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Developing Indigenous Cultural Safety in a Post-Secondary Context

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Abstract

Anti-Indigenous racism has become entrenched throughout Canada's higher education system. Anti-Indigenous racism is most commonly evident in higher education in the form of covert systemic organizational practices and policies, and to a lesser degree it emerges as overt individual racism. The barriers and obstacles that systemic racism presents in higher education, combined with the intergenerational impacts of colonization on Indigenous communities, has resulted in a system where Indigenous students are less likely to transition to post-secondary education and less likely to persist towards credential completion. The purpose of this Organizational Improvement Plan (OIP) is to identify transformative strategies which can be implemented to increase Indigenous cultural safety and decrease the harm caused by anti-Indigenous racism within the Faculty of Health and Human Services (FHHS) at a rural BC college. This OIP is framed by the tenets of Critical Race Theory (CRT), Indigenous Cultural Safety, and transformative learning theory. This OIP recommends utilizing both transformative and adaptive leadership approaches to address this complex, adaptive, Problem of Practice (PoP), as these leadership approaches are both consistent with CRT principles. Furthermore, this OIP recommends that the first 24 months be focused on increasing knowledge for FHHS members regarding how Indigenous Cultural Safety can be enacted to build the confidence and racial stamina of faculty and staff to engage in meaningful conversations about race, racism, and white privilege both inside and outside of the classroom.

Keywords: anti-Indigenous racism, Indigenous cultural safety, Critical Race Theory, higher education, transformative leadership, adaptive leadership.

Executive Summary

The call for institutions of higher education to take authentic action to address anti-Indigenous racism within their organizations has been increasing significantly in recent years. External change drivers, such as the calls to action from the Truth and Reconciliation Report (Truth and Reconciliation Commission of Canada, 2015) have prompted institutions of higher education to begin reflecting on the ways in which anti-Indigenous racism is enacted within their institutions, with particular consideration given to systemic racism.

The rural BC College being considered in this Organizational Improvement Plan (OIP) is ƛiisuwił College (pseudonym). The college recently developed and released its first Indigenous strategic plan, which includes a commitment to improve Indigenous cultural safety at ƛiisuwił College. The Problem of Practice (PoP) being addressed in this OIP is "what transformative strategies can be implemented within the Faculty of Health and Human Services (FHHS) at ƛiisuwił College to address anti-Indigenous racism with the overall goal of Indigenous cultural safety?"

Chapter 1 begins with an overview of the organizational context at ƛiisuwił College. This section highlights the colonial nature of the hierarchical leadership structure at the college. Also discussed in Chapter 1 is a recent commitment from senior leadership to increase Indigenous cultural safety at ƛiisuwił College. A discussion of my personal agency in the role of associate dean is discussed and the importance of acknowledging my positionality as a white-settler, cisgender, heterosexual female is explained.

The leadership PoP is discussed and framed in this chapter within key organizational theories, models, and frameworks. These include political organizational model, Critical Race Theory, TribalCrit, Transformative Learning Theory, and Indigenous epistemologies. Chapter 1

articulates the current provincial and federal data which demonstrates the gaps between post-secondary achievements of Indigenous students compared to non-Indigenous students. The leadership vision for change is stated in terms of a desire to interrupt the cycle of creating culturally unsafe learning spaces in higher education and improve educational outcomes for Indigenous students.

Chapter 1 concludes with an exploration of organizational change readiness. The change readiness questionnaire developed by Cawsey et al. (2016) was utilized to assess ƛiisuwił College's change readiness. An analysis and discussion of the results of the organizational change readiness questionnaire is included in chapter 1.

Chapter 2 focuses on the planning and development elements of this OIP. This chapter begins with a discussion of transformative and adaptive leadership approaches and the rationale for choosing these leadership approaches to propel this change forward. Three change frameworks were explored for possible inclusion in this OIP. The change model ultimately chosen to frame this OIP is the Change Path Model as espoused by Cawsey et al. (2016) and rationale for this decision is discussed. Chapter 2 explores various options for addressing this PoP and declares the option moving forward as mandatory cultural safety training for all members of the FHHS.

Chapter 2 concludes with a discussion of leadership ethics as they relate to equity, social justice, and decolonization. The challenges related to these concepts present in the organizational change process are discussed. In this chapter specific attention is paid to Indigenous cultural safety as both an ethic of care and as an ethic of justice.

Chapter 3 of this OIP focuses on implementation, evaluation, and communication. This chapter begins with a discussion of the implementation plan, including an identification of

priorities and goals. The implementation plan takes into consideration the needs of various stakeholders and ensures that project decisions are made based on evidence-informed strategies. Potential challenges of the implementation process are identified, and possible mitigation strategies were identified.

The next section of chapter 3 considers the development of the monitoring and evaluation plans. To support this process, a program theory and program logic were developed. The evaluation domains utilized to both create and discuss the evaluation and monitoring plans include: appropriateness, effectiveness, efficiency, impact, and sustainability.

This chapter clearly explains the monitoring and evaluation plans intended to be utilized collaboratively and iteratively with both the implementation and communication plans. The evaluation plan explains how evaluation data will be utilized in an ongoing and iterative program improvement process.

Finally, Chapter 3 concludes with a discussion of the communication plan for this OIP. Although communication is critical to the success of any project, because of the perceived provocative nature of conversations about race and racism, and also because of the mandatory requirements of the Indigenous cultural safety training, communication strategies for this OIP were considered carefully relying on evidence-informed practice.

In conclusion, this OIP suggests that the most effective approach to addressing anti-Indigenous racism in higher education with a goal of increasing Indigenous cultural safety is mandatory cultural safety training. This training must also be supplemented with individual and group discourse focused on cultural safety. Resistance to cultural safety training can be used as an opportunity to support individual self-reflection. This is an example of a first order change

that is intended to support second order changes which result in deeper culture changes within the FHHS, the institution, and beyond.

Acknowledgements

I would like start by acknowledging the faculty, staff, administration, and classmates who joined me on my doctoral journey. You have all contributed something unique and special to my learning and I am incredibly proud to be a part of the Western University family.

To my nephews Tylan and Tayte – Thank you for cheering me on over the past three years. I love you to the moon and back. To my Dad – I love you, I miss you every day, and I share this accomplishment with you.

To my friends and colleagues who were willing to teach me and learn by my side. Thank you for the work you do and for being courageous enough to engage in conversations about anti-Indigenous racism and white privilege. These are difficult conversations that require vulnerability and courage and you all engaged in these conversations with such thoughtfulness, grace, and dedication to the work you do. Thank you – Kathi, Heidi, Kathleen, and Stefanie – for being such a significant part of my journey.

To my husband's family – Thank you for the privilege of being part of your family and allowing me to bear witness to your stories over the past 27 years. To Moses, my father-in-law, thank you for raising such an amazing son and for teaching him the traditional values that shaped and guided this work.

To my husband, Mike, there are no words to thank you enough for your support over the past three years. Thank you for playing the roles of both Mom and Dad and doing an amazing job at it! Thank you for the hours of conversation as we talked through the challenges of anti-racism work. I am so proud of the work you are doing to learn your language and address anti-Indigenous racism in your own work and life. You are my chumus teechma!

Finally, to my daughter, Lexi. Thank you for your understanding, love, and patience. Please know that every time I was working on homework, I was wishing I was spending time

with you. You are a strong and beautiful young Indigenous woman and I want you to know that I do this work in honour of you. My goal in doing this work is to make the world a better place for you, and for your children, grandchildren, and great-grandchildren to come. I am so very, very proud of you and love you so very much. You are my reason for being.

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List of Acronyms

CRT (Critical Race Theory)

FHHS (Faculty of Health and Human Services)

IEAC (Indigenous Education Advisory Committee)

OIP (Organizational Improvement Plan)

PoP (Problem of Practice)

Definitions

Civil Rights Movement: “Effort to advance the interests of minority communities in achieving equal citizenship” (Delgado & Stefancic, 2017, p. 170)

Colonialism: “European effort to maintain control of weaker nations” (Delgado & Stefancic, 2017, p. 170).

Implicit Bias: “Unconscious association of one idea with another, such as race and personal qualities, frequently evincing a negative attitude” (Delgado & Stefancic, 2017, p. 176).

Interest Convergence: “Thesis pioneered by Derrick Bell that the majority group tolerates advances for racial justice only when it suits its interest to do so” (Delgado & Stefancic, 2017, p. 177).

Intersectionality: “Belief that individuals and classes often have shared or overlapping interests or traits” (Delgado & Stefancic, 2017, p. 177)**.**

Chapter 1

Throughout the higher education system in Canada, systemic barriers have created an environment where Indigenous learners encounter various obstacles to accessing and persisting through post-secondary education (McKeown et al., 2018). In British Columbia, these systemic barriers have resulted in Indigenous learners being less likely than non-Indigenous leaners to graduate from high school, transition to post-secondary, and persist toward post-secondary credential completion (Government of BC, 2020; McKeown et al., 2019; Ramanow, 2020). According to the literature, these systemic barriers are directly linked to anti-Indigenous racism and a lack of cultural safety for Indigenous learners, which have emerged based on Canada's historical colonial legacy and the present-day perpetuation of racist policies and practices (McKeown et al., 2018; Wyper, 2014). These policies and practices are deeply entrenched within Canadian institutions, including institutions of higher education (McKeown et al., 2018; Wyper, 2014). These oppressive social structures, such as inequitable admission practices, Western/Eurocentric curriculum, and a focus on meeting the needs of the white majority students first, will continue to be reproduced in educational spaces unless this cycle is interrupted through careful and critical consideration of colonialism, as well as the implementation of transformative strategies that effectively address anti-Indigenous racism and promote cultural safety (Rochecouste et al., 2014).

In the case of my study, I think that the lens of Critical Race Theory (CRT) (Bailey, 2016) is particularly useful for engaging with the current reality and proposing ideas for a decolonized future that will benefit Indigenous learners. Ramanow (2020) has pointed out that institutions of higher education legitimize the experience of colonization in a number of ways, including through the promotion of colonial discourses that marginalize Indigenous culture, knowledge, and worldviews, and simultaneously privilege those of the colonizers.

The following section will begin with a discussion of my specific organizational context as it relates to anti-Indigenous racism and cultural safety. Next, my leadership position and lens will be discussed, with a focus on my individual agency and my role in leading this change. The leadership Problem of Practice (PoP) being explored will be presented along with a discussion of the framing of the PoP and guiding questions. Finally, this chapter will conclude with a discussion of my leadership-focused vision for change and an exploration of organizational change readiness.

Organizational Context

The organization being discussed in this Organizational Improvement Plan (OIP) is ƛiisuwił College (pseudonym). ƛiisuwił College is a small, rural, publicly funded college which serves a catchment area of over 88,000 Km^2 in British Columbia. The following section will provide an overview of ƛiisuwił College's organizational context as it relates to organizational structure, leadership practices, and organizational vision and mission.

History

ƛiisuwił College was originally established in the 1970s with a mandate to bring community college education to rural, coastal communities. In the early years, the college operated from less traditional learning spaces such as motorhomes and boats, later transitioning to storefronts and other rented community spaces. ƛiisuwił College's current operations include four main campuses and one satellite campus, all built throughout the 1990s. In the 2020/21 academic year, ƛiisuwił College served a total of 6,500 students and employed 211 faculty. Over the past 40 years, ƛiisuwił College has grown to offer programming in a wide variety of areas including the trades, health, business, and university transfer courses.

ƛiisuwił College has been serving Indigenous learners since the inception of the college, over 40 years ago. The college is uniquely situated within the traditional and unceded territory of 35 individual First Nations. Approximately 15% of students that attend ƛiisuwił College self-identify as Indigenous and include Status, Non-status, Inuit, and Métis individuals (Government of BC, 2020).

Organizational Leadership Structure

ƛiisuwił College utilizes a traditional hierarchical organizational structure with a Board of Governors at the head of the organization. The Board of Governors at ƛiisuwił College is a policy governance board, which makes policy-level decisions to provide strategic guidance. ƛiisuwił College's current Board of Governors consists of eight appointed members from the external community and four elected members from within the college community (two students and two employees). Currently, 2 of the 12 Board of Governor members self-identify as Indigenous.

The Board of Governors at ƛiisuwił College is empowered by the College and Institute Act of British Columbia to manage, administer, and direct the affairs of the college (ƛiisuwił College, 2021). Under this piece of provincial legislation, the Lieutenant Governor of BC holds full authority to appoint all non-elected board members. The Lieutenant Governor of BC represents the interests of the Queen, who is the head of state in BC (Government of BC, 2020). Indigenous community members do not play a role in determining either Indigenous or non-Indigenous representation on the Board of Governors at ƛiisuwił College.

Leadership Approaches

ƛiisuwił College is currently in a state of significant transformation. Over the past 12 months, the college has seen the arrival of a new president and vice-president academic, a new

five-year institutional strategic plan, and the college's first Indigenous strategic plan. This change in senior leadership has also resulted in a significant paradigmatic shift at ƛiisuwił College related to both organizational restructuring and shifts in strategic vision and leadership approach. During the tenure of the previous president, two strategic plans were developed. Both previous strategic plans had a strong focus on college marketing and student success but lacked specific reference to addressing Indigenous-specific racism or the enhancement of cultural safety. In addition, the previous two strategic plans have very broad goals with no evaluation strategies attached. This left many at the college feeling unsure of how, or if, we were able to meet the strategic goals. The previous leadership's public response to specific acts of racism occurring in the summer of 2020, which included several police involved shootings of Indigenous youth in Canada and the murder of George Floyd in the United States, lacked any acknowledgement of the college's role in perpetuating racism, nor did it hold any promise of transformative change to address racism within our institution.

The new ƛiisuwił College president came to the position in 2021 from within the internal ranks of the college and has a strong understanding of existing institutional culture, leadership approaches, and practices. This individual has clearly signaled their intention to take the institutional leadership in a new direction. The new president used the first three months of their appointment to engage in wide-ranging consultation with stakeholders and released a bold new strategic plan within the first three months of their tenure. In terms of this OIP, it was very timely to see that the new institutional strategic plan and Indigenous strategic plan both contained goals that closely aligned with my Problem of Practice (PoP).

The first opportunity that the new president had to release a public statement about Indigenous-specific racism was the discovery of 215 unmarked graves at the former Kamloops

Residential School in Spring 2021. In this statement, the new president clearly identified and named racism, noted the significant work that our institution needed to engage in to address racism within our own organization, and included a call to action to the entire college community. It was very promising to read the first statement released by the new president with the promise of true commitment to action related to truth and reconciliation.

The dominant leadership approach demonstrated by the new senior leadership team is consistent with transformational leadership. Northouse (2019) explains that transformational leadership focuses on raising both the motivation and morality of followers and supports them in achieving their full potential. Concepts related to transformational leadership emerged in the mid 1980's when scholars first began examining the relevance of transformational leadership in educational settings (Stewart, 2006). Stewart (2006) also emphasized that transformational leadership is focused on both the relational aspects of change was well as increasing the commitment and capacity of followers. Bass and Avolio (1994) identified several characteristics of transformational leaders and many of these characteristics are evident in our current senior leadership team. These characteristics include providing a clear vision in regards to increasing Indigenous cultural safety, communicating these expectations and commitment through strategic goal development, and consistently soliciting ideas and feedback from other members of the college community. One area of transformational leadership espoused by Bass and Avolio (1994) that ƛiisuwił College is still developing includes developing capacity in others.

It is Leithwood that is credited with bringing transformational leadership into the field of educational administration (Stewart, 2006). Leithwood and Janzi (2000) identified that the purpose of transformational leadership in the context of higher education is to enhance the collective problem solving skills of the members within the organization. Characteristics of a

transformational leader identified by Leithwood and Janzi (2000) were similar to those espoused by Bass and Avolio (1994) and include developing a shared vision for change, role modeling of organizational values, and finding strategies to increase distributed participation in decision making.

The literature related to transformational leadership also provided a critique of this leadership model. For example, authors pointed out that transformational leadership relies too heavily on both the transformational skills of the leader and can be viewed as being overly paternalistic, relying heavily on the need for individual change (Evers & Lakomski, 1996; Gronn, 1995).

Theoretical Frameworks

The dominant organizational theory at ƛiisuwił College is a political model, which, according to Manning (2018), "is about relationships as it accounts for interactions, connections, and exchanges among people, organization levels, and social and cultural capital" (p. 159). The key tenets of the political model include conflict as normal, influencing tactics and coalitions, interest convergence, government, and power (Manning, 2018). These key tenets will be explored throughout this OIP. The political model has been applied to higher education contexts since the 1970s (Manning, 2018). Institutions of higher education are inextricably linked to political theory through their connection to government. Smaller, rural colleges can be particularly impacted by this direct connection to government due to less diverse funding structures, since they depend primarily on public funds for operating.

We also see key concepts of the political model highlighted not only within the leadership structure and functioning of ƛiisuwił College, but also in how leadership at our institution interacts with other post-secondary institutions in the province. The current climate is

marked by declining resources and increasing competition for both domestic and international students, coupled with a radical shift in how higher education is accessed due to the Covid-19 pandemic. In this context, we have seen the relevance of the political model as institutions become arenas for coalition building, win-lose games, ambitious goals, and uneven power distribution (Manning, 2018).

The recent change in leadership and restructuring confirmed that the political model of organizational theory continues to dominate within ƛiisuwił College. During the leadership change, several positions within the organization were either significantly changed in scope or made redundant. As I am a newer administrator, it was interesting to watch the political model in action, as groups and individuals worked to ensure that their particular agendas were heard. Other individuals were advocating to keep their position or to avoid having resources taken away from their particular area. Prior to this leadership shift, the organizational structure at ƛiisuwił College had remained in a relative state of status quo; therefore, many individuals also saw this organizational shift as an opportunity to advocate for increased resourcing for their departments.

Organizational Aspirations

The recent shift in senior leadership at College has resulted in a paradigmatic shift at the institution resulting from both the organizational restructuring as well as a shift in strategic vision. While the new vision and mission statements were developed in consultation with stakeholders, the final decision was determined by the new president, consistent with the hierarchical structure of the college's leadership. The new vision statement for ƛiisuwił College is as follows: "By 2026, ƛiisuwił College will deliver BC's best individualized education and training experience" (ƛiisuwił College, 2021). The new mission statement for ƛiisuwił College is

as follows: "Working together, ƛiisuwił College builds healthy and thriving communities, one student at a time" (ƛiisuwił College, 2021).

These recently developed vision and mission statements formed the foundation for the development of a new five-year strategic plan which offers more detailed information about how the senior leaders envision reaching the identified vision and mission statements. The goal from the 2026 strategic plan which most closely relates to the work of my OIP is related to reconciliation. The goal states that "[m]eaningful reconciliation with Indigenous Peoples and communities requires inclusive policies and processes that invite Indigenous participation and perspectives in [ƛiisuwił College] decision making. [ƛiisuwił College] will include Indigenous worldviews in governance processes" (ƛiisuwił College, 2021). This strategic goal represents the first time that a commitment to the inclusion of Indigenous worldviews in college governance has been explicitly stated. The new strategic direction also espouses a strong commitment to action. ƛiisuwił College also recently released the institution's first Indigenous strategic plan. The goal from within this strategic plan which most closely aligns with this OIP states that "[ƛiisuwił College] will create culturally safe campuses" (ƛiisuwił College, 2021).

Cultural Safety

Indigenous cultural safety is a concept which is integral to the development of this OIP. Churchill et al. (2017) pointed out that cultural safety is based on an understanding of the power differentials inherent in higher-education settings, the effects of institutional discrimination, and the need to address these inequities through education and systemic change. Whitinui et al. (2021) explained that cultural safety is anti-colonial in nature and "attempts to dismantle various forms of racial discrimination towards Indigenous peoples in all areas of society" (p. 58). These authors also explained that cultural safety is a concept that can be learned and involves coming to

understand Indigenous peoples' social, political, and historical struggles in order to help contextualize the responsibility of institutions and institutional leaders to redress unequal power relations that continue to marginalize and oppress Indigenous peoples (Whitinui et al., 2021).

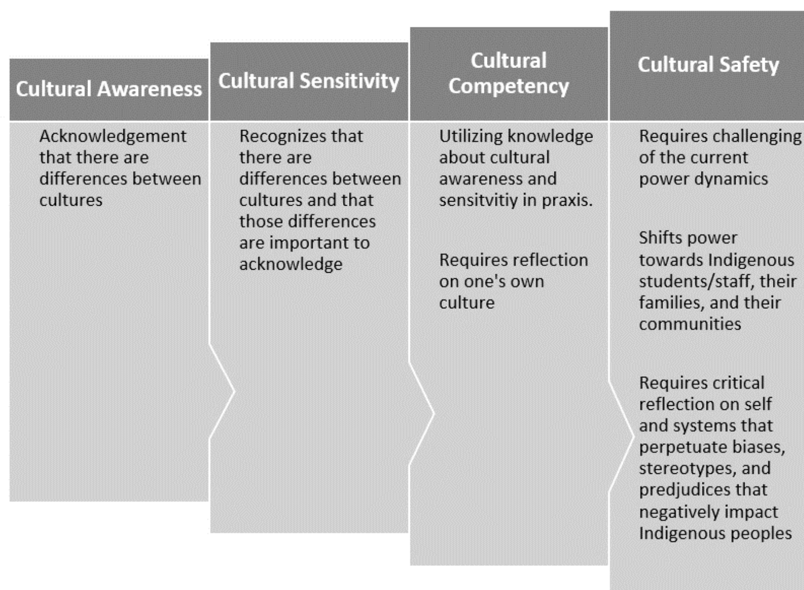
It is important to think about cultural safety as a journey in which the learner moves along a continuum of cultural understanding, as outlined in Figure 1. This journey towards cultural safety begins with cultural awareness. Cultural awareness relies on the basic acknowledgement that there are differences between cultures (Churchill et al., 2017; Martin et al., 2018; Ryder et al., 2017). The next step on the continuum is cultural sensitivity, which moves beyond cultural awareness by recognizing that cultural differences are important to acknowledge in higher education (Churchill et al., 2017; Martin et al. 2018; Ryder et al., 2017). The next phase of the continuum is cultural competence. Martin et al. (2018) described cultural competence as a fusion of cultural awareness and cultural sensitivity in which the cultural skills, knowledge, and attitudes of those working within the higher education system are utilized in practice. One significant difference between cultural awareness/sensitivity and cultural competence is that cultural competence also requires individuals to reflect on their own culture.

Finally, at the end of the continuum is the concept of cultural safety. The concept of cultural safety was originally theorized and articulated by a Māori nurse, Irihapeti Ramsden, in New Zealand in the early 2000s. Since that time, the concept of cultural safety within healthcare settings has been studied extensively, as evidenced the vast amount of literature available on the topic. Cultural safety within educational spaces is a newer area of academia and therefore I had less education-specific literature to draw from. One of the most significant differences between cultural safety and the other three cultural frameworks discussed previously is that cultural safety has been created from an Indigenous space and an overall decolonizing standpoint aimed at

addressing the colonial oppression inherent in institutions of higher education (Ryder et al., 2017).

