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Faith & Learning Integration: Building Teacher Efficacy & Leader Capacity to Sustain the Christian Worldview

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Abstract

Coherence needs to be achieved in how teachers in K-12 Schools approach the integration of faith and learning. To achieve coherence, Christian schools must enable students to reflect critically on how their faith is connected to their learning and prepare them to live godly lives in God's world. Teachers at Prairie Christian School display low efficacy for faith and learning integration when they baptize their lessons with prayer and reference scriptural passages, hoping their students will catch faith messages. Failing to dynamically and intentionally integrate faith and learning distorts the Christian worldview of students, evidenced by several research studies, school climate surveys, and anecdotal observations. This Organizational Improvement Plan is motivated by the problem of practice initiative of improving teacher efficacy and leadership support to integrate faith and learning effectively at Prairie Christian School.. This narrative creates fertile conditions for school leadership through transformational servant leadership and shared instructional leadership principles to support teacher pedagogy in a professional learning community. The change process is examined through a Christian worldview and pedagogical constructivist lens to develop sustainable solutions. A comprehensive change implementation framework uses the theory of change model to monitor and evaluate the organizational change process and steer administration and faculty toward successful and sustainable outcomes and impacts at the school and system levels.

Keywords: Faith and learning integration, Christian worldview, professional learning community, shared instructional leadership, transformational servant leadership, coherence, efficacy, pedagogical constructivism

Executive Summary

Thousands of students enroll in Christian K-12 schools across Canada yearly. Exercising their right to choose, many parents expect uniqueness in their children's Christian school experience. In response, Christian schools seek to differentiate themselves from other schools. Additional to prioritizing their students' physical, socio-emotional, and academic domains, Christian schools must also prioritize the spiritual. Prioritizing the spiritual domain enables the Christian school to be distinct. Christian school teachers must be able to integrate faith and learning effectively. Twelves (2005) argues that the heart of Christian education is grounded in the Bible, often expressed as both Bible-based and Christ-centered. Also, at the heart of Christian education are the students and the primary outcomes of enabling them to "think critically about their faith" (Etherington, 2008, p. xvii) and "preparing students to live godly lives in God's world" (Dowson, 2014, p. 43). Christian schools differ in their understanding and approach to integrating faith and learning.

The Problem of Practice seeks to improve teacher efficacy and leadership support to integrate faith and learning effectively at Prairie Christian School. The lack of support teachers receive antecede teachers' less-than-desirable approach to faith and learning integration. Prairie Christian School is a Christian school located in Manitoba. The school is owned and operated by the X Christian Church. As the principal, I first take responsibility for the problem. I will employ communication tactics to collaborate with influential stakeholders, such as the Administrative Advisory Council, School Board Chair, and the School District Education Director, to serve as change champions to inspire stakeholders to buy into the vision where teachers teach from a Christian perspective and where curriculum learning outcomes affirm a Biblical worldview. A Christian worldview lens will guide the PoP. This worldview inspires my responsibility to God,

who gives wisdom, and from whose mouth comes knowledge and understanding (Holy Bible, King James Version, 2017/1769, Proverbs 2:6) to enact change at Prairie Christian School that benefits all stakeholders. Secondary is my lens of pedagogical constructivism, which promotes a sense of personal agency, individual freedom, and responsibility to collaborate as a faculty to improve our pedagogy. Closing the gap and maintaining sustainable change requires school personnel to collaborate and expand their knowledge of faith and learning integration through a professional learning community. As the primary solution, the professional learning community will enable the faculty to engage in ongoing inquiry to understand a framework for integrating faith and learning and practice pedagogical strategies for integrating faith and learning within their classrooms.

The problem of practice is examined through transformational servant leadership and shared instructional leadership approaches (Stauffer & Maxwell (2020). Both approaches focus on the leader's influence on motivation and organizational performance and supporting, developing, and motivating individuals within the institution toward a common goal. A PEST (Political, Economic, Sociocultural, and Technological) Analysis (Aguilar, 1967) will be used to understand the problem of practice better. Prairie Christian School's readiness for change will be determined by utilizing a fusion of Holt et al.'s (2007) change readiness model and Burke-Litwin's (1992) model of organizational change and school-based theory. A change implementation plan will be communicated through John Kotter's (1996) eight-stage change model and Jeff Hiatt's (2006) ADKAR change management models.

Sustaining change efforts and countering inertia are requisite for the outcomes and impact of the change to be realized. The influence of leadership at the school and district levels will be employed to monitor and evaluate the change through Weiss' (1995) theory of change model.

Acknowledgments

Prairie Christian School (PCS) is gathered on ancestral lands, Treaty 1 territory, the traditional territory of the Anishinaabeg, Cree, Oji-Cree, Dakota, and Dene Peoples, and on the National Homeland of the Red River Métis.

Thanks to all my relations (both deceased and alive) who have contributed to my development, including my Christian worldview. Thank you to my immediate family, who remained patient as I sacrificed time over the last 3 years to complete this endeavor. Many thanks to Dr. Katie Maxwell, Dr. Erin Keith & Dr. Scott Lowrey, the faculty of the School of Graduate and Postdoctoral Studies, and the members of my cohort who have contributed to developing this resource.

I would like to thank God for providing me with the endurance and determination to complete this program of study. May this resource bear fruit for His glory.

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Acronyms

AAC	Administrative Advisory Council
ADKAR	Awareness, Desire, Knowledge, Ability, Reinforcement
CIP	Change Implementation Plan
CCL	Chief Change Leader
F&L	Faith & Learning
FLI	Faith Learning Integration
IFL	Integration of Faith and Learning
KM	Knowledge Mobilization
KMP	Knowledge Mobilization Plan
MEECL	Manitoba Education & Early Childhood Learning
MFIS	Manitoba Federation of Independent Schools
OIP	Organizational Improvement Plan
PAC	Parent Advisory Council
PCS	Prairie Christian School
PDSA	Plan-Do-Study-Act
(PEST)LE	(Political, Economic, Social, Technological), Legal, Environmental
PLC	Professional Learning Community
POP	Problem of Practice
SIL	Shared Instructional Leadership
TSL	Transformational Servant Leadership
TOC	Theory of Change

Chapter One: Introduction and Problem Posing

Though change in educational organizations is inevitable, leaders must internalize their reason for initiating change in order to enact it meaningfully and sustainably, while simultaneously inspiring change in those that they lead. Fullan (2020) states that "the starting point from the individual principal's point of view should be a reflection on whether his or her conception of the role of the principal has built-in limitations regarding change" (p.5). As the principal of Prairie Christian School (PCS, a pseudonym), I have internalized what needs to change in my school and why. Thoughtful evaluation of my organization's practices drives my conviction that the way teachers integrate faith and learning (hereafter IFL), and the leadership supports provided for the same, are less than effective. I am convinced that improving teacher efficacy for IFL will have a substantive effect on all school stakeholders.

The following factors significantly contribute to ineffective IFL at PCS: first, a poor understanding on the part of teachers regarding how to integrate faith and learning as part of their pedagogical classroom practices; and second, a lack of systematic leadership support for increasing teachers' understanding of the Biblical principles and values that undergird their individual subjects. Over the course of 30 years, three Valuegenesis Studies (Carlson, 1996; Gillespie, 2002; Gillespie, 2010) were commissioned by the X Christian Church in order to measure the effectiveness of the Christian Church school system in developing faith and aiding in the formation of values among middle and high school-aged children. While many aspects of these reports are positive, they also express concern about the drop in loyalty from students between ages 13 and 18 to the X Christian Church.

