers immediate forces (e.g., Calls to Action from the TRC) and longer term forces whose impact will be felt in the future (e.g., lack of training and supports).

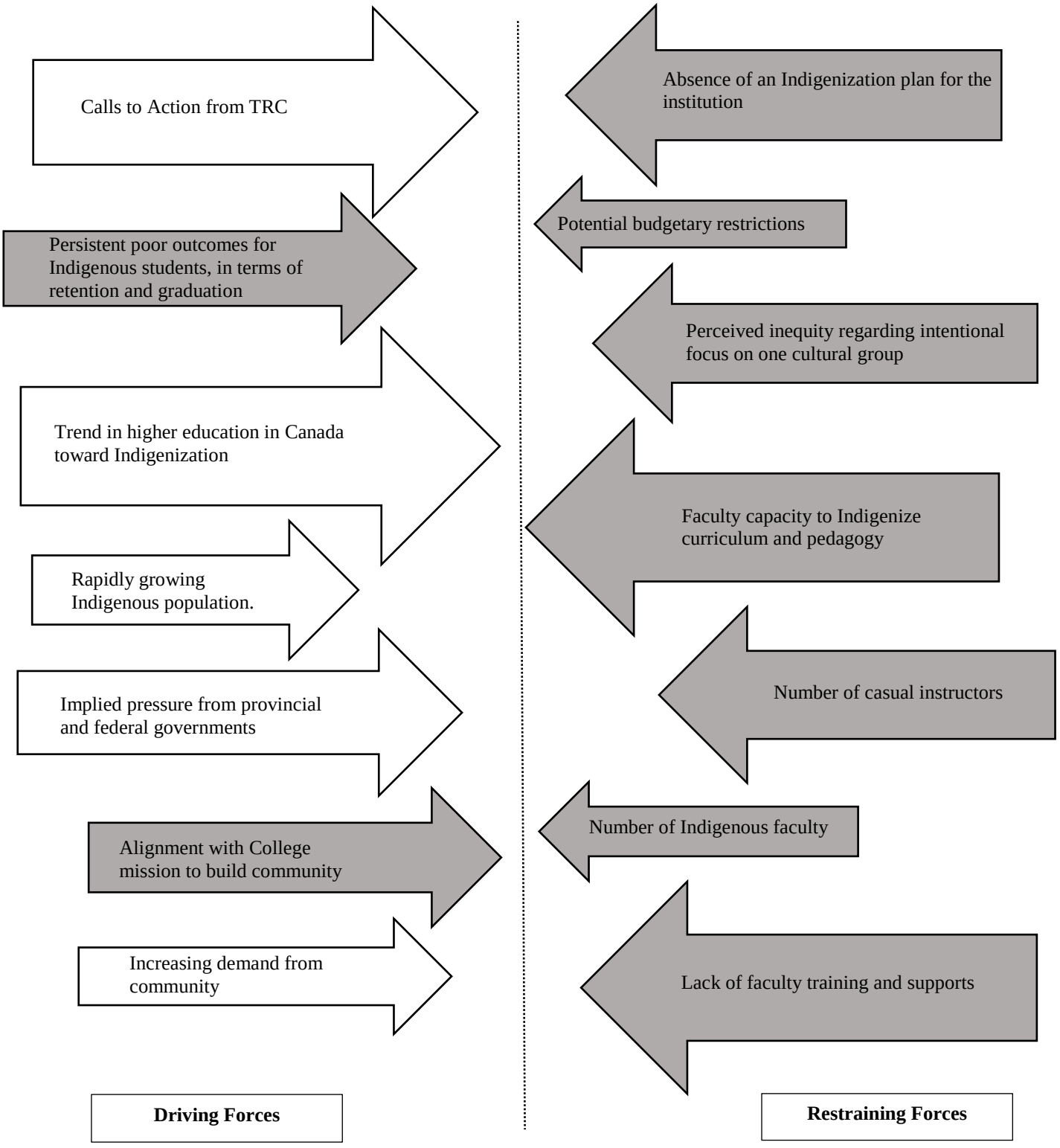

Figure 1.3. Force Field Analysis of College Z. Forces driving and restraining the Indigenization of curriculum at College Z. The unshaded arrows indicate external forces and internal forces are represented by shaded arrows. Adapted from *Organizational Change: An Action-Oriented*

Toolkit (p. 196) by T.F. Cawsey, G. Deszca and C. Ingols (3rd ed.), 2016, Thousand Oaks, CA: SAGE Publications, Inc. Copyright 2016 by SAGE Publications, Inc.

The force field analysis indicates there are an equal number of driving and restraining forces. Interestingly, the restraining forces are entirely internal; whereas, driving forces are predominantly external. Cawsey et al. (2016) note it is often external forces that prompt internal pressure. This can certainly be observed in the significant pressure from the Calls to Action put forward by the TRC and the recent trends toward indigenization in Canadian post-secondary education. This trend is quickly becoming an expectation held by various levels of government, and the public, that the college undoubtedly feels significant pressure to meet. Internally, the lack of faculty capacity, high number of casual faculty, and the lack of training and supports to indigenize curriculum are the most substantial barriers to change.

The force field analysis suggests many of the internal opposing forces are interrelated and could be neutralized by providing faculty with an understanding of what it means to indigenize and why it is important, along with appropriate training and development opportunities. Before meaningful change can occur, decolonization theory suggests that deeply embedded beliefs must be identified and addressed. Faculty in the HSM program must be encouraged to identify the inequities entrenched in current systems and have a willingness to make significant changes toward a more equitable college and society (Kincheloe, 2008).

Conclusion

Chapter 1 introduces the problem of practice central to this OIP and the organizational context in which it is situated. A review of the literature suggests that to move forward requires a clear definition of indigenization, strong relationships and collaboration with the Indigenous community, and the provision of faculty supports to build essential knowledge and skills. Decolonization theory, in conjunction with the cultural approach, provides a lens to understand

the problem of practice and the current organizational culture. Key change drivers were identified and change readiness was assessed. While many change barriers appear to be situated within the organization, it is believed that external pressure is critical in motivating key stakeholders and driving this change. Chapter 2 uses the adaptive leadership framework and cultural approach to cultivate a plan that will address the PoP.

Chapter 2: Planning and Development

Chapter 2 builds on the information and analysis in the first chapter and provides a direction for this change process. The chapter draws on adaptive leadership theory to develop a framework for this change plan. A critical organizational analysis is provided using Schein's (2017) cultural approach to assess the institution's ability to effectively implement this change. This chapter proposes three potential solutions to address this PoP and selects the best option for change using a comparative analysis. It concludes with consideration of the necessary leadership practices to achieve this change and the communication necessary to create awareness in the organization.

Framework for Leading the Change Process

In this section, I propose an adaptive leadership framework to advance this organizational change to indigenize curriculum. A conceptual model of adaptive leadership that aligns with both decolonization theory and the cultural approach, discussed in Chapter 1, is used to demonstrate a process for leading this organizational change.

Adaptive leadership. At the core of this framework are leaders who support others to address difficult issues. Adaptive leadership promotes actions, from those with formal and informal leadership, that develop capacities and learning necessary to elicit change in organizations (Heifetz & Linsky, 2004). Adaptive leadership focuses on how leadership can support change across multiple levels: individual, organization, community, and society (Northouse, 2016). At the organizational level, this framework provides necessary learning and supports to confront this challenge. At the national level, it works towards the goal of reconciliation, and guides citizens (and the country) to confront uncomfortable truths about their past and present (Leigh, 2002).

In support of adaptive leadership, Heifetz (1994) believes leadership can occur without formal authority. From his perspective, leadership most often emerges from the "foot of the table" and outside the hierarchical structures found in most organizations. These such leaders often benefit from being closer to the frontline than most formal leaders and understand the lived experience of those most impacted by change. As noted in Chapter 1, my current position at the college does not possess the authority required to implement necessary changes through traditional leadership activities. Therefore, an adaptive leadership framework provides a practical approach through which I may realistically and proactively lead this change.

In the next section, I propose a conceptual model of adaptive leadership specifically for leaders, like myself, who lack formal authority. Using this framework, I will consider how to best enact change in my program as an informal leader.

Conceptual model for adaptive leadership. Northouse (2016) was the first to propose a conceptual model based on Heifetz's (1994) adaptive leadership theory using three critical components: situational challenges, leadership behaviours, and adaptive work. Figure 2.1 is a modification of this model for leaders operating with informal authority. This model is discussed in detail in the following three sections.

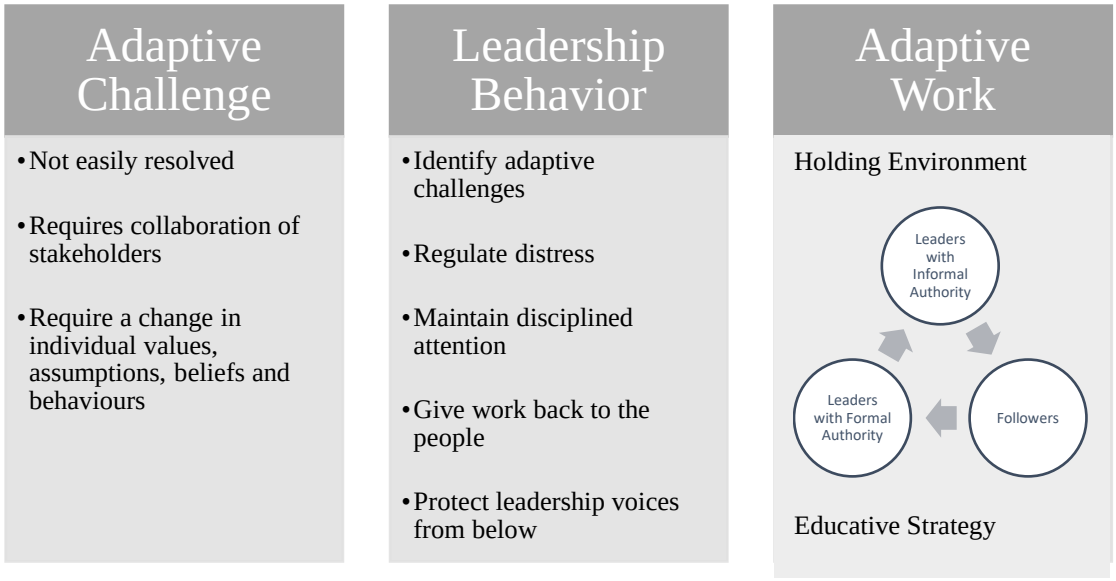

Figure 2.1. The Adaptive Leadership Model for Leaders with Informal Authority. Adapted from *Leadership: Theory and Practice* (p. 261) by P.C. Northouse (7th ed.), 2016, Thousand Oaks, CA: SAGE Publications, Inc. Copyright 2016 by SAGE Publications, Inc.

Adaptive challenges. According to Heifetz (1994), technical and adaptive challenges are the two types of situational challenges that require leadership. Technical challenges (in any situation) have clearly defined problems, and the potential solutions are easily identified. Typically, these problems can be successfully solved through authoritative leadership and the application of appropriate expertise.

Adaptive challenges are not so easily resolved. Such challenges need collaboration to identify and implement solutions. These types of challenges typically require people to change their values, assumptions, beliefs, and behaviors (Northouse, 2016). This is at the core of the cultural approach discussed in Chapter 1 which exemplifies indigenization as an adaptive challenge. While expertise in certain areas such as Indigenous culture and social justice may be useful, we cannot rely on this expertise alone to solve this problem of practice. Leaders at College Z cannot simply use their authority to ensure faculty adjust engrained beliefs and values to address power inequities and meaningfully adopt Indigenous content into their course

curriculum and pedagogy. Adopting new values, beliefs, and ways of working must be a collaborative effort with ongoing support from all (formal and informal) leaders and faculty and input from community stakeholders. This work can best be actioned through the leadership behaviours discussed in the following section.

Leadership behaviors. As noted in Figure 2.1, there are five key leadership behaviours in the change process: identifying the adaptive challenge, regulating distress, maintaining disciplined attention, giving work back to the people, and protecting leadership voices from below (Heifetz, 1994; Northouse, 2016). A brief explanation of each follows.

Identifying adaptive challenges. It is important to identify, analyze, and diagnose the adaptive challenges facing an organization (Heifetz, 1994). This indicates that the barriers to indigenizing curriculum in the HSM program need to be identified and clearly communicated to formal leaders (the program chair and dean). The cultural approach in this situation (Schein, 2017) points toward a necessary shift in values and behaviours; however, this will be examined in depth in the next section of this chapter using Schein's (2017) cultural assessment. This assessment will establish this PoP as an adaptive challenge and provide a direction to address this PoP.

Regulating distress. I anticipate that the individual and organizational changes required to address this adaptive challenge have the potential to generate a great deal of distress for faculty. A certain amount of stress is necessary to create urgency and action for any change (Kotter, 2012), but it is up to the leader to ensure this stress is maintained within a productive range (Heifetz, 1994). Heifetz (1994) advises leaders to create a holding environment for people; such a space (physical or otherwise) provides the safety and protection necessary to tackle difficult issues. In the HSM program, this holding environment could be created through a community of

practice (CoP) that provides opportunities for open dialogue around sensitive issues such as race and power (Wolfe, 2015). As I am the only full-time instructor in the HSM program, I can play a key role in developing and facilitating this environment that purposefully excludes the program chair and dean. The deliberate exclusion of these formal leaders could allow faculty to feel safe in exploring difficult ideas and challenging assumptions without worry of offending these leaders or having their ideas misinterpreted.