Figure 1

Cultural Safety Continuum



Note: This model represents the continuum from cultural awareness through to cultural safety. Adapted from "*Organizational Change: An Action Oriented Toolkit*" (ed. 3), T. Cawsey, G Deszca, C. Ingols, 2016, Copyright 2016 by Sage.

Ryder et al. (2017) identified the five following principles as the framework for cultural safety: reflective practice, power differential minimization, engagement and discourse, decolonization, and regardful care. Ryder et al. (2017) also made clear that cultural safety does not require FHHS members to become experts on Indigenous cultures, but rather facilitate Indigenous student autonomy by challenging the current power dynamics in the post-secondary system. This requires shifting the power away from the college and towards Indigenous students/staff, their families, and their communities. In addition, cultural safety requires

"professionals and organizations to critically examine potentially harmful attitudes and assumptions which individuals, structures, and systems that are likely to perpetuate biases, stereotypes, and prejudices that can negatively impact Indigenous Peoples" (Whitinui et al., 2021, p. 57).

Leadership Position and Lens

Prior to the organizational restructuring instituted by the new president, I was the lone associate dean at ƛiisuwił College. At that time, the college had an organizational structure consisting of four deans, who had full administrative oversight over four faculties. Due to the amount of temporary funding being provided to the FHHS, the associate dean position that I currently hold was established three years ago. The position was well received by stakeholders including students, faculty, and community partners. Based on the success of this position, during the recent institutional reorganization, the structure was shifted. Two faculties were combined and the college moved to a three dean/three associate dean model.

Agency

From my position as associate dean, I have dual agency within my middle management position. In my administrative role, I hold agency to directly influence change within the FHHS. I have discretion with regard to one-time-only programming and I am in a position to influence budgetary decisions within the FHHS in order to prioritize anti-racism and cultural safety agendas. In my role as associate dean, I am also in a position to have significant influence on the FHHS strategic plan development.

However, as a novice administrator with a lower status in the organizational hierarchy, I have no agency to formally institute college-wide systemic changes independently. Throughout the literature reviewed for this OIP, there was consistent messaging that a transformative

leadership approach needs to be the foundation of any organizational improvement plan aimed at addressing anti-Indigenous racism and cultural safety (Browne et al., 2021; Lopez, 2003). When considering my agency in relation to this OIP, one of my priorities will be to integrate a transformative leadership strategy to influence institutional change at a systemic level. Transformative leadership concepts align well with the political organizational model and, along with adaptive leadership, will provide the framework for approaching this OIP (Briscoe, 2013; Hewitt et al., 2014; Widdowson, 2013).

When discussing my agency with regard to this PoP, I would be remiss if I did not acknowledge those who do *not* exercise much agency to address anti-Indigenous racism in higher education: Indigenous peoples. Indigenous peoples historically have been excluded from higher education in North America, and higher education has also been used as a tool to oppress Indigenous people. Indigenous exclusion from the post-secondary sector takes many forms, including underrepresentation of Indigenous administrators and faculty, exclusion from decision-making processes, and an exclusion of Indigenous ways of knowing within higher education curriculum (Henry et al., 2017). Existing colonial policies and practices in BC's higher education system have continued to exclude Indigenous people (Buchholz, 2019).

Despite the attempts of ƛiisuwił College to promote the involvement of Indigenous learners and communities in decision making, I have not yet observed examples of true power sharing. For example, ƛiisuwił College has an Indigenous Education Advisory Committee (IEAC), which includes broad representation from the 35 First Nations within the college's catchment area. When I reviewed the mandate and terms of reference for this committee, I noted that the committee had the authority to direct the spending of a small budget; however, that was the extent of the college's institutional power-sharing with the IEAC. The IEAC also has the

ability to make non-binding recommendations to both the Board of Governors and senior leadership.

Given the historical exclusion of Indigenous peoples from post-secondary systems, a critical aspect of this OIP is to ensure that this OIP is an Indigenous-led process. Consultation with Indigenous members of the college community, which result in Indigenous perspectives being actively and authentically integrated and prioritized, needs to remain of the utmost importance throughout the project. However, it is important to emphasize that addressing anti-Indigenous racism is not the burden of Indigenous people. The burden for taking action to address anti-Indigenous racism and to promote cultural safety needs to remain with the non-Indigenous members of the college (Henry et al., 2017).

Positionality

In addition to discussing my positionality in terms of organizational hierarchy, from a Critical Race Theory (CRT) perspective, it is also vital that I explore my positionality as a cisgender, heterosexual female who has a white settler lived experience. From a CRT perspective, acknowledging one's own racial positionality is fundamental to engaging in anti-racism work (Delgado & Stefancic, 2017) and therefore it is important for me to clearly articulate my racial positionality in this OIP. The majority of my ancestors immigrated to Canada from England, Scotland, Hungary, and France. Some came to Canada as early as the 15th century and some as late as the early 20th century. Smaller amounts of my ancestral background include ancestors of both European Jewish and North America Indigenous ancestry.

As mentioned earlier, my lived experience as a Canadian has been that of a White settler. My White settler lived experience has provided me with countless unearned privileges and unconscious agency. As I have moved along my anti-racism and cultural safety learning

journey, I have become more aware of what some of these unearned privileges are, but I also know that there are many more privileges to which I have blind spots that I still need to identify. I have come to understand that cultural safety requires transformative learning and is very much a journey rather than a destination (Browne et al., 2021).

My positionality also includes a personal understanding of the lived experiences of Indigenous peoples in BC based on being married into a local Indigenous First Nation for the past 26 years. Learning and living traditional values is vitally important to my husband and I as we raise our daughter. Being a member of an Indigenous family influences my positionality because my immediate family members continue to experience the impacts of Canada's colonial policies. Residential schools, in particular, have had a significant impact on my family and the evidence of intergenerational trauma is evident in all aspects of our family life. These relationships have provided me with the opportunity to regularly experience Indigenous ways of knowing and counter-storytelling firsthand.

Leadership Approaches

The two leadership approaches which most closely align with my personal leadership approach are transformative and adaptive leadership. Both leadership approaches are appropriate and effective in supporting agendas of social justice in higher education, including addressing anti-Indigenous racism (Montuori & Donnelly, 2018; Shields, 2010).

Transformative leadership was a clear choice to frame this OIP. As a transformative leader, my goal is to critique the status quo as well as the wider social context in which ƛiisuwił College is situated (Montuori & Donnelly, 2018). Montuori and Donnelly (2018) reminded us that transformative leadership is about supporting a shift in values, beliefs, and culture. These authors also assert that critique alone is not sufficient for transformative leaders. It is necessary

to put these beliefs into action. Transformative leaders also need possibilities and alternatives in mind with which to challenge the status quo. Developing these new possibilities requires transformative leaders to draw on the creativity and collaboration of those involved in the change project.

The second leadership approach which aligns with my leadership lens and approach is adaptive leadership. Adaptive leadership is defined as “the practice of mobilizing people to tackle tough challenges and thrive” (Heifetz et al., 2009). Like transformative leadership, adaptive leadership also requires challenging the status quo. Khan (2017) asserted that adaptive leadership will help facilitate institutions of higher education in adapting to potential challenges by encouraging collective learning and collaboration by members of the organization. An adaptive leadership approach is also appropriate for addressing deeply rooted systemic problems, such as anti-Indigenous racism (Nelson & Squire, 2017).

Leadership Problem of Practice

I have been aware of the fact that anti-Indigenous racism was present in the field of higher education and within my own institution since I began working in the post-secondary sector 15 years ago. However, until I began my learning journey about anti-Indigenous racism and cultural safety, I viewed racism as largely something that was perpetuated by individuals. What I have learned along this journey is the fundamentally systemic nature of anti-Indigenous racism, how deeply engrained it is in Canadian higher education, and the roles that my institution, myself, and my colleagues play in perpetuating anti-Indigenous racism.

Problem of Practice Statement

Anti-Indigenous racism resulting from Canada’s past and present colonial policies continues to persist in the FHHS where I am associate dean, at the higher education institution

where I work, and throughout the field of higher education in North America. The Problem of Practice (PoP) that I am addressing in this OIP is the impact of the lack of transformative actions aimed at addressing anti-Indigenous racism within the FHHS at the rural BC college where I work, with the goal of increasing cultural safety. Higher education leaders, in both formal and informal roles, are in positions to prioritize an Indigenous-specific anti-racism agenda through transformative and adaptive leadership approaches and a CRT lens. The formal values and goals of my organization are aligned with the principles of cultural safety, yet our actions to-date have been largely performative in nature. The lack of transformative action to support anti-racism efforts has resulted in a 'neutral' stance that has served to maintain the status quo. Because we can identify racial inequity in nearly every dataset, we have available, institutionally, provincially, and nationally, maintaining the status quo will only serve to further perpetuate racial inequality in higher education (Ash et al., 2020). The question at the heart of this PoP is what transformative strategies could be implemented within the FHHS at ƛiisuwił College to address anti-Indigenous racism with the overall goal of cultivating cultural safety?

Framing of the Problem of Practice

In the context of this OIP, it is difficult to do justice to the complexity of addressing anti-Indigenous racism in higher education. This section will aim to address that complexity by providing a framing for the PoP. I will provide a historical overview of the PoP, followed by the key theories that provide the framework for this PoP. Finally, I will explore available data, along with a discussion of the broader context of the PoP.

Historical Overview of the Problem of Practice

Like many post-secondary institutions, ƛiisuwił College has taken a primarily colorblind approach to equity and diversity. Delgado and Stefancic (2017) define a colorblind approach to

race and racism as the "belief that one should treat all persons equally, without regard for their race" (p. 170). Lopez (2003) warned against colorblindness strategies to address racism in higher education, not only because it is short-sighted but, more importantly, because it reinforces the notion that racism is an individual issue rather than a systemic one.

The previous college president chaired the college's equity and diversity committee during the final five years of their tenure. As a member of that committee, I am aware that the focus of the committee in terms of goals and outcomes was inclusion. Improving outcomes for Indigenous students was regularly discussed at these meetings and at various tables throughout the college. However, these discussions focused almost exclusively on how the college could support Indigenous students to succeed within the existing systems and structures at ƛiisuwił College. What we did not explore in significant depth was how our organization could change our systems and structures to better meet the diverse needs of Indigenous students. We did not explore racism and White privilege. This is consistent with the messaging in the literature which suggests that equity and diversity initiatives in higher education need to focus on more than inclusion and should have anti-racism as a core objective (Abawi, 2018; Kehoe, 1994; Mansfield, 1994; Tamtik & Guenter, 2019).

Theoretical Approaches

This OIP has been informed and shaped by a number of theoretical frameworks. These include: Critical Race Theory, TribalCrit, Transformative Learning Theory and Indigenous epistemology.

Critical Race Theory

CRT is grounded in the civil rights movement in the United States and first emerged in the field of legal studies in the 1970s (McCoy & Rodricks, 2015). The focus of CRT in the legal

context was to "understand how white supremacy and its oppression of People of Color has been established and perpetuated" (McCoy & Rodricks, 2015, p. 5). Since the 1980s, scholars have also been applying a CRT lens to educational contexts. The key tenets identified in CRT include: the permanence of racism, experiential knowledge and counter-storytelling, interest convergence, intersectionality, whiteness as property, and a critique of liberalism (Ash et al., 2020; McCoy & Rodricks, 2015; Squire et al., 2019). The following section will review each of these key CRT tenants in the context of addressing anti-Indigenous racism in higher education.

Permanence of Racism

I would suggest that the permanence of racism has one of the most profound influences in my approach to this PoP. Prior to the recent shift in institutional direction related to cultural safety and the development of the college's first Indigenous strategic plan, ƛiisuwił College has approached racism as individual acts committed intentionally by one person against another. At present, ƛiisuwił College has not collected any data regarding to what extent Indigenous members of the college community experience racism within our institution. Despite this lack of data, when viewing this PoP through a CRT lens, we can rely on the assumption that racism is normalized and deeply entrenched in western society and therefore is also present at ƛiisuwił College. DiAngelo's (2018) definition of racism, which aligns with CRT principles, states that racism can be described as personal bias and prejudice backed by institutional power. When we apply a CRT lens to ƛiisuwił College, it is evident that the anti-Indigenous racism that exists within our institution is largely systemic in nature.

Engaging in transformative strategies to address anti-Indigenous racism and develop cultural safe learning spaces in higher education requires institutional acknowledgement of how we perpetuate racism throughout our organization in our policies and in our practices.

Addressing anti-Indigenous racism within our institution will require leaders to act with moral courage and to demonstrate a deep commitment to ongoing reflection and action.

Experiential Knowledge and Counter-storytelling

One of the most profoundly negative impacts of higher education with regard to the perpetuation of anti-Indigenous racism is the exclusion of Indigenous ways of knowing from academia almost entirely. One of the primary purposes of counter-storytelling in the context of CRT is to share alternative perspectives to the racial status quo. Counter-storytelling honors the lived experience of Indigenous Peoples. CRT would suggest that Indigenous experiential knowledge is "valued, legitimate, appropriate, and critical to understanding, analyzing, and teaching about racial subordination in education" (McCoy & Rodricks, 2015, p. 8). This would suggest that when learning about anti-racism and cultural safety topics, experiential learning and opportunities to hear directly from Indigenous people would support challenging the status quo.

Interest Convergence

In my review of literature related to anti-Indigenous racism in higher education, the concept of interest convergence emerged regularly. Interest convergence is grounded on the premise that racialized minority's "[i]nterest in achieving racial equality advances only when those interests converge with the interests of those in power (typically white, heterosexual, Christian, able-bodied, males)" (McCoy & Rodricks, 2015, p. 9). The concept of interest convergence is discussed throughout this OIP.

Intersectionality

As defined by Delgado and Stefancic (2017), intersectionality is "the examination of race, sex, class, national origin, and sexual orientation and how their combinations play out in various settings" (p. 58). One example of how intersectionality impacts Indigenous students

today involves a section of the Indian Act, which was in effect until 1985. The Indian Act is a piece of Canadian federal legislation that was first passed in 1876 and gives the federal government authorization to control and regulate the day-to-day lives of registered status Indians and Indian reserves (Indian Act, 1876). This Act revoked Indian status rights from any Indigenous women who married non-Indigenous men. Conversely, an Indigenous man who married a non-Indigenous woman did not lose his Indian status. This particular policy continues to have lasting impacts on Indigenous woman and their descendants, many of whom have had to fight to regain their right to Indian status. Intersectionality helps us to understand how intersecting elements of individual identity work together to increase the racial harm caused by anti-Indigenous racism for Indigenous women, Indigenous LGBTQ2S members, and other identities which intersect with Indigeneity and increase racial harm.

Whiteness as Property

The concept of whiteness as property refers to the notion that "whiteness itself has value for its possessor and conveys a host of privileges and benefits" (Delgado & Stefanic, 2017, p. 186). This aspect of CRT has many implications for Indigenous learners in higher education settings. Historically, institutions of higher education were set up to provide education to wealthy, white men. Excluding Indigenous Canadians from higher education also came in the form of enfranchisement. This legislation meant that if an Indigenous Canadian received a university degree, they would forfeit their Indian status and treaty rights. This law was in effect via the Indian Act for almost 100 years between 1876 and 1961.

Critique of Liberalism

The final key tenet of CRT is a critique of liberalism. Liberalism is defined by Delgado and Stefancic (2017) as a "[p]olitical philosophy that holds that the purpose of government is to

maximize liberty; in civil rights, the view that law should enforce formal equality in treatment for all citizens" (p. 178). Liberal approaches to anti-racism, including the use of colorblindness and a focus on incremental change, are commonly seen in institutions of higher education. One of the key functions of CRT is to challenge the notion of colorblindness and the idea that it is both possible and desirable for individuals and/or institutions to treat everyone the same while eliminating the impacts of implicit bias. CRT scholars studying higher education seek to expose how white supremacy, frequently under the guise of colorblindness, shape the cultures of higher education both overtly and covertly (Ledesma & Calderon, 2015). Tate and Bagguley (2017) contended that institutions of higher education have taken on the mantle of upholding a societal "post-race" status and avoid directly naming race and racism in favour of more traditional equity and diversity initiatives, which seek to promote Indigenous inclusion in the existing post-secondary structures rather than taking a transformative anti-racist stance.

TribalCrit

TribalCrit is a theory that emerges from CRT and is "rooted in the multiple, nuanced, and historically and geographically-located epistemologies and ontologies found in Indigenous communities" (Simmons, 2005, p. 427). While CRT has much to offer to this OIP, alone it does not address the unique context of Indigenous Canadians. When a TribalCrit lens is added to CRT, we begin to see that Indigenous learners in higher education are both racialized and legal/political beings shaped by the experiences of colonization (Brayboy, 2005; Simmons, 2005). This intersection is unique to Indigenous peoples who learn and work in institutions of higher education throughout Canada. The key tenets of TribalCrit will be explored throughout this OIP.

Transformative Learning Theory

There is consensus throughout the literature that addressing anti-Indigenous racism and promoting cultural safety within organizations requires individuals within that organization to engage in transformative learning (Browne et al., 2021; Lopez, 2003). Transformative learning refers to a process by which taken-for-granted frames of references are transformed (Mezirow, 1997). The goal of transformative learning is to make frames of reference more inclusive and reflective. Because existing frames of reference serve as filters for making meaning out of new experiences, learning will be limited when individuals take in and validate only information that fits into their current frame of reference and reject other information (Mezirow, 1997). This is problematic, particularly with regard to addressing anti-Indigenous racism because the development of these frames is generally unconscious, which results in implicit bias. Transformative learning theory suggests that by engaging in an active and conscious reflection process, these frames of reference can be transformed. For example, through transformative learning individuals can more easily identify anti-Indigenous racism, both on an individual and a systemic level (Cooper, 2009).

Transformative learning is underpinned by an epistemology rooted in critical social theory, which aligns well with CRT principles (McAllister et al., 2006). It is important for educational leaders who strive to support a transformative social agenda to understand the importance of providing opportunities for explicit critical reflection on anti-Indigenous racism and how it is enacted in educational spaces. There are several processes involved in transformative learning. First, for transformative learning to take place, there needs to be an activating event, which Mezirow (1997) described as a "disorienting dilemma." This activating event is necessary to expose individuals to the limitations of their current frames of reference. The second process involves individuals identifying underlying assumptions and beliefs with

regards to their experience and to engage in critical self-reflection. Critical discourse is the final step in the transformative learning process.

Indigenous Epistemologies

In preparing for this OIP, I spoke with Elder Tom Smith (pseudonym) (Tla-o-qui-aht First Nations, British Columbia Canada, personal communication, October, 2021) to better understand local Indigenous epistemologies and to discuss strategies which may support the authentic inclusion of Indigenous epistemologies within this OIP. Browne et al. (2021) pointed out that Indigenous knowledges tends to be "grounded in relational epistemologies which emphasize intersections among historical, economic, social, and cultural contexts, as well as issues of identity, agency, and self-determination" (p. 11). It is important to identify the challenges of incorporating Indigenous ways of knowing within this OIP without perpetuating a pan-Indigenous approach. To counterbalance this tension, this OIP will be framed in Indigenous ways of knowing that are highlighted within the local First Nations that we serve in BC. Specifically, the concepts of respect and interconnectedness will be explored. Fallon and Paquette (2014) supported this approach and suggested that engaging with the values of Indigenous communities can support non-Indigenous educational leaders to begin to think outside-the-box with regard to prominent leadership models.

Data and Trends

The statistics regarding the inequitable outcomes between Indigenous and non-Indigenous students in the BC education system demonstrate inequitable outcomes in nearly every data set, inclusive of K-12 to post-secondary (Government of BC, 2020). These disparities result in Indigenous students graduating high school at lower rates, with average GPAs lower than that of their non-Indigenous counterparts. In 2018, 48% of Indigenous people aged 25 to 64

had completed a post-secondary level certificate, diploma, or degree, compared to 65% of non-Indigenous people (Government of BC, 2020). In 2018, among BC's Indigenous population, 10% of individuals had acquired a university level degree (McKeown et al., 2018). In comparison, among BC's non-Indigenous population, 26% of individuals had a university level degree (McKeown et al., 2018).

I cautiously present the provincial data discussed above because, while this data may be useful in understanding the impact of anti-Indigenous racism in education settings, the information is also largely deficit-based and can further contribute to negative normative beliefs that individuals may already hold regarding Indigenous peoples in Canada. These data sets are often presented without the benefit of context about systemic and structural factors that impact Indigenous communities and young people in particular (Browne et al., 2021).

ƛiisuwił College currently does not collect data specifically on the learning outcomes of Indigenous students, nor does it collect data on how Indigenous members of the college community experience anti-Indigenous racism and cultural safety. ƛiisuwił College completed an Indigenous student survey in 2019. Unfortunately, this survey did not include any questions related specifically to experiences with racism at ƛiisuwił College. Questions on the Indigenous student survey were focused primarily on the students' perceptions of college services provided, such as the Indigenous Student Lounge. Despite the lack of data specifically measuring anti-Indigenous racism and cultural safety at ƛiisuwił college, from a CRT perspective, we know that racism is considered both normal and is endemic in Western society. CRT tells us that in settler colonial countries, such as Canada, anti-Indigenous racism within public institutions of higher education can be assumed to be the normal way in which the college operates (Delgado & Stefancic, 2017).

Broader Context

This OIP is situated within a much broader national and provincial context. Addressing the educational gaps between Indigenous and non-Indigenous learners has been a priority in both the final report from the Truth and Reconciliation Commission (TRC) of Canada and the United Nations Declaration on the Rights of Indigenous People (McKeown et al., 2018). Of the TRC's 94 calls to action, six were related to the education sector. The call to action which most closely aligns with this OIP is action #10, which states the following:

> We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal Peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
>
> 1. Providing sufficient funding to close educational achievement gaps within one generation.
> 2. Improving educational attainment and success rates.
> 3. Developing culturally appropriate curriculum.
> 4. Protecting the rights to Aboriginal languages, including teaching Aboriginal languages as credit courses. (Truth and Reconciliation Commission of Canada, 2015)

This OIP is also situated within the broader legislative context of the Indian Act (1876). The Indian Act deemed Indigenous People "wards of the state." As part of the Indian Act the reserve system was established by the federal government and it was intended to be a temporary system while Indigenous people were systematically assimilated into Canadian society (Romanow, 2020). Many of these reserves were established in remote isolated locations both inside and outside of First Nations' transitional territories. Those reserves located outside of

traditional territories resulted in the forced relocation of entire Indigenous communities. This information provides additional context as to why some Indigenous students also experience geographic challenges when it comes to accessing higher education.

Guiding Questions from the Problem of Practice

Throughout the development of this PoP a number of guiding questions emerged related to challenges, contributing factors, and lines of inquiry.

