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Centring Indigenous Worldviews and Perspectives: Deepening the Implementation of the Curriculum

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Abstract

School districts throughout British Columbia are grappling with indigenizing and decolonizing classroom instructional practices. The redesign of British Columbia's curriculum has allowed educators to support indigenization and decolonization by including Indigenous curricular learning standards in each subject and every grade. Each district is responsible for ensuring that teachers at all levels implement the Indigenous curricular learning standards in their classrooms. Implementing curricular learning standards that embed Indigenous knowledge, worldviews, and perspectives is challenging for many teachers. As many teachers do not have the background knowledge or skills to weave Indigenous worldviews and perspectives into the classroom effectively, implementing these new curricular learning standards is inequitable. This organizational improvement plan explores how the Sturgeon River School District (a pseudonym) can increase the implementation of Indigenous curricular learning standards in each school. This organizational improvement plan considers how a school district can increase the skill and will of classroom teachers to implement Indigenous worldviews and perspectives in the classroom utilizing Indigenous philosophical perspectives and transformational leadership strategies.

Keywords: Indigenous curricular learning standards, Indigenous knowledge, Worldviews, Decolonizing, Transformational Leadership, Indigenization

Executive Summary

The Organizational Improvement Plan (OIP) is the culmination of extensive research for a Doctorate of Education in Education Leadership (EdD). Foundational to the OIP are the philosophical underpinnings of indigenization and decolonization. Including Indigenous worldviews and perspectives (IWP) to provide Indigenous students with culturally responsive learning environments and increase the understanding of non-Indigenous students supports the Calls to Action articulated by the Truth and Reconciliation Commission. Considerable attention has been given to gathering and consolidating research addressing a problem of practice at a medium-sized school district in British Columbia. This OIP considers how the Sturgeon River Sc hool District (SRSD) – a pseudonym used to maintain confidentiality, can successfully implement the Indigenous curricular learning standards (ICLS) in the Ministry of Education and Child Care's (MECC) recently redesigned curriculum. British Columbia's curriculum was redesigned to modernize learning and create a more inclusive and equitable learning environment. Included in the redesign is a set of ICLS that embed IWP into each subject and every grade level. ICLS are intended to support the indigenization and decolonization of the learning experiences of Indigenous and non-Indigenous students. This change is significant for educators not previously required to embed IWP into the classroom learning experience. The OIP presents a problem of practice (POP) that considers how the SRSD can increase the implementation of ICLS in each classroom. This problem is analyzed through an Indigenous theoretical lens, considering how respect, reciprocity, relevance, and responsibility align or misalign with the organization's context.

The OIP analyzes structures in the SRSD related to the political, economic, social, cultural, equity, and policy contexts. The analysis of the SRSD's organizational context and

structural-functionalist underpinnings illuminate the barriers to the indigenization and decolonization of classroom instructional practice. Furthermore, an analysis of the perceptions and reactions of leaders and teachers to change is conducted. The OIP finds that though some teachers embrace change and work to integrate ICLS into their instructional practice, many teachers who do not have the skill or will to implement ICLS fail to implement these curricular standards. Resistance to change, stemming from a lack of understanding of IWP and a lack of support for indigenization and decolonization, the OIP considers possible solutions that address the identified gap in implementation.

Using transformational leadership as a foundation for leading change, the OIP considers how the four transformational leadership factors can support change in the SRSD. Paired with the 4Rs, transformational leadership provides a framework for implementing the chosen solution to the POP. Using Duck's change curve, an implementation plan that maps the strategies for communication and implementation will be articulated. This eighteen-month implementation plan identifies the transformational leadership strategies and 4Rs woven into each change curve stage. The implementation plan communicates how senior leaders, school leaders, and teachers interact with the plan to increase their capacity to lead and or implement ICLS in each classroom. Finally, a monitoring and evaluation plan is discussed. A plan, do, study, act (PDSA) monitoring and evaluation plan that utilizes Indigenous talking circles is woven into the implementation plan to understand the success of implementation and the impact of the completed implementation cycle. The OIP concludes with a discussion of considerations for future implementation and the continuation of monitoring and evaluation cycles that must continue to ensure the implementation of ICLS reaches and remains in the fruition phase.

Acknowledgments

I want to acknowledge the patience, grace, and love of my family, who have supported me in this journey. My wife Jennifer and our three children, Elijah, Landon, and Evan, have sacrificed time and energy to provide me the space to learn and grow as an educator. I owe a debt of gratitude to each of them for holding me up throughout this process. I want also to acknowledge my staff in the curriculum department. Over these three years, our district leaders and helping teachers have endured many protocols and discussions related to the work that has gone into this document. I want to thank all of them for their resilience and willingness to engage in challenging conversations that helped me to see our organization in greater depth. I want to thank our superintendent, who encouraged my colleagues and me to challenge ourselves and complete a doctorate of education. Without his encouragement, I would not have thought it possible to accomplish this milestone. Finally, I want to thank my parents, who have instilled in me the importance and worth of education. The support of many has allowed me to learn and grow as a professional.

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List of Acronyms

BoE   Board of Education

COP   Community of Practice

FNESC   First Nations Education Steering Committee

ICLS   Indigenous Curricular Learning Standards

IEC   Indigenous Education Council

ITC   Indigenous Talking Circle

IWP   Indigenous Worldviews and Perspectives

MECC   Ministry of Education and Child Care

OIP   Organizational Improvement Plan

PDSA   Plan, Do, Study, Act

POP   Problem of Practice

RWA   Ready, Willing, and Able

SRSD   Sturgeon River School District

TRC   Truth and Reconciliation Commission

4Rs   Respect, Relevance, Reciprocity, and Responsibility

Glossary of Terms/Definitions

Community of Practice: Communities of practice are groups of people with a shared domain that work collaboratively to solve problems of practice (Wenger-Trayner & Wenger-Trayner, 2015).

Decolonization: The act of dismantling structures and processes that perpetuate colonialism and colonial practices (B.C. Office of the Human Rights Commissioner, 2023).

Equity: A state where everyone's diverse needs are met, allowing them to participate fully and engage (Canadian Centre for Diversity and Inclusion, 2022).

First Nations: The first people to inhabit Canada, including the Woodland, Iroquoian, Plains, Plateau, Pacific Coast, and the Mackenzie and Yukon River Basins, are defined as First Nations people (Government of Canada, 2023).

Indigenize: The integration and infusion of Indigenous knowledge and methodologies into a system (Battiste & Henderson, 2021)

Indigenous: References the self-identification of people in a geographic area that pre-dates colonialism (United Nations, 2023)

Structural Functionalist: Structural functionalism is a social philosophy that views the world from a perspective of stability and order (Capper, 2019; Mensah et al., 2022).

Transformational Leadership: A style of leadership that promotes inspirational and intellectual communication among leaders and followers (Men, 2014).

Truth and Reconciliation: The relationship between Indigenous peoples and the government of Canada that addresses the truth of the Indian Residential School System and acts of reconciliation (Truth and Reconciliation Commission of Canada, 2023).

Chapter One: Introduction and Problem

Chapter one develops and contextualizes the POP that is the foundation of this OIP. The POP considers the implementation of ICLS in British Columbia's redesigned curriculum. This chapter articulates the current and future state of the SRSD, considering the political, economic, social, and cultural factors that influence the organization. This analysis will shape the PoP and explore questions that develop and guide an inquiry to shape the leadership-focused vision for change in the OIP. Following this analysis, a discussion of my positionality as a leader identifies an Indigenous framework to consider leadership from an Indigenous perspective. This framework will be used to understand the POP through the SRSD's organizational context and the current and future state of indigenization and decolonization in the SRSD. Chapter one concludes with a discussion of the priorities for changing the practice of leaders and teachers connected to these priorities.

Positionality and Lens Statement

As an assistant superintendent on the senior leadership team in the SRSD, I am responsible for the professional learning of all teachers in the district. The role of assistant superintendent of curriculum assumes the responsibility to support the implementation of the provincially developed curriculum. A leader of First Nations ancestry, my identity and personal and professional voice support the centring of circularity, holism, and a connection to place. These epistemological perspectives shape who I am as a person, educator, and leader. Epistemology, defined as representing the understanding of knowledge, requires examining how one understands the world and can be seen as a way of knowing (Russ, 2014). Friedman (2018) further says that epistemology is not just the understanding of knowledge but the knowledge one values. From an Indigenous perspective, I centre my worldview on collectivity, holism, and

circularity (Battiste, 2013). My worldview shapes how I interpret the world and my approach to personal and professional behaviours. An example of an Indigenous worldview that is important to my personal and professional identity is circularity. Circularity refers to an understanding of the world through circular systems. Styres (2011) considers Indigenous epistemology to be grounded in circularity and states that, "circularity is organic and fluid rather than static and linear" (p. 718). The fluidity of circularity can be seen in the world around us. Archibald (2008) shares her understanding of circularity as it relates to Indigenous epistemology,

> The image of a circle is used by many First Nations peoples to symbolize wholeness, completeness, and ultimately wellness. The never-ending circle also forms concentric circles to show both the synergistic influence of and our responsibility toward the generations of ancestors, the generations of today, and the generations yet to come (p. 11)

Circularity shapes my personal and professional life and can be seen in my work with colleagues and employees in the system.

My personal and professional positionality is rooted in a philosophical understanding of holism. Archibald (2008) refers to holism as the interconnectedness between intellectual, spiritual, emotional, and physical realms. These four quadrants of what many refer to as the medicine wheel create an interconnected cyclical relationship that is foundational to my positionality as a leader. The interconnectedness of the four quadrants of the medicine wheel is discussed by Tuck (2008) in her exploration of the philosophical understanding of circularity. Tuck (2008) refers to the angles in the centre of the medicine wheel as, "the intimately bound corners of a circle – not too much travel between them…" (p. 56). The interconnectedness of the intellectual, spiritual, emotional, and physical realms that Tuck (2008) references relate to my leadership positionality as it is seated at the centre of these realms.

Respect, relevance, reciprocity, and responsibility can be situated in four quadrants to represent a holistic framework for Indigenous worldviews and perspectives (IWP). Each realm of the framework can be utilized to connect my positionality as an Indigenous leader within my professional context. Kirkness and Barnhardt's (2016) four R's significantly influence my positionality as an Indigenous leader.

Respect

Placing Indigenous knowledge on an equal plane with western knowledge is at the heart of respect. Kirkness and Barnhardt (2016) argue that Western education systems ask Indigenous people to leave their cultural perspectives and understandings at the door to be successful in educational settings. This realm calls for respect for the culture and perspectives of Indigenous people in all facets of the education system. Styres (2017) considers the impact of respecting the knowledge of Indigenous people in the education system. "We have to reflect on Indigenous thought, Indigenous science, and Indigenous education based on their own merits and on their own terms" (Styres, 2017, p. 189). Reflecting on the knowledge of Indigenous people is critical to respect Indigenous values and cultural values. Leon (2012) states that, "providing relevant cultural content is essential in Indigenous leadership education" (p. 55). Respecting Indigenous people's knowledge and worldviews is vital to decentering Western perspectives and creating space for equity, diversity, inclusion, and decolonization.

Relevance

Relevance calls upon organizations to put respect into action. Kirkness and Barnhardt (2016) posit that, "to the extent universities are able to reconstruct themselves to be more relevant to, and accepting of First Nations students' perspectives and experiences, they will be that much more relevant and responsive to the needs of all students" (p. 8). Indigenous people's

knowledge, worldviews, and perspectives must be included in educational institutions'

structures, pedagogies, and discourses for Indigenous students and faculty to see themselves in

the organization. Cultural responsiveness lives within this realm. Schmeichel (2012) refers to

cultural responsiveness as an assets-based approach to understanding how diverse cultural

knowledge can positively impact people in western structures. Relevance works to allow

Indigenous people to see themselves in the educational environment. The system must work to

weave IWP throughout its structures to achieve educational relevance. Relevance in the

education system requires ministerial, district, and school attention to the inclusion of Indigenous

worldviews and perspectives in the classroom. Hermes (2005) calls for a more relevant

representation of Indigenous cultures in classrooms in his discussion of the indigenization of the

education system. Relevant representation of Indigenous culture calls for Indigenous worldviews

and perspectives to be more deeply represented in learning activities.

Reciprocity

Relationships are foundational to reciprocity. Pidgeon (2014) posits that relationship and

reciprocity are inextricably tied. Reciprocal relationships are an integral part of Indigenous

culture and must be reflected in educational settings for IWP to be respected and for Indigenous

people to see the relevance in their educational experiences. Reason and Bradbury (2006)

contend that reciprocal relationships allow diverse worldviews and perspectives to communicate

respectfully and in a way that is respectful and relevant. In support of this notion, Nicol et al.

(2013) found that action research that involves Indigenous community members supported

relationships. Nicol et al. (2013) state, "both Aboriginal and non-Aboriginal teachers spoke

strongly about the importance of developing relationships for culturally responsive education"

(p. 83). Reciprocal relationships are vital to foster holistic worldviews and perspectives that support the underpinnings of Kirkness and Barhardt's (2001) 4Rs.

Responsibility

Transmitting IWP from generation to generation is the responsibility of Indigenous communities. From an educational perspective, Indigenous educators are considered to play an elder role as it pertains to integrating Indigenous culture in schools. Nicol et al. (2013) state that education and the community are responsible for ensuring students' success. Success, in this sense, is academic, physical, emotional, and spiritual. Pidgeon et al. (2014) argue, "…the value of the responsibility of the individual to her or his own goals and aspirations, but it also highlights, as described previously, that individuals are never in isolation and that their academic goals often include contributing back to Indigenous communities, locally and globally" (p. 10).

My positionality is significant in how I interact with the board, my colleagues on the senior leadership team, and the leaders and teachers in the SRSD. As an Indigenous person in a western system, my relationship with structures, practices, and individuals can be contentious. Tuck (2009) discusses the phenomenon of contention as an Indigenous episteme in her research on the effects of Indigenous change strategies. The contention of my role as a senior leader in the SRSD and my Indigenous identity creates an opportunity to examine issues of equity and inclusion. Coates et al. (2012) posit that the relationship between Indigenous leadership and Western education institutions is challenged by the lack of Indigenous leaders and the existence of Indigenous worldviews evident in the system. Povey et al. (2022) argue that educational institutions often undervalue Indigenous knowledge, worldviews, and perspectives in addition to diversity and equity issues.

This OIP must contemplate how the voices of Indigenous leadership in and outside the organization can have their perspectives centred as a tool for decolonizing and indigenizing the system. As an Indigenous leader, I find myself in and out of the circle of influence to further this point. The assistant superintendent role affords me a great deal of power and voice in the SRSD, allowing me to guide the direction of the department's operational plan. Despite this power, my personal and professional voice is limited when my epistemological perspectives are misaligned with the western structures in the SRSD. My relationship with the organization is contentious in that the linear structures and processes in the SRSD represent a colonizing entity that perpetuates bias, discourse, and pedagogy, often at odds with my IWP.

The contentious relationship between Western structures and IWP stands in the way of decolonization and indigenization (Battiste, 2013; Battiste et al., 2012; Khalifa et al., 2019; Lopez, 2021). In their analysis of decolonization and indigenization in higher education systems, Kennedy et al. (2020) discuss the tendency for institutions to marginalize Indigenous voices and privilege the knowledge and expertise of the academy. The centring of voices perpetuating colonizing structures creates a barrier to decolonization and indigenization, threatens my agency, and limits my voice as an Indigenous leader. My PoP will need to consider how my leadership lens can contend with the positionality of the board and the senior leadership team while attending to issues of equity, diversity, indigenization, and decolonization.

Organizational Context

The context of the SRSD describes the epistemological perspective of the organization, unearthing the impact this perspective has on the PoP as it relates to the implementation of ICLS in the curriculum. The organizational context considers the historical, political, economic, and social factors of the SRSD. Analyzing these factors creates a foundation for developing an

organizational change plan that considers the perspectives of the leaders and teachers this OIP seeks to influence.

The SRSD is a medium-sized school district in British Columbia, enrolling approximately twenty thousand students in nearly fifty schools. Situated in Sturgeon River, the school district resides in the traditional unceded territory of two First Nations communities in Coast Salish territory. The SRSD is a public school district with a publicly elected board of education (BoE) comprised of seven board members. The BoE's statutory responsibility lies within the provincially legislated School Act. In compliance with the Indian Act, the two local First Nations and the SRSD are bound by local education agreements that lay out the provision of public education for the status on-reserve students that live within the SRSD's catchment area (B.C. Ministry of Education, 2002; Government of Canada, 1985; Sturgeon River School District, 2021).