Maintaining disciplined attention. It is not uncommon for people to avoid difficult issues or conflicts in the hope that issues will resolve themselves or simply go away (Hefeitz et. al, 2009). This has certainly been observed at the institution level where an indigenization plan has been slow to materialize due to the complexity and anxiety experienced by key stakeholders. In the adaptive leadership model, a leader must address these behaviours and mobilize employees to confront issues (Northouse, 2016). At a program level, I can mobilize faculty through the facilitation of deliberate and planned consultation with the Indigenous community. These consultations will help faculty understand the significance of indigenized curriculum through first-hand accounts and relationship building with the community. To do this, I will seek the advice of the college Elders and work to secure their assistance in developing these consultations.

Giving work back to the people. Another key leadership behavior in this model is the leader being mindful of when people need active leadership for the adaptive work and when it is necessary for people to work through issues on their own (Heifetz, 1994). Indigenizing curriculum will require a certain amount of both formal and informal leadership involvement, but inevitably, a great deal of the work will need to be done at the individual faculty level. This

requires an *educative strategy* to direct learning and discovery, so faculty are properly equipped to change behaviours and generate new ways of doing things (Hefeitz, 1994).

To lead this educative strategy, I will need to work with key departments in the college, including the Indigenous Centre and the teaching and learning unit, to develop internal training that supports faculty in this change. Resources will also need to be developed and updated on an ongoing basis, in partnership with these departments, to build faculty's capacity to develop and deliver Indigenous curriculum. For this change plan to succeed, it is critical that faculty have the capacity to indigenize their own curriculum and teaching. This work must be done by faculty—they need to "own" this significant change.

Protecting leadership voices from below. Finally, as with any change initiative, dissenting voices are inevitable. However, adaptive leadership compels leaders to listen and give voice to those in opposition of change (Heifetz, 1994). Listening to those who have concerns and involving them in the planning and decision-making processes provides them an opportunity to willingly engage in adaptive work (Northouse, 2016).

In the HSM program, it is important that concerns are acknowledged and legitimized. This can be facilitated through the development of a CoP and the consultation process described earlier. Opportunities for communication with formal and informal leaders will be built into the communication strategy, so faculty can ask questions and voice concerns when issues arise (Kotter, 2012). While formal leaders may be reluctant to embrace criticism, it is important that resistance is addressed through open communication so support can be built. My role is to advocate for these opportunities and to foster trusting relationships between faculty and formal leadership.

Adaptive work. The last critical component in this model is adaptive work. According to Northouse (2016), this "…is the process toward which adaptive leaders direct their work" (p.273). It is focused on the intended goal of the change, developed out of communication among the leader and followers, and occurs in a holding space where people have the security to address difficult challenges.

For leaders with informal authority, this adaptive work requires both "leading up" and "leading down." While faculty involvement is crucial to this OIP, leadership must also be invigorated to address this adaptive challenge. Therefore, my role as an informal leader is to provide support for both leaders and faculty members. The 3rd column in Figure 2.1 depicts ongoing interaction between me (as a leader with informal authority), the program chair and dean (leaders with formal authority), and faculty (followers) within the holding environment. It uses an educative strategy to advance the adaptive work required for this change. Details of the leadership practices required to advance this adaptive work will be addressed later in this chapter.

Overall, adaptive leadership is valuable in rectifying past practices that have imposed restrictions on Indigenous people and their culture into Canadian society (Truth and Reconciliation Commission of Canada, 2015). Ethical, adaptive leadership aimed at facilitating collaboration and building authentic trust between Indigenous communities and the college aligns with decolonization theory. This model depicts a leadership process that is based on support for faculty to explore individual values and beliefs, consider existing power structures, change practices, and ultimately transform curriculum and pedagogy.

The next section builds on this framework by using the cultural approach to identify the shift in values and behavior required to incorporate new knowledge structures into the HSM program and the broader institution.

Critical Organizational Analysis

As discussed in the previous section, a key activity for an adaptive leader is the identification, analysis, and diagnosis of adaptive challenges within an organization (see Figure 2.1). To accomplish this, I have used Schein's (2017) change model. In this section, I provide a brief overview of the model and use it to identify gaps between the change vision for this OIP and current practice at the college. Schein's approach to cultural assessment considers existing values, assumptions, and power structures found in the program and broader institution. This assessment identifies the necessary changes required to effectively address this PoP.

Schein's stages of learning change. Schein (2017) has adapted Lewin's foundational three-stage model of change (unfreeze, change/learn, and refreeze) to describe a process whereby there is an unlearning and relearning of values, assumptions, and ways of working. Figure 2.2 is adapted from Schein's work and depicts each of these three stages and the critical activities that must occur within each stage for change to succeed. Each stage and its associated activities are discussed below.

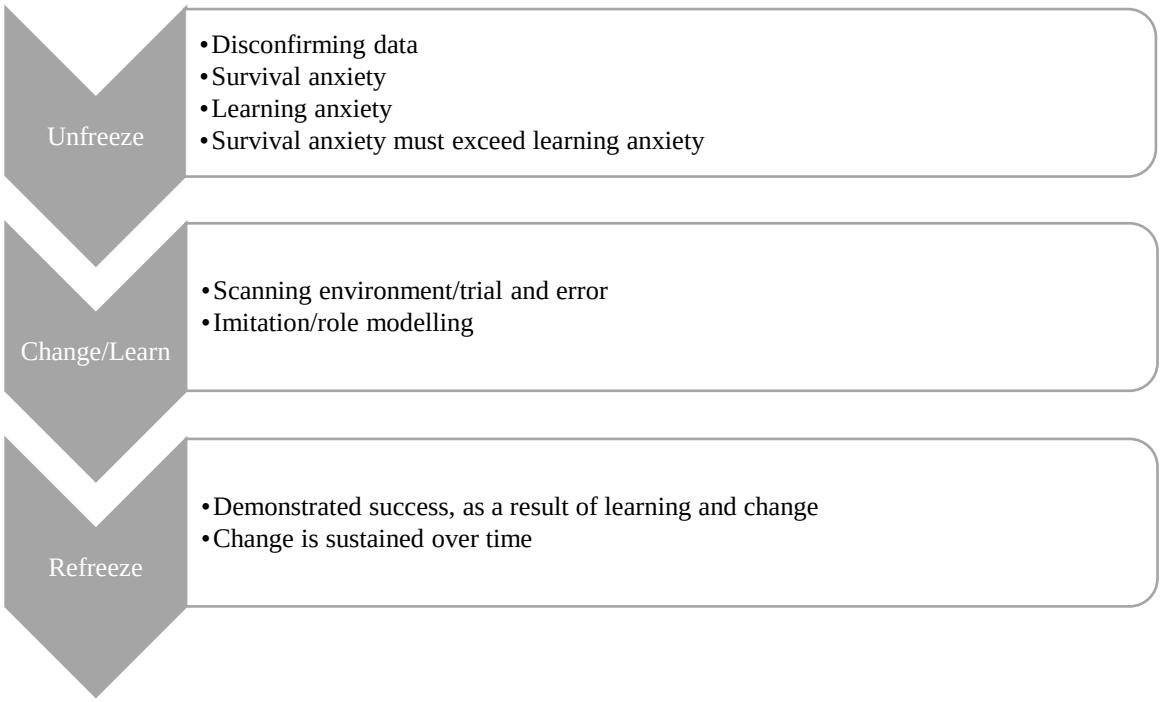

Figure 2.2. Schein's Stages of Learning Change. Adapted from *Organizational Culture and Leadership* (p. 319-339) by E.H. Schein (5th ed.), 2017, San Francisco, CA: Jossey-Bass. Copyright 2017 by Edgar H. Schein.

Unfreezing. As can be seen in Figure 2.2, like Lewin's model, Schein (2017) recommends an "unfreezing" of the status quo to create space for new values and beliefs. For Schein, this requires disconfirmation, survival anxiety, and psychological safety. First, disconfirmation comes from information that demonstrates the goals of the organization are not being met. According to Schein, this information may be political, economic, social, or personal. These data will reveal that without change, desired outcomes cannot be achieved, thereby creating anxiety or guilt in employees and motivation for change. This anxiety is what Schein identifies as *survivor anxiety*— change that is essential for the organization's survival.

To date, faculty in the HSM program have had some exposure to the TRC recommendations and other resources that demonstrate inequities in the post-secondary system and the associated poor outcomes for Indigenous students. It is expected that consistent exposure to this data will evoke *survivor anxiety* in faculty and motivate action.

During the unfreezing phase, individuals may also experience *learning anxiety*. This anxiety arises from the possibility of having to consider and learn new ways of thinking and behaving, and often results in resistance toward change (Schein, 2017). Faculty in the HSM program have had varying levels of exposure to Indigenous culture, and many are understandably concerned about their ability to effectively and respectfully adapt their curriculum and teaching. To reduce learning anxiety and achieve a productive level of survival guilt, Schein (2017) outlines several activities leaders may implement, including: a compelling vision of change, formal training, informal training, involvement of learners, opportunities for practice, role models, support groups, and supportive systems and structures. Many of these activities will be incorporated into the change implementation plan outlined in Chapter 3.

Change/Learn. This model requires an "unlearning", as well as a "relearning" for change to occur (Schein, 2017). In this organizational change, faculty will need to unlearn values and behaviours (often unconscious) that privilege Western knowledge over other systems of knowledge. As an informal leader, this is where I will need to "lead up" and "lead down." Working with the dean and program chair, it is important to identify and try new strategies to facilitate this unlearning/relearning process, while at the same time, encouraging these leaders to act as role models and demonstrate their own efforts to change these engrained values and work toward decolonizing education.

Refreezing. In this final stage, the new behaviours produced by the change are refrozen in their new form. For these behaviours to stabilize and be sustained, the new learning must produce desired results. Ultimately, employees must see the success of their learning and changed behaviours for these new behaviours to become permanent fixtures within the organization (Schein, 2017). Indigenization of curriculum must yield positive results that can be

seen, experienced, and shared. Ongoing communication and intentional small wins throughout the change process will play a central role in the implementation and communication plans discussed in Chapter 3.

Gap analysis. Faculty in the HSM program have varying levels of familiarity and understanding of indigenization. From a decolonization perspective, they are not aware of the existing power structures within the organization or how these power structures conflict with the institution's values. The disconfirming data required in Schein's (2017) model has not materialized. Faculty have an awareness of the TRC recommendations, but they lack cohesive understanding of the meaning and requirements of indigenization. Due to a shortage of information, faculty are fearful that they lack the competencies and resources required to indigenize curriculum. Many have never been involved in curricula change and are uncertain how the process occurs over time.

Indigenization requires experienced leadership and faculty to champion this change over many years (Ledoux, 2006; Mashford-Pringle & Nardozi, 2013; Pete, 2016). The capacities and skills necessary for success are outside existing job descriptions and will require people to learn and adapt to new ways of doing things (Bopp, Brown, & Robb, 2017). If learning anxieties are not addressed through necessary supports and training, resistance among faculty members will remain a significant barrier, and indigenization will not be possible or will be fraught with difficulties. In the following cultural assessment, consideration is given to how the current organizational culture will impact this change.

Cultural assessment. In addition to explaining the gaps in the organizational context that influence change efforts, Schein (2017) provides a cultural assessment tool to help understand how a current organizational culture aids or hinders this change goal. To effectively assess an

organizational culture, Schein (2017) believes that analysis occurs at three levels: artifacts, espoused beliefs and values, and basic underlying assumptions. At each of these levels, there are multiple avenues for analysis. For this OIP, discussion is focused on these three levels as they provide an understanding of how the existing organizational culture will advance or impede indigenization of curriculum and pedagogy in the HSM program at College Z.

Artifacts. Artifacts are the visible creations of the organization, including key structures and processes (Schein, 2017). Many of these artifacts have been considered in Chapter 1, including the organizational and program structure. However, it is worth reiterating a significant artifact related to indigenization. The Indigenous Centre offers a variety of cultural activities, including facilities for smudging. The centre's physical location in the college is in a low traffic area, and as a result, most students and faculty are unaware of its existence. Events are poorly attended and most participants are Indigenous students and staff. The location of the centre has hindered the its ability to share Indigenous knowledge with the broader college community. This demonstrates the broader Indigenous knowledge deficiency within College Z.

Espoused values and beliefs. The second part of this cultural assessment examines the components that guide the college's decision-making and behavior: the vision, values, and curriculum outcomes endorsed within the institution (Schein, 1984).

At College Z, the organizational vision is to create graduates who are well prepared to enter the workforce (College Z, 2016). Assessments of current programming and consideration of future programming are focused on employment outcomes for graduates. Faculty are encouraged to use experiential learning strategies to ensure students are developing skills that will serve them in the workplace. There has been a notable shift from traditional exams to assessments that demonstrate skills required in specific fields of employment. This leaves little

room for content that develops more philosophical skills through the examination of culture, identity, privilege, race, and bias. Leaders and faculty have yet to recognize that such knowledge and these skills (and concomitant values) are essential for anyone working in Canada as the Indigenous population continues to experience rapid growth and integration into mainstream society (Statistics Canada, 2016).

Furthermore, the college has several institutional values which include diversity and support for inclusion. From a decolonization perspective, these values are essential to shift the current power imbalance between non-Indigenous and Indigenous people. For successful indigenization to succeed at College Z, these values need to be operationalized and not just named. However, as mentioned earlier, faculty have not yet been exposed to disconfirming data that demonstrates how current power structures within the college contradict these espoused values. They have not experienced the *survivor guilt* necessary to move to the change/learn phase of Schein's (2017) model.