Anti-Indigenous Racism

The first guiding question that emerged was: "how is anti-Indigenous racism enacted at ƛiisuwił College and how does it impact Indigenous members of the college?" This first guiding question arose from the fact that we currently have no strategies in place at the college to assess the answer to these questions. DiAngelo (2018) pointed out that one of the reasons why predominantly White institutions have difficulty in identifying how racism is being enacted is because we do not understand how socialization works. DiAngelo (2018) went on to discuss how, for example, we are socialized into the concept of individualism. An individual liberal approach tells us that each of us are unique individuals and that any group membership we hold, such as race, is irrelevant to our opportunities. Individualism asserts "that there are no intrinsic barriers to success and that failure is not a consequence of social structures, but comes from individuals' characteristics" (DiAngelo, 2018, p. 86). Colonial cultures are so profoundly rooted in individualism that it can make it difficult to even identify how anti-Indigenous racism is being enacted in our institution.

The second part of this question that emerged from the literature was with regard to how anti-Indigenous racism impacts members of ƛiisuwił College. This question includes consideration of both the short-term and long-term impacts. Throughout the literature, examples

of Indigenous-specific racism are evident throughout the higher education sector, with 80% of racialized students reporting that they are treated with less respect than other people; 85% have experienced instructors who act as if racialized students are not smart; 60% of racialized students have reported people on campus acting as if they are afraid of them; and 85% have been called names, insulted, threatened or harassed (Ward et al., 2021).

Transformative Strategies

The second question that emerged was: "what evidence-informed, transformative strategies are effective in addressing anti-Indigenous racism in higher education and how can resistance to the implementation of these strategies be addressed?"

Throughout the literature, there were several evidence-informed strategies presented ranging from radical reform, such as epistemic disobedience, to simple measures such as ensuring that Indigenous-specific data is collected by institutions of higher education (Shields, 2010). The vast majority of the recommendations included some type of cultural education for organization members (Cooper, 2009; Ramasubramanian et al., 2017; Shields, 2010). Another common theme that emerged was resistance to education and other strategies aimed at addressing anti-Indigenous racism. DiAngelo (2018) has labelled this resistance "white fragility," and White resistance to challenges related to the racial status quo has been well documented in the literature. The literature suggests that these acts of resistance come from feelings of shame and anger. White fragility is enacted in a number of ways in educational settings, including emotional withdrawal, arguing, denying, crying, and avoiding (DiAngelo, 2018). Other authors, such as Tuck and Yang (2012) also speak about White fragility and specifically name these actions as "White moves to innocence". Examples of White moves to innocence identified by these authors include strategies implemented that attempt to relieve those

with White-settler guilt or responsibility without actually having to give up land, power, or privilege. Settler moves to innocence serve only the settler (Tuck & Yang, 2012). An important aspect of this OIP will be coming to understand strategies that will help to acknowledge and reduce the use of these strategies and to reduce the impact of White fragility on the learning process.

Cultural Safety

The third and final guiding question that emerged from the literature was: "how can Indigenous cultural safety be enacted and measured at ƛiisuwił College?" The vast majority of the literature available on the concept of cultural safety comes from a health care context (Brascoupe & Waters, 2009; Browne et al., 2021; Churchill et al., 2017). Although some authors have begun to translate the findings form healthcare-related literature to higher education settings, more work needs to be done in this area. The final aspect of this question asks how cultural safety can be measured. There was a minimal amount of literature available regarding the competencies involved in measuring cultural safety. Shields (2010) suggested that measurement of cultural safety should include the following competencies: protection, policy effectiveness, inclusion of Indigenous pedagogies and cost. First, protection looks at decreasing Indigenous experiences of harm in educational settings. Policy effectiveness considers the extent to which Indigenous cultural safety increases understanding of colonialization and the violence that Indigenous people commonly experience within educational spaces. Inclusion of Indigenous pedagogies considers the extent to which Indigenous ways of knowing are included in the policy strategies designed to reduce harm. Finally, the concept of cost, as it relates to the measurement of cultural safety does not refer to monetary costs, but rather refers to the expected costs incurred

by Indigenous people if anti-Indigenous racism is not addressed. These costs can include social, health, and economic costs (Shields, 2010).

Another aspect of cultural safety that became clear throughout the literature is that Indigenous cultural safety needs to be defined by Indigenous members of ƛiisuwił College in a way that is specific to their unique context. It is also important to understand that cultural safety and the effectiveness of strategies to improve cultural safety can only be assessed by Indigenous members of the college community (Brascoupe & Waters, 2009; Browne et al., 2021; Churchill et al., 2017).

Leadership Focused-Vision for Change

Addressing anti-Indigenous racism in higher education is an extremely complex change process to undertake. Throughout the literature there was consensus that a multi-strategy approach is needed (Browne et al., 2021, Littlechild et al., 2021; Zembylas, 2012). I view this phase of change as a single layer or piece of a much larger institutional movement towards cultural safety. In the following sections, the vision for change in this OIP and the gap between existing and future states will be discussed. This section will conclude with a discussion of relevant change drivers.

Vision for Change

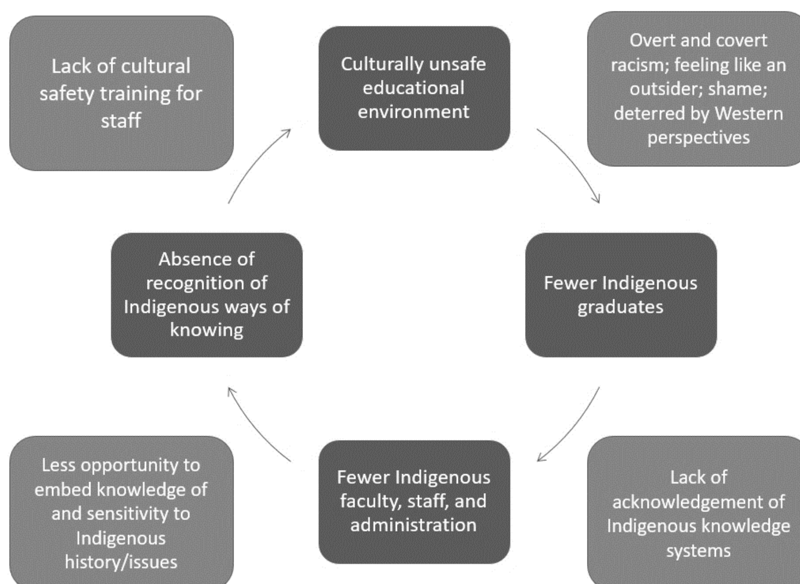
The vision for change in this OIP is to address anti-Indigenous racism in the FHHS at ƛiisuwił College by taking action to improve cultural safety. The overall goal of this change is to improve the educational experience and educational outcomes for Indigenous students at ƛiisuwił College. This OIP considers the first 24 months of this change process. It is understood that any change strategy aimed at improving cultural safety will require more institutional action than

what can take place within 24 months, and that this OIP represents only the initial phase of this process.

According to Rochecouste et al. (2014), higher education in Canada is currently experiencing a vicious cycle in which post-secondary institutions fail to promote culturally safe learning spaces for Indigenous students. This lack of cultural safety in the classroom results from both overt and covert forms of both individual and systemic racism. The lack of cultural safety in the classroom has been shown to negatively impact the success of Indigenous students in higher education or can even prevent Indigenous students from choosing to attend post-secondary. Fewer Indigenous graduates, results in fewer Indigenous faculty, staff, and administrators. This lack of Indigenous worldviews further excludes Indigenous ways of knowing and further perpetuates the lack of cultural safety in a vicious cycle (Figure 2). A priority vision for change in this OIP is to interrupt this cycle.

Figure 2

Lack of Cultural Safety in Higher Education Cycle



Note: Represents the cycle that creates an ongoing lack of cultural safety in higher education. Adapted from "Is there cultural safety in Australian Universities?" J. Rochecouste, R. Oliver, and D. Bennell, 2014, *International Journal of Higher Education, 3*92), p. 167 (https://doi.org/10.1017/jie.2017.37). Copyright 2014 by International Journal of Higher Education.

The change envisioned for this OIP is increased cultural safety within the FHHS. As mentioned earlier, cultural safety is a concept that is positioned within critically oriented theoretical perspectives, primarily CRT. The envisioned change is one in which issues of the inequitable distribution within higher education are identified and systematically dismantled through transformative change (Browne et al., 2021). Browne et al. (2021) also shaped this vision for change by encouraging educational leaders to ensure that Indigenous epistemologies and perspectives are used to shape the vision for change. Indigenous ways of knowing are generally grounded in relational epistemologies "emphasizing intersections among historical, economic, social, and cultural contexts, as well as issues of identity, agency, and self-determination" (Browne et al., 2021, p. 13). Furthermore, I theorize that through improved cultural safety in the FHHS, we will also see improved student outcomes and improved satisfaction for Indigenous staff and students in the FHHS.

Current State

While engaging in research for this OIP, it became clear that there is a gap at ƛiisuwił College with regard to baseline data focused on the experiences of the Indigenous students at our college. For example, as discussed previously, there is provincial data available in BC which indicates that Indigenous learners who complete high school, transition to post-secondary at lower rates than non-Indigenous students. Provincially, this difference is particularly evident

when considering rates of immediate entry into post-secondary following high school (Government of BC, 2020). However, ƛiisuwił College, has no local data regarding this transition. We also have no data from Indigenous individuals who have not accessed or attended our institution. For this reason, it is challenging to identify the current state of cultural safety within the institution. With regards to addressing anti-Indigenous racism, there have been no formal institutional or departmental steps taken to explicitly address this issue.

Desired Future State

The goal of this OIP is to increase cultural safety by interrupting the cycle identified previously within the FHHS and to decrease the extent to which Indigenous peoples are harmed by anti-Indigenous racism within the faculty. Cultural safety, as envisioned in this OIP, needs to be both defined and experienced by Indigenous individuals who interact with the college (Buchholz, 2019). A cultural safety approach to higher education takes into consideration social and historical contexts that impact Indigenous people as well as power imbalances that shape higher education experiences for Indigenous people (Buchholz, 2019).

Change Drivers

Change drivers are defined by Buller (2015) as factors that have a significant impact on the change process, but which cannot be controlled through the planning process. Buller (2015) identified the following categories of change drivers: social, technology, economic, political, legislative, ethical, and demographic. The three categories of change drivers that have the most significant impact on the development of this OIP include political, ethical, and demographic change drivers and these are discussed in the following paragraphs.

Political Change Drivers

Indigenous learners are political beings in ways that non-Indigenous learners are not due to their status as wards of the government and their struggle for sovereignty. In ƛiisuwił College's catchment area, all 35 First Nations are situated on traditional and unceded territory. All our college campuses are situated on these same traditional and unceded territories. This is a different political context than is experienced in the majority of Canada, where treaties are in place. Treaty negotiations have been ongoing in BC over the past four decades.

Ethical Drivers

Ethical drivers that impact this change process are related to the recent discourse and shifts in public values regarding anti-Indigenous racism in the form of systemic racism. Some of these shifts started to occur in the summer of 2020 following the police-involved shooting deaths of several Indigenous Canadians. We saw movements across Canada supporting Indigenous rights and pressure from the community for the college to take meaningful action. The recent discovery of thousands of unmarked children's graves at residential school sites in BC and across Canada has resulted in increased national awareness of the intergenerational trauma caused by residential schools and other colonial policies. These impacts were felt throughout all public institutions including post-secondary. ƛiisuwił College responded by highlighting cultural safety in the most current strategic plan.

Demographic Drivers

The changing demographics of Indigenous Canadians are also a change driver for this OIP. The Indigenous population in BC is growing at a much faster rate than the non-Indigenous population. The Indigenous population in BC grew by 38% over the past 10 years compared to a growth rate of only 10% for all of BC (Government of BC, 2020). This increased growth rate has resulted in a young Indigenous population. 43% of Indigenous Canadians are under the age

of 25 compared with only 26% of the non-Indigenous population (Government of BC, 2020). Given this younger demographic of the Indigenous population in BC, we can anticipate seeing increasing enrollment of Indigenous learners in BC post-secondary institutions in the coming years, highlighting further the need to address anti-Indigenous racism and promote cultural safety, sooner rather than later.

Equity, Social Justice, and Decolonization

Social justice leadership involves leaders being able to take a step back from their day-to-day leadership roles and take the time to examine the larger context of educational settings (Capper, 2019). This OIP is intended to support both decolonizing and reconciliation focused outcomes.

Decolonization can be viewed as the process of "deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches" (Wilson, 2018, p. 32). Andreotti et al. (2015) asserted that the modern colonial system is inherently violent, exploitative, and unsustainable. This author advocated for an approach to decolonization that involves "creating spaces within the system using its resources where people can be educated about the violences of the system and have their desires re-oriented away from it" (Andreotti et al., 2015, p. 27).

This OIP can also be viewed as reconciliatory action. Reconciliation involves "addressing wrongs done to Indigenous peoples, making amends, and improving relationships between Indigenous and non-Indigenous people to create a better future for us all" (Wilson, 2018, p. 36). The responsibility for engaging in reconciliatory acts lies with settler society. Reconciliation requires the settler population to gain an in-depth understanding of their own relationships with Indigenous peoples, to understand the impacts of colonization, and to both recognize and challenge settler privilege and the dominance of Western views and approaches

(Andreotti et al., 2015). This is a process which must be approached and communicated through a trauma-informed lens. A trauma-informed lens is characterized in higher education settings as an acknowledgement of the widespread impacts of trauma (Champine et al., 2022). A trauma-informed approach to this OIP would require an emphasis on Indigenous cultural safety, trust and transparency, collaboration and mutuality (Champine et al., 2022). For Indigenous members of the college community, reconciliation involves revisiting past experiences of personal and intergenerational trauma, such as residential schools, and therefore a trauma-informed approach is critical.

Organizational Readiness

Change readiness speaks to organizational capacity for change. Galloway et al. (2019) define change readiness as "the degree to which those involved are individually and collectively primed, motivated and technically capable of executing the change" (p. 13). While change is an necessary and integral part of organizational life, evidence suggests that up to 70% of all major change initiatives fail to succeed (Portland Community College, 2018). Change readiness speaks to organizational capacity for change and educational institutions without strong readiness and capacity will struggle to integrate meaningful change (Kezar, 2018) and requires both individual and systemic factors to be attended to in terms of planning for change (Donner et al., 2018). Cawsey et al. (2016) identified eight dimensions related to readiness which include: trustworthy leadership, trusting followers, capable champions, involved middle management, innovative culture, accountable culture, effective communications, and systems thinking. Cawsey et al. (2016) developed a readiness-for-change questionnaire that reflects the dimensions of readiness discussed previously. Table 1 represents a summary of ƛiisuwił College's readiness for change based on my assessment of the various dimensions.

Table 1

ƛiisuwił College's Readiness for Change

Readiness Dimensions	Readiness Score
Previous Change Experiences	0
Executive Support	2
Credible Leadership and Change Champions	6
Openness to Change	4
Rewards for Change	0
Measures for Change and Accountability	0
Score range from -10 to +35	Total = +12

After completing the readiness-for-change questionnaire, ƛiisuwił College scored a total of 12 points. The scores from this questionnaire can range between -10 and +35. Cawsey et al. (2016) stated that a score of 10 or lower indicates that the organization is not likely ready for change and that change will be very difficult. The higher the score, the more ready an organization is for change. ƛiisuwił College's score of 12 indicates that there is some readiness to change, but the uneven distribution of the scores provides a signal of areas of readiness which will need additional attention to the change process.

Higher Scoring Change Readiness Areas

The areas of the readiness-to-change questionnaire in which ƛiisuwił College scored higher aligned with the previous examination of the organizational context and includes the areas of executive support, credible leadership and change champions, and openness to change. These three areas scored higher on the readiness assessment for several reasons. First, the dimension of trustworthy leadership speaks to the ability of educational leaders to earn trust and credibility. At ƛiisuwił College there is currently a high level of trust among faculty and staff with the new president. Although new to the position of president, this individual previously held a senior leadership position at the college that was closely connected to faculty and academic staff. In

this previous position, the new president executed several successful and positive change projects and is viewed as a very capable strategic planner. The overall sentiment regarding the new president's strategic plan has been positive among the community college. This success was largely the result of the extensive consultation with the college community and the ability of the college members to provide meaningful feedback into the development of the plan. The fact that the new strategic goals and vision relate to increasing cultural safety for Indigenous learners at ƛiisuwił College will contribute positively to organizational readiness.

There is also existing trust between members of the FHHS and the leadership in this faculty, which consists of a dean and myself, an associate dean. The dean and I have been members of the faculty for 9 and 15 years respectively. During this time, there have been several change initiatives which have been successfully implemented.

Capable champions are also an important aspect of change readiness identified by Cawsey et al. (2016). At ƛiisuwił College we are small and rural, and therefore attracting faculty highly trained in a specific change concept can be challenging. We are fortunate that we do have a number of capable champions within the FHHS who already support Indigenous education or are currently engaging in research related to Indigenous topics who would be capable of serving as change champions. For example, the FHHS has an Elder-in-Residence whose position is intended to provide guidance for Indigenous-related change. In addition to the Elder-in-Residence, we also have several faculty members within the FHHS who have recently engaged in or are currently engaging in projects and research related to Indigenous student success.

Additional change champions include the department chairs from each of the five departments within the FHHS. The role description of the department chairs includes supporting achievement of institutional goals, including achievement of goals related to cultural safety. All

the department chairs are at different points in their learning journey related to anti-Indigenous racism and, therefore, will need different levels of support in developing the competency needed to support faculty within their department.

Overall, ƛiisuwił College would likely not be considered to have an innovative culture. Like many post-secondary institutions, faculty have historically experienced difficulty with change. While COVID has pushed many faculty forward with change that they would have previously resisted, such as moving to online teaching, faculty are also experiencing change fatigue at the moment. However, the FHHS is unique within the college and stands out for a culture of innovation. All the departments within the FHHS are accountable to external regulators including the Ministry and various regulatory colleges. These additional levels of oversight require regular self-study reports and site visits. More frequently we are seeing aspects of cultural safety integrated into the oversight requirements. This has certainly motivated faculty to be open to engaging in innovative strategies to meet these requirements.

Lower Scoring Change Readiness Areas

The areas of the readiness-to-change questionnaire that ƛiisuwił College scored lower in includes previous change experience, rewards for change, and measures for change and accountability. Identifying these areas for development early on in the change planning process will provide an opportunity to focus additional attention on these areas.

While faculty have experienced some positive change experiences, as mentioned in the previous section, overall ƛiisuwił College scored low in this section. The reason for this was due primarily to frustration about the previous two strategic plans. This frustration arose from a lack of consideration for planning for monitoring and evaluation, which left college members wondering how and if strategic goals could be met.

ƛiisuwił College also scored lower in the rewards for change section. When considering this readiness factor through a CRT lens, the concept of interest convergence arises again. When engaging in a change process focused on addressing anti-Indigenous racism, part of the process will be considering how to support individuals to embrace and support a change that does not necessarily move forward their individual interests. Cawsey et al. (2016) suggested that one way to do this is through enhancing the faculty's awareness of the need for change by identifying higher-order values. Cawsey et al. (2016) also suggested that utilizing this strategy can gain the support and trust of followers to serve a cause greater than themselves. These altruistic values are already deeply embedded in the caring professions in health and human services and would complement this strategy well.

Chapter 1 Conclusion

In Chapter 1 of this OIP, I presented an overview of the organizational context at ƛiisuwił College, followed by my leadership position and lens statement. This included a discussion of my agency and role in the change process. This leadership PoP related to addressing anti-Indigenous racism for the purpose of improving cultural safety was discussed. I framed this PoP by exploring key theories underpinning this OIP including a focus on CRT and transformational learning theory. This section concluded with an overview of the broader context within which this PoP is situated. I identified the three guiding questions that emerged throughout the development of the PoP statement. I also discussed the leadership vision for change, focused on promoting cultural safety. Finally, I completed an assessment of organizational readiness for change and discussed the implications for the change process. Chapter 2 of this OIP will build on the ideas and concepts presented in Chapter 1 and will focus on the planning and development stages of this OIP.

Chapter 2 – Planning and Development

Chapter 2 of this OIP focuses on the planning and development stages of the change process to address anti-Indigenous racism in the FHHS at ƛiisuwił College. Throughout this chapter, I will use the traditional Indigenous drum as a metaphor to support the explanation of the planning and development process. Versions of these traditional drums have been used by BC First Nations for generations. These drums are used in a wide variety of traditional ways including in ceremony, for healing purposes, and to keep canoe paddlers working in sync. The inspiration for this metaphor came to me as I wrote this OIP at my home. On my living room wall hangs a traditional Indigenous drum that was gifted to my daughter by her aunt and uncle when she was born. It is a beautiful drum that is painted with a crest of our family band. What struck me as I looked at this drum was how rarely it is taken off the wall and played. This drum reminded me of the ways in which post-secondary institutions make bold statements about equity and diversity, yet they take actions that are primarily performative in nature (Squire et al., 2019). We hang these commitments on our college walls for all to see, yet, like my drum, we fail to follow through with their intended purpose. That is, we don't take our drums off the wall and play them. This metaphor will be further developed throughout the following chapters.

The following sections will begin with a discussion of the leadership approaches chosen to propel this change forward, including how the chosen approaches align with the literature and organizational context related to this PoP. I will lay out the framework for leading this change process and complete a critical organizational analysis. Next, I will present possible solutions to address this PoP and one solution will be chosen to move forward within this OIP. This chapter will conclude with a discussion of the leadership, ethics, equity, social justice, and decolonization challenges associated with this organizational change.

Leadership Approaches to Change

In institutions of higher education, decisions are still typically made to benefit dominant groups at the exclusion of others (Wyper, 2014). Anti-Indigenous racism continues to be perpetuated within these institutions due to self-serving colonial power imbalances that go unseen by many educational leaders.

The leadership approaches chosen to guide this change include transformative and adaptive leadership. When considering the various leadership approaches which could be used to propel this change forward, the primary consideration was to utilize leadership approaches that are firmly embedded in concepts of social justice, emancipation, decolonization, and equity. From this perspective, both transformative and adaptive leadership met these criteria.

From a metaphorical perspective, the two leadership strategies chosen to propel this change forward represent the hide of the drum. The hide used to make individual drums are cut from one larger piece of hide. This represents the multiple and interconnected change processes that are needed to lead changes that support Indigenous cultural safety. The interconnectedness of these drum hides brings in Indigenous epistemologies into this metaphor with the understanding that everything is connected. The leadership approaches chosen for this OIP also represent the care and preparation that goes into the change process. The animal hides used for traditional drums also require a great deal of care and preparation before the drum can be assembled.

Transformative Leadership

Transformative leadership theory begins with questions of social justice and focuses on critiquing inequitable practice (Shields, 2010). The emphasis that transformative leadership places on the socially constructed nature of society, including the social construction of race, is

consistent with CRT principles. For me, the appeal of using transformative leadership in this OIP is its emphasis on deep and equitable changes in social conditions (Shields, 2010).

