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Enduring Indigeneity: Community Consultation as a Process for Indigenizing Curriculum at a College in Ontario

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Abstract

In 2015, the Truth and Reconciliation Commission (TRC) released its report which included 94 Calls to Action to address the legacy impacts of the Indian Residential School System in Canada. With education at the forefront of reconciliation, Call to Action #62 calls on post-secondary educators to integrate First Nations, Métis and Inuit content into their curriculum, to Indigenize teaching and learning within an education system built on Eurocolonial worldviews. A post-secondary institution located in southern Ontario (referred to by the pseudonym SCAAT) is making decolonization an institutional priority, especially as it is aligned with their Equity, Diversity and Inclusion (EDI) initiatives. Therefore, this Organizational Improvement Plan (OIP) aims to address the deficit of Indigenous worldviews represented across curriculum within the Faculty of Arts (FOA) at SCAAT through a process of Indigenization. Change agents will implement a consultation process with members of the local First Nation on whose traditional territory the college resides, so that curriculum reform for Indigenous education is informed by place-based stories, histories, knowledge and perspective; this underscores the objective of Indigenization. The author of this OIP identifies as Anishinaabe and the change is approached in an Indigenous wholistic framework, where it is pertinent that the writing privileges Indigenous perspectives, epistemologies, and methodologies. Through meaningful Indigenization, the FOA demonstrates a commitment to the authentic resurgence of Indigenous identity across curriculum offerings which will contribute to mutually respectful Indigenous-settler relations in support of reconciliation.

Keywords: Indigenous, Indigenization, decolonization, servant leadership, transformational leadership, Indigenous wholistic theory

Executive Summary

This Organizational Improvement Plan (OIP) aims to promote the resurgence of Indigenous (First Nations, Métis and Inuit) identity through a process of Indigenizing curriculum in the Faculty of Arts (FOA) at a college located in southern Ontario (hereinafter referred to by the pseudonym SCAAT). At present, Indigenous knowledge systems across the FOA's curriculum are underrepresented or non-existent; this is the legacy of an education system built on Eurocolonial ideologies which perpetuates oppression against Indigenous Peoples. This OIP aims to build capacity for educators in the FOA to integrate Indigenous knowledge into curriculum and pedagogy; this is a response to Canada's Truth and Reconciliation Commission's (TRC) 94 Calls to Action. Integrating Indigenous content into curriculum builds intercultural understanding for stronger Indigenous-settler relationships in support of reconciliation.

Chapter 1 provides a contextual synopsis of SCAAT, with consideration to its history, structure, culture, and mission. The author's role as Professor in the FOA and member of the Equity, Diversity and Inclusion (EDI) Committee at SCAAT, establishes a leadership position as change champion to garner support for the OIP. A combined approach employing servant leadership theory and transformational leadership theory, mobilize faculty and staff to propel the change forward. The current organizational state is presented along with an envisioned future state that sees a reform to the FOA's curriculum approached in a decolonizing praxis. The chapter concludes by assessing the organization's change readiness using the readiness-for-change questionnaire (Cawsey et al., 2020) which affirms that the FOA is in an optimal position for change.

Chapter 2 discusses the combined approach of servant and transformational leadership to mobilize the FOA's members and support the change vision. The change path model (CPM)

(Cawsey et al., 2016) is the preferred framework for leading the change where it is supported by the tenets of Indigenous wholistic theory. An organizational analysis of the FOA using Nadler and Tushman's congruence model (1989) indicates that the current organizational state perpetuates a knowledge hierarchy where Indigenous perspectives are underrepresented or non-existent across the FOA's curriculum offerings. The optimal solution to address the Indigenous knowledge deficit is to implement a consultation process between the local First Nation and members of SCAAT, which provides a forum to enhance faculty member's cultural competency skills for Indigenization which is informed by Indigenous voices. Kirkness and Barnhardt's (1991) guiding principles of the Four R's provide the framework for implementing change in a way which promotes equitable outcomes for Indigenous Peoples.

Chapter 3 outlines change implementation using the CPM, which progresses short-, medium- and long-term goals in the FOA. A Monitoring & Evaluation (M&E) system is proposed using the Plan, Do, Study, Act (PDSA) (Deming, 1986) framework, combined with asset maps and the DICE framework (Sirkin et al., 2005); these tools give change agents insight into how the change is progressing. A communication plan is presented using Cawsey et al.'s (2016) four-phase communication model, with consideration to the diverse stakeholders who are engaged in the change initiative. The chapter concludes with a reflection on next steps for Indigenization across SCAAT, which may include increasing representation of Indigenous faculty and offering programming for Indigenous language revitalization.

The author of the OIP is an Anishinaabe scholar and the only self-identified Indigenous Professor in the FOA at SCAAT. Locating oneself is integral because positionality is closely related to accountability: to community, to our ancestors, and future generations. As change champion of this OIP, the author writes from personal experience and perspective, which are not

representative of all Indigenous Peoples. Further, while this OIP aims to promote the resurgence of Indigenous identity in the FOA where it is currently underrepresented, it is more broadly a response to a legacy of colonizing Indigenous peoples and knowledge within Canada's education system. The OIP brings together community leaders and diverse expertise to create social action and change, and SCAAT joins the many post-secondary institutions across Canada who are working towards a joint– Indigenous and settler- vision for reconciliation.

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Acronyms

CoP (Community of Practice)

CPM (Change Path Model)

DICE (Duration, Integrity, Commitment and Effort)

EDI (Equity, Diversity and Inclusion)

FNMI (First Nations, Métis, and Inuit)

FOA (Faculty of Arts)

M&E (Monitoring and Evaluation)

OIP (Organizational Improvement Plan)

PDSA (Plan-Do-Study-Act)

PoP (Problem of Practice)

SCAAT (South College of Applied Arts and Technology)

TRC (Truth and Reconciliation Commission)

Chapter 1: Introduction and Problem

The Organizational Improvement Plan (OIP) aims to address the deficit of Indigenous— First Nations, Métis, and Inuit (FNMI)— knowledge across core curriculum at an applied arts and technology college located in southern Ontario, hereinafter referred to by the pseudonym SCAAT. This is in alignment with the Truth and Reconciliation Commission's (TRC) report, particularly Call to Action #62 which recommends for post-secondary institutions to integrate Indigenous perspectives into curriculum offerings (Truth and Reconciliation, 2015). Using a decolonizing praxis, this chapter will discuss the organizational context of the college, with consideration to its history, theoretical underpinnings, and mission. My leadership positionality in relation to the Problem of Practice (PoP) and agency to implement the potential change process will be considered. Being conscientious of guiding questions emerging from the PoP, this OIP will discuss the potential for Indigenization to promote the vision for change. By examining the colonial legacy of the college and the drivers stimulating momentum for change, the organization's change readiness will be assessed.

Organizational Context

SCAAT was established in the 1960's as a publicly funded academic institution located in an urban centre in southern Ontario, Canada, offering credentials in certificates, diplomas, honours bachelor's degrees, and graduate certificates (SCAAT, 2017). The student population is increasingly diverse; the Faculty of Arts (FOA) Annual Report stated enrollment of 840 students in the 2020-2021 academic year from 33 countries (Faculty of Arts, 2021). SCAAT acknowledges that since the college's inception, the curriculum offerings have been rooted in conservatism, defined by Eurocolonial knowledge systems, teaching pedagogies (Daigle, 2019)

and a hierarchy of knowledge where Western epistemologies rank superior (Burns et al., 2016; St. Denis, 2017).

Conservative Theoretical Framework

Historically, post-secondary institutions across Canada have functioned under a conservative lens, where education is a tool for preserving cultural heritage (Gutek, 2013), thereby maintaining cultural cohesiveness to the exclusion of counter-narratives. In this approach, Ontario's college system has maintained the cultural hegemony of the nation of Canada, a settler colony, with a history mired in assimilation and racialization of Indigenous Peoples. Indigenous students find themselves "enmeshed in the intellectual and assimilative agendas of their institutions" (Kidman, 2019, p. 250) where the presence of Indigenous identity and cultural relevancy is scant across the learning environment. However, beginning in the 1990's, education in Ontario has seen a shift toward a neoliberal approach to schooling (Pollock & Winton, 2015) and this has been reflected at SCAAT as well.

Neoliberal Theoretical Framework

SCAAT currently functions under a neoliberal theoretical framework, where schools provide knowledge and skills with market value to produce the student commodity (Bozhin & Timcke, 2013) and education is both a private benefit and a public good (Boyer, 1994). With a shift in the political climate, SCAAT's curriculum today prioritizes a polytechnic education, building programming that is career-oriented, meets the needs of future employers, and is responsive to the dynamic workplace environment today. As such, most curriculum reform is driven by the needs of the local industry, where workforce development is considered a major priority in the classroom to prepare students to find employment success as they enter the city's settler society. However, the academy has historically defined Western epistemologies and skills

as superior, resulting in “institutional racism and classism that fueled a narrative of the ‘cultural inferiority’ of Native Americans” (Burns et al., 2016, p. 110). This has strapped Indigenous scholars with the intellectual and emotional labour to continuously and vigorously justify Indigenous knowledge systems and their value in the academy. Despite these efforts, SCAAT’s current organizational state maintains a gap between Indigenous and Western knowledge systems represented across core curriculum and among faculty members’ skillset.

The persistent knowledge gap at SCAAT is problematic for Indigenous learners because the Western classroom can be “a threatening and alien place” (Keengwe, 2017, p. 8) where the curriculum does not reflect their ways of living, knowing, and communicating. In the current organizational state, Indigenous scholars operate within “an imperial knowledge complex” (Kidman, 2019, p. 249) that maintains a Eurocolonial means of knowledge production and dissemination. Further, teacher education programs in Ontario are historically implemented at Western institutions, where the pedagogical approach is reflective of the dominant white perspective designed to train white teachers (Taylor, 2010). Faculty members at SCAAT, most of whom attended learning institutions in Ontario, remark on inadequate cultural competency education, and feelings of intimidation and discomfort when working with Indigenous curriculum; this makes disengagement a more appealing option which serves to perpetuate the knowledge gap. In recent years, integrating a cultural consciousness at a pedagogical level with regards to curriculum has become a significant area for research and change at SCAAT.

In the neoliberal lens, curriculum design is accountable to a capitalist market and labor demands of Western society which fails to recognize the value of Indigenous knowledge systems. Counter to this neoliberal culture, SCAAT is accountable to Equity, Diversity, and Inclusivity (EDI) objectives, particularly to increase representation of Indigenous worldviews

and narratives across curriculum. While not policy, particular documents guide SCAAT's EDI commitments: in 2015, SCAAT signed the *Indigenous Education Protocol for Colleges and Institutes*, devised by Canada's national body supporting public colleges, polytechnics and institutes (SCAAT, 2017). This protocol outlines many commitments by signatories, including the implementation of Indigenous intellectual and cultural content in curriculum and learning approaches relevant to Indigenous learners and communities (Colleges & Institutes Canada, 2021). In 2017, SCAAT published a 5-year Strategic Plan which stated a high-level commitment to supporting the TRC's recommendations through Indigenous-focused curriculum offerings that incorporate Indigenous knowledge systems and pedagogies (SCAAT, 2017). Lastly, in 2020, SCAAT formed an EDI Committee to advise the President on initiatives, policies and procedures to build a more equitable organization; this includes curriculum reform for the inclusion of Indigenous worldviews in alignment with the TRC.

SCAAT has a hierarchal structure, where senior administrators—Vice President, Dean, and Faculty Chair—share the majority decision-making power and employ a top-down approach in their communications with employees. The public commitments to Indigenous education by SCAAT's senior administration communicates to the organization's members that Indigenization is a priority, and this message is direct without ambiguities. Cawsey et al. (2016) describe how this kind of transformational leadership offers a compelling change vision and utilizes influence to generate change. This change vision will "motivate followers by raising their consciousness about the importance of organizational goals" (Marks & Printy, 2003, p. 375) and deepen their commitment to the change process. As well, part of building followers' support and consciousness of the change vision requires building awareness of the systemic inequities that are pervasive on campus today; this work is currently approached in the servant leadership

framework. Servant leadership describes leadership behaviors for taking action against oppressive structures (Northouse, 2019); this is a suitable approach because SCAAT is looking to dismantle systems of oppression which impede the inclusion of Indigenous worldviews in the classroom.

Change agents must consider the barriers to Indigenization across SCAAT which have historically hindered decolonization initiatives. Pidgeon (2016) identifies three major sources of resistance to supporting Indigenization; first, is that the work is unnecessary. There is an attitude that the academy is already inclusive of Indigenous knowledge systems and continued efforts to decolonize are performative rather than necessary (Pidgeon, 2016). A second critique stems from a multiculturalism view, which acknowledges the complexities of people's identities and argues that it is impractical to represent all groups in society (e.g. race, class, gender etc.) to be truly inclusive (Pidgeon, 2016). While multiculturalism presents a valuable approach to co-existence in a diverse society, it does not specifically seek to redress the historical injustices and on-going impacts of colonization affecting Indigenous communities today; rather, Indigenization actively seeks to remove "epistemic ignorance of Indigenous knowledges" (Gaudry and Lorenz, 2018, p. 221). The final critique centers on fiscal responsibility, arguing that the Indigenous population represents such a small fraction of the college community that any institutional commitment of resources, like time and money, to Indigenous education initiatives is irresponsible (Pidgeon, 2016). Change agents must determine to what degree these three attitudinal barriers exist across SCAAT, since these will diminish support for the change plan. It is important to consider these views of resistance because sometimes there are good reasons for resistance and change leaders can find opportunities to improve the change implementation.

SCAAT's curriculum is a site of cultural recovery work and resistance to the on-going colonial discourse that continues to impact Indigenous Peoples today. The future organizational state envisions that faculties will implement solutions to embed Indigenous knowledge systems within curriculum, disrupting the colonial narrative, and increasing the representation of Canada's FNMI worldviews. Indigenization challenges the neoliberal perspective that enforces the dichotomy of Western knowledge as "superior" and Indigenous knowledge as "inferior" (Burns et al., 2016; St. Denis, 2007) in settler society and the workforce. This purpose is aligned with SCAAT's commitment to Indigenous education outlined in the Strategic Plan (SCAAT, 2017), to respond to the TRC's Calls to Action. As well, the union which represents colleges across Ontario lobbies for Indigenous issues and it will advocate for institutional support towards the OIP. This change initiative supports building and strengthening relationships with local Indigenous communities and the writing is informed by an Indigenous perspective, to be discussed next.

Leadership Position and Lens Statement

I write from the position of an Indigenous woman (maternal ancestry), educator, and scholar. My connection to my community, Wiikwemkoong First Nation (Manitoulin Island, ON), informs my understanding of political, social, and economic contexts. I am informed by my Anishinaabe teachings, ceremony, and cultural traditions through storytelling, where I have come to learn the legacy impacts of colonization of Indigenous Peoples in Canada. My personal learning journey has been shaped by stories shared by my grandmother, Georgina Doucette (née Takwadjiwan), survivor of St. Joseph's Indian Residential School located in Spanish, ON. These stories have taught me that the path to improving settler-Indigenous relations involves critical engagement between nations who share the land, as well as persistence in sustaining just

practices. These stories have affirmed to me the necessity for healing and reconciliation between Indigenous Peoples and the nation of Canada. Working in the education sector today, I support Canada's youth on their learning journey towards understanding the historical and socio-political context of colonization and developing intercultural skills that contribute to rebuilding settler-Indigenous relations.

Through conversations during the onboarding process as a new faculty member at SCAAT, I have been informed that I am the only professor who identifies as an Indigenous person across all programs within the FOA, which encompasses the School of English and Liberal Studies, the School of Arts and Sciences, and the English Learning Institute. As well, I am one of two Indigenous people who sit on SCAAT's all-faculty EDI Committee, to speak on social justice issues which impact the entire college. Unfortunately, I am not surprised by this fact; the precarity and underrepresentation of Indigenous scholars and educators across post-secondary education is a long-standing issue. In a survey of postsecondary academic faculty and researchers across Canada's post-secondary sector, it was found that just 1.9% of respondents identified as FNMI (Statistics Canada, 2019). Educational attainment, referring to a person's highest certificate, diploma or degree obtained (Statistics Canada, 2019), has historically been much lower among Indigenous Peoples— the university attainment gap between Indigenous and non-Indigenous students has remained at approximately 22 percentage points (Statistics Canada, 2019). In fact, Ottmann (2017) asserts that "the education gap for Indigenous students begins in elementary school" (p. 97) and widens as students progress through higher education. Considering the emphasis placed on formal credentials for employment, Indigenous Peoples who aspire to teach in the education sector at the post-secondary level may not meet the traditional job criteria where education level ranks high for employers. Coming into the role, I am cognisant

that my opinions, knowledge, and perspectives may be viewed as token rather than equal; therefore, I have fostered strong relationships with SCAAT's Indigenous Student Centre and community leaders who are committed to reconciliatory actions in the academy. Warrick (2009) states that relationships with "key stakeholders is critical to designing and implementing successful changes and the need to build and rebuild buy in and commitment to change" (p.16). Finding allies who will address equity issues at the college is integral to my personal leadership approach to the PoP.

Personal Leadership Approach to Practice

Presently, I serve in my formal role as Professor and member of the EDI Committee at SCAAT; in these positions, I am afforded direct communication lines with senior administration regarding equity initiatives on campus. In my professional capacity, I demonstrate the tenets of Indigenous wholism and servant leadership, both of which emphasize concern for the collective well-being over self-interest. I maintain a strong service ethos, where I believe that educators are obliged to deliver the highest quality of education possible to their students. I maintain a "consumerist mindset" (Grimmelmann, 2017) towards education, which views teachers as disseminators of knowledge and students as consumers of knowledge. To maximize consumption, I must necessarily address barriers to learning and the unique needs of every individual student. My personal teaching philosophy is rooted in servant leadership, which emphasizes care for others and prioritizes the needs of others above oneself (Greenleaf, 1970). In the servant leadership lens, I investigate the systems and practices in the FOA which perpetuate a knowledge hierarchy across curriculum, calling into question power relations and systems of privilege (Northouse, 2019). The servant leader asks the question "what is the effect on the least privileged person in society; will she or he benefit, or at least, not be further deprived?"

(Greenleaf, 1970, p. 123). I think that Ontario's current educational system sees many learners' potential failed by inadequate resources and limiting teaching pedagogies. This is particularly true for Indigenous populations due to "exclusionary practices, socio-economic and educational marginalization, and power inequalities affecting First Nations groups" (Fallon & Paquette, 2014, p.196). Therefore, I am cognisant of the barriers to academic success facing Indigenous students on campus, including feelings of isolation, discrimination, and lack of personal and system supports (Bailey, 2016). Despite such barriers, I aim to empower students towards academic success, validating their personal worth, which Noland and Richards (2016) describe as characteristic of servant leadership.

Servant leadership theory describes leadership behaviours which emphasize service to others, "reflecting an altruistic ethic of care when servant leaders serve those whom they are leading" (Elkin & Ruwhiu, 2016, p.309). The servant leader is not driven by self-interest; rather, their actions serve the needs of others and there is hypervigilance surrounding their duty to safeguard the well-being of the community. Attributes of the servant leader include honesty, integrity, stewardship, empowerment, building community, encouragement and appreciation of others (Russell & Stone, 2002). As a servant leader, I am concerned with mitigating oppressive barriers facing Indigenous peoples in the academy, where the Indigenous worldview has been historically oppressed. The servant leader seeks to dismantle systemic inequities (Northouse, 2019) and as such, I am particularly concerned with the underrepresentation of Indigenous knowledge systems and pedagogies in the classroom, and to redress injustices faced by Indigenous Peoples in the academy. As well, confronting half-truths, prejudicial attitudes and systems of oppression facing Indigenous Peoples at my organization is difficult, but I am

committed to this work which honours the suffering our ancestors endured and is in service to Canada's reconciliation with Indigenous Peoples.