Finally, there are several institutional learning outcomes which are embedded in the curriculum of all programs at the college to ensure students acquire both discipline specific skills and the more holistic skills that will make them effective employees. These outcomes are the skills valued by both the institution and intended employers. Again, there is an emphasis on intercultural competency and inclusion, but no specific acknowledgement of Indigenous knowledge or culture.

From this analysis, it is apparent that College Z places importance on diversity, but for reasons yet to be determined, the college does not yet see an alignment between diversity and indigenization. Furthermore, the relationship between indigenization and employment has yet to be articulated through the college's espoused values and beliefs.

Basic assumptions. Another part of a cultural assessment is exploring assumptions that are so ingrained in the organization that they have become an integral part of how the culture operates. Basic assumptions are rarely discussed because it is strongly believed or assumed that the status quo is the only way to do something (Schein, 2017). There are four basic assumptions held by faculty and leadership at College Z that impact the ability to effectively indigenize curriculum and instruction: 1. Western knowledge is superior; 2. Respecting diversity means all cultural groups must be treated the same; 3. Academic programs are successful when they lead to employment; and 4. Faculty understand the significance of indigenization. These basic assumptions are explored below.

Western knowledge is superior. Post-secondary institutions are dominant culture institutions in modern society and are typically led by individuals who are part of the dominant culture (Lumby, 2012; Bopp et al., 2017). Paquette and Fallon (2014) contend that learning is not a culture-neutral activity but embedded in dominant worldviews and values. According to Dei (2002), the dominant culture privileges knowledge that maintains the political, economic, and social status quo. The scientific method is the basis for our Western knowledge system. Traditional practices of Indigenous cultures are regarded with interest and curiosity but appear to have little value to post-secondary institutions in modern times (Kincheloe, 2008). This is reflected in program curriculum and the notable absence of Indigenous knowledge from the institutional learning outcomes at College Z.

Respecting diversity means all cultural groups must be treated the same. As mentioned previously, the college takes great pride in the diversity of its student population and places importance on intercultural competence as seen in its inclusion in the institutional learning outcomes. This emphasis on intercultural competence has cultivated a belief that all cultural

groups are equal and no one group should be singled out. Embedding Indigenous knowledge and culture into existing courses threatens this belief and creates great anxiety in faculty. There is genuine concern that indigenizing curriculum will privilege one cultural group over all others. It must be demonstrated that equity does not necessarily mean equal, but rather refers to fairness. In the Canadian post-secondary context, Indigenization translates to a fair representation of Indigenous culture in our curriculum. Faculty must also be exposed to the benefits of embedding Indigenous content for all cultural groups on campus.

Programs are successful when they lead to employment. As demonstrated through the college's vision, the goal of all programs at the college is to develop the skills and knowledge that will lead to graduates' employment. Curriculum development, pedagogy, lesson plans, and assessments are directed toward developing work ready graduates. Program advisory committees are used with experts from the field to ensure students are receiving the necessary instruction to be successful in the workplace. Little emphasis is placed on the role education can play in understanding social issues, advancing social justice, or building a more equitable country for everyone.

Faculty understand the significance of indigenization. It is assumed that faculty have an adequate knowledge of Canadian society and history, but as noted in Chapter 1, most students have been denied opportunities to learn about and engage with Indigenous culture during their formal education (Pete et al., 2013). Many Canadians are unaware of residential schools and other atrocities committed against Indigenous people throughout Canada's history. From this perspective, it is difficult for faculty to understand the importance of indigenization in post-secondary education (Bopp et al., 2017). Unless faculty choose to seek out and learn this

information, which is unlikely without proper support and motivation, they will likely continue to operate in a manner that unknowingly excludes Indigenous culture.

Power structures. Another important consideration in this cultural assessment is the identification of power structures within this institution that have evolved from these basic assumptions. According to decolonization theory, these power structures must be addressed to facilitate this organizational change initiative and are discussed here (Dei, 2002; Kincheloe, 2008). At College Z, these structures include the processes by which professional development is offered and curricula is developed.

Professional development. There is limited professional development offered to faculty by the college. Faculty are asked to provide a justification for any requested professional development, and it must enhance either their industry knowledge or teaching ability. Faculty are often asked to incur part of the cost. This provision of professional development must be expanded to allow for opportunities to learn about Canada's full history, local Indigenous culture, and ways of knowing. Time and resources must be provided for personal learning and reflection on the role of identity, race, privilege, and bias, and how Indigenous knowledge and pedagogy can be used in the classroom (Hongyan, 2012; Ledoux, 2006; Ottmann, 2013).

Curriculum development. Currently, the college employs subject matter experts to develop curriculum. These individuals may be instructors at the college, but more often, they come from industry and are hired for their experience and expertise in a given field. For indigenization to work, the definition of "expert" must be extended to the community. The local Indigenous community must be consulted in the indigenization of curriculum as these are the experts of Indigenous knowledge and culture.

This organizational analysis has determined that there is promise in using Schein's cultural approach and the adaptive leadership framework to shift the organization's values and behaviours to be more inclusive of Indigenous knowledge in the classroom. To do this requires a strategy that addresses deeply embedded assumptions and power structures. The next section will explore three possible solutions to address this PoP. Through a comparative analysis of these options, I will determine the most suitable option for this change plan based on the unique context of this college and the HSM program.

Possible Solutions to Address POP

Based on decolonization theory, the adaptive leadership framework, and the cultural assessment discussed, it is evident that this OIP is dependent on the willingness of leadership and faculty to adopt new values and beliefs through an unlearning and re-learning process. This learning must create opportunities for Indigenous knowledge and culture in the classroom (Dei, 2002; Schein, 2017). I propose three potential solutions to address the challenge of indigenizing curriculum in the HSM program: 1. Maintain the status quo; 2. Implement a mandatory Indigenous course for the program; or 3. Embed Indigenous content in all courses across the program. In the following section, I weigh the merit of each approach to determine the best path forward for this program.

Solution 1: Status quo. The first proposed solution is to maintain the status quo within the HSM program. Rather than implementing a strategy to indigenize curriculum, leaders and faculty in the program would maintain existing levels of Indigenous content within courses. This means a student's exposure to Indigenous content would be dependent on the courses he/she chooses to take and on the individual instructor's focus of this content when teaching the course.

An advantage of this approach is that it would require little onus or action on the part of leaders in the program and at the executive level. No additional resources or funding would be required to enact this option. It removes the need for faculty buy-in and would eliminate any potential discomfort or anxiety associated with change.

A shortcoming of this solution is that it is out of sync with the work of other post-secondary institutions across Canada. Since the release of the TRC Calls to Action, a high proportion of colleges and universities have developed and/or implemented institution-wide indigenization strategies that include curriculum development and delivery (Bopp et al., 2017). If College Z and the HSM program choose to simply maintain their current levels of indigenization, they would be on the outside of this significant trend occurring across Canadian institutions. As the attention of governments, media, and the community grow regarding the Calls to Action, College Z's inactivity may draw negative attention.

This option also fails to prepare graduates for the workforce. Professionals in the human services field work with Indigenous people and communities on a regular basis. The program advisory committee has made it clear that graduates with skills and knowledge about these communities are desirable to their agencies. Therefore, the absence of Indigenous curriculum is detrimental to future graduates and the sector we serve.

Maintaining the status quo, from a decolonization perspective, fails to address the inherent inequities and apathy toward Indigenous culture found in educational institutions like College Z. This inaction does not support the larger national agenda of reconciliation and threatens to preserve a system that is fixed to ignore the rights and needs of Indigenous people in Canada.

Solution 2: Mandatory Indigenous course. A popular response to the Calls to Action has been implementation of mandatory Indigenous courses in post-secondary institutions across Canada (Gaudry, 2016). This is not a new approach as social work, nursing, and education programs throughout the country have had mandatory Indigenous courses in their curriculum for some time (Pidgeon, 2016).

Using this approach, the HSM program would design and implement one mandatory Indigenous course for all students. This solution could use the existing curriculum development expertise located in the teaching and learning unit, with the addition of a temporary Indigenous curriculum specialist, to infuse Indigenous knowledge into the design and delivery process. Existing relationships with local Indigenous communities could be leveraged to support the development of such a course as community involvement is central to any indigenization strategy (Guenette & Marshall, 2008; Hongyan, 2012; Pete, 2016, Young et al., 2013).

Proponents of this approach believe having a mandatory course provides students with a competitive advantage in the workforce (MacDonald, 2016). Many believe having dedicated Indigenous staff deliver this curriculum safeguards against the potential harms of relying on unprepared and untrained instructors (Gaudry, 2016). Therefore, delivery of this course would require hiring a dedicated full-time Indigenous instructor for the program. However, given the current fiscal realities in post-secondary education across Canada, it is likely this work would be assigned to casual instructors. Given the low wages and instability in this workforce, it may be challenging to attract and maintain instructors who can effectively teach such sensitive content.

A benefit of this approach is that it would require less time, money, and resources than other potential solutions. A stand-alone course requires only those directly involved in the development and delivery to have expertise in Indigenous culture and knowledge. Most faculty

would have little to no involvement in this course. This eliminates the need for training and development and the time required to support the adoption of new values and behaviours (Schein, 2017). To implement this option, faculty buy-in is required on such a small scale that work on this initiative could begin almost immediately.

From a student perspective, a mandatory Indigenous course does not appear useful or relevant to the broader program or industry (Gaudry, 2016). Studies of mandatory courses in other fields have shown that poor attendance and lack of student engagement is common because students do not see an alignment with their employment goals (Cranmer, 2007; MacVaugh, Jones & Auty, 2013). This is certainly a significant risk for the HSM program because most students are international and have minimal exposure to Indigenous culture, they may not see the benefit of such a course and may disengage from the material.

This approach to indigenizing curriculum has been criticized for its lack of alignment to decolonization. Decolonization requires exploration of identity, power, and race to break down stereotypes and address dominant ideologies (Gaudry, 2016). Many are skeptical that this difficult work can be accomplished in one stand-alone course (MacDonald, 2016).

Another weakness of this approach is its reliance on Indigenous professionals. Bopp et al. (2017) refer to this as the *Indigenous liaison fallacy*–the belief that a small team of token Indigenous people can effectively implement institutional change. Not only is this unrealistic but the reliance on a few Indigenous professionals removes them from their communities where they are sorely needed. These critics advocate for capacity building across an institution and the creation of opportunities for Indigenous and non-Indigenous people to work together to meet the goals of indigenization (Bopp et al., 2017).

Solution 3: Embed Indigenous content into all courses. For this option, the program would embed Indigenous content into each course. In ongoing consultation with the Indigenous community and support from both formal and informal leaders, faculty would be responsible for assessing their own courses to determine where and how Indigenous content should be embedded (Pringle & Nardozi, 2013).

Paquette and Fallon (2014) assert that Canadian post-secondary institutions are not equipped to teach Indigenous knowledge and culture. Many faculty are unaware of the atrocities committed against Indigenous people throughout Canadian history and the resulting power imbalances that have survived our colonial past. Negative stereotypes of Indigenous peoples and cultures continue to be common. To fuel a need for change and secure support, faculty must be provided with internal and external opportunities to explore and reflect on their own knowledge and perceptions of race, identity, and privilege in the Canadian context. Faculty need to know what Indigenous knowledge is and locate themselves in the indigenization process by identifying how they can contribute and what may be gained (Guenette & Marshall, 2008). Faculty will require support and training to explore Indigenous culture and build confidence in their abilities to decolonize and indigenize curricular practices as they work to help students understand and appreciate indigenization (Hanover Research, 2016; Pete, 2016; Pringle & Nardozi, 2013).

This solution aligns with the cultural approach as it provides opportunities for new learning that will reframe deeply entrenched values and beliefs held by instructors (Schein, 2017). It is a critical component to the unlearning/relearning process that is central to Schein's stages of learning change (see Figure 2.2). This work is also critical to decolonization and indigenization of curriculum by providing a disruption of current power structures to make room for more equitable practices (Dei, 2002; Kincheloe, 2008). If the broader goal of indigenization

is national reconciliation, then indigenization within the college needs to move beyond the student focus and include the faculty who are responsible for student learning.

From the students' perspective, this solution is favourable because it ensures Indigenous curriculum will have relevancy to their program and future employment. In the one and two-year credentials offered at the college, such as the HSM program, there is little flexibility to implement courses that are not in direct alignment with industry. This option allows students to obtain Indigenous knowledge through their existing courses and program requirements.

Scholars agree that indigenization requires engagement with the Indigenous community and cannot be created in isolation (Guenette & Marshall, 2008; Hongyan, 2012; Pete, 2016, Young et al., 2013). Local Indigenous communities will be engaged through a consultation process and the use of the existing advisory committee to determine the knowledge that is to be shared and the most appropriate means of sharing it. This engagement will rely heavily on the guidance of college Elders and will provide essential relationship building opportunities between the community and faculty, and perhaps even students. These relationships provide critical learning opportunities for both Indigenous and non-Indigenous people and may initiate opportunities for creative collaboration in the classroom (Bopp et al, 2017).

This solution requires a much longer timeframe than other options and potentially higher costs in the first few years. Realistically, the changes required for reconciliation and decolonization will take decades as Canadians unlearn colonial ideologies and work to build more equitable systems and institutions (Gaudry, 2016). Many practitioners warn against speedy implementation that risks misrepresenting Indigenous culture and perpetuating the damage already inflicted on Indigenous communities (MacDonald, 2016). Regarding the monetary resources required, the initial development and training required for faculty would require a

generous budget. However, as faculty members' skill and comfort level increases, the indigenization of curriculum and pedagogy would become part of their job description. In the future, as courses are developed and revised, faculty would be equipped to make necessary adjustments to Indigenous content. This added capacity eliminates the need to employ specialized temporary and casual faculty for this work.