Throughout the early literature, the terms “transformational leadership” and “transformative leadership” were used interchangeably. More recent literature has now made a clear distinction between these two leadership approaches (Hewitt et al., 2014). While both leadership approaches share common roots in their focus on the moral purpose of leadership, the differences between the two approaches began to be more clearly delineated throughout the 1980s (Hewitt et al., 2014). The differences between the two leadership approaches are primarily seen in the goals of each. For example, transformational leadership focuses on supporting organizational change and effectiveness, while transformative leadership considers not only individual and organizational transformation, but also societal transformation (Bass & Avolio, 1994; Leithwood & Janzi, 2000). The appeal of transformative leadership in addressing anti-Indigenous racism and promoting cultural safety is that it begins with organizational consideration of disparities outside of the educational setting that impinge on the success of Indigenous members of the college community. Conversely, transformative leadership also helps us to consider how the changes we make as a post-secondary institution have the potential to have an impact at a societal level.

Transformative Leadership Approaches in Higher Education

The original focus of transformative learning theory as provided by Mezirow (1997) was on individual learning prompted by self-reflection. These same principles apply to transformative leadership. At the heart of transformative leadership is critique and promise (Shields, 2010). In a post-secondary context, critique lays the groundwork for the promise of

education that is more inclusive, democratic, and equitable for more students. Transformative leadership is inherently anti-racist in nature (Shields, 2010).

Shields (2010) provided a critique of other leadership approaches seen in higher education and the typical silence of leaders who tend to pathologize differences. Shields (2010) further suggested that transformative leaders address issues of power, control, and equity. Strategies suggested by Shields (2010) for transformative leaders include engaging in dialogue, examining current practices, and creating pedagogical conversations and communities that critically build on (and do not dismiss) students' lived experiences, with an overall goal of addressing power and privilege.

Transformative leadership requires educational leaders to focus on redressing wrongs associated with anti-Indigenous racism not only with regard to access, but also with regard to academic, social, and civic outcomes (Shields & Hesbol, 2020). Briscoe (2013) echoed this sentiment by suggesting that transformative leadership addresses inequitable practices and offers the promise not only of greater individual achievement, but a better life lived in common with others.

Adaptive Leadership

Adaptive leadership within the context of higher education is the practice of mobilizing others to tackle tough challenges and to thrive. Adaptive leadership is appropriate for addressing adaptive, as opposed to technical, challenges. Technical challenges are problems which have known solutions that can be implemented by the leader (Heifetz et al., 2009). Conversely, adaptive challenges do not have clear solutions and require leaders to assist others in confronting complex challenges (Heifetz, 1994). Addressing anti-Indigenous racism is an example of an adaptive challenge because it is not a clear-cut challenge nor is it simple to identify (Northouse,

2019). Adaptive challenges can be difficult for leaders to address for many reasons, including the fact that addressing adaptive challenges are often resisted because they require changes in the priorities, beliefs, roles, and values of other people (Northouse, 2019). Heifetz (1994) identified six behaviours of adaptive leaders which include: getting on the balcony, identifying adaptive challenges, regulating distress, maintaining disciplined attention, giving work back to the people, and protecting leadership voices from below. In the subsequent paragraphs I will provide a brief description of these behaviours.

Getting on the Balcony

In the context of addressing anti-Indigenous racism, getting on the balcony requires leaders to step back and look at the big picture and find perspective. Identifying values, power dynamics, and conflicts among people is an important leadership role at this stage. Getting on the balcony can be seen as a metaphor for stepping back and taking a high-level view of the organization and the problem of practice being considered from multiple perspectives.

Identifying Adaptive Challenges

As mentioned previously, it is critical for leaders to be able to differentiate between technical and adaptive challenges. Addressing anti-Indigenous racism in higher education is clearly an adaptive challenge. The beliefs, attitudes, and values of those within the organization need to be addressed throughout the change process. The needed changes are highly value laden and will require people within the organization to learn new ways of coping. Adaptive challenges are also difficult to address because they can involve issues that can be perceived as sensitive, and many will view addressing anti-Indigenous racism and cultural safety as a controversial topic (Nicolaides & McCallum, 2013).

Regulating Distress

Regulating distress requires the leader to help others within the organization to recognize the need for change while not becoming overwhelmed by the change itself (Northouse, 2019). In addressing anti-Indigenous racism, it is critical for leaders to create an environment in which people within the organization become open to addressing the challenge.

It is important that during this step, leaders refrain from using the term "creating safe spaces" when engaging in discussions of race and racism. DiAngelo (2018) pointed out that when a White person makes a claim of feeling "unsafe" in a discussion focused on race, racism, and/or White supremacy, they are actually referring to a feeling of discomfort rather than a feeling of safety. In regulating distress in conversations focused on race, it is not the role of an adaptive leader to make White individuals feel comfortable. Talking about racism and one's role in perpetuating racism is rarely comfortable. The role of an adaptive leader is to regulate distress by preparing others to engage productively and reflectively within these uncomfortable conversations and to support White individuals to build their racial tolerance for such conversations (Saad, 2020).

Maintain Disciplined Attention

Maintaining disciplined attention requires leaders to support others to focus on the difficult work of addressing anti-Indigenous racism. Throughout this step, leaders can anticipate encountering a number of avoidant behaviours and supporting others to refocus on the purpose of the work can help maintain momentum.

Give the Work Back to the People

Addressing anti-Indigenous racism in higher education is not a task that can be taken on by a single person, leader, or department. Anti-racism work needs to happen on all levels including organizational, departmental, and most importantly, at the individual level. It will be

essential that all individuals involved in and/or impacted by this change are closely involved in collaborating on all aspects of the project.

Protect Leadership Voices from Below

This aspect of adaptive leadership involves ensuring that voices of traditionally marginalized individuals are heard. Lifting up Indigenous voices as part of the change process will be an important adaptive leadership strategy as Indigenous voices and perspectives have long been excluded from educational spaces. From a CRT perspective, counter-storytelling will be integral to this aspect of the leadership process. The next section of this OIP will focus on the framework chosen for leading the change process.

Framework for Leading the Change Process

Cawsey et al. (2016) explained that while many leaders know that they need to achieve change, they do not necessarily know what steps are required to achieve the change. Frameworks for leading change can support leaders in moving through this change process. From the perspective of the drum metaphor, the change framework represents the wooden structure that forms the frame of the drum. Without the structure in place, the change process cannot move forward. Also important to consider for a metaphorical perspective is the circular shape of the wooden drum frame. This circular shape represents the iterative nature of the change process and how we are using feedback and reflection to improve our processes on an ongoing basis. In the development of this OIP, I considered a number of frameworks for change, including Lewin's Theory of Change (Lewin, 1947), Kotter's Eight-stage Change Model (Kotter, 2012), and the Change Path Model as espoused by Cawsey et al. (2016). After comparing and contrasting the various change model frameworks, I decided to move forward with the Change Path Model (Cawsey et al., 2016). In the following paragraphs I will discuss

each of these three change model frameworks, along with my rationale for choosing to move forward with the Change Path Model (Cawsey et al., 2016).

Lewin's Theory of Change

Lewin's theory of change (1947) is a three-stage model of change that involves unfreezing, change implementation, and refreezing. In this change model, unfreezing focuses on dislodging existing beliefs and assumptions (Cawsey et al., 2016). Following the unfreezing process, the organization becomes more open to the implementation of change strategies. Finally, once the change strategies have been integrated, the refreezing step of this change model begins. In this stage, the new beliefs are firmly implemented into the system (Cawsey et al., 2016).

There were several reasons why I did not choose Lewin's theory of change to guide this OIP. The primary reason is that it oversimplifies the change process and does not provide an adequate framework for addressing the complex nature of change associated with anti-racism work. The second reason this change model was not chosen as a framework for this OIP is because the refreezing stage does not align with the ongoing learning and iterative, dynamic change required for change associated with anti-racism and cultural safety (Briscoe, 2013).

Kotter's Eight-Stage Change Model

Kotter originally wrote his change model as a 1994 article for *The Harvard Business Review* (Kotter, 2012) and then he expanded on this model in his 1995 book *Leading Change*. Kotter's process of creating major change involves eight sequential steps: creating a sense of urgency, building a coalition, forming a strategic vision and initiatives, communicating a vision for change, empowering broad-based action, generating short-term wins, consolidating gains and producing more change, and finally, anchoring new approaches in the organizational culture.

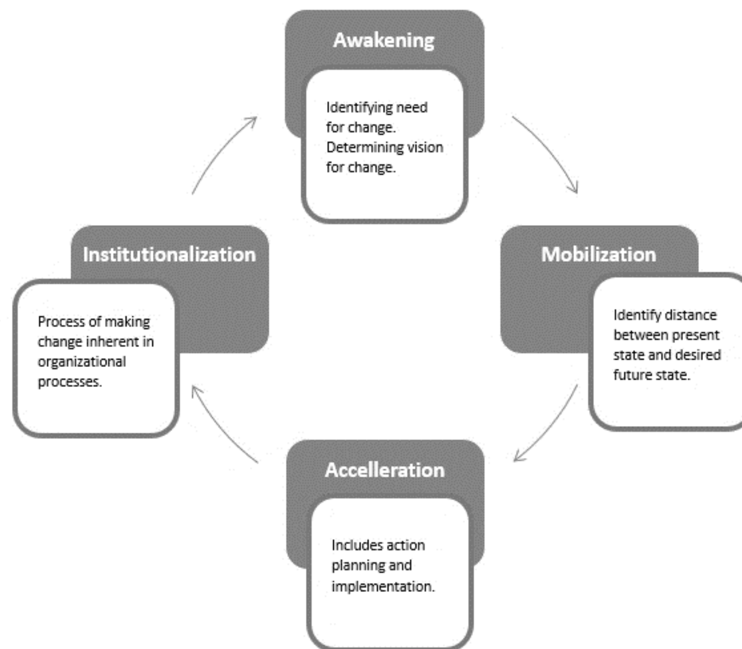
While Kotter's change model (2012) has been proven effective in business organizations with particular leadership styles, it was not chosen for this OIP because this model has been shown to be problematic in institutions of higher education. For example, Buller (2015) suggested that Kotter's change model (2012) does not meet the needs of higher education because businesses function differently than organizations of higher education. Specifically, Buller (2015) suggested that Kotter describes the change process in a manner that most faculty members would regard as manipulative. Buller (2015) concluded that in order for change to be successful in higher education, we have to move away from traditional business change models based on profit rather than educational and social outcomes.

Change Path Model

The change framework selected for this OIP is the change path model as espoused by Cawsey et al. (2016). This change framework falls between the Lewin and Kotter change models in terms of being less prescriptive than Kotter (2012), but more detailed and directive than Lewin's (1947) more simplistic change model. In this sense, the change path model (Cawsey et al., 2016) combines both change models in a manner that provides both the structure and flexibility needed to address a complex, adaptive problem, such as addressing anti-Indigenous racism. The change path model consists of four steps which include: awakening, mobilization, acceleration, and institutionalization which is outlined in Figure 3.

Figure 3

Change Path Model



Note: Represents the iterative process of the Change Path Model. Adapted from "*Organizational Change: An Action Oriented Toolkit*" (ed. 3), T. Cawsey, G. Deszca, C. Ingols, 2016, Copyright 2014 by Sage.

Awakening

The first stage of the Change Path Model involves identifying the need for change, articulating the gap in performance, developing a change vision, and disseminating that change vision (Cawsey et al., 2016). This stage requires that change leaders are acutely aware of forces in their internal and external environments and to understand how those forces impact the need for change or the need to maintain the status quo. The awakening phase also requires leaders to have a fulsome understanding of what is happening within their organization and assessment of the organization's readiness to change (Cawsey et al., 2016). This stage of the change process will assist with answering the guiding question for this OIP which asks "how is anti-Indigenous racism enacted at the college and how does it impact Indigenous members of the college?"

Cawsey et al. (2016) pointed out that the most powerful drivers for change tend to come from outside of the organization. This is true in the case of this OIP as well. Externally, there has been a sense of urgency established to address anti-Indigenous racism in Canada. Two external drivers which will support the awakening process includes both the release of the Truth and Reconciliation Report (Truth and Reconciliation Commission of Canada, 2015) and Canada's adoption of the United Nations Declaration on the Rights of Indigenous People (United Nations, 2007).

Mobilization

The next phase of the change path model is mobilization. Key aspects of the mobilization phase include making sense of the change through the formal systems in place at ƛiisuwił College, building coalitions to support the change process, communicating the rationale for change, and managing stakeholder responses.

A significant aspect of the mobilization phase relates to motiving others to buy into the change. From a CRT and TribalCrit perspective, the dominant White majority at ƛiisuwił College will be more motivated to support a change to address anti-Indigenous racism if it also advances their own priorities (Delgado & Stefancic, 2017; Simmons, 2005). This phenomenon has been well researched in CRT studies and is referred to as interest convergence (McCoy & Rodricks, 2015). Interest convergence poses a unique challenge when considering change initiatives related to anti-Indigenous racism, since we are asking members of dominantly White institutions to willingly give up power and to make decisions that do not necessarily prioritize White settler interests. While many individuals state that their values align with anti-racist principles, when it comes to actually relinquishing some power and control in a practical sense, there is more talk than action (Lopez, 2003).

Building a coalition is another aspect of the mobilization phase. This was a common strategy seen throughout the various change frameworks explored for potential use in this OIP. The value of coalition-building to the change process is clear and consistent with warnings that one of the most dangerous beliefs in a change process is that change can come from a single leader (Kotter, 2012). Given the social justice underpinnings of Health and Human Service programs, I can anticipate that there will be individuals within this group who will have the background and interest to be a part of a coalition. A coalition of diverse voices and problem solvers is best able to address a complex PoP, such as the one declared in this OIP. This step of the change process will help to answer the guiding question regarding "what evidence-informed, transformative strategies are effective in addressing anti-Indigenous racism in higher education and how can resistance to the implementation of these strategies be addressed?"

Acceleration

The acceleration phase of the change path model involves continuing to reach out to others involved in the change project to provide ongoing support with planning and implementation. Acceleration also involves continuing to build momentum and consolidating progress. Finally, acceleration asks us to celebrate small wins and achievements throughout the change process (Cawsey, 2016).

It can be easy for change projects to lose momentum when challenges or barriers are encountered. I see this as a large part of my role in this change process. Through the agency I hold in the role of associate dean, I will have the ability to remove some of the barriers that may arise during this change project. For example, I have the ability to direct budgetary resources to support related activities, I can approve professional development activities aimed at addressing anti-Indigenous racism, and I can advocate to remove barriers at the various tables where I hold

influence. The acceleration phase also involves generating and celebrating short-term wins and achievements. It is essential to consider this element in both the implementation and communication plans associated with this OIP.

Institutionalization

The final phase of the change path model is institutionalization, which focuses on monitoring and evaluation of the change as well as formalizing the change into organizational systems and structures (Cawsey et al., 2016). Reporting monitoring and evaluation data back to stakeholders is a critical aspect of this change project. We can anticipate that some of this data will be relevant and useful to areas of ƛiisuwił College outside of the FHHS. The work the FHHS is doing and the data that is being collected will certainly support other areas of the college to engage in similar projects to address anti-Indigenous racism. This final step of the change process will help to address the guiding question which asks "how can Indigenous culture safety be enacted at ƛiisuwił College?"

Critical Organizational Analysis

In thinking about what needs to change, Nadler and Tushman's organizational congruence model (1980) will be used as the framework for completing a critical organizational analysis for this OIP. The organizational congruence model is a framework developed to assist change leaders in structuring their organizational analysis (Nadler & Tushman, 1980). This particular model puts the greatest emphasis on the "transformation process and specifically reflects the critical system property of interdependence" (Cawsey et al., 2016, p. 39). The model also links environmental input factors to components within the organization as well as to organizational outputs (Nadler & Tushman, 1980). The literature related to this model explains that the more congruence there is among the four components of—work, people, formal

organization, and informal organization—the better the organization will perform overall (Cawsey et al., 2016; Nadler & Tushman, 1980; Nadler & Tushman, 1989). In Nadler and Tushman's organizational congruency model (1980), inputs include environment, resources, and history, which are translated through strategies, into output. The feedback links make the model dynamic in nature. This model also highlights the highly interdependent nature of the components. The following section provides an organizational analysis utilizing Nader and Tushman's organizational congruency model (1980).

Type of Organizational Change

Nadler and Tushman (1989) explained that the first step toward organizational change is understanding the type of change being undertaken. They discuss four categories of organizational change including: tuning, adaptation, re-orientation, and recreation. The authors consider organizational change in terms of whether it is reactive or anticipatory and in terms of the scope of the change, which is considered either incremental or strategic (Nadler & Tushman, 1989).

The scope of the change proposed in this OIP is strategic rather than incremental. Addressing anti-Indigenous racism requires organizations to break out of their current patterns of congruence (Nader & Tushman, 1989). The changes required at ƛiisuwił College to address anti-Indigenous racism and to promote cultural safety will necessarily require shifts in power and alterations in culture. Some individuals may argue that because of the highly emotional, and sometimes even controversial, nature of addressing anti-Indigenous racism, that an incremental approach should be taken. While I agree that addressing concepts such as White supremacy and White fragility in the typically 'race-neutral' spaces of higher education will take time to address, CRT provides a strong critique of incremental approaches associated with liberalism.

When looking at the scope of change through a CRT lens, the suggestion of an incremental approach would only serve to maintain the racial comfort of the White majority for a longer period of time. As a change leader, it will be my responsibility to ensure that I am assessing both the pace and the depth of this change and ensure that I am considering both limitations and mitigation strategies in my change implementation plan.

In addition to considering the scope of change in this organization analysis, the second dimension that Nadler and Tushman (1989) offer in their model is the positioning of the change in relation to key external events. Reactive changes occur in response to events whereas other changes occur in anticipation of external events that may occur. The combination of these two dimensions result in four classes of changes which include: tuning, adaptation, reorientation, and recreation.

Using the descriptions of the four types of organizational change espoused by Nadler and Tushman (1989), I would argue that the change proposed in this OIP is a reorienting change. According to these authors, the characteristics of reorienting changes include a strategic and proactive response to changes in the environment. Throughout the past decade, and even more significantly within the past two years, we have seen issues of anti-Indigenous racism, institutional decolonization, and reconciliation take center stage in institutions of higher education. Currently there are no formal requirements or mandates for institutions of higher education to address anti-Indigenous racism or to integrate strategies to support Indigenous cultural safety; however, these requirements are anticipated in the future in the form of legislative and/or accreditation expectations, which makes this an anticipatory change.

Input

Inputs include factors such as the environment, resources, history, and culture. Nadler and Tushman (1980) suggested that, for change leaders, an ability to analyze the organization's external environment and see implications for action in the orientation is a central change skill. This section will build on the input information provided in Chapter 1 and includes a discussion of ƛiisuwił College's history, environment, and resources related to this specific PoP.

History, Environment, and Resources

Historically, inputs include patterns of past behaviour, including the major stages of organizational development. Chapter 1 included a discussion of the environment and resources related to anti-Indigenous racism at ƛiisuwił College. Cawsey et al. (2016) explained that "an analysis of the organization's competencies, strengths, and weaknesses, in light of the environmental threats and opportunities, leads to the strategy that organizational leaders decide to pursue" (p. 69) and that these strategic choices lead to the allocation of resources. Cawsey et al. (2016) also pointed out that sometimes these strategies are consciously implemented, and at other times these strategies are implemented unconsciously based on past actions. For the purpose of addressing anti-Indigenous racism, the implementation of unconscious strategies in higher education is particularly problematic because those unconscious actions can be based on bias. By engaging in this organizational analysis from a critical perspective, my goal is to disrupt the current status quo with the implementation of strategies that are designed to identify how anti-Indigenous racism is enacted at ƛiisuwił College and then to implement strategies designed to improve cultural safety.

ƛiisuwił College has been serving Indigenous students throughout the 40-year history of the institution. Over the past 15 years, ƛiisuwił College has been gradually implementing strategies to support the success of Indigenous students within the existing colonial college

structures. Some highlights of ƛiisuwił College's history include hiring a Director of Indigenous Education in 2005, the addition of Indigenous Education Advisors in 2008, hiring of the college's first Elder in Residence in 2015, and most recently, the development of the college's first Indigenous strategic plan.

Strategy

The next step in Nadler and Tushman's organizational congruence model (1980) is an analysis of the organizational components to produce the output. These components include: work, individuals, formal organizational arrangements, and informal organizational arrangements. Continuing with the metaphor of the Indigenous drum, the organizational components represent the ties at the back of the drum that hold the hide in place. These ties are made from various natural sources and pull the skin of the drum to fit tightly around the frame. It is important that there is congruence between these ties. If one tie is too loose or too tight, it will impact all aspects of the drum. The best-sounding drums have ties that are evenly distributed in tension and strength.

Work

The work component requires the analysis of the basic and inherent work to be done by the organization. When considering this OIP with regards to addressing anti-Indigenous racism, it is important to analyze the skill and knowledge demands. In this case, the knowledge required is a strong understanding of CRT principles, such as interest convergence, intersectionality, and whiteness as property (Delgado & Stefancic, 2017), and their application in a higher education setting. Addressing anti-Indigenous racism and creating culturally safe learning spaces requires a clear understanding of Canada's colonial history and the role that post-secondary institutions have played in the historical and current perpetuation of anti-Indigenous racism. There is a high

degree of uncertainty associated with anti-racism work that requires employees to engage in transformative learning (Abawi, 2018; Cooper, 2009; Watson, 2016).

Literature suggests that most individuals working in dominantly White institutions are unable to identify how anti-Indigenous racism is embedded within the structures of the organization, and ƛiisuwił College is no exception (Kluttz et al., 2020; Lawrence & Dua, 2005; Squire et al., 2019). Faculty members, in particular, require knowledge of how curriculum used in the classroom is a key aspect of how anti-Indigenous racism is enacted at ƛiisuwił College. Decolonization of curriculum requires faculty members to engage in transformative learning to better understand what knowledge they prioritize as valid and what knowledge is excluded or marginalized in their curriculum (Andreotti et al., 2015).

Individual

The individual component of the organizational congruence model requires an analysis of thee characteristics of the individual in the organization. As a small rural college, we do not have ready access to experts in anti-Indigenous racism and cultural safety. However, within the FHHS there are individuals with knowledge and backgrounds related to Indigenous health, Indigenous communities, and decolonization. Other than myself, there are no other individuals within the FHHS with expertise in CRT and its application in addressing anti-Indigenous racism in higher education. This lack of knowledge among individuals within ƛiisuwił College is a significant gap between the current outputs and the intended outputs related to cultural safety.

The literature indicates that fear was one of the common reasons why individuals lack the confidence and ability to engage in difficult conversations about race (Palmer & Louis, 2017) and I have been given similar feedback from FHHS members. FHHS members have also indicated that they do not feel as though they have the time available to engage in work related to

anti-Indigenous racism, which also represents a gap. If asked, the vast majority of employees at ƛiisuwił College would likely state that they support a cultural safety agenda, yet the actions currently being taken by individuals within the college are highly performative in nature.

Formal Organizational Arrangements

Formal organizational arrangements are related to the formal policies and procedures implemented at ƛiisuwił College to support the work that individuals perform. The policies and procedures at ƛiisuwił College and within the FHHS have been developed using a colonial approach to education. Everything from admission policies, program offerings, curriculum content, policies and practices have been developed in a colonial context. This represents a significant gap between current output and intended output.