Personal Role in the Change Process

As an Indigenous scholar, experiential learning informs my approach to the PoP; navigating Ontario's education system as a student and educator has developed my understanding of the lack of Indigenous worldviews, misrepresentation, and pan-Indigeneity across the academy. There is a hierarchy that exists which views Western knowledge as superior and Indigenous knowledge as inferior (Burns et al. 2016; St.Denis, 2007), and the academic research process has perpetuated this colonial thought (Absolon & Willett, 2004). Historically, Indigenous scholars have fought vigorously for inclusion of Indigenous research methods and for the legitimacy of Indigenous knowledge systems (Daigle, 2019). Kathy Absolon, an Anishnaabe woman and scholar from Flying Post First Nation remarks, "In my work I often find myself 'trail blazing,' cutting through ideologies, attitudes and structures ingrained in Euro-western thought that can make the path for Aboriginal self- determination difficult, even at times, impassable" (Absolon & Willett, 2004, p. 6). It becomes a burden to explain Indigenous epistemologies and research approaches against established and mainstream methods, but Indigenous Peoples continue to persist; this perfectly captures the sentiment of research as resistance. In the effort to bring Indigenous methods to the forefront, I am a change champion for decolonizing theories and methodologies in my faculty.

The change champion is defined as "a person at any level of the organization who is skilled at initiating, facilitating, and implementing change" (Warrick, 2009, p. 15). My specialized knowledge in Indigenous education in a professional context, coupled with my familial knowledge and connection to community, has afforded be the position of change

champion for Indigenization within the organization. To sustain organizational change, a change champion is valuable because "it is essential to be able to learn through psychologically identifying with someone who already has mastered the new way of thinking and acting" (Caldwell, 2001, p. 601). In researching, writing, and implementing the OIP, I am cognisant of opportunities to decolonize and positive behaviours which I can role model for members of the organization. For example, I intentionally integrate scholarly works produced by and collaborated with Indigenous scholars, validating their research in traditional Indigenous philosophies. This practice mitigates the impacts of the colonizing experience where students learn from the Indigenous perspective, rather than the dominant settler perspective. The process of Indigenization— integrating Indigenous worldviews in meaningful ways— requires cultural authenticity and perspective from the Indigenous lived experience.

As I engage in this decolonizing work, I feel that I am on a journey of self-discovery, to identify the unique gifts the Creator has given to me to inform this work and be a successful change leader in service to my community. I am cognisant that every member of the FOA is similarly on a personal journey in truth and reconciliation, and I must do my best to meet them where they are in this learning. This approach gives primacy to a thorough understanding of the PoP and analysis of its implications to the Indigenous community.

Leadership Problem of Practice

This section articulates a concise statement and analysis for the Problem of Practice. The implications of Indigenizing curriculum are discussed, including the impacts on Indigenous students and the risk of pan-Indigeneity.

PoP Statement

The Problem of Practice (PoP) to be addressed is the lack of Indigenous worldviews represented across curriculum within the Faculty of Arts (FOA) at a college in southern Ontario. The Truth and Reconciliation Commission's (2015) report and 94 Calls to Action recommends for educational leaders to integrate Indigenous content into their curriculum. In commitment to further equity, diversity, and inclusion initiatives on campus, the college leaders desire for the curriculum to better reflect diverse knowledge systems inclusive of Indigenous ways of knowing. However, as Canada's education system is built on Western ideologies, it privileges Eurocolonial language, pedagogy, and epistemologies in the classroom (Daigle, 2019). Curriculum is inaccessible to many Indigenous students and there is an academic achievement gap between Indigenous and non-Indigenous students (Black & Hachkowski, 2018). What solutions may be available to SCAAT to respond to the TRC's Call to Action #62 to implement and measure change for Indigenization of the FOA's curriculum?

PoP Analysis

Curriculum which does not represent diverse identities has a negative impact on marginalized students; according to Taylor (2010), "the cultural dissonance that exists between home and school is a contributor to poor educational outcomes" (p. 24). Further to this point, Kanu (2005) found that "an intimate connection exists between culture and student learning" (p. 51) which impacts the learning environment. Therefore, Indigenizing curriculum is significant not only to redress the legacy of the Indian Residential School System, but also to improve Indigenous student outcomes in the future. Confronting the impacts of colonization through the process of Indigenization transcends the past, present and future.

While many post-secondary institutions support Indigenization initiatives across the academy, a weakness of doing this work is the risk of pan-Indigeneity. Pan-Indigeneity refers to the homogenization of Indigenous Peoples, perpetuating the "generic-Indian" as "a method to strip down vast cultural difference and place all Indigenous people into one generic category" (Parsons, 2010, p. 23). There are 133 First Nations in the province of Ontario (Statistics Canada, 2019) and failing to recognize the unique and distinct cultural, linguistic, and historical differences between them perpetuates a stereotypical and simplified uniformity that is not accurate. To avoid hegemony, Indigenous education should be representative of the local communities who share the land with the college, because "Indigeneity also vitally rests with local, place-based knowledge that exists in the traditions, ceremonies, stories and language of a particular First Nation" (Arrows, 2019, p. 8). In addressing the PoP, change leaders must be careful to avoid a pan-Indigenous approach to curriculum reform; that the production and reproduction of knowledge are informed by, and culturally representative of, the local First Nation. This inclusive approach is counter to the ways in which education has historically been used as a tool to progress the assimilatory agenda in Canada.

Framing the Problem of Practice

Throughout history, government education policy in Canada has left a legacy of harm for Indigenous communities which continues to be observed today. Education was used as a tool to assimilate Indigenous Peoples to British North American society by promoting Christianity, removing children from their communities, and with intent to "take the Indian out of the child" through the Indian Residential School System (Gordon & White, 2014). The social construction of race in Canada's education system is rooted in colonization which has historically oppressed Indigenous identity. Today, many schools continue this legacy and centre Western knowledge

and white identity as superior and other knowledge systems as inferior (St. Denis, 2007), where "policy for higher education in Canada often still presumes assimilation" (Bailey, 2016, p. 1263). Curriculum which does not share diverse worldviews communicates to students that Indigenous histories, epistemologies, languages etc. are not significant. This section discusses the organizational theories which underpin the PoP, and with concern to Indigenization of curriculum to redress the legacy of colonialism in Canada's education system. As well, the social justice and broader societal implications of the PoP are considered.

Organizational Theories Framing the PoP

The PoP is approached within a decolonizing praxis, which in its most concise form, aims to unsettle and dismantle settler colonialism (Gaudry & Lorenz, 2018). In an educational context, decolonization is the acknowledgement of the impacts of settler colonialism embedded across the academy, with intent to deconstruct colonial ideologies and reconstruct Indigenous knowledge systems through the process of Indigenization. Kuokkanen (2006) affirms that for universities to decolonize, they need to start valuing Indigenous knowledge systems. It is pertinent that the process of Indigenization be oriented in Indigenous theoretical framework(s), rather than in mainstream Western theory and methodology; this promotes Indigenous scholarship and validates Indigenous research paradigms which is itself a process of decolonizing the academy (Lavallée, 2009). Therefore, in an effort to privilege Indigenous epistemologies, histories, and languages, the PoP is framed within Indigenous wholistic theory (Absolon, 2010) and particularly, the guiding principles of the Four Rs: Respect, Relevance, Reciprocity, and Responsibility (Kirkness & Barnhardt, 1991).

Indigenous wholistic theory encompasses the spiritual, emotional, mental and physical elements of being (Absolon, 2010). This framework is often depicted as the four-quadrant

medicine wheel (Absolon, 2010), as equal parts of a larger whole, illustrating the reciprocal and interconnected relationships between the four elements. This is perhaps the best representation of the Indigenous perspective on healing, where health and wellness arise when the four elements are balanced and supported (Danto, 2018). It is therefore pertinent for the FOA to take a wholistic approach to Indigenization, to reform curriculum in culturally safe ways aligned with Indigenous wellness. As well, Ragoonaden (2017) states that working within the Indigenous wholistic framework emphasizes the Four R's: Respect for FNMI cultural integrity; Relevance to Indigenous perspectives and experiences; Reciprocity in relationships; and Responsibility through participation (Kirkness & Barnhardt, 1991). The Four R's are used to guide decolonizing teaching practice in higher education.

Indigenous wholism is also conceptualized by the phrase "all my relations" (Sinclair, 2004). This phrase captures Indigenous epistemology of the interconnectedness between all things, reinforcing accountability to care for one another. Sinclair (2004) describes "all my relations" as "the extended relationship we share with all human beings" and "responsibilities we have within this universal family by living our lives in a harmonious and moral manner" (p. 54). Aligned with this tenet of Indigenous wholistic theory is Greenleaf's (1970) servant leadership theory, each of which draw on the importance of relationships and are concerned with individual and collective morality.

Converging Indigenous and Western theories is potentially contentious. Although similar, we cannot subsume Indigenous wholistic theory into servant leadership theory or vice versa. I do not intend to erase the critical differences between the two, which is problematic because it contributes to the whitewashing (Chixapkaid & Harrington, 2013) of Indigenous knowledge in an attempt to make it more familiar and digestible for non-Indigenous people. It is important to

acknowledge that Indigenous wholism derives from culturally specific traditions, collective social norms and beliefs, which constitute a specific worldview. Importantly, the principles of Indigenous wholism are defined by the Indigenous community, to protect sovereignty over their knowledge and how it is shared. Implementing Indigenous wholistic theory is an act of resistance to the dominant Eurocolonial theories and is inherently political. Although servant leadership theory and Indigenous wholistic theory are similar, SCAAT's change agents must be mindful to honour and protect the cultural integrity of Indigenous wholism in their work.

Language was (and continues to be) a tool for the colonization of Indigenous groups, used to assert a system of power and privilege, but has also become a site of decolonization today. Bolman & Deal's (2017) symbolic frame emphasizes that "a specialized language both reflects and shapes a group's culture" (p. 270). At SCAAT, cultural competency with regard to language is critical for advancing Indigenization of course curriculum; Claxton & Stanger (2018) have suggested that "the very act of Indigenization of any curriculum taught in English still functions as colonization" (p. 323). Particularly for an oral society, shared language is the ability to interpret and share cultural symbols. Indigenous "languages are the repository of vital instructions, lessons, and guidance given to our elders in visions, dreams, and life experience" (Burke & Milewski, 2017, p. 278). Unfortunately, faculty and administration do not feel equipped to deliver Indigenous-focused curriculum using decolonizing language and defer to the "knowledge experts"— the Indigenous staff on campus— of which there are very few. This makes the ability to offer Indigenous education quite limited, and maintains the familiar ideology of white identity as superior which is normalized and naturalized in our schools and nation (St.Denis, 2007, p. 1085). The symbolic frame emphasizes the importance of addressing language as a symbol for perpetuating biases and prejudices of Indigenous peoples and their

communities. Language shapes perceptions and the underlying meaning of particular words may reinforce stereotypes or beliefs about marginalized peoples; therefore, changing the attitudes toward Indigenous peoples involves changing the dialogues around history and how it is shared, especially in our classrooms.

Addressing the PoP will call for decisions on funding and resource allocation and necessarily involve some level of bureaucracy; therefore, Bolman and Deal's (2017) political frame cannot be discounted. The political frame emphasizes power dynamics, as well as how to address the problem of different interest groups having conflicting agendas in the organization (Bolman & Deal, 2017, p. 199). Decisions regarding scarce resource allocation often rest on the organization's hierarchy of motives, according to Maslow's (1954) theory of motivation (Bolman & Deal, 2017, p. 214). While most people will agree on the universal good of an inclusive campus, one which is accessible to Indigenous students, there are other motivations competing against this goal due to the perceived and perhaps real negative consequences for the organization (i.e. financial constraints). Applying Maslow's hierarchy of needs to the goal of inclusivity, Indigenous students cannot focus their energy on building esteem and academic success if they are also navigating systems of oppression, microaggressions, discrimination, or other threats to their mental (and sometimes even physical) safety. On the path toward reconciliation with Indigenous peoples, we must consider how political influencers and those with decision-making power are responsible for system-level change for antiracism. Building settler-allyship requires examining dynamics of power and privilege that influence relationships between Indigenous and non-Indigenous peoples. However, to focus on power hierarchies and competition is not aligned with Indigenous wholistic theory; Nagy (2017) states that, "reconciliation is voluntary and cannot be imposed" (p. 313), not through enforcing policy or

legislation change, because this would not be genuine settler-allyship. My recommendation to the FOA is to address attitudinal and cultural change on campus first and foremost, and decision-making around resources or policy thereafter will be better received. This means focusing on cultural competency skills rather than emphasizing opposing agendas, which may be divisive.

Social Justice Implications

Indigenous identity continues to be oppressed due to the power of the colonial narrative across curriculum and research practice. Therefore, the PoP is approached in a decolonizing lens, emphasizing Indigenous wholistic theory, rather than in mainstream Western theory and methodology. This approach privileges FNMI perspectives, epistemologies and pedagogies, as a process of decolonizing the academy (Lavallée, 2009) because it challenges Eurocolonial ideologies. Literature produced by and collaborated with Indigenous Peoples is embedded in the theory underpinning the OIP, so that change leaders learn from the Indigenous perspective, rather than the dominant settler perspective. Lavallée, (2009) remarks that working within an Indigenous research framework amplifies Indigenous voices, giving space "to tell their story" (Lavallée, 2009, p. 35) which asserts their inherent right to self-determination.

Decolonization is a shared responsibility between nations, Indigenous and non-Indigenous; however, this responsibility is historically "placed on Indigenous faculty, students, and staff, as well as local Elders and community members who take on the brunt of the time and labor, including emotional labor, to implement reconciliatory initiatives" (Daigle, 2020, p. 712). The change initiative calls on all peoples who benefit from living in Canada, a settler-colonial state, to adopt a servant leadership lens to mitigate inequities (Graham, 1991) and share the responsibility to decolonize. As argument from moral reasoning suggests that educators, in their position, should minimize negative consequences of cultural difference in their classroom. Pantic

and Wubbels (2011) state, “moral values can be expressed in any action teachers undertake, for example by the way they address pupils and each other, the way they dress, the language they use, what curricular content they focus on, who they pay attention to, where they stand while talking with students” (p.451). Educators are in a position of authority, and it is incumbent on them to facilitate a culturally inclusive learning environment and change the dialogue around Canada’s history with Indigenous populations.

Broader context

The large-scale implications of the OIP are three-fold: closing the achievement gap between Indigenous and non-Indigenous students; responding to the TRC’s Call to Action #62; and building capacity for cultural competency. First, integrating Indigenous knowledge in curriculum makes the learning experience more accessible to the diversity of students in the classroom, improving achievement outcomes for students in marginalized groups. For Indigenous students, seeing their identity reflected in curriculum is significant because the literature shows that “Indigenous knowledge, culture, and language in education are gaining recognition in enhancing academic achievement, cultural survival, and the well-being of learners” (Black & Hachkowski, 2018, p. 1095). According to Black and Hachkowski (2018), Indigenous students have historically lower than national averages with respect to postsecondary matriculation rates; this has spurred on many responses from academic institutions to close the academic achievement gap (Pidgeon, 2016). Supporting Indigenous learner’s success will have positive outcomes for them in society; advanced educational attainment is directly correlated with quality of life, where lower educational attainment negatively impacts one’s socio-economic status, health, and overall well-being (Pidgeon, 2016). Second, SCAAT is responding to the TRC's Call to Action #62 and contributing to Canada’s reconciliation with Indigenous

Peoples; aligning SCAAT's curriculum objectives with the TRC's mission demonstrates the institutional commitment to reconciliation. Finally, incorporating Indigenous worldviews in the classroom will help students and faculty build cultural competency skills (Pidgeon, 2016) which will cultivate strong intercultural relationships in support of reconciliation. As students are exposed to counter-narratives to the settler worldview, they develop a critical understanding of Indigenous and non-Indigenous relations in Canada, building capacity for cross-cultural relationships. These are important societal implications of the OIP for change agents to consider and there lies a responsibility to implement change in meaningful ways; therefore, three queries will guide the change plan and protect the integrity of this work.

Guiding Questions Emerging from the Problem of Practice

The OIP intentionally privileges Indigenous epistemologies and methodologies in research practice, as is called for in the decolonizing lens and when working with Indigenous communities. In Datta's (2018) view, "Western research without decolonization can be referred to as 'oppression' towards Indigenous communities" (p. 2) and more often than not, applying a Western method in an Indigenous context is incompatible (Datta, 2018). Indigenous scholar, Margaret Kovach, describes how personal choice has an impact on research discourse, as the researcher chooses which queries to consider and which discourse to enter (or not) (Kovach, 2005). To decolonize research practice, we must also decolonize queries of interest; therefore, the following queries emerging from the PoP are written from my perspective as an Indigenous researcher, with the interests of Indigenous communities in mind:

1. What solutions may be available to the organization to respond to the Truth and Reconciliation Commission's Call to Action #62, to implement and measure change for Indigenization of curriculum? The TRC's report has ignited awareness around the

colonial legacy of Canada's education system. Best practices for integrating Indigenous worldviews into classrooms is a significant area for research in higher education today.

2. How do we protect the integrity and authenticity of Indigenous cultural content in curriculum offerings? Many scholars are in agreement that Indigenization requires consultation with Indigenous Peoples (Pidgeon, 2016; MacDonald, 2016; Pete, 2015; Raby & Rodrigues, 2018). Further, this is a welcome process; St. Denis (2007) affirms Indigenous peoples seek out leadership opportunities to enhance cultural authenticity as a way to promote cultural revitalization.

3. How do we honour the lived experiences of Indigenous Peoples in this work? The concept of "lived experience" emphasizes personal and first-hand perspective and is "based on an Indigenous ideological understanding of the world predicated on relationality and agency (Martin, 2017, p. 1399).

These questions will guide SCAAT's process of Indigenizing curriculum, to produce educational products and services which are culturally competent and meaningfully engage students in a dialogue on Indigenous Peoples. A challenge which emerges from this work is the confrontation of the individual's positionality— their biases, beliefs and attitudes— and locating oneself in relation to the PoP. It is a process which can be uncomfortable where one comes to learn the limitations of their worldview, and with self-preservation in mind, people naturally try to avoid this confrontation. Susan Dion (2015) presents a theory in which white teachers position themselves as "the perfect stranger", preferring to remain estranged from learning about Indigenous Peoples, colonization, and many uncomfortable and unfamiliar truths of Canada's history as a nation. In assuming the position of the perfect stranger in terms of their relationship to Indigenous people, they may claim: "Oh I know nothing, I have no friends who are

Aboriginal, I didn't grow up near a reserve, I didn't learn anything in school, I know very little, or I know nothing at all about Native people" (Dion, 2009, p. 179). Closely related to maintaining ignorance is the concept of willful blindness (Godlewska & Schaefli, 2014; Aitken & Radford, 2018; Vowel, 2016; Hardwick, 2018); in the context of the PoP, it is the idea of intentionally keeping oneself away from the truths of colonization.

Regardless of the motivations for ignorance or willful blindness, the issue lies in that it upholds and perpetuates settler privilege and maintains systems of oppression (Godlewska & Schaefli, 2014). Canadians have a lot of privilege and there are things many of us are willfully blind to, so we can get stuck in patterns of behaviour that may maintain systems of oppression. When we are blind or ignorant to the experiences of other people, and we don't share those experiences, then we also don't see the need for improvement and change. A necessary step to progress the work of Indigenization is looking at Canada's history with Indigenous peoples, coming to learn the impacts of colonization, and how history has shaped power hierarchies and systems of privilege which we see in our education system today. This is relevant because continuities from the past shape the present context of Indigenous education. In the context of the PoP, SCAAT must consider what legacies inform the social and institutional construct of the organization, and the varying degrees of ignorance about these— the legacy of the Indian Residential School System, the legacy of the Indian Act, for example— which impact support for the OIP. There is certainly an Indigenous knowledge gap that permeates curriculum and defines the present state of the FOA today, emphasizing the need for change.