The relationships with the two local First Nations communities, the Metis community and the off-reserve Indigenous community, are fostered through the Indigenous Education Council (IEC). The IEC is structured to give Indigenous stakeholders a voice within the school district. The IEC meets monthly to discuss issues of education that pertain to Indigenous students in the SRSD. In alignment with the MECC's framework for enhancing student learning, the SRSD has a strategic plan that maps the strategic goals, objectives, and projects that shape the organization's strategy for continuous improvement (B.C. Ministry of Education, 2022). The board's strategic plan is developed using a balanced scorecard methodology and is intended to achieve continuous improvement in all areas of the organization. The conceptual principles of the balanced scorecard strategic planning process provide a structure for the board to set goals, targets, and measures throughout the organization (Hladchenko, 2015; Luo et al., 2012). The

SRSD's strategy is managed by the superintendent of schools and is implemented through the operational plans of assistant superintendents and department leaders. The linear cascade of goals, objectives, strategies, and actions influences the structures and strategies in schools, facilities, and district departments (Albon et al., 2016; Sturgeon River School District, 2022).

Implementing the provincially developed curriculum is fundamental to the organization's operational objective. The provincial curriculum aligns with the *OECD Transformative Competencies For 2030* and reflects the province's vision for competency-based education, redesigned in 2014 (B.C. Ministry of Education, 2015; OECD, 2019). The curriculum redesign embeds IWP to address calls to indigenize and decolonize the education system and create equitable and inclusive education experiences and outcomes for Indigenous students (Gaudry &Lorenz, 2018; George, 2019). These ICLS are woven throughout the curriculum in each grade and subject area and are intended to create culturally responsive learning experiences for Indigenous students and increase the cultural awareness and understanding of non-Indigenous students (B.C. Ministry of Education, 2015; Tovar-Galvez, 2021).

Social and Political Context

Canada's Truth and Reconciliation (TRC) Commission report on Indian Residential Schools resulted in ninety-four Calls to Action that guide indigenization and decolonization in Canada. Two Calls to Action are policy drivers in the education sector. Calls to Action numbers sixty-two and sixty-three ask the federal, provincial, and territorial governments to develop and implement a curriculum that educates all students on the historical impacts of residential schools (Truth and Reconciliation Commission of Canada, 2015). These Calls to Action have significantly impacted the development and inclusion of ICLS in the provincial curriculum. To develop these ICLS, the MECC partnered with the First Nations Education Steering Committee

(FNESC) to emphasize the importance of IWP in the provincial curriculum. A provincial body representing First Nations education in British Columbia, FNESC co-developed the ICLS in the provincial curriculum. In addition, a set of learning principles were developed to support the implementation of these Indigenous standards. The First Peoples Principles of Learning represent generalized principles depicting Indigenous pedagogy and learning perspectives. As a conceptual framework, these principles guide school districts in planning and implementing the provincial curriculum and act as a framework for facilitating ICLS in schools (FNESC, 2007).

These political and social factors pressure boards of education, district leadership, school leadership, and teachers to embed IWP into the classroom. The pressure created by external factors contends with the provinces' collective agreement with the B.C. Teachers Federation. The collective agreement provides teachers with the professional autonomy to choose the strategies and resources that best support classroom learning (B.C. Public Schools Employers' Association, 2022). The autonomy afforded to teachers creates tension between the MECC and the SRSD as it works to decolonize and indigenize the education system. In response to political pressure, the SRSD's BoE has tried to address the TRC's Calls to Action and honour the province's vision to include IWP within schools and classrooms. As an act of reconciliation, the BoE has enshrined a policy that commits to the TRC's Calls to Action and the MECC's vision for indigenization and decolonization (Sturgeon River School District, 2019). This policy states a commitment to acknowledging historical and ongoing inequities that Indigenous people experience in Canada and addressing inequities for Indigenous students and staff in the district.

Despite the SRSD's commitment to indigenization and decolonization, the SRSD and the city of Sturgeon River continue to be politically conservative. Despite the community's diversity, Sturgeon River's political, economic, social, and cultural power structures and the SRSD support

structural functionalism. For example, despite the nominal inclusion of diversity, the BoE continues to be influenced by the community's white-settler core. The conservative philosophical makeup of the community and its BoE creates a tradition of structural-functionalist policies and administrative procedures that perpetuate and privilege western perspectives (Capper, 2019). In addition, collective agreement language provides teachers with the professional autonomy to choose the resources and pedagogical strategies used in classrooms (B.C. Public Schools Employers Association, 2022). The positionality of the BoE and teacher professional autonomy affects the ability of district and school leadership to attend to issues of equity and inclusion relative to indigenization.

Structural-Functionalism

The BoE has developed a strategic plan that perpetuates a structural-functional paradigm. Structural functionalism legitimizes a linear strategic planning process that includes a cascade of goals, objectives, and actions. The power structure generated by the strategic planning framework creates rigid parameters for leaders in the system that perpetuate structural-functional worldviews (Potts & Vella, 2016). The district's engagement with a balanced scorecard strategy, district-level operational plans and school improvement plans exist within a linear frame that monitors and controls school leadership behaviours. Capper (2019) states that structural functionalists, "believe the world to be measurable, quantifiable, and predictable, as their unitary view of reality posits a steady baseline against which behaviour may be compared" (p. 37).

The district's balanced scorecard strategy mirrors this perspective by identifying key performance indicators reflecting the measures the organization wishes to improve over time (Huang, 2007). The strategic planning process's linear underpinnings centre structural functionalism and conflict with Kirkness and Barnhardt's 4Rs. The linear perspective inherent to

the balanced scorecard strategic plan lacks respect for Indigenous worldviews and perspectives

that value circularity, collectivism, and holism (Archibald, 2008). The SRSD's strategic plan

perpetuates structural functionalism by excluding relevant inclusion of Indigenous worldviews

and perspectives in its planning and implementation structures that hold up meaningful

reciprocal relationships. District leaders are responsible for fulfilling the mandate to develop and

operationalize a strategic plan while attempting to attend to the province's vision for equity,

diversity, and inclusion regarding the indigenization and decolonization of schools. The

epistemological duality between the district's structural functionalist strategy and the ministry's

vision for equity, diversity, indigenization, and decolonization fosters contention within the

organization (Tuck, 2009). The structural functional nature of the SRSD challenges my

positionality as a leader as it lacks the respect and relevance for circularity, holism, and

connection to place (Kirness and Barnhardt, 2016).

Leadership Problem of Practice

Indigenization and decolonization are significant priorities for British Columbia's MECC

(Education, 2015). The MECC updated its curriculum in 2015 to include IWP in its curricular

learning standards (B.C. Ministry of Education, 2015). Curricular learning standards map

intended learning outcomes foundational to the province's learning agenda. The ICLS in the

curriculum is intended to enhance Indigenous students' cultural identity and increase non-

Indigenous students' cultural understanding. The MECC's vision would see the newly developed

ICLS represented in each classroom's unit and lesson plans. Despite the local responsibility of

the SRSD to implement the redesigned curriculum, the implementation of ICLS has not been

equitable. As the assistant superintendent charged with leading the curriculum and instruction

department, my role as a leader is to facilitate the implementation of the curriculum.

Additionally, my role as an Indigenous leader plays a significant role in my positionality as both a senior leader and a leader in Indigenous education (Edelen et al., 2023). This responsibility includes the implementation of ICLS in the classroom. While some teachers embed Indigenous stories, language, and culture into their classrooms, not all teachers have approached ICLS with the same enthusiasm. Many teachers, unsupportive of decolonization and indigenization, ignore the addition of ICLS. Others who are nervous about implementing IWP rely on Indigenous staff to present in their classroom to avoid missteps. These teachers claim that non-Indigenous teachers lack permission to present Indigenous knowledge and defer the responsibility to external presenters.

This fear of misrepresentation is exacerbated by the national attention received by a teacher in the region for assignments focusing on the positive aspects of Indian Residential Schools. The media attention and ensuing investigation confirm teachers' fears about facilitating ICLS. Many experienced teachers, who have not engaged in professional learning that focuses on the relevant inclusion of IWP and have not had IWP as part of their teacher education program, have little to no understanding of implementing ICLS. In contrast, teachers that are newer to the system and have had IWP embedded in their teacher education program have a greater understanding of IWP. The inequitable implementation of ICLS has resulted in an observed gap between the MECC and SRSD's vision for indigenization and decolonization and the implementation of ICLS in classrooms.

The identified gap between the vision for indigenization and decolonization and the implementation of ICLS creates a problem for school districts to address as they endeavour to increase the prevalence of IWP in classrooms. As a PoP, I will investigate the identified gap

between the MECC's vision for including IWP and the current implementation of ICLS in the SRSD.

Framing the Problem of Practice

The foundation of the PoP resides within the TRC's Ninety-four Calls to Action and the ICLS embedded in the curriculum (Education, 2015; Reconciliation Commission of Canada, 2012). The SRSD continues to contemplate implementing ICLS in a system that has traditionally ignored Indigenous culture and ways of knowing and understanding the world (Battiste, 2013). SRSD leaders responsible for leading curriculum implementation broadly support the Calls to Action and the addition of ICLS. Within the SRSD, senior leadership has embedded objectives in its strategic plan to address the implementation of ICLS. As a sign of respect for IWP in implementing the curriculum, the curriculum department includes IWP within its graphical representation of the curriculum. Figure 1 represents the competency-based learning ecosystem the SRSD utilizes to communicate its vision for curricular implementation. The graphic, represented as a rainforest, depicts individual elements of the SRSD's instructional vision as interconnected and interrelated. IWP are made relevant in the ecosystem's clouds. IWP precipitate into the trees, forest floor, and soil. As precipitation is needed for an ecosystem to thrive, IWP weaves through the curriculum's ecosystem. Once woven through the ecosystem, IWP support the successful implementation of the curriculum in a circular process. Sandra Styres (2011) discusses circularity in her teaching practice to connect learning to land and place. The holistic nature of the graphic supports my positionality as a leader through a connection to circularity, holism, and place.

Figure 1

Competency-Based Learning Ecosystem
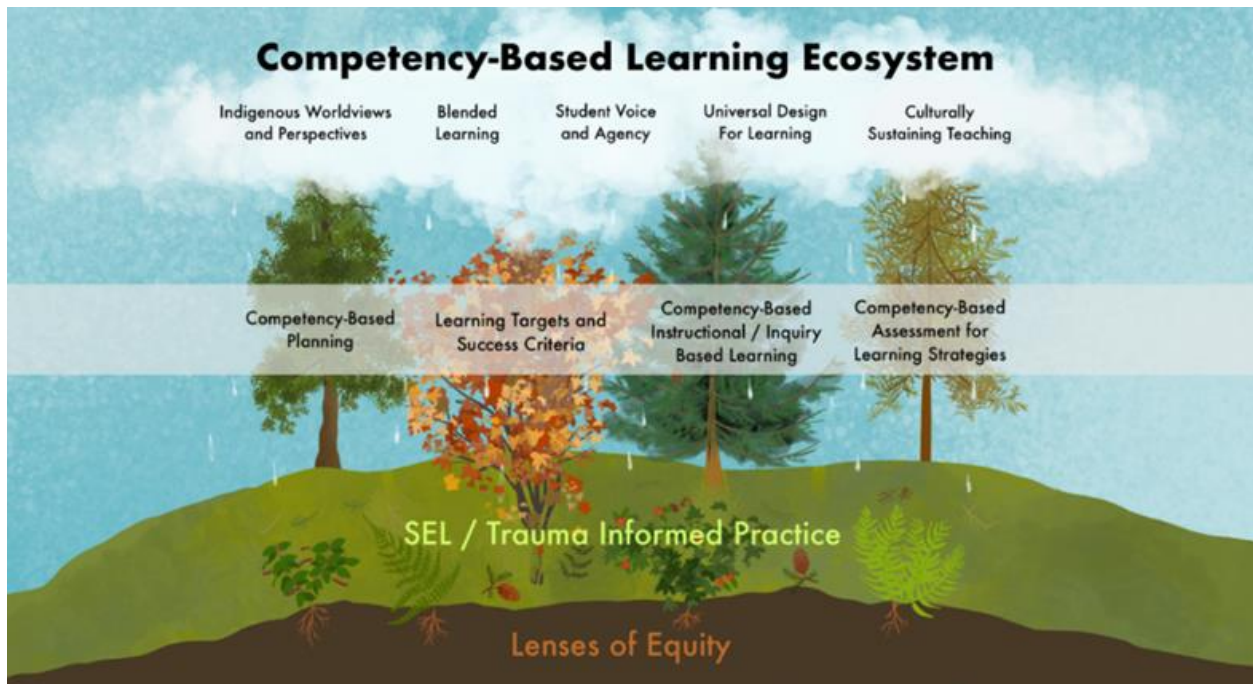
Note. The competency-based learning ecosystem is a heuristic used to communicate the SRSD's vision for competency-based learning in the organization.

Questions to Consider

First, the SRSD must consider increasing the capacity of teachers to implement ICLS in the classroom. In their study of changing teacher practice, Savolainen et al. (2022) note that teachers' positive attitudes result from increased skills and knowledge of the required tasks. The SRSD must consider how to increase the knowledge and skills of teachers to implement ICLS in their classrooms. Ohlemann et al. (2023) further argue that a positive teacher attitude and acceptance of change are essential in the organizational change process. In addition to the capacity of teachers, this OIP must consider how it will address equity issues in the system. Each teacher is responsible for respectfully attending to ICLS in each subject to create equity for Indigenous students and increase the knowledge and understanding of non-Indigenous students

(Kirkness and Barnhardt, 2016). The SRSD must contemplate how it can address the personal

biases and destructive discourses that are barriers to successfully implementing ICLS in

classrooms. These biases and discourses must be tackled to increase respect for IWP, create

relevant student experiences, and responsibly implement ICLS for each student (Kirkness and

Barnhardt, 2016).

Supervising the instructional practice of teachers is the domain of school leaders. The

supervision of teacher behaviour, relative to the implementation of ICLS, depends on school

leaders to hold teachers accountable for their practice. Da'as (2019), in their study of school

leadership skills and their impact on teacher reform, indicates that the skills of school leaders to

facilitate and implement change are vital. Given the diverse abilities of leaders to supervise the

indigenization of classroom practice, this OIP must consider how the SRSD can increase the

skills and knowledge of school leadership to supervise teachers' responsibility to implement

ICLS. In addition, senior leaders responsible for supervising school leaders must effectively

communicate the vision for indigenization and decolonization and supervise the change

leadership of school leaders.

The role of the superintendent includes the supervision of assistant superintendents and

directors of instruction to ensure that decolonization and indigenization are weighted heavily in

their operational plans and leadership practices. Honig and Rainey (2022) advocate for senior

and school leaders to act as models and advocates for the equitable implementation of

instructional practice. The SRSD must consider how it can increase the skill and knowledge of

the senior leadership team to lead and support transformational change that increases the

implementation of ICLS. These questions reflect the reciprocal relationships between classroom

teachers, school leaders, and senior leadership. Each staff level depends upon each other to

supervise and support the work of Indigenizing and decolonizing the system and effectively implementing ICLS.

Guiding Questions that Emerge from the Problem of Practice

Implementing ICLS in a way that honours the 4Rs is the primary focus of the PoP. To achieve this goal, the SRSD must understand the external and internal factors contributing to the problem and build upon the SRSD's vision for change. These contextual factors raise essential questions for the OIP to consider as it builds a comprehensive change plan that considers the perspectives of change-makers and change recipients in the SRSD.

While there is evidence that some teachers engage learners in activities that explore the IWP that is unique to local and regional Indigenous peoples, many teachers fail to deeply integrate IWP into the learning activities, inquiries, and assessments of their classrooms (Yang et al., 2022; Penuel et al., 2014).

How Can the SRSD Increase the Capacity of Teachers to Implement ICLS?

Understanding how the SRSD can provide teachers with experiences that increase the implementation of ICLS is a foundational question that helps us unpack subsequent questions about the problem. Evidence shows that some teachers engage students in learning that addresses ICLS and embrace the curriculum redesign. In her study of British Columbia's curricular design and implementation, Catherine Broom (2020) provides evidence that there are teachers that embrace curricular change and engage in activities that improve their practice relative to curriculum implementation. These teachers can be seen to access district and school professional learning opportunities that support the implementation of ICLS (Prest et al., 2021). This evidence is contrasted by teachers that do not make Indigenous learning visible in their classrooms and fail

to access available resources and professional learning opportunities that support the integration of IWP.