One example within the formal organization where I am able to identify anti-Indigenous racism is in our admission policies. For example, some of our programs utilize a competitive entry structure. This structure has changed over the years, but has always included grade point average (GPA) as a large factor related to admission. We know from the literature that Indigenous students in BC achieve lower GPAs overall when compared to non-Indigenous students and are more likely to have no GPA included on their transcripts, further hindering their ability to be successful in a competitive entry process (Government of BC, 2020).

Another practice gap I see is the lack of any policy specifically related to addressing racism at ƛiisuwił College. To fill this gap, the college currently utilizes the *Code of Conduct* policy to address instances involving racism. The purpose of the *Code of Conduct* policy at ƛiisuwił College is to describe the "principles, definitions, expectations, and responsibilities that support a welcoming, safe, and inclusive environment" (ƛiisuwił College, 2018, p. 1). This policy does identify some specific behaviours that would be covered under this policy including:

personal conduct, bullying, violence, and academic integrity, but makes no mention specifically to racism. In addition this policy relates only to individual behaviours rather than systemic processes.

Internal Organization

This aspect of the organizational analysis considers informal arrangements including structures, processes, and relationships (Nadler & Tushman, 1980). It includes analyzing leader behaviour, group relations, and communication strategies. As discussed in Chapter 1, there is a gap between the espoused values of the organization and the actions of the organization.

Outputs

Outputs of post-secondary institutions are the services they provide to meet their institutional goals (Cawsey et al., 2016). Other outputs which are considered are the growth and development of organizational members, and student satisfaction. For the purpose of this OIP, the most important output elements to consider is the experience of Indigenous members of the FHHS with regard to anti-Indigenous racism, the academic success of Indigenous students, how cultural safety is perceived and understood by Indigenous members of the FHHS, and finally a commitment of the organization to dedicate the resources necessary to achieve these goals.

Cawsey et al. (2016) pointed out that like the ties that hold an Indigenous drum together, the fit between the organizational components discussed previously is critical. Similar to local Indigenous epistemologies discussed earlier (T. Smith, personal communication October, 2021), which are based on the interconnectedness of everything, the four major components of the organization, also discussed previously, influence and impact one another in multiple ways. A lack of congruence between these elements leads to institutional ineffectiveness. With regards to anti-Indigenous racism, there is a poor fit between the organizational components, which

contributes to an unsatisfactory output. One of the biggest incongruencies I noted in my organizational analysis is between the work that needs to be done at the college to address anti-Indigenous racism and the lack of knowledge, skills, and confidence of the individuals who need to do the identified work. Specifically, there is currently no organized plan to support faculty, staff, and administration at the college to gain the knowledge they require to move along the cultural learning continuum from cultural awareness to cultural safety. In an attempt to address this gap, four possible solutions have been developed and are discussed in the next section.

Solutions to Address the Problem of Practice

Continuing to build on the Indigenous drum metaphor, I view the various proposed solutions as the drumsticks used to make sound on the drums. The drumsticks are made from various materials and each variation will produce a different sound on the drum. I see each of the proposed solutions presented in this OIP as a different version of a traditional drumstick. Choosing which stick will be appropriate at any given time depends on the desired sound and the congruence with the sounds of the other drums being played around us.

Cawsey et al. (2016) explained that an analysis of the organization's competencies, strengths, and weaknesses, in light of the environmental threats and opportunities, leads to the strategy that the organizational leaders choose to propose" (p. 69). It is these strategic choices that lead to the allocation of resources.

There was a significant amount of literature available regarding strategies aimed at addressing anti-Indigenous racism in the healthcare system. Some authors, such as Rochecouste et al. (2014), have begun to do the work of translating this evidence to work in the higher education sector. Any comprehensive strategy to address anti-Indigenous racism will take much longer than 18-24 months to address. This OIP will be considering the actions required in the

first 24 months. Utilizing the organizational analysis from the previous section, four possible solutions were selected for consideration in this OIP. A high-level overview of these four strategies can be found in Appendix A. Appendix A includes an overview of the resources required for each of the proposed solutions as well as the benefits and potential challenges of each. These four strategies include:

1. Maintaining the current status quo.
2. Radical review and revision of policies and practices within the FHHS.
3. Implementation of voluntary workshops focused on addressing equity and diversity. These voluntary sessions will be open to all faculty, staff, and administration in the FHHS.
4. Mandatory individual and group education for all FHHS members related to anti-Indigenous praxis and cultural safety.

Strategy 1: Maintaining the Status Quo

Institutions of higher education have long been sites of systemic racism for Indigenous people, yet the vast majority of institutions, including ƛiisuwił College, have failed to invest the necessary resources needed to adequately address these issues (Ramasubramanian et al., 2017). For this reason, many institutions of higher education currently use this strategy of maintaining the status quo. Maintaining the status quo is also an option for the FHHS. One of the reasons noted for the prevalence of the status quo approach, despite increased awareness of white supremacy in higher education, has been attributed to the rise of neoliberalism. Henry et al. (2017) pointed out that neoliberalism is entrenched in the protection of whiteness and utilizes several tools to maintain the current status quo of racial inequity. Some of the most common

tools of neoliberalism include competition, meritocracy, and a focus on markets and productivity.

Another reason why institutions of higher education have found it convenient to maintain anti-Indigenous racism within their organizations is related to the lack of data collected on the topic. This lack of specific data makes it difficult for institutions to view anti-Indigenous racism with urgency. Weiner (2003) pointed out that in order to authentically address anti-racism in post-secondary institutions, they must prioritize the collection of data and information to benchmark racism data, assess change, and monitor change. A number of authors have also concluded that institutions of higher education use their own lack of data regarding anti-Indigenous racism as a strategy to maintain the status quo (Ash et al., Henry et al., 2017; Lopez, 2003). Another advantage of this particular solution is that no additional resources will be required.

Institutions of higher education, and the individuals working within them, have the potential to advance an anti-racist agenda, yet studies have shown that they are more likely to continue to operate as tools of social reproduction (Squire et al, 2019). Squire et al. (2019) reported that, like ƛiisuwił College, many post-secondary institutions have used incidents of racism to make inspirational statements about diversity and equity, but these statements have been shown to be performative despite the signal to take action. Most higher education institutions choose to maintain the status quo and are reluctant to engage in anti-racism advocacy and transformative change (Squire et al., 2019).

Maintaining the status quo might be a comfortable option for some members of ƛiisuwił College, particularly those in the White majority, who are unaware of the extent to which colonialism and White supremacy are continuing to cause harm to Indigenous members of the

college community. However, if we consider this option from the perspective of ƛiisuwił College's new vision and mission statements related to cultural safety, there is a strong misalignment. Maintaining the status quo also does not align with the vision of this OIP.

Strategy 2: Radical Policy Review and Renewal

This strategy for addressing anti-Indigenous racism was included in several studies (Ash et al., 2020; Browne et al., 2021; Came & Griffith, 2017; Henry et al., 2017; Welton et al., 2018). When utilizing this strategy, institutions of higher education take authentic action to review all institutional policies and practices through an anti-racism lens. The institution then makes a commitment to renew these policies and practices using established procedures that are developed in collaboration with Indigenous individuals in the college community.

Throughout the literature, there was consensus that anti-racism policy review should begin by prioritizing areas related to admission, hiring, and equity policies (Henry et al, 2017). Successful anti-racism approaches in higher education generally include a structural analysis of the systems, policies, and procedures with a strong focus on historical roots that have advantaged white members of the community while systematically disadvantaging Indigenous members of the college community (Came & Griffith, 2017).

Henry et al. (2017) found that post-secondary institutions within Canada commonly and powerfully resist any but the most cosmetic changes in organizational culture. The liberal ideologies prevalent within our Canadian post-secondary institutions have been instrumental in allowing anti-Indigenous racism to thrive. Henry et al. (2017) suggested that one of the primary reasons for this is race and racism are viewed as isolated individual events, even though the far more damaging aspects of anti-racism are embedded within the very policies and procedures that provide the framework for our institutions.

Post-secondary institutions that choose this strategy to address anti-Indigenous racism need to ensure that there are monitoring and evaluation strategies in place to ensure that commitments are fulfilled. These institutions also need to provide the necessary resources, training, and expertise to ensure that this strategy is effective. Resources which would be required for this solution would include release time for employees tasked with the policy review and revision. The college would also require external expertise to support the process as college employees will not have had the opportunity to engage in the necessary education around Indigenous cultural safety. Without this education in advance, college employees will not have the necessary knowledge to understand what changes need to be made. Other resources required will include time for the Planning and Standards Committee to review the policy revisions and time for the Education council to approve the revised policies.

In considering the possible solution for this OIP, there are several challenges to consider. First, the goals related to Indigenous cultural safety are very new to ƛiisuwił College. The value shift required to integrate Indigenous cultural safety not only into our culture, but into the very structures of the college, will take more than a single change cycle and our institution currently does not have the resources or expertise to undertake such a radical change. While this type of radical change is a long-term goal at ƛiisuwił College, this OIP will require change focused on supporting members of the FHHS to engage in transformative learning related to their value and belief system. Through the organizational analysis completed in the previous section, it was clear that there is a gap at ƛiisuwił College related to the knowledge and expertise needed to undertake this type of extensive policy revision. For this reason, utilizing this change strategy within this OIP would not be appropriate at this time.

Strategy 3: Voluntary Workshops Related to Equity and Diversity

For post-secondary institutions who do engage in equity work, this strategy is one of the most commonly employed (Ash et al., 2020). Evidence has demonstrated that educational interventions are crucial to creating understating with regards to anti-racism. There is a substantial body of research focused on the effectiveness of anti-racism workshops in particular (Henry et al., 2017). Throughout the literature reviewed for this OIP, one-off workshops were very common interventions in higher education (Shields, 2010). The literature found that the vast majority of these workshops focused on discrimination and harassment with an overall aim to create more respectful and inclusive workplaces (Henry et al., 2017). Of the institutions who reported providing workshops specifically about Indigenous-related topics, those workshops primarily focused on providing information in the form of historical overviews, while avoiding a specific focus on racism; they also tended to provide overviews of university policies intended to support Indigenous students to succeed within existing colonial contexts. These types of educational interventions generally do not focus on how both individual and systemic racism are enacted in higher education spaces.

Resources required for this solution include a budget to bring in external experts to provide equity and diversity workshops. In addition, employees will require release time to engage in this education. Several authors state that equity and diversity programs are ineffective and that it is common for Canadian institutions to use equity and diversity programs and policies aimed at equity as no more than well-worded mission statements with some minor cosmetic changes that leave structural racism intact (Came & Griffith, 2017; Tate & Bagguley, 2017).

Welton et al. (2018) pointed out that higher education leaders do regularly bring in outside expertise for these one-off diversity workshops, that these workshops are generally voluntary and are attended by college community members who have an existing desire to

address issues of equity. This strategy often excludes members of the college who would most benefit from being a part of the conversation because they choose not to attend. Generally, these workshops do not permeate enough to facilitate critical dissections of policies and procedures and end up having little lasting impact.

Another reason for not selecting this option is because it is not consistent with the principles of CRT (Brayboy, 2005; Delgado & Stefancic, 2017; McCoy & Rodricks, 2015). First, CRT scholars would argue that equity and diversity workshops do not contain the information about dismantling white power and privilege that an anti-racism agenda would require. Second, CRT's critique of liberalism would suggest that this option would only result in incremental change, as employees would be given the option of supporting this institutional goal or not.

Strategy 4: Mandatory Indigenous Cultural Safety Training

The fourth option proposed for this OIP is regular mandatory training for all faculty, staff, and administration working within the FHHS. Ultimately, this was the option I chose to move forward with in order to address the PoP. This mandatory training is intended to take a variety of approaches including, but not limited to, workshops, formal and informal discussions, individual conversations, and clearly articulated professional development expectations related to cultural safety.

The challenge of addressing systemic anti-Indigenous racism within higher education needs to focus on altering the behaviours of the dominant group (Henry et al., 2017). Changing the behaviours of only individuals who choose to attend voluntary workshops and discussions, as discussed in the previous strategy, will not result in the degree of change needed to meet ƛiisuwił College's espoused goal of achieving cultural safety. The literature suggests that this type of

mandatory cultural safety training needs to include all members of the FHHS including faculty, staff, and administration (Ash et al., 2020).

In addition to ensuring that this training is mandatory, another significant difference from the previous strategy is the specific focus of the training will be on naming race and actively countering unequal power dynamics related to Indigenous members of the college community. Specifically, Ramasubramaniam et al. (2017) explained the importance of mandatory anti-racism sessions that focus on the facilitation of difficult dialogues. Educational sessions where faculty are passive recipients of information does not provide White individuals with the opportunity to openly self-reflect, confront their own biases, understand their White privilege in a context-specific manner, and open up to the opportunities to become allies.

The vision for this strategy includes formal training opportunities, but more importantly this strategy is intended to ensure ongoing dialogue among members of the FHHS in a variety of formats. Ramasubramanian et al. (2017) suggested that it is important to take a goal-based social identity approach to designing such dialogues. Some of these communication design elements suggested in the literature include localized vignettes, shared ground rules, trained facilitators, and role-playing techniques (Ramasubramanian, 2017). While the literature recommends mandatory cultural safety training for all employees, there should be a specific focus on ensuring that new hires have early access to cultural safety training as well.

Much of the literature acknowledges the challenges that White individuals face that leave them reluctant to talk about race. However, institutions of higher education cannot use these feeling of White discomfort as a rationale for not addressing anti-Indigenous racism, if so they avoid specifically naming and reflecting on the ways in which they, as members of a dominantly White institution, participate in and perpetuate anti-Indigenous racism.

Supporting White members of the FHHS to see and speak about themselves in racial terms will help to address 'color-blind' policies, which is one of the most ubiquitous forms of anti-Indigenous racism in higher education. Research has demonstrated that when White members of the college community have a strong racial identity, it can decrease the harm caused to the racialized minorities within the college community (Tuck & Yang, 2012).

The resources required for this solution include a budget to bring in an external expert for cultural awareness and sensitivity training. This solution also requires release time for two members of the project working group to engage in additional training. A budget for administrative support will be required. Finally, support from the Institutional Research and Indigenous Education Departments will be required to support the gathering of baseline and going data.

Leadership Ethics and Decolonization Challenges in Organizational Change

This OIP is inextricably tied to the concepts of ethics, equity, social justice, and decolonization. Like so many adaptive challenges, there are no existing solutions that provide a clear path forward in addressing anti-Indigenous racism and advancing cultural safety. Throughout this section I will discuss challenges associated with the above-mentioned concepts in addition to discussing how they relate to adaptive and transformative leadership strategies.

Thorpe (2019) defines ethics as beliefs which shape the way we live, what we do, and what choices we make. In this sense, ethics provides us with a moral compass to guide decision making. In regards to leadership ethics, Northouse (2019) asserts that it relates to the nature of the leader's behaviour. When considering ethical theories, the two that most closely relate to the ethical issues being discussed in this OIP are utilitarianism and altruism.

Northouse (2019) explains that utilitarianism relates to the notion that ethical leadership means doing the greatest good for the greatest number of people. When considering anti-Indigenous racism, and Indigenous cultural safety, utilitarianism would not be the most appropriate ethical lens through which to view this OIP, as Indigenous students represent a minority of the population at ƛiisuwił College. Utilitarianism would require us to make decisions that would be in the best interest of the white majority.

Noted in the literature was a suggestion that the scope of cultural safety be increased to include all marginalized racial and social groups, such as women, LGBTQ2S and neurodivergent individuals (Woods, 2010). This could potentially be an argument to view this OIP through a utilitarian lens. However, if the concept of cultural safety were to be considered beyond Indigenous cultural safety, the CRT concept of interest convergence would be relevant to consider. Increasing the scope of cultural safety may appear utilitarian in principle, because it would produce greater good for a greater number of people. However, the concept of interest convergence has been shown that this ethical principle does not to promote the interests of cultural safety or anti-racism. For example, following the civil rights movement, the United States implemented the policy approach of affirmative action. This policy initiative was initially meant to provide equal opportunities for Black and racial minorities. After a period of time, affirmative action policy was adapted to include other marginalized groups, including women. In statistical terms, the advantages of affirmative action policies ended up primarily benefitting white women (DiAngelo, 2018). It is important that we avoid this same outcome when considering the implementation of cultural safety in educational spaces.

A more appropriate ethical theory to guide this OIP would be altruism. Northouse (2019) describes altruism as an ethical theory that suggests that the morality of a leader’s actions is

based primarily on promoting the interest of others. This author also points out that anti-racism work calls upon leaders to act in the interest of others, even if it runs contrary to their personal interest. For these reasons altruism is a much more appropriate lens to apply to this OIP in order to achieve the intended outcomes. While there may be some benefits to the white majority students through increased diversity and inclusion of Indigenous ways of knowing, the focus of this OIP is specifically on benefitting Indigenous students at ƛiisuwił College. Altruism is also an appropriate ethical lens for this OIP because transformative leadership is based on the same fundamental principle as altruism, although altruism alone may not be sufficient to garner the support required for the project. (Northouse, 2018).

Heifetz's (1994) perspective on ethical leadership emphasizes that the role of leaders is to support their followers to confront and effectively address complex challenges. This aligns with the leadership principles of both adaptive and transformative leadership (Northouse, 2019). Specifically, adaptive leaders, from an ethical perspective, create environments where followers can feel empowered to confront complex ethical challenges such as addressing anti-Indigenous racism. Ethical leadership also calls on leaders to help support their followers to develop the personal growth required for the change to occur. Supporting this personal growth aligns with the tenets of transformative leadership theory and therefore, this leadership approach has a clear connection with the theoretical underpinnings of this OIP.

Connection to Indigenous Epistemologies

There is also a strong correlation between ethical leadership concepts and Indigenous epistemologies. For example, in the traditional territory where I grew up, the Elders share that the first law of their Nation is "Respect". I have been taught by these Elders that if you start with respect, everything else will naturally come from there (Tom Smith (pseudonym) Tla-o-qui-aht

First Nations, British Columbia Canada, personal communication, October, 2021). The principle of respect also algins with the principles of ethical leadership as espoused by Northouse (2019) Specifically, Northouse (2019), identifies respect for others as a key component of ethical leadership and that respect means engaging followers and eliciting their perspectives, being empathetic, and tolerant of opposing points of view (Northouse, 2019).

Ethic of Justice

Another principle of ethical leadership identified by Northouse (2019) is that ethical leaders are just. The author goes on to identify that a top priority of just leaders is to treat everyone in an equal manner. However, applying an equality or equity lens, rather than a social justice lens, to issues of anti-Indigenous racism can be problematic if it is interpreted as treating everyone the same without consideration for their culture and context.

Ethic of Care

The concept of cultural safety, which is central to this OIP, is referred to by McEldowny and Conner (2011) as an evolving ethic of care which occurs in an ongoing praxiological process. The practice of caring, from an ethical standpoint is a moral imperative which puts the perspective of the Indigenous student ahead of the service practices of the higher education system (McEldowny & Conner, 2011). These authors also provide a discussion regarding how an ethic of care can be enacted in the context of cultural safety. McEldowny and Conner (2011) describe the first aspect of developing an ethic of care for those working in higher education settings as coming to know themselves and the context and culture that shapes their own life. An ethic of care can also be understood as coming to know the students we serve, their culture, and the context and stories that shape their lives. Finally, McEldowny and Connor (2011) speak to

the ethic of care in regards to cultural safety as becoming aware of the context of the student/instructor encounter as well as the context in which each specific encounter takes place.

There are several implications and challenges that also need to be considered in terms of promoting a cultural safety agenda that also need to be considered as an ethic of care. First, McEldowney and Conner (2011) caution that cultural safety as an ethic of care can only be advanced in tandem with the development of requisite skills including reflexivity, relational skills, and ethical reasoning.

Thorpe (2019) aptly points out that when considering ethics in the context of promoting Indigenous cultural safety is critical to consider the ethical responsibilities of working with Indigenous people who will be both involved and impacted by this work. The reason for this is because throughout colonization Indigenous people have been subjects of unethical research in the past and therefore this is an essential consideration.

Social Justice

The concept of social justice is also a key concept to explore in relation to this OIP. Woods (2010) explains that the term social justice is often used to refer to the "fair and equitable distribution of benefits and burdens in society" (p. 711). This view of social justice is problematic when considering anti-Indigenous racism and cultural safety. Woods (2010) points out that the above definition is predicated on the distributed paradigm of justice. This interpretation means that justice is viewed as a personal right based on the value of individual freedoms. This author also states that this interpretation of social justice is not one that holds true for Indigenous peoples and communities.

When considering anti-Indigenous racism and cultural safety, the concept of social justice must acknowledge that people exist in a wide variety of social, economic, and political contexts

(Woods, 2010). This author also suggests that these differences matter and that individuals ought to be treated with difference according to the different cultural needs of the student, rather than the educator maintaining the colonial culture of the post-secondary system.

Decolonization

In reviewing literature related to the concept of decolonization, I came across many different definitions. Most of these definitions focused on identifying power and privilege and putting strategies in place to move towards an inclusive, sustainable and relational way of being (Andreotti, 2015; Coleman et al., 2012; Whitinui et al., 2021). Tuck and Yang (2012) provided a unique perspective on the concept of decolonization that speaks to the fact that the process of decolonization in higher education spaces is commonly referred to in almost a casual way. Tuck and Yang (2012) are clear in pointing out that decolonization has no synonyms. With this understanding, the authors define decolonization specifically as a process which brings about repatriation of Indigenous land and life. Furthermore, the authors suggest that decolonization is not a word that should be used casually to describe strategies being used to make improvements to an educational institution unless the strategies are authentically contributing to repatriation. Tuck and Yang (2012) warn us that the increased number of vision statements from post-secondary institutions that are focused on "decolonizing education" has led to the easy adoption of decolonizing discourses in higher education spaces. Given this discussion, this particular stage of the OIP would not be considered decolonizing.

Chapter 2 Conclusion

Transformative leadership is a clear choice for this OIP as it focuses on not only individual and organizational transformation, but also societal transformation. The intent is for the impacts of this OIP to reach beyond the classroom and result in positive impacts on the lives

of Indigenous students, their families, and their communities. Adaptive leadership is also an appropriate leadership strategy to draw on to address this PoP. The problem of addressing anti-Indigenous racism and improving Indigenous cultural safety is clearly an adaptive challenge, as there are no established, clear solutions. During times of uncertainty, adaptive leadership is a strategy that can support leaders to build the capacity of followers to thrive in such situations.

The Change Path Model (Cawsey et al., 2016) was chosen as the change framework to guide this OIP. Through consideration of various change models, the Change Path Model (Cawsey et al., 2016) was identified as providing both the structure and flexibility required to address this complex adaptive problem. Chapter 2 reviewed four possible solutions to apply to this PoP and the decision was made to move forward with the option requiring mandatory cultural safety training for all FHHS members. Chapter 3 will present and discuss the Implementation, Monitoring, Evaluation, and Communication plans developed for this OIP.