Leadership-Focused Vision for Change

Presently at SCAAT, I am the sole Indigenous Professor within the FOA, and one of only two self-identified Indigenous faculty members across campus. SCAAT is fortunate to have

many skilled and accomplished faculty on staff, with specialized knowledge and breadth of experience; however, there is a knowledge gap and discomfort around delivering Indigenous-focused curriculum. SCAAT's administrators want to address the lack of Indigenous education and are looking to the OIP for solutions to equip faculty with the necessary tools and strategies to Indigenize curriculum in culturally competent ways. This problem has only garnered more urgency, since the release of the TRC's report which calls for a response from post-secondary institutions to take action in support of Canada's reconciliation with Indigenous Peoples (Truth and Reconciliation, 2015). As well, the discovery of 215 unmarked graves at the former Indian Residential School in Kamloops, BC in May 2021 (McKenzie, 2021), brought immediate attention to how Canada's education system has failed Indigenous communities historically, and the need to address the legacy impacts today. The following section will articulate the gap in the present and future organizational state, societal impact, priorities under consideration, and drivers building momentum for change.

Gap Between Present and Future State

A nation's history carries distinct cultural values, experiences, and traditions, that reflect a collective consciousness. Corse (1997) states that a nation's identity is not a naturally occurring phenomena, but, is constructed through cultural products which enforce identity and sovereignty. Therefore, we must be mindful of the powerful stakeholders who control the limited design and dissemination of cultural products in society, which may neglect marginalized worldviews. In the context of the PoP, SCAAT is an academic institution founded in the Eurocolonial ideologies of Canada, a settler-colonial nation, and delivers services and curriculum to students which maintain a dominant Eurocolonial perspective. SCAAT's administration and faculty

acknowledge that the current state of the FOA is lacking in diversity beyond the Western worldview, where there is an Indigenous knowledge deficit.

In my interpretation, if decolonization is the awareness and removal of colonial pieces, then Indigenization is the process for resurgence of Indigenous pieces. Therefore, the future state of the organization will see Indigenous perspectives embedded across disciplines, and where curriculum demonstrates that Western and Indigenous worldviews can coexist in an egalitarian relationship. The future state envisions that SCAAT's commitments outlined in their Strategic Plan (2017) will come to fruition, with Indigenization being a priority for building and strengthening relationships with Indigenous communities.

Impact on Society

This research continues to be relevant to society today because EDI issues in Canada's education system have been brought to the forefront, as marginalized students still face many challenges in Canada's education system. In particular, there is an achievement gap between Indigenous and non-Indigenous students (Pidgeon, 2016) and concerned stakeholders are invested in research which explores the merit of interventions to close this gap. As well, in an increasingly globalised and diverse society, people value intercultural skills, and higher education programs have become a space for fostering such skills among the next generation (Acton et al., 2017). Czyzewski (2011) states that education can be transformative for affecting social change, where empathy is translated into social action for the greater good. Building awareness and empathy around the history of relations between Indigenous and non-Indigenous nations may build cultural competency for better settler-Indigenous relationships.

Priorities for Change

Guiding Questions #2 and #3 are written with an acknowledgement that integrating Indigenous ways of knowing requires cultural authenticity and perspective from lived experience. Therefore, a priority for change is respecting the inherent right to self-determination in the process of Indigenization, where curriculum reform avoids a pan-Indigenous approach. This directly relates to Respect, one of the Four Rs of Indigenization, which is the principle of safeguarding FNMI cultural integrity (Kirkness & Barnhardt, 1991). The phrase "nothing about us without us" has become a pillar of Indigenous social movements for self-determination, used to underscore the ethic for inclusion of marginalized peoples in research and work about their community (Ball & Janyst, 2008). The concept of self-determination describes the inherent right of Indigenous Peoples to determine how their traditional knowledge is collected, communicated, and used (Moodie, 2010). In Canada, the Assembly of First Nations has encouraged use of the First Nations Principles of Ownership, Control, Access and Possession (OCAP) which provides a framework for self-determination (First Nations Information Governance Centre, 2007).

Since its publication in 1998, the First Nations Principles of OCAP have become the ethical standard for the collection and use of Indigenous knowledge (First Nations Information Governance Centre, 2007). In brief, ''Ownership'' describes the relationship between First Nation's and their collectively owned knowledge; "Control" affirms that First Nations may seek control of research process and information management; ''Access'' refers to the right for First Nations to have access to information or data about themselves, regardless of where it is held; and ''Possession'' is the physical possession of information, data, or samples (Moodie, 2010). The OCAP principles emphasize Indigenous self-determination, with respect to the right that Indigenous Peoples are stewards over the dissemination of traditional knowledge and identity,

much in the same way they are stewards over their land (First Nations Information Governance Centre, 2007).

A second priority of the OIP is the focus on what it means to be a good ally for non-Indigenous settler individuals who are supporting the change plan. Brown and Ostrove (2013) describe allies as those members in dominant groups who promote the rights of members in non-dominant groups, with the aim to disrupt inequities conferred by group status. While many members of SCAAT may have a committed solidarity to the process of Indigenizing the learning environment, their role as an ally in an Indigenous-led process has been vague at best. There is great discomfort, hesitation and confusion around Indigenous allyship, which is problematic because it can "re-centre whiteness and distract from the work of connecting and creating spaces for solidarity" (Kluttz et al., 2020, p.53). Therefore, clarifying the role and responsibilities of an ally, in the context of the OIP, helps build capacity for administrators, faculty and staff to advance the goals of the change plan. As well, prioritizing allyship emphasizes that Indigenization is not contained to Indigenous Peoples, but rather, all peoples have a responsibility to this process. The TRC claims that reconciliation is a process that necessitates the commitment of all parties —Indigenous peoples, the government, and all Canadians— to work together (Truth and Reconciliation, 2015). The TRC is one of a few change drivers for change agents to consider as the OIP progresses.

Change Drivers

It befits an organization to build a comprehensive understanding of the internal and external change drivers which will impact an organizational change plan. The change drivers under consideration by SCAAT are environment, history and resources (Cawsey et al., 2016).

Environmental change drivers are all factors outside the organization which influence the organization's performance, guiding or limiting the organization's activities (Nadler & Tushman,1980). The TRC is an environmental change driver, offering recommendations to guide Canadians toward reconciliation with Indigenous Peoples. With regards to the education system, Call to Action #62 recommends building teacher's capacity in cultural competency through education in Indigenous knowledge systems and traditional pedagogies (Truth and Reconciliation, 2015). SCAAT publicly aligns itself with the TRC's mission and understands that academic institutions are accountable to respond to the 94 Calls to Action.

A second environmental change driver to consider are the Indigenous members of the First Nation who share the land with SCAAT. SCAAT wants to Indigenize curriculum in ways which honour the First Nation and cultivate respectful relations. However, differing worldviews, combined with attitudinal and cultural barriers, have maintained a distant and superficial relationship between SCAAT and the First Nation; few members of the organization have made connections and built genuine relationships with the local Indigenous Peoples. Pidgeon (2015) states, "Indigenization of the academy occurs when Indigenous community members, Elders, aunties, uncles, and other family members come to the institution to support their learners and/or become involved in the governance of the institution" (p. 82). Engagement with the Indigenous community is integral to build capacity to Indigenize in culturally appropriate ways.

Regarding history as a change driver, Nadler and Tushman (1980) state that 'it is particularly important to understand the major stages or phases of an organization's development over a period of time, as well as the current impact of past events" (p. 41). SCAAT has maintained educational practices founded in Eurocolonial ideologies "as part of a much larger colonial process of nation building at the expense of the original inhabitants" (FitzMaurice,

2011, p. 64). The legacy of colonialism is maintained in teaching pedagogies, course textbooks, student assessments and campus services. Stein (2020) states, “we cannot even begin the long-term process of changing this relationship until settlers are first willing to face the full extent to which colonial violence has shaped Canadian higher education for over three hundred years” (p. 157). SCAAT cannot approach the process of Indigenization without developing their understanding of the history of Indigenous racialization and the legacy impacts of colonialism in Canada’s education system.

The internal change driver for consideration is resources, which include capital, technologies, and people (Nadler & Tushman, 1980). In SCAAT’s Strategic Plan (2017), the institution stated a commitment to EDI initiatives, and in particular, Indigenizing curriculum in alignment with the TRC’s mission. Following the release of the Strategic Plan, SCAAT formed the EDI Committee in 2020 and verbally committed capital towards Indigenization initiatives, including Professional Development (PD) opportunities to build Indigenous-focused curriculum, where the EDI Committee will advise on the distribution of funds. Where SCAAT is lacking is in human capital because there are too few Indigenous faculty members, or non-Indigenous faculty with specialized knowledge, to sustain the workload of Indigenizing curriculum on a larger scale, across all faculties at the college. As well, SCAAT requires personnel with specialized pedagogical knowledge to support Indigenization and lead the change. The EDI Committee has begun a dialogue on the scope of this work and steps have been taken to assess SCAAT’s readiness for change.

Organizational Change Readiness

In 2015, the release of the TRC’s report served to educate the Canadian public on the Indian Residential School System, sharing survivor testimonies and proposing 94 Calls to Action

for reconciliation (Truth and Reconciliation Commission, 2015). The findings of the report "created a sense of urgency and made the need for change obvious to all" (Cawsey et al., 2016, p. 97) and shortly after it was presented, Canada saw an upswing of momentum around Indigenizing in higher education. There has been a slow, but noticeable, shift among members of SCAAT's community towards understanding their relationship to Indigenous Peoples and addressing the colonial systems and practices which marginalize diverse worldviews in the classroom. An examination of internal and external forces influencing the change vision, combined with Cawsey et al. (2016) readiness-for-change questionnaire, will determine if SCAAT's FOA is ready for change.

Internal and External Forces

Cawsey et al. (2016) discuss the importance of seeking out and understanding internal organizational data to build credibility and rationale for the need to change. Therefore, an internal asset mapping exercise has been conducted to collect data on Indigenous-focused content and gaps in curriculum across faculties at the college. The asset map findings, which are publicly available to SCAAT's employees, delivers hard data to change recipients, which is valuable because "information and data can be used to raise awareness of the need for change" (Cawsey et al., 2016, p. 119). Asset maps are valuable for addressing barriers to student learning because they catalogue existing school and community initiatives already in place (Farris & Griffin, 2018), exposing gaps for improvement and target specific areas in sustained and measurable ways.

The EDI Committee was assigned to produce the asset map, collecting information from Deans, Associate Deans, and Department Chairs on Indigenous education within each respective faculty. This process required the cooperation from all faculty, to comply and share their

curriculum content to be included in the asset map. The asset map produced an inventory of courses which embed Indigenous perspectives across any of the following four areas: lecture topics, assigned readings or media, assessments, and experiential learning opportunities. The asset map revealed that SCAAT has few offerings for Indigenous education across the formal curriculum, and what's more, that the current offerings are delivered by Indigenous faculty members exclusively. Therefore, the findings of the asset map are being used to build awareness of the Indigenous education deficit, evolve conversations on EDI, and vindicate the OIP.

An external force under consideration is the discourse on the achievement gap between Indigenous and non-Indigenous students across Canada documented in the literature (Barber & Jones, 2021; Clotfelter et al. 2009; Hawthorn, 1966; Pidgeon, 2015). According to Hawthorn (1966), the gap in Indigenous student achievement compared to non-Indigenous students within Canada dates back to the mid-1960s. Disparities in educational attainment are significant because education is an important determinant of labour market outcomes and "future well-being of students as well as society" (Miller, 2018, p.182). When teachers fail to include the Indigenous worldview, they affirm that Indigenous voices are not significant which contributes to the assimilatory goals of the Western education system and "strengthens limiting stereotypes of Indigenous people that are founded in the imaginations of settlers" (Janet, 2019, p. 167). The TRC's recommendation for embedding Indigenous perspectives in curriculum is just one strategy to close the achievement gap. When the Indigenous perspective is viewed as relevant and part of curriculum, combined with appropriate pedagogies to support and enhance learning for Indigenous students (Acton et al., 2017), cultural dissonance ceases to exist and Indigenous students are more successful in these environments where they are validated (Janet, 2016).

Therefore, Indigenization of curriculum has merit to close the achievement gap which builds credibility for the need to change.

Despite these forces which vindicate the change vision, change agents can not presume support from the FOA's members; therefore, an assessment of change readiness is completed to ascertain the probability that the change plan will progress successfully.

Readiness-for-Change Questionnaire

The OIP aims to equip the FOA's faculty members with cultural competency skills in Indigenous education, so they may work towards equitable change for Indigenous Peoples through curriculum reform. As a servant leader, I will encourage faculty members to act and address injustice across diverse identities and communities, in order to mitigate inequities in our classrooms facing the Indigenous community. However, good intentions are not always met with success and change leaders must consider the organization's readiness for change. Cawsey et al.'s (2016) readiness-for-change questionnaire informs my assessment of the FOA's change readiness. This assessment tool provides diagnostic metrics which indicate that the FOA is currently in an optimal position to support the change vision.

Change agents are eager to provide the optimal conditions for the change plan to progress, enhancing the possibility for change adoption and mitigating the possibility of change resistance. Armenakis et al. (1993) discuss the readiness concept, referring to an organization's readiness and susceptibility for change, which can inform the activities of change agents. They propose a questionnaire to assess employee beliefs, where they believe there is a causal link between individual beliefs and organizational readiness, stating that "a general set of beliefs shape readiness and provide the foundation for resistance or adoptive behaviors" (Armenakis et al., 1993, p. 235). Cawsey et al. (2016) proposes an extension of this assessment tool with the

readiness-for-change questionnaire to inform on the following indicators: previous change experiences, executive support, credible leadership and change champions, openness to change, rewards for change, and measures for change and accountability (Cawsey et al., 2016). The questionnaire consists of a series of 36 binary, yes or no, questions and an assigned score for the answer. The readiness score is the sum of scores and can range from -10 to + 35 (Cawsey et al., 2016), where a higher score indicates greater change readiness. Table 1 presents my assessment of the FOA using the readiness-for-change questionnaire as the assessment tool; it measures the change readiness score for the FOA to be +23, which falls within the range for optimal change readiness.

Table 1

FOA's Readiness-for-Change Score

Readiness Indicator	Score
Previous Change Experience	+2
Executive Support	+4
Critical Leadership and Change Champions	+7
Openness to Change	+7
Rewards for Change	+1
Measures for Change and Accountability	+2
Total Score	+23

The FOA has had success with past change initiatives and has the support of SCAAT's administration to pursue a practice of Indigenization. However, the FOA has struggled to find Indigenous Peoples or change champions to support this work. With consideration to the aforementioned internal and external forces which build credibility for change, faculty and staff want to improve relations with our Indigenous community and are open to change. However, there is awareness of the lack of resources to progress change, namely the lack of specialized knowledge or skill in Indigenous education and pedagogies, to better equip faculty in the process of Indigenization.

In summary, the FOA's readiness for change, referring to faculty members' receptiveness, beliefs and attitudes towards the change plan, is optimal. This analysis is supported by the findings of SCAAT's asset mapping exercise which has highlighted the lack of Indigenous curriculum across the FOA. As well, faculty understand that the change initiative has the potential to close the academic achievement gap between Indigenous and non-Indigenous students. The readiness-for-change questionnaire score indicates that the FOA is in an ideal position for change.

Chapter 1 Summary

This chapter began the discourse on SCAAT's decolonization efforts to address a legacy of oppression facing Indigenous Peoples which persists across curriculum in the FOA. As I come into the role of change champion, my leadership approach as a servant leader and positionality as an Indigenous scholar and educator support my agency. The PoP was defined in the organizational context, with consideration to Indigenous wholistic theory (Absolon, 2010), the symbolic frame and political frame (Bolman & Deal, 2017). The change vision emphasizes shared responsibility among all peoples to address the PoP, where integrating Indigenous education in the classroom supports greater equity in the FOA. Finally, Cawsey et al. (2016) readiness-for-change questionnaire determined that the FOA is in an optimal position for change and implementation will likely be successful. Chapter 2 will discuss the potential solution to address the PoP and support SCAAT's community toward understanding the colonial systems and practices which marginalize diverse worldviews in the classroom.

Chapter 2: Planning and Development

The Organizational Improvement Plan (OIP) calls for curriculum reform within the Faculty of Arts (FOA) at a college in Ontario, hereinafter referred to by the pseudonym SCAAT. With Equity, Diversity and Inclusion (EDI) commitments at the forefront, addressing the deficit of Indigenous perspectives across current course offerings has become a priority; this is a response to the Truth and Reconciliation Commission's (TRC) Call to Action #62 which recommends that post-secondary schools decolonize curriculum (Truth and Reconciliation Commission, 2015). This chapter will discuss planning and development to embed Indigenous worldviews in course content and pedagogies within the FOA, through a process called Indigenization. This process is informed by Anishnaabe scholar and educator, Dr. Pamela Rose Toulouse, whose approach to Indigenous education follows the teachings of the Medicine Wheel (2016). Where Indigenization efforts emphasize allyship and moral responsibility, a combined approach of servant leadership theory and transformational leadership theory are used to mobilize faculty and staff towards change. Two frameworks for organizational change are considered— Kurt Lewin's model (1989) and Cawsey et al.'s (2016) change path model (CPM)—while Nadler and Tushman's congruence model (1989) is used to conduct a critical organizational analysis of SCAAT. Located within a decolonizing praxis, three solutions are proposed to Indigenize the FOA's curriculum, with consideration to equity and social justice.

Leadership Approaches to Change

Higher learning institutions across Canada are seeing enrollment from an increasingly diverse demographic of students (Cunningham et al., 2017) and administrators are necessarily looking to reform systems and practices in order to meet the unique needs of these diverse student communities. SCAAT envisions a future where the colonial model of teaching and

learning is disrupted, and Indigenous perspectives become embedded in curriculum. Ojibwe scholar, Pamela Rose Toulouse (2016), proposes a vision for reconceptualizing education which centers Indigenous teachings of the medicine wheel, described in four domains as spiritual, emotional, mental and physical being. Toulouse (2016) emphasizes that balancing the four domains of the whole person is aligned with Indigenous determinants of educational success. The OIP proposes that change leaders adopt the tenets of Toulouse's work to address the PoP and guide the process of Indigenization so that it is informed by the Indigenous perspective and in conceptual alignment with Indigenous epistemologies. Toulouse emphasizes that the responsibility for meeting the needs of marginalized Indigenous students is a shared and collaborative one (Toulouse, 2013), and a servant leadership approach is employed in support. As well, Toulouse asserts that teacher development and enhancing individual skillset for Indigenization must be prioritized by administrators (Toulouse, 2013); therefore, transformational leadership theory is a best fit. Together, change leaders use a combined approach of servant leadership and transformational leadership to propel the change forward.

Servant Leadership

Shared among many Indigenous communities is a philosophy of interconnectedness and belonging, where "the wholeness of the human spirit is directly dependent on symbiotic integration with nature including all forms of life and other human beings" (Fallon & Paquette, 2014, p. 203). The acknowledgement that everyone is dependent on one another instills a sense of responsibility towards community service, where each person is held accountable to a standard for community well-being over individual well-being. McLeod (2002) describes how this Indigenous philosophy has an ontological approach in line with servant leadership, where "the Indian views the leader as a servant of the people, and in tribal organizations, all people are

expected to act as leaders when their specialized knowledge or abilities are needed at a particular time" (p.1) in service to the community. Servant leadership values building community as integral to leadership effectiveness (Greenleaf, 1970) and in this approach, change leaders are appealing to members' sense of social responsibility to one another to propel the change forward. Certainly, most members of the organization can agree that dismantling barriers to enhance access to learning for marginalized students is an important social responsibility; it is stated that, if inequalities and social injustices exist, a servant leader tries to remove them (Graham, 1991).