Results of comparative analysis. This comparative analysis of potential solutions suggests that embedding Indigenous content into courses across the program, in collaboration with an extensive faculty development program, will best meet the goals of reconciliation. While other solutions can be implemented in less time with fewer resources and limited resistance, from a decolonization perspective, embedded Indigenous content and faculty training offer the best opportunity for meaningful change. Maintaining the status quo or the implementation of a mandatory course does not address the root problems of institutional inequity, support cultural change, or advance reconciliation. This proposed solution creates an impetus for the development of new values, beliefs, and attitudes, and develops faculty capacity to indigenize their own curriculum and pedagogy. Integrating Indigenous content into existing curriculum leverages what has already been developed and creates meaningful learning for all students in the program. By utilizing the HSM program as a pilot for the institution, there is an opportunity to learn from this process and make necessary adjustments to effectively expand this initiative to other programs in the college.

In summary, Gaudry (2016) asserts that we are at an historical moment in time. The Calls to Action put forward by the TRC present an actionable plan to abolish antiquated colonial attitudes and build a country that is equitable for everyone. To do this, the college must rethink its role in social change and take progressive action that challenges leadership, faculty, and

students to acknowledge other ways of thinking and learning. In the next section, I will address the leadership practices necessary to achieve indigenization of all courses in the HSM program.

Leadership Approach to Change

This section uses the adaptive leadership framework discussed earlier to consider the leadership practices necessary to implement the chosen solution identified in the previous analysis. My role as an informal leader is to provide focused attention on this issue and to move beyond what is expected of me as an instructor and to lead this initiative (Hefetiz, 1994). As noted in Figure 2.1, column 3, this requires me to "lead up" and "lead down" to secure both an educative strategy and a holding environment that address this adaptive challenge. The educative strategy provides opportunity for stakeholders to develop the necessary capacity to implement change, while the holding environment provides the safety and support to make the required cultural shift (Hefeitz, 1994). These are necessary components for effective collaboration and cultural change. In this section, I discuss the leadership practices required to ensure all key stakeholders have these necessary elements to address this adaptive challenge.

College leaders. This group includes the executive leadership team as well as the dean and program chair. It is expected that formal leaders will support this change based on their previous interest in developing an indigenization plan for the institution. It is likely that piloting the indigenization of the HSM program will be attractive as there is only a small amount of risk and resources required from the organization. There is also the opportunity to learn from the outcomes of this project before implementing this change across the institution.

My role is to help leadership understand that indigenizing curriculum is more than just a checklist (Pidgeon, 2016). It is a shift in culture, and leaders, like faculty, will need support to understand their own values, beliefs, and biases. Requesting that the program chair and dean

participate in the consultation process with community, and in the training offered to faculty, signifies adaptive leadership. It supports formal leaders taking a visible role in the collaborative process and a commitment to decolonizing education.

Faculty. The proposed solution has the greatest impact on faculty. It changes how faculty develop and deliver curriculum in their courses. It requires faculty to learn about Indigenous culture and explore existing power structures (Pete, 2016). It is difficult to mandate a shift in beliefs and values, so some of this learning must be undertaken willingly (Schein, 2017). Collaboration, mutual learning, and respect among faculty are vital for this change to succeed (Wolfe, 2015). This will require resources to develop a mandatory training program for faculty. It also requires collaboration between the HSM program, the Indigenous Centre, and the teaching and learning unit. As an adaptive leader, I can minimize distress by using flexible delivery methods to ensure the participation of all casual faculty in the program. In addition, a CoP will be created to allow faculty a safe environment (holding space) to explore their role in existing systems of power and the changes required for social justice. Again, I will need to utilize technology to find innovative means that allow for the engagement of causal faculty.

As new beliefs emerge from learning and training opportunities provided by the college, faculty will have the capacity to effectively engage in the indigenization process. They can take inventories of existing courses to determine where Indigenous content is needed, enhance relationships with the local Indigenous community, and advocate for additional resources to complete this work (Pete, 2016). They can become professional advocates for an indigenized curricula, program, and institution. This exemplifies the adaptive leadership behavior of giving the work back to the people and supporting faculty to truly take ownership of this change (see Figure 2.1).

Students. While students are the recipients of this change, they too have a role to play. Resistance from students in the HSM program is expected as most have had minimal exposure to Indigenous culture. Using the adaptive leadership framework, distress can be minimized by demonstrating the employment advantages that can be gained, particularly in the human services sector. This message will be shared with students during the consultation process, in the classroom, and through guest speakers from the human services sector who are regularly brought into the classroom. Increased interaction with Indigenous students, culture, and community, as well as the facilitation of dialogue about race, identity, and privilege by instructors, is required to support students in developing an openness to this change. As the full-time instructor I can ensure that this is incorporated into my own courses. However, I must also ensure that faculty have support to perform this critical function through the training and CoP discussed in the previous section. If this change is successful, these students will be equipped to apply their learning in the workforce, and support the work toward reconciliation and equality in their communities.

Community. Community consultation and engagement with faculty and students are methods that must be used to indigenize curriculum. Local Indigenous community involvement is critical to this OIP (Guenette & Marshall, 2008; Hongyan, 2012; Pete, 2016, Young et al., 2013). Successful collaboration and relationship building requires the participation of the Indigenous community. To do this effectively, I will need to enlist the support of the college Elders. They will need evidence from me, as well as the program chair and dean, of the program's commitment to engage in an ongoing and productive relationship with local communities. This will be done through invitations to individual and departmental meetings. Time must be given to developing trusting relationships with our Elders. College leaders

currently hold a great deal of respect for our Elders, but they must also be afforded the authority to act as key leaders in this process. Past experiences with post-secondary institutions has understandably left many in the community reluctant to engage, but without their input and guidance, this change will not happen. Collaboration is central to the adaptive leadership framework and this OIP is dependent on the ability of Indigenous and non-Indigenous stakeholders to work together to achieve the change vision (Bopp et al., 2017).

In the final section of this chapter, I propose two key strategies to promote awareness of the change vision among key stakeholders. An in-depth communication plan for this OIP will be provided in Chapter 3, but a brief summary of the initial activities is presented here.

Plan to Communicate the Need for Change

Initiating change requires the cooperation of many individuals in the organization (Kotter, 2007). To build awareness and motivation, it is critical that a compelling vision for change is shared. Schein (2017) identifies this as a key strategy to overcoming learning anxiety. Through the creation of this vision, we may appeal to individual desires to be part of something meaningful (Cawsey et al., 2016). Kotter (2011b) refers to this as the *heart of change*—making people feel differently about something so that they behave differently. Here I propose, two key strategies to communicate this vision for change.

Program meeting. As discussed previously, the HSM program is still in its infancy. As a result, the program faculty have not met on a regular basis as the majority are casual and have jobs outside of teaching; therefore, finding a suitable meeting time presents a significant challenge.

To effectively build awareness regarding this change, it is important that faculty teaching in this program have the opportunity to meet and discuss the changes. A program meeting will

need to be set-up, potentially outside of normal working hours to accommodate casual instructors. Faculty will need to be compensated for this time, either providing time off in lieu for full-time faculty, or an hourly wage for casual faculty. For faculty that are not able to be at the meeting in-person, other options will be provided using Skype or a conference call.

The purpose of this initial program faculty meeting will be to explain the implication of the recommendations put forward by the TRC and the explicit implications for the program (curricula and students). In examining the recommendations, faculty will observe the gap between the current and desired state. Information regarding strategies for implementation of other post-secondary institutions will be presented, along with a rationale for the proposed change strategy. College Elders will also be invited as they provide personal stories, motivation, and support for this change.

Consultation. As discussed earlier in this chapter, one of the key strategies of this change is a consultation process for faculty, students, and the Indigenous community. While it is intended that this consultation continue throughout the implementation of this change, the initial consultations are critical to prepare the program for this change. During consultation, participants will build an awareness of the need for this change, the implications to the program, and for collaboration among all three groups. Consultation will slowly build confidence that the program is committed to an inclusive and authentic approach to indigenizing curriculum that benefits both the college and the local Indigenous community.

Questions from faculty, students, and the community may be addressed through program meetings and community consultations. It is expected that faculty will have questions regarding how this will affect their job. They may question how Indigenous content be embedded in existing curriculum and how they will teach this content. During these meetings, faculty can be

assured that proper training will be provided and built into their existing workload. Students may question how this content will build the skills required to gain employment. Here we can provide evidence that a rapidly growing Indigenous population means this knowledge will be vital to work effectively in the human services sector. Based on past history, it is likely that the local Indigenous community will be skeptical about the long-term intentions of this program and the process behind indigenization. These meetings will be used to demonstrate commitment to an equitable partnership between the program and the community. Relationship and trust-building will be a central focus for these gatherings. Here, the Indigenous community members must be granted the role of experts as they determine the appropriate knowledge to be included in curriculum.

Conclusion

This chapter demonstrates that embedding Indigenous curriculum in all HMS programs, accompanied by comprehensive faculty training, will be an effective solution to this PoP. This solution is supported by decolonization theory and the cultural approach because it works to address the current power inequities in post-secondary education while aiding a productive shift in values and beliefs (Dei, 2002; Schein, 2017). Using the adaptive leadership framework, attention has been given to practices required by both formal and informal leaders to advance this change (Hefeitz, 1994). Chapter 3 will provide a plan for the implementation, evaluation, and communication of this change plan.

Chapter 3: Implementation, Evaluation and Communication

This final chapter presents plans for the implementation, evaluation and communication of this change initiative. The change implementation plan describes the goals and actions required to move this change forward, and the Plan-Do-Study-Act (PDSA) model, in conjunction with a logic model and outcome measurement plan, is used for monitoring and evaluating this initiative. The communication plan uses Cawsey, Deszca, and Ingols' (2016) four phases of communication to ensure information and key messages are shared with appropriate stakeholders throughout the change process. Finally, key ethical considerations are addressed and future considerations are discussed.

Change Implementation Plan

In Chapter 2, the comparative analysis of possible solutions for this PoP determined that embedding Indigenous curriculum into all courses within the HSM program, in conjunction with a specialized faculty training program, is the best path forward for this OIP. This solution aligns with both the organization's vision to indigenize the institution and the broader goal of national reconciliation. To advance this change, there are five key priorities within my purview to lead:

1. Establish a consultation process that includes the local Indigenous community, program faculty, and students. This consultation process will build awareness, develop a common understanding of indigenization, communicate the goals of indigenization, consider implications for the program, and ensure an authentic and inclusive approach to indigenizing curriculum.

2. Advocate for the appointment of Indigenous community members to the Program Advisory Committee. These appointments provide opportunity to build relationships between the program and community and ensure that Indigenous perspectives are represented in the program. Consultation with college Elders will help identify suitable candidates for this appointment.

3. Take a leadership role in building teams of expert representatives that include faculty and curriculum designers to indigenize course curriculum. Ensure feedback is sought from college Elders and Indigenous community members throughout the indigenization process.

4. Advocate for increased professional development opportunities and training for faculty. Manage the development of an in-house training program that provides opportunities for critical conversations and self-reflection related to decolonization and indigenization.

5. Support resource development that provides instructors with the tools to effectively develop and deliver indigenized curriculum in face-to-face and online formats.

These priorities use the adaptive leadership framework outlined in Chapter 2 to develop the necessary capacities for faculty to tackle this challenge and effectively implement this change. Furthermore, these priorities promote collaboration which is a key tenant of the adaptive leadership framework (Squires, 2015). By bringing together internal and external stakeholders, there are opportunities for collective learning as a means to adopt new beliefs, values, and ways of working (Katz and Dack, 2013). The focus on collaboration and training allows for critical conversations and relationship building between faculty and the Indigenous community. It is expected that these conversations will serve as a catalyst to shift the program culture by dismantling long-held assumptions and generating support for change among program faculty.

Strategic organizational chart. To ensure these priorities are met, it is important that the responsibilities of key stakeholders are clearly detailed. As an adaptive leader, it is vital that I work with both leaders and faculty to support the adaptive work required for this change (see Figure 2.1 in Chapter 2). Charting responsibilities of both leaders and faculty assures accountability to the change and helps maintain momentum (Cawsey et al., 2016). Using a responsibility chart from Cawsey et al. (2016), Table 3.1 identifies actions to be taken, the responsible stakeholder(s), and the target date for completion of each action, assuming the implementation of this OIP commences in September 2018. Stakeholders are assigned a function for each action, including responsibility for action (R), approval of action (A), support for action (S), or informed of action (I). Each action works towards achieving the priorities of this organizational change.

Table 3.1.

Responsibility Chart for Curriculum Indigenization in the HSM Program

Action to Be Taken	**Responsibilities**					
	Adaptive Leader (OIP Author)	**Program Chair**	**Dean of School of Social Services**	**Program Advisory Committee**	**Faculty**	**Target Date**
Recruit and appoint an Indigenous representative to the program advisory committee	R	S	A	S	I	October 2018
Work with the college Elders to identify members of the local Indigenous community interested in participating in the consultation process.	R	S	A	I	I	October 2018
Identify internal stakeholders (faculty and students) to participate in the consultation process.	R	S	A	I	I	October 2018
Commence internal and external consultations.	R	S	A	I	S	November 2018
Complete consultation process with faculty, local Indigenous community, and students.	R	S	A	I	S	February 2019
Analyze and share results of the consultation with the program chair, program advisory committee, and the dean.	R	I	I	I	I	March 2019
Identify external opportunities for faculty training related to indigenization.	R	S	A	I	I	March 2019
Develop and deliver a mandatory internal training program related to indigenization for faculty.	R	S	A	I	S	Commence in May 2019 with ongoing delivery
Create a Community of Practice for faculty.	R	S	A	I	S	Commence May 2019 – ongoing
Develop easily accessible indigenization resources for faculty.	S	S	A	I	R	June 2019
Assign expert teams of faculty and curriculum designers to indigenize course curriculum.	S	R	A	S	S	September 2019

Ensure college elders and Indigenous community members have opportunities to provide consultation and feedback throughout the curriculum indigenization process.	S	A	I	I	R	December 2019 – Ongoing
Monitor completion of indigenization of courses.	R	S	A	I	S	January 2020 – January 2021
Deliver indigenized courses to students.	S	A	I	I	R	September 2020- September 2021

Note: R= responsibility for action; A= approval of action; S- support of action; I- informed of action. This chart assumes implementation commences in September 2018. Timelines may be adjusted as required.