Many teachers fear that they will receive criticism from Indigenous families or educators for incorrectly representing the language and culture of Indigenous peoples (Lowan-Trudeau, 2019; Webb & Mashford-Pringle, 2022). This phenomenon raises the question of how the SRSD can provide teachers with experiences that increase respect for Indigenous, relevant inclusion of IWP, and reciprocal relationships with Indigenous knowledge keepers to facilitate ICLS responsibly (Kirkness and Barnhardt, 2016). Despite the increase of Indigenous books and resources available to teachers, there continues to be a need for teachers to have experiences that reflect the Indigenous cultures of local First Nations. The SRSD must consider how it can increase teacher access to experiences that increase their knowledge and understanding of Indigenous people's local language and culture and assist in implementing ICLS. Access to Indigenous teachers and knowledge keepers who know and understand local Indigenous languages and cultures is critical to increasing the number of experiences available to teachers in the SRSD (Marom, 2022).

As a support to classroom teachers that are apprehensive about engaging students in learning about Indigenous knowledge, Indigenous teachers and community members that can support classroom teachers in implementing cultural learning are an asset (Pierce, 2018). As the SRSD works to increase the number of experiences that reflect local Indigenous language and culture, the SRSD depends on the knowledge and understanding of Indigenous teachers and community members to provide teachers with the content needed to support classroom teachers (Coleman et al., 2012). Despite the call for community members to support the inclusion of Indigenous knowledge, there continues to be a shortage of individuals to fill this need. This

shortfall raises the question of how the SRSD can increase the employment of Indigenous teachers to support classroom instruction.

What Knowledge and Skills do Leaders Need to Implement Change?

Change leadership is a phenomenon that contributes to the implementation of the provincial curriculum and supports the transformation of classrooms to include ICLS. The ability of school principals and vice-principals to lead their staff through a change process is vital and is necessary to fulfill the vision of indigenization in the classroom (Mestry & Govindasamy, 2021; Mpungose & Ngwenya, 2014). Tai and Kareem (2019), in their study of the effects of instructional leadership, contend that the ability of principals and vice-principals to lead change positively and effectively impacts teacher behaviours. To ensure that principals and vice-principals understand the importance of instructional leadership and attend to the supervision of teacher practice in the classroom, assistant superintendents that work with school leaders must co-create and implement a change plan that transforms teacher practice relative to the implementation of ICLS (Benoliel, 2015). This OIP must consider how the SRSD can ensure that senior and school leaders maintain reciprocal relationships to transform and manage the system to increase the respect and relevance of IWP in the classroom (Egitim, 2022; Kirkness and Barnhardt, 2016).

What Skills and Knowledge do Teachers Need to Implement ICLS?

The final question that relates to the implementation of the redesigned curriculum and ICLS is that of the integration of Indigenous worldviews and perspectives. The successful implementation of ICLS depends on attention to relevant and culturally inclusive learning activities. For the vision of indigenization and decolonization to be realized, teachers must understand and utilize IWP, which centres on the knowledge and cultures of Indigenous people

(Battiste & Henderson, 2021). The centring of Western knowledge and IWP is necessary for ICLS to be fully present in students' learning experiences. Coleman et al. (2012) argue that epistemic racism must be considered in school staff to address the inequitable use of alternate pedagogies that center on Indigenous knowledge. The SRSD must consider how it will lead change that increases equity in classrooms to address epistemic racism and realize the MECC's and the SRSD's vision for change.

Leadership-Focused Vision for Change

The equitable implementation of ICLS in the curriculum hinges on teachers' classroom practices. Increasing the number of teachers with the necessary skills, knowledge, and confidence to embed IWP into the classroom is at the heart of this OIP's vision for change. The Competency-Based Learning Ecosystem in Figure 1 represents IWP's role as a precipitating factor in implementing the curriculum. The relationship between IWP and the curriculum can be seen in the conceptual framework's interconnectedness of the trees, plants, soil, and clouds. As a metaphor, the ecosystem tells the story of IWP precipitating throughout the forest and embedding itself throughout the system (Archibald, 2008). The competency-based learning ecosystem provides teachers and leaders with a graphic that respects IWP and models a reciprocal relationship between IWP and SRSD's vision for curriculum implementation (Smith et al., 2019).

Articulating this vision for curricular implementation is a vital structure that assists in building coherence for leaders and teachers in the SRSD (Fullan, 2016). The vision for implementing ICLS does not merely require teachers to attend to the learning standards in the curriculum. The vision calls for teachers to weave IWP throughout their instructional program and into the fabric of the classroom (Bartlett et al., 2012). The learning activities teachers engage

students in will make the respect for IWP visible and experienced throughout the year. This vision for change is the foundation for the work senior and school leaders must do to close the gap between the SRSD's vision for indigenization and teachers' current practice.

The Identified Gap

Despite the province's and SRSD's vision for indigenization and decolonization, the inclusion of IWP in classrooms is inequitable. The gap between the future state and the current state of the SRSD is complex and represents a spectrum of implementation across the district's elementary, middle, and secondary schools. As mentioned, some teachers can be seen to attend to ICLS and include primary and secondary learning resources in their learning activities; however, these learning opportunities are often one-offs and are not woven into the fabric of the classroom. The future state would see these learning activities interwoven in a reciprocal relationship with other curricular learning standards to model respect for IWP and make visible the relevance of ICLS. In addition, learning activities that feature ICLs are unlikely to be connected or integrated with other learning standards in one or more subject areas and therefore lack the envisioned integration (Webb & Mashford-Pringle, 2021). For example, students in grade three are responsible for learning about the elements of oral storytelling in English language arts. Additionally, students in grade three are responsible for learning about the oral traditions of local Indigenous people in the social studies curriculum (B.C. Ministry of Education, 2015). A future state would see learning activities that integrate IWP in multiple subject areas and model the circularity, interconnectedness, and connection to place that align with my positionality as a leader and Kirkness and Barnhardt's (2016) 4Rs.

Other teachers avoid facilitating ICLS and rely heavily on the Indigenous education department to provide presentations facilitated by specialist teachers or Indigenous support

workers. The facilitation provided by professionals typically results in the shallow representation of IWP and lacks connection to instructional units or themes, representing a level of tokenism that misaligns with the SRSD's vision for indigenization (Scarcella & Burgess, 2019). While the vision for implementing ICLS would see the IWP of local First Nations culture appear throughout the school year and integrate within the themes and units explored in the classroom, we continue to see the shallow representation of ICLS in isolation of the classroom's instructional program (Tovar-Galvez, 2021; Gay, 2015).

Benefits of Change

Increasing the implementation of ICLS in the curriculum benefits the SRSD in several ways. First, IWP woven throughout each teacher's instructional program supports the system's vision for the indigenization and decolonization of public education (Ministry of Education, 2015). Increased implementation of ICLS supports SRSD's organizational objectives by increasing the equitable implementation of the curriculum and positively impacting social and organizational factors related to the district's lens of equity framework. The principles of equity shown in Figure 2 communicates the SRSD's vision for equity in education for each student in the district. Implementing the ICLS in the curriculum will impact the equity framework's pedagogical, interpersonal, and individual factors. Focusing first on the pedagogical lens, an increase in the existence of IWP in lessons, units, and learning activities will result in an increase in culturally sustaining learning that allows Indigenous students to see themselves in their learning and increase the understanding of non-Indigenous students (Gay, 2015; Mason, 2016; Tovar-Galvez, 2021). Increased pedagogical equity impacts each student in the classroom and supports the goals of external factors like FNESC and the local First Nations that send their

children to SRSD schools. As a result of the increase in pedagogical equity, the SRSD will see shifts in the interpersonal and personal equity lens for students and adults in schools.

Figure 2

Equity Framework
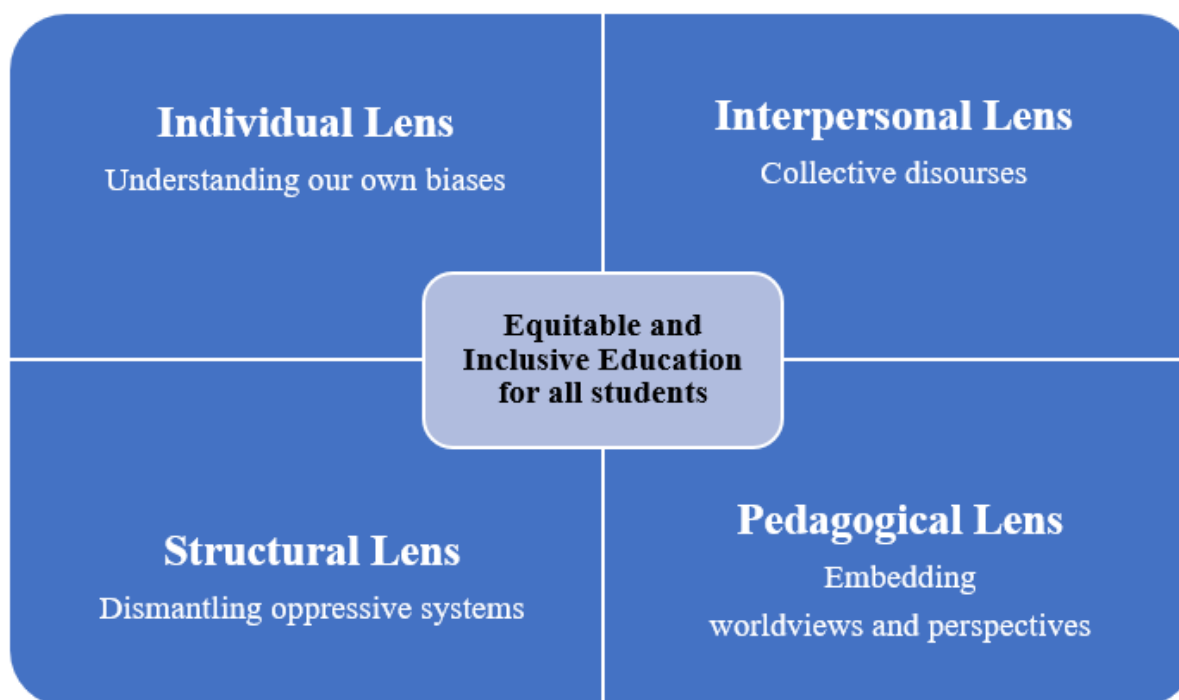
Note. The SRSD's equity framework provides four lenses to consider when attending to and understanding issues of equity in educational settings.

Interpersonal equity considers how the SRSD can increase trust across differences. The differences that this OIP focuses on relate to the worldviews and perspectives centred in classrooms. Teachers who perceive IWP as less than Western perspectives perpetuate discourse that maligns ICLS in the curriculum. Chrona (2022) refers to these beliefs and discourses as epistemic racism and discusses how it contributes to individual, interpersonal, and pedagogical inequity issues. An overall increase in IWP in the classroom through pedagogical change will increase positive discourse connected to Indigenous people and culture (Pagan, 2022).

Subsequently, a shift in discourse will influence how students and teachers respect IWP. An increase in pedagogical and interpersonal equity will influence teachers' and students' individual biases and discourses as they see the relevance of IWP (Mason, 2016). The overall increase in equity because of the implementation of ICLS will positively impact the overall equity of the SRSD and increase the sense of cultural inclusion and belonging in SRSD classrooms (Highfield & Webber, 2021; Schmeichel, 2012; Warren-Grice, 2017).

Priorities for Change

Prioritizing change strategies is imperative as this OIP works to optimize its efforts to improve curriculum implementation relative to ICLS. Teacher practice is at the centre of this problem and a priority in this change plan. This OIP must consider what strategies and structures best suit changing teacher practice to see ICLS become more prominent in the classroom. The second priority for change is the support and influence of senior and school leaders. Senior and school leaders' roles as change agents are vital to the change planning process. The SRSD must consider change strategies that influence classroom teacher practice and increase the implementation of ICLS in the curriculum.

Change Leaders

Organizational improvement depends on the leadership of the school, district, community, and province to realize the collective vision for indigenization and decolonization in classrooms. Change leaders supporting this vision must be considered when developing strategies and solutions in the OIP. Whether formal or informal, each leader represents an opportunity to influence change in the SRSD (Firestone & Martinez, 2007; Rechsteiner et al., 2022).

Leadership from the MECC and FNESC represent external factors that support and drive change. Provincial leadership provides the SRSD with external pressure to support the district's vision for curriculum implementation by legitimizing and supporting instructional frameworks like the Competency-Based Learning Ecosystem shown in Figure 1 (Butler, 2021; Basckin et al., 2021). FNESC places pressure on the MECC and the SRSD to increase the indigenization and decolonization of student learning. The SRSD will depend on the continued pressure the MECC, FNESC, and Indigenous leadership provides as it develops strategies to implement the curriculum further. The First Nations communities that reside within the catchment area of the SRSD also provide external pressure that supports the indigenization of the curriculum. As an external force, First Nations communities provide a valued and essential voice that confirms the need for indigenization in the classroom throughout the facilitation of ICLS (Kral, P. & Kralova, 2016). The SRSD will need to continue to consider the leadership of First Nations communities in developing and articulating organizational change strategies.

Senior leadership is essential in communicating the vision for indigenization and decolonization to ensure school leaders manage change in their schools. The superintendent, assistant superintendent, and director roles are essential as they hold principals and vice-principals responsible as educational leaders (Caviello & DeMatthews, 2021; Portas & Garcia, 2007). The accountability structures that senior leadership provides are essential factors to consider as the OIP develops a change plan to catalyze the implementation of ICLS. Additionally, school leadership is integral to the change planning process. As a change driver, the school leader must be considered for their proximity to the classrooms in the SRSD. This OIP will need to consider the readiness of principals to facilitate and lead change that challenges issues of equity in their buildings (Acton, 2021). Both senior and school leaders must be closely

considered when developing strategies and solutions that result in the future state of curriculum implementation.

Chapter One Conclusion

The problem of practice in this OIP centres on the equitable inclusion of IWP in classrooms throughout the SRSD. Including these learning standards relies on the leadership of senior and school leaders to engage in change strategies founded on the principles of respect, reciprocity, relevance, and responsibility (Pidgeon, 2008). This change strategy considers the gap identified between the vision for indigenization and decolonization and the current curricular implementation in SRSD classrooms. As this OIP contemplates the roles of external and internal forces, it is necessary to consider how my positionality as a leader matches with a theory of change that closes the gap between the future and current state and respects IWP. As this OIP determines strategies for solving the PoP, the SRSD will be responsible for creating processes that centre Indigenous change strategies. These strategies must impact the leadership of senior and school leaders to influence teacher practice and fulfill the SRSD's vision for Indigenization and decolonization in the classroom.

Chapter two identifies key factors to support a chosen solution to the PoP. Beginning with a leadership approach to change, this OIP will discuss how the chosen approach to leadership will align with my personal leadership positionality. In preparation for solutions, this chapter will identify a change process that best promotes transformational change in the SRSD. Utilizing the stages in the change cycle, we will consider the organization's readiness to engage in the change process by utilizing a change readiness assessment. Penultimately, the chapter will identify and analyze possible solutions to the PoP. Finally, this OIP will choose a preferred solution that will be further examined in chapter three.

Chapter Two: Planning and Development

Chapter two addresses the leadership approaches to change through the development of a change plan. A leadership approach to change must align with my leadership positionality and the type of change this OIP intends to achieve. Kirkness and Barnhardt's (2016) 4 Rs centre on a respectful, relevant, reciprocal, and responsible approach to leadership that privileges Indigenous worldviews and perspectives. The chosen leadership approach must also consider how it will support advancing the MECC and the SRSD's vision for Indigenization and decolonization. There is much research to support the ability of transformational leadership to create system-wide change. Northouse (2022) states that transformational leadership, "…is concerned with emotions, values, ethics, standards, and long-term goals" (p. 185). Peng et al. (2020) found that leaders communicating vision and inspirational messages increase employees' commitment to the vision. A focus on affective commitment supports the vision for changing teacher practice. Bass and Riggio (2005) refer to inspirational leadership factors that lead to intrinsic motivation for changing practices in employees' motivation, attitudes, and behaviours.

Leadership Approaches for Change

Mital and Lochan Darby (2015) reference a set of transformational leadership factors as the characteristics of successful transformational leadership. The four factors are identified as an idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These factors work in a reciprocal relationship with Kirkness and Barnhardt's (2016) 4 Rs. Figure 3 depicts the relationship between the chosen leadership approach and my positionality as a leader. Situated in a cyclical representation, like a medicine wheel, the 4 Rs and the transformational leadership factors are interconnected. The cyclical framework of the medicine wheel is represented by stones that are divided into quadrants and separate the 4 Rs and four factors of transformational leadership. The spaces between stones in the wheel allow each aspect of the conceptual framework to be integrated and work collaboratively. Battiste and

Henderson (2021) discuss using Indigenous rock formations as a holistic and interconnected

conceptual framework to support this representation. Getty (2010) asserts that the medicine

wheel effectively represents the holistic and balanced relationship between factors in a

framework. Ellington (2019) uses the medicine wheel as a conceptual framework to represent

interconnected factors in her discussion of the development of Indigenous conceptual frames.