This Organizational Improvement Plan (OIP) seeks to improve teacher efficacy and leadership support to integrate faith and learning effectively at PCS. The plan presents three

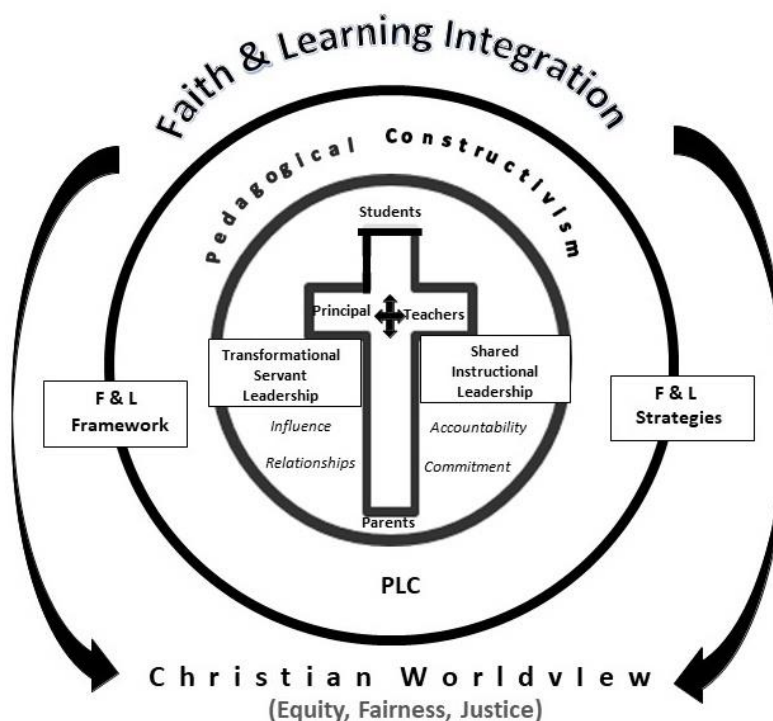
chapters, of which the first will examine my leadership positionality lens, the organizational context and frame, and elaborate on my leadership problem of practice (PoP). Also offered are guiding questions emerging from the PoP and my leadership-focused vision for change.

Leadership Position, Positionality & Lens

My leadership position is grounded in the macro lens of the Christian worldview and a micro lens of pedagogical constructivism (see Figure 1). Fisher (2021) describes the Christian worldview as a Christ-centered theory of everything that begins with a proper understanding of the Bible and extends through a philosophical exploration of a conceptual scheme that encompasses all knowledge and all life. Morrow (2011) further describes a worldview as the total set of beliefs that a person has about the biggest questions in life – including the existence of God and the source of knowledge - the answers to which we can find in Biblical theology.

Figure 1

PCS Integrated Leadership Model



Note. An integrated leadership model for the successful integration of faith & learning at PCS.

My mode of operation as a Christian leader is influenced by the tenets of my Christian beliefs, as supported by the revelation of God's word through the Bible.

Leadership and the Christian Worldview

The Christian worldview offers a model wherein leadership perspectives, practices, and habits are congruent with the tenets and habits of the Christian faith. To this end, I believe that leadership is more a divine calling than a set of human gifts or abilities. Burns et al. (2014) describe this divine calling as one that arises independently of a human desire to lead.

Several attributes inform the Christian worldview on leadership. First, it views humans as dignified beings created by a supernatural God. Valk (2010) argues that humans are spiritual and physical entities bearing the image of a Creator God. As such, I concur that people - specifically organizational players - should be treated with the highest level of dignity and respect.

Eagleton (2008) suggests that for persons who believe in God, life has built-in meanings and purposes. The Christian worldview on leadership considers that though fallen, all humans have a purpose: to honor God through their actions. These leadership actions involve developing the potential of people. They also involve seeking to "love mercy, do justice and walk humbly with God" (Holy Bible, King James Version, 2017/1769, Micah 6:8). This leaves me with the insight that leaders must make changes that will support the social good of those being led.

The tenets of the Christian worldview place an obligation on leaders to strive for peaceful relationships, equity, and justice. Valk (2010) describes this obligation as acting locally and thinking globally to become stewards of the earth and its resources. Similarly, hope is a virtue also held in esteem by the Christian worldview. Human life is thus a journey towards God that begins now, and that will continue into a future life where this present earth will be transformed into what it was intended to be: "See, I will create new heavens and a new earth. The former

things will not be remembered, nor will they come to mind" (Holy Bible, King James Version, 2017/1769, Isaiah 65:17). As the leader of my institution, I have hope for a better future at PCS.

Pedagogical Constructivism

Secondary to my Christian worldview is my educational positionality of pedagogical constructivism. Henze (2009) defines pedagogical constructivism as a learning theory that compares knowledge acquisition to the process of building on a pre-existing foundation using newly acquired materials. I believe that school leaders and teachers can collaborate to create nurturing learning communities, and enable themselves and their students to create knowledge that can yield successful outcomes.

Arising from the work of Jean Piaget (1977) constructivism emphasizes the construction of knowledge, positing that human beings generate knowledge and meaning from the interactions between our experiences and our ideas. While Christian educators may be reluctant to encourage a constructivist approach due to its relativist presuppositions of the absence of absolute truth; Wilkerson (2021) asserts that constructivism as a methodology has proven to be both compatible with and critical for Christ-like transformations. This bodes well for this OIP as Christian education can be advanced by learning from Biblically cohesive constructivism and inquiry-based education.

My experience as an educator confirms my belief that learners construct their understanding and knowledge of the world through experience and reflection as described in pedagogical constructivism. Because this OIP emphasizes building community relationships between all stakeholders in order to effect change, I am drawn to the tenets of pedagogical constructivism. As a principal, I utilize my leadership skills to inspire our stakeholders to problem-solve by drawing on our collective knowledge and experience. Kotter (2014)

recommends avoiding the complexities associated with the transfer of knowledge in a hierarchical organizational structure by developing a guiding coalition. This coalition, per Gunter et al. (2013), provides opportunities for distributed leadership and stakeholder involvement in the decision-making process.

Hord and Roussing (2013) identify six beliefs about change through the lens of pedagogical constructivism, the first and most important of which is that all change is based on learning. Sustaining a collaborative culture of learning at PCS will enable our instructional staff to correct and replace past inefficient practices. My role as principal provides me with the agency to facilitate inviting conditions that enable our teachers and students to engage in learning. This will in turn allow them to find ways to create change.

Hord and Roussing (2013) argue that the starting point for implementing any innovation is the individual. It is crucial that as principal of PCS I first exercise my agency and my influence over myself and the school environment. In so doing, I hope that others will see the change in me and follow suit. This involves the demonstration of behaviors that characterize a principal who is a genuine Christian. Colson et al. (1999) describe this genuine Christianity as a way of seeing and comprehending all reality, which relies on and accepts revelation through scripture rather than through personal thoughts, moral codes, or personal desires to make sense of the world.

Hord and Roussing's (2013) view that effective change affects emotional and behavioral responses propel me to provide an understanding, safe, and nurturing learning environment for our stakeholders. When stakeholders have the opportunity to see how the proposed change will advance their work, they will be more receptive to change (Hord and Roussing, 2013). This involves creating learning experiences through the establishment of a supportive learning community. As the chief change leader at PCS, I will leverage my ability as a facilitator of

conversations to invite stakeholders to own the desired change.

Addressing Historical Exclusion

Paquette (2000) argues that private schools exclude “society’s most vulnerable members, children from poor families from any possibility of benefit” (p.568). PCS has had a history of preferential admissions where only the students of parishioners were considered for enrolment. Though repealed, this practice inadvertently resulted in one dominant ethnic population of students. Watson et al. (2021) caution aspiring and current school leaders to pay special attention to the biases, assumptions, and insensitivities that are interwoven into school policies, procedures, and curricula.

Taylor et al. (2021) further assert that all schools reflect institutional racism and structures of white supremacy in their own ways. This is evidenced in PCS inherited policies and procedures. In keeping with the advice of Khalifa et al. (2016), I will use my positionality to initiate culturally responsive leadership and lead my staff in critical reflection on the policies and practices of our entire school. In so doing, our approach to integrating faith and learning will have the dual impact of fortifying the Christian worldview of our learners while fostering a culture of equity, diversity, inclusion, and decolonization.

In leading change, Northouse (2019) suggests that the awareness possessed by leaders serves to make them acutely attuned and receptive to their physical, social, and political environments. Citing the characteristics of constructivist pedagogy, Richardson (2003) further states that it enables the development of a learner’s meta-awareness of their own understandings and learning processes. Not only should I be cognizant of my leadership positionality, but I must also be attuned to the organizational context in which I operate.

My long tenure as principal of PCS has enhanced my agency to pinpoint what needs to

change and provided insight into how to change. The Christian tenets of PCS align with a transformational servant leadership (TSL) approach. Stauffer et al. (2020) argue that TSL is a concept that combines the principles of servant leadership with transformational leadership focused on the leader's influence on motivation and organizational performance. Allen et al. (2016) pinpoints the dual focus of TSL as those of supporting and developing the individuals within an institution and inspiring followers to work towards a common goal.