In the past fifty years following Greenleaf's introduction to servant leadership, the approach has established itself among managerial philosophies but not without its criticisms. While characteristics of servanthood and community stewardship are appealing, these are not aligned with the historical Western ideal of leadership. According to Bradley (1999), "the concept of leadership in Western culture is still strongly influenced by notions of power and authority (p.51). That is, Western leadership has historically been leader-centered, individualistic, hierarchical and emphasizes authority over followers (Carducci et al., 2006). Greenleaf's servant leadership is not concerned with hierarchy or lines of authority (Bradley, 1999), so this approach may be unfamiliar to some members at SCAAT, a Western institution. Therefore, change leaders must validate the connection between servant leadership and the change plan, emphasizing the social responsibility of the servant leader in addressing inequities facing Indigenous communities. Educators must believe that it is their ethical duty, in their position, to minimize negative consequences of cultural difference in their classroom. Toulouse (2016) states that Indigenous voices should lead us on our reconciliatory path in education, but emphasizes that all peoples, including settlers, share the responsibility to this work; therefore,

change leaders are also utilizing a transformational leadership style to build capacity among its faculty members to support the process of Indigenization in culturally competent ways.

Transformational Leadership

The transformational leadership approach focuses on the development of followers to enhance their capacity to affect organizational change (King et al., 1992). This leadership style produces change in people rather than practice, referring to people's behavioural changes, adoption of new values, and practices (Leithwood, 1994). Specifically, SCAAT encourages faculty and staff to adopt a decolonizing praxis, to confront the hesitations and discomfort surrounding Indigenous education, and wants to empower members with the cultural competency knowledge and skillset to contribute to the process of Indigenization. SCAAT is committed to fostering diverse leadership so there may be diverse perspectives with decision-making power. Diversifying voices is achieved through transformational leadership because it creates a supportive space for many individuals to develop their own leadership capacity. This is pertinent for the resurgence of Indigenous worldviews in the classroom because the voices of Indigenous peoples have historically struggled to find space in the academy.

The transformational leader helps members identify connections between personal and organizational goals; this approach is believed to increase commitment of followers to the organizational change plan (Hallinger, 2003). As well, the transformational leader makes connections with followers by appealing to their moral reasoning (Burns,1978) where their moral aspirations are amplified as a consequence of the change plan. As a transformational leader, I will use an argument based in moral reasoning to emphasize that the call to engage in reconciliation with Indigenous Peoples is not simply contained to those who are ancestors of early settlers to Canada, but, is the responsibility of everyone who benefits from Canada's

existence as a settler colonial state. Non-Indigenous peoples who live in Canada might not be directly responsible for the injustices towards Indigenous Peoples of the past but benefit from the colonialism that happened here; this means we are all responsible for our personal role in reconciliation. Toulouse (2016) believes that facilitating Indigenous inclusion in schools is conditional on leadership being shared among all peoples of the community "with trust and collaboration at the core" (p.13). Similar to Berger and Ross' (2009) distributed leadership approach which underscores shared responsibility, the transformational leadership style emphasizes community action, rather than individual action, to propel change. As a transformational leader, I will instill in all members of the FOA a sense of community stewardship and develop this idea as part of our shared vision.

One of the limitations of the transformational leadership style is the increase in ambiguity surrounding the change process when leadership becomes diffused across the organization (Hallinger, 2003). That is, engaging many people in leadership for change introduces risks for inconsistencies and lack of alignment in actions and communications. Jackson (2000) suggests that organizations which adopt a transformational leadership style must have a high tolerance for uncertainty. To build this tolerance, transformational leaders make the connection between organizational and individual goals, to provide their employees with direction and meaning, which in turn reduces anxiety and uncertainty (Strange & Mumford, 2002). For example, SCAAT's change agents appeal to the individual's social responsibility to reconciliation, which is aligned with the organizational goal of Indigenization. As well, the FOA offers a compelling shared vision where all are working toward a common goal, which draws on the strength of loyalty and collective ownership, so that members remain committed during ambiguous tasks (Cooper et al., 2008).

Servant leadership appeals to faculty members' empathy and penchant for social justice, while transformational leadership emphasizes individual consideration inclusive of their overall moral self-concept. Together, these leadership styles equip change leaders with the capacity to mobilize all members of the FOA— administration, faculty, staff, and Indigenous community members— to progress the change plan. Regardless of role or skillset, the FOA requires a framework of organizational change which resonates with all members, to be discussed next.

Framework for Leading the Change Process

A framework is needed to progress the change plan towards the desired future state at SCAAT. In this section, I examine the type of change needed to address the PoP and present a preferred framework for leading change.

Type of Organizational Change

The process of Indigenization calls for the reorientation of the dominant knowledge, culture and pedagogies in the classroom which are rooted in a Eurocolonial model exclusive of Indigenous worldviews. Therefore, the type of change necessary at SCAAT is anticipatory and classified as reorienting, which "involves major strategic change resulting from planned programs" (Cawsey et al., 2016, p. 24). Gaudry and Lorenz (2018) describe such change as a "wholesale overhaul of the academy to fundamentally reorient knowledge production based on balancing power relations between Indigenous peoples and Canadians, transforming the academy into something dynamic and new" (p. 219). This work is a continuous learning process, with consideration to "values of the past" (Nadler & Tushman, 1989, p.196), where programs and best practices for Indigenization will be refined over the course of many years to come. To support this reorienting change, two change frameworks for organizational change are considered: Lewin's Model (1989) and the CPM (Cawsey et al., 2016).

Lewin's Model

Lewin's system-level change model consists of three stages, "unfreeze, change, and refreeze" (Cawsey et al., 2016, p. 44). During the first stage, the organization challenges the belief and knowledge systems of the organization's current state; in the second stage, a new vision is proposed for the organization and garners support; and in the third stage, the change is stabilized and maintained. Lewin asserts that change is not sufficient if it does not endure and "permanency of the new level, or permanency for a desired period should be included in the objective" (Lewin, 1951, p.230).

In the unfreezing stage, SCAAT is called to examine the college's classroom design, pedagogies, and curriculum that may perpetuate a colonial narrative and systems of privilege which historically oppress Indigenous students. This includes building awareness of the lack of Indigenous perspectives represented across curriculum in the Faculty of Arts (FOA). Individuals must commit to a process of unlearning knowledge, belief and value systems (Cawsey et al., 2016) which may include unconscious bias that enforce a dichotomy of Western knowledge as "superior" and Indigenous knowledge as "inferior" in curriculum. Through this process, "…the balance in the system must be disrupted or broken in order to permit conditions for change to develop" (Cawsey et al., 2016, p. 45). The second stage of Lewin's model is motivated by individuals' acceptance that, under the existing knowledge system, they are not meeting the organization's goals. Therefore, with the newfound awareness that the organization needs improvement, individuals are now open and "susceptible to change" (Cawsey et al., 2016, p.45). The final stage of Lewin's model is "refreezing", where the changes are sustained and stabilized in the organization through "new points of balance or homeostasis" (Cawsey et al., 2016, p.47).

The simplicity of Lewin's 3-step model of change is not the ideal fit for all; according to Schein and Schein (2017), individuals may experience a type of learning anxiety during the unfreezing process. This arises from the awareness and discomfort with moving away from familiar ways of knowing and having to learn something new. Understandably, unlearning beliefs and practices and calling into question dominant knowledge systems is an uncomfortable process altogether. In the context of the PoP, the college has acknowledged the complexities of settler teachers delivering Indigenous perspectives in the curriculum, namely that faculty feel ill-equipped to teach or discuss Indigenous content in their classrooms. Some educators prefer to remain estranged from Indigenous worldviews because they are unfamiliar, and perhaps, uncomfortable (Higgens et al., 2015). This anxiety can act as resistance to the change process.

As well, a criticism of applying stage three of Lewin's model is that the new change must be reinforced continuously and monitored until "the system settles into a new set of balances and relative stability" (Cawsey et al., 2016, p.46). Indigenization requires specialized knowledge, often the expertise of Indigenous peoples, to facilitate this work over many years; it is a continuous learning process. Unfortunately, individuals who are experts in the work of Indigenization are few and Indigenous representation at the senior leadership level in academic institutions across Canada is insufficient (Gaudry and Lorenz, 2018). Without appropriate monitoring by credible individuals to assess change progress, the sustainability of cultural and behavioural changes to support Indigenization likely will not be successful. With consideration to the limitations of Lewin's model, a second framework under consideration for this OIP is the CPM (Cawsey et al., 2016).

The Change Path Model

The organizational-level CPM (Cawsey et al., 2016) will enable SCAAT to meet its EDI commitments, effectively addressing issues pertaining to social justice and with consideration to the Four R's in the Indigenous wholistic lens. The model consists of four steps: awakening, mobilization, acceleration and institutionalization (Cawsey et al., 2016).

Awakening

The first step of this model, awakening, identifies the gap between the current state and the envisioned state of the organization (Cawsey et al., 2016), where change leaders articulate the change vision to SCAAT's members. The findings of the asset map produced by SCAAT's EDI Committee are shared, exposing deficits in Indigenous education across curriculum in the FOA. At this step, change agents are building awareness of the PoP and generating buy-in for the need to change. Further, this step attends to the Four R's Responsibility, where non-Indigenous peoples who benefit from the on-going impacts of colonization in settler society acknowledge their responsibility in reconciling with Indigenous Peoples. Through reforming curriculum to be more equitable, the FOA hopes to improve circumstances for their Indigenous community members; this is aligned with servant leadership which is described as "the vehicle through which people in power positions try to improve the life of those they work with and for" (Dierendonck & Sousa, 2021, p. 229). Across the country, academic institutions are taking up this responsibility through "explicit commitment to culturally appropriate, readily accessible, quality post-secondary education for First Nations people" (Kirkness & Barnhardt,1991, p. 13). Dismantling the colonial legacy on campus is a shared burden between all peoples (Daigle, 2019). All members, regardless of role or authority, do their part; the transformational leader propels change through "bottom-up participation" (Hallinger, 2003, p. 338) and encourages all to

take action. The concept of "all my relations" underscores responsibility, with the understanding that we accept responsibility to care for one another, and that all of our actions have an impact on community.

Mobilization

The second step of the model, mobilization, is for building alliances to support the change process (Cawsey et al., 2016); specifically, this requires that the EDI Committee form working relationships with the Dean (Academic), faculty members, and local Indigenous members of the First Nation who share the land with the college. To strengthen alliances, change agents will utilize a transformational leadership approach and will "identify personal goals and then link these to the broader organisational goals" (Hallinger, 2003, p. 338), thereby exploiting personal motives to progress the change plan. This is especially pertinent when approaching the local First Nation, where change agents must identify the priorities and interests of Indigenous community members to successfully engage them in the OIP. Change agents must be forthright in their enthusiasm to learn and respect the priorities of the Indigenous community; Spears (1998) emphasizes that the servant leader is characterized by empathy and a willingness to accept and understand others. This step attends to the Four R's Reciprocity, which acknowledges that reciprocal and respectful relationships must be formed between Indigenous and non-Indigenous participants. Currently, there is a "role dichotomy between the producers and the consumers of knowledge in university settings" (Kirkness & Barnhardt,1991, p. 9), which maintains a hierarchy which privileges Western knowledge systems (Burns et al., 2016; St. Denis, 2007). Effective settler-Indigenous allyship may require dismantling this hierarchy of knowledge and decentralizing administrative power (Gaudry and Lorenz, 2018).

Acceleration

The third step, acceleration, is for change leaders to acquire the resources to propel the change plan (Cawsey et al., 2016). For SCAAT, the greatest need is human resources whereby they consult with Indigenous Peoples including members of the First Nation, including Elders, Knowledge Keepers and youth. Through consultation, SCAAT will amplify Indigenous voices and empower them to inform the decision-making around the process of Indigenization, from their lived experience. As well, consultation transmits knowledge to build cultural competency skills in individual faculty members to Indigenize their courses; this is aligned with the transformational leadership approach which builds capacity in followers to effect change. Where change is achieved by many rather than one individual, transformational leadership is often referred to as "distributed leadership" (Berger & Ross, 2009, p. 464). This attends to the Four R's Respect and Relevance, because it ensures Indigenization is done in meaningful and authentic ways that safeguards Indigenous cultural integrity and which is "relevant to their worldview" (Kirkness & Barnhardt,1991, p. 9).

Institutionalization

The final step, institutionalization, is for measuring and assessing the change process and implementing strategies as needed to stabilize the changes (Cawsey et al., 2016). In the context of the PoP, the desired future state refers to the change vision of Indigenizing curriculum and affirming the validity of Indigenous knowledge in the academy.

Cawsey, Deszca and Ingols (2016) state, "change agents need to understand the effects of structures and systems from the perspective of the person who is on the receiving end of the change" (p. 171). This is precisely the reason that the CPM is the preferred framework for leading the change process; it emphasizes a focus on recipients of the change and those most

affected. In the context of the PoP, change agents will use this framework to investigate the effects of a curriculum reform on Indigenous Peoples, as told from their perspective, which is aligned with Indigenous wholistic theory. The tenets of the Four R's privilege the unique lived experiences of Indigenous Peoples, and the CPM creates opportunities for these perspectives to be shared and inform the change plan. There is a rise of follower input to influence change, which is in alignment with servant leadership. Using the CPM as a framework and supported with a combined servant and transformational leadership approach, it is now pertinent to discuss the "how" and "what" of the change plan, which is understood through an organizational analysis.

Critical Organizational Analysis

This section will discuss the findings of SCAAT's asset mapping exercise, used to determine equity and opportunity gaps to embed Indigenous perspectives in formal academic curriculum. As well, a critical organizational analysis of SCAAT is proposed using Nadler and Tushman's congruence model (1989) as a framework, which will inform change agent's decision-making and actions to implement the change.

Gap Analysis

Drawing on an evidenced-based approach to decision-making, which has proven to be effective in avoiding suboptimal consequences in practice (Baba & HakemZadeh, 2012), the Equity, Diversity and Inclusion (EDI) Committee conducted an asset mapping exercise to ascertain the current state of Indigenous curriculum offerings at SCAAT. Specifically, the asset map produced an inventory of Indigenous-focused content— lectures, modules, readings, experiential learning etc.— embedded in curriculum across SCAAT's faculties. The asset map delivered hard data to change recipients, which is valuable because "information and data can be

used to raise awareness of the need for change" (Cawsey et al., 2016, p. 119). Asset maps are valuable for addressing barriers to student learning because they catalogue existing school and community initiatives already in place (Farris & Griffin, 2018), exposing gaps for improvement, and target specific areas in sustained and measurable ways.

The asset map revealed that the Indigenous knowledge deficit in curriculum persists across all faculties, where the FOA has few offerings for Indigenous education in particular. What's more, the current offerings are delivered by Indigenous faculty members exclusively, myself included. The sole Indigenous-focused course, referred to here as simply *Indigenous Studies*, is offered as a general education elective credit; that is to say, there is no program offered by the FOA which includes *Indigenous Studies* in the core curriculum to meet the requirements of graduation. These findings can be used to build awareness of the Indigenous education deficit and vindicate the OIP. Since the FOA's current curriculum offerings for Indigenous education are mapped, stakeholders may target specific areas to embed Indigenous perspectives in sustained and measurable ways.

One limitation of the asset mapping process is that it relied on voluntary participation from SCAAT's members to comply with the mapping process by sharing their course curriculum. The EDI Committee collected information from Faculty Deans, Associate Deans, Department Chairs, and Professors; while the majority of staff were compliant, not all participated. A second limitation of the process is the ambiguity surrounding the criteria for Indigenous-focused content and how much of the curriculum should include Indigenous knowledge to be considered "Indigenized"; however, the EDI Committee was looking for sustained components, rather than one-off singular events, in course curriculum. Despite the limitations associated with asset mapping, sufficient evidence has emerged which demonstrates

the lack of Indigenous content across curriculum in the FOA. The organizational components which contribute to sustaining the current deficit in Indigenous curriculum are examined using Nadler and Tushman's (1989) congruence model.

The Congruence Model

Nadler and Tushman's congruence model (Cawsey et al., 2016) shows how congruence of organizational components supports peak performance. According to Cawsey et al. (2016), organizations are composed of subsystems— individuals, tasks, formal organization and informal organization— where the goal is to optimize "congruence among these four components" (p.72). Within the congruence model, Inputs enter into a transformation process involving all subsystems, where they are transformed into outputs aligned with the desired future state (Cawsey et al., 2016) for monitoring and assessment.

Inputs

Nadler and Tushman (1989) state that most organizational changes can be traced to some external factor or pressure towards change. The congruence model considers internal and external inputs which have historically, and continue to, maintain the deficit of Indigenous knowledge across the academy; these include environment, history and resources (Cawsey et al., 2016).

In the context of the PoP, the first environmental Input to consider is the TRC (2015) which provides 94 recommendations to guide Canadians toward reconciliation with Indigenous Peoples. Regarding Canada's education system, Call to Action #62 concerns reforming curriculum, teacher education, pedagogy and building capacity for Indigenous cultural competency (Truth and Reconciliation, 2015). The response to this recommendation has varied from one institution to the next to include "commitments to hire more Indigenous faculty, recruit

more Indigenous students, incorporate Indigenous content into existing courses or create entirely new ones, and strengthen relationships with local Indigenous communities" (Stein, 2020, p.157). SCAAT publicly acknowledges their responsibility to Call to Action #62 and is building awareness of the TRC's mandate among staff to garner support for the change plan. SCAAT makes the connection between Canada's reconciliation with Indigenous Peoples and the OIP, in an appeal to a high-level social responsibility.

Another environmental input to consider is the influence of the local Indigenous communities and members of the First Nation who share the land with SCAAT. The OIP emphasizes that the Indigenous content embedded in curriculum should be local and place-based, meaning it is representative of the First Peoples of the land, rather than representative of some "generic Indian" (Whitehead, 1998). Therefore, the state of relations with members of the First Nation, their willingness to participate in consultation, and the degree to which they are involved in the curriculum reform process, all must be considered in the change process.

Regarding history as an Input factor, SCAAT has long maintained a Eurocolonial educational design rooted in settler colonialism. In the historical lens, we acknowledge the history of racialization and identity politics which continue to impact the course of Indigenous education. Culturally inclusive curriculum not only integrates Indigenous worldviews, but also seeks to actively challenge historical issues of power, hegemonic practices, and the effects of colonization (Keengwe, 2017).

The last subset of inputs are resources, which include capital, people, and technologies (Nadler & Tushman, 1980). Fiscal constraints at the college can certainly present a barrier to change because funding distribution proposals must be assessed and approved by various levels of administration. While SCAAT's administration is supportive of the TRC's mandate, it is not

stabilized by a firm financial commitment to fund sustained Indigenous initiatives. The lack of Indigenous personnel to inform and advocate for Indigenous curriculum is limiting as well; the Indigenous community at the college is small and it is difficult to sustain the workload to push Indigenous initiatives forward.

Transformation Process

In the congruence model, inputs enter a transformation process comprised of four components which interact with each other: tasks, individuals, formal organizational arrangements, and informal organization (Nadler & Tushman, 1980).