The medicine wheel allows me to represent all aspects of the chosen approach to leadership and

the aspects of Kirkness and Barnhardt's (2016) 4Rs. This conceptual framework will be utilized

later as I consider the criteria for choosing a solution to the PoP.

Figure 3

Transformational Leadership and 4Rs Framework
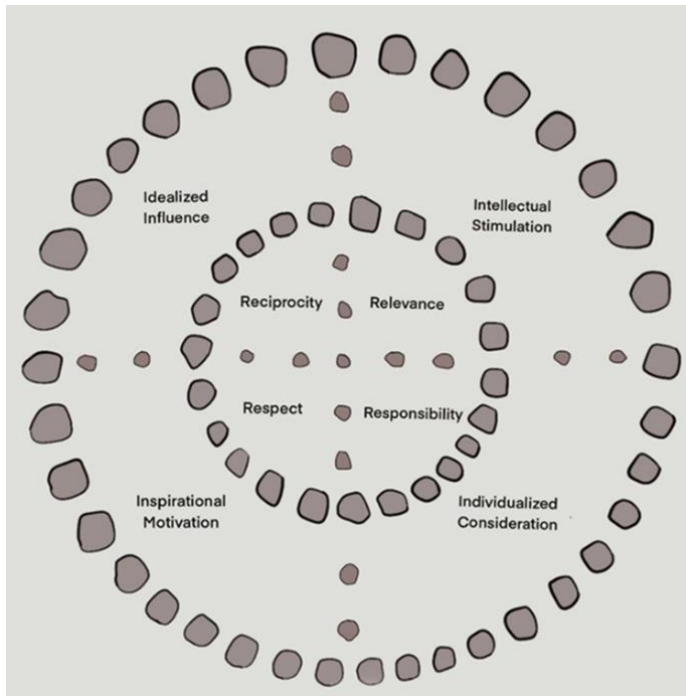
Note. This model shows the circular and holistic relationship between Transformational

Leadership and the 4Rs model.

Idealized Influence

Dionne et al. (2004) characterize idealized influence as a leading factor when tackling the emotional components of change leadership. Idealized influence considers transformational leadership's moral, ethical, and relational aspects. In speaking to the attributes of charismatic leaders, Antonakis (2012) states that transformational leaders, "…communicate symbolically, use imagery, and are persuasive in communicating a vision that promises a better future. In this way, they create an intense emotional attachment with their followers" (p. 265). Utilizing idealized influence in this model calls upon leaders to lead transformational change while responsibly and respectfully considering followers' holistic needs. Antonakis (2012) speaks to the reciprocity of relationships developed through idealized influence in that the transformational leader communicates a vision for the future while considering the followers' worldviews. Kirkness and Barnhardt (2016) speak to the importance of reciprocity through relationships for becoming vulnerable and ensuring that the change facilitator and recipient have a stake in the future state. This attention to relevance is crucial as it relates to transformational leadership. Utilizing an idealized influence can challenge the worldviews of teachers who do not yet see the benefit of change. An idealized influence approach allows leaders to model and communicate the moral and ethical aspects of the MECC and SRSD's vision for change (Antonakis, 2011).

Inspirational Motivation

Transformational change requires leaders to communicate a clear and coherent vision for the organization's future state. Notgrass (2014) suggests that employees follow transformational leaders because of the vision they create for organizational change. The collective vision created by transformational leaders utilizes symbolic and emotional calls for followers to see the relevance of the change and engage with the communicated vision statement (Men, 2014). Kahn et al. (2022) describe how transformational leaders inspire followers through inspirational

motivation to, "…inculcate inspirational motivation to inspire followers toward the realization of vision and mission of the organization" (p. 2). Tony Bush (2018) refers to vision as a foundational construct that enrolls the people in an organization in a future collective state. Inspirational motivation utilizes the communicated vision to hold each member of the organization responsible for changing practice. In their study of innovative team climates, Eisenbeiss et al. (2008) discuss the importance of communicating a vision for the organization's future that is engaging and compelling to the change recipients.

In this model, it is the responsibility of leadership to communicate the organization's future state and consider the needs of the change recipient as it pertains to motivation and intellectual stimulation (Northouse, 2022). The collective vision for change tells a story that enrolls followers in a reciprocal and relevant responsibility to implement ICLS. The compelling vision communicated by senior leaders to employees in the SRSD assists in centring the equitable implementation of ICLS in classrooms and increases the motivation of teachers to deepen their practice. As a motivational factor, a transformational leadership approach provides teachers with encouragement and trust that creates an environment to improve the implementation of ICLS (Bass & Riggio, 2006). Providing leadership that inspires and motivates followers to engage in a collective vision is vital to transformational leadership. Hogg (2001) refers to the reciprocity inherent in the relationship between leader and follower as, "…leaders exist because of followers and followers exist because of leaders" (p. 185). The reciprocal relationship between leader and follower directly connects with my positionality as a leader and aligns with my worldviews and perspectives as an Indigenous person (Notgrass, 2014).

Intellectual Stimulation

Creating a culture of innovation that allows employees to try new practices is at the heart of this OIP. Intellectual stimulation is concerned with creating space for employees, allowing them to challenge their practice, take on new challenges, and use their critical and creative skills to change practice (Northouse, 2022). This factor calls on leaders to involve followers in the problem-solving process. In their study of the effects of intellectual stimulation and participative leadership strategies, Arnold and Loughlin (2013) found that including followers in decision-making led to greater buy-in and engagement with the vision for transformational change. In their study of intellectual stimulation, Zhou et al. (2012) found that leader focus on intellectual stimulation increased employee creativity and ability to solve complex problems. As shown in Figure 3, intellectual stimulation directly connects to relevance as it promotes the acceptance of the perspectives and worldviews of stakeholders (Kirkness and Barnhardt, 2016). As this OIP considers how to engage teachers in indigenizing classroom practices, teachers' perspectives will be vital as the SRSD leads the change process.

Individualized Consideration

Individualized consideration is the responsibility of leaders to attend to the needs of individual employees in the system. As it relates to this OIP, it is the responsibility of leaders to attend to the individual needs of teachers as the system works to deepen the implementation of ICLS. Snell et al. (2013) refer to individualized consideration as, "…an aspect of leadership style that is characterized by effective listening, mentoring and coaching" (p. 1649). Zacher et al. (2014) denote leaders' respect for employees as they develop a nurturing and caring culture and individual skills. The reciprocity of a relationship between a leader and an employee is created by individualized consideration through the attention leaders give to employees while noting their specific needs (Rafferty & Griffin, 2006).

Utilizing the above factors of the transformational leadership approach catalyzes change in the system. Communicating a collective vision for change to teachers respectfully and relevantly creates a collective responsibility for a deepened implementation of ICLS. Individualized consideration and responsibility are essential to transformational leadership, and Kirkness and Barnhardt's (2016) 4 Rs. The relationship between Individualized consideration and responsibility is depicted in the conceptual framework in Figure 3.

The four transformational leadership factors can assist leaders in facilitating change that attends to the strategic plan's operational goals and objectives while attending to the needs of leaders and teachers. As this OIP chooses a framework for leading the change process, a change cycle that aligns with the 4Rs and transformational leadership is essential.

Framework for Leading the Change Process

A framework to lead change must consider the structural-functional orientation of the district, the factors of transformational leadership, and the 4Rs. Deciding on a change model for this OIP must also consider how it relates to respect, relevance, reciprocity, and responsibility. A change model that triangulates these three phenomena is vital to produce change that meets the system's needs, respects IWP, and aligns with the characteristics of a transformative leader. Duck's (2001) five-stage change curve is an organizational change model that provides organizations with a process to lead change in a way that attends to both affective and effective domains. Attention given to affective (moral, ethical, and relational) and effective (operational, efficient, and productive) domains allows leaders to create a transformative future state (Duck, 2001).

The five stages in the change curve provide a framework for leading a second-order organizational change. In contrast to a first-order change that seeks to make concrete shifts to the

system, second-order changes are more discrete (Davey et al., 2012). Poutiatine (2009) describes

the nature of second-order change as a transformation that reconstructs the frame of the

organization. In discussing transformative organizational change, Wilkinson and Bruch (2014)

refer to second-order changes as shifting paradigms to create a new worldview and perspective.

The change curve reflects a predictable structure of organizational change while attending to the

complexity of human emotions during the change process (Deszca et al., 2020). The change

curve is broken into five parts and can be analyzed to understand better how this change model

attends to second-order transformational change and my positionality as a leader. Table 1 shows

the relationship between the stages in the curve and the transformational leadership factors.

Table 1

Transformational Leadership and Duck's Five Stage Change Curve

	Idealized Influence	Intellectual Stimulation	Individual Consideration	Inspirational Motivation
Stagnation			Reciprocal relationships with change recipients allow leaders to understand the needs of employees.	Communicate a compelling vision for the inclusion of Indigenous worldviews and perspectives.
Preparation			Understanding the beliefs and values of individual leaders and teachers in the system.	
Implementation	Leaders must match their behaviours to the preferred state to model the characteristics of the change.		Listening to teachers and leaders to understand individual needs of leaders and teachers.	
Determination	Leaders draw on charisma to support employees to address the emotions and feelings that come with change.	Leaders question and challenge historical practices to promote change.		
Fruition		Leaders continue to question and challenge behaviours to avoid stagnation in the system.		

Note. This graphic depicts the relationship between Transformational Leadership and Duck's change curve.

Stagnation

The five-stage model requires organizations to move from stagnating positions to achieve transformational change. Stagnation occurs when organizations experience financial losses, a lack of innovation, or an inability to change despite external or internal factors. Duck (2001)

describes stagnation as a state that leaders and employees must recognize before transformational change can occur. Organizations may not see the need for change as stagnation does not necessarily denote failure. Houssou et al. (2018) suggest that stagnation is not necessarily indicative of a failure in an organization. However, it may reveal that an organization has not adapted to external challenges. Sattayaraska and Boon-itt (2016) note that identifying stagnation can drive the organization to change and adapt to mitigate the impact of external factors.

Concerning this PoP, the MECC's vision for integrating IWP represents external pressure that impacts the SRSD. Stagnation exists in schools where leaders and teachers have yet to address the MECC and the SRSD's vision sufficiently. Despite external pressure from the MECC, FNESC, First Nations communities, and the SRSD, many leaders and teachers fail to see the need for change and continue to perpetuate stagnation. Despite numerous professional learning opportunities offered by the Indigenous and curriculum departments, many teachers and leaders do not engage.

A scan of professional development engagement data indicates that sessions focusing on IWP are poorly subscribed (Sturgeon River School District, 2022). Failure to see the need for change may be a lack of respect for IWP. Battiste (2013) calls this phenomenon in education cognitive imperialism and calls for decolonizing the education system. The lack of respect for IWP leads to the centring of learning activities and classroom routines that perpetuate Western knowledge and cause stagnation in the system. To move from stagnation, this OIP must consider how transformational leadership factors can foster respect for IWP. Inspirational motivation strategies can be utilized to communicate a compelling vision and move teachers from stagnation to preparation (Kahn et al., 2022).

Preparation

In Duck's (2001) change model, preparation refers to the anxiety or anticipation that change recipients experience once an organization announces a change (Deszca et al., 2020). Duck (2001) further states the responsibility of leaders "…to create productive anxiety – an appetite for change" (p. 92). Therefore, the transformational leader's responsibility in this stage is to attend to their followers. Preparation depends on reciprocal relationships between the leader and their employees to create a sense of anticipation for implementation. Inspirational motivation is critical at this stage to communicate a compelling vision for change that helps change recipients understand what the future state will look like (Kahn et al., 2022). Kirkness and Barnhardt (2016) refer to reciprocal relationships between leaders and followers as a vulnerability that creates space for the anticipation of change to develop.

Creating a sense of anticipation among school leaders and teachers assists the SRSD in catalyzing transformative change. As Borges and Quintas (2020) argue in their study of employee reaction to change, nurturing anticipation at this stage is vital to reduce resistant behaviour and create a sense of security among followers. To build this sense of security, leaders cannot rush preparation. Duck (2001) posits that the preparation stage changes employees' hearts and minds to begin implementation. At this stage in the change curve, it will be the leaders' responsibility to understand teachers' beliefs and emotions deeply. From a transformational leadership perspective, the individual consideration of employees is critical to understanding the beliefs and values of teachers and leaders in the system. Fostering reciprocal relationships with teachers is vital to understand teachers' readiness, willingness, and ability to implement change (Garino, 2019).

Implementation

The implementation stage involves the creation of new strategies and structures that become part of the organization's future state (Deszca et al., 2020). Duck (2001) describes implementation as, "…a welcomed phase, especially among those who've been itching to "do something" and those who feared "analysis paralysis" during preparation would keep the company frozen" (p. 151). While implementation is an exciting stage in the change curve, Bass and Riggio (2006) contend that transformational leaders must match their behaviours to align with the complexity of the change while attending to the emotions of change recipients. Aligning behaviours requires leaders to employ listening and modelling characteristics of idealized influence and individual consideration to support implementation.

To assist teachers in the implementation phase, Snell et al. (2013) offer that listening, mentoring, and coaching are effective strategies for understanding individual needs. Piderit (2000) considers employees' beliefs, emotions, and behaviours as critical factors in implementing change. Implementation attends to these factors by expanding the illustration of the vision for change. To create stability among employees, Duck (2001) argues that leaders must communicate a blueprint for actions that support implementation. Implementing the MECC's and SRSD's vision for change will require leaders to map the actions that support teachers in weaving IWP into classroom learning experiences. Idealized influence must be used to model the use of IWP to show leaders and teachers the way. Providing leaders and teachers with examples of indigenization through the use of IWP in leader and school staff meetings supports the implementation stage of the cycle.

Determination

In the change curve, the determination stage calls upon leaders to provide encouragement and intellectual stimulation in the face of challenge or resistance. Intellectual stimulation is

essential to transformational leadership as it calls upon leaders to question historical practices and challenge followers to think critically about practice (Zhou et al., 2011). Deszca et al. (2020) refer to the realization that change is real as a catalyst for the determination stage to begin. In describing this stage, Duck (2001) surfaces questions that employees ask themselves as they realize the longevity and permanence of change. These questions refer to changes in recipients' readiness, willingness, and skill (Garino, 2019). Duck (2001) underscores the importance of trust and relationships between the leader and the follower. Transformational leaders at this stage are responsible for drawing on charisma inherent in idealized influence to address the emotions and feelings of employees while maintaining integrity and dedication (Bass and Riggio, 2006). As it relates to changing teacher practice, senior and school leaders must continue building trust with teachers by fostering reciprocal relationships.

Fruition

Fruition refers to the actualization of the future state. Employees in this stage see the fruits of their labour and feel a sense of accomplishment and confidence (Deszca et al., 2020). Duck (2001) warns that this stage is fleeting as fruition can lead to stagnation. Leaders must ensure that employees stay innovative and that innovations do not become entrenched (Duck, 2001). Seijts and O'Farrell (2003) encourage leaders to ensure that change remains a living entity by referring to the collective vision and assessing the need for critical growth. As teachers become confident with the indigenization of their classrooms, it will be the responsibility of leaders to ensure that teachers continue to grow their understanding of how IWP can be woven into all aspects of the learning environment. Change can be accomplished when leaders attend to the intellectual stimulation of their employees. At this stage, the leader must continue questioning and challenging followers to avoid stagnation in the system (Zhou et al., 2011).

Organizational Change Readiness

Organizational change readiness can be assessed using a tool that considers external and internal factors and organizational context (Deszca, 2020). Understanding the readiness of the SRSD requires this OIP to consider where change recipients are in the change curve and to what extent leaders have readied the system for transformation. To that end, it is necessary to use an assessment tool that analyzes the system's readiness relative to the chosen leadership approach for change. Duck's (2001) organizational readiness assessment tool provides this OIP with a framework to assess the organization's readiness, willingness, and ability to engage in transformational change. The assessment's three factors – ready, willing, and able - provoke questions that can be considered to understand organizational readiness. Duck's readiness assessment aligns with Duck's change curve and provides my OIP with an understanding of the challenges and barriers that exist within the system. The ready, willing, and able assessment unearths perspectives and beliefs that might otherwise be overlooked in the development of a change plan. The three factors must be analyzed to understand the SRSD's readiness for change. The assessment of these factors will support solutions that will be considered later in the chapter.