Chapter 3: Implementation, Evaluation, and Communication

Chapter 3 of this OIP is focused on the development of the change implementation plan, monitoring plan, evaluation plan, and communication plan. This chapter will continue to build on the metaphor of the traditional drum. At this point in the OIP, we have discussed the process of creating the drum and selecting the appropriate drumstick in Chapter 2. In Chapter 3 we will start to demonstrate action by beginning to symbolically play our drums. In this chapter, we will also use the metaphor to symbolically represent ongoing consultation with Indigenous members of ƛiisuwił College and the Indigenous communities we serve. The purpose of this is to inquire whether we are playing our drums in compliance with local protocols, that we are in rhythm with the local community, and that the tone of our drums is meeting the needs of those impacted by our playing.

The following chapter will begin with a discussion of the proposed implementation plan utilizing the solution selected in Chapter 2. This chapter will also include an exploration of evidence that informed decision making in these plans. Next, a monitoring plan and evaluation plan will be presented and discussed. A communication plan will be presented and finally, this chapter will conclude with a discussion of next steps and future considerations.

Change Implementation Plan

This chapter provides a discussion of the change implementation plan which has been developed to address this PoP utilizing the strategy selected in Chapter 2, related to mandatory cultural safety training. This section is framed based on the phases of the change path model (Cawsey et al., 2016) and is underpinned by concepts of CRT, transformative learning theory, cultural safety, and transformative and authentic leadership models. After discussing goals and

priorities for the planned change, as well as stakeholder responsibilities, I conclude with a consideration of potential challenges and mitigation strategies.

Priorities and Goals

The priority for this change implementation plan is to address anti-Indigenous racism in the FHHS by taking action to improve cultural safety. The long-term goal of this change is to improve educational experiences and educational outcomes for Indigenous students in the FHHS and to interrupt the lack of cultural safety cycle explained in Chapter 2. The change implementation plan considers the first 24 months of this change. It is understood that any change strategy aimed at improving cultural safety will require more institutional action than can take place within 24 months, and that this plan represents the initial phases of a larger faculty and institutional process. As identified in Chapter 2, education and knowledge are key prerequisites to creating a culturally safe environment, and therefore these prerequisites are the focus of this change implementation plan.

Implementation Plan

This section considers the change implementation plan in the context of the change path model discussed in Chapter 2. Relevant literature is included in the discussion to support the decision-making process. A high-level overview of the 24-month implementation plan is presented in Appendix B.

Awakening: Implementation Plan

The awakening stage of the change path model focuses on the identification of the need for change through the collection of data. This need for change is articulated in the gap between the current state and the desired future state. The awakening stage also includes the development

of the vision for change and the dissemination of that vision for change through multiple communication channels (Cawsey et al., 2016).

This project is planned to begin in March 2023. The rationale for this start date was based on two factors. First, with the limited human resources available at our small-sized college, we need to ensure that we are planning for the release time that will be required for this project. In addition, the FHHS associate dean is required to complete previous projects in order to ensure the availability of the necessary time and resources to be devoted to this project. The second reason for choosing a March 2023 start date was to alleviate some of the change fatigue being experienced by the staff, faculty, and administration at ƛiisuwił College. Not only has the COVID pandemic contributed to this change fatigue, but ƛiisuwił College is also in the process of implementing a new learning management system (LMS), which requires faculty and staff to spend additional time training on the new platform. Faculty are in the process of moving all of their course materials over to the new LMS, and this work is expected to continue throughout the 2022/23 academic year.

The awakening phase of the change path model calls on change leaders to identify the need for change through the collection of data. As previously discussed, ƛiisuwił College has very little differentiated data related to the specific experiences of Indigenous staff and students at ƛiisuwił College. Despite this lack of institutional specific data, we can rely on both the provincial and federal data discussed in Chapter 1. This data makes it clear that there is a gap between the post-secondary achievement of Indigenous students and non-Indigenous students in several areas including transition from high school to post-secondary, GPA, and post-secondary completion rates (Government of BC, 2020). In addition to this proxy data, we can rely on the theoretical foundations of CRT, which draws our attention to the historical, political, social, and

economic factors that ensure anti-Indigenous racism remains firmly embedded in post-secondary education in Canada and is the way in which colonial institutions normally function (Wylie et al., 2021).

The first task associated with the awakening stage involves the development of a policy brief to aid in gaining support for the implementation of this project. I, as the FHHS Associate Dean, will take the lead in the development of this brief. The first step in the development of this brief is to seek out various perspectives to provide input. Specifically, because this is intended to be an Indigenous-led project, it will be essential to garner feedback from individuals and departments such as the Indigenous Education Department, Elders in Residence, and the ƛiisuwił College Indigenous Education Advisory Committee. This consultation can take a variety of forms, including in-person conversations when possible, virtual meetings when possible, and written survey questions for those individuals who are unable to connect in-person.

A key element of the awakening stage is meeting and communicating with stakeholders that have a wide variety of perspectives on the topic. At ƛiisuwił College there are many stakeholders who will be involved and/or impacted by this change, therefore collecting as much feedback in advance will support a smoother implementation process. Cawsey et al. (2016) suggested actively seeking out both supporting and dissenting opinions to ensure a fulsome understanding. Taking this step can also help to identify and address possible challenges prior to implementation. While the first implementation phase of project does not involve providing education and training to students, it is essential that Indigenous students have the opportunity to provide a meaningful impact on this project. In the monitoring and evaluation section of this chapter, a further discussion regarding the involvement of students will be discussed.

The next step in the awakening stage is to meet with senior leadership at my institution to communicate the overall goals of the project, the tentative implementation plan, and policy brief. The initial meeting will include myself, as the change initiator, as well as the Dean of FHHS and the Vice President, Academic. At this meeting we will discuss how this change project fits with the larger institutional priorities and also how this project can support cultural safety development throughout the college. The rationale for meeting with senior administration first is to ensure support for the project. A lack of support from senior administration would pose a critical project barrier.

After meeting with senior administration, the next step in the awakening stage of the change implementation plan is to meet with additional stakeholders including the Director of Indigenous Education, the Elders in Residence, ƛiisuwił College's Indigenous Education Advisory Committee, the Director of Institutional Research, and the Director of Student Services, Human Resources, and relevant collective bargaining units. The purpose of these meetings is to review the policy brief, review the tentative implementation plan, review supports required from these departments, and to elicit feedback.

Another key purpose of these meetings, which will be discussed in greater detail later in this chapter, is the development of monitoring and evaluation plans to collect relevant baseline and ongoing data related to cultural safety. After forming a working leadership team, the first step is to work with all three Directors to determine the most appropriate and integrated strategy to collect the required baseline data regarding Indigenous student enrollment, credential completion, Indigenous staff statistics, and Indigenous student success. This group will also be responsible for developing a strategy to collect baseline and ongoing data about how Indigenous students and staff at ƛiisuwił College experience cultural safety. Collecting and collating this

information will be the responsibility of the Institutional Research Department, supported by both the Indigenous Education and Student Services Departments. The goal is to utilize the summer of 2023 to develop a data collection strategy and to actively gather this information throughout the 2023-2024 academic year.

The final step of the awakening stage is the development of a project working group. As a small, rural institution, we have difficulty recruiting and retaining individuals with particular specialties, such as an individual with a background in Indigenous cultural safety training. Therefore, there is a need to develop expertise internally within our college and within the FHHS to support the ongoing nature of the work that developing Indigenous cultural safety requires. The Project Working Group will consist of myself, in the role of the FHHS Associate Dean, and a Department Chair from each of the five FHHS departments. All FHHS departments will include goals related to cultural safety in their department specific strategic plans; therefore, it is within the role and scope of the department chairs to be members of this working group. This is a group of individuals who already meets together for up to two hours each week. With the support of the Dean, a maximum of one hour per week can be utilized to work on this project for the next 24 months. The Dean's office will provide administrative support to take meeting minutes and organize documents for the group. I will be responsible for introducing this project to the group, reviewing the policy brief, and setting the agenda for each meeting.

A key priority for this group will be to finalize the vision for change. Once the vision for change has been established by the group, the next priorities will be reviewing and finalizing the tentative implementation plan, monitoring plan, evaluation plan, and communication plan. This work will be completed by October 2023.

Mobilization: Implementation Plan

The next step in the change path model is mobilization. This stage of the change process requires change leaders to consider the required change in the context of the formal structures and systems in which they work. In this step, change leaders build coalitions to support the change process. Communication of the need for change is disseminated throughout the organization. Finally, the knowledge, skills, and abilities, of the change leader is leveraged for the benefit of the change vision and implementation (Cawsey et al., 2016). Because of the small size of ƛiisuwił College, there is low differentiation in the roles and there are few specialized roles. In the literature, I noted a criticism that once an Indigenous Education Department has been developed, the rest of the college feels as though they have no further work to do with regards to Indigenous cultural safety, reconciliation, and the promotion of cultural safety (Rochecouste et al., 2014). However, the Truth and Reconciliation has made it clear that the responsibility for developing Indigenous cultural safety and reconciliation is the responsibility of non-Indigenous Canadians (Truth and Reconciliation Commission, 2015).

An integral part of this early work in the mobilization stage will involve the FHHS Dean's Office formally integrating cultural safety goals into our larger faculty strategic plan. At ƛiisuwił College each faculty member has five weeks of paid professional development time. The choice of professional development topics is based on both personal priorities, as well as the priorities of the department, faculty, and college. It is the responsibility of the Dean's office to approve professional development plans. Unlike academic faculty, staff within the FHHS do not have access to paid professional development time. This impacts a total of six individuals within the FHHS. When these individuals engage in cultural safety training activities, substitute staff will be brought in to provide coverage. Department chairs and administrators will be incorporating this training as part of their ongoing work duties.

The next step of the mobilization process is to move forward with communicating this change initiative to the full FHHS and to manage reactions to the change as the process moves forward. This project will first be introduced at a full FHHS meeting in October 2023. The rationale for delivering this change vision to the entire faculty at the same time is to ensure that the intent, scope, and rationale for the change project are communicated clearly from the start. This strategy will ensure that everyone within the FHHS has the same information at the beginning of the project.

The final process in the mobilization stage of the Change Path Model is to leverage change agent personality, knowledge skills, abilities, and related assets for the benefit of the change vision and its implementation (Cawsey et al., 2016). This step can include the involvement of both internal and external consultants with specialization in the area of change. This change implementation plan includes both strategies. First, we will bring in an external expert to cover the topics of cultural awareness of cultural competency. This implementation plan acknowledges that each member of the FHHS will begin this journey at different starting points and, therefore, it is important to attend to knowledge building regarding the concepts of cultural awareness and competency before moving into the concept of cultural safety.

During the fall Reading Break in November 2023, all FHHS faculty, staff, and administrators will engage in a full-day workshop titled *"Building Bridges Through Understanding the Village"* (The Village Workshop). This workshop will be hosted by an Indigenous woman who, through experiential learning and role-playing, will teach about the impact of colonization on Indigenous communities, paths to reconciliation, cultural awareness, and cultural sensitivity. Through this activity, participants will have the opportunity to explore the micro-macro-construction of colonization and assimilation of Indigenous peoples (Martin et

al., 2018). Martin et al. (2018) found that the Village Workshop promotes meaningful learning through experiential learning experiences, reflection on those learning experiences, and integration of new knowledge.

The next step of the mobilization stage is to develop internal expertise to support other members of the college through the change process. First, each member of the working group will complete the online San'yas Indigenous Cultural Safety Training over a four-week period, spending approximately two hours per week on the course material (Browne et al, 2021). There were several reasons for selecting the San'yas Indigenous Cultural Safety Training for this change plan. First, the San'yas Cultural Safety Training is a well-established online training program that was developed by Indigenous practitioners and is now run from BC's Provincial Health Services Authority. The program fits well with the theoretical underpinnings of this OIP as the training is grounded in both CRT and transformative learning pedagogy (Churchill et al., 2017). Another reason for choosing the San'yas Indigenous Cultural Safety Training is because, unlike many online training courses of this nature, San'yas is a fully facilitated online course (Churchill et al., 2017). In addition, San'yas has been evaluated both internally and externally regarding pedagogy, curriculum, and facilitation model. Evaluation data shows that San'yas participants demonstrate increased knowledge, awareness of colonization, and how policies, laws, and programs in Canada continue to perpetuate colonialism (Browne et al., 2021). Data also indicates that San'yas training increases the ability of learners to identify strategies to integrate their new understanding into their actions and work functions (Browne et al., 2021). This training will take place in January 2024 with the six members of the project working group taking the course together. During this time the Working Group members will meet weekly to share their learning from the course and to discuss strategies to support other members of the

FHHS in their learning. Having each Department Chair complete the cultural safety training first will provide them with the skills and knowledge to better support their departmental team when they go through the same training.

The final step of the mobilization stage is building internal capacity to support cultural safety training. The working group will determine two group members to engage in additional training related to the facilitation of Indigenous specific anti-racism and cultural safety training. This work will be completed between February and April 2024. One semester of release time for each of these individuals has been included in the budget for this project.

Acceleration: Implementation Plan

The next phase of the change path model is the acceleration phase (Cawsey et al, 2016). In this phase, change leaders continue to help others to develop the needed knowledge skills and ways of knowing that it will support the change. Communication strategies are utilized to celebrate small wins and achievement of milestones.

The acceleration stage begins in May 2024. During this time, the remaining 50 members of the FHHS will begin the San'yas Indigenous Cultural Safety Training course. The initial two groups to go through this training will be considered the pilot groups. We will use information gained during these pilot sessions to support faculty through subsequent training sessions. For the pilot sessions we will request one volunteer for each of the five FHHS departments to engage in this four-week training in May 2024 and one volunteer from each of the five FHHS departments to volunteer for the June 2024 session. The working group members will collaboratively engage in the weekly debriefs for each of these two pilot groups. This will provide members of the working group the opportunity to gain feedback on their facilitation strategies from the pilot groups and to make any necessary adjustments.

The next step in the acceleration phase will involve the remaining 40 FHHS faculty and staff completing the San'yas Indigenous Cultural Safety Course. The time frame for completing this training will be between September and December 2024. Each Department Chair will work with their faculty to determine which time frame is best for each participant. Department Chairs will be responsible for facilitating the weekly learning debriefing sessions with members of their department. The Department Chair administrative support will be responsible for tracking faculty completion of training.

By December 2024, all members of the FHHS will have completed both *the Village Workshop* and the San'yas Indigenous Cultural Safety Training. Beginning in January 2025, monthly "Brave Space" conversations will be hosted for faculty and staff. "Brave Space" is a term recommended by authors Arao and Clemens (2013). These authors aptly point out that in higher education spaces, the term "safe space" has become conflated with the idea of comfort. It is incumbent upon educators to dispel this myth for students. Arao and Clemens (2013) suggested the use of the term "brave space" rather than "safe space" to describe situations in which conversations may become provocative. These authors go on to argue that supporting students, and particularly white students, to participate in conversations related to race and racism will help to build their racial stamina. During this time, as the FHHS members continue along their learning journey, students will not yet be included in these conversations, but this option may be considered in the future. Brave Space conversations will be hosted in the months of January through May. Each month, one of the FHHS departments will take the lead in preparing the agenda and leading the discussion focused on Indigenous cultural safety at ƛiisuwił College. Attendance at the Brave Space conversations will be strongly encouraged, but not

mandatory. For any administrative support members would wish to attend, coverage for their participation will be included in the budget for this project.

The final formal activity included in this change implementation plan will take place over spring Reading Break in March 2024. The project working group, led by the two members who engaged in additional training, will plan and implement a full day workshop for FHHS members on supporting cultural safety in a post-secondary context and to consolidate learning which has taken place up to that point. In addition, this day will be used to speak to the long-term changes required for cultural safety to become a reality at ƛiisuwił College. Specifically, workshop leaders will introduce the idea of how policy review and reform can increase cultural safety. As discussed in Chapter 2, while radical policy review and reform was not selected for the first stages of this change process, it remains a critical element of promoting cultural safety that the FHHS members will need to undertake in this important work. This exercise will support faculty, staff, and administration to start considering how policies and practices within their departments could be revised to support cultural safety.

Potential Challenges

Several potential challenges have emerged in the literature regarding the implementation of Indigenous cultural safety training. While all of these challenges will be considered in the planning process, three of these challenges will be considered in detail in this section. These challenges include: learner readiness, lack of cultural safety role-modelling, and lack of evaluation of cultural safety training related to outcomes.

First, despite evidence indicating that mandatory Indigenous cultural safety training is an effective strategy for addressing anti-Indigenous racism, Whitinui, et al. (2021) pointed out that the initial attitudes learners have about Indigenous cultural safety is likely to elicit feelings of

embarrassment, shame, anger, and or defensiveness and Whitinui et al. (2021) suggested that for those who have not engaged willingly, these feelings “are much more difficult to process or put into perspective” (p. 68). This implementation plan has been developed with this potential challenge in mind, including moving through the learning process in a systematic approach, by starting with education around cultural awareness and competence, and by ensuring that additional support is available for faculty and staff.

Another potential challenge identified in the literature involved the lack of cultural safety role-modelling. Ryder et al. (2017) pointed out that once learners have completed the training, they need to see examples of cultural safety in action. It will be the role of the FHHS administration and the project working group to be mindful of ensuring appropriate role-modeling of expected behaviour related to cultural safety. This was also part of the rationale for the project working group to take the training first and therefore have the opportunity to role-model and share their learning in advance.

A final challenge that emerged in the literature was a lack of evaluation for the impact of cultural safety training. Wylie et al. (2021) pointed out that in addition to not effectively evaluating cultural safety education programs for impact, the training has become more of a “tick the box” approach. To address this challenge, developing and implementing a comprehensive evaluation and monitoring plan for this change project has been built directly into the planning process. In addition to ensuring that evaluation is taking place, it is equally important to ensure that the evaluation data is being utilized to make improvements to the training and implementation plan.

Monitoring and Evaluation

As mentioned earlier, the monitoring and evaluation section of this OIP continues to build on the metaphor of the traditional drum. This aspect of the project represents checking in with Indigenous members of ƛiisuwił College and the 35 First Nations in the catchment area we serve to elicit feedback. This feedback will help us to understand whether the tone of our drum is correct, whether we are playing in rhythm with the community, and to discover any other adjustments we may need to make. The monitoring and evaluation plan also provides the opportunity to consult with the FHHS members and senior leadership to continue to elicit feedback to improve the program and the program implementation.

Markiewicz and Patrick (2016) explained that a monitoring and evaluation framework "is both a planning process and a written product designed to provide guidance to conduct the monitoring and evaluation functions of the span of a program or initiative" (p. 1). These authors also pointed out that monitoring and evaluation frameworks focus on change arising from the program, but also includes consideration of appropriateness, effectiveness, efficacy, and sustainability (Markiewicz & Patrick, 2016).

In this section of the OIP, both a monitoring plan and an evaluation plan will be developed and rationale for decision-making based on relevant literature will be discussed. In addition to presenting the monitoring and evaluation plans, this section will also discuss how program theory and program logic were developed to inform the choice of monitoring and evaluation questions. Finally, a discussion of how data will be synthesized, analyzed, and used in the program improvement process will be included.

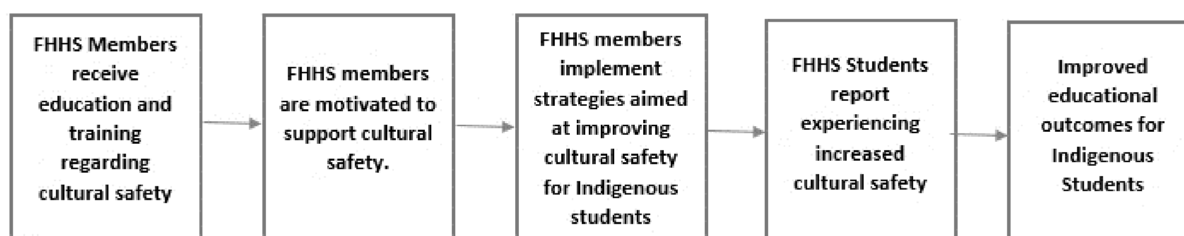
Program Theory

Markiewicz and Patrick (2016) explained that program theory "identifies and articulates the program's assumptions about the sequence of expected change over which it has influence"

(p. 72). A program theory for this project has been developed based on interpretation of the literature related to Indigenous-specific racism and cultural safety, both inside and outside of educational contexts. Figure 4 below represents the program theory developed for this phase of the project.

Figure 4

Program Theory



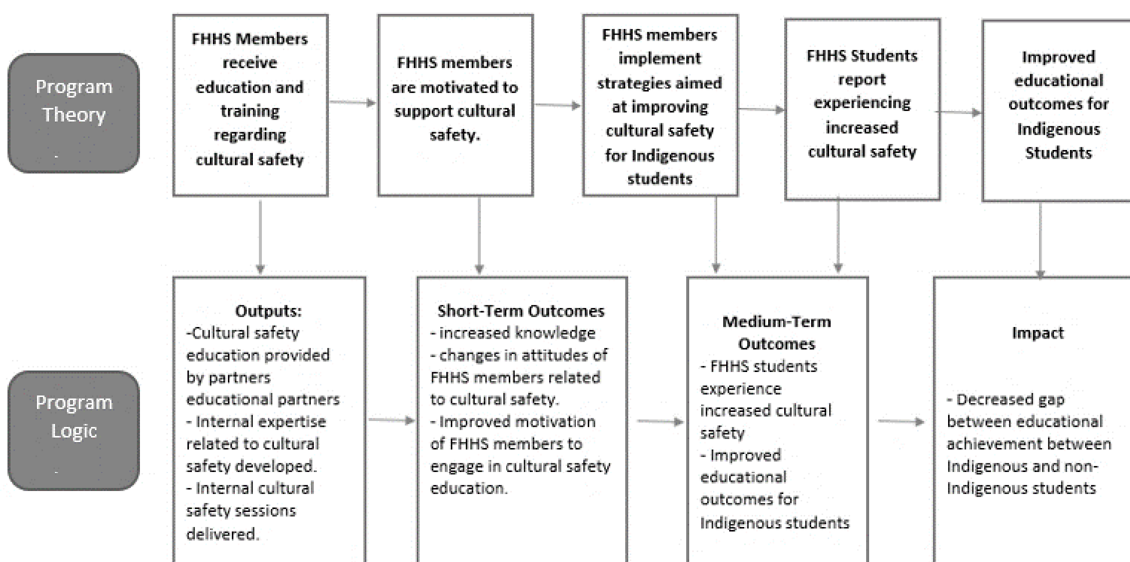
Note: Represents the program theory for the first 24 months of the project.

Program Logic

Unlike program theory, which is conceptual in nature, program logic has an operational orientation and a focus which primarily considers how program delivery is linked to the program results (Markiewicz & Patrick, 2016). Figure 5 represents the program logic developed for this phase of the change project as it relates to the program theory.