The people are the individuals who perform the operations of the organization; according to Nadler and Tushman (1980), the people's knowledge and skill set must align with the organization's goals for optimal performance. As SCAAT leverages its resources to support EDI commitments, the limiting factor of individuals uniquely qualified to lead the process of Indigenization is apparent. SCAAT will need to outsource knowledge experts— Indigenous Elders, Knowledge Keepers and members of the local First Nation— to protect the authenticity of integrating Indigenous cultural content in curriculum. Certainly, SCAAT can utilize the small number of Indigenous personnel presently employed at the college, but the work of the OIP necessitates consultation with the broader Indigenous community. As well, a change champion for this work will mobilize followers and propel the change forward. As I am the sole Indigenous faculty member within the FOA, privy to the organization's current context and with established professional rapport, I believe I can find success as a change champion.

The task is the work which the people complete, where all aspects of the work are considered: workflow, rewards for work completed, constraints inherent in the work, and specialized knowledge required (Nadler & Tushman, 1980). As previously mentioned, the

workflow relies on the commitment of all members of the organization, both Indigenous and non-Indigenous peoples. The reward for this work is improved settler-Indigenous allyship by upholding the high-level social responsibility to Canada's reconciliation with Indigenous Peoples. All of the TRC's 94 Calls to Action are important and answering Call to Action #62 will help to mend relations with Indigenous communities. The human resources constraint is greatest for SCAAT, as there is an Indigenous knowledge and pedagogical skills deficit across current staff and faculty members, which is addressed by the OIP.

The formal organization includes the systems, policies, and procedures explicitly put in place in the organization (Nadler & Tushman, 1980). Currently, there are no policy requirements for including Indigenous-focused content in curriculum, or procedures which would aid the process of Indigenization. As well, there are no recruitment efforts for acquiring Indigenous knowledge experts at SCAAT, or revised hiring procedures for recognizing credentials unique to Indigenous applicants.

The informal organization refers to systems, policies and procedures which are more implicit in nature, and they are not formally acknowledged by the organization (Nadler & Tushman, 1980). This concerns the long-standing sociocultural norms enforced by the dominant Western culture which are maintained across SCAAT through its systems, policies and organization. The dominant cultural perspective, being white, is not very accessible to the Indigenous student in the classroom. As well, the majority of faculty at the college attended Teacher Education Programs (TEPs) in Ontario which are historically Western institutions, where their programming is reflective of majority white perspectives designed to educate white students (Taylor, 2010).

Outputs

The outputs are the products and services delivered by the organization (Cawsey et al., 2016) and change leaders assess whether these outputs are desirable and aligned with the goals of the OIP. Monitoring the outputs is aligned with the final step of the CPM, Institutionalization, which involves assessing the change and implementing strategies, as necessary, to stabilize the change (Cawsey et al., 2016). In the final step of the congruence model, Nadler and Tushman (1980) identify goal attainment as one measure of success. With consideration to the desired future organizational state, the long-term goal is for SCAAT to actively and intentionally embed Indigenous worldviews in the FOA's curriculum, challenging the systemic oppression of Indigenous Peoples identity through sustained Indigenization. In the wholistic learning environment, stakeholders acknowledge the legacy of colonization and the dispossession of Indigenous peoples on Indigenous lands.

In summary, it is clear that the current organizational subsystems maintain a deficit of Indigenous knowledge across the FOA's curriculum and SCAAT must prioritize change. With consideration to history as an input factor, this knowledge deficit is a result of the colonial ideologies underpinning the education system which maintain a Eurocolonial worldview to the exclusion of other worldviews. This deficit is also maintained by the lack of resources at SCAAT, including insufficient funding allocation towards Indigenous initiatives and lack of Indigenous knowledge experts to champion change. The local First Nation is supportive of Indigenization at SCAAT, where this is a response to the TRC's Call to Action #62. However, for change to be successful, it is essential that all members of the organization share the workload; through shared and collaborative effort to progress the OIP, Indigenous-settler relations will likely improve. Sustaining the change may also require establishing more formal

procedures and policy concerning the practice of Indigenization, to ensure the work is done in meaningful ways. The administration's ideology is aligned with the TRC's vision, however, SCAAT has not yet determined practical and effective strategies for reaching their long-term goal of Indigenizing curriculum in the FOA; three solutions will be considered in the next section.

Solutions to Address the Problem of Practice

The Truth and Reconciliation Commission's (TRC) report (2015) and 94 Calls to Action expressed an urgent need for Canada's academy to support reconciliation with Indigenous Peoples, stating "education must remedy the gaps in historical knowledge that perpetuate ignorance and racism" (Truth and Reconciliation Commission of Canada, 2015). In response, many educational institutions across Canada have made commitments to decolonize (Gaudry & Lorenz, 2018) and post-secondary schools are engaging in the process of Indigenization in different ways. For example, the territory of Nunavut has reconceptualized its curriculum to deliver culturally relevant experiences to Inuit students, maximizing their strengths and supporting the revitalization of Inuit worldviews (McGregor, 2012). The University of Saskatchewan launched their community-based *Indigenous Voices Program* to support faculty with Indigenization through Indigenous learning guided by Elders, Knowledge Keepers, and community members (University of Saskatchewan, 2011). Contributing to the discourse on Indigenizing Canada's academy, this section explores the following solutions for a college in Ontario (SCAAT) to Indigenize curriculum offerings in the Faculty of Arts (FOA): (a) increase representation of Indigenous faculty and staff, (b) implement policy for an Indigenous Course Requirement (ICR) in degree programs, and (c) consult with Indigenous Peoples in course and program review processes. While education may be a provincial responsibility in Canada, these

solutions can be executed at the institutional level under the leadership of the college. This section will compare and contrast the merit of each proposed solution, with consideration to the potential impacts, limitations, resources, and capacity to address the Problem of Practice (PoP), as well as identify an optimal solution.

Solution (a): Increase Indigenous Representation at the Organization

Solution (a) proposes that SCAAT increase Indigenous representation across faculty and staff positions in the FOA by reforming recruitment efforts and determining culturally appropriate criteria and hiring procedures to attract and employ Indigenous talent at the college. This Indigenization approach is referred to as "Indigenous Inclusion" by Gaudry and Lorenz (2018) which "aims to increase the number of Indigenous students, faculty, and staff in the Canadian academy" (p. 218). The literature emphasizes that this is perhaps the most popular form of Indigenization across Canadian institutions (Bopp et al., 2017; Brunette-Debassiage, 2018; Gaudry & Lorenz, 2018). For example, in 2018, the University of Saskatchewan committed to hiring thirty new Indigenous scholars over ten years, regardless of discipline (Putnam, 2018). According to Brunette-Debassiage (2018), the aim of strategically hiring more Indigenous faculty and staff is to address the largest obstacle to system-level change in universities, which is the lack of Indigenous Peoples to support Indigenization. Brunette-Debassige (2018) asserts that without Indigenous People's ongoing vigilance, "the Indigenizing (decolonizing) project is at risk of being co-opted by non-Indigenous peoples who, largely, lack the knowledge and capacity needed for effective change and long-term sustainability" (p. 124). In this view, collective lived experiences of Indigenous Peoples are an irreducible need for the process of Indigenization. As well, inclusion of Indigenous Peoples within the academy is

believed to protect the authenticity of cultural content in support of Indigenous nationhood in their vision (Pidgeon, 2016).

Resource Implications

The resources needed to implement solution (a) include human, capital and time. SCAAT's Department of Human Resources must dedicate time and funding towards recruiting Indigenous Peoples into teaching and curriculum development roles within the FOA. As well, creation of such salaried positions will need appropriate capital support and approval by SCAAT's senior administration. Acquiring Indigenous candidates with specialized knowledge, who have some authentic connection to an Indigenous community, will take time and patience.

Criticism

Concerning Solution (a), there are two criticisms of Indigenous Inclusion discussed in the literature. First, adding Indigenous Peoples to existing academic spaces, and perhaps into departments where they are the sole Indigenous scholar (as is the case for me personally), does not actually address the inherent problems with institutional structure. Gaudry and Lorenz (2018) assert that Indigenous Inclusion is only "focused on increasing the number of Indigenous bodies on university campuses, with less emphasis on changing the structures that have made universities hostile places for Indigeneity to begin with" (p. 220). Merely increasing the number of Indigenous people on campus does not acknowledge that this work necessarily requires dismantling systems of power, cultural norms, pedagogies, practices etc. rooted in colonialism, and reorienting these to integrate Indigenous knowledge systems (Paquette & Fallon, 2014) which have historically been oppressed.

A second criticism is that Indigenous Inclusion alone is an approach that presumes Indigenous people will bear the burden of the Indigenization process, by simply existing within

the organization. This approach does not hold all members of the organization accountable to change, nor does it acknowledge that the academy is an alienating space for Indigenous Peoples due to a legacy of mistrust in a colonial educational institution that brought harm to Indigenous Peoples through Canada's residential school project (Johnson, 2013). Bopp et al. (2017) refers to this approach as "the ghettoizing of the Indigenization processes and the people trying to carry them out… situated outside and off to the side of the permanent structures and decision-making processes of the institution" (Bopp et al., 2017, p. 4). It is vital to build capacity of all members of the organization to engage in the process of Indigenization, rather than assigning a token number of Indigenous individuals to achieve the outcomes of the process (Bopp et al., 2017).

Solution (b): Indigenous Course Requirement

Solution (b) proposes that SCAAT implement a policy which mandates an Indigenous Course Requirement (ICR) for students across all programs in the FOA. Gaudry and Lorenz (2018) define ICRs as "a mandated program or requirements that necessitate students complete a prescribed amount of content focused on Indigenous peoples" (p. 160). In a study of the ICR mandate at The University of Winnipeg in 2016-2017, students felt the course increased their awareness and understanding of Indigenous issues; addressed harmful stereotypes; expanded their worldview beyond the Eurocentric perspective; and helped both settler and Indigenous students to recognize a responsibility to reconciliation (Friesen, 2018). ICRs are necessary to support institutional initiatives of Indigenization, which is situated in "social justice, acknowledging the systemic and societal racism and the general lack of awareness and understanding non-Aboriginal Canadians have about Aboriginal Peoples history and contemporary issues across the country" (Pidgeon, 2016). Within the FOA, there is one course, referred to here as *Indigenous Studies,* which provides students the opportunity to explore a

breadth of Indigenous histories, culture, ways of knowing, contemporary issues, and actions aimed at reconciliation. However, this course is not mandatory and only offered as a general elective credit, open to students studying in any discipline, and enrollment is variable from one semester to the next. With the implementation of ICRs, SCAAT is demonstrating their commitment to decolonization initiatives at the institutional level, with insurance that each and every student will graduate with some foundational knowledge in Indigenous education. Kruse et.al (2018) state that ICRs, "are likely to reduce gaps in civic knowledge of the constitutional essentials, their cultural underpinnings, and issues related to their historical fulfillment as they relate to Indigenous peoples, in ways that reduce civic epistemic injustices" (p. 136). Making Indigenous education compulsory supports Indigenous knowledge systems, increases recognition of discrimination facing Indigenous peoples, and equips all students with skills in cultural competence to support settler-Indigenous relations.

Resource Implications

The resources needed to implement solution (b) include human, capital and time. The curriculum development for an ICR will primarily be launched by myself as the sole Indigenous faculty member in the FOA. I will also consult with members of my Indigenous community, as well as experts in Indigenous education, to inform curriculum content. The effort and time commitment will need to be matched with financial compensation and approved by SCAAT's senior administrators including my faculty Chair.

Criticism

Solution (b) has historically faced organizational resistance because ICRs have been a point of contention in the education sphere for two reasons (Kruse, 2018). First, critics of ICRs have suggested that policy which mandates compulsory courses, is "wrongly prioritizing concern

for the welfare of one social group over others" (Kruse, 2018, p.135). From this multiculturalism perspective, the inclusion of Indigeneity creates the obligation to include all other groups in society (e.g., race, class, gender) which is logistically impractical. Second, implementing ICRs "effectively imposes illiberal restrictions on university students and faculty by limiting the epistemic aim of free inquiry" (Kruse, 2018, p.135) and calls into question the legitimate authority to intervene and enforce curriculum in higher education with justification by the state's sociopolitcal agenda (Martin, 2018). Without question, discussions on the Indian Residential School system, 60's Scoop, the Indian Act etc. may bring up feelings of sadness, anger, resentment and discomfort; it may seem unethical to force students into such emotional confrontations and spaces. Even Indigenous students may not want to engage with this type of content because it may be retraumatizing for them.

Gaywsh and Mordoch (2018) discuss the experience of Intergenerational Trauma (IGT) on Indigenous students, defined as "the transmission of the effects of adverse life experiences that influence how the individual appraises the world, and can also influence development of ineffective coping skills" (p. 4). With respect to their learning journey in an Indigenous Studies course, Indigenous students identified five issues related to IGT in the classroom: fear of stigma, anger and defensiveness, healing needs, insufficient background education, and resentment from community and family (Gaywish and Mordoch, 2018). While Indigenous studies may help foster an understanding of historical events as these are related to contemporary problems, it is clear that Indigenous students are emotionally affected (Gaywsh & Mordoch, 2018) and institutions must be prepared to provide support services to students for managing adverse outcomes.

A second critique of Solution (b) is the risk of harmful appropriation and pan-Indigeneity, which refers to a lack of knowledge expertise that fails to recognize the distinct cultural

differences among different First Nations. If there are not enough qualified people to teach ICRs and accept the responsibility of this work, then arises the controversial alternative of non-Indigenous teachers who may lack specialized knowledge. University of Saskatchewan Associate Professor in the Faculty of Native Studies, Adam Gaudry (2018), states, "The absolute worst-case scenario is that Indigenous content requirements are fulfilled by any course remotely dealing with some sort of Indigenous issue, without the instructor having any particular expertise" (p. 8). Rather, ICRs should be taught by qualified teachers who have specialized knowledge in Indigenous worldviews, the skillset to facilitate decolonizing dialogue, and "teaching this must involve, when at all possible, local Indigenous elders who still remember the traditions and language that stem from the land" (Four Arrows, 2019, p. 8). According to Marker (2019), it is the responsibility of faculty to research the limits of their own epistemic biases and seek out Indigenous peoples in the process of Indigenization— this inspires Solution (c).

Solution (c): Consultation with Indigenous Peoples

Solution (c) is situated within community-based participatory research (CBPR) and proposes that SCAAT facilitate a consultation process with members of the local Indigenous First Nation, specifically to inform curriculum and program offerings within the FOA. According to Castleden et al. (2012), CBPR is a process of shared leadership over knowledge acquisition between the organization and community involved, enhanced by co-learning, co-creation and dissemination of content which is mutually beneficial. In the context of the OIP, a consultation process serves as a forum for community-based knowledge exchange which will help identify the interests and concerns facing Indigenous peoples and protect the integrity of Indigenous cultural content in curriculum, an important value in acquiring knowledge from Indigenous communities (Castleden & Kurszewski, 2000). Regarding Indigenization, McGregor (2009)

states that “consultation with Elders on curriculum development and significant support from the territorial government to develop culturally responsive programs are all features of this work” (p. 99). Consultation is also recognized by Gaudry and Lorenz (2018) as one approach to Indigenizing curriculum, whereby the academic institution seeks out Indigenous community partnerships where members inform curriculum content and pedagogy as it pertains to Indigenous Peoples.

Resource Implications

The resources needed to implement solution (c) include human, capital and time. Time must be allocated towards establishing relationships and meeting in consultation with members of the local First Nation. Participating Indigenous consultants must be compensated for their time; this acknowledges that Indigenous participants are subject matter experts who are compensated as such, in alignment with typical western consulting fees and rates (Leung & Min, 2020). As well, faculty who devote time towards consultation meetings, alongside curriculum development in support of Indigenization, will require PD time as part of their salaried workload. Faculty are fortunate for SCAAT’s commitment to PD, where enhancing employee skills and knowledge are outlined in the Strategic Plan (SCAAT, 2017). The college offers several PD opportunities in the form of courses, workshops, online modules, and consultation through the campus Learning Centre. Therefore, it is anticipated that consultation for Indigenization will be offered as a PD opportunity and the FOA’s Chair will permit the necessary non-teaching hours.

Criticism

A criticism of Solution (c) is based on observations of the consultation process becoming a forum to depoliticize or neutralize colonial power structures, with no intention to give space to the interests of Indigenous Peoples (Youdelis, 2016). In a workshop with Indigenous participants

from Matawa First Nation (Northern Ontario), Arsenaeu et al. (2019) collected insights into the Indigenous perspective on problems with consultation; the findings emphasized that trust was broken when Indigenous participants are continually asked to justify their knowledge systems or "prove" their worthiness, rather than being received with respect. As well, participants noted that consultation processes do not always respect the right to free consent, involving forms of intimidation, inducement and manipulation tactics to pressure decision-making toward a government-funded or third-party funded decision (Arsenaeu et al., 2019). Therefore, the criticism of the consultation process is the risk of becoming a means to "legitimate the reproduction of colonial–capitalist relations of power" (Youdelis, 2016, p. 1381).

In order to facilitate consultation in meaningful ways, SCAAT must incorporate the First Nations' protocols and ceremonial traditions used in the community's decision-making process; every First Nation has their own governance (political, legal, cultural) traditions that define their decision-making regarding community and consultation (Youdelis, 2016). A consultation is only good insofar as the First Nation's ability and willingness to effectively participate, in accordance with the customs of their community, which Flemmer and Schilling-Vacaflor (2016) refer to as "ownership" (p.174) of consultation. Therefore, SCAAT's consultation process must be designed by and with the local First Nation.

Optimal Solution

With consideration to the strengths and limitations of the aforementioned solutions (Table 2), the optimal solution to address the PoP is Solution (c): implement a consultation process between SCAAT and the local First Nation to inform the process of Indigenization in the FOA. In contrast to Solutions 1 and 2, consultation accomplishes two key tasks: first, it is aligned with the TRC's mission that reconciliatory initiatives be a responsibility of all peoples.

Second, it is an approach to Indigenization which honours the Indigenous lived experience as is well-documented in the literature.

Consultation implies a collaborative effort shared by Indigenous and non-Indigenous members of SCAAT's community, which is aligned with the TRC's vision that we are all responsible for mending relations between Canada and Indigenous communities. Emphasizing shared responsibility through consultation is aligned with the transformational leadership approach which "focuses on developing a shared vision and shared commitment to school change" (Hallinger, 2003, p. 331). In fact, Guenther et al. (2017) proposes that consultation should involve the whole community, beyond those who reside in the education sector, including engagement with families, local government, and community organizations. We are all treaty people and acknowledge that all are bound to reciprocal commitments for mutual benefit, through joint decision-making and regular consultation (MacDonald, 2016).

Solution (c) is also aligned with the servant leadership approach; according to Northouse (2018), the servant leader considers power systems, and redistribution of power, which is where the approach aligns with the consultation process. The servant leadership approach "argues that leaders should not dominate, direct, or control; rather, leaders should share control and influence" (Bolman & Deal, 2017, p. 241). As administrators and faculty are wary to avoid pan-Indigenizing, colleges are keenly aware of the necessity to redistribute power over curriculum reform to Indigenous Peoples. Empowering Indigenous voices in meaningful ways means not only providing the space to share their stories but also committing to organizational changes informed by these stories (Howsam & Johnson, 2018). Regarding the process of Indigenization, Corson (1999) asserts the necessity for consultation, stating that, "without community consultation and involvement in planning, schools will always yield to outside pressures to

conform to the dominant culture" (p. 17). The literature refers to consultation by many names: community engagement (Guenther et al., 2017), advisory committee (Leung & Min, 2020), consent (Arsenaeu et al., 2019), or simply participation (Pidgeon, 2016). Semantics aside, there is a unifying sentiment to amplify the voices and generate leadership capacity for Indigenous Peoples in the academy.