PCS would also benefit from an instructional leadership mindset approach. Millward and Timperley (2009) contend that this leadership approach involves a variety of instructional activities including developing a shared instructional vision; managing the organization's instructional programs through curriculum planning and program coordination; monitoring students' learning and teachers' instructional practices, and promoting professional learning of staff and enforcing academic standards. Evidence suggests that the activities of principals impact instructional advancements through collaboration (Coldren et al., 2007; Kilinc et al., 2022), and trust-building (Hallinger et al., 2017) with teachers and other stakeholders.

Organizational Context

Prairie Central School is a faith-based K-12 school located in Manitoba. The school exists as one of over 7000 schools globally owned and operated by the X Christian Church Organization. Established in 1924, PCS has served the community for nearly 100 years.

Encapsulated within a Christian worldview, the mission statement of PCS conceptualizes education as preparation for the present world as well as for the heavenly world to come (PCS Handbook, 2022). To this end, it is commonly accepted that education should be holistic, catering to the learner's spiritual, physical, mental, and socio-emotional needs.

The goals of PCS complement its mission. Foremost of these is the intellectual

development of its students, aiming for them to accept God and his word - the Bible - as the ultimate standard of truth. The school want students to make a commitment to the church, and in so doing live and share the message of the Christian gospel with others. PCS emphasizes healthy balanced living, thereby encouraging its students to take personal responsibility for achieving and maintaining holistic health. The school values responsible citizenship and seeks to develop in its learners an understanding of a variety of cultural and historical heritages while affirming the dignity and worth of others.

Faith-based learning is the institution's dominant ideological tenet. Rooted within a Christian religious worldview, this ideology derives meaning from Biblical teachings as espoused in Deuteronomy 6:7: "You shall teach them diligently to your children, and shall talk to them when you sit in your house, and when you lie down, and when you rise" (Holy Bible, King James Version, 2017/1769). Halstead (2014) describes this Christian ethos as one involving teaching students the difference between good and bad morals, and providing sound and authoritative moral guidance. The belief that there is a living, dynamic and creative force far greater than our individual and collective sense is foundational to the school community.

Up until the 1980's, PCS relied only on financial donations from the X Christian Church Organization, sponsorship by church parishioners, and tuition fees. From that point, the school secured funding from Manitoba Education and Early Childhood Learning (MEECL). PCS receives 50% of the per-student funding levels of the net operating expenditures of public schools within the province two years before the current year (PCS Audited Financial Statements, 2022).

The funding relationship between MEECL and independent schools has had its share of public debate, including challenges to the approach of different provincial governments toward

resource allocation and accountability instruments (Zancajo and Fontdevila, 2021). Mitigating these challenges is the role of the Manitoba Federation of Independent Schools (MFIS), which serves as the umbrella organization representing the interest and concerns for funded, non-profit independent schools in Manitoba. The organization additionally provides professional development to teachers and administrators in member schools and speaks on behalf of independent education on various curricular and educational programming committees in the province (Manitoba Federation of Independent Schools (MFIS), April, 2022). PCS has maintained a positive relationship with MEECL by complying with MEECL regulations and policies.

The current organizational structure of PCS can be described as a traditional hierarchy with multiple levels of the organization exercising various degrees of control over subsidiary units (see Appendix H). Gasparly et al. (2020) describe this type of organizational structure as one that may not respond to the demand for agility and flexibility in rapidly changing contexts. They contend that traditional design structures fail to promote cooperation and knowledge - essential elements for innovation development. Organizational structures which are geared toward change must allow flexibility and follower autonomy (Ling et al., 2021). While empirical studies (Kalay and Lynn, 2015) reveal that centralization affects management and has a significant negative effect on innovation, it is reassuring that I as the chief change leader, in tandem with staff, can exercise some autonomy and creativity in effecting change at PCS.

Presiding at the local school level is the PCS Board. The members of the School Board are elected from each of eight constituent churches. The School Board has evolved from micro-managing daily operations to its current governance role in providing strategic guidance, including oversight of school policy development and implementation, as well as assuming

responsibility for the annual operating budget. The School Board also appoints various subcommittees to address specific areas of importance.

Through its chairperson, the School Board maintains a collaborative and harmonious working relationship with the school principal. In this role, I manage the day-to-day operations while remaining accountable to the Board. The day-to-day functions associated with the principal's role influence stakeholders internal and external to the school. Leithwood et al. (2003) emphasize the high degree of influence exerted by school leadership in teacher practices and ultimately student achievement.

Adjunct to the local School Board is the K-12 Board of Education, staffed by an Education Director and a Board of Directors. Located in the province of Saskatchewan, they provide oversight, policy and curriculum support to the schools under their jurisdiction. The Director of Education maintains a collaborative relationship with the School Board and the principal.

The faculty and staff are diverse with respect to their ethnocultural backgrounds, as well as in their teaching experience. Less than twenty percent of faculty have taught for fewer than five years. Sixty percent have taught between five and twenty years. The remaining 20% have twenty or more years of teaching experience. About 95% are Christians affiliated with the X Christian Church (PCS FactsManagement Database, 2022). Faculty and staff attrition at PCS is relatively low, with 60% having worked at the school for ten years or more. The relationship amongst the group can be described as supportive and collegial.

In contemplation of the uniqueness of Canadian Immigration, Reitz (2012) cites Canada's comparatively positive experience managing immigration and diversity in recent decades, and the comparatively positive attitudes of the Canadian public toward immigration. The last 15

years have witnessed a major demographic shift in student enrolment at PCS, to the point that approximately 70% of the students would identify as landed immigrants and/or refugees. Though all the students in this demographic profile identify as Christian, only 30% represent families who are adherents of the X Christian Church (PCS FactsManagement Database, 2022).

The current inability of teachers to effectively integrate faith and learning is creating a gap that hinders the mission, vision, and values of PCS. This gap must be bridged in order to achieve deliberate and dynamic faith and learning integration. I must exercise my leadership agency to address the inadequate approaches to the integration of faith with learning on the part of my staff. Convinced that my actions as principal directly influences school improvement, prompts me to explore what drives my leadership behavior, which is informed by multiple perspectives that have shaped me as an individual. Though not exhaustive, such principal actions include pursuing what is right and worthwhile for the organization, seeking to understand change, seeking coherence, and building relationships among stakeholders to enable change. According to Kouzes and Posner (2023), leaders possess a fervent conviction that they can effect change, and they visualize a future where the organization attains an unparalleled and ideal state. As an advocate of these leadership qualities, I am driven by the belief that I, too, can make a significant impact.

Leadership Problem of Practice

The problem of practice that will be addressed is improving teacher efficacy and leadership support to integrate faith and learning effectively at PCS. This problem of practice aims to increase teacher efficacy in faith and learning integration to levels of deliberate and dynamic integration to spur learners to act out their faith.

Since effective school leaders are instrumental to large-scale, sustainable school reform

(Fullan, 2003), school leadership at PCS will play a significant role in influencing a change. The administrative culture is highly collaborative enabling the Education Director, School Board Chair, Principal, and faculty to develop and implement curriculum initiatives.

While many faith-based schools vie for distinctiveness based on incorporating faith into learning; they approach faith and learning integration in sporadic and impractical ways. Roso (2015) posits that one of the most common concerns of teachers and administrators in Christian education is that faith and learning integration sometimes needs to be more complex and practical. Some teachers view faith and learning integration as only uttering a prayer at the beginning of the class period or adding poetical sections of the Bible in a poetry class or utilizing Christian novels in a literature course (Beers, 2008)

It has been observed that teachers at PCS continue to teach, hoping their efforts will influence their students to make the connection between what they are learning and matters of faith. There is little connection between the religious instruction from stand-alone Bible class and the other academic subjects being taught. Perpetuating this divide has resulted in graduates leaving PCS with a divided Christian worldview---a worldview lacking coherency between the sacred and the school's various academic disciplines.

Challenges to Effective Integration of Faith and Learning

In 2005 the X Christian Church conducted a curriculum survey of over 800 secondary school teachers. The results reveal that a lack of training in the Christian worldview, as well as a lack of understanding of how to integrate faith, were perceived as problems by two-thirds (65.5% and 63.9%) of the teachers (Bradfield et al., 2007).