Figure 5

Program Theory and Program Logic

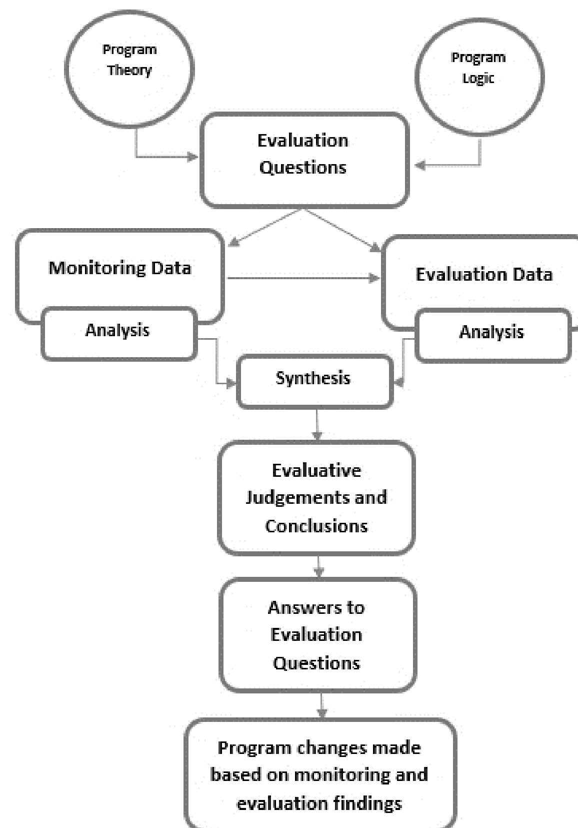


Note: Represents connection between program theory and program logic for the first 24 months of this project.

For the purpose of this OIP, the evaluation domains utilized will be those advocated for by Markiewicz and Patrick (2016), which include: appropriateness, effectiveness, efficiency, impact, and sustainability. Figure 6 represents the connection between program theory, program logic, and the development of meaningful evaluation questions. This figure also demonstrates how the evaluation questions support the development of both the monitoring plan and evaluation plan, and how these plans support the ability to determine the answers to the evaluation questions. In an ongoing and iterative process, the answers to the evaluation questions support ongoing improvement to program design and implementation.

Figure 6

Program improvement process.



Note. Represents the role of program theory and program logic in the program improvement process. Adapted from "Developing Monitoring and Evaluation Frameworks" by A. Markiewicz and I. Patrick, 2016, Sage, p. 122. Copyright 2016 by Sage.

Monitoring Plan and Evaluation Plan

The next section of this chapter involves the development of a monitoring plan and an evaluation plan. While these plans are intricately connected, they also serve different purposes in the change implementation process. Markiewicz and Patrick (2016) explained that the purpose of the monitoring plan is to contribute to finding answers to the evaluation questions. The monitoring plan is particularly focused on the implementation aspect of the change projects and is a helpful tool in identifying early results being produced. Throughout the change

literature it is explained that monitoring is a process that occurs as the change is actively happening. The monitoring plan helps us to understand when adjustments need to be made within the implementation plan (Markiewicz & Patrick, 2016).

The purpose of the evaluation plan is also to answer the evaluation questions. Markiewicz and Patrick (2016) pointed out that a primary focus of evaluation is on assessing whether the program is “achieving its intended results, what works well or not and why, the program’s quality and value, and the extent to which it meets the expectations of key stakeholders” (p. 149). A high-level overview of the monitoring plan can be found in Appendix C and a high-level overview of the evaluation plan can be found in Appendix D. The following section will discuss the considerations and literature utilized to support the development of these plans from the context of each evaluation domain.

Appropriateness

Appropriateness, as an evaluation domain speaks to the extent “to which a program’s design and approach is suitable in terms of achieving its desired effect and is working in its given context” (Markiewicz & Patrick, 2016, p. 101). The evaluation question developed for this domain is: “to what extent did FHHS members participate in the various activities associated with the project?”

From a monitoring perspective, the goal of this project was for 100% of FHHS faculty, staff, and administration to engage in three specific educational activities. These three activities include: the Village Workshop, the online San’yas Indigenous Cultural Safety Training with weekly learning debriefs, and finally, attendance at a full-day FHHS workshop focused on cultural safety. In addition to the mandatory components, there are also optional aspects to this project, such as monthly Brave Space conversations. The current target is for a minimum of

70% of FHHS members to participate in non-mandatory activities. This evaluation domain will be monitored by confirming attendance numbers at each event. The administrative assistant attached to this project will be responsible for this task.

From an evaluation standpoint, the evaluation domain related to appropriateness will focus on the response to the program from FHHS members. In addition, this evaluation plan will be looking at the reasons why FHHS members chose to attend or not attend optional sessions. This will provide the working group with the opportunity to make changes which could increase participation. In addition, members of the project working group will be looking for formative feedback focused on strategies used to facilitate the weekly debriefing sessions. This information will be collected at the final debriefing session for each of the two pilot groups who complete the online San'yas Indigenous Cultural Safety Training.

The remainder of the evaluation data will be drawn from the survey and focus group that will be incorporated into the full-day FHHS workshop at the end of this phase of the project. The survey and focus group questions will be developed by the Project Working Group, in consultation with the Institutional Research Department. The survey will be completed in-person and collated by the project administrative assistant. Focus groups will also be conducted during the final full-day workshop. Focus groups will consist of six or seven FHHS members per group and each focus group will be facilitated by an administrative assistant from outside of the FHHS. The cost for this work has been included in the overall budget for the project. The data from the focus groups will be collated and anonymized, as necessary, by the project administrative assistant.

Effectiveness

The next monitoring and evaluation domain being considered is effectiveness. Chianca (2008) defined effectiveness as a measure of the extent to which a project meets its defined objectives. For this phase of the project the goal was for FHHS members to increase their knowledge and understanding regarding how to implement strategies that support Indigenous cultural safety in a post-secondary context. Therefore, the evaluation question for this domain became: "to what extent did FHHS members increase their knowledge regarding how to support Indigenous cultural safety in a post-secondary context?"

From the perspective of the monitoring plan, the focus is on the change in knowledge experienced by the FHHS members following participation in the project. The current target is for 85% of participants to report increased understanding of how to implement strategies to support cultural safety in a post-secondary context. Similarly, the evaluation plan for assessing effectiveness asks questions regarding the areas where FHHS members increased their knowledge most successfully and which areas of cultural safety require ongoing development and why. Both these monitoring and evaluation plans will utilize similar data sources.

The monitoring and evaluation plans for this project related to effectiveness will utilize both quantitative and qualitative strategies. The primary source of data for both monitoring and evaluation will be the pre/post knowledge survey focused on Indigenous cultural safety. This survey will be developed by the project working group in consultation with the Indigenous Education and Institutional Research Departments. This survey will be anonymously completed at the beginning of the project during the first full-day FHHS meeting with all members present. This survey will be completed again at the end of the 24-month project during the final full-day FHHS workshop. The results of the pre/post survey will be collated by the project administrative

assistant. Additional data regarding effectiveness will be gathered in the end of the project survey and focus groups at the final workshop day.

Efficiency

The concept of efficiency considers how economically resources were utilized to deliver the intended results (Markiewicz & Patrick, 2016; Ninson, 2018). Efficiency takes into consideration not only the financial costs of implementing the project, but also the human resource needs and costs for release time to complete the required work. The evaluation question developed to monitor and evaluate the efficiency domain is: “was the program implemented within budget?”

The plan for monitoring efficiency focuses on comparing the actual program implementation costs against actual expenditures. The target is to incur less than 10% variation between total project costs and the allocated budget. The project administrative assistant will be responsible for reconciling financial statements and reporting back to the project working group. The evaluation plan for the efficiency domain evaluates both the reason for any variations from the established budget and also an evaluation of the adequacy of the budget to meet the ongoing needs of the project. The evaluation data related to efficiency will come primarily from feedback of the project working group members.

Impact

Chianca (2008) defined impact, as it relates to the monitoring and evaluation process, as the changes that occur as the result of a particular intervention. These can be either anticipated or unanticipated changes. In the development of an evaluation question to assess program impact it is important to keep in mind the scope of this current phase of the project, rather than the long-term impacts intended for this project. The intended impact for this phase of the project

is for FHHS faculty, staff, and administration to be able to translate the knowledge they gained regarding cultural safety into practice. Therefore, the evaluation question developed for this domain is "to what extent were faculty, staff, and administration able to implement strategies to support cultural safety in the FHHS?".

In the monitoring plan, impact will be measured by self-reports of the FHHS members. Also included in the impact monitoring plan is a review of the data collected by the Indigenous Education Department, in collaboration with the Institutional Research Department, regarding the experience of Indigenous students and staff within FHHS related to cultural safety. I do not anticipate that this data will improve significantly following implementation of the first phase of this project. However, it is important to continue to collect cultural safety data on an annual basis in order to continue to develop the baseline data needed for use in subsequent phases of this project.

The monitoring target is currently for 75% of FHHS members to report having implemented at least some new strategies to support Indigenous cultural safety while utilizing the knowledge gained through the project activities. This monitoring data will be garnered through both the final survey and focus groups that will be conducted on the day of the final workshop. Evaluation data that will be important to gather include the types of strategies that are being implemented and any anecdotal information regarding early outcomes these actions have brought about.

Sustainability

Sustainability, in the context of monitoring and evaluation, is concerned with the benefits that a project will continue to produce once the project is complete (Markewicz & Patrick, 2016;

Ninson, 2018). In line with this definition, the evaluation question selected for this domain states: "to what degree did the program develop in the FHHS to produce ongoing benefits?"

From a monitoring perspective, the indicators that will be monitored include planning and/or implementation of future phases of the project. This project has intentionally been designed to support the knowledge and skills development that will be required for future phases. In particular, the long-term program theory shows that the knowledge gained by FHHS members will support their meaningful participation in policy review and revision through a cultural safety lens. From an evaluative perspective, one key evaluation method will include determining if there is support from both FHHS members as well as senior leadership to continue with planning and implementation for the next phase of the project.

How Monitoring and Evaluation will be Utilized

As noted in Figure 6, the data collected through the monitoring and evaluation process is essential for making ongoing improvements to the program and program activities. The administrative assistant will take the lead in collating and organizing the data collected. The project working group will be responsible for analyzing and synthesizing the data and making judgements regarding how to incorporate both the monitoring data and the evaluation data to improve the program delivery further. The project working group will also be responsible for reviewing and synthesizing data collected in order to write a summative program evaluation report related to the initial phase. This report will be utilized to communicate evaluation findings to various stakeholders and will also serve as the bases for recommending changes to the project based on the evaluation data.

Communication Plan

Throughout the literature there was consistent findings regarding the instrumental role that communication plays in the change process (Beatty, 2015; Klein, 1996; Lewis, 2019). Beatty (2015) specifically identified two communication barriers that have been proven to be most detrimental to the implementation of a successful change process. These two barriers included 1) a lack of adequate communication, which included not being kept informed, receiving conflicting messages, and wanting to understand, but not being given the required explanations and 2) a lack of consultation as a common communication barrier that contributes to the failure of change projects.

The following provides a description of the communication plan developed for this OIP. In addition, relevant literature will be explored to support the decisions made in this plan. The questions posed by Beatty (2015) will be used as a frame for the following discussion regarding the communication plan. A high-level overview of the communication plan can be found in appendix E

Roles and Responsibilities

Beatty (2015) suggested assigning a communication specialist to each change project. As mentioned earlier, given the low differentiation in the roles at ƛiisuwił College we will not have the ability to bring a communication specialist on board with the working group. Therefore, the Project Working Group will be taking the lead in both the development and implementation of the communication plan. We do have resources within our media department who can review the proposed communication plan to provide relevant feedback. This plan is consistent with the literature, as Beatty (2015) recommended that in the absence of a communication specialist, the responsibility for communication should be given to the members of the working group.

Guidelines and Objectives

Beatty (2015) recommended that communication guidelines get established early in the change process. In this OIP, because the project working group is responsible for the overall planning and implementation of the communication plan, this group will also be responsible for establishing the communication guidelines for this project. Examples of communication guidelines that the project working group may consider includes a commitment to sharing information openly and in a timely manner, leading by role-modelling the messages provided in the communication, and ensuring that we use more than one medium for each message being communicated (Beatty, 2015; Klein, 1996).

Beatty (2015) also suggested that the team clearly articulates the objective of each communication. The tentative communication plan (Appendix E) includes the objective of each planned communication. Specifically, when considering communication objectives, Beatty (2015) asked us to consider what messages we hope to communicate to each individual group of stakeholders.

Stakeholders

An early step in the development of a communication plan involves determining which stakeholders have an interest in the change. Beatty (2015) suggested that organizations should error on the side of more involvement and opportunities for stakeholders to provide feedback and input rather than less. Beatty (2015) identified that the steps involved in this phase of the communication plan development include identifying stakeholder, mapping the degree of influence and impact of each stakeholder, their interest in the change initiative and what communication approach will be most effective with each stakeholder. This work will be completed within the project working group. In anticipation of this work, and for the purpose of this OIP, a tentative stakeholder map has been developed and can be found below in Figure 7.

Figure 7

Stakeholder Map

Degree of Influence		Low (Degree Impacted)	High (Degree Impacted)
	High	- Involve - Consult - Seek Help - Dean FHHS - Vice President, Academic - Director, Indigenous Education - Director, Institutional Research - Director Student Services - Director HR - Elders in Residence - Indigenous Education Advisory Committee	- Collaborate - Associate Dean, FHHS - Department Chairs X 5 - Project administration assistant
	Low	- Dean, Trades and Technology - Dean, University Transfer, Business, and Fine Arts - External workshop partners - Inform	- FHHS Faculty, staff, and administration - Indigenous members of the college Community - Union leadership - Inform/Instruct - Involve/Consult
		Low	High
		Degree Impacted	

Note. Represents the degree by which each group holds influence and the degree by which each group is impacted by the project. Adapted from "Communicating During an Organizational Change" by C. Beatty, 2015, p. 8. Copyright 2015 by Queen's University IRC.

Once the project stakeholders have been identified and their communication needs have been established by the project working group, the next step is to develop a strategy to gather stakeholder input and to find out what their issues are likely to arise for each group of stakeholders throughout the change process (Beatty, 2015).

Beatty (2015) suggested that there are a number of ways to gather this information and the choice of method should be determined by the number of stakeholders and the resources available to gather this information. For example, face-to-face meetings may be too time

consuming to complete with each stakeholder, however, the information collected in these meetings is rich. Beatty (2015) suggested using this strategy for highly influential stakeholders. More examples of strategies to collect information from stakeholders include online forums, surveys, and focus groups.

The current communication plan for this OIP includes use of all of the mediums mentioned previously (see Appendix E). For example, the initial communication planned is a face-to-face meeting with senior leadership. The rationale for this decision is because senior leadership support for this project and approval of the proposed budget poses a critical project barrier. Therefore, it is critical that the communication with senior leadership is presented clearly and persuasively, as without the support of senior leadership the project will fail to be successful.

Throughout the communication plan there are examples of the utilization of focus groups and surveys. For example, one of the first communication strategies for the Project Working Group is the development of an internal webpage to communicate with members of the FHHS. The purpose of this webpage is to provide a virtual space to provide up-to-date information about the project, a location to store project working group minutes and other relevant documents. Also, on this webpage, a forum space will be available to FHHS members to provide feedback and input at any time throughout the project. This online presence and feedback system will be managed and monitored by the project administrative assistant. Surveys and focus groups are utilized at various points throughout the communication plan to gather information regarding stakeholder issues (see Appendix E).

Finally, Beatty (2015) recommended ensuring that communications are tailored to each specific group of stakeholders to ensure that messages address the issues that are specific and

most relevant to them. For example, communication directed towards senior leadership will include information about the projected budget and where the funds will come from. Senior leadership will also require clear communication about how this project will move the college forward with regards to meeting organizational objectives.

Groups that will be most impacted by this change require communication with specific details about what is expected of them and how the change project may impact their jobs. There will also be other stakeholders whose communications strategies may involve less specific details and more general information. For example, Deans and Department Chairs from Faculties outside of the FHHS may require only awareness that this project is occurring. Finally, some stakeholders will require less specific information about the overall project and detailed information only of specific aspects of it. For example, because the Department of Institutional Research and the Department of Indigenous Education will be taking the lead in the development and implementation of strategies to gather data related to cultural safety from Indigenous students and staff. Therefore, these departments will require more detailed communication about the monitoring and evaluation aspects of the project.

Contents of Effective Change Messages

The next question to consider in the development of a communication plan is the development of effective change messages. Beatty (2015) told us that in a change project, communication efforts need to focus on attempting to persuade stakeholders to adopt the change vision themselves. In order to accomplish this the author contends that three questions should be absolutely clear to stakeholders: why?, what?, and how? To support this process, Beatty (2015) recommended the development of a communication grid which can be found below in Figure 8.

Figure 8

Change Polarity Map

	+	+	
Status Quo	**Advantages of the Status Quo** • No financial cost to the college. • Less learning and training required for FHHS members. • Increased opportunity to focus on other strategic initiatives.	**Advantages of the Change** • Increased experiences of cultural safety for Indigenous college community members • Improved academic outcomes and credential completion for Indigenous students • Increased ability of faculty to address anti-Indigenous racism	Change
	Disadvantages of the Status Quo • Anti-Indigenous racism remains embedded in our organizational systems. • Cultural safety remains unmeasured and unaddressed • Faculty have a decreased understanding of how to support Indigenous cultural safety in a post-secondary context	**Disadvantage of the Change** • Funds for project will be required will need to take priority over other projects.	
	—	—	

Note. Represents the advantages and disadvantages of engaging in this change process versus maintaining the status quo. Adapted from "Communicating During an Organizational Change" by C. Beatty, 2015, p. 12). Copyright 2015 by Queen's University IRC.

The first question an effective communication message will answer is "Why?". Stakeholders will be eager to know why the change needs to happen and why it needs to happen at this time. Beatty (2015) suggested that communication strategies for change projects often tend to rely on persuasive, rational arguments; however, this author also pointed out that emotional appeals can be just as, or even more effective, than persuasive, rational arguments. This is an important consideration in the context of this change project. One of the first

questions that stakeholders consider in change project is “what’s in it for me?” (Beatty, 2015). This question is of critical importance when considering how to address anti-Indigenous racism and promote cultural safety in a higher education space. It is important to consider this question early in the process because we are asking FHHS members to engage in education and training that will primarily benefit others and not themselves. This concept comes up frequently in change processes related to anti-racism and relates to the CRT concept of interest convergence. Delgado and Stefancic (2017) supported this contention and point out that “civil rights gains for communities of color coincided with the dictates of white self-interest” (p. 22). These authors are clear in their findings that little change happens based on altruism alone. Due to the lack of obvious interest convergence related to this project, communication is going to need to appeal to emotional aspects and also the making of clear connections between this work and the college’s strategic direction.

Although it may be tempting for change leaders to include only positive information in their communications, it is also important for communication to discuss potential disadvantages or challenges that the change may present. This will help those reading the communication to know that potential challenges have been considered and have a better understanding of the mitigation strategies implemented to address those challenges. Again, this speaks to the importance of eliciting stakeholder feedback early on in the change process.

Because this change project includes some mandatory training elements, communication messages need to speak to the rationale and importance of this decision. It is important that this communication regarding mandatory training is framed from an appreciative context. If communication makes members of the FHHS feel that the quality of their work is being attacked, the likely reaction will be defensiveness and low project engagement. Beatty (2015) echoed this

sentiment and suggests communicating “how much your organization and culture already supports the vision. Keep as much as possible, and carry forward the best of what works” (p. 17).

Communication Media

Consideration of the best type of media to use will be an important discussion point (Beatty, 2015). Several authors suggest that each communication should be sent out using more than a single type of media (Beatty, 2015; Klein, 1996; Lewis, 2019). While all of these authors suggested that face-to-face communication was the preferred method, there was also a recognition that face-to-face communication will not be feasible in all situations and therefore it is necessary to consider multiple forms of media (Beatty, 2015; Klein, 1996).

The type of media to be used for each of the various communication strategies associated with this project are identified in the communication plan (Appendix E). Media chosen for utilization in this communication plan includes print media such as project briefs and surveys; electronic communication in the form of an online web presence and emails; and finally, face-to-face communication including individual and group meetings, focus groups, and department meetings. The face-to-face format is also the most consistent with Indigenous ways of knowing in which communication occurs relationally.

Communication with Stakeholder Group and Accountability

The final two questions Beatty (2015) asked us to consider are related to who should communicate with which stakeholders and how will this communication be monitored and evaluated. Both Beatty (2016) and Klein (1996) found that strategic change communication was most effective when direct supervisors provided communication related to implementation plans

and changes to job expectations and that senior administration is best positioned to deliver communication related to strategic objectives.

For this reason, the initial communication regarding the project will come from the Dean, FHHS as this individual is the direct supervisor for all members of the FHHS. This communication will occur at the initial full FHHS meeting in October 2023. The Dean will also be able to speak to the FHHS strategic goals and professional development expectations for FHHS members related to cultural safety. The project working group will be responsible for the remainder of the communication related to this project.

It is important to ensure consistency and accuracy of communication. This helps to avoid confusion and supports trust-building with stakeholders. Therefore, a key aspect of the plan will include establishing a plan to monitor and evaluate the communication strategies being implemented. Communication messages will be developed collaboratively by the Project Working Group in order to ensure consistency of messaging. Research indicates that direct supervisors are in the optimal position to provide change plan implementation communication (Beatty, 2015; Klein, 1996). For this reason, it would be most appropriate for department chairs to take the lead in communicating with their own department members. Creating the communication messages collaboratively will help to ensure that each department chair is providing the same messaging to each department. It will be the responsibility of the project administrative assistant to coordinate with each department chair to ensure that the communication goes as planned at the appropriate times and utilizing the appropriate mediums.