Table 2

Compare and Contrast Solutions (a), (b) and (c) for Indigenization

	Solution (a): Increase Indigenous Representation at the Organization	Solution (b): Indigenous Course Requirement	Solution (c): Consultation with Indigenous Peoples
Strengths	– Supports Indigenous scholarship	– Ensures that all students receive foundational knowledge in Indigenous education – Builds cultural competency skills	– Counter pan-Indigenizing – Redistribute decision-making power to Indigenous Peoples – Mitigate risk of decolonizing initiatives being co-opted by settlers
Limitations	– Does not address the inherent problems with institutional structure – Presumes Indigenous people will bear the burden of the work	– Potentially triggering IGT for Indigenous students – Lack of qualified people to teach ICRs increases risk of pan-Indigeneity	– Risk of misuse to maintain colonial power

By giving Indigenous Elders, Knowledge Keepers and community members the space to be champions of reforming curriculum, change leaders are emulating the characteristics of the servant leader, who embraces redistribution of power.

Change agents require a framework to monitor and assess the implementation of solution (c) for the FOA; therefore, the Plan-Do-Study-Act (PDSA) model (Langley et al., 2009) is proposed as a cycle for inquiry. The PDSA model asks three essential questions: (a) What are we trying to accomplish? (b) How will we know that a change is an improvement? and (c) What changes can we make that will result in improvement? (Langley et al., 2009). The inquiry cycle and questions will be discussed in greater detail in Chapter 3. The next section discusses the ethical implications framing solution (c) which change agents must navigate in their efforts to Indigenize curriculum across the FOA.

Change in the Context of Equity, Ethics, and Social Justice

While Canada considers itself to be culturally diverse (Friedel, 2010) and inclusive of all peoples, the nation is grappling with equity issues facing our Indigenous communities. In particular, the Canadian post-secondary system maintains persistent inequities and a systemic lack of racial diversity (Coates et al., 2021). Across Canada's academy, curriculum and learning are inherently Eurocentric (Daigle, 2019), where settler perspectives are maintained as the dominant cultural frame. In Ontario, policy and curriculum mandates have called for the integration of Indigenous content into school materials (Milne, 2017), but 41% of post-secondary schools do not offer professional development for Indigenous education or cultural support services for students and staff (Gallagher-Mackay et al., 2013). This contributes, in part, to the achievement gap between Indigenous and non-Indigenous students across Canada's academy (Fallon & Paquette, 2014; Milne, 2017; Pigeon, 2015). As well, there is a history of mistrust in

an education system which has failed Indigenous Peoples in the past, due the history of racial discrimination and assimilatory aims of the Indian Residential School System (Milne, 2017).

The Four R's Framework

Today, Kirkness and Barnhardt's (1991) guiding principles of the Four R's is a reputable approach to both the work of decolonizing and Indigenizing the academy in ways which promote equitable outcomes. By making a commitment to the 4Rs: Respect, Relevance, Reciprocity, and Responsibility (Kirkness & Barnhardt, 1991), SCAAT may reimagine the curriculum for the FOA which is inclusive of Indigenous perspectives and supports reconciliation.

Respect

Canada's Truth and Reconciliation Commission (2015) maintains that reconciliation hinges on the creation of respectful relationships between Indigenous and non-Indigenous peoples. However, many scholarly disciplines reinforce the dichotomy of Western knowledge as superior and Indigenous knowledge as inferior (Higgens et al., 2015); this discourages consideration of Indigenous knowledge as worthy of academic engagement and fuels a lack of respect. There is a competition for knowledge dominance which exists across all disciplines in the academy– demonstrated through grants and funding decisions towards curriculum, research, and supplementary resources— which translates to power within the institution (Bopp et al, 2017). Institutions are addressing such cultural and attitudinal norms through "decolonizing white educators' conceptions of race and inequity in their conception of knowledge" (Tompkins, 2002, p.410). Change leaders aim to reform the FOA's curriculum by building awareness of the validity of Indigenous knowledge systems and demonstrating that Western and Indigenous worldviews can coexist in an egalitarian relationship.

Relevance

In the academy, Pidgeon (2018) describes relevance as the "institutional awareness of Indigenous student and community needs" (p.161) and addressing those needs in programming and services. With this in mind, the FOA's Indigenous curriculum will be local and place-based, meaning that it is relevant to the unique customs and interests of the local First Nation whose traditional territory the college resides. Dua and Lawrence (2005) express a fear of homogenizing "Indigenous Peoples in all of their diversity into a singular and meaningless entity known as "First Nations People" to outsiders" (p.122) which perpetuates the stereotypical Indigenous mythos in antiracism work. It is the change leaders' responsibility to redress a history of research on Indigenous communities which were exploitive and exclusive of the Indigenous perspective. As well, the PoP is approached in Indigenous wholistic theory, rather than in mainstream Western theory and methodology, giving Indigenous Peoples space "to tell their story" (Lavallée, 2009, p. 35) which asserts their inherent right to self-determination. Literature produced by and collaborated with Indigenous Peoples is embedded in the theory underpinning the OIP, so that change leaders learn from the Indigenous perspective, rather than the dominant settler perspective. As a researcher studying and writing in an Indigenous context, it is my ethical responsibility to amplify those perspectives which have historically been marginalized through colonization.

Reciprocity

In the western classroom, there is a power dynamic embedded in the relationship between the institution as the creator and dispenser of knowledge, and the student who receives this knowledge (Brunette & Wakeham, 2021). However, reciprocal relationships call on both the teacher and student to engage as learners; Flessa et al. (2018) state that "reciprocity should frame

course design and relationships between instructor and pupil. Student voices should be actively listened to, and their needs and goals should be accommodated" (p.135). This tenet aims to redress a history of dismissing and ignoring the interests of Indigenous communities in order to propel assimilatory goals. Ermine (2007) asserts that classrooms which utilize the 4Rs create ethical spaces of engagement for "culturally sensitive and respectful sites of relations between Indigenous and other cultures" (Brunette & Wakeham, 2021, p. 23). It is not possible to address the issues around reconciliation without the participation of Indigenous Peoples in some significant capacity (Bopp et al., 2019).

Responsibility

Gandolfi and Jeyaraj (2020) claim that the servant leaders shows concern for social justice. The ideologies which underpin servant leadership have been seen in movements towards healing between nations wounded by past social injustices (Spears, 1998). It is appropriate that the OIP is approached in a servant leadership lens, which emphasizes community service and social responsibility, because responding to the TRC's Calls to Action is a shared responsibility between nations. However, this responsibility has historically been left to Indigenous Peoples, particularly those working in academia to implement decolonizing initiatives (Daigle, 2020). In fact, Tompkins (2002) describes the case of non-Indigenous educators who remove themselves from responsibility by locating the inequity to be addressed outside of their sphere of influence as an educator. But we are all treaty people (Bopp et al., 2017) and actions aimed at reconciliation must be shared. Engaging in this responsibility includes confronting attitudinal and structural barriers which enforce racial hierarchies and examining systems of oppression facing Indigenous peoples. Dua and Lawrence (2005) refer to examining one's "complicity in the ongoing process of colonization" (p.122) humbly and with a growth mindset.

In summary, the principles of Kirkness and Barnhardt's Four R's (1991) provide an ethical approach to the process of Indigenization. The extraction of Indigenous knowledge from community and integration into a colonial education system must be done with care and most importantly, in consultation with Indigenous Peoples.

Chapter 2 Summary

Servant leadership and transformational leadership work together to propel the change forward and are aligned with the tenets of Toulouse's (2016) vision for Indigenous education. Cawsey et al.'s (2016) CPM is the preferred framework for leading the change, where it attends to the Four R's in the Indigenous wholistic lens. Finally, an organizational analysis using Nadler and Tushman's congruence model provides a framework to assess and transform organizational subsystems to respond to the TRC's Call to Action #62. The success of change leaders to implement a solution to Indigenize the FOA's curriculum, with consideration to equity and social justice, relies on the strength of the relationships between SCAAT and Indigenous members of the local First Nation. Three solutions are proposed to address the PoP, each of which progress Indigenization in different and useful ways. However, solution (c), consultation with Indigenous Peoples, maximizes Indigenous community capacity, mitigates the risk of pan-Indigeneity, and is aligned with the TRC's vision. Kirkness and Barnhardt's (1991) guiding principles of the Four R's provide a framework for Indigenization which is anti-oppressive and approached in a decolonizing praxis. The OIP calls for strength in allyship, bringing together community leaders and diverse expertise to create social action and change. The plan initiated in Chapter 2 will be supported with a comprehensive discussion on the implementation, evaluation, and communication plans of the OIP, to be discussed in Chapter 3.

Chapter 3: Implementation, Evaluation and Communication

Chapters 1 and 2 established the organizational context, the problem of practice (PoP) to be addressed, and the optimal solution supported by the change path model (CPM). This chapter continues the discussion on an implementation plan that supports the college's (hereafter referred to by the pseudonym SCAAT) goal to Indigenize the Faculty of Arts (FOA) curriculum offerings. A Monitoring and Evaluation (M&E) system is introduced for the duration of the change cycle. As well, a communication plan is described to articulate the need for change outlined in the Organizational Improvement Plan (OIP) to stakeholders, which includes the FOA faculty, staff, and Indigenous community members. The change plan calls on a commitment by the FOA to build sincere relationships with members of the First Nation; these relationships support cultural knowledge exchange necessary for the process of Indigenization of curriculum. McGuire-Adamsa (2021) states, "If it takes people to maintain the settler-colonial structure, it will take people to ultimately disrupt it" (p. 766). The chapter concludes with discussion on the next steps and future considerations beyond one change cycle at SCAAT, where change agents hope to sustain decolonizing efforts.

Change Implementation Plan

The primary objective of the OIP is to address the lack of Indigenous worldviews represented across curriculum within the FOA in response to the Truth and Reconciliation Commission's (TRC) Call to Action #62, to implement and measure change toward Indigenization of curriculum. The optimal solution is to implement a consultation process between the college and the local First Nation, to inform the process of Indigenization of curriculum and pedagogy. Meaningful consultation calls for collaborative and respectful relations between the parties involved; in my opinion, the most complex and contentious aspect

of the process of Indigenization is navigating relationships. Therefore, many of the benchmarks to progress the OIP emphasize building sincere relationships: between colleagues, between the FOA and the First Nation, and between the individual and Canada's reconciliation action. This section will discuss the types of supports and resources necessary to support the OIP; application of the change path model (CPM) (Cawsey et al., 2016); short-, medium- and long-term goals through the duration of the OIP; and potential sources of resistance to change.

Supports and Resources

A curriculum reform for Indigenous education hinges on the relationship between the FOA and members of the First Nation because their participation is the most significant resource. The FOA administrators recognize the value in community engagement, strong partnerships, and alignment of the interests of communities with institutional strategy (Fletcher et al., 2011). As discussed in Kirkness and Barnhardt's (1991) guiding principles of the 4Rs, Respect for the Indigenous worldview as valid next to the Western worldview is crucial for building trust in relationships with Indigenous communities. The consultation process is only successful if it facilitates a safe space for Indigenous Peoples to share their lived experiences and cultural knowledge with the FOA. But it also requires those who receive this knowledge, staff and faculty of the FOA, acknowledge themselves as settlers on Indigenous lands and perpetuators of colonial practices (Davisa et al., 2017). These are vulnerable positions which may bring up feelings of shame, anger, sadness and humiliation; therefore, SCAAT's counselling and wellness services will be a source of support if needed.

Allies in implementing the change plan will include members from the Equity, Diversity, and Inclusion (EDI) Committee, which was established, in part, to support decolonizing initiatives. Additionally, the support of Indigenous faculty members in the FOA, as members of

both the Indigenous and campus community, will help bridge relations between the FOA and the First Nation. As the sole Indigenous faculty member in the FOA, I will personally act as a liaison between parties and facilitate communications regarding a consultation process. This includes communications for the consultation structure to align with the First Nation's cultural traditions and meeting protocols.

According to Smith (2016), institutions take on the bulk of responsibility for the consultation process: the notification, facilitation, reporting, and associated expenses. There are associated costs with allocating faculty hours towards consultation and curriculum development, in addition to their usual teaching hours. The college has made a financial commitment to decolonizing initiatives as per the Strategic Plan (SCAAT, 2017); therefore, these nominal financial costs required to facilitate a consultation process will not pose a barrier.

Application of the Change Path Model

The organizational-level change path model (CPM) provides a framework for the FOA to implement the OIP. The model consists of four steps: Awakening, Mobilization, Acceleration and Institutionalization (Cawsey et al., 2016).

Awakening

During the awakening phase of the CPM, it is necessary to build awareness of the gap between the current and desired state (Cawsey et al., 2016) of curriculum offerings within the FOA. Alongside awareness, change agents must also build compassion around the Problem of Practice (PoP) to compel individuals to act; therefore, change agents will utilize the servant leadership approach where empathy for the emotions and needs of others is emphasized (Dorfman & Mittal, 2012). This process will be carried out over academic term 1 (approximately 12 weeks) and will utilize both external and internal resources.

SCAAT will build awareness of external statistical evidence which draws attention to the academic achievement gap between Indigenous and non-Indigenous students across Canada due to cultural dissonance (Keengwe, 2017; Ottmann, 2017; Statistics Canada, 2019). As well, the TRC's report and 94 Calls to Action (2015) describe how a colonial history shapes contemporary society; sharing the TRC's report will help generate interest in the legacy impacts of the Indian Residential School System and the need for reconciliatory initiatives. Anishnaabe Elder Banakonda Kennedy-Kish Bell (2019) states, "Indigenous beliefs, philosophy, and conception of life have been and are still relentlessly subjugated, uprooted, and displaced by Western governance and its institutions" (p.253). As a servant leader concerned with mitigating oppressive barriers facing marginalized peoples, I will bring this problem to the fore of the FOA and the larger campus community. As change champion, I will see that these research findings are distributed to members of the FOA through the monthly newsletter, to help faculty understand the need for intervention.

Internally, SCAAT's senior administrators have made a commitment to the process of Indigenization and it is the responsibility of the FOA's Chair to see that its members are meeting this institution-wide commitment. Therefore, I will ask the Chair to propose the consultation process to faculty members, sharing its merit for Indigenization and for advancing excellence in teaching and learning. The Chair will verbally deliver this information as part of their formal address during the FOA's faculty meeting at the beginning of the new school year, in Term 1. The Chair's acknowledgement and support gives cachet to the change; according to Nadler and Tushman (1990), executive leadership is critical to effective organizational change. Additionally, SCAAT's EDI Committee generates awareness by sharing the findings of their asset mapping exercise, which reveals the deficit of Indigenous content across curriculum in the FOA. The EDI

Committee will share their findings in a written report and presentation during SCAAT's Annual General Meeting (AGM) which is typically held during the month of August prior to the start of Term 1. Finally, as the change champion, I will personally advocate for teaching, talking, and sharing about and for decolonization. As a transformational leader, I will help my colleagues make the connection between their individual mores (Burns, 1978) and the responsibilities to the process of reconciliation; it is stated that the transformational leader "draws from deeply-held personal value ystems" (Basham, 2012, p. 344). During the bi-weekly faculty meetings, I will speak candidly about the findings of the asset mapping exercise, which is evidence of the lack of Indigenous content across curriculum.

Mobilization

Following the awakening phase, Cawsey et al. (2016) states that coalitions are established where the change plan can be analyzed and discussed with key stakeholders. Therefore, a Community of Practice (CoP) will be established at the start of Term 2 and will be open to all faculty members within the FOA to join. Members will meet monthly for a total of 4 meetings per academic term (virtually or in-person as accessibility allows) to advance dialogue on the process of Indigenization, share resources, and debrief knowledge transmitted through consultation. CoPs were first defined by Lave and Wenger (1991) as groups with a shared vision where, through member participation, an identity takes form with defined values and practices. The literature shows that CoPs help teachers to examine their positionality, grow their understanding of a novel pedagogical approach, and bring about meaningful change (Casey, 2015; Aranda et al. 2018; Auerbach et al. 2017). Importantly, the CoP is a space where change leaders can meet with faculty to show concern for their personal needs and growth, and provide assistance to help actualize individual strengths, which is characteristic of the transformational

leader (Balwant, 2016). The CoP within the FOA will provide members with a supportive space to debrief the consultation meetings; decolonize the self; interrogate organizational colonial systems; and determine actions for Indigenization of curriculum.

Acceleration

During the acceleration phase, the necessary support and resources required to progress the change plan are secured (Cawsey et al., 2016). A consultation process between the FOA and the local First Nation demands a significant time commitment (which must be matched with a financial commitment) from participants including the FOA Chair, members of the CoP, EDI Committee, local First Nation, and the change champion. With the union and FOA Chair's support, faculty will have non-teaching hours approved for PD, allocated towards consultation meetings and Indigenizing curriculum. At the start of Term 3, the EDI Committee will perform outreach to the First Nation to establish a partnership with delegates who may include Elders, Knowledge Keepers or respected guardians of the community. Outreach efforts are modeled after the sharing circle, which is an Indigenous community practice for discussion: it arranges participants in a circle to symbolize the egalitarian approach, where no person comes to the circle with a title or rank, and every person can speak without interruption (Carr et al. 2020). The sharing circle model transforms hierarchical relationships typical of western institutions (Chilisa & TSheko, 2014) and promotes effective knowledge translation (KT) which "is critical to implementing program and policy changes that require shared understandings of knowledge systems, assumptions, and practices" (Atkinson et al. 2017). Together, the EDI Committee and the First Nation delegates will determine the format of the consultation process, where the college will follow the lead of the First Nation and honour their traditional customs for meeting and decision-making. Using this local and place-based approach to education is important for

mitigating the risk of pan-Indigeneity, and it has been demonstrated to increase a learner's "sense of place-attachment, thereby motivating them to become more caring of, and invested in, their communities" (Gahman & Legault, 2019, p. 60). As scheduled consultation meetings commence on a monthly basis and relationships are strengthened, faculty members of the FOA will benefit from the knowledge exchange with members of the First Nation; traditional teachings, stories, pedagogies and more will be shared which can be integrated into curriculum. For example, Traditional Ecological Knowledge (TEK) is a term used to describe the body of Indigenous knowledge concerning environmental stewardship, which has legitimate relevance to curricula in the biological sciences, environmental sciences, and urban planning programs (Kimmerer, 2002). The knowledge acquired through consultation honours Indigenous lived experience and cultural authenticity for meaningful Indigenization of curriculum. The consultation process provides both a literal physical space and figurative space for sharing Indigenous epistemologies which is an act of resistance to the systemic colonial marginalization within academia.

Institutionalization

The final phase is institutionalization, which concerns measuring and assessing the change process and developing strategies to stabilize the change (Cawsey et al., 2016). Following one change cycle, an asset mapping exercise will be conducted by the EDI Committee at the end of Term 3, to collect data on Indigenous education across curriculum offerings in the FOA; the findings will be compared to the initial asset map to measure the impact of the consultation process on Indigenization.

It is anticipated that stabilizing a practice of Indigenizing curriculum within the FOA will require several change cycles. Application of the change path model is detailed in the Appendix.

Goal Setting

There are short-, medium- and long-term goals for the change plan which help delineate a timeline for progress; these are progressive in the sense that short- and medium-term goals are prerequisites for working towards long-term goals. The FOA's faculty and staff are familiar with goal setting as a structure for change initiatives and have had success in the past, so defining goals for this OIP will be well-received. As well, community goal setting has been shown to enhance member motivation, improve individual goal attainment, and strengthen community social relationships (Burke & Burr, 2011). When a community holds its members accountable to goal attainment, where individual success is dependent on the efforts of others and interpersonal connections, there is an increased likelihood that members will be motivated to meet their goals. Table 3 provides an overview of goals for the FOA in alignment with the CPM.