Ready Assessment

The results from completing the ready, willing, and able (RWA) assessment illustrate the organization's readiness for change. The first set of questions considers external factors that catalyze change (Duck, 2001). Readiness for curricular change is essential for leaders and teachers to approach curricular change positively. In their study of educators facing curricular change, Ittner et al. (2019) found that teachers and leaders who positively assess the new curriculum's usability are readier for change. As discussed in the organizational context, the report from the TRC provides the province and the SRSD with two Calls to Action that address

indigenization and reconciliation. Calls to Action number sixty-two and sixty-three of the *Truth and Reconciliation Commission's Calls to Action* calls upon the MECC and the SRSD to Indigenize curricular learning standards to address miseducation. These two Calls to Action also call for training and professional development that increases the skills of teachers to weave IWP into the classroom (Truth and Reconciliation Commission of Canada, 2015).

In response to the Calls to Action, the MECC has redesigned the curriculum to include IWP. These curricular standards are intended to be interdisciplinary and reflect a holistic view of learning Found in each subject area and grade level (Ministry of Education and Child Care, 2014). The holistic nature of the MECC's vision would see ICLS transcend the boundaries of subjects and be integrated to reflect the interconnected worldviews and perspectives of Indigenous cultures. The MECC (2014) encourages teachers "…to create courses, modules, thematic units or learning experiences that go beyond learning area borders to focus on student's needs and interests or local contexts" (Flexible Learning Environments, para. 4).

The MECC's vision for curriculum implementation is the external driver needed to allow the SRSD to understand the need for radical change in the system. Duck's (2001) second question relates to the belief that radical change is needed to meet new strategic goals created due to external pressures. Radical or discontinuous change is defined by Deszca et al. (2020) as a change resulting from an external event. The curriculum redesign represents such an event that creates the need for the SRSD to reorient itself to a new reality (Nadler & Tushman, 1999). Given the statutory nature of the MECC's curricular changes, the SRSD is responsible for communicating curricular change to its employees.

Successfully communicating a compelling vision for change is critical to the curriculum transformation process. Bass and Riggio (2006) refer to conveying an envisioned future state as a

vital aspect of transformational leadership. Ensuring leaders and followers see the relationship between the MECC's vision for curriculum implementation and the SRSD's strategy is paramount. The senior leadership team's responsibility is to communicate a clear vision for the holistic implementation of ICLS. Communicating the vision supports the transformational vision of the MECC and the SRSD. A scan of the SRSD's strategic plan indicates that the district's strategy focuses on including IWP in the curriculum (Sturgeon River School District, 2020). Figure 1 displays the conceptual framework the SRSD uses to communicate the relationship between IWP and the competency-based curriculum. The conceptual framework communicates a vision for the infusion of IWP and the intention to precipitate from the clouds and support the growth of the forest as holistic. The implementation of the curriculum, depicted as a rainforest, exists in a reciprocal relationship with the clouds that include IWP. The SRSD uses this metaphor and graphic in its professional learning and communication with employees.

Willing Assessment

The change curve's implementation stage requires an assessment of the willingness of teachers to implement the ICLS in a manner that aligns with the vision communicated by the MECC and the SRSD. The RWA assessment poses several questions to gauge employees' willingness to implement the plan.

Supporting the Vision

Followers' understanding and support of the vision is a vital aspect of the preparation stage in the change curve. As a second-order transformational change, the buy-in of teachers as it relates to the indigenization of the curriculum is imperative. Yang et al. (2022) argue that teachers' positive emotions are vital for effective curriculum implementation in support of this notion. Some teachers in the SRSD see an alignment between their personal beliefs and values

and the MECC's and SRSD's vision for indigenization. These individuals are prepared to radically change their practice to meet the objectives of the vision (Duck, 2001). These teachers represent a readiness that can be supported in the implementation stage to model the way for other employees in the system.

The second group of teachers understands the reasons behind the vision for curricular transformation and the inclusion of IWP; however, this transformation does not directly align with their beliefs and values. To lead this group of employees in the change process, it will be the responsibility of the SRSD to engage in reciprocal relationship-building to catalyze implementation. The third group of teachers represents a dissenting minority. For this group of employees, the articulated vision and the transformational change do not align with their individual beliefs and values, and they do not see the need for change. Regarding readiness, this group of teachers will be the most challenging to move to the implementation stage of the change curve. Solutions to this PoP need to consider how leaders prepare this group of individuals for transformational change.

Mission Clarity

Duck's (2001) willingness assessment asks questions to understand how the transformational change's vision and objectives impact followers' work. Teachers in the SRSD are aware of the vision and objectives of implementing the redesigned curriculum and the need to include IWP in their instructional practice. The MECC and SRSD communicated extensively to school leaders and teachers about the need for indigenization and the infusion of IWP in the classroom. In addition to the communication that has been made by provincial and district leadership, the BC Teachers' Council (2019) created a ninth standard that states

Educators respect and value the history of First Nations, Inuit and Metis in Canada and

the impact of the past on the present and the future. Educators contribute toward truth,

reconciliation and healing. Educators foster a deeper understanding of ways of knowing

and being, histories, and cultures of First Nations, Inuit and Metis. (p. 5).

This standard ensures that each teacher understands their role in operationalizing the vision of

the MECC and the SRSD.

Able Assessment

The able aspect of the assessment analyzes the skill of employees to meet the objectives

of the communicated vision. The questions in the able assessment query the confidence of

employees in leaders to follow through on promises and make decisions that support the

implementation of the identified change (Duck, 2001).

Skill of Employees

Analyzing teachers' skills in the SRSD to implement ICLS is complex. Senior leaders in

the SRSD who visit schools and walk-through classrooms indicate that some teachers are skilled

at integrating ICLS throughout learning activities and fully realize the vision of the MECC and

the SRSD. It is evident, however, that most teachers lack the skills and knowledge necessary to

integrate ICLS throughout units and lesson plans. Several teachers call upon the curriculum and

Indigenous departments to support their practice by providing resources and lesson plans that

support their professional growth. Webb and Mashford-Pringle (2022) discuss teachers' fear of

offending Indigenous community members when integrating IWP in the classroom. Kortwegg

and Fiddler (2018) provide evidence that despite the support of the articulated vision, many non-

Indigenous teachers lack the skills necessary to indigenize units and lessons in the classroom

effectively. Yeo et al. (2019), in their study of the indigenization of teacher practice, found that

many teachers had very little knowledge and expertise relative to the inclusion of IWP. As this OIP considers solutions that will support the transformation of teacher practice, it will need to consider how the SRSD can increase teachers' skills to include IWP in their classrooms to fulfill the MECC and the SRSD vision.

The ready, willing, and able assessment identifies several barriers that will need to be addressed in the change plan. This OIP will need to consider how well the need for change is communicated throughout the system to ensure that each staff member understands why change is necessary. Secondly, in my role as a curriculum leader my staff will need to consider how it provides authentic and appropriate resources for teachers to use in the classroom to increase teacher confidence in the change. Finally, this OIP will need to consider how it will address resistant staff that have not yet seen the benefits of change and do not yet believe in the indigenization of curricular learning standards.

Solutions to Address the Problem of Practice

Addressing the PoP requires the consideration of how to weigh and measure proposed solutions to the problem of implementing ICLS in the classroom. The leadership framework identified in chapter one, and Duck's (2001) change model allows us to identify solutions to the problem of practice. Using Kirkness and Barnhardt's (2016) 4 Rs in partnership with transformational leadership factors, we will analyze the proposed solutions to choose an ethical, equitable, inclusive structure that can significantly impact teachers' implementation of ICLS.

Framework for Analysis

Choosing a solution that will realize the vision for embedding IWP in the classroom requires us to identify criteria for choosing a solution. To assess potential effectiveness, the chosen solution must include respect, relevance, reciprocity, responsibility, and transformational

leadership factors. Each proposed solution will be analyzed utilizing the conceptual framework in Figure 3 and ethical considerations that include an ethic of care, justice, responsibility, and community. Following this analysis, I will identify one solution with the most significant opportunity to increase the implementation of ICLS in the SRSD.

Increased Professional Learning for Leaders and Teachers

This proposed solution seeks to increase the depth of professional learning in schools for leaders and teachers to increase teachers' readiness, willingness, and ability to implement ICLS in the classroom. This solution will require all school principals and vice-principals to engage in a series of professional learning sessions utilizing school leaders as facilitators. Leaders will be engaged in learning about the inclusion of IWP and provide them with protocols to lead professional learning in their schools. With support from the curriculum and Indigenous education departments, school leaders will be expected to facilitate learning in their staff meetings focusing on the inclusion of IWP. Professional development in staff meetings that focuses on IWP creates space for intellectual stimulation. In support of professional learning, Bishop et al. (2012) suggest professional development that impacts the inclusionary practices of educators. In the study of iterative professional learning, the authors found that sustained professional learning focused on IWP saw an observable change in teacher practice (Bishop et al., 2012). Craven et al. (2014) underscore the need for teachers to have culturally appropriate professional learning opportunities to increase their ability to grow as professionals.

Professional development can provide teachers with relevant content knowledge and skills that stimulate the intellectual growth of practitioners. Craven et al. (2014) found that teacher involvement in Indigenous professional development increases teacher readiness, willingness, and ability to attend to IWP in the classroom. Responsible for attending to the needs

of teachers in schools, Indigenous-focused professional development attends to individual considerations that impact transformational change. In support of individual consideration, Buissink et al. (2017) reflect on the importance of professional development that supports teacher growth in relation to the understanding of IWP. Professional development nurtures reciprocal relationships between classroom teachers and SRSD helping teachers and community-based knowledge keepers. In a study of the effect of coaching as a professional development strategy, Kowalski and Casper (2007) find that developing reciprocal relationships among teachers effectively models behaviour that aligns with idealized influence and changes teacher practice.

This solution faces a barrier with reference to engagement. Leaders must deeply engage teachers in the professional learning that SRSD facilitates. The potential outcome of this solution is limited to the number of teachers engaged in protocols focusing on the inclusion of IWP in classrooms. Despite evidence that teachers participating in professional learning will likely change their perspectives and behaviours, change will be slow and inequitable.

Indigenous Helping Teachers in Schools

Indigenous helping teachers have been a fixture in the SRSD for twenty years. Indigenous helping teachers are hired to support classroom teachers in understanding and implementing ICLS in the curriculum. Indigenous helping teachers curate, develop, and co-create resources, lessons, and units that include IWP. Helping teachers who model lessons in support of an idealized influence create reciprocal relationships with classroom teachers to increase the inclusion of IWP in the classroom. Helping teachers with Indigenous knowledge and pedagogy expertise can intellectually stimulate classroom teachers as they grow as professionals. Intellectual stimulation that is respectful of IWP creates relevance for both the helping teacher

and the classroom teacher. Anthony-Stevens et al. (2022), in their study of the effect of Indigenous mentor teachers, found that Indigenous teachers can create respectful, reciprocal relationships that increase classroom teachers' ability to include IWP in the classroom. In their study of Indigenous teachers as mentors, Tolbert (2015) finds that teachers mentored by and collaborating with Indigenous teachers have an increased ability to include IWP in the classroom.

This change in teacher practice is supported by the responsibility of Indigenous helping teachers to consider the individual needs of classroom teachers. Santoro et al. (2011) assert that Indigenous teachers' expertise can increase non-Indigenous teachers' readiness and ability to understand and include IWP. In their study of post-secondary Indigenous mentorship programs, Chew and Nicholas (2021) note the respectful space created for Indigenous and non-Indigenous teachers to engage in learning dialogues about IWP. This respectful space assists in motivating classroom teachers to engage in learning that centres IWP in the classroom.

The current effectiveness of this strategy is limited by the number of Indigenous helping teachers in the system. Though effective in supporting classroom teachers, with only one Indigenous helping teacher in the district, the ratio of helping teachers to classroom teachers is inequitable and ineffective. This solution increases the number of Indigenous helping teachers to one Indigenous helping teacher for each secondary school and one for every five elementary schools. An increased ratio of Indigenous teacher support provides an increased and more equitable opportunity for helping teachers to mentor classroom teachers. Increased support in secondary and elementary schools can increase teachers' readiness, willingness, and ability to understand and implement ICLS.

This solution faces barriers as it depends on classroom teachers' readiness, willingness, and ability to engage with an Indigenous helping teacher. Teachers who do not see the benefit of mentorship with Indigenous helping teachers are unlikely to engage in reciprocal professional relationships. The voluntary nature of teacher collaboration compounds this barrier. Classroom teachers must see the benefit of collaborating with an Indigenous helping teacher in order for this strategy to be effective. As stated in the organizational context, some teachers' values and beliefs do not align with the vision of the MECC and the SRSD relating to the indigenization of the curriculum. It will be the work of district and school leaders to increase the readiness and willingness of teachers not yet on board with this change. Second to teachers' readiness and willingness is the availability of time in or out of the instructional day to work collaboratively in a mentoring relationship. Without time built into the day's structure, this strategy risks failure. Pratt et al. (2017) assert that it is difficult for teachers to engage in collaborative mentorship relationships without explicitly structured time for mentorship and collaboration. This solution will depend on leadership to create space for Indigenous helping teachers and classroom teachers to work together.

Communities of Practice in Schools

Communities of practice (CoP) are collaborative structures in organizations that provide people with space to discuss and solve problems collectively. Organizations utilize CoP to bring people together across levels and divisions to share and create knowledge. In their work on the development of social learning spaces, Wenger et al. (2002) state

Communities of practice are groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis. (p. 4)

Developing CoP depends on members to attend to domain, community, and practice as three structural pillars. The domain represents the collective knowledge the CoP identifies as their coalescing interest or identity. Wenger and Trayner (2015) describe domain as the collective competence that allows the CoP to address problems arising in the community. Lejealle et al. (2021) refer to a domain as the community's collective expertise that distinguishes members from other groups.

The collective membership of a CoP is more than a group of people with a similar domain. Wenger and Trayner (2015) describe the second pillar, community, as a group that builds relationships and engages in essential conversations about their work in an organization. Cordery et al. (2015) discuss the role of the community as a structure that spans beyond boundaries in an organization. A community may live within one organization, but it may also span outside of the organization and call upon the knowledge and skill of people in other organizations. Ardichvili (2008) states that, "for a community to be truly vibrant, there should be an active participation of members in various other knowledge-exchange activities" (p. 543). A CoP's community creates reciprocal relationships among members while fostering a responsibility to participate actively in knowledge creation and problem-solving. The third pillar in a CoP is the role of the practitioner. Members of a CoP are not static participants but are invested in the practice of the chosen domain. This pillar calls upon community members to be engaged in learning and problem-solving, which results in changing practices and doing things in new ways (Smith et al., 2019).

Developing CoP opens multiple pathways for teachers and leaders to interact in reciprocal relationships. As a structure, CoP model an idealized influence as members of the community share and support teacher practice. As CoP are intended to have open membership as

the domain becomes relevant to teachers, CoP provide a structure for teachers that is intellectually stimulating and supports both the vision for change and the autonomy of teachers to engage in professional learning (Kirkness and Barnhardt, 2001; Wenger et al., 2002). CoP intellectually stimulates teachers as they engage in problem-solving related to their individual and collective practice. The respect that a CoP has for the collective knowledge of members allows space for adult learners to engage in learning that fosters sharing and networking in a collaborative environment while considering the individual interests of teachers (Ardichvili, 2008). Collective respect for Indigenous knowledge is necessary for CoP to thrive in the SRSD. This respect will need to continue to be nurtured to encourage teachers that do not yet see the value of IWP in the curriculum. Motivating reluctant teachers will be the responsibility of leaders as they encourage all staff in the school to participate in these social learning groups. The collectivity of the CoP also depends on the responsibility of the professionals in the CoP to actively manage the information needed to grow as a community (Wenger-Trayner & Wenger-Trayner, 2015; Choi, 2019).

CoP face two critical barriers. A successful CoP requires a community manager to maintain the group's roles and responsibilities (Wenger et al., 2002). For this solution to be effective, each CoP must have a community manager with the domain expertise and leadership skills to nurture the CoP. The second barrier to this solution is space and time. For CoP to thrive, participants need to have space and time in the day to meet. As most of the schools in the SRSD do not have collaboration time in the instructional day to meet, it will be incumbent upon CoP to gather outside of the instructional day.