Table 3.1, column 1, illustrates my ongoing responsibilities and support for each of the key actions. For many of these actions, my role as the full-time instructor enables me to effectively direct the implementation with the ongoing support of the program chair and other key stakeholders. For other actions, it is important that I utilize the adaptive leadership behaviours, discussed in Chapter 2, including regulating distress and maintaining disciplined attention, to support others in implementing this change (Hefeitz, 1994).

In this section, the priorities, activities and responsibilities of this change have been defined. The next section will outline a plan for managing this change, including tactics for engaging stakeholders and securing resources.

Managing the transition. This section will consider how to best understand and address stakeholder reactions; the resources and supports necessary to empower stakeholders; potential implementation issues and how they may be addressed; and the limitations of this OIP in regard to priorities and scope.

Stakeholder reactions. The first priority of this OIP is to facilitate consultation with faculty, students, and the Indigenous community regarding this change. These sessions will be facilitated by an Indigenous professor of education from the local university. This professor is an

expert in the decolonization of education and has an existing relationship with the college. It is expected that facilitated sessions with these groups will provide opportunities to develop understanding and gather feedback regarding this change.

Each session will provide participants an opportunity to complete a short pre- and post-session survey. These surveys will be used to assess participant understanding of indigenization (the change from pre- to post-survey results), determine commitment to the project, and identify concerns and feedback to be addressed. The surveys will be developed and conducted by the college research and evaluation team. Participation is not mandatory but will be highly encouraged by the consultation facilitator. Both the survey, and the facilitator, will reiterate that participation is voluntary and anonymity is assured. Personal data will not be requested and survey data will be stored on the research and evaluation teams' secure database, which is also used to store other institution and department survey results. The research and evaluation team will analyze and summarize the data, and the program chair, dean, and I will share and discuss the results. Based on the data collected, the timelines identified in Table 3.1 can be adjusted to account for any additional consultation and/or communication required to secure participant commitment and to address concerns.

Resources and supports. This OIP endeavors to recognize Indigenous knowledge in course curriculum by addressing existing power structures embedded in the institution and shifting the program culture to embrace more inclusive beliefs and behaviours. To do this, faculty must be provided with opportunities to explore deeply engrained values and learn about Indigenous culture.

A mandatory workshop series will be developed and delivered to faculty in the HSM program. These workshops provide the basis of the educative strategy that is critical to the

adaptive work discussed in Chapter 2 (see Figure 2.1). To secure support from formal leaders (the dean and program chair) requires evidence that faculty require such training to make this change. This will be demonstrated through current research (discussed in Chapter 1), an inventory of current courses in the HSM program that include indigenous content, and anecdotal evidence collected from instructors.

I will manage the development of this workshop and ensure consultation with key stakeholders. To ensure the sustainability of this workshop, existing college resources will be used in the development and delivery of this workshop. The Indigenous Centre, college Elders, and Indigenous instructors in dedicated Indigenous programing within the School of Social Services will be asked to provide input into the content of this workshop. Depending on the availability of resources, an external facilitator may be employed to deliver this workshop annually to HSM faculty. If this tactic is not feasible, the program may be developed and delivered in partnership with the Indigenous Centre, where staff and college Elders may share facilitation responsibilities.

In addition to mandatory training, Katz and Dack (2013) advocate for collaborative inquiry whereby people work together to acknowledge and challenge current beliefs usually resulting in a restructuring of how they think and behave. Working with the program chair, I will develop opportunities for faculty to share knowledge, skills, and abilities necessary to accelerate this change initiative (Cawsey et al., 2016). To do this, I will establish a community of practice to provide an informal safe space for faculty to share learning, challenge ideas and values, and explore new ways of teaching and learning related to indigenization. Quarterly meetings of this CoP will be organized both inside and outside the college. As the majority of instructors are casual, flexible meeting times and virtual meeting options will be used to encourage

participation. The community of practice will include opportunities to visit and engage with local Indigenous communities. These meet-ups will expose faculty to Indigenous ideas and culture and will provide opportunities to build and strengthen relationships with the local community.

As mentioned in Chapter 2, embedding Indigenous content in all courses requires a generous time frame and many resources to facilitate necessary collaboration and cultural shifts within the organization. To effectively do this, a budget is necessary to hire facilitators for consultations and workshops, as well as the development of faculty training and resources. The senior executive team has already designated a budget of close to a million dollars for institutional indigenization. I will work with the program chair and dean to create a business case requesting a portion of this fund (roughly $50,000) be used for this program initiative. In addition, a request will be made for access to internal resources including curriculum designers, the Indigenous Centre, the research and evaluation team, and IT specialists to assist in the development and delivery of curriculum and faculty resources.

There is strong support for indigenization across the college, and it is expected that the executive team will view this as an opportunity to pilot this change before implementing it across the institution. In addition to this budget request, each school has a budget for faculty professional development that may be accessed for training related to teaching and learning. I will present a proposal to the faculty development committee in our school to request funding for external faculty development opportunities related to this change. External training provides faculty with unique learning opportunities that cannot feasibly be delivered internally.

Potential implementation issues. Resistance can be expected from both students and faculty within the program. As discussed in Chapter 1, most students currently enrolled in the program are international learners and typically arrive with little prior knowledge of Indigenous

people in Canada. Faculty have noticed that some of these students quickly develop negative attitudes and stereotypes toward Indigenous people. It may be challenging for these students to see the value in learning about Indigenous culture in their respective courses.

Most of these students desire to live and work in Canada permanently. It has been my experience that these students are receptive to curriculum that supports their understanding of the Canadian workplace and increases their likelihood of gaining employment. As the Indigenous population continues to grow at a rapid rate in Canada (Statistics Canada, 2016), it is imperative that graduates in the human services sector have the skills and knowledge to work with Indigenous individuals and communities. These students will be provided with information, during the consultation process and in their classes, that helps them understand the competitive advantage that Indigenous knowledge provides in gaining employment in Canada. If these advantages are clearly and consistently communicated with students, it is expected that resistance will decrease over time.

As discussed in Chapter 2, the literature indicates that faculty resistance to indigenization is common. Faculty have had varying levels of exposure to Indigenous culture in their training and professional experience. According to Katz and Dack (2013), the impetus for change occurs when people learn something new and/or build on existing knowledge. Therefore, consultation and training will be required to assist all faculty members in learning about indigenization and to ensure they have the motivation and capacity required to move this initiative forward. This has been addressed through the development and implementation of a mandatory workshop series and a community of practice.

A second challenge related to faculty is that the majority work on a casual basis and often have other employment outside of the college. Many teach entirely online and are rarely on

campus. As training opportunities are designed, they will need to utilize flexible and innovative delivery methods. The college currently delivers both synchronous and asynchronous courses online. Existing software and in-house design expertise will be used to develop relevant training opportunities for all faculty. Moreover, casual faculty will need to be compensated for their time spent in training. As training will be mandatory for all faculty, this requirement will be built into service contracts for casual instructors. Under the current compensation structure, casual faculty are paid an hourly rate when they attend meetings or training on campus. The training required for this change would fall under this category and would therefore be approved within the current compensation system.

Potential limitations and challenges. First, indigenization is a relatively new and poorly understood topic in higher education. When faced with a challenge in education, the inclination is often to look at the actions of other institutions, regardless of effectiveness, because we find legitimacy in what they are doing (or not doing). Bolman and Deal (2013) refer to this as isomorphism, whereby organizations start to look alike in their approach to solving problems. College Z has already commissioned a study to examine what other Canadian post-secondary institutions are doing to indigenize their institutions. As discussed in Chapter 1, it is too soon to assess the effectiveness of these efforts. It is expected that we will begin to see final reports in the next 2 to 3 years as the institutions that were first adopters have enough data to properly evaluate their efforts. Therefore, the challenge for this OIP is to implement change that meets the needs of the unique organizational context while monitoring what other institutions are doing to address this same issue and their effectiveness over time.

Second, it is important to note that I am not Indigenous. The scope of this OIP is concentrated on how a community college program can best indigenize curriculum primarily

taught by, and to, non-Indigenous faculty and learners. I have been vigilant about not suggesting what knowledge should be embedded or how it should be delivered. It is essential that this is determined in collaboration with the Indigenous community who are the experts in this field. However, at the root of this PoP is a privileging of western knowledge systems over Indigenous systems. Therefore, it cannot be ignored that a significant limitation to this OIP is my own bias found in the utilization of western models of knowledge, research and analysis to affect change. So, while it is important to set goals, priorities, and timelines, it must be acknowledged that Indigenous communities do not adhere to these paradigms in the same way. While I have included target dates in Figure 3.1, it is likely these dates will need to be revisited and renegotiated throughout the implementation process in order to respect Indigenous culture, which is at the core of this OIP.

This section has carefully considered the key aspects of the management of this transition, including employee engagement and the procurement of necessary resources. Several issues related to implementation of this change have been identified, along with strategies to mitigate these concerns. Discussion regarding the limitations of this OIP have identified the need to balance specificity and flexibility during implementation. This requires a balance be struck between the detailed change planning valued by western culture and the flexibility necessary to effectively collaborate with Indigenous communities (Mento, Jones, & Dirndorfer, 2002). The PDSA method discussed in the next section will provide this necessary flexibility while also identifying opportunities to improve this change plan.

Change Process Monitoring and Evaluation

As discussed, indigenizing curriculum will not be quick or easy, and it is almost certain that we will not get it right on the first try. It requires adaptive leadership to shift the culture,

including values and beliefs, within the program. As discussed in the cultural assessment in Chapter 2, there is some resistance to this shift, as faculty in the program struggle to identify and understand the misalignment between the espoused institutional values and current practice. Effective and complex change initiatives, such as this, require iterative testing to consider and adapt to an ever-changing environment. The PDSA method allows adaptive leaders like myself, to learn and adjust change strategies for the purpose of ongoing improvement (Taylor, McNicholas, Nicolay, Darzi, Bell & Reed, 2014). This PDSA method also provides opportunities to build and act on new knowledge obtained through observation and data collection (Moen & Norman, 2009).

The PDSA cycle begins with a *planning* stage which determines the goal of the change and how it will be implemented. During the *do* stage, the plan is implemented, changes are observed, and data are collected. The *study* stage employs data analysis for the purpose of building new knowledge. Finally, the *act* stage utilizes this new knowledge to repeat, modify, or abandon the change. This iterative process then begins again (Moen & Norman, 2009). These four stages are examined in detail here.

Plan. As discussed in Chapter 1, the concept of Indigenizing curriculum gained traction in 2015 after the release of the Calls to Action put forward by the Truth and Reconciliation Commission (TRC) of Canada. Post-secondary institutions have only recently begun to act on these recommendations. There has not been enough time or data to effectively explore such initiatives or determine best practices. This OIP has analyzed the existing culture of one college program and the broader institution to determine if it is possible for faculty to shift their existing beliefs and assumptions to make space for Indigenous knowledge in program curriculum.

This OIP endeavors to adhere to the principles of decolonization by embedding Indigenous knowledge into each course within the HSM program. As discussed in the first section of this chapter, this will require comprehensive and continuing consultation with the Indigenous community, assessment and revision of current courses, and ongoing development and support for faculty to develop and teach indigenized curriculum.

It is expected we will slowly see relationships develop between faculty and the Indigenous community through an ongoing consultation process. Furthermore, as faculty engage in training and development opportunities, it is expected there will be a restructuring in how they think and behave in relation to Indigenous culture (Katz & Dack, 2013). Using adaptive leadership skills, I will support this shift through the development of a comprehensive educative strategy and a safe holding space (see Figure 2.1 in Chapter 2) It is highly probable this new knowledge will drive change and create momentum for indigenization of course curriculum.

Building on Bennett's hierarchy of evidence (Bennett, 1975), I have developed a logic model for indigenization of curriculum at College Z (Table 3.2). The logic model is a useful tool in the planning, implementation, and evaluation of major projects like the one being proposed in this OIP. It provides a blueprint for key stakeholders to ensure a shared understanding of the initiative and to ensure the implementation is executed according to plan. Finally, it presents the expected outcomes or goals for the initiative based on the literature review in Chapter 1. These outcomes provide the basis of what will be evaluated (United Way of America, n.d). The logic model supports the cyclical nature of the PDSA method as it is flexible and may be adjusted with every iteration.

The logic model presented in Table 3.2 identifies the inputs, activities, outputs, and outcomes of this initiative.

Table 3.2.