Priorities

Change implementation calls for change agents to prioritize the Four R's framework presented by Kirkness and Barnhardt (1991) which was previously discussed in Chapter 2. Anishnaabe Elder Banakonda Kennedy-Kish Bell (2019) states, "I have a vision where respect is a leading principle that cause us to focus upon the creation and maintenance of mutuality, interdependence, and co-operation in all relations. This means in our family, community, and professional relations" (p. 266). In conceptual alignment with Indigenous epistemologies, SCAAT's change leaders endeavor to embed Indigenous ways of knowing into curriculum through a practice which emphasizes relational responsibility and interdependence between all beings. As a servant leader, I aspire to honour our kinship ties through community stewardship and build my understanding of the diverse needs and interests of others.

Table 3

Timeline for Short-, Medium- and Long-Term Goals

CPM Phase and Timeline	Short-Term Goals	Medium-Term Goals	Long-Term Goals
Awakening (Term 1)	– build awareness of lack of Indigenous content across curriculum. – build awareness of statistical academic achievement gap between Indigenous and non-Indigenous students. – build awareness of the TRC's Call to Action #62.		
Mobilization (Term 2)		– establish a CoP for Indigenization of curriculum.	
Acceleration (Term 3)	– establish partnership with local First Nation. – commence consultation process with delegates of the First Nation.		– increase Indigenous representation in positions with decision-making power for curriculum reform. – build Indigenous cultural competence across all organizational levels in the FOA.
Institutionalization (Term 4+)			– increase Indigenous knowledge content across curriculum offerings in the FOA.

As a servant leader, I endeavor to "address power differentials and societal privilege" (Gotsis & Grimani, 2016, p.999) sustained across the FOA's culture, systems and practices. Necessarily, the consultation process will involve acknowledgement of the dominant discourse, examination of its impacts on Indigenous Peoples, and decolonization strategies.

Addressing Sources of Resistance

The transmission of traditional knowledge is critical to the preservation of Indigenous cultural heritage, language and identity. Unfortunately, there are concerns among both Indigenous and non-Indigenous groups regarding who should facilitate Indigenous education and what this responsibility entails (Trent Jacobs, 2019). Both groups share concerns that Indigenization "may create new forms of injustice while trying to fix old ones" (MacDonald, 2016, para.16). These perspectives may impact participation in a consultation process, and therefore, I must consider these potential sources of resistance to the change plan.

Non-Indigenous Participants

All of the faculty members within the FOA are non-Indigenous, with the exception of myself; therefore, there may be faculty who are hesitant of the process of Indigenization because they feel they lack the cultural knowledge to competently embed Indigenous content into their curriculum. Bascuñán et al. (2020) actually describe the sentiment as fear, characterized by fear of offending others, fear of embarrassment by teaching incorrect information or fear of being reprimanded for teaching outside of the dominant discourse. Contributing to this feeling of estrangement is the fact that Eurocentric epistemologies continue to dominant teacher programs, in ways which marginalize the Indigenous worldview (Cherubini et al., 2010). Dion (2007) describes the apprehension to Indigenous education as "The fear of offending, the fear of introducing controversial subject material, [and] the fear of introducing content that challenges students' understanding of the dominant stories of Canadian history" (p. 331). To quell the fear, teachers take the position of the perfect stranger (Dion, 2007), which is the position to maintain ignorance. It is a rationale to pacify those anxieties around delivering Indigenous education, but also a rationale for maintaining ignorance and inaction.

To address this source of resistance, change agents must emphasize that perfection is not the expectation; faculty and staff will have missteps, errors, and moments of vulnerability in this learning journey. I will communicate to faculty that to be the "imperfect accomplice" and turn towards difficult conversation and action (Bascuñán et al. 2020) is a much more valuable position than to be a bystander and take no action, which "further entrenches settler colonial epistemology" (Bascuñán, 2020, p.13). However messy, discomfort can indicate that we are engaging in the process of recognizing and disrupting privilege (Baker & Taylor, 2019). As well, as a transformational leader, I will emphasize the FOA's commitment to building individual capacity to progress change; Geijsel et al. (2003) assert that individual capacity belief—one's self-efficacy, self-confidence and self-esteem—are the main aspect to be addressed by the transformational leader to solicit teachers' extra effort.

Indigenous Participants

European colonizers used the school system as a tool for stripping Indigenous peoples of their identity, where the residential school system marked generations of Indigenous Peoples with feelings of shame of their language, culture, and identity. The legacy impacts of colonialism and dispossession of land and peoples continue to exacerbate the harm done to First Nations communities today. Understandably, there is a lingering distrust in Canada's education system (Milne, 2017) and a skepticism around decolonizing initiatives by post-secondary institutions; there are concerns about pan-Indigeneity and meaningless additive content.

In my opinion, there is certainly value in an Indigenous identity that transcends any particular community, group or nation. For example, the collective identity amplifies the Indigenous voice to generate awareness of Indigenous issues and activism. However, in the context of Indigenization, members of the First Nation are concerned about the risk of faculty

members misrepresenting cultural content and pan-Indigeneity. Cherubini (2010) warns that perpetuating a trendy or fashionable generic Indigenous identity "jeopardizes the authentic delivery of Aboriginal epistemology and potentially tarnishes the calls for self-determination" (p. 21). Where teachers are not equipped with local and place-based knowledge, the risk of pan-Indigeneity is high.

There is an urgency around EDI initiatives across academic institutions as well as a "prominence for allyship" in society (Nikam, 2021). Hiller (2017) describes how many people are "striving for 'settler goodness': a deeply embedded desire to (re)produce ourselves as the exceptional white settlers who 'get it'" (p. 428). Unfortunately, the belief in exceptionality often hinders self-reflective practice and improvement. There are examples of misleading displays of Indigenous allyship such as the "add-and-stir" model of education discussed in the literature (Battiste, 1998; Gaudry, A. Lorenz, 2018; Sayles-Hannon, 2008). This refers to literally adding some cultural content to curricula to substantiate the goal of inclusivity (Sayles-Hannon, 2008) but fails to reconcile a history of oppression facing Indigenous Peoples in this country. There is a weariness of superficial additive cultural content across curricula which does not examine the historical racialization of Indigenous peoples of Canada (Schick, 2009). St. Denis asserts that "a culture framework for analysis is partial and inadequate on its own for explaining Aboriginal educational failures and ... culturally based solutions can inadvertently contribute to further problems" (St. Denis, 2011, p. 178). While faculty in the FOA may be well-intentioned and committed to embedding Indigenous perspectives across their curriculum, there also needs to be an effort towards understanding this process in the context of an education system in a settler colonial state.

To address this source of resistance, change agents must validate the skepticism of Indigenous Peoples and emphasize the FOA is not interested in knowledge production or Indigenization strategies which are not informed by the Indigenous perspective, thereby mitigating the risk of pan-Indigeneity or cursory Indigenous content. The OIP is not a token response to the TRC's Calls to Action but rather, attends critically to the lack of Indigenous content across curriculum through learning from and with the Indigenous community. The FOA's members must admit the gaps in their knowledge; characteristic of the servant leader is humility, defined by Greenleaf (2002) as "an awareness of our own shortcomings and flaws, is essential" (Dierendonck & Sousa, 2021, p. 232). We see here again that vulnerability is key, and change agents must encourage faculty to admit what they don't know, ask questions, and engage with the local First Nation to build their knowledge and confidence to Indigenize curriculum.

Change Process Evaluation

The change path model (CPM) (Cawsey et al. 2016) provides the framework for establishing key implementation actions to progress the OIP within the FOA at the college. The OIP is addressing the Problem of Practice (PoP) which is the lack of Indigenous content embedded across the FOA's curriculum through a process of Indigenization; therefore, it is necessary to use a Monitoring and Evaluation (M&E) system for the change process and scrupulously ensure implementation is aligned with this objective. This is an iterative and continuous learning process; Ford and Greer (2007) assert that as implementation progresses, "it is likely that the outcomes and goals of a change initiative may become easier to visualize as initial plans are revised and executed over time" (p. 32). For the purposes of this OIP, monitoring is defined as the continuous collection of information, with multiple points of data collection (Markiewicz & Patrick, 2016). Routine monitoring is necessary because unusual or unanticipated

challenges may be revealed (Pasmore, 2011) and change agents need to be aware of how receptive organizational members are to the change process ongoing (Judson, 1991). In contrast, evaluation is defined as the periodic assessment and judgement of change plan outcomes, measured against goals at defined intervals throughout the change process (Markiewicz & Patrick, 2016). Evaluation takes data obtained from monitoring to inform recommendations for corrective action to the change plan. The M&E system for this OIP utilizes the Plan-Do-Study-Act (PDSA) Cycle (Deming, 1986) for monitoring, where the Duration, Integrity, Commitment, and Effort (DICE) Framework (Sirkin et al., 2005) combined with asset maps serve as evaluation tools, to be discussed in the next section.

The PDSA Cycle

The PDSA Cycle is an iterative four-step cycle which engages change agents in reflexive practice and encourages precision of implementation. As a model for monitoring change, the PDSA cycle is a form of continuous learning and quality improvement (Kumm & Laverentz, 2017). Consequently, the PDSA Cycle fosters a learning and growth culture, where it questions the status quo in pursuit of change. According to Busby (1999), people do not always recognize opportunities for learning through professional practice; therefore, the PDSA Cycle prompts change agents to find meaningful educational lessons in their work.

Plan

The goals, metrics and a course of action are communicated to members of the organization during the plan step (Langley et al., 2009). This task rests with the FOA's Chair, EDI Committee and myself as the change champion; together, these change agents generate awareness of the PoP to justify the proposed change vision. The Plan step emphasizes the importance of the vision statement, one which is easy to communicate and clarifies the direction

the organization needs to move, which Kotter (1995) maintains is characteristic of the transformational leader. As a transformational leader, I will instill faith in my colleagues' abilities to pursue the change plan, through "enhancing employees' confidence in their competence to deliver expected outcomes" (Seo et al., 2015, p. 507). The Plan step is aligned with the Awakening phase of the CPM, where the short-term goal is to generate awareness of the gap between the present and desired future organizational state.

The tool used during this step is the first asset map and findings, led by the EDI committee, which collected data on Indigenous-focused content across the FOA's curriculum and produced valuable metrics to support the need for change. The asset map provides information on the courses within the FOA lacking Indigenous content (characterizing what Indigenous content looks like) and whether these are taught by non-Indigenous or self-identified Indigenous faculty. The findings of the asset map at the onset of the change plan establish necessary baselines to measure against the outcomes of the change plan as an indicator for success.

The plan step is also aligned with the mobilization phase of the CPM, where the medium-term goal is to establish a Community of Practice (CoP) within the FOA. The CoP builds enthusiasm for the change vision through reinforcement of a shared language and methods around competencies for Indigenization (Pavlin, 2006). As well, the CoP is a space to enforce the shared vision of the OIP, grounded in the "altruistic calling" (Sun, 2013, p. 545) characteristic of the servant leader, to attend to the needs of others. This community of like-minded professionals will grow over time, and eventually become large enough that specialized knowledge for Indigenization will be retained even when some members leave the community (Pavlin, 2006).

CoP enrollment will be recorded by the FOA's Chair as an indicator for faculty commitment to the change process.

Do

The plan is implemented, and data is collected for analysis during the do step (Langley et al., 2009). This coincides with the Mobilization and Acceleration phases of the CPM, where the goals include establishing partnerships and implementing consultation meetings with the local First Nation. This progresses the long-term goal to increase Indigenous representation in the curriculum reform process in the FOA. Consultation meetings facilitate community-based knowledge exchange, where community stewardship is characteristic of the servant leader (Spears, 2010). As well, consultation builds understanding of the Indigenous worldview, and cultural competencies will improve over time, which is also a long-term goal in the FOA. Attendance and participation at these meetings is certainly a reflection on the faculty's commitment to change; therefore, the EDI Committee will use meeting minutes as indicators of faculty commitment to the change plan.

Study

During the study step, the data and outcomes of the change plan are assessed (Langley et al., 2009) by the FOA's Chair, EDI Committee and change champion; this is in alignment with the institutionalization phase of the CPM. The short-term goal of this phase is for the EDI Committee to produce a second asset map which will measure Indigenous content across the FOA's curriculum; therefore, a comparative analysis of data can be conducted with the first asset map data from the Plan step. The change agents will use the same metrics from the Plan step, measured prior to the change plan implementation, and compare these to the metrics measured post-implementation. The asset mapping exercise catalogues curriculum content, exposing the

dominant knowledge systems represented across curriculum to the exclusion of diverse perspectives. The post-implementation asset map will reveal whether there are less gaps in Indigenous-focused content across curriculum offerings in the FOA, which is an indicator for success of the change plan.

Act

The cycle is completed through the integration of learning which shapes future revisions of the plan during the act step (Langley et al., 2009). This is aligned with the Institutionalization phase of the CPM, where change agents assess the impacts of the change plan and measure these against the long-term goal to increase Indigenous content across the FOA's curriculum. This is the time to address shortcomings and identify successes; it is a continuous learning process for change agents as they work towards maximizing the efficacy of the change plan. As change champion, I confer with the FOA's faculty who are engaged in and affected by change; this is aligned with the transformational leadership approach to show concern for individual followers' needs and provide assistance to build on their strengths (Balwant, 2016) As well, this time can be for self-reflection because individuals are confronting their own personal biases and opinions in this equity work and must consider how these continue to influence the change plan. It is helpful to discern one's personal values and perspectives, interrogate whether these are sustained through colonial ideologies, and decide if these are incompatible with the OIP's objectives. During this time of reflection and assessment, change agents make plans to revise their actions and timelines to address gaps for improvement and better meet the objectives of the OIP; any revisions will be communicated to stakeholders, including the FOA's faculty, staff, and members of the local First Nation. Table 4 provides the details of the PDSA objectives, M&E tools, and indicators for success.

Table 4

PDSA Objectives, Monitoring and Evaluation Tools, and Success Indicators

PDSA Step	CPM Phase	Objective	M&E Tool	Indicator
Plan	Awakening/ Mobilization	Identify the problem and share the change vision	−pre-implementation asset map −Metrics derived from CoP enrollment −pre-implementation DICE Score	−Metrics for Indigenous content embedded in FOA's curriculum set as baseline at onset of the change plan. −Metrics derived from CoP enrollment −DICE score set as baseline at onset of the change plan.
Do	Mobilization/ Acceleration	Implement the change plan.	−Metrics derived from meeting minutes	−Increase in CoP meeting attendance. −Increase in consultation meeting attendance.
Study	Institutionalization	Identify and analyze outcomes of the change plan.	−post-implementation asset map	−Increase in metrics for Indigenous content embedded in FOA's curriculum.
Act	Institutionalization	Assess the change plan outcomes against the goals.	−post-implementation DICE score	−Decrease in overall DICE score.

The M&E system for the OIP will help change agents identify limitations and presents the opportunity to intervene, refine, and improve efficacy.

The DICE Framework

The four factors of the DICE Framework— Duration, Integrity, Commitment, Effort— are individually measured to produce a mathematical equation which assigns an overall score for success of the change initiative (Sirkin, Keenan & Jackson, 2005). This is a valuable measuring tool used to assess risk and predict success of the change plan (Cawsey et al., 2016). The DICE score will be calculated pre-implementation during the Plan step, and post-implementation during the Act step (Table 4) for a comparative analysis of data.

Duration

The first factor is the duration index, which "asks about how frequently the change project is formally reviewed" (Cawsey et al., 2016, p. 392), where high scores indicate less frequency. Measuring duration is based on the rationale that there is a negative correlation between failure and formal reviews; risk of failure increases as frequency of formal reviews decreases. As part of effective change management, change agents will conduct thorough reviews of the change plan during the Study and Act steps of the PDSA Cycle, with particular attention paid to the post-implementation asset map findings. Anbari et al. (2008) emphasizes the importance of conducting post-project reviews, stressing that "regular collection of lessons learned in projects, their careful storage in the organization's historical information database, and their meaningful utilization in subsequent projects are critical elements of project success and organizational competitiveness" (p. 642). Lessons learned through review of the initial PDSA Cycle will inform the efficacy of subsequent PDSA Cycles.

Integrity

The second factor to consider is the integrity index which measures knowledge, skill level and motivations in the context of the change plan (Cawsey et al., 2016), where high scores

indicate less commitment. Presently, members of the FOA are limited in their scope of Indigenous knowledge systems, cultural competencies and capacity to Indigenize curriculum; the Integrity index is high. To address the skills and knowledge gap, the consultation process with the First Nation will provide a space for learning, decolonizing, and to bridge diverse worldviews. As a servant leader, I am committed to fostering a culture of "diversity-friendly attitudes" (Gotsis & Grimani, 2016, p.992) and facilitating a forum which is unquestionably respectful and tolerant of difference. Engagement in consultation will build the FOA's capacity to Indigenize course offerings in meaningful and authentic ways- this will likely translate to a higher Integrity score.

Commitment

The third factor to consider is the commitment index, which is a two-stage measure assessing the dedication of both senior management and employees; high scores indicate a reluctance of support for the change initiative (Cawsey et al., 2016). This is an important consideration in the context of the PoP because Indigenous Peoples cannot be presumed to carry the workload of decolonization alone. According to Gotsis and Grimani (2016), the servant leader is compassionate to the "suffering experienced by vulnerable group members" (p.999); in this approach, I will urge SCAAT's administration to commit to addressing the suffering of minority group members on campus. The OIP appoints the FOA's Chair, EDI Committee, and myself as the change champion, to work collaboratively to implement the change plan. These appointments task specific members of the organization with responsibilities and with this sustained support, the Commitment score will improve. Part 1 of the Commitment index of the equation specifically assesses the senior manager's commitment to the change process (Cawsey et al., 2016) which is an important indicator of success. Managers influence behavioural support

among followers- in a survey of over 100 companies across 20 different countries, it was cited that a lack of commitment by senior management was the most pervasive problem in attempting to successfully implement change initiatives (Hickins,1998). In the FOA, a persuasive effort to Indigenize curriculum requires support by the FOA's Chair; this is due to the fact that the Chair has decision-making power over faculty-specific initiatives, funding distribution, and curriculum development.

Effort

The final factor to consider is effort, which measures the amount of increased effort that members of the organization will need to make to implement the change; high scores indicate great effort (Cawsey et al., 2016). In the context of the OIP, this will be determined by analyzing labour and financial expenditures in the FOA. The FOA's Chair must consider compromises between resources toward the change plan and usual operational duties; productivity may be lost in some areas or responsibilities may need to be redistributed.

The overall DICE score = Duration + (Integrity x 2) + (Management Commitment x 2) + Employee Commitment + Effort (Sirkin, Keenan, & Jackson, 2005). A score of 7-14 indicates a great chance of success, 15-17 identifies a worry zone, and 17+ indicates a change plan that is highly unlikely to succeed (Sirkin, Keenan, & Jackson, 2005). The DICE framework presents an equation of four factors to help change agents gauge whether their change process will generate desirable outcomes, aligned with their goals, or not; it is the optimal measuring tool for the OIP.

Limitations

A limitation of the PDSA Cycle as a system for monitoring is that it relies on constancy of the environment, which encompasses community, society, socioeconomic and political forces (Bell et al., 2016). However, change in the environmental context can influence the change plan

significantly; for example, the discovery of 215 unmarked graves at the former Indian Residential School in Kamloops, BC in May 2021 (McKenzie, 2021) generated awareness around issues facing Canada's Indigenous population and spurred citizens and members of SCAAT's attention towards reconciliation action. Bell et al. (2016) asserts that environmental "forces may heighten expectations that can motivate organizations and individuals to improve" (p. 920) and aligning the change plan with environmental forces "may increase the likelihood of long-term success" (p. 920). Therefore, change agents must be attentive to any changes in the environmental context which can be leveraged to support the OIP, or those which might deter the change plan.