Preferred Solution

Increasing the number of Indigenous helping teachers in schools is a solution that provides the SRSD with the most significant opportunity to influence change. The existence of Indigenous teachers that have expertise in the inclusion of IWP creates a level of equity that does not exist in other proposed solutions. Increasing support for teachers in each school supports an ethic of care, justice, responsibility, and community. In addition, this solution strongly supports the articulated leadership positionality of the 4 Rs and the four transformational leadership factors. Anthony-Stevens et al. (2022) posit that Indigenous teacher mentors in schools positively impact the inclusion of IWP in classrooms. The reciprocal relationships developed between Indigenous helping teachers and classroom teachers can increase the ability of teachers to include IWP in the classroom, reflecting Kirkness and Barnhardt's (2016) 4 Rs. In their discussion of the impact of Indigenous teachers in schools, Santoro et al. (2011) argue that Indigenous teacher mentors effectively support non-Indigenous teachers in their practice. In their discussion of the effectiveness of teacher mentors, Tolbert (2015) notes the positive impact of these relationships on teacher practice and student outcomes. In their discussion of Indigenous teachers as mentors to non-Indigenous teachers, Peralta et al. (2016) refer to the opportunity for domain experts to impart cultural knowledge that might otherwise not be accessible. Increasing the opportunity for Indigenous helping teachers to support classroom teachers not only creates an opportunity for teachers to increase their ability to implement the ICLS effectively. This solution allows the SRSD to increase the indigenization of classrooms throughout the district and fulfill the MECC's vision.

Chapter Two Conclusion

Transformational leadership provides this OIP with a leadership structure that supports my personal leadership positionality and the utilization of Duck's five-stage change curve.

Duck's RWA assessment assists the SRSD in identifying opportunities to ready the organization to engage leaders and teachers in the change process through the employment of transformational leadership factors. Chapter three will further examine transformational leadership, Duck's change curve, and the addition of Indigenous helping teachers better understand how this solution will be communicated and implemented. Finally, chapter three will consider how the effectiveness of this solution will be evaluated to measure its impact.

Chapter three considers the change implementation plan, the communication plan for change, knowledge mobilization, and the plan for monitoring and evaluating change. Each section of the chapter will consider how respect, responsibility, relevance, and reciprocity can be woven into the process to model indigeneity and align with my positionality as a leader. Furthermore, the change implementation plan, knowledge mobilization plan and monitoring and evaluation plan will be woven together to achieve transformational change in the SRSD that successfully implements the ICLS in each classroom.

Creating a change plan that supports the chosen solution and works within the structures of the SRSD's strategic priorities is vital. A strategic plan analysis must be completed to understand how the solution that was chosen in chapter 2 positions itself within strategic pillars, objectives, strategies, and actions. Once situated within the plan, a change plan that utilizes Kirkness and Barnhardt's (2001) 4Rs, transformational leadership strategies, and Duck's (2002) change curve can be developed. This implementation plan will be the foundation for increasing the implementation of ICLS in the SRSD.

Chapter Three: Implementation, Communication, and Evaluation

The final chapter of this OIP is concerned with the SRSD's implementation of strategy that models respect, reciprocity, relevance, and responsibility. The communication plan that is employed must consider how stakeholders, internal and external to the organization, can be included to ensure that senior leaders, school leaders, teachers, and Indigenous community members can participate in the implementation and communication of the strategy. Throughout implementation, the SRSD will consider how to utilize plan, do, study, and act cycles to monitor the strategy's effectiveness. Finally, the SRSD must use this same cycle to monitor and evaluate the effectiveness of the overall change plan and understand its impact on the system.

The SRSD's strategic plan has four pillars identifying the fundamental structures of a balanced scorecard strategic plan. The balanced scorecard strategic plan articulates the intentions for continuous growth in financial, customer, internal, and organizational factors (Hladchenko, 2015). Within the strategic plan's organizational capacity pillar, the SRSD has identified a goal to improve the instructional capacity of teachers (Sturgeon River School District, 2022). This goal contains several objectives that identify the responsibility of leaders and teachers to attend to the MOE's competency-based curriculum. Within these objectives, several strategies are set by the assistant superintendents at the elementary and secondary levels and myself as the assistant superintendent of the curriculum department.

One such strategy articulates the need to increase the implementation of ICLS in the curriculum. This strategy communicates several projects that work to increase the implementation of Indigenous worldviews and perspectives in classrooms. The solution identified in chapter two would see the infusion of Indigenous helping teachers in each school to achieve the abovementioned objective. Utilizing the board's strategy and the curriculum

department's operational plan, this OIP can develop a change plan that aligns with the communicated vision. The reciprocal relationship between the SRSD's strategy, the MOE's vision for indigenization, and this OIP's solution provide a foundation for facilitating change in teacher practice.

Change Implementation Plan

A change plan incorporating transformational leadership, Duck's (2002) change cycle, and Kirkness and Barnhardt's (2001) 4Rs is vital to successfully decolonizing and indigenizing the SRSD's instructional practice. This section will unpack these three-phenomenon relative to the chosen solution. The following change management plan will consider how this OIP will manage changes in mindset, structure, and practices. In addition, the change plan will consider critical stakeholders' perspectives, beliefs, values, and reactions to change. Finally, we will consider who will be involved in implementing the change plan and their responsibilities related to Duck's (2002) change curve and Kirkness and Barnhardt's (2016) 4Rs.

Managing Transitions and Change

Each stage of the change curve conveys the transformational leadership factors related to the change cycle. The principles of respect, relevance, reciprocity, and responsibility will undergird this articulation. The change strategy will weave Kirkness and Barnhardt's (2016) 4Rs throughout the stages of the change curve and relate to each transformational leadership factor. Table 2 shows the relationship between my leadership positionality, transformational leadership, and Duck's (2001) change curve.

Table 2

Change Implementation Plan

Respect		Relevance		Reciprocity		Responsibility
Jan - Mar	Apr-Jun	Jul - Aug	Sep-Dec	Jan – Mar		Apr-Jun
Monitor		**Monitor**				**Evaluate**
Stagnation • Senior leadership and IEC create a vision and future state. • Senior Leaders and IEC communicate the vision to school leaders. • Senior leaders and school leaders communicate with teachers. • Senior leaders post, hire, allocate and deploy Indigenous helping teachers to schools. **Preparation** • Senior leaders work with school leaders to manage reaction to change • Indigenous helping teachers and senior leaders engage to mobilize knowledge and strategize • School leaders and Indigenous helping teachers build relationships with classroom teachers • teachers engage in a monitoring cycle.		**Implementation** • Indigenous helping teachers continue to build relationships with teachers. • Indigenous helping teachers engage in co-planning and co-teaching with classroom teachers. • Indigenous helping teachers provide professional learning for school leaders and classroom teachers. • School leaders provide supervision to Indigenous helping teachers and classroom teachers • Senior and school leaders train as facilitators of ITC. • Senior and school leaders, Indigenous helping teachers, and classroom teachers engage in a monitoring cycle.		**Determination** • District leaders, school leaders, and Indigenous helping teachers utilize monitoring data to adjust implementation strategy. **Fruition** • Indigenous helping teachers continue to engage classroom teachers in professional learning. • Indigenous helping teachers continue to co-plan and co-teach with classroom teachers. • Indigenous helping teachers support classroom teachers that have the confidence to facilitate learning on their own. • Senior leaders, school leaders, Indigenous helping teachers, and classroom teachers engage in an evaluation cycle.		

Note. This table depicts an eighteen-month change plan. The change plan shows the relationship between the chosen timeline, the 4Rs, Duck's change curve, and the monitoring and evaluation cycle.

Stagnation

The SRSD's implementation of ICLS epitomizes stagnation—introducing the redesigned curriculum embedded ICLS foreign to teachers in the system. Including ICLS in each subject area created a disturbance that the system was not ready, willing, or able to address. Many leaders and teachers did not see the relevance of including ICLS in the curriculum and, as a result, continued to resist the responsibility to transform their practice. At this stage, leadership

must notice and communicate the responsibility to implement ICLS. The lack of implementation of ICLS must be made clear to teachers to prepare the system for transformational change.

Communication of the responsibility to implement ICLS must occur at multiple levels. Senior leaders must communicate to school leaders that they are responsible for facilitating change in teacher practice. School leaders must communicate to teachers that respecting and implementing the new ICLS in their classrooms is their responsibility. This communication must be two-fold. First, in January, the senior leadership team will be responsible for communicating with school leaders about the need for change. Second, between January and March, senior leadership must prepare school leaders to communicate the need for change to teachers. Table 2 lists the responsibility of senior leaders to clarify their vision for implementing ICLS, communicate this vision with school leaders and have school leaders communicate with teachers. Men (2014), in their study of communication and transformational leadership, support the reciprocal communication of a need for change. In their discussion of the readiness of school leaders to be instructional leaders, Backor et al. (2015) underscore the need for school leaders to be effective communicators.

The communication strategy that is used will need to consider the reciprocal relationships that exist internally and externally in the organization. Externally, the SRSD will need to partner with the Indigenous community to help communicate the compelling vision for change. The SRSD's Indigenous Education Council (IEC) exists to build reciprocal relationships with the Indigenous community and guide the district's decolonization and indigenization efforts. The IEC comprises Indigenous leaders from the local First Nations communities, the Metis community, Indigenous education leadership, senior leadership, and members of the board of school trustees. The SRSD and the IEC must co-facilitate the communication of a compelling

vision for instructional transformation that is respectful and relevant to leaders in the organization. This communication will paint a picture of the future state of curriculum implementation that sees the ICLS ubiquitously woven into each classroom. Providing leadership with the inspirational motivation required to lead their schools in transformation must be achieved through the reciprocal relationship developed between Indigenous stakeholders and the SRSD's senior and school leadership (Kahn et al., 2020; Kirkness and Barnhardt, 2016).

Vurren and Elving (2008) note the power of communication to create mutual understanding and trust in organizations. Creating mutual understanding and trust is at the heart of respect and reciprocity. The IEC and the SRSD will first communicate with leaders. The SRSD's superintendent structures a monthly meeting that includes all leaders and managers in the district. This forum will communicate the vision of the SRSD and the IEC to leaders at the January convening. In a signal of respect to the Indigenous community and to underscore the relevance of ICLS, Indigenous leaders will stand with senior leadership to communicate a collective responsibility to the intended future state of the organization. Concurrent with leaders receiving the message that transformational change is at hand, senior leadership will need to enroll school leaders in the responsibility to lead their staff in the change process. Kirkness and Barnhardt (2016) note the impact of relationships that model reciprocity,

> Such reciprocity is achieved when the faculty member makes an effort to understand and build upon the cultural background of the students, and the students are able to gain access to the inner-workings of the culture (and the institution) to which they are being introduced. (p. 11)

Further, Burns et al. (2008) argue that leaders must appeal to change's impact on the recipient to enroll individuals in change. The message must focus on organizational goals and

underscore the societal benefit to change (Burns et al., 2008). To that end, it will be the

responsibility of school leaders to first communicate the vision and the preferred future state to

their staff. Communicating the vision will be done with support from the IEC and senior staff.

School leaders will be provided with presentation resources that articulate the vision for

curriculum implementation and the implementation of ICLS to ensure respect, relevance,

reciprocity, and responsibility are made visible. The presentation resources will also include a

video recorded by the superintendent and members of the IEC. King (2011) supports the co-

creation of communication with Indigenous stakeholders as an act of sovereignty and

decolonization. Uplifting the voices of the Indigenous community supports including Indigenous

voices and models respect for implementing Indigenous content. This video message will

underscore each educator's responsibility to attend to indigenization by implementing ICLS

(Battiste, 2013). The communication between March and April will signal to classroom teachers

that change needs to occur and that the preparation stage of the change curve will begin.

Preparation

The preparation phase of Duck's change curve addresses the impacts and reactions of

change recipients (Duck, 2002). In her description of preparation, Duck (2002) refers to the

emotional stress caused in an organization. Furthermore, Duck (2002) states that "when a change

is externally initiated, everyone in the company (and all their friends and relatives outside it)

speculates on the initiative and what it means to them" (p. 48). At this stage, senior leadership

and school leadership have communicated to teachers that considerable focus will be put on

increasing the implementation of ICLS in every classroom. The preparation stage is intended to

consider the reaction of stakeholders to this impending change. The work done to move leaders

and teachers out of stagnation and into a place where senior leadership and district staff can

assess and support the readiness of the organization to implement change is at the heart of the preparation stage of the cycle.

Duck's (2001) organizational readiness assessment tool, discussed in chapter two, provides leaders with evidence of the readiness of leaders and teachers to implement ICLS. From a transformational leadership perspective, individualized consideration must be given to leaders and teachers to understand the feelings, worries, anxieties, and needs that arise as they prepare to engage in the change process. Martinez-Corcoles et al. (2020) discuss the positive impact of individualized influence on employee retention, relationships, and role clarity.

Reciprocal communication processes that seek to understand school leaders' and teachers' perceptions and feelings support the change that the SRSD envisions for relevance and indigenization. To assess the readiness of leaders and teachers to engage in transformation, senior leaders will need to develop reciprocal relationships to understand the thoughts, feelings, and attitudes of leaders and teachers (Kirkness and Barnhardt, 2016). As a senior leader and change agent, I will work with my assistant superintendent colleagues to gather the voices of school principals and understand their readiness and willingness to co-facilitate change. To effectively lead change in an inspirational and motivating manner, the SRSD's school leaders must be heard and enrolled in the vision for change. Zacher et al. (2013) posit that an idealized influence allows change leaders to model and share a vision communicating a clear future state to the organization.

Furthermore, Kahn et al. (2022) argue that utilizing transformational leadership strategies like inspirational motivation provide followers with a clear view of the organization's future state and enrolls followers in the change strategy. Monthly superintendent meetings will be used to listen to leaders about their needs as they communicate with their teachers. Superintendent's

meetings in February, March, and April will be used to listen to the voices of school leaders and collectively solve problems arising from school interactions with teachers. School leaders will be responsible for building reciprocal relationships with staff to understand their buildings' readiness and teachers' needs. In alignment with my approach to leadership, school leaders will be asked to attend to Kirkness and Barnhardt's (2016) 4Rs as they prepare and ready teachers for change.

Using staff meetings and informal conversations, leaders will gather teachers' voices to understand their staff's readiness. Understanding the perceptions and feelings of staff is a vital readiness exercise as it provides change leaders with information that can be used to know if change recipients understand the external pressures of change and the organization's vision for a future state (Duck, 2001). Feedback will provide school leaders with meaningful evidence of their school's connection to respect, relevance, reciprocity, and responsibility. Reciprocal relationships with staff will allow school leaders to unearth teachers' level of respect for ICLS in the classroom. In addition, leaders will be able to ascertain how relevant this change is for each teacher in the school.

A significant strategy to transition the district from stagnation to preparation is the addition of Indigenous helping teachers in each school. This structure will require the curriculum and human resources departments to recruit internal and external teachers. Table 2 places the posting, recruitment, and hiring of Indigenous helping teachers in March and April. This process will occur during the beginning of the district's staffing cycle to ensure that internal and external candidates have an opportunity to apply. Once filled, the newly hired Indigenous helping teachers will join senior and school leaders in communicating the vision of implementing ICLS to school teachers. Including Indigenous helping teachers in the communication process is

essential to model the reciprocity integral to a respectful and relevant preparation process (Kirkness and Barnhardt, 2016). Supporting the installation of Indigenous helping teachers in schools will take a multi-tiered collaborative approach to support teachers in schools. In September, a collaboration between Indigenous helping teachers and district staff will be utilized to address the individual considerations of leaders and teachers and create structures that assist in solving problems of practice at multiple levels.

Implementation

In addition to collaboration with district leaders, collaborative relationships will occur between Indigenous helping teachers and school leaders. Principals, district leaders, and senior team members will gather to discuss problems of change implementation and co-plan and co-create plans for communication and implementation. Facilitated by district and senior team members, principals and Indigenous helping teachers will be encouraged to engage in public learning protocols that assist in solving problems and building the capacity of school principals and Indigenous helping teachers as change leaders. Public learning protocols allow participants to make their thinking visible and gather feedback from colleagues and thought partners that assist in solving problems. In their study of social learning protocols, Todhunter (2015) argues that protocols that support problem-solving in social learning groups are efficacious. The learning protocol requires one team member to frame the problem to be discussed. Once the problem has been framed, participants can ask clarifying questions to understand the problem better. With the problem sufficiently understood, the participants discuss the problem while the presenter takes notes. The participant's role is to critically and creatively think through the problem to identify possible solutions and strategies.