Evaluation of communication throughout and at the completion of a change initiative also needs to be built into the overall project planning process. In the communication plan developed for this OIP both formative and summative evaluation strategies have been included. FHHS

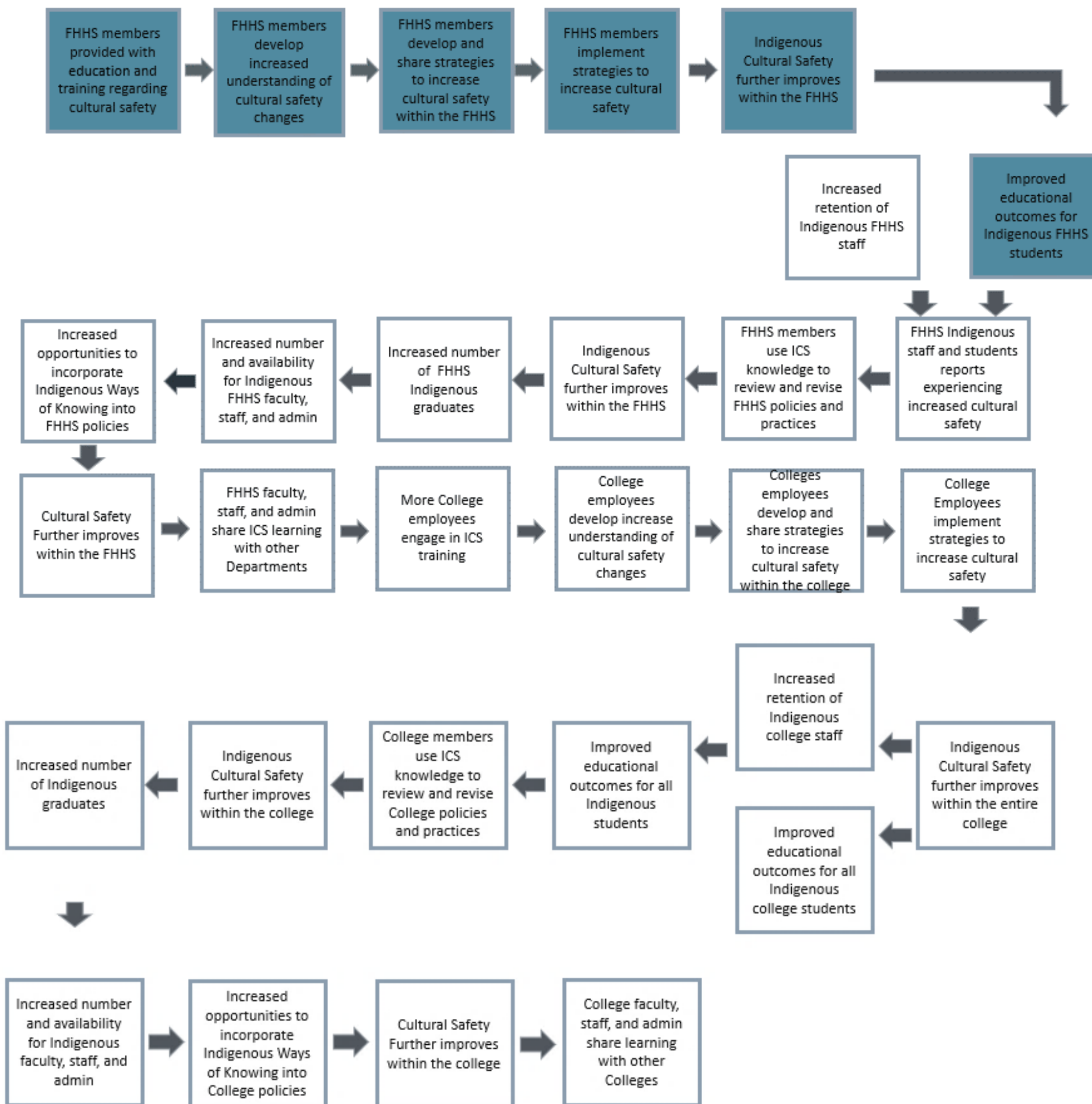
members will have a variety of options to provide feedback regarding communication. These strategies include both formal and informal strategies, such as discussions at Faculty and department meetings and digital feedback forums. There are also formal opportunities to evaluate the communication utilized in this project. This evaluation will occur in the focus groups following the pilot sessions for the San'yas Indigenous Cultural Safety Course. In addition, evaluation questions related to communication will be included in the final survey and focus group questions.

Next Steps and Future Considerations

If the first phase of this change plan is successful, FHHS members will have developed the knowledge base required to engage in meaningful review and revision of FHHS policies and practices through a cultural safety lens. The revised policies, combined with the cultural safety strategies being implemented by FHHS members, is intended to result in increased cultural safety being experienced by Indigenous staff and students in the FHHS. The long-term program theory developed suggests that increased cultural safety will result in both increased numbers of Indigenous staff and increased numbers of Indigenous students in the FHHS. Increased numbers of Indigenous students and staff in the FHHS will provide increased opportunities to incorporate Indigenous ways of knowing into the FHHS, which will even further increase cultural safety. Finally, knowledge mobilization will happen both inside the college as the FHHS shares their learning with other members of our college community and finally with the wider higher education sector. An overview of the long-term program theory is presented below in Figure 9. The shaded boxes represent those items which will be attended to in this OIP.

Figure 9

Long-term Program Theory



Note: This image represents the long-term vision for this project. The shaded boxes represent the program theory which will be accomplished in this phase of the project.

Once the various plans and phases have been implemented, the knowledge mobilization phase will begin. Knowledge mobilization will occur both inside and outside of ƛiisuwił College. The first step in this process is the development of a project outcome brief. This brief

will contain information about the project implementation process, challenges encountered and how they were addressed, and finally what the initial monitoring and evaluation data demonstrated. Much of the work done by and for the FHHS could also be utilized by other departments throughout ƛiisuwił College. Specifically, the surveys created in consultation with the Indigenous Education Department, Institutional Research Department, and Student Services to collect baseline data related Indigenous student outcomes and cultural safety would be relevant throughout the college. Other departments may also wish to utilize the implementation, communication, monitoring, and evaluation plans created for this project and adapt them for their own needs.

Outside of the college, knowledge mobilization will occur in several different ways. First, members of the Project Working group will present the project and initial findings at relevant conferences. ƛiisuwił College has a robust professional development fund from which a budget for this knowledge mobilization can occur. In additional to presenting at professional conferences, members of the project working group sit at a number of academic and community tables, where the results of this project can be shared both formally and informally. Finally, given that the majority of the current literature available on this topic is focused on the concept of cultural safety from a healthcare context, a personal goal is to complete an academic journal article related to this project. This article will specifically focus on how healthcare related cultural safety literature can be appropriately and effectively translated into a higher education context.

Finally, I will conclude this OIP with a statement acknowledging the challenge of this undertaking. Making this acknowledgement speaks to realism required of effective change leaders. Despite the consideration, thought, and attention given to planning this OIP, I

understand that this plan represents only the very beginning steps of a larger institutional process. With the understanding that adaptive challenges, such as this one, are complex and multi-layered, I also conclude this OIP with an understanding that a change process aimed at changing hearts and minds will require persistence, patience, and purpose.

Narrative Epilogue

Completing this OIP has been a profoundly life changing experience for me. Throughout this three-year journey, I have experienced a myriad of emotions from hope to despair. I took on this project because I want my Indigenous daughter to grow up in a different world than her family did. I took on this work because I want all Indigenous daughters and sons to grow up in a world different than their ancestors experienced. In completing this work, I also worked through profound feelings of guilt as I learned more about how Indigenous-specific racism is enacted in higher-education spaces. I learned how I was complicit with upholding many colonial aspects of my institution, but more importantly, I learned how I can be a part of disrupting this status quo. I look forward to being a part of creating our metaphorical drum at ƛiisuwił College and supporting other post-secondary institutions in the creation of theirs.

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Appendix A: Potential Solutions Comparison Chart

Solution #1: Maintaining the status quo	
Resources Required	• No additional resources required
Benefits	• No requirement for additional human or fiscal resources • No need to develop strategies to collect data related to anti-Indigenous racism, cultural safety, or Indigenous student outcomes. • No requirement to confront difficult conversation regarding how the college and individuals within the college uphold and are complicit with anti-Indigenous racism.
Potential Challenges	• Employees are left with no understanding of how anti-Indigenous racism is enacted in the institution. • Disparities between Indigenous and non-Indigenous learners will persist. • Solution does not align with the College's strategic goals and objectives.
Solution #2: Radical Policy Review and Revision	
Resources Required	• Release time for review and revision of policies. • External expertise to support the process and college employees will not have engaged in the requisite education to understand what changes need to be made. • Time for the Planning and Standard Committee to review proposed policy revisions. • Time for Education Council to review and approve proposed policy.
Benefits	• If policy revisions are effective may result in timely changes to policies such as admission and hiring. • Demonstrates more than just non-performative action aimed at addressing anti-Indigenous racism.
Potential Challenges	• Resistance from faculty, staff, and administrators who don't have the necessary knowledge to support understanding of the new policies. • Ineffective policy revision because college employees, who have the most intricate understanding of context, won't necessary have the knowledge required to support the process. • Will not result in changes to the behaviour to individual employees and therefore may not result in improved cultural safety in all educational spaces at the college.
Solution #3: Voluntary Workshops Focused on Equity and Diversity	
Resources Required	• Budget to bring in external workshop experts. • Time available for employees to engage in training.
Benefits	• Low resistance from employees because attendance is optional. • Effective in supporting individual learning. • Knowledge gained will support employees to engage in ongoing equity and diversity work. • Signals performative action and institutional commitment to inclusion and diversity.
Potential Challenges	• Focuses primarily on creating more inclusive educational spaces and does not provide learners with an understanding of the unique colonial context that impacts Indigenous students. • May be attended primarily by individuals who are already interested and invested in supporting equity and diversity initiatives, such as addressing anti-Indigenous racism, but does not require the participation of those who show no interest in the topic. • Less likely to achieve institutional goals related to cultural safety, equity, and diversity.

Solution # 4: Mandatory Cultural Safety Training	
Resources Required	• Budget for external experts • Release time for members of the Project Working Group. • Strategy to gather require baseline and ongoing data. • Budget for administrative support
Benefits	• Attends to the individual learning of all employees. • Provides all employees with the knowledge required to support ongoing cultural safety work. • Requires all employees to contribute to meeting the institutional goals and objectives and not just those who demonstrate voluntary interest.
Potential Challenges	• Resistance from employees who do not want to engage in cultural safety training. • Potential resistance from senior administration who do not see cultural safety training as a budgetary priority. • Potential for conflict when engaging in conversations focused on race and white privilege.

Appendix B: Change Implementation Plan

Change Implementation Plan		
Awakening		
Date	**Task**	**Stakeholders Responsible**
March 2023	**Development of Policy Brief**	Associate Dean FHHS
April 2023	**Meet with Senior Leadership** - Review policy brief, connection to institutional priorities, review budget	Associate Dean FHHS, Dean FHHS, Vice President, Academic
April 2023	**Meet with Director of Indigenous Education, Elders in Residence.** - Review policy brief, tentative change vision, and change plan. Elicit feedback. Determine support required by these departments.	Associate Dean FHHS, Director, Indigenous education, Elders in Residence.
May 2023	**Attend an Indigenous Education Advisory Committee meeting** - Review policy brief and tentative vision and change plan. Elicit feedback.	Associate Dean FHHS, Director of Indigenous Education, Indigenous Education Advisory Committee
June 2023	**Meet with Director of Indigenous Education, Director of Institutional Research, and Director of Student Services.** - Review policy brief. Strategies to collect required baseline data Indigenous-specific statistics from ƛiisuwił College. Discuss need for strategy to collect baseline data related to cultural safety at ƛiisuwił college.	Associate Dean FHHS, Director of Indigenous Education, Director of Institutional Research, Director of Student Services.
August - October 2023	**Development of FHHS project working group.** - Review feedback from stakeholders. Review and finalize vision for change. Review and finalize change implementation plan. Review and finalize communication plan. Send communication plan to Institutional Marketing for feedback.	Associate Dean FHHS, 1 Department chair from each of the 5 FHHS departments, administrative support from the FHHS Dean's Office.
Mobilization		
Date	**Tasks**	**Stakeholders Responsible**
October 2023	**Full FHHS meeting to introduce project** - Review change vision. Focus on intent, scope, and support available to faculty and staff.	Associate Dean FHHS, Dean FHHS, Full FHHS faculty, project working group.
October – December, 2023	**Project working group implements communication plan**	Project Working Group
November 2023	**Building Bridges Through Understanding the Village Workshop** - Full FHHS with required attendance.	Kathi Camilleri (workshop host), project working group, full FHHS faculty, staff, and administration.
January 2024	**Project working group members complete San'yas Indigenous Cultural Safety Course**	Project working group, San'yas online training course.
January – April 2024	**Two members of the working group to engage in additional training** - 1 semester release provided per member. Training focused on facilitating conversations related to anti-Indigenous racism and cultural safety.	TBD
May 2024	**Pilot San'yas training for 5 FHHS members** - 1 member from each of the 5 departments. Weekly learning debrief completed by project working group.	Project working group, 5 FHHS faculty and/or staff members

Date	Tasks	Stakeholders Responsible
June 2024	**Second pilot San'yas training for an additional 5 FHHS members** - 1 member from each of the 5 departments. Weekly learning debrief completed by project working group	Project working group, 5 FHHS faculty and/or staff volunteers
Acceleration		
Date	**Tasks**	**Stakeholders Responsible**
September – December 2024	**Remaining 40 FHHS faculty and staff to complete the online San'Yas Indigenous Cultural Safety Training** - Scheduling and weekly learning debriefs to be coordinated by each Department Chair for their own department.	FHHS Department Chairs, all remaining members of the FHHS who have not yet completed the San'yas training
January – May, 2024	**Monthly Brave Space Conversations** - Each month one of the 5 departments, supported by their department chair will support a Brave Space discussion focused on cultural safety. Attendance is not mandatory.	FHHS Department Chairs, faculty, staff, and administration
March 2024	**FHHS workshop for all faculty, staff and administration.** **-** Coordinated and led by working group members with additional training and expertise with the support of the remaining members of the project working group	Project working group, FHHS faculty, staff, and administration.
Institutionalization		
The Institutional phase of the Change Path Model involves tracking and measuring progress towards goals and making changes based on feedback and learning. The plan for measuring and evaluating this implementation plan will be discussed in detail in the next section of this chapter.		

Appendix C: Monitoring Plan

Monitoring Plan					
Evaluation Questions	**Focus of Monitoring**	**Indicators**	**Targets**	**Monitoring Data Sources**	**Responsibility Who/When**
Appropriateness					
To what extent did the FHHS participate in the various activities associated with the program?	FHHS faculty, staff, and administration	Number of FHHS members participating in the various activities associated with the program.	- 100% participation in Village Workshop, San'yas training, and final FHHS workshop. - 70% participation in non-mandatory activities associated with the project	Attendance records	Admin assistant attached to project to keep attendance records for each activity associated with this project.
Effectiveness					
To what extend did FHHS faculty, staff, and administration increase their knowledge of Indigenous cultural safety in a post-secondary context?	Change in knowledge following completion of planned project activities	Difference in knowledge related to Indigenous cultural safety and implementation of Indigenous cultural safety in a post-secondary context before and after participating in the program.	- 75% of FHHS report increased knowledge regarding Indigenous cultural safety.	Anonymous pre-post survey	- Project working group to administer pre-test at full FHHS introduction day - Project working group will administer post-test at final full FHHS workshop day - Pre and post tests collated by the project admin assistant.
Efficiency					
Was the cost of delivery the program within budget?	Costs against budget and areas where variations from budget occurred	Total costs of project implementation and project budget	Less than 10% variation between total project costs and allotted project budget.	Finance records	- Project admin assistant to reconcile finance records and report to working group
Impact					
To what extent were faculty, staff, and administration able to implement strategies to support cultural safety in the FHHS?	Implementation of strategies to support cultural safety in the FHHS	Increased cultural safety experienced by Indigenous staff and students in the FHHS	- 75% of FHHS report having implemented new strategies to support Indigenous cultural safety.	Anonymous survey Focus Group	- Survey implemented by project working group at the final workshop. - Focus group completed at the final workshop

Sustainability					
To what degree did the program develop in the FHHS to produce ongoing benefits?	Development of skills to further support cultural safety within the FHHS	Implementation of subsequent projects in which cultural safety knowledge is a prerequisite	Implementation of subsequent phases of the project focused on FHHS policy and practice reform.	Formal planning for next phase	Project working group at the completion of project implementation.

Note. Adapted from "Developing Monitoring and Evaluation Frameworks" by A. Markiewicz and I. Patrick, 2016, Sage, p. 127. Copyright 2016 by Sage.

Appendix D: Evaluation Plan

Evaluation Plan						
Evaluation Questions	**Summary of Monitoring**	**Focus of Evaluation**	**Evaluation Method**	**Method Implementation**	**Who is responsible**	**When**
Appropriateness						
To what extent did the FHHS participate in the various activities associated with the program?	FHHS faculty, staff, and admin - Number of FHHS members participating in the various activities associated with the project.	1. Response to the program from FHHS members. 2. Motivation for FHHS members to participate in non-mandatory activities 3. Reasons for non-participation of FHHS members in project activities.	- Pilot San'yas training group feedback - Anonymous survey - Focus group	- Survey for each of the pilot group participants - Anonymous survey for all FHHS members. - Focus groups for all FHHS members.	- Anonymous survey to each pilot group participant - Project working group and Institutional research: Development of survey and focus group questions - Admin assistants from outside of the FHHS: Implementation of anonymous survey and focus groups with 6-7 participants each.	- Survey for pilot group participants at the final debriefing session for each group. - End of project survey and focus group administered on the final full FHHS workshop day.
Effectiveness						
To what extent did FHHS faculty, staff, and administration increase their knowledge of Indigenous cultural safety in a post-secondary context.	Change in knowledge following completion of planned project activities - Results of pre-post knowledge survey	1. In what areas where FHHHS members able to successfully increase their knowledge? why? 2. What areas show an ongoing need for development in the FHHS? why?	- Pre/Post survey - Anonymous survey - Focus group	- Pre/post knowledge survey conducted for all FHHS members. - Anonymous survey for all FHHS members - Focus groups for all FHHS members	- Project working group: Development of pre-post knowledge survey. - Project working group and Institutional research: Development of survey and focus group questions - Admin assistants from outside FHHS: Implementation of anonymous survey and focus group with 6-7 participants eachp	- Pre knowledge test at the first full-faculty launch of the event. - Survey, focus group, and post-knowledge survey at the final full FHHS workshop day.

Efficiency						
Was the cost of delivering the program within budget?	Costs against budget and areas where variations from budget occurred.	1. Review of adequacy of budget in meeting the ongoing needs of project implementation. 2. Identification of budget variations and rationale.	- Feedback from Project working group - Financial records associated with the project.	- Agenda item related to budget on project working group agenda. - Review expenditures related to available budget.	- Admin assistant to reconcile budget and report to project working group - Project working group to review budget data.	- Project working group meetings once per month
Impact						
To what extent were faculty, staff, and admin able to implement strategies to support cultural safety in the FHHS?	Implementation by FHHS members to support cultural safety.	1. Changes in cultural safety attributed to the program implementation, including unanticipated impacts	- Survey - Focus group - One-to-one interviews	- Indigenous staff and students provided with a variety of strategies to provide input regarding cultural safety in the FHHS	- Coordinated by Indigenous education and Institutional research departments	- At the beginning of the project in Fall 2023 - At the end of the project in April 2025
Sustainability						
To what degree did the program develop in the FHHS to produce ongoing benefits?	Development of skills to further support cultural safety within FHHS	- Viability of moving forward to the next phase of the project utilizing the skills developed in the first phase.	- Approval provided to move forward to the next stage of the cultural safety project.	- Meeting and discussion with senior leadership - Meeting with Indigenous Education Department	- FHHS Associate Dean	- At the completion of the project

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Appendix E: Communication Plan

Communication Plan			
Awakening			
Date	**Target stakeholders**	**Mode of Communication**	**Primary Purpose of Communication**
March 2023	Various	Policy Brief	Strategy to concisely present rationale for change and evidence-informed strategies for change
April 2023	FHHS Dean; Vice-President, Academic	In-person meeting; Written policy brief	Provide written policy brief and proposed budget in advance of meeting for review. In-person meeting to review documents, make connection of project to institutional goals and priorities, elicit feedback, garner support for project.
April 2023	Director, Indigenous Education; Elders in Residence	In-person meeting; Written policy brief	Provide written policy brief in advance of meeting for review. In-person meeting to review documents, elicit feedback, make connection between the project and the goals in the Indigenous strategic plan, and garner support for the project.
May 2023	Indigenous Education Advisory Committee	In-person meeting; Written policy brief	Provide written policy brief in advance of meeting for review. In-person meeting to review documents, elicit feedback, make connection between the project and the goals in the Indigenous strategic plan, and garner support for the project. Ensure to include email and phone contact information for members of the community to provide additional feedback following the meeting or for those individuals who are unable to attend.
June 2023	Direction of Indigenous Education; Director of Institutional research; Director of Student Services	In-person meeting; Written policy brief	Provide written policy brief in advance of meeting for review. Purpose of the meeting is to begin the process of developing strategies to collect and collate Indigenous-specific baseline data and to begin developing a process to collect baseline data related to cultural safety.
August - October 2023	Dean, FHHS: One Department Chair from each FHHS department	In-person meeting; Written policy brief	Provide written policy brief in advance of meeting for review. Provide written in formation about the role of Project Working Group. Dean, FHHS to communicate need to include cultural safety in annual departmental strategic plans.
Mobilization			
Date	**Target Stakeholders**	**Mode of Communication**	**Primary Purpose of Communication**
October 2023	FHHS Faculty, staff, and administration	In-person meeting; Written policy brief	Dean, FHHS to lead the initial communication at a full FHHS meeting to introduce the project and the Project working group. This meeting will discuss rationale, strategies, expectations, and timelines for the project.

October – December, 2023	FHHS members	Various	Project working group will use this time to engage in a variety of communication with FHHS members including: discussions at department meetings; purchase and recommendation of relevant resources; email updates; Dates and information about upcoming training activities.
November 2023	FHHS members	Posters Academic journals Email	The Project working group will communicate with FHHS members regarding the Village Workshop. Literature related to the workshop will be provided as prereading. Posters will be placed around the FHHS areas to promote the event. Emails will also be out send out one month, one week, and one day before the event with calendar reminders.
January – April 2024	FHHS members	In-person Email	During this time the Project Working Group will be completing the San'yas cultural safety course. Members of the working group will provide updates on the training at in-person department meetings and through email updates to keep interest and momentum for the project moving forward.
May - June 2024	FHHS members	In-person Email	During this time, 10 members of the FHHS will be completing the pilot San'yas training with debriefing being lead by the Project working group. Lessons learned through the pilot group will be shared with the FHHS. Pilot group members can support interest and momentum by sharing their learning with their colleagues via email updates and at in-person department meetings.
Acceleration			
Date	**Target Stakeholders**	**Mode of Communication**	**Primary purpose of communication**
September – December 2024	FHHS members	In-person Email Digital meetings	Providing updates from individuals who have completed the training. Continuing to provide ongoing resources for those who have completed the training.
January – May, 2024	FHHS members	In-Person	Once each month, one of the 5 FHHS departments will lead a Brave Space conversation focused on what they have learned and how they are integrating their learning into the post-secondary context.
March 2024	FHHS members	Email Posters In-person	Provide FHHS members with information about the purpose and agenda of the workshop. Provide prereading to prepare for the workshop. Posters to support the event. Email reminders of the event sent at 1 month prior, 1 week prior.
Institutionalization			
Date	**Target Stakeholders**	**Mode of Communication**	**Primary purpose of communication**
May 2024	Senior Leadership Team	Written communication and in-person meeting at SLT meeting	Provide an overview of the project implementation, early results and lessons learned. Suggestions for next steps required in the process
June 2024	C. College Department Chairs	Written communication and in-person	Provide an overview of the project implementation, early results, and lessons learned.

		meeting at Department Chair Working Group meeting.	Suggestions for Department chairs to implement similar programs in their departments.
June 2024	Entire C. College	Video presentation	Project working group and selected participants to provide a college wide presentation via zoom. Presentation will discuss project implementation, early results, lessons learned, and early experiences from participants regarding their personal experiences regarding implementing strategies to support cultural safety in the FHHS.