Logic Model for Indigenization of Curriculum at College Z

Inputs	Activities	Outputs	Short-term Outcomes	Mid-term Outcomes	Long-term Outcomes
Funding provided by the institution Existing course curriculum Curriculum Designers Faculty Students Program Chair Dean Local Indigenous Community Indigenous Centre College Elders Program Advisory Committee Consultation Facilitator	Recruit and appoint an Indigenous representative to the program advisory Committee. Complete consultation process with faculty, local Indigenous community, and students. Deliver mandatory internal indigenization training program to faculty. Create a community of practice for faculty. Develop easily accessible indigenization resources for faculty. Assign expert teams of faculty and curriculum designers to indigenize specific course curriculum. Deliver indigenized courses.	# of Indigenous representatives on the Program Advisory Committee # of community consultations # of training opportunities provided to faculty # of faculty that receive training in Indigenous curriculum development and delivery # of resources developed for faculty # of faculty that participate in community of practice # of courses re-developed with embedded Indigenous content	Faculty and the Indigenous community learn about each other's current understanding, expectations, and concerns regarding curriculum indigenization. Faculty and students have increased knowledge of Indigenous culture and ways of knowing.	Faculty build relationships with the local Indigenous community. Faculty develop and deliver indigenized course curriculum. Indigenous learners are able to identify their culture and experience in the curriculum. Non-Indigenous faculty and students act as allies with the Indigenous community to advocate for social justice.	Improved educational outcomes for Indigenous people. Advance national reconciliation between Indigenous and non-Indigenous Canadians.

The inputs displayed in Table 3.2 are the resources required for this change, the activities summarize the actionable steps towards achievement of the strategic priorities discussed earlier in this chapter, and the outputs are measurements of the volume of activity that has occurred. The

monitoring of the inputs, activities, and outputs provides opportunity to improve on the design and performance of this initiative. This serves as a formative evaluation (United Way of America, n.d). Formative evaluation is beneficial when monitoring change because anything that isn't working according to the plan may be modified without having to wait for the change plan to be completed. Effectiveness is enhanced using formative evaluation (Patton, 2008).

Short-term outcomes refer to changes in knowledge, mid-term outcomes represent desired changes in behavior, and long-term outcomes indicate the impact to greater society (University of Wisconsin, 2002). The outcomes identified are informed by the literature review in Chapter 1 and articulate the goals of this organizational plan (University of Wisconsin, 2002). Measurement of these outcomes will determine the success of this OIP and provide a basis for a summative evaluation.

Do. As the change plan is being implemented, it is important that relevant data be collected. Table 3.3 provides an outcome measurement plan to guide data collection. Table 3.3 denotes the specific and measurable indicators for each of the defined outcomes from the logic model (Table 3.2). An indicator is an observable or measurable characteristic of a change that corresponds to an outcome (United Way of America, n.d.). The indicators also suggest targets for the initiative to gauge success. To determine a reasonable target, both research and the organizational analysis have been considered. The plan also outlines the data collection tools that will be utilized, when the data will be collected, and who will be responsible for the collection. Many of the data collection tools already exist in the institution and may be used and/or modified to collect the necessary data to evaluate this initiative.

Table 3.3.

Outcome Measurement Plan for Curriculum Indigenization

Outcome	Indicator	Data Collections Method	When will the data be collected?	Who will be responsible for the data collection?
Faculty and the Indigenous community learn about respective expectations and concerns regarding curriculum indigenization.	A 25% increase in participants' ability to define indigenization and identify the common goals of this process.	Pre- and Post-Test	Data collected before and at the end of each consultation session.	Consultation Facilitator
Faculty and students have increased knowledge of Indigenous culture and ways of knowing.	70% of students have increased knowledge of Indigenous culture and ways of knowing.	Course Evaluation	End of each semester	College Research and Evaluation team
		Course Assessments (assignments or quizzes that require knowledge of Indigenous culture and ways of knowing)	End of each semester	Instructor
	80% of faculty report increased knowledge of Indigenous culture and ways of knowing.	Pre- and Post-Training Questionnaire	End of training session (training sessions offered throughout the year)	Workshop facilitator
	85% of faculty participate in training to support and develop indigenized curriculum and instruction.	Attendance Sheet	Beginning of training sessions (training sessions offered throughout the year).	Workshop facilitator
Faculty develop and deliver indigenized course curriculum.	90% of courses within program have Indigenous content.	Count	Beginning of Fall and Winter semester.	Program Assistant
Faculty and students build relationships with the local Indigenous community.	25% increase in participation of faculty and students at Indigenous Centre events.	Count	Ongoing (events occur throughout the academic year)	Indigenous Centre Chair

Indigenous learners identify their culture and experience in the curriculum.	75% of Indigenous learners are able to identify their own cultural experiences within the curriculum.	Course Evaluation	End of each semester	College Evaluation Department
Non-Indigenous faculty and students act as allies with the Indigenous community and advocate for social justice.	30% of faculty report participating in advocacy efforts to advance social justice for Indigenous communities.	Annual Faculty Survey	End of academic year (August)	Human Resources Department
	30% of learners can identify strategies that can be used in their chosen profession and communities to advance social justice for Indigenous people.	Graduate Survey	Administered one year following graduation	Office of Institutional Analysis
Improved educational outcomes for Indigenous people.	30% increase in Indigenous student retention.	Student Retention Report	End of academic year (August)	Office of Institutional Analysis
	20% increase in Indigenous student graduation rates.	Graduate Survey	Administered one year following graduation	Office of Institutional Analysis
Advance national reconciliation between Indigenous and non-Indigenous Canadians.	This outcome is too large and broad for one institution to measure. However, there will likely be opportunity for the college to partner with other post-secondary institutions and public organizations to evaluate their collective impact on national reconciliation in the coming years.			

Study. Data are collected at different times during the implementation (do) phase, providing ongoing opportunities to make adjustments to activities as required. The data collected during implementation will allow us to determine if the initiative has achieved its intended outcomes. In other words, it will provide both a formative and summative evaluation by determining if the initiative was successful (summative evaluation) and what may be improved (formative evaluation) (Moen & Norman, 2009). Data analysis for this initiative will rely on the expertise of the research and evaluation team. Additional analysis and interpretation will occur at the faculty and leadership levels (program chair and dean).

Act. In this final phase, the change is adopted, adjusted, or terminated based on the analysis of the data and decisions considered in the previous phase. Modifications to timelines, resources, supports, and staffing will be informed by the ongoing collection and analysis of data. For instance, as mentioned previously, timelines may need to be adjusted if data suggest that more time is necessary for effective relationship building between faculty and the Indigenous community. Change strategies that are deemed ineffective for any reason still provide valuable learning for change agents and stakeholders and will be included in the dissemination of results. The PDSA cycle will begin again with the incorporation of new learning (Taylor et al., 2014).

It is critical the results of the evaluation be regularly shared with key stakeholders. This is addressed in the next section through a communication strategy that ensures ongoing communication with stakeholders throughout the change process.

Change Process Communication Plan

Communication within and across stakeholder groups is necessary for the successful implementation and sustainability of this change. This communication plan builds on the strategies first identified in Chapter 2 to build awareness and support for indigenization of curriculum at College Z. By leveraging initial support, this plan provides tactics for ongoing communication throughout the change process to maintain motivation, share new learnings, and gather feedback. Effective communication will inform necessary refinements to the implementation plan (Cawsey, et al., 2016).

Phases of the communication plan. According to Cawsey, et al. (2016), there are four phases in a communication plan: prechange approval, creating a need for change, midstream change, and confirming the change. Figure 3.1 depicts these four phases of a communication plan and the activities carried out within each phase.

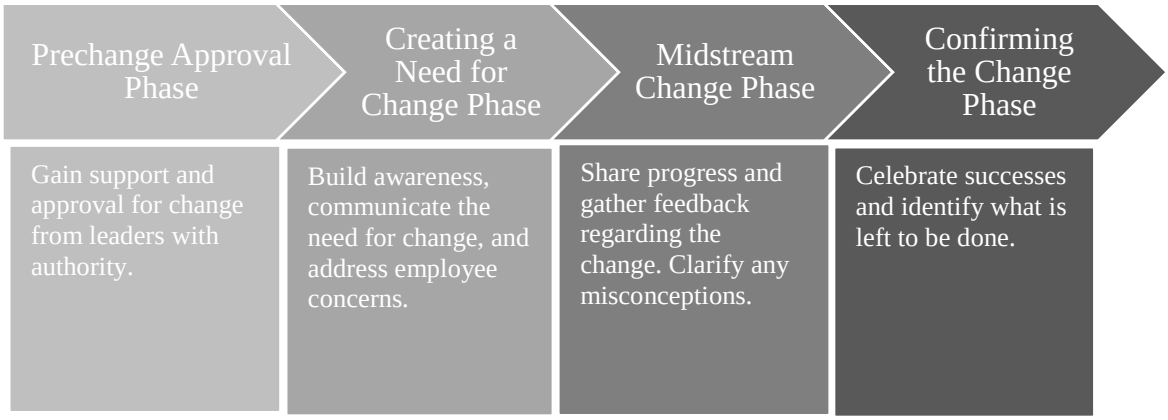

Figure 3.1. Four Phases of a Communication Plan for Change. Adapted from *Organizational Change: An Action-Oriented Toolkit* (p. 321), by T.F. Cawsey, G. Deszca, C. Ingols, 2016, Thousand Oaks, CA: SAGE Publications, Inc. Copyright (2016) by SAGE Publications, Inc.

The model in Figure 3.1 has been selected for its flexibility. This OIP requires the collaboration of two cultures and a commitment from faculty to explore challenging ideas. Therefore, ongoing communication is required but may not always adhere to rigid timelines that are often imposed in other communication models. The structure outlined here focuses on the critical activities required in each phase and allows phases to be revisited as necessary.

Prechange approval. In this phase, support from senior leadership is secured, and the change is supported by those in formal leadership roles. As discussed in Chapter 2, my previous meetings and discussions with the program chair indicate he is a strong supporter of this change. With the chair's support, and as part of our annual program planning, I will put forward a proposal for indigenization of this program to the dean of our school. This proposal will outline the need for change, as well as the recommended plan for implementation, discussed earlier in this chapter. The dean has been a strong proponent of the work of the TRC and has been eager to implement their recommendations within our school. Therefore, the timing of this proposed change lends itself to strong endorsement from the dean.

Working within the existing organizational hierarchy of the college, the dean is required to seek the support of the executive team and obtain the necessary budget to implement this change. Therefore, it can be expected that additional briefing notes will be required to illustrate the alignment between indigenization of curriculum and the college vision. Meetings between the dean, program chair, and me will be scheduled to ensure all information requirements are met before the dean presents this business case to the executive team. Based on previous discussions between the dean, program chair, and me, it appears likely senior leadership will welcome the opportunity to indigenize college courses, using the HSM program as a pilot. This change will provide key learnings to the executive team that may be applied to indigenization of other programs within the college with minimal risk or expense to the institution.

Creating the need for change. Assuming this change initiative will be supported and approved by the executive team, this second phase of the communication plan considers multiple internal and external stakeholder groups. As discussed previously, ongoing consultation with faculty, students, and the Indigenous community is a critical component of the implementation plan, and a vehicle for communication throughout the change process. During this phase of the communication plan, I will utilize adaptive leadership skills to work in collaboration with college Elders to organize consultations with local Indigenous communities, faculty members, and students. These gatherings will allow for the development of a shared understanding of what it means to indigenize college curriculum and why it is important. Consultation meetings will provide a venue for faculty, students, and community members to ask questions and voice concerns.

In addition to the local Indigenous community, the program advisory committee, comprised mainly of employers from the sector and faculty, is a key external audience.

Semiannual meetings with this group will be the main channel of communication during this phase. Both the community and employers are particularly important as they create broader accountability for this change and can be used as an effective instrument in strengthening support for change among internal audiences (Kotter, 2012).

As discussed in Chapter 2, faculty need exposure to the TRC recommendations to see the gap between the current and future states. At program meetings and through their involvement in consultations and the program advisory committee, a rationale and evidence to support the proposed change will be provided by the program chair and me. The dean will be invited and encouraged to attend these gatherings to show support for the intended change.

In addition to the groups that are directly impacted by this change, it is important other members of the college community have an awareness of the change initiative as it is expected this change will eventually extend to other programs. This will be accomplished through existing meetings at various leadership levels throughout the college. The dean and program chair will share information regarding the initiative with their colleagues and ask that they disseminate this information to their respective teams.

Midstream change phase. These first two phases of the communication plan occur primarily in the early stages (pre and beginning) of this OIP. They facilitate the foundation of this organizational change. This midstream phase will use data collection tools from the outcome measurement plan (Table 3.3) to collect feedback and monitor progress. Essentially, it occurs during the implementation activities discussed earlier. During this phase, leadership across the institution will receive regular status updates regarding implementation through existing quarterly and monthly meetings.

For faculty, this information will be shared primarily at consultation meetings, program advisory committee meetings, communities of practice, and other viable channels that provide an opportunity for face to face discussion. As expert teams are formed to indigenize specific course curriculum, there are opportunities for two-way conversations with the program chair during supervisory meetings. These conversations will be critical in recognizing and addressing issues and barriers to indigenizing curriculum and faculty development. Opportunities for individual follow-up conversations between faculty members and the program chair will shed light on any areas of faculty uncertainty or resistance (Bolman & Deal, 2013; Cawsey et al., 2016; Manning, 2013).

As an adaptive leader who values regular communication, I will work to continually update faculty about resources and training opportunities, during program meetings, which will assist in breaking down barriers to implementation and help fuel momentum (Mento et al., 2002). This requires ensuring part-time and casual instructors have access to these resources and training. Emails and the college intranet are practical tools I can access to remind and direct faculty to these resources.

Finally, students will receive regular updates from their course instructors, in emails, and through the program page on the learning management system that hosts their course materials. External partners will continue to receive updates through the ongoing meetings established in the previous phases.