Using the public learning protocol assists leaders and Indigenous helping teachers in working collectively to solve problems and sharing knowledge (Lead by Learning, 2020). Arnold and Laughlin (2013) discuss the benefit of engaging participants in the process of challenging one another's thinking,

> Questioning others and themselves was frequently mentioned, and many leaders across the three contexts reported using this as a strategy to bring out employees' ideas in a two-way discussion. This approach appeared to be conducted with some humility in order to encourage participation. (p. 75)

The second group of social learners will be the newly hired Indigenous helping teachers. Starting in May, as a group of teachers with domain expertise in integrating Indigenous worldviews and perspectives into the classroom, Indigenous helping teachers will consider strategies to engage classroom teachers. The curriculum and Indigenous education departments will support this learning team by solving problems that individual Indigenous helping teachers bring forward.

Finally, Indigenous helping teachers at schools will be responsible for developing relationships with teachers and leaders. Relationships between leaders and Indigenous helping teachers are meaningful as they share the community's responsibility and the vision for change and provide professional learning that supports implementation. The relationships between Indigenous helping teachers and classroom teachers is vital to the success of this OiP. Indigenous helping teachers are responsible for building reciprocal relationships with classroom teachers that support the implementation of ICLS. Indigenous helping teachers will be responsible for providing classroom teachers with professional learning relevant to individual teachers.

The individual consideration necessary to transform classroom practice will require the support of the school leader and district staff to ensure that Indigenous helping teachers have the

time and resources needed to be successful. The school leader must encourage teacher

participation by utilizing transformational leadership strategies to support these social learning

teams. School leaders must intellectually stimulate classroom teachers by communicating the

district's vision for change and leaning on individual responsibility for curricular

implementation. The school leader's relationship with the staff must be relied upon to

intellectually stimulate classroom teachers to nurture a collective will to collaborate with the

Indigenous helping teacher. Kahn et al. (2016) refer to intellectual stimulation as, "a leader's

actions that stimulate their followers' efforts to be creative and innovative by questioning

assumptions, reframing problems, and approaching old situations in new ways (p. 732).

To optimize the participation of teachers in schools, Indigenous helping teachers will

need to appeal to classroom teachers at multiple levels. Considering engagement from the

perspective of Kirkness and Barnhardt's (2002) 4Rs, Indigenous helping teachers must utilize an

idealized influence when modelling respect, reciprocity, relevance, and responsibility.

Indigenous helping teachers must integrate presentations, meeting agendas, protocols, and lesson

demonstrations with explicit examples of the 4Rs. It will be the responsibility of Indigenous

helping teachers to be explicit about the integration of the 4Rs to employ an idealized influence

and model the articulated future state. As Indigenous helping teachers build reciprocal

relationships with the leaders and teachers in the school, collaboration, co-planning, and co-

teaching will become possible.

The presence of Indigenous helping teachers in schools will face numerous barriers in the

preparation and implementation stages of the change cycle. Beginning with school leadership,

implementing the SRSD's vision for implementing ICLS and the preferred state depends on

school leaders' readiness, willingness, and ability to facilitate change. Gear and Sood (2021)

argue that the role of the school leader is crucial to implementing curriculum change and that their ability to understand and implement change is crucial to the success of educational organizations. Senior leadership will need to consider the readiness and willingness of school leaders to lead and facilitate change. It will be the responsibility of senior leaders to understand the perspectives of their school principals and differentiate their leadership strategies to assist school leaders in understanding their responsibility to respect ICLS and facilitate change in their schools.

Secondly, it is anticipated that there will be teachers that do not support the SRSD's vision for the increased implementation of ICLS. Lomba-Portela et al. (2022) studied teachers' resistance to change and found that numerous factors contribute to resistance, including the age of teachers, the number of responsibilities of individual teachers, and the values and beliefs of teachers (Lomba-Portella et al. 2022). The perspective of resistant teachers will need to be considered in the preparation and implementation stages to develop and identify strategies that will support the implementation of transformation in the classroom.

Short- and Long-Term Goals

Setting targets throughout the change cycle allows the SRSD to monitor its progress of change implementation. Starting with the end in mind, the long-term goal of this OIP is to have teachers implement the ICLS within eighteen months of the beginning of the change cycle. Meeting this goal will require short-term goals to be achieved at regular intervals. As senior leaders co-facilitate the preparation stage with school principals, the voice of leaders and teachers will need to be collected by the end of May. Collecting meaningful feedback from leaders and teachers will provide senior leadership with June, July, and August to work with the IEC to understand the impact of disrupting stagnation. The analysis of this information will

inform the structures and strategies that will be employed as the district moves to implementation.

September and October will be spent co-creating structures and building relationships between Indigenous helping teachers, district staff, school principals, and classroom teachers. The third short-term goal will be for Indigenous helping teachers and school leaders to create learning opportunities that involve classroom teachers and Indigenous helping teachers. In November, these interactions will catalyze reciprocal relationships, co-planning opportunities, and co-teaching opportunities to develop. Finally, Indigenous helping teachers will engage in the co-development, co-planning, and co-teaching of lessons that embed ICLS in classrooms throughout the school. These practical demonstrations of learning should occur beginning in January to allow Indigenous helping teachers, school leaders, and district staff to measure the success of new structures and strategies.

Communication Plan and Next Steps

Communicating the need for change and communicating the plan to change are vital aspects of this OIP. Ensuring the organization understands the change's why, what, and how is integral to the change plan. This section of the OIP dedicates itself to describing the SRSD's organizational change communication strategy, including the communication plan's elements. The plan will consider who is responsible for communicating the need for change and what voices need to be centred in the communication. Included in the communication strategy is the description of a plan for knowledge mobilization. The knowledge mobilization plan will articulate the structural and procedural elements of the communication plan that ensure knowledge and value flow throughout the SRSD (Mosher et al., 2014).

Communicating the Need for Change

Moving the organization out of stagnation and into a state of preparation requires leaders to communicate the need for change. Implicit in the stagnation phase is the ignorance of a problem's existence (Duck, 2002). As discussed in chapter two, teachers and leaders in the SRSD, already engaged in implementing the redesigned curriculum, lack an overall understanding of the need to increase the implementation of ICLS. To move leaders and teachers out of stagnation, the senior leadership team must communicate the MOEs and the district's vision to increase the implementation of the ICLS in each classroom. Included with the communication of vision is the intention of the district to allocate resources to implement this change. Such communication will act as a catalyst that makes the entire organization aware of the need for change and consequently moves the organization into a state of preparation (Sattayaraksa & Boon-itt, 2016).

Integral to the internal communication process is the existence of reciprocity. Reciprocal communication structures and processes assume that information dissemination flows from the top down and from change recipients to the change communicators. Endrejat et al. (2021) discuss the impact of change communication strategies that respect the autonomy and choice of change recipients. In their study of the effect of autonomy-supportive communication and reflective listening, the authors find that reciprocal internal communication that provides change recipients with a measured level of autonomy more readily creates change (Endrejat et al., 2021). Autonomy-supportive communication refers to the ability of change recipients to co-create routines and processes within the change process. This communication style gives change agents the authority to communicate impending change while giving change recipients choice and voice in how they interact with change (Goethals et al., 2020). Reflective listening refers to the reciprocal relationship between the change agent and the recipient. Reflective listening strategies

actively engage the change recipient to ensure that the flow of information is not just top-down but flows back to the change agent.

This flow of information allows the change agent to understand the proposed change's impact and proactively communicate the need for change (Goethals et al., 2020; Endrejat et al., 2021; Salek, 2021). Reflective listening and autonomy-supportive communication as communication strategies align well with Kirkness and Barnhardt's (2001) 4Rs. Autonomy-supportive communication, in turn, places responsibility on teachers and leaders to engage with change communication and co-create and co-plan strategies relevant to all organization members. The co-creation and co-planning of a coherent communication strategy are essential at multiple levels. Leaders at all levels must engage with change recipients to understand the needs and perspectives of the message receiver. Figure 4 shows the relationship between the Indigenous community, senior leadership, school leaders, and teachers, creating a reciprocal process for communicating the need for change. The communication cycle in the knowledge mobilization plan in Figure 5 creates space for feedback loops to strengthen relationships and increase engagement to model the importance of respect, reciprocity, relevance, and responsibility (Kirkness & Barnhardt, 2001; Vuuren & Elving, 2008).

Figure 4

Communication Flows

Senior Leadership

- Co-develop and co-communicate the need for change with Indigenous community
- Communicate vision and future state to school-based leaders and schoo-based staff
- Receive feedback from leaders and teachers that informs future communication
- Models an idealized influence for process and reciprocal relationships

School-based Leadership

- Co-communicate the need for change with senior leadrship and district staff
- Communicate vision and future state to school-based staff
- Receive feedback from teachers that informs future communication
- Models an idealized influence for process and reciprocal relationships

Teachers

- Teachers engage in communication delivered by senior and school-based leaders
- Teachers provide feedback that informs future communication
- Engages in reciprocal relationships with school-based and senior leadership
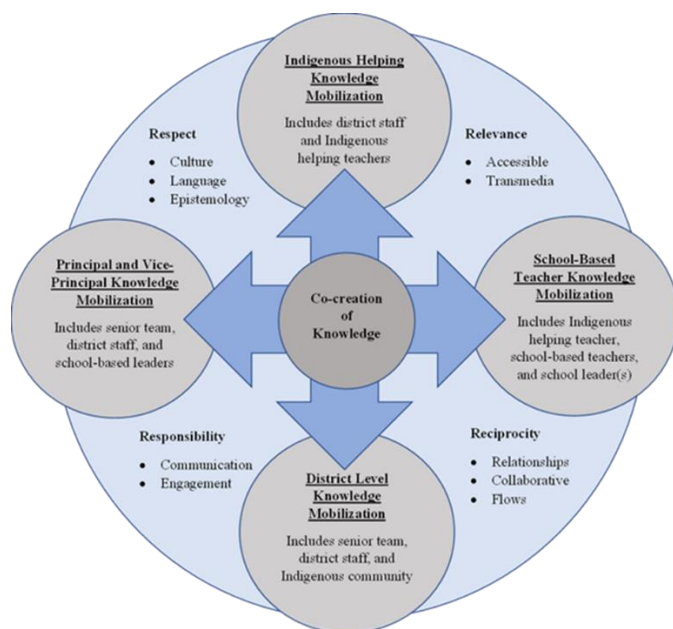
Note. This graphic depicts the flow of communication from senior leadership to school-based leadership and teachers that is dependent on feedback at all levels.

Figure 5

Knowledge Mobilization

Note. 1 The knowledge mobilization graphic depicts the flows of information that must exist for the system to fully engage in the change initiative.

Senior Leader Communication

The senior leadership team is responsible for co-developing and co-communicating a vision for change in partnership with the Indigenous community. The co-development of a vision for implementing the ICLS is a critical strategy that models an idealized influence in the organization. To create transformational change in the SRSD, senior leaders will utilize an idealized influence when modelling reciprocal relationships and co-creation with the Indigenous community that underscores respect for Indigenous knowledge, worldviews, and perspectives (Antonakis & House, 2014; Battiste, 2013). Figure 4 shows senior leaders' and Indigenous partners' roles in communicating the need for change to school leaders. This communication is co-facilitated to show the senior team's respect for its Indigenous partners and worldviews and perspectives. Communication with school leaders will also model reciprocity, as senior leaders are responsible for gathering feedback through the voices of the district's school leadership.

Leaders' feedback in ITCs is vital to developing reciprocal communication processes. Figure 5 shows the relationship that feedback cycles play in monitoring the phases within the change cycle. Connected to the monitoring and evaluation cycle, feedback loops in the knowledge mobilization plan align with the feedback in the monitoring process. Understanding the need for change, which includes the voices of senior leaders and Indigenous community members, will assist school leaders in seeing the value and urgency of the need for change (Shulga, 2021). As school leaders will be responsible for facilitating the need for change with teachers, leaders must experience the process in which they are expected to engage teachers (Salek, 2021). This experience will include face-to-face engagements with the senior leadership team and Indigenous partners.

School Leader Communication

School leaders find themselves in the middle when communicating the need for change. Figure 4 shows the relationship between senior leaders, school leaders, and teachers as they partner with multiple levels of the organization. School leaders are essential in facilitating reciprocal relationships between the Indigenous community, senior leaders, and teachers. Leithwood (2018), in his analysis of continuous school improvement, refers to school leaders as the second most important influence in schools, with classroom teachers having the most influence. Further to the role of school leaders, Hargreaves and Shirley (2020) reference the vital role that school leaders play in co-developing strategies to support teachers. To successfully communicate the need for change to teachers, school leaders will need to partner with senior leaders and the Indigenous community to model respect for Indigenous knowledge and underscore the SRSD's collective responsibility. School leaders are responsible for communicating the need for change in a way that develops a sense of collective identity within the district. This identity, built on respect and reciprocity, develops a shared commitment to increasing the implementation of ICLS (Kirkness & Barnhardt, 2001; Salek, 2021; Endrejat et al., 2021).

School leaders will use various methods to communicate the need for change. Working with senior leaders, school leaders will share messages from the senior team and the Indigenous community using video and prepared presentations in staff meetings. Sharing a consistent co-created message will assist in creating a collective responsibility for implementing ICLS. This communication will see each teacher in the SRSD hear the voices of the senior leadership team, Indigenous knowledge keepers, and their school leader. Following the communication of the need for change, it will be the school leaders' responsibility to understand teachers' perspectives. Through follow-up engagements with the entire staff, small groups of teachers, and individuals,

leaders will gather the perspectives and feedback of their staff. This information must flow back through the communication channel to ensure senior and school leaders know and respond to teachers' perspectives. Endrejat et al. (2021) underscore the importance of reflective listening when communicating the need for change in an organization. This reciprocal communication allows leadership to identify concomitant reasons for change that leaders may not have considered (Endrejat et al., 2021).

Reactions to the Communication of the Need for Change

Communicating the need for change will undoubtedly result in questions from change recipients. These questions often relate to why, how, and what. Sinek (2009) refers to these three elements when discussing the brain's reaction to change. A change recipient's understanding of the why, how, and what of implementing ICLS is more likely to engage in strategies that support the identified change (Sinek, 2009). It is anticipated that leaders and teachers will ask many questions about how teachers will implement change. As leaders and teachers prepare for change, answering these questions will support the transition from stagnation to preparation in the change plan (Duck, 2001). Articulating the vision for change will communicate the need for Indigenous knowledge, worldviews, and perspectives to be centred in our classrooms for truth, reconciliation, and decolonization to occur (Battiste, 2013). Communicating the change plan, including the change process, will be shared with staff to help build a collective understanding. The reciprocal dialogue that occurs at this stage is crucial to understand the perspectives of school leaders and teachers. These perspectives can be used to tweak the plan and further strengthen the change plan (Salek, 2021).

Knowledge Mobilization Plan

Relevant and reciprocal dialogue is an integral part of the knowledge mobilization process. A plan that recognizes the processes necessary to create knowledge flows supports implementing the change plan discussed in chapter two. A successful knowledge mobilization plan fosters respectful and reciprocal relationships that increase trust within the system (Mosher et al., 2014). The knowledge mobilization plan in Figure 5 shows the system's interconnected nature of collaborative relationships. To implement the change plan, created relationships must behave reciprocally for the knowledge created in teams to be communicated throughout the SRSD. The graphic in Figure 5 centres on knowledge creation. Flowing in all directions, reciprocal relationships are responsible for co-creating knowledge and communicating knowledge across communities. The co-creation of knowledge is possible due to the interconnected nature of reciprocal relationships. As relationships increase in number, the cross-enrollment of classroom teachers creates flows that ensure knowledge creation permeates the entire organization (Anderson & McLachlan, 2016; Lavis et al., 2003). The reciprocal flow of knowledge depicted in Figure 5 integrates the Indigenous philosophy of Kirkness and Barnhardt's (2001) 4Rs. The interconnectedness of the knowledge mobilization plan models respect for Indigenous knowledge, the Relevance of Indigenous worldviews and perspectives, and the responsibility of all employees to engage in inherently reciprocal relationships. As district and school leaders, Indigenous helping teachers, and classroom teachers collaborate and solve problems relevant to the community, the knowledge created is communicated to other teachers utilizing communication as a conduit for knowledge mobilization. The knowledge flowing from the school to the senior level created in the system can be shared with the board and the Indigenous community (Wenger-Trayner & Wenger-Trayner, 2015). Engaging staff at

all levels in reciprocal structures models the responsibility critical to successful knowledge mobilization.