Concerning the DICE framework, while the change agents who apply this evaluation tool may have a thorough understanding of the organization and the change process, there is some subjectivity involved in this assessment of the four factors (Drake & Ziółkowski, 2006). For example, the commitment measure of the FOA's Chair may be inaccurate due to behavioural factors such as personality, attitude, motivation etc. Peshkin (1988) suggests that qualitative researchers must become aware of their subjectivity and determine its influence on inquiry and outcomes to maintain the integrity of the process. Therefore, change agents will engage in self-reflexive practice throughout the change plan, especially with regards to deconstructing personal attitudes, beliefs and behavioural patterns which may derive from a colonial perspective.

The PDSA Cycle instills a learning culture and creates opportunities to address issues which might make the change initiative vulnerable to failure. Pre- and post-implementation asset maps and DICE scores provide valuable metrics for evaluation at defined intervals during the PDSA cycle. With careful monitoring and precise measure, this M&E system will ensure the

process of Indigenizing curriculum within the FOA is teeming in reciprocity and togetherness with First Peoples.

The demands of the OIP require a strong communication plan to garner support for the change plan and to ease adoption of the change vision. A successful change effort requires a communication plan for employees to "become ready to make the change, motivated to adopt it, and will avoid the pessimism that frequent and ongoing changes sometimes trigger" (Smith & Torppa, 2011, p.63). The next section describes the type of communications necessary to progress the change and strategies to engage stakeholders which sustain support.

Change Process Communication Plan

Progressing the OIP requires engagement with members from both Indigenous and non-Indigenous communities who share the land; there are nuances and complexities involved in communicating across cultures such as differences in decision-making practices, social norms, and conflict resolution styles. As a first priority regarding a communication plan, change agents must identify the ways in which their communication styles maintain settler colonial power (George, 2019) and decolonize these in ways which transcend power differences. Consistent with the Four R's framework presented by Kirkness and Barnhardt (1991), establishing reciprocal relationships with Indigenous Peoples for knowledge exchange hinges on respectful communications which are culturally relevant. Therefore, change agents must mediate both the cultural conventions and expectations of the First Nation alongside the college, to enhance cross-cultural communications and understanding. Importantly, this requires an understanding of the orality of Indigenous knowledge as well as the cultural aspect of communitarianism (Manyozo, 2018) in the process of knowledge exchange.

Four-Phase Communication Model

The OIP will utilize Cawsey et al.'s (2016) four-phase communication model which will be aligned with Cawsey et al.'s (2016) CPM. Many of the elements in these phases are supported by Klein's (1996) principles of communication for organizational change, and delineate both timeliness and focus of stakeholder engagement, to be described in the following sections.

Preapproval Phase

The preapproval phase requires persuading senior leadership within the FOA of the need for change and building awareness of the change plan as it serves organizational goals (Cawsey et al., 2016). This is aligned with the Awakening phase of the CPM, where the faculty Chair becomes aware of the deficit of Indigenous content across the FOA's curriculum offerings and the insufficient response to the TRC's recommendations. Importantly, Klein (1996) asserts that change agents must challenge the status quo and provide an appropriate rationale for doing so. During the college's Annual General Meeting (AGM), the EDI Committee will present the findings of the asset mapping exercise in verbal and written report form, to reveal the lack of Indigenous perspectives embedded across diploma and degree courses. The FOA's Chair will meet with myself, the change champion and sole Indigenous professor in the FOA, to discuss the asset map findings; I will make a request of the Chair to make a verbal statement expressing the need for change as part of their formal address during the FOA's faculty meeting at the beginning of the new school year. Top-down communication by senior leadership to employees is the "most effective source of organizationally sanctioned information" (Klein, 1996, p. 34) and is critical to support the change plan because "the physical and psychological proximity of these managers to their employees uniquely positions them to influence employees' commitment to

change" (Hill et al. 2012, p. 759). Due to the existing hierarchal structure at SCAAT, employees are already familiar with trusting information as legitimate in this top-down approach.

With consideration to the potential burial discoveries at a former residential school in Kamloops B.C. (McKenzie, 2021) and subsequent ongoing discoveries across Canada (Nuttall, 2022), members across the FOA are keen to engage in reconciliation action and are actively seeking out opportunities for allyship with Indigenous Peoples; therefore, the FOA's Chair will connect these individual desires to the larger goals of Indigenizing curriculum within the FOA. According to Gilley (2005), employees' acceptance of change is linked to the perceived personal benefits associated with the change. As a transformational leader with insight into the needs and desires of employees who report to them, the FOA's Chair is able to motivate faculty to "strive for a higher-order purpose in service of a larger community beyond individual needs, desires, and welfare" (Bono and Judge 2003). Klein (1996) maintains the importance for participants to understand the personal implications of the change process, which influences their attitudes and commitment levels toward change.

Developing the Need for Change Phase

During this phase, communication efforts are focused on providing the rationale for change, describing steps in the change plan, and providing assurances to stakeholders to quell uncertainty (Cawsey et al., 2016). This phase is aligned with both the Acceleration phase of the CPM for generating awareness of the Problem of Practice (PoP), and Mobilization phase of the CPM where coalitions are established (Cawsey et al., 2016). Change agents will focus their communications efforts towards two groups: members of the FOA and members of the local First Nation, where each group requires distinct communication tactics.

Battiste and Henderson (2009) remark on the trend of scholars, educators, professionals and activists in Canada, validating the importance and usefulness of Indigenous knowledge, which has raised "its social value and its status as a system of knowledge" (Battiste & Henderson, 2009, p. 7). As faculty within the FOA begin to recognize non-western knowledge systems as valid, community consultation with cultural knowledge experts can support curriculum development. As a servant leader, I will emphasize this communitarian mindset, which is aligned with the servant leadership approach based on community and involving others in decision-making (Greenleaf, 1970). Pidgeon (2016) describes the need for community action to do the work of Indigenization; she says this is the responsibility of all peoples, Indigenous and non-Indigenous, whether you are a government bureaucrat, policy analyst, administrator, faculty member or student; and requires us to look at our connections to all communities. The servant leader considers their position in the community and how they or others benefit or are hurt by systems of privilege.

In-person FOA meetings will be arranged to verbally communicate the proposed vision to faculty, where Klein (1996) asserts that face-to-face communication "has a greater impact than any other medium" (p. 34). Opportunities for communicating about the current and desired future organizational state are frequent- there are always formal and informal meetings on-going during the school year for faculty. Other communications via weekly emails, monthly newsletter, and monthly social media posts, will provide multiple avenues for sharing the vision for change; the more frequent the message is promoted, the greater the chance of message retention (Cawsey et al., 2016). As a member of both the FOA and the Indigenous community, I will personally advocate for the need for change. I have a strong rapport with many of my colleagues in the FOA; I have had opportunities in the past to demonstrate my specialized knowledge of and

competency to deliver Indigenous-focused content and many faculty are aware of my connection to community. I have been approached by colleagues in the past to discuss Indigenization efforts, and I will continue to invite informal conversations to promote the change plan.

Privileging orality as the primary methodology for communication is aligned with the decolonizing theoretical framework in which we approach this OIP; therefore, respected Elders, Knowledge Keepers and representative members of the local First Nation will be invited to in-person meetings on campus to discuss the PoP and next steps. As change champion and member of the Indigenous community at SCAAT, I will personally extend invitations through phone and in-person where possible. It is preferable for communication to be an oral exchange, and any transcription may need to be negotiated and done collaboratively. Kovach (2019) asserts that, in the Indigenous worldview, knowledge is disseminated by conversational method and oral storytelling; that is, knowledge is not communicated in written text. The orality of knowledge transmission between individuals maintains the relational and collectivist tradition (Kovach, 2019). It is a way for Indigenous Peoples to honour their ancestors and Elders, "which involves letting people know who my teachers are and what they have taught me when passing on these valuable gifts of knowledge and wisdom to other generations" (Thompson, 2008, p. 31). This is aligned with Indigenous wholistic theory because this methodology carries the ancestors' stories, teachings and knowledge from the past to the present, with an "ability to experience rebirth of the old into the new" (Absolon, 2010, p. 78), completing the circle of life.

In the Indigenous worldview, learning is centered on community because it integrates "the foundations of respect, reciprocity, and responsibility to all human beings" (Battiste & Henderson, 2009, p.15). Particular members of the Indigenous community play a special role in knowledge transmission: 'Elders' are Knowledge Keepers of the First Nation's perspectives,

traditions and teachings (Flicker et al., 2015). Due in part to the Elder's position of high esteem in the community and as gatekeepers of knowledge, it is essential that change agents engage with the First Nation's Elders. Importantly, Elders will communicate to the change agents the cultural protocols for the consultation process, which may include smudging ceremonies, prayers, healing circles, songs, and ceremonial gifts (Flicker et al., 2015). This is aligned with the Acceleration phase of the CPM, where change agents engage with members of the local First Nation to determine the protocols for consultation, and the college will follow the lead of the First Nation in privileging their cultural customs for knowledge sharing and decision-making. As a servant leader, it is important to distribute power (Northouse, 2019), giving participants independence and autonomy to define goals and process.

Midstream Change Phase

During the Midstream change phase, communication efforts are focused on informing stakeholders of change plan progress, obtaining feedback, and addressing concerns (Cawsey et al., 2016). This is aligned with the Institutionalization phase of the CPM (Cawsey et al., 2016) where the change plan is assessed, and progress is measured against change plan goals. Through the establishment of a Community of Practice (CoP) within the FOA, faculty have the space for discussing the change plan and its progress; engaging in peer feedback throughout the process of Indigenization; and providing feedback to change agents including the FOA's Chair, EDI Committee and change champion. Perhaps not all change recipients are forthcoming with feedback, so change agents will actively solicit feedback using two approaches proposed by Lewis and Russ (2012): (a) Open, which invites feedback from all change recipients across the organization and (b) political, which obtains feedback from particular stakeholders.

In the open approach, change agents invite people to volunteer feedback, and it is "not sought in a strategic way but more passively" (Lewis & Russ, 2012, p. 275). Change agents will verbally remind people about the feedback invitation following monthly CoP meetings and provide multiple modalities for sharing including in-person, written (email), and anonymous submissions. In contrast, the political approach is more strategic in pursuing feedback from particular stakeholders (Lewis & Russ, 2012); this is necessary because change agents must obtain feedback from the local First Nation so that the change plan is informed, guided, and led by the Indigenous perspective in the decolonizing theoretical lens. Feedback will be communicated in-person with members of the First Nation; this is important because reconciling cultural differences, acknowledging the painful truths around Canada's relationship with Indigenous Peoples, and confronting personal prejudice in our knowledge of Indigenous identity, is an emotionally-laden process for all parties involved. There are non-verbal cues through meeting in-person which help bridge the cultural gap that exists and mitigates the risk of misunderstanding. Soliciting feedback from stakeholders will give some indication of acceptance and commitment, and present opportunities to address any hesitations or objections to the change plan.

Confirming the Change Phase

During this phase, communication efforts are focused on sharing successes, reinforcing commitment, and generating momentum for the next change (Cawsey et al., 2016). The phase is aligned with the Institutionalization phase of the CPM (Cawsey et al., 2016). Following one change cycle, the FOA's curriculum will be more inclusive of Indigenous worldviews, through the process of Indigenization to embed Indigenous knowledge across courses. This process is informed by the local First Nation's Anishnaabe perspective through consultation, which attends

to the Indigenous wholistic framework emphasizing the Four R's: Respect, Relevance, Reciprocity and Responsibility (Kirkness & Barnhardt, 1991). More broadly, the FOA's curriculum will be better aligned with the TRC's mandate, particularly with response to Call to Action #62, which recommends integrating Indigenous knowledge into post-secondary classrooms (Truth and Reconciliation, 2015). These are significant efforts towards decolonizing the FOA at SCAAT which will be celebrated on all organizational levels, faculty and institution-wide, through discipline-specific newsletters, social media, and faculty meetings. In particular, senior administrators will be called on to engage with faculty in ways which sustain their commitment to the change plan.

The FOA's Chair will make a request of SCAAT's President to issue a memorandum about the FOA's change progress and link this to SCAAT's commitments outlined in their Strategic Plan (2017) regarding decolonization. According to Van Buren and Werner (1996), senior leadership need to establish urgency around the need for change and "must build a burning platform for change" (p. 294). To help communicate this urgency, senior leadership must actively promote the findings of the TRC's report which assert every educator's responsibility to respond to the TRC's Calls to Action in support of reconciliation. The servant leadership approach appeals to communitarian action (Greenleaf, 1970), and therefore, linking the outcomes of the change plan to the community-identified need for reconciliation will build commitment to change.

Conferences provide a forum for garnering peer support and public acknowledgement of achievements; encourage inter- and interdisciplinary collaboration; and present mentoring opportunities (Latham et al. 2010). A request will be made of SCAAT's Vice President (Academic) to approve an institution-wide conference where the FOA's faculty are invited to

present their processes of Indigenizing curriculum, building intellectual interest and mutual inspiration around this learning, and role modelling the behaviours and attitudes consistent with the change plan. This is aligned with the transformational leadership approach, where Fetter et al. (1990) identifies the ability to generate intellectual stimulation, inspire others, and role-modelling behaviours as characteristic of the transformational leader.

The OIP requires such a robust communication plan because the stakes are high: there is the risk of misappropriation, pan-Indigenization, and endangering cultural integrity in this process. Therefore, establishing lines of communication that allow for full and complete participation of Indigenous Peoples in the change process is aligned with the servant leadership approach which "argues that leaders should not dominate, direct, or control; rather, leaders should share control and influence" (Bolman & Deal, 2017, p. 241). The college must look to Indigenous peoples and let their voices lead the way.

Next Steps and Future Considerations

The dispossession of Indigenous Peoples on Indigenous lands and the larger project of colonization is not a history, it is a legacy; the impacts are ongoing and still present in our curriculum, our institutions and the dominant collective subconscious. Historically, the Canadian education system has failed to be inclusive of diverse perspectives beyond a Eurocolonial worldview. The goal of the OIP is to address the lack of Indigenous knowledge embedded across curriculum within the FOA at SCAAT; this is in response to the TRC's mandate, particularly Call to Action #62 to implement and measure change for Indigenization of curriculum (Truth and Reconciliation, 2015). Through consultation with the local First Nation, the FOA's faculty will come to learn Indigenous ways of knowing and being through relationships which empower Indigenous voices. While a consultation process may build non-Indigenous faculty's capacity to

embed Indigenous content in curriculum, it does not build Indigenous representation within the organization, among the FOA's administration, faculty or staff.

As the sole self-identified Indigenous faculty member within the FOA, I have experienced first-hand the disparity between Indigenous and non-Indigenous faculty represented across Canadian institutions where they "continue to be underrepresented, underfunded and overworked" (Coates et al., 2022, p. 38). In my experience, I have been asked to sit on committees as token, to provide an Indigenous perspective, and asked about issues related to Indigenous Peoples well beyond my scope of expertise. The national impact of the TRC's report combined with a growing social justice awareness (DiAngelo & Sensoy, 2017), initially spurred on efforts to hire Indigenous academics, but by the year 2022 this has "fizzled out" (Coates et al., 2022, p. 44). The greatest need on campus for progressing Indigenization is Indigenous content expertise to consult, to facilitate, and evaluate curriculum development.

As a next step, the FOA should consider hiring Indigenous tenure track faculty in both teaching and research streams as specific target areas. Working collaboratively with SCAAT's Human Resources and the local First Nation, the FOA may actively recruit and hire Indigenous Peoples, ensuring the candidate requirements and application processes are culturally competent. This requires decolonizing the application process; for example, there is an expectation that faculty candidates hold a completed doctorate, but very few Indigenous people have a terminal degree (Harris, 2002). Indigenous representation is often met with systemic barriers to promotion including "resistance, obstructionism, and discrimination" (Coates et al., 2022, p. 38) which makes decolonizing hiring procedures a difficult task.

Related to employment needs in the future, a subsidiary of the consultation process may be dedicated to Indigenous language (Anishinaabemowin) revitalization through the creation and

hiring of a language position in the FOA. Claxton and Stanger (2018) have suggested that "the very act of Indigenization of any curriculum taught in English still functions as colonization" (p. 323). Therefore, the language consultant will support the FOA's Indigenization efforts by identifying language needs, liaising between communities, and offering translation services as needed. Through use of traditional Anishnaabemowin names and terminology, which is the traditional language of the Mississauagas of the Credit First Nation, curriculum content will be culturally relevant and local which mitigates the risk of pan-Indigeneity. Particularly for an oral society, shared language is the ability to interpret and share cultural symbols. Indigenous "languages are the repository of vital instructions, lessons, and guidance given to our elders in visions, dreams, and life experience" (Burke & Milewski, 2017, p. 278). The revitalization of Indigenous languages is important to decolonization because languages are critical to the preservation of Indigenous culture and legacy.

Chapter 3 Summary

The CPM provides a framework for one change cycle, in support of short-, medium- and long-term goals of the OIP, where it is anticipated that sustaining a practice of Indigenizing curriculum will require several change cycles. Regarding potential sources of resistance to the change plan, the perspectives and relevant concerns with respect to change were considered of both Indigenous and non-Indigenous participants. The PDSA Cycle, combined with asset maps and the DICE Framework, establish a robust M&E system for quality control of the OIP. Cawsey et al.'s (2016) four-phase communication model tasks change agents with specific communication goals and timelines. Looking to the future, SCAAT may consider hiring Indigenous tenure track faculty and introducing a consultation process with a focus on Indigenous language revitalization.

Conclusion

As educators at SCAAT continue to work towards reconciliation with Indigenous Peoples, we endeavor to do this work ‘in a good way’, which is an Anishinaabe expression that means to honour the Indigenous ways of knowing and being as fundamental to our approach (Goble et al., 2021; Flicker et al., 2015). Specifically, this means “ensuring that topics under investigation are identified as priorities by Indigenous people, reinforce Indigenous values, are informed by Indigenous frames of reference, and yield benefits to Indigenous individuals and groups” (Ball & Janyst, 2008, p. 48). With concerted listening and learning from Indigenous members of our community, we may come to know the Indigenous worldview and align our own actions to propel change forward ‘in a good way’. Through continued efforts to counter colonial ideologies which persist in the FOA’s curriculum and individual subconsciousness, change agents are decolonizing spaces, hearts and minds across the campus community.

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Appendix: Application of the Change Path Model

Phase	Purpose	Tasks	Timeline
Awakening	Build awareness of the gap between the current and desired state (Cawsey et al., 2016)	– Research findings distributed to FOA through monthly newsletter – FOA's Chair makes statement in formal address to FOA in support of consultation process for Indigenization – EDI Committee shares asset map findings in written report and presentation at SCAAT's Annual General Meeting (AGM) – Change champion builds support for change plan through dialogue at bi-weekly faculty meetings	Term 1 (August-December)
Mobilization	Coalitions are established where the change plan can be analyzed and discussed with key stakeholders (Cawsey et al., 2016)	– Community of Practice (CoP) established and open to all faculty members within the FOA to join	Term 2 (January-April) – CoP meetings commence monthly
Acceleration	Necessary support and resources required to progress the change plan are secured (Cawsey et al., 2016).	– EDI Committee will perform outreach to the First Nation to establish a partnership with delegates who may include Elders, Knowledge Keepers or respected guardians of the community	Term 3 (May-August) – Consultation meetings commence monthly

		– Consultation meetings commence.	
Institutionalization	Focus on measuring and assessing the change process and developing strategies to stabilize the change (Cawsey et al., 2016).	– Asset mapping exercise will be conducted by the EDI Committee to collect data on Indigenous education across curriculum offerings in the FOA	End of Term 3 (August)