Confirming the change phase. The activities in the logic model (Table 3.2) identify potential markers for short-term wins. As these activities are completed, they must be communicated and celebrated with key stakeholder (Kotter, 2012). Using an adaptive leadership approach that values collaboration, I will coordinate with casual faculty to organize informal

celebrations at the college. This may be difficult due to the large number of casual instructors teaching in the program. If face to face celebrations are not feasible due to scheduling issues, I will request that the dean and program chair send congratulatory emails in lieu. In addition, I will work with college Elders to organize more formal gatherings between faculty and the Indigenous community. Again, coordination may be difficult but these gatherings can be scheduled far in advance and at the end of the semester once instructors have submitted their final grades. These gatherings are important as they provide opportunities for story-telling, informal brainstorming, and meaningful conversations between groups that will continue to drive momentum for this change (Bolman & Deal, 2013; Kouzes & Posner, 2012; Mento, et al., 2002).

Successes will also be shared publicly with the appropriate audiences, including the board of governors, the executive team, faculty from other schools, current and prospective students, program advisory committee members, and sector employers (who are not members of the program advisory committee). Successes will be shared with leaders across the institution via existing team and committee meetings. Leaders will be asked to disseminate this information to their teams. In addition, I will submit articles highlighting our success to the college's internal and external newsletters for publication. As the institution makes strides towards successful change, it is important these accomplishments are publicly shared to uphold the integrity of the initial vision and acknowledge the hard work of the team (Cawsey et al., 2016).

Communication Plan. Table 3.4 captures the communication plan for this OIP discussed above, depicting key audiences and critical communication channels for each of the phases of the plan. Face to face communication has been found to be most effective but also the most time consuming (Cawsey et al., 2016). This strategy leverages every day, face to face interactions, such as team meetings and supervision at various levels, to provide information and collect

feedback from individuals and groups (Kotter, 2012). Kotter (2011a) emphasizes that change messaging must be repeatedly communicated if employees are to understand and retain the information, and thus, buy in. Therefore, this plan uses multiple channels for each stakeholder group to increase the likelihood that key messages will be received and retained.

Table 3.4.

Communication Plan for the Indigenization of Curriculum in the HSM Program

	Prechange Phase	**Developing the Need for Change Phase**	**Midstream Phase**	**Confirming Phase**
Senior Leadership Team (includes the College Board, executive team, deans, and program chairs from across the institution)	Briefing note One to one meetings Executive team meeting	Executive team meeting Deans' monthly meeting	Executive team meeting Deans' monthly meeting Program chair monthly meetings (within each school)	Annual Board retreat Annual Deans' retreat Program chair yearly meeting (cross-institutional)
Faculty		Program faculty meetings Department meetings Program Advisory Committee meetings Consultation meetings	One to One supervisory meetings Course development and evaluation discussions with the expert course development team Program faculty meetings Program Advisory Committee meetings Consultation meetings Email Intranet	Program Faculty meetings Department meetings Program Advisory Committee meetings Consultation meetings Performance evaluations Email Intranet
Students		Consultation meetings	Consultation meetings In-class communication from instructor Desire to Learn (Learning management system) Email Internet	Consultation meetings Email Internet

External Communities (includes local Indigenous communities, sector employers, government, other post-secondary institutions, and prospective students)		Program Advisory Committee meetings Consultation meetings	Program advisory committee meetings Consultation meetings	Program Advisory Committee meetings Consultation meetings Community Town Hall Annual Open House Internet Social Media/Media

Note: The communication plan includes key audiences and communication channels.

The communication plan depicted in Table 3.4 uses many of the same channels for multiple stakeholders due to the collaborative nature of this change. Many of the committees and meetings are attended by both internal and external stakeholders, and these meetings will be used to communicate key messages during different phases in the communication plan.

Finally, Table 3.4 illustrates that much of the communication is directed at faculty. Without a motivated and engaged faculty, this change cannot move forward. Therefore, this plan is focused on ongoing, transparent communication with faculty members to build awareness, gain commitment, identify and address potential pitfalls, and celebrate successes won through their hard work and dedication (Cawsey et al., 2016).

These sections have focused on the implementation of this organizational change, recommended a monitoring and evaluation strategy, and outlined a communication plan. The next section examines and addresses the ethical considerations for this change.

Leadership Ethics and Organizational Change

Indigenizing curriculum and teaching is only a small part of the broader goal of reconciliation between Indigenous and non-Indigenous Canadians. Consequently, this OIP relies on the participation of the local Indigenous community. Furthermore, it is contingent on the ability of faculty in the HSM program to shift their values and beliefs to be more inclusive of Indigenous knowledge. The requirements for this change are highly sensitive with potential risks

to key stakeholders; therefore, the ethical implications of this change, and how they may best be addressed, must be given careful consideration.

Adaptive challenges may be uncomfortable for those involved, but it is up to the adaptive leader to determine what can be tolerated by individuals and the organization (Hefeitz, 1994). Heifetz, Grashaw, and Linsky (2009) propose three considerations to assist adaptive leaders in assessing ethical challenges. First, the leader considers the potential damage the intervention may inflict on others. Second, the leader assesses the potential damage to espoused values of the organization. Finally, the leader evaluates if the ends justify the means. These three considerations are used here to assess the ethical implications of this OIP and the precautions that must be taken to protect all stakeholders from potential harm.

Potential damage. This OIP is dependent on the participation and goodwill of the Indigenous community. Historically, the relationship between Indigenous communities and non-Indigenous governments and organizations has been one-sided and fraught with empty promises. These relationships have been destructive to Indigenous culture and left Indigenous people understandably reluctant to work with organizations outside of their community (King, 2012). To address this suspicion, it is critical this change initiative ensures cultural safety and respect while working with these communities (Assembly of First Nations, 2009).

First, I will work with the college Elders to seek community approval before beginning this change initiative. It is assumed Indigenous communities want their knowledge and culture embedded in post-secondary curriculum, but it is up to the community to make this decision. We must be mindful that this knowledge belongs to the Indigenous community, and they will decide what is shared and how it is best shared with outsiders (Assembly of First Nations, 2009). The Assembly of First Nations (2009) suggests this may be accomplished through a written

agreement or letter of support from the respective chiefs and council. I will rely on the advice of the college Elders to determine the best method for securing such support. The college has existing relationships with each of the three local bands which may be beneficial in obtaining the approval of these communities. However, it is expected this process will be slow as Indigenous culture requires relationships to be formed and nurtured before such a request can be made (Assembly of First Nations, 2009). This will require flexibility in our approach and timelines, to respect the time necessary to develop the trust required to work together.

As discussed earlier in this chapter, the community consultation process plays a critical role in this work. To ensure transparency and accountability, the consultation facilitators will be asked to work with college Elders, the Indigenous communities, faculty, and students to develop guiding principles for their work together. These principles will outline the obligations for both parties and the program's accountabilities to the community (Assembly of First Nations, 2009). Through the development of such an agreement, the program and community may work toward a mutually beneficial and productive relationship that avoids the destructive practices of past partnerships.

In working with Elders and the community, it is imperative that cultural protocols are adhered to. Such protocols are documented by the Indigenous Centre, and staff here may also be consulted to advise on proper protocol. For example, reimbursement for Elders' time and expertise must be provided, along with the offering of tobacco (Assembly of First Nations, 2009).

Finally, the program must be accountable for ongoing follow-up with the community (Assembly of First Nations, 2009). The process of indigenization does not have a finite beginning and end date. For sustainable change to occur, Indigenous people must have ongoing

involvement in curriculum development and teaching. To ensure this change remains viable in the long-term, the program will provide regular reports to the community (see Figure 3.4). Both I and the program chair will ensure monitoring and evaluation data are shared with the community and that their feedback is sought to address barriers and issues that arise during the implementation phase and beyond.

In summary, this OIP requires a healthy, productive working relationship with the local Indigenous community that is beneficial to both parties. To ensure this relationship thrives, the following requirements must be met: community approval, established accountabilities for all parties, adherence to cultural protocols, and commitment to follow-up. Adequately meeting these requirements demands time and flexibility from all stakeholders. Timelines established in the first part of this chapter may provide structure for some participants, but it must be recognized that they are not meaningful to everyone and may not be realistic due to the heavy emphasis on relationship building inherent to this OIP. Using the evaluation and monitoring tools identified in Table 3.3 and strategies identified in the communication plan in Table 3.4, both formal (dean and program chair) and informal (myself) leaders can determine if adjustments to the timelines are required.

Damage to espoused values. An ethical dilemma requires a decision between two competing values (Ehrich, Harris, Klenowski, Smeed & Spina, 2015). The term 'ethical dilemma' can be broadened for this OIP to include competing value systems—western and Indigenous. However, rather than requiring a decision between the two value systems, this OIP asks faculty to shift their own values to make space for the values of others. Based on the cultural assessment in Chapter 2, current practice and the espoused values of the organization do not align. As faculty recognize the disconnect between these espoused values, and the reality of

the structural inequities that exist within the college which work to disadvantage Indigenous people, a great amount of discomfort and even distress may be expected.

Care and support must be provided to ensure the dignity and self-worth of all faculty members (Ehrich et al., 2015). First, faculty cannot be expected to undergo this shift in values on their own. As discussed earlier in this chapter, quality training will be provided to faculty throughout the academic year. After each training workshop, faculty will be offered opportunities to debrief challenging content with college Elders and/or trained facilitators.

Faculty must also be provided a safe space or holding environment to explore current values, beliefs, and power structures (see Figure 2.1). This will be accomplished through the formation of the community of practice discussed earlier in this chapter. By excluding formal leaders (the dean and program chair) from this space, faculty have the freedom to explore challenging beliefs and ideas without threat of reprimand and/or threat to their reputation.

For this OIP, ethical practice requires the creation of an organizational culture within the program that promotes a shared sense of responsibility (Ehrich et al., 2015). As Liu (2017) indicates, this requires interactions grounded in generosity. To build this culture, I will work with the dean and the program chair to ensure attention is given to the needs of faculty by way of generosity of time and space. The monitoring and evaluation tools identified earlier in this chapter will allow me and other leaders to recognize faculty needs and work to address these needs in an environment of care. Similar to the time considerations identified for the Indigenous community, it is difficult to put a timeline on a culture shift. Therefore, while timelines provide helpful targets, flexibility will be given to ensure faculty work through this shift in a safe and supported manner.

Justification of means and ends. Here, the leader must evaluate if the end justifies the means for this organizational change. The question that must be answered for this OIP to proceed is: *Does the adoption of Indigenous knowledge into program curriculum justify the potential risks to the Indigenous community and the discomfort that may be experienced by faculty?* The answer is yes. The embedding of Indigenous knowledge represents a step toward the decolonization of education, whereby traditional power structures found in the post-secondary system are identified and the merit of Indigenous knowledge and culture is recognized. It is my opinion, as an adaptive leader, that this end more than justify the means. By supporting the work of both individuals and the broader systems, including education and health, addressing this adaptive challenge is a small step toward the larger goal of national reconciliation.

Conclusion

This chapter presents clear goals and the necessary actions and considerations to move this change initiative forward. The PDSA model allows for ongoing learning and improvement during implementation. The logic model, outcome measurement plan and communication plan lay the foundation for a coordinated and collaborative approach to this problem of practice. Risks for both the Indigenous community and faculty in the HSM program have been identified and special considerations have been given to ensure a healthy and productive relationship between all parties. The next section concludes the OIP by addressing the next steps and future considerations for this change initiative.

OIP Conclusion: Next Steps and Future Considerations

To ensure the sustainability of this change and ongoing commitment to reconciliation in Canada, certain considerations must be made at the program, institution, and system levels. These factors are briefly explored in this section.

Program considerations. For this change to be successful, special attention must be given to long-term sustainability. This requires ongoing efforts to engage the Indigenous community and maintain their inclusion in curriculum development and teaching. As discussed previously, this requires dedicated time on the part of leadership and faculty to nurture and grow these relationships. In addition, ongoing development and supports must be maintained and provided to faculty. As new faculty join the department, they will require an introduction to this new way of developing curriculum and teaching. Working with the program chair, I will work to find ways to include Indigenous community members in program and course operations, such as the program advisory committee or as guest speakers in courses. I will also ensure the maintenance of existing resources developed for faculty and endeavor to find new training opportunities as they emerge.

Institution considerations. At the institutional level, this initiative provides a significant opportunity to pilot curriculum indigenization on a small-scale and benefit from the learning it provides. Using this knowledge, the executive team, deans, and program chairs can determine the resources and necessary actions required to indigenize curriculum across the college. I can support these efforts by ensuring monitoring and evaluation data is shared with these groups on an ongoing basis and through appropriate communication channels outlined previously in this chapter.

Curriculum and teaching are only a piece of what is required to indigenize an institution (Pete, 2016; Pidgeon, 2016). The executive team will need to determine how curriculum indigenization will support the broader institutional plan for indigenization. This plan has been slow to develop, but it is important the executive team determine a concrete direction for this important work. They will need to assess if the indigenization of course curriculum is required for all programs within the college, and if changes to college policy and structure are necessary to support this change.

System considerations. Indigenization has become a significant trend in the post-secondary sector in Canada since the release of the TRC recommendations in 2015. As a result, many colleges and universities have put forward, or are in the process of developing, indigenization plans for their institutions (Macdonald, 2016; Quan, 2015). This OIP has demonstrated that indigenization relies heavily on partnerships with Indigenous communities and places a great deal of demand on community members (Bopp et al., 2017). As these groups already face significant challenges, it is both unfair and unrealistic for post-secondary institutions to rely on strained Indigenous communities for this work. Therefore, a more coordinated system approach is required to ensure Indigenous communities are not exploited by the good intentions of the post-secondary sector. Coordination by provincial governments with jurisdiction over post-secondary education can help ensure institutions work together toward indigenization. Such a coordinated approach will alleviate the pressure on Indigenous communities to work with multiple post-secondary institutions and ensure this work is sustainable in the long-term.