<div align="center">**Process Monitoring and Evaluation**</div>

Understanding the impact of change implementation is a critical aspect of continuous improvement. Viewing the change process as a cyclical entity requires an organization to have a process for monitoring and evaluating the effects of change. This section will discuss a process for monitoring and evaluating the chosen solution's implementation. A description of the methodology of the process for monitoring and evaluating implementation will describe the process for connecting to the principles of Kirkness and Barnhardt's (2016) 4Rs. Figure 1 depicts a graphical representation of the monitoring and evaluation plan. At the centre of this plan is teacher practice. As the behaviour of teachers is at the heart of the PoP, it is logical that teacher practice is central to the monitoring and evaluation plan. Surrounding teacher practice is respect, relevance, reciprocity, and responsibility. Kirkness and Barnhardt's (2016) 4Rs are visible in each aspect of the monitoring and evaluation plan to centre indigeneity and the inclusion of Indigenous worldviews and perspectives in the system. Finally, the section will conclude with a discussion of the next steps and future considerations of the OIP.

Monitoring and Evaluation Model

The Plan, Do, Study, and Act (PDSA) cycle is a popular method for monitoring and evaluating organizational change success. The PDSA cycle is an iterative method of analyzing the effectiveness of change and is commonly used to help organizations understand the impact of the strategies used to enact change (Audette et al., 2017). Tichnor-Wagner et al. (2017) state that PDSA cycles, "test a change in real world settings and help improvement teams determine whether a change is an improvement" (p. 469). Each cycle aspect is critical as they

systematically consider monitoring and evaluating organizational change. Table 1 shows the

relationship between the change implementation plan and the four parts of the cycle. Monitoring

will occur throughout the change plan to ensure Indigenous helping teachers, school leaders, and

senior leaders have the evidence necessary to facilitate change successfully. Monitoring and

evaluation processes occur at different stages of the change implementation plan. Table 2 shows

the different uses of the PDSA cycle as the SRSD monitors the implementation of the plan and

then evaluates the impact of implementation. The PDSA cycles implemented throughout the

monitoring and evaluation process will model respect, relevance, responsibility, and reciprocity

related to the 4Rs.

Plan

For monitoring and evaluating change in the SRSD, the planning stage seeks to plan the

type of assessment that the SRSD will implement. Christoff (2018) describes the planning stage

as, "developing a plan with identified tasks and task owners as well as identifying when, how

and where the plan will be implemented" (p. 198). The planning stage is vital as it clarifies what

the monitoring and evaluation cycles want to measure, how it is measured, and by whom. In the

case of monitoring and evaluating the implementation of ICLS, this OIP must plan monitoring

and evaluation that understands the classroom teachers' behaviours. To do this, the SRSD will

need to utilize qualitative methods of gathering information from multiple sources to understand

best the impact of infusing Indigenous helping teachers in schools.

First and foremost is the willingness of teachers and leaders to participate in qualitative

assessment. For this to be successful, school leaders and Indigenous helping teachers must build

reciprocal relationships with classroom teachers to foster the necessary will of teachers to

provide authentic feedback. The reciprocal relationships posited by Kirkness and Barnhardt

(2016) are crucial to the validity of the monitoring and evaluation process. Relationships must be maintained throughout the cycle to ensure teachers and leaders understand why monitoring throughout the implementation plan and evaluation at the end of the cycle is to occur. Relationships will develop through frequent communication about the implementation cycle, the willingness of school and senior leaders to listen, and the willingness to change based on feedback (Audette et al., 2017). Utilizing the knowledge mobilization plan in Figure 5, the SRSD will ensure a flow of communication that is engaged throughout the organization to foster reciprocity and respect between leaders and teachers. Secondly, senior leaders must consider the capacity of school leaders and Indigenous helping teachers to gather qualitative evidence. Facilitators must have the tools to effectively collect the qualitative feedback of classroom teachers, Indigenous helping teachers, and school leaders. Facilitators will need to be competent in facilitating Indigenous talking circles to monitor and evaluate the success of this innovation as they will be used in each PDSA cycle. To this end, Indigenous talking circles (ITC) will gather the necessary qualitative data to understand the impact of Indigenous helping teachers in schools.

ITCs model Indigenous methodology, protocols, and process that respects Indigenous worldviews and perspectives and reciprocally allow information to flow throughout a community. The facilitation of ITCs is a practice common to Indigenous communities (Brown and Di Lallo, 2020). ITCs facilitate inclusive, collective, and equitable opportunities for people to share their voices in a community (Tachine et al., 2016). As a cyclical process, ITCs ground themselves in the traditional teachings of the circle. Archibald (2008) discusses the power of the circle when engaging people in respectful and reciprocal relationships. "Being in circle symbolizes the respect people have for each other and the purpose of the work they do when they came together…" (Archibald, 2008, p. 63). Implicit in the utilization of ITCs are relationships

and trust. Participation in ITC is voluntary and invitational, requiring the facilitator to have trusting relationships with the people invited to participate. Tachine et al. (2016), in their discussion of Indigenous ways of knowing and being, point to the benefit of ITC participants having trusting relationships with facilitators/evaluators. For ITCs to garner reliable and relevant feedback on the successes and barriers of implementing ICLS, facilitators must ensure that the requisite relationships and trust exist among staff (Haugen and Chouinard, 2019). Haugen and Chouinard (2019) further highlight the power structures that ITC facilitators must be aware of for this structure to succeed. ITCs require leaders and teachers in the SRSD to engage in a monitoring and evaluation process that centres on Kirkness and Barnhardt's (2016) 4Rs. By design, ITCs model respect for Indigenous worldviews and perspectives while fostering reciprocal relationships with their participants. Engaging leaders and teachers in a monitoring and evaluation protocol centres Indigenous knowledge and models an idealized influence that fulfills the district's responsibility to measure the effectiveness of the chosen solution. Utilizing ITCs to monitor and evaluate the solution highlights the relevance of Indigenous worldviews and perspectives central to this OIP (Dionne et al., 2004; Kirkness and Barnhardt, 2016).

Senior and school leaders need to train as facilitators to utilize ITCs as monitoring and evaluation tools effectively. Partnering with Indigenous knowledge keepers is essential at this stage to ensure facilitators understand their responsibility to respect the cultural protocols necessary to facilitate ITCs appropriately. In her discussion of the respect that we must have for the knowledge of Indigenous elders, Archibald (2008) references the ethical responsibility that individuals must uphold by listening to elders' teachings and respecting the cultural protocols embedded in ITCs. Furthermore, Brown and Di Lallo (2020) underscore the importance of

protocols that are respectful to local Indigenous culture. For this reason, the SRSD must partner

with local Indigenous knowledge keepers to train senior and school leaders to facilitate ITCs.

The process of the ITC starts with the configuration of the space. Facilitators arrange the

space with chairs in a circle. Participants of the ITC sit in a closed circle with nothing in front of

them. Second, the facilitator welcomes the participants and introduces themselves. The facilitator

explains their role in the circle and shares the purpose of the gathering. Ball et al. (2010) share

that the facilitator's role is to welcome the participants in the circle warmly, help the participants

understand the shifting power of the facilitator/evaluator, and effectively facilitate the protocols

of the circle. For monitoring and evaluation, the facilitator plays a dual role.

First, the role of the facilitator is to provide a safe and welcoming environment for

participants to engage. Second, the facilitator is responsible for gathering and recording what

monitors and evaluators will use to guide future strategies. The facilitator begins by describing

the process of the ITC to participants. For example, Pranis et al. (2003), in their analysis of

circles as protocols for healing, describe the steps of an ITC that closely align with facilitators'

steps in the monitoring and evaluation process. The ITC begins with the use of a talking piece.

Pranis et al. (2003) share that the talking piece can be anything significant to the facilitator or the

group gathering. Senior and school leaders will be given a feather to use as a talking piece to

facilitate this structure. The facilitator will share that holding the talking piece denotes the power

to speak in the circle. Participants should not interrupt a person holding the feather, and the role

of all others is to listen. This protocol aspect calls upon everyone in the circle to respect the

speaker's voice and fulfill their responsibility as listeners in the ITC process (Kirkness and

Barnhardt, 2016). Finally, before facilitating the ITC, a set of standard questions must be

developed to target the feedback of the teachers and leaders that will participate in the ITCs. The

questions articulated in Table 2 will be provided to the facilitators to guide the ITCs and ensure that the feedback documentation can be collected responsibly.

Do

Conducting ITCs in each school is a significant undertaking that requires fidelity to the methodology and implementation of structure. Monitoring change implementation occurs in three places in the change implementation plan. Table 2 lists the ITCs that must occur to successfully gather evidence that the SRSD will use to monitor and evaluate the effectiveness of the innovation. The change implementation plan in Table 1 places the first monitoring cycle between April and June during the preparation phase. The first set of ITCs must happen with classroom teachers. School leaders, who will facilitate the ITCs, are responsible for communicating the purpose of the ITCs to the school community and inviting teachers to participate in the ITCs. At the convening of the ITCs, school leaders are responsible for recording and documenting the thoughts, feelings, and feedback that teachers have relative to the innovation. School leaders will utilize the questions in Appendix A and record notes associated with the response to each question. Upon completing the classroom teacher's ITCs, the school leader will upload the recorded responses to an online form. The online form will allow senior leaders to have access to feedback in all schools.

Concurrent with the ITCs conducted with classroom teachers, senior leaders will facilitate an ITC with the Indigenous helping teachers deployed to schools. As the assistant superintendent responsible for implementing the curriculum, I will facilitate the ITC for all Indigenous helping teachers. Utilizing the questions intended for Indigenous helping teachers in Table 1, the feedback and perspectives of the Indigenous helping teachers will be recorded. Like the evidence collected by school leaders, the feedback of Indigenous helping teachers will be

added to the online repository. The final stage of the ITC process is for senior leaders to facilitate ITCs with school leaders. ITCs will be conducted at the elementary and secondary levels to provide senior leaders with feedback and knowledge at different levels. The assistant superintendent supervising each level will be responsible for facilitating the ITCs. Level assistant superintendents are best suited to facilitate these ITCs as they have the closest relationships with their school leaders. Once ITCs are complete and evidence has been recorded in the repository, the process of studying the feedback and perspectives can begin.

Study

The study phase of the PDSA cycle is crucial to the monitoring and evaluation process. Analyzing the data collected in the do stage allows monitors and evaluators to think critically about successful and unsuccessful implementation aspects (Christoff, 2018). Analyzation of the feedback provided by stakeholders must be considered at multiple levels to inform the practice of change leaders at the district and school levels. Figure 1 shows how members of the organization will analyze the evidence. At the district level, senior leaders will analyze evidence gathered from school leaders, Indigenous helping teachers, and classroom teachers. Using a strengths, weaknesses, opportunities, and threats (SWOT) analysis, senior leaders will dissect the evidence to understand what strategies to continue, discontinue, and create to increase the implementation of ICLS. The SWOT analysis is a holistic protocol that gives senior leaders a structure to consider what is or is not working and identify opportunities for further action to grow the innovation. Helms and Nixon (2010) denote the effectiveness of SWOT analysis in assisting organizations in monitoring and evaluating organizational planning. In addition to the analysis at the senior level, a similar SWOT analysis will occur with school leaders and Indigenous helping teachers. School leaders and Indigenous helping teachers will engage in a SWOT analysis

facilitated by the senior team. Participants will use teachers' feedback to identify strengths, weaknesses, opportunities, and threats unique to each school. This localized information is valuable as schools identify strategies that should continue, discontinue, and develop due to the evaluation cycle. Finally, Indigenous helping teachers will engage in a SWOT analysis of the feedback from classroom teachers to identify the strategies that have been successful and unsuccessful in engaging teachers in implementing ICLS.

Act

Senior leaders, school leaders, and Indigenous helping teachers can begin acting on the analysis results at this stage of the monitoring and evaluation cycle. First, it is the responsibility of senior and school leadership to model reciprocity by communicating the findings of each monitoring and evaluation cycle. Communication will include aspects of the innovation that will continue or discontinue and those that the SRSD will do differently to support the implementation of ICLS. Communication will also need to occur between leadership and Indigenous helping teachers to ensure that the message to classroom teachers is consistent and that all parties are clear on the plan moving forward. Once communication with stakeholders has occurred, implementation of the innovation can continue.

This cycle will occur through the change implementation process to monitor the effectiveness of strategies. As an evaluation tool, this cycle must occur at the end of the first year of implementation. The monitoring and evaluation of this innovation will need to occur continuously. As noted above, the first monitoring cycle occurs during the preparation phase. As shown in Table 2, an additional monitoring cycle is placed in the implementation phase and will occur in November and December. Finally, the SRSD will facilitate an evaluation cycle in May and June. This evaluation cycle will provide evidence for the system to understand the impact of

its efforts to increase the implementation of the ICLS in classrooms. Evidence collected in the evaluation will be used to report the success of the innovation to senior management and the board of education during the curriculum department's annual report on progress. This report will reflect on the innovation's ability to meet short and long-term goals articulated in the curriculum department's operational plan.

Chapter Three Conclusion

Implementing an organizational change plan requires the SRSD to integrate several frameworks and models to achieve transformational change. Utilizing Duck's change curve to facilitate the implementation of Transformational Leadership factors is supported by a communication plan that considers the needs and perspectives of staff in the district. Ensuring that communication flows from senior leaders to school-based leaders and then to teachers provides the district with an opportunity to gather evidence of coherence in the system. Through the use of an extensive monitoring and evaluation structure, the SRSD will be able to understand the needs and perspectives of staff at all levels and respond throughout the change process. Finally, and evaluation of the initiative will provide the SRSD with evidence of change and support the continued implementation of Indigenous curricular learning standards.

Next Steps and Future Considerations

As the SRSD moves from the determination phase into the fruition phase, there is much for the district to consider to prevent stagnation. First, the SRSD must commit to a monitoring and evaluation cycle that continuously seeks to understand and improve its structures and processes. Additionally, the effectiveness of Indigenous helping teachers will require consideration. To monitor the needs of Indigenous helping teachers, senior leaders will be responsible co-creating strategies with Indigenous helping teachers to support classroom

teachers. In addition, Indigenous helping teachers need to connect with Indigenous knowledge keepers in the community. Respectful and reciprocal relationships with local knowledge keepers ensure that Indigenous worldviews and perspectives embedded into the classroom are relevant to the local Indigenous community (Kirkness and Barnhardt, 2016; Battiste, 2013). Senior leaders must ensure that Indigenous helping teachers have the skills and resources they need to support classroom teachers successfully.

As teachers are comfortable with ITCs, students can be engaged in ITCs that gather feedback on implementing ICLS. Adding feedback at the student level provides educators at all leves with an understanding of the impact of the innovation. In her discussion of the levels of data within an educational system, Safir (2017) argues that street-level data that respects students' voices provides us with meaningful feedback on the impact of strategies. Adding student voice to the monitoring and evaluation cycle will be an essential next step to deepen the SRSD's understanding of what strategies to continue, discontinue, and develop.

To ensure that implementation of ICLS in the classroom stays in the fruition phase, the SRSD must deepen its understanding of the impact of its strategies. The SRSD will need to consider how third order change can be achieved as it relates to the indigenization and decolonization of classrooms in the SRSD. Tsoukis and Papoulias (2004) refer to third order change as a shift in an organization's identity. Hall (2011) discusses how organizations that achieve third order change can rise above itself to identify multiple identities and perspectives. To achieve third order change in the SRSD the organization will need to work to change its identity to be more inclusive of diverse perspectives and ensure that it is able to assess and analyze the organization's perspectives.

Finally, the SRSD must consider how it can make this work visible. Celebrating the successes of classroom teachers and Indigenous helping teachers is essential to providing an idealized influence that models the behaviours that the SRSD envisions for every classroom (Dionne et al., 2004). Gathering stories that communicate the value of Indigenous helping teachers and the implementation of the ICLS is critical. The SRSD will record stories from students, teachers, Indigenous helping teachers, and school leaders to make the innovation's impact visible.

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Appendix A: Table 3 Talking Circle Guiding Questions

Table 3

Talking Circle Guiding Questions

Talking Circle Guiding Questions
Questions for school leaders to ask classroom teachers: • How has the vision for the increased implementation of the Indigenous curricular learning standards impacted your work as a teacher? • How has the presence of Indigenous helping teachers in your school impacted your implementation of the Indigenous curricular learning standards? • What can the SRSD do to support teachers in implementing the Indigenous curricular learning standards in classrooms?
Questions for the assistant superintendent to ask Indigenous helping teachers: • How has the vision for the increased implementation of the Indigenous curricular learning standards impacted your work as an Indigenous helping teacher? • What successes have you had in engaging classroom teachers in implementing the Indigenous curricular learning standards? • What challenges have you experienced in engaging classroom teachers? • What can the SRSD do to support you in engaging classroom teachers?
Question for the assistant superintendent to ask school leaders: • How has the vision for the increased implementation of the Indigenous curricular learning standards impacted teachers? • What successes have you seen because of the inclusion of Indigenous helping teachers in your school? • What barriers do you see that this solution must overcome? • What can the SRSD do to support the success of this solution?