Previous school evaluations, teacher observations conducted by the Education Director and the school principal indicate that teachers at PCS create very little concrete connection

between religious instruction from stand-alone Bible class and the rest of their courses. This divide has resulted in graduates leaving PCS with a chaotic worldview lacking coherent relevance to what they have been taught in the classroom, rather than a fully integrated Christian worldview.

A five-year research project headed by the Barna Group (2020) identified many issues that challenge faith development among teens and young adults. The study revealed that this age group's experience of Christianity is shallow, with respondents stating that the church is irrelevant to their daily lives, and that teens and young adults have insufficient in-depth study of the Bible, lacking a real in-depth relationship/experience with God. To achieve relevance, PCS must offer an education program that, per Beck (1991), is both doctrinally correct and philosophically coherent. These studies, as well as conversations I have held with our stakeholders, suggest that many of our graduates will either become less spiritual or stop attending church services altogether within a few years of leaving our school. The situation appears to deteriorate once graduates have spent a few years in secular post-secondary institutions.

Christian schools like ours must maintain their religious distinctiveness in order to remain viable options for the families they serve. Smith (2018) asserts that a distinction of private religious schooling is the opportunity to integrate faith and learning into the school curriculum. He further argues that IFL is a vital constituent part of institutions like PCS, without which they cannot be distinguished from their public-school counterparts.

While those at the higher levels of leadership within my organization are well-intentioned, there is a lack of concerted emphasis on ensuring that faith and learning are integrated consistently and systematically. For many, it is assumed that since PCS espouses a

Christian ethos, IFL must already be dynamic and deliberate. For others, it is enough that the staff are Christian and express their faith through devotional exercises and classroom prayers. These assumptions are faulty as IFL at PCS continues to be both sporadic and impractical.

Leadership at all levels contends with myriad responsibilities to ensure the survival of PCS. Unique complications exist; PCS board members are out of touch with the reality of what transpires within our classrooms and thus rely on the principal to relay pedagogical concerns. The K-12 Board of Education operates outside of Manitoba—at arms-length of the school. As a result, organizational leaders at this level also rely on the school principal to communicate the educational concerns of PCS. It is crucial that I exercise my agency as principal to communicate a vision for change.

Framing The Problem of Practice

This OIP will utilize a PESTLE analysis (see Appendix A) to obtain a correct understanding of the problem of practice using this model. PESTLE is an acronym formed by the initials of the six categories of macroeconomic variables: political, economic, sociocultural, technological, legal, and environmental. For the purposes of the organizational context of PCS, only four frames will be utilized: political, economic, social-cultural, and technological (Mustika et al., 2019).

Political Frame

Leaders must focus on building coalitions and maintaining high ethical and moral standards in order to accomplish their agenda (Graetz and Smith, 2010). By virtue of a long-standing funding agreement, independent faith-based schools in Manitoba are required to comply with specific requirements set out in The Manitoba Public Schools Act (2022), provincial regulations, and departmental policies.

While the political climate has been mostly stable, one cannot underestimate the impact that a political fall-out could have on faith-based schools that are connected to provincial government legislation and policies as a direct result of the existing funding arrangements. A significant policy area impacting this PoP relates to the number of hours of religious instruction PCS is allowed during the school day. As per subsection 84(8) of The Manitob Public Schools Act (2022), authorized religious instruction may take place during school hours, and on such days as approved by the School Board by-law, but shall not exceed two and one half hours per week. This limitation propels the need for the PCS to find creative approaches to strengthen its IFL practices replacing its current stand-alone Bible classes with integrated approaches in the respective subject areas.

While PCS has no interest in politicking, the school is a member of the Manitoba Federation of Independent Schools (MFIS). While the MFIS is astute in guarding the interest of its member schools and representing their interest to the government, it has over time developed a positive working relationship with the MEECL, contributing to the current stable political climate as relates to independent schools.

Economic Frame

Eighty percent of PCS's operations budget is funded by MEECL. This heavy financial dependency has the potential to erode the distinctive Christian nature of the school. Citing the effects of government funding on private schools, Brummelen (1993) argues that unless independent schools have passion for their mission and wariness about governmental control, funding may well accelerate secularization. Conversely, a loss of government funding would pose a serious challenge to PCS, impeding both its mission and its ability to enhance teacher efficacy in IFL. Though the funding conditions of the school could be described as stable and

consistent, slight reductions in funding would lead to increased tuition fees for many families.

More than seventy percent of the parents who enroll their children at PCS represent immigrants and refugees who are acquiring English skills while attempting to provide for their families. Immigration Canada (2022) reports that overall immigrant and refugee earnings match the Canadian average about 12 years after arrival. Facing this reality, many families want a Christian private school education but often struggle to afford the average \$280 per month, per child tuition fee charged by PCS. Less-than-desirable economic and employment situations could impact the ability of families to pay for their children's education, further limiting our mission and the goals of this OIP.

The independent private school market in Manitoba offers choice for parents; featuring over 115 independent schools with an enrolment of over 14 000 students (Statistics Canada, 2021). A high level of choice means that PCS must compete in an already competitive private school market. This reality forces the school to seek to remain distinct in its effort to attract prospective families who value the specific Christian worldview and IFL that this OIP aims to achieve.

Sociocultural Frame

Linda Smircich (1983) declares that the concept of culture can take organizational analysis in several different and promising directions. PCS experiences several sociocultural behaviors that have implications for the OIP. The School Board's five-year strategic plan seeks to improve a number of areas such as school facility upgrades and development. Unfortunately, the plan does not mention the IFL as an improve-able area. As a result, IFL is not yet a priority area for the School Board, or for the Board of Education Office. Without a shift in priorities, support for the goals set out in this OIP will not be forthcoming.

Student enrolment is pegged to the funding dollars that PCS receives, and it is therefore critical that the school continue to attract students. The X Christian Church-owned schools in North America are facing a decrease in support from parents who are also church members. (Jorgenson et al., 2021), Laborde (2007) and Lekic (2005) cite a number of reasons this decline which include but are not limited to: Ineffective school and church partnerships, financial issues, homeschooling, opting for public school, school distance and transportation, school facilities, declining spiritual values. Laborde (2007) recommends that X Christian Church teachers need to IFL in every school activity, and encourage the students to represent Christ in their speech (verbal and non-verbal), actions, and dress, especially when they meet out of school in groups with their non-X Christian Church peers.

The last ten years have seen a significant increase in students whose families are Christians (primarily Catholic and Pentecostal), but who have no denominational affiliation with the X Christian Church, a shift which can be attributed to the increasing number of immigrant and refugee families enrolling their children in PCS (PCS FactsManagement Database, 2022). According to Lekic (2005), non-X Christian Church parents, particularly mothers, had a more positive attitude to the organization's schools in Canada than did X Christian church parents, with or without children enrolled in the schools. In 2012 there was a ratio of three-to-one X Christian Church pupils to non-adherent students. As of September 2022, the ratio stands at one-to-three X Christian Church pupils to those who are non-adherents. This trend is projected to continue given the increasing trend of immigration to Manitoba. There is reason to be concerned that our new demographic of families may be less committed to our brand. To increase brand loyalty it will be important to enhance the efficacy of our teachers in their IFL practices.

Technological Frame

Orlikowski and Gash (1994) use the term technological frame to identify the assumptions, expectations, and knowledge organizational players use to understand the role of technology in organizations. These authors suggest that different groups may have incongruent technological frames, which could lead to difficulties around technological use and change. PCS has had no choice but to upgrade its network and computer infrastructure to keep pace with the ever-changing demands of new technology. Technology spending accounts for two to three percent of the school's annual operating budget (PCS Budget, 2022). This spending is expected to continue as the school's end users demand more technology to effectively perform their work-related tasks.

This OIP values collaboration amongst its stakeholders as it seeks better outcomes from the instructional delivery of its teachers. In addition to technology skills and digital literacy, collaboration is listed as another important 21st-century skill that students need to succeed in the present and future (Trilling and Fadel, 2009). Collaboration here involves directly communicating and collaborating with others, either physically or virtually. PCS has an obligation to provide its students with opportunities to develop these skills; failing to do so places the school at a competitive disadvantage.

While PCS must also balance this obligation with the increasing ethical and moral complications associated with the use of technology. Pethtel (2011) asserts that as technology has developed, so too has the need for teachers to impart new forms of technological ethical and moral understandings. This OIP aims to advance Christian thinking in all areas of the lives of our students and this includes technology and its use. As teacher efficacy in IFL increases, there will be an expected transference of ethical conduct on the part of our learners as they interface with technology, fulfilling the Biblical admonishment that "...whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is

excellent or praiseworthy—think about such things” (Holy Bible, King James Version, 2017/1769, Philippians 4:8).

Guiding Questions Emerging from the Problem of Practice

Understanding that questions, implicit or explicit, serve to guide the direction of change (Rosenberg, 2010), I will pose three questions that will steer the PoP. These questions relate to how can teachers can best implement the pedagogical strategies necessary for the effective IFL? What support strategies can middle-level and senior district management employ that will best support faculty in IFL in the classrooms? How can one measure the effectiveness of the implemented change?

Teacher Pedagogical Practices

Any change in instructional practices must involve teachers, and must genuinely support their efforts in introducing these practices into the classroom environment. In educational circles, teachers as agents of change are increasingly seen as vital to the successful operation of schools and self-improving school systems (Brown et al., 2021). Research points to the quality of teaching as the single most important variable in deciding the success of schools (Hattie, 2003; OECD, 2005a). This suggests that when educators utilize effective teaching practices, the academic performance of students will increase regardless of students’ background variables. After having bought into the need to improve their pedagogical practices pertaining to IFL, our teachers will need to extend their knowledge base of proven strategies for success in the classroom. The OECD (2018) remarks that new and more effective ways of preparing teachers to integrate knowledge- and competency-based approaches will be essential if the teachers’ practice is to evolve.

The Christian context of PCS demands instructional strategies that are both distinctly

Christian and evidenced-based. Taylor (2001) urges that before teachers can effectively apply integration strategies, they must first become aware of their own theological and philosophic presuppositions using 21st-century critical thinking skills. This will allow teachers to determine their own beliefs, and further to consider how those beliefs integrate harmoniously with their respective disciplines. Additionally, Taylor (2001) encourages Christian teachers to personally develop an allegiance to the Christian mandate to teach all things to the glory of God (Holy Bible, King James Version, 2017/1769, 1 Cor. 10:31), bringing every thought into submission to Christ (Holy Bible, King James Version, 2017/1769, 2 Cor. 10:5).

Leadership Support Strategies

The second tier of inquiry relates to the support strategies from the middle and upper-level management of the school (Fullan, 2003). The change process requires much collaboration among faculty, which in turn means that principal leadership has an obligation to create structures that make collaboration meaningful rather than artificial (Dufour et al. 2008). School leadership is the second greatest school-related influence on student learning, second only to teacher effectiveness (Leithwood and Riehl, 2003). Timperley (2011) describes the instructional leadership mindset as having an intense moral purpose focused on promoting deep student learning, professional inquiry, trusting relationships, and seeking evidence in action.

One approach for sustaining support for teachers at PCS is the implementation of professional learning opportunities. That our teachers generally work in isolation demands a shift towards a more cooperative and collaborative focus where teachers collectively adapt inquiry and action research to achieve better results for their students (Dufour et al. 2008). Furthermore, research studies conducted by Donohoo (2017) indicate a positive correlation between collective teacher efficacy and professional learning activities which allow teachers to engage in deep

inquiry about student learning and participate in collaborative action research.

Measures of Effectiveness

Assessment is a vital component of the learning process. Green et al. (2019) describe assessment as a mechanism for cultural change within an institution. Teddlie and Reynolds (2001) envision whole-school assessment as a path for improving education for all by making it responsive to the needs of students and the community. Measuring how well teachers integrate F&L helps teachers grow in their pedagogical practices. Measuring the impact of IFL on the worldview of students inform if the strategies are meaningful and impactful for students.

Building on the research of Korniejczuk and Kijai (1994), and Cosgrove (2022) a validated instrument (a faith and learning needs assessment) was developed by the X Christian Church to measure the faith involvement of faculty in IFL (see Appendix I). The instrument may be used by school leaders and faculty to gauge their involvement in FLI, assess how they perceive the philosophy of integrating faith in learning, gauge their awareness of FLI curriculum resources and customizing professional development opportunities.

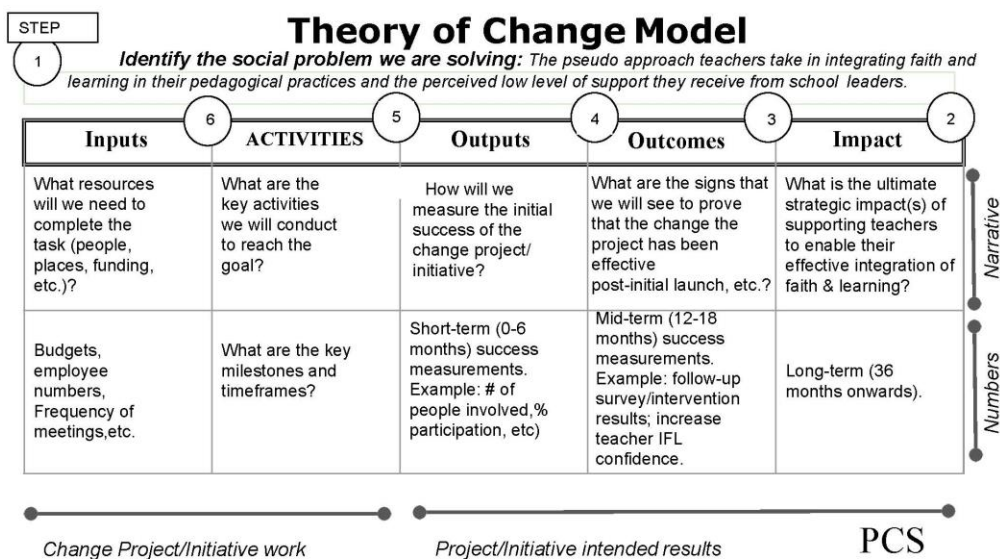
An additional measurement tool for consideration is the Practicing Faith Survey (PFS). As an assessment tool the PFS measures the extent to which K-12 students connect their faith to learning. Based on the holistic view of spiritual development, the survey items promote student self-reflection and summative group reports for use by Christian schools.

Carol Weiss (1995) offers this OIP an outcomes framework called the theory of change model (TOC). The model describes and illustrates how and why a desired innovation is expected to happen within the organization's context. TOC identifies the desired short-term, and long-term goals held by change agents and then backtracks from these goals to identifying all the outcomes that must be in place for the goals to be goals to be realized (see Figure 2). This OIP

also combines the TOC model with Deming's (2000) plan-do-study-act (PDSA) model as tools for monitoring and evaluating the proposed change at PCS. This combination will be discussed as part of the change monitoring and evaluation process in Chapter Three.

Figure 2

Theory of Change Model (TOC)



Note. A theoretical model for understanding, leading, assessing and monitoring change at PCS.

A Vision for Change

The apparent degree of separation between faith” and “learning” at PCS is concerning. Sharing faith experiences during morning devotions, chapel periods, Bible classes, and some extra-curricular activities is vital, though superficial. This OIP envisions PCS as a school whose distinctive Christian nature becomes visible and felt. Stonestreet (2016) describes this as “education with Christian goals, with a Christian vision, with Christian pedagogy, and with a Christian understanding of who it is that we are teaching” (p. 1). IFL will become effective in every classroom and will be sustainable across the school. In this vision of the future, teachers will frequently cooperate to improve their IFL practices. This level of cooperation will take the form of small and large group collaboration with teachers sharing knowledge, critically

reflecting on teaching practices, providing collegial support or peer feedback, and collectively designing teaching methods (Vangrieken et al., 2015). Both middle-level and upper-district management will be involved in the development and maintenance of a collaborative environment centered on effective professional development (Schmoker, 2004; Guskey and Sparks, 2002).

The ideal state of IFL occurs when faith and learning are merged to become the pervasive driving force in Christian education. In this state, the Christian worldview becomes the dominant worldview in my school, where truth is accepted as God's truth without relegating some truths as secular and others as Christian. Morrow (2011) further describes this split as operating in two separate worlds where there is a very sharp divide between our religious lives and our ordinary life. There is a real danger to children and youth associated with projecting an incoherent religious life and ordinary life. They soon learn that faith is something done as part of religious exercises which has no real bearing on the rest of their lives. Failure to make connections between matters of faith and daily living further leads to an incoherent worldview that lacks rationale for why and what they believe as Christians.

Creating leadership support to enable teachers at PCS to improve their pedagogical practices for IFL is a crucial intervention. According to Korniejczuk and Kijai (1994) teachers who do not integrate faith and learning (F&L) are mostly concerned with external factors such as the support of the administration or availability of resources. The ideal future is one in which our teachers are fully equipped with best-practice approaches for integrating faith with learning and also are provided with ongoing support to implement these approaches in their classrooms.

According to Killion (2018), effective evaluation uses both formative and summative processes to assess the effectiveness of professional development initiatives. The ideal future at

PCS considers the effectiveness of the change interventions on the (F&L) achievement and the growth of our students. As teachers and students work towards the achievement of curricular outcomes, assessment plays a constant role in informing instruction, guiding the students' next steps, and checking progress and achievement (MEECL, 2022). This entails the use of age-appropriate assessment tools such as the Practicing Faith Survey. Effective IFL is envisioned to be sustainable at PCS. This sustainable future includes the implementation of a continuous improvement cycle (Yurkofsky, et. al, 2020). The desired future state is also one in which the staff and leaders at all levels partner to develop strong faith and spiritual life experiences, as a consequence of deep thinking about our own beliefs and Christian convictions.

It is anticipated that this intervention will yield value for the students at PCS. Students will accrue benefits from the pedagogy of IFL. IFL, as presented by Kim (2020), involves a series of higher-order cognitive skills that enhance learners' critical thinking. When learning opportunities are structured to enable critical thinking, students increase their level of understanding, content retention, and application of concepts. When students fully integrate specific concepts, they can make extensive interdisciplinary connections. Golding (2009) defines the concept of interdisciplinary teaching as the capacity to integrate knowledge and modes of thinking into two or more areas of expertise to produce cognitive benefits.

The cognitive benefits derived from IFL lead Repko (2009) to assert that interdisciplinary instruction and exploration promote knowledge development insights, problem-solving skills, self-confidence, self-efficacy, and a passion for learning. These outcomes align with the findings of Jeynes (2012) that attending private religious schools is associated with the highest level of academic achievement amongst private schools, charter schools, and public schools.

Teachers are learners too, and when teachers are engaged and collaborate in schools a

fruitful environment for teaching professional learning is created (De Jong et al., 2019). This process of teacher engagement is expected to improve the efficacy of teachers with transferable benefits for their students. Luntungan (2006) makes the case that parental influence is integral for assisting children to develop faith, which is itself a continual process of life-long learning. The benefits realized when faith intersects with learning can elicit personal satisfaction and security among parents that the school has contributed to their children's development.

Change Priorities

Michael Fullan (2020) notes that a school's main problem is not the absence of innovation but the presence of too many disconnected, episodic, piecemeal, and superficially adorned projects. I will establish three priorities for the change process. The first is to approach the change initiative within the context of PCS's mission, vision, and goals. The proposed change initiative aligns and is expected to advance our mission, vision, and values. Deszca et al. (2020) allude that today's organizations and those of the future can be designed to institutionalize change by building organization coherence around the values and culture that shape the entity.

The second is to establish a continuously focused direction to remain on task. For this, I will apply Fullan et al.'s (2016) suggestions of four steps for garnering focus and reducing distractions. These are: a. transparency; b. building collaboration; c. developing a clear strategy; and d. cultivating stakeholder engagement. Since organizational players are crucial for the success of this project, they will need to buy into the vision for a brighter future for our school.

Players at the macro level include our Education Director and the K-12 Board of Directors. Though operating outside the Province of Manitoba, and despite their contentedness with the status quo, the K-12 Board has a vested interest in advancing the school's faith-based

mission. The local School Board is stable and cooperative; principal leadership will be employed to weave in and connect their current priorities to the change initiative. Classroom teachers are impactful leaders, and Danielson (2006) advocates that they exercise leadership with their colleagues. Given the powerful influence that teachers may exert, it will be critical to gain their trust and support for this initiative.

Stakeholder interest and involvement is also highly valuable to this process, and will be reflected through increased communication efforts, trust-building principal behaviors, and efforts to embed professional development to ensure stakeholders succeed in our journey toward change. Since the expectation of some degree of resistance from some stakeholders might lead to a self-fulfilling prophecy (Deszca et al. 2020), it will be wise to implement mitigating strategies. I will begin this process by building trust through inviting teachers to give input, having open communication, developing a coalition to assist the change efforts (Kotter, 2012), displaying a willingness to compromise, and building a reputation for integrity (Bruckman, 2008). Secondly, I will incorporate Kotter's (2012) suggest to establish a clear message to create a sense of urgency, thus establishing a direction for the change. Thirdly, I will work towards a strong and consistent implementation. When educational leaders follow up with support, trust can be established. Bruckman, (2008) asserts that followers trust their leaders' actions, therefore, my practical actions will clearly support and sustain my words.

The third priority involves creating a sustainable, contemporary learning environment that equips students with the skills to meet the demands of the future while providing a solid Christian worldview. While Christian parents want to transmit their faith values to their children, they also want their children to be impactful and contributing members of their communities. As societal structures change, the demand for specific skills that learners will need for the future

increases. The National Association of Education (2012) and the Canadian School Boards Association (2012) outline the critical learning skills that students will need for the future, including the 4 C's; creative thinking, critical thinking, collaboration, and communication.

The challenge for teachers at PCS is finding ways to dynamically integrate faith and learning. The strategies they employ will determine the learning competencies our students need to be successful in the future while preparing to them live through the lens of a Biblical worldview. Pilpe (2020) advocates when employing a Biblical worldview as the foundation for our students, teachers can employ the constructivist theory as part of their teaching practice since the theory is active and inductive in nature and readily fosters such skills as collaboration, communication, creativity, and critical thinking.

Chapter One Summary

This chapter established the foundation for an Organizational Improvement Plan by providing a contextual view of PCS. Since leadership is pivotal for initiating and guiding change, it stands to reason that the positionality and lens of organizational leaders have a direct bearing on what they value. Our values in turn impact the choices and decisions we make in the course of our leading. The studies cited above suggest that, how teachers integrate faith and learning and the leadership support they receive in this endeavor has been both sporadic and incoherent. This gap holds a significant bearing on the goals that the school has for its learners. Because it features Biblical aspects of group cohesion, collaboration, and meaning-making, pedagogical constructivism is the theoretical framework that will guide the investigation. Chapter One has explored guiding questions and a leadership-focused vision for change and set the stage for the next chapter, where the school's readiness for change will be explored. This will lead to concrete plans for implementing a framework that will address the gap.

Chapter Two: Planning & Development

This chapter considers the planning and development stages required for advancing the proposed change at PCS. These stages account for the leadership frameworks to be employed in this process, namely Kotter's (1996) eight-stage change model and Jeff Hiatt's (2006) ADKAR change management model. The methods, characteristics, and behaviors that I will employ as principal, and working in collaboration with other organizational stakeholders, are intended to propel the change initiative forward. I prioritize ascertaining PCS's readiness for change utilizing a fusion of Holt et al.'s (2007) readiness model (see Appendix J) and Burke-Litwin's (1992) model of organizational change and school-base theory (see Appendix K). Upon establishing that PCS is ready for change, this chapter also presents several strategies for addressing the PoP while considering through a Biblical lens the forces that shape equity and justice within the school.

Leadership Approaches to Change

The leadership approaches that will be used to advance this OIP at PCS draw on both transformational servant leadership (TSL) and shared instructional leadership (SIL). These approaches to leadership also align with the theoretical constructs of pedagogical constructivism and tenets of the Christian worldview to create an integrated leadership model (aforementioned in Chapter One). The driver for this integrated model is the understanding that leadership and change management are complex processes. This complexity is validated by Robertson and Timperly's (2011) assessment that the leadership of schools always takes place in the intersection between political (policy), ethical (values), educational (learning and achievement), and personal contexts, which are often in tension with one another. The beliefs and values found

within the context of a faith-based school such as PCS demand an integrated leadership model which allows our unique Christian worldview to inform the change.

Transformational leaders articulate their vision in a clear and appealing manner, explain how to attain that vision, act confidently and optimistically, express confidence in their followers, emphasize values with symbolic actions; lead by example, and empower followers to achieve their vision (Yukl, 2002). While servant leadership focuses on the well-being of followers, its secondary purpose is attached to the belief that organizational goals will be achieved on a long-term basis only by first facilitating the growth, development, and general well-being of the individuals who comprise the organization.

One can find important linkages between the principles of pedagogical constructivism and those of the Christian worldview. The connections also support the intended TSL and SIL leadership approaches. These linkages, as identified by Aljohani (2017) and Richardson (2003), relate to a) the nature of learning, b) learning as knowledge construction, c) the concept of learning as meaning-making, d) using language for social engagement and communication, e) motivation as inspiration for learning, f) learning as the layering of past knowledge, g) reflection to develop critical thinking, h) time as a construct of learning and i) leadership agency.

Leadership Approaches & the Nature of Learning

Amey (2005) makes the case that learning is one of multiple, dynamic sides to the construct of leadership, which involves cognitive processes and meaning-making for self and for others. TSL and SIL involve seeking to engage cognitive processes in both myself as principal and within my subordinates at PCS. In relation to SIL, Katz et al. (2009) describe this leadership approach as an “unrelenting focus on students’ learning and when headteachers (principals), teachers, and other staff are networked in purposeful ways such that their joint activity

challenges members to break down boundaries in their own thinking and support professional learning community activity within their individual schools” (p. 3). TSL stimulates the efforts of followers prompting them to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in a new way (Avolio and Bass, 2002).

Leadership Approaches & Knowledge Creation

Shah (2019) cites constructivism as a powerful model for explaining how knowledge is produced as well as how students learn. These elements contribute to TSL and SIL by elevating the ability of both approaches to sustain collaborative and supportive structures. These structures in turn allow organizational stakeholders to grow. Awareness of how knowledge is produced, and how students learn, enables educators to accurately identify what their learners need.

Leaders familiar with their stakeholders and their needs can better tap into their motives and customize training opportunities to encourage growth. Considering the ethics of care that leaders owe their followers, Gabriel (2015) suggests that leaders’ actions should display love for their followers, offer personalized attention and empathy, and go beyond the call of duty to support them and help them flourish.

Leadership Approaches & Sense Making

Leadership involves sense-making. Varney (2020) argues that leadership can be understood as the ability to create a field of meaning in which organizational activities are carried out. Leaders are always actively interacting with the information necessary for organizations to meet their objectives. Organizational players rely on their leaders to cognitively process and interpret information; this allows stakeholders to find meaning and purpose in their work tasks. Stakeholders at PCS having clarity regarding the change, and their role(s) in relation to it, will be motivated to move the change initiative forward.

Leadership Approaches Social Engagement & Communication

The pedagogical constructivist lens holds that language usage for effective communication is a determinant in improved organizational outcomes. Souba and Souba (2016) argue that in order to successfully change the entrenched beliefs and behavior of followers and stakeholders, leaders must utilize language to tell an engaging and captivating story about the future. Education is continually changing, and effective communication builds the positive school culture required to implement and adapt to change (Hollingworth et al. 2017).

Leadership Approaches & Motivation for Learning

Palmer (2009) theorizes that motivation is both a prerequisite and co-requisite for learning, making the constructivist-informed classroom one where teachers explicitly strategize for student motivation and integrate motivational strategies at all stages of the learning process. TSL and SIL are both oriented to inspiring followers to commit themselves to organizational objectives and to realize performance outcomes, which exceed expectations per Steinmann et al. (2018). Through their behaviors, leaders who practice TSL & SIL have the capacity to inspire followers to advance organizational change. Some of these behaviors include Kotter's (2012) steps of creating urgency for change, developing a shared vision, and empowering followers.

Leadership Approaches & Layering as Learning

Pedagogical constructivism reasons that learners are able to build on top of what they already know—a process of scaffolding. Aljohani (2017) describes this process as layering. As the process of learning and leading ensues at PCS, it is expected that stakeholders will engage in layering. It is also expected that as we form a learning community, we will automatically layer our experiences, learning, beliefs, and attitudes together in our endeavor to effect the desired change. Robertson and Timperley (2011) theorize that successful principals accept school as a

complex, living, dynamic organism in which a change to one part will not only rely upon other parts for support but is also likely to result in both anticipated and unanticipated positive and/or negative effects on other parts. Since change can be viewed as less of an event and more of a process, TSL & SIL approaches can be considered in terms of transitions and the strategies used to lead change as phased and layered and fit for purpose (Day et al., 2011). This layered approach, according to Bierly et al. (2016), is visible when school principals seek to build the capacity of teachers.

Leadership Approaches & Reflection as Learning

Aljohani (2017) agrees that learning is a constructivist concept that is not spontaneous and which allows learners to not only review, use, practice, and experiment with information but also to ponder it. When learners ponder, they have the opportunity to step back, pause and contemplate an experience. By doing so the learner is able to derive deeper meaning from the experience. Dewey (2012) engages with this form of pondering or reflection by suggesting that experience plus reflection equals learning. Göker et al. (2017) postulate that through reflection, leaders obtain new-found clarity upon which to base changes in action or disposition. Making time for stakeholders at PCS to reflect throughout the change process will widen our perspective on the problem and will help us develop strategies for addressing the problem (Göker et al. (2017). In anticipation that change at PCS will be resisted, it will be important for me to take time to engage in personal as well as corporate reflection with my team.

Leadership Approaches & Time for Learning

In their consideration of leadership, Herold et al. (2008) imply that transformational leadership may promote organizational change by increasing the ‘temporal depth’ of followers that is, making them more interested in the distant future. Shamir (2011) considers the amount of

time leaders spend with followers and the effect this time has on the success of organizational change. The quantity and quality of time a leader commits to their followers may influence the leader's ability to effect successful change initiatives.

The time I spend with organizational players at PCS to not only share my vision of an ideal future but to genuinely obtain their input about the change (and how it will impact them) will be time well invested and will ultimately accelerate change. With this in mind, the concept of time in the scriptures is linear terms as evidenced by “in the beginning, God created the heavens and the earth” (Holy Bible, King James Version, 2017/1769, Gen. 1:1). This reflects Jackson's (2022) conclusion that time facilitates the acceleration of knowledge on the part of human beings. Within this reality, humans are seen as different from all other living organisms in that we accumulate knowledge with the passing of each generation.

Leadership Agency

My leadership approaches are connected to my agency to lead. The tenets of SIL and TSL as leadership approaches align with the Christian ethos of PCS. These tenets of cooperation, service, and care all contribute to stakeholders' self-efficacy at PCS. I can use these leadership approaches to influence people and structures to effect change. Coinciding with Bandura's (2020) social cognitive theory, the stronger I believe in my own capabilities, the more I am motivated to enact the changes at PCS. Employing SIL and SIL enhances my agentic role, and reciprocally the agency of those in the organizations who play critical roles in advancing the desired change.

Frost (2006) suggests that “agency” is the key to school communities' abilities to influence themselves and others—students, parents, teachers and leaders. The ability to make a difference at PCS is one element of agency that I possess as principal, and which allows me to

actualize important aspects of the change initiative. Making a difference in the lives of learners is a common goal for our stakeholders and applies to all facets of the lives of our students, including the formation and deepening of Christian beliefs, values, and attitudes (De Wolff et al., 2002). In the Christian faith-based ethos of the school community, making a difference serves as a catalyst for advancing the aspirations of this OIP and correlates with the Biblical principles of Philippians 4:8: "...whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things." (Holy Bible, King James Version, 2017/1769).

Learning for the sake of learning is a valuable construct within the PCS community. Frost (2006) advocates that real learning enables human beings to make a difference within their respective spheres of influence as well as in the world around them. My agency is fueled by the conviction that I have a moral and ethical obligation to facilitate quality learning experiences for learners. My capacity as the principal of PCS arises out of the moral agency (Bandura, 2020) and ethical obligations I have toward organizational stakeholders—particularly our students and the quality of learning they experience (Greenfield, 2004; Shapiro and Stefkovich, 2011).

Autonomy refers to the freedom to self-govern according to one's interests and values (Vangrieken et al. 2015). The organizational structures at PCS promote student, teacher, and principal autonomy. Students are encouraged to think critically about what they are learning; teachers are expected to apply their professional judgement in course delivery and assessment and as principal I am afforded the independence of applying my professional judgement in making improvements to the school program. Frost (2006) argues that autonomy encourages and promotes exploration within the school setting. This OIP intends to leverage the high degree of autonomy afforded to the principal by the institution. My conviction that teachers will embrace

change when they have a voice in change bolsters my determination to apply my leadership approaches through a combination of the two frameworks discussed in the following section.

Framework for Leading the Change Process

Lorenzi and Riley's (2000) analysis of organizational change suggests that leaders are challenged in managing change from both behavioral and technical sides. Fullan's (2007) insight that educational change is not a single entity, even if the analysis is kept at the simplest level of innovation in a classroom, further points to the complexities involved in arriving at successful change outcomes. It is these complexities that justify a combined approach using Hiatt's (2006) ADKAR model for change management and Kotter's (1996) eight-stage change model. These two frameworks find compatibility with the Christian view that change made for the good of humanity and the advancement of God's will is acceptable as per "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will. (Holy Bible, King James Version, 2017/1769, Romans 12:2).

The human side of change is necessary to manage meaningful and sustainable change. According to Lorenzi and Riley (2000) a "technically best" system can be brought to its knees by people who have low psychological ownership in the system and who vigorously resist it. Deszca et al. (2020) reiterate that resistance can stem from a variety of sources, including differences in information, perceptions, needs, and beliefs. Existing informal and formal systems and processes have the potential to act as impediments to change. This initiative will involve engaging our faculty to transform our existing FLI practices through incremental/continuous change.

Developed by Hiatt in 2006, the ADKAR model for change management was a result of a

study of 900 organizations across 59 countries over a 14-year period, carried out by the US research organization Prosci. Hiatt's (2006) framework seeks to mitigate resistance associated with the human side of change. To do so, Hiatt seeks to understand the need for the change initiative through creating awareness, developing the desire in stakeholders for change, nurturing stakeholder knowledge through professional development, building capacity to implement change initiatives, and grounding the changes and transformation-related achievements to build a sustainable organization. Kotter's (2012) model for organizational change seeks to address the procedural aspects necessary to effect change within an organization. These processes are transformational in nature, and are outlined as: creating and communicating a vision; establishing a sense of urgency; forming a guiding coalition; engaging stakeholders in constructive dialogues and negotiations; celebrating milestones; cultivating values; and incorporating change into the culture of the organization.

ADKAR Model for Change Management

The ADKAR model (Hiatt, 2006) offers a progressive change management framework. Consisting of five building blocks, the ADKAR model offers an intuitive approach to understanding how human beings experience change. ADKAR is an acronym based on five levels: awareness, desire, knowledge, ability, and reinforcement (see Figure 3).

The *awareness* phase outlines the understanding of both the need for change and the reasons behind it. When stakeholders have a vivid picture of the need for change, they are more likely to support the change initiative; when they are invested in it, the likelihood of incorporating the change into the culture of the organization is increased. Hiatt (2006) stipulates that achieving *awareness* requires the acquisition of data about the internal and external drivers that created the need for change, the factors influencing this need, and the risks associated with

ignoring the call for change.

According to Hiatt (2006) one common mistake made by many business leaders is to assume that by building *awareness* of the need for change they have also created a *desire* for it. Applying TSL and SIL approaches can increase stakeholders' *desire* to support the change process. Northouse (2019) asserts that transformational leadership is a process that changes and transforms people and is concerned with emotions, values, ethics, standards, and long-term goals. Creating a desire for change and building change momentum is contingent on communicating the desire for improvement at PCS.

As the third step in the ADKAR model, *knowledge* represents the measurement of an individual's technical skills of the change or future state. It requires the individual to become familiar with what needs to be done differently for them to adopt the change and drive the desired results successfully.

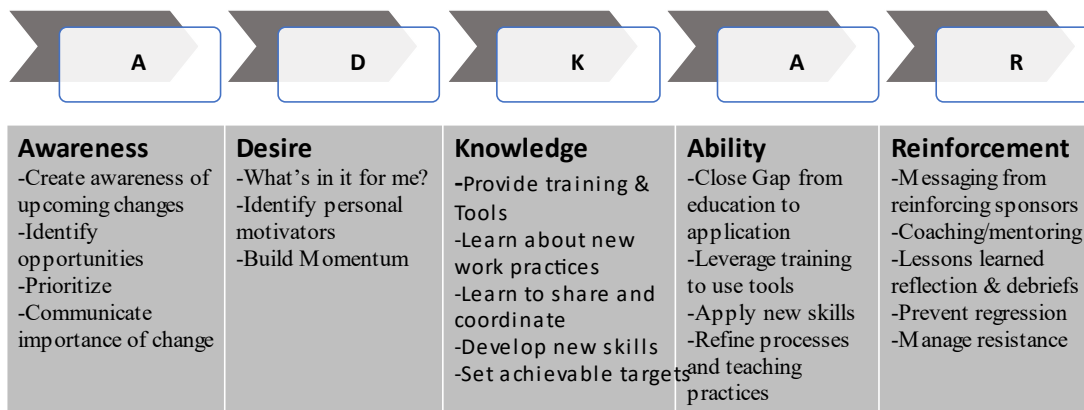
Ability is a crucial step in effecting change. Hiatt (2006) proposes five factors that affect a person's ability to implement changes. These are: psychological blocks, physical abilities, intellectual capacity, the time needed for skill development, and the availability of resources to develop new abilities. This OIP celebrates the intellectual abilities possessed by the faculty at PCS, and envisions a brighter future by building on their years of teacher training and classroom experience.

Reinforcement is necessary step enabling change to be sustainable. Hiatt's (2006) conceptualization of reinforcement complements Kotter's (2012) 8th step of making organizational change stick. PCS, like any workplace, will benefit when staff well-being is valued by the administration. My leadership as principal will be instrumental in advancing change by supporting the staff to be the best possible teachers per the guiding tenets of PCS.

Facilitating a collaborative work culture, wherein school personnel know that they have mutually supportive relationships with each other and with me will serve as a catalyst for sustaining their motivation for change.

Figure 3

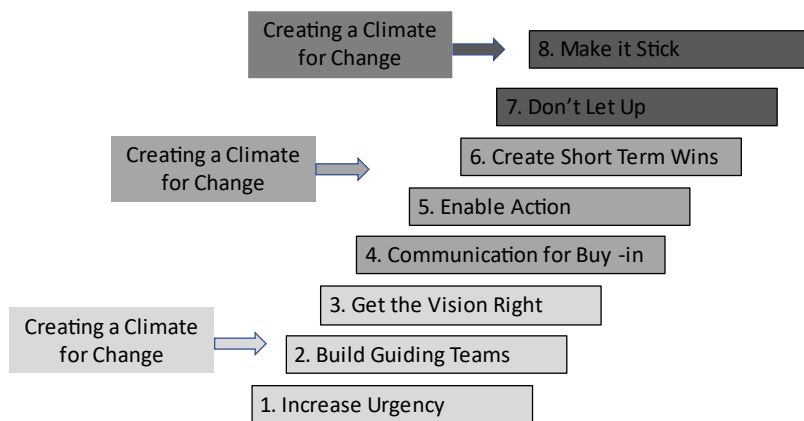
Jeff Hiatt's ADKAR Model



Note. A model for managing change at Prairie Christian School.

John Kotter's Eight-Stage Change Model

Kotter's 8-step model for organizational change (2012) offers a process-oriented approach to guiding the change process at PCS. Shown in Figure 4 below, the model offers a framework that describes the sequential and integrated steps that leaders take to effect organizational change. Parents at PCS value the distinct Christian worldview of the school, and expect this worldview to be transmitted to their children. Deprey (2019) states that the best way to help students develop a Biblical worldview is through the pedagogy of Biblical worldview integration. The incorporation of Kotter's (2012) 8-step model for organizational change is expected to position PCS to meet (parent) stakeholder expectations.

Figure 4*John Kotter's 8-Step Change Model*

Note. A model for managing change at