This problem of practice goes beyond the typical scope of an organizational change. It is rooted in social justice with implications at the societal level. This change requires a shift in values and beliefs, a dismantling of existing power structures, and a willingness to redistribute

privilege in a more equitable manner. This OIP provides a change plan that utilizes adaptive leadership to build an educative strategy and supportive environment to foster such a shift. It is grounded in ongoing collaboration and relationship building with the Indigenous community that provides faculty and students valuable insight and learning about Indigenous culture.

This is a change that must occur if the institution is to achieve its mission of building community and its vision of work ready graduates. Without change, a growing Indigenous community will continue to struggle to find their place in post-secondary education and, ultimately, in society. The implication for Canada is a growing disparity between Indigenous and non-Indigenous people perpetrated by outdated colonial practices.

References

Aaron, S., & Nelson, K. (2008). *The eight constants of change: What leaders need to know to drive change and win*. Dallas, TX: CornerStone Leadership Institute.

Alvesson, M. & Spicer, A. (2011). *Metaphors we lead by: Understanding leadership in the real world*. London, UK: Routledge.

Assembly of First Nations Environmental Stewardship Unit. (2009). *Ethics in First Nations Research.* Ottawa: AFN. Retrieved from http://www.afn.ca/uploads/files/rp-research_ethics_final.pdf

Bennett, C. (1975). Up the hierarchy. *Journal of Extension, 13,* 7-12.

Bolman, L.G., & Deal, T.E. (2013). *Reframing organizations: Artistry, choice, & leadership* (5th ed.). San Francisco, CA: Jossey-Boss.

Bopp, M., Brown, L. & Robb, J. (2017). *Reconciliation within the academy: Why is Indigenization so difficult?* Retrieved from http://www.fourworlds.ca/pdf_downloads/Reconciliation_within_the_Academy_Final.pdf

Cawsey, T.F., Deszca, G., & Ingols, C. (2015). *Organizational change: An action-oriented toolkit* (3rd ed.). Thousand Oaks, CA: Sage.

College Z. (2018) *Human Services Management Certificate Program Outline*. Unpublished internal report.

College Z. (2017). *Fact book 2015-2016*. Unpublished internal report.

College Z. (2016). *College Z: Academic plan to 2020*. Unpublished internal report.

Colleges and Institutes Canada. (n.d.). *Indigenous Education protocol for colleges and institutes*. Retrieved from https://www.collegesinstitutes.ca/policyfocus/indigenous-learners/protocol/

Cranmer, S. (2007). Enhancing graduate employability: Best intentions and mixed outcomes. *Studies in Higher Education, 31*(22), 169. doi: 110.1080//003075070600572041

Czyzewski, K. (2011). The Truth and Reconciliation Commission of Canada: Insights into the goal of transformative education. *The International Indigenous Policy Journal*, *2*(3), 1-12. doi: 10.18584/iipj.2011.2.3.4

Dei, G.J. (2002). Rethinking the role of Indigenous knowledges in the academy. *NALL Working paper, 58*,1-25. Retrieved from https://nall.oise.utoronto.ca/res/58GeorgeDei.pdf

Ehrich, L.C., Klenowski, J.H., & Spina, J.S. (2015). The centrality of ethical leadership. *Journal of Educational Administration*, *53*(2), 197 – 214. Retrieved from http://www.emeraldinsight.com.proxy1.lib.uwo.ca/doi/pdfplus/10.1108/JEA-10-2013-0110

Gaudry, A. (13 January 2016). *Paved with good intentions: Simply requiring Indigenous content is not enough.* Retrieved from http://activehistory.ca/2016/01/paved-with-good-intentions-simply-requiring-indigenous-content-is-not-enough/

Gronn, P. (2002). Distributed leadership as a unit of analysis. *The Leadership Quarterly*, *13*(4), 423-451. doi:10.1016/S1048-9843(02)00120-0

Guenette, F. & Marshall, E.A. (2008). Indigenizing counselor education: Implementing postsecondary curriculum change. *Canadian Journal of Native Education, 31*(1), 107-122. Retrieved from https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/docview/230303458?accountid=15115

Hanover Research. (2016). *Overview of college and university Indigenization strategies*. Unpublished internal results.

Harris, A. (2011). System improvement through collective capacity building. *Journal of Educational Administration, 49*(6), 624-636. doi:10.1108/09578231111174785

Heifetz, R.A. (1994). *Leadership without easy answers*. Cambridge, MA: Belknap Press.

Heifetz, R.A., Grashow, A. & Linsky, M. (2009). *The practice of adaptive leadership: Tools and tactics for changing your organization and the world.* Cambridge, MA: Cambridge Leadership Associates.

Heifetz, R. A., & Linsky, M. (2004). When leadership spells danger. *Educational Leadership, 61*(7), 33-37. Retrieved from http://search.ebscohost.com.proxy1.lib.uwo.ca/login.aspx?direct=true&db=a9h&AN=12752072&site=ehost-live

Hongyan, W. (2012). Incorporation Aboriginal content into public education: One way to improve relations between Aboriginals and settlers, old and new, in Canada. *Canadian Issues*, 53-57. Retrieved from https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/docview/1321705808?accountid=15115

Katz, S. & Dack, L. (2013). *Intentional interruption: Breaking down the learning barriers to transform professional practice*. Thousand Oaks, CA: Corwin.

Kellnar, D. (2003). Towards a critical theory of education. *Democracy & Nature* 9(1), 51-64. doi:10.1080/1085566032000074940

Kezar, A. (2010). Organizational culture and its impact on partnering between community agencies and postsecondary institutions to help low-income students attend college. *Education and Urban Society. 43*(2), 205-243. doi: 0.1177/0013124510380041

Kincheloe, J.L. (2008). Critical pedagogy and the knowledge wars of the twenty-first century. *International Journal of Critical Pedagogy, 1*(1), 1-22. doi: 10.1017/CBO9781107415324.004

King, T. (2012). *The inconvenient Indian: A curious account of native people in North America*. Toronto, ON: Anchor Canada.

Kotter, J.P. (2012). *Leading change*. Boston, MA: Harvard Business School Press.

Kotter, J. (2011a, March 23). *Communicating a vision for change*. [Video] Retrieved from https://www.youtube.com/watch?v=bGVe3wRKmH0&t=38s

Kotter, J. (2011b, March 23). *The heart of change*. [Video] Retrieved from https://www.youtube.com/watch?v=1NKti9MyAAw

Kotter, J.P. (2007). Leading change: Why transformation efforts fail. Harvard Business Review, 85(1), 96-103. doi: 10.1109/EMR.2009.5235501

Kouzes, J. M., & Posner, B. Z. (2012). *The leadership challenge: how to make extraordinary things happen in organizations* (5th ed.). San Francisco, CA: Jossey-Bass.

Ledoux, J. (2006). Integrating Aboriginal perspectives into curricula: A literature review. *The Canadian Journal of Native Studies, 26*(2), 265-288. Retrieved from https://www.lib.uwo.ca/cgibin/ezpauthn.cgi?url=http://search.proquest.com/docview/218106919?accountid=15115

Leigh, A. (2002). Leadership and Aboriginal reconciliation. *Australian Journal of Social Issues, 37*(2), 131-152. doi: 10.1002/j.1839-4655.2002.tb01114.x

Liu, H. (2015) Reimagining ethical leadership as a relational, contextual and political practice. *Leadership 13(*3), 343-367. Retrieved from http://lea.sagepub.com.proxy1.lib.uwo.ca/content/early/2015/07/01/1742715015593414.full.pdf+html

Lumby, J. (2012). Leading organizational culture. *Educational Management Administration & Leadership*, *40*(5), 576-591. doi:10.1177/1741143212451173

Macdonald, M. (2016, April 6). Indigenizing the academy. *University Affairs*. Retrieved from: http://www.universityaffairs.ca/features/feature-article/indigenizing-the-academy/

MacVaugh, J., Jones, A. & Auty, S. (2013) Implicit, stand-alone or integrated skills education for undergraduates: A longitudinal analysis of program outcomes. *Journal of Further and Higher Education, 38*(6), 1-18. doi: 10.1080/0309877X.2013.765941

Manning, K. (2013). *Organizational theory in higher education*. New York, NY: Routledge.

Mashford-Pringle, A. & Nardozi, A.G. (2013). Aboriginal knowledge infusion in initial teacher education at the Ontario Institute for Studies in Education at the University of Toronto. *The International Indigenous Policy Journal, 4*(4), 1-19. doi: 10.18584/iipj.2013.4.4.3

Mento, A.M., Jones, R., & Dirndorfer, W. (2002). A change management process: Grounded in both theory and practice. *Journal of Change Management, 3*(1), 45-69. doi: 0.1080/714042520

Moen, R., & Norman, C. (2009). *Evolution of the PDCA Cycle*. Retrieved from http://www.uoc.cw/financesite/images/stories/NA01_Moen_Norman_fullpaper.pdf

Northouse, P. G. (2016). *Leadership: Theory and practice* (7th ed.). Thousand Oaks, CA: Sage Publication, Inc.

Ottmann, J. (2013). Indigenizing the academy: Confronting "contentious ground." *Indigenizing the Academy: special edition of The Morning Watch*, 8-24. Retrieved from http://www.mun.ca/educ/faculty/mwatch/vol40/winter2013/indigenizingAcademy.pdf

Ottmann, J. (2009). Leadership for social justice: A Canadian perspective. *Journal of Research on Leadership Education, 4*(1), 1-9. Retrieved from http://files.eric.ed.gov/fulltext/EJ875407.pdf

Paquette, J. & Fallon, G. (2014). In quest of indigeneity, quality, and credibility in Aboriginal post-secondary education in Canada: Problematic, contexts and potential ways forward. *Canadian Journal of Educational Administration and Policy, 165*. Retrieved from: http://www.umanitoba.ca/publications/cjeap/pdf_files/paquette_fallon.pdf

Patton, M. Q. (2008). *Utilization-focused evaluation: The new century text* (4th ed.). Thousand Oaks, CA: Sage Publication, Inc.

Pete, S. (2016). 100 Ways: Indigenizing and decolonizing academic programs. *Aboriginal Policy Studies, 6*(1), 81-89. doi: 10.5663/aps.v6i1.27455

Pete, S., Schneider, B. & O'Reilly, K. (2013). Decolonizing our practice: Indigenizing our teaching. *First Nations Perspectives, 5*(1), 99-115. Retrieved from http://www.mfnerc.org/wp-content/uploads/2013/04/Section6_Decolonizing-Our-Practice-Indigenizing-Our-Teaching.pdf

Pidgeon, M. (2016). More than a checklist: Meaningful Indigenous inclusion in higher education. *Social Inclusion, 4*(1), 77-91.

Quan, D. (2015, December 18). 'Indigenization' hits campuses aiming to give students 'baseline knowledge' about First Nations, Metis and Inuit. *National Post*. Retrieved from: http://news.nationalpost.com/news/canada/indigenization-hits-campuses-aiming-to-give-students-baseline-knowledge-about-first-nations-metis-and-inuit

Schein, E.H. (2017). *Organizational culture and leadership* (5th ed.). Hoboken, NJ: Wiley.

Schein, E.H. (1984). Coming to a new awareness of organizational culture. *Sloan Management Review, 25*(2), 3-16. Retrieved from https://sloanreview.mit.edu/article/coming-to-a-new-awareness-of-organizational-culture/

Statistics Canada. (2016). *Aboriginal peoples in Canada: First Nations people, Metis and Inuit*. Retrieved from http://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm

Squires, V. L. (2015). Tackling complex educational challenges through adaptive leadership. *Antistasis, 5*(1), 15-18. Retrieved from http://search.proquest.com/docview/1684996261?accountid=15115

The United Nations General Assembly. (2007). *Declaration on the Rights of Indigenous People*.

Taylor, M.J., McNicholas, C., Nicolay, C., Darzi, A., Bell, D. & Reed, J.E. (2014). Systematic review of the application of the plan-do-study-act method to improve quality in healthcare. *BMJ Quality & Safety, 23*(4), 290-298. doi: 10.1136/bmjqs-2013-001862

Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada*. Winnipeg: Truth and Reconciliation Commission of Canada.

Universities Canada. (2015). *Universities Canada principles on Indigenous education.* Retrieved from: https://www.univcan.ca/media-room/media-releases/universities-canada-principles-on-indigenous-education/

University of Wisconsin. (2002). *Enhancing program performance with logic models*. Retrieved from http://www.uwex.edu/ces/lmcourse/

United Way of America. (n.d). *Measuring program outcomes: A practical approach*. Retrieved from http://www.nrpa.org/uploadedFiles/nrpa.org/Professional_Development/Accreditation/COAPRT/Measuring_Program_Outcomes-UW.pdf

Wolfe, K. J. (2015). Curriculum reform as adaptive leadership challenge. *Change: The Magazine of Higher Learning, 47*(3), 62-65. doi:10.1080/00091383.2015.1040713

Young, S., Zubrzycki, J., Green, S., Jones, V., Stratton, K., & Bessarab, D. (2013). "Getting it right: Creating partnerships for change": Developing a framework for integrating Aboriginal and Torres Strait Islander knowledge in Australian social work education. *Journal of Ethnic and Cultural Diversity in Social Work, 22*, 179-197. doi: 10.1080/15313204.2013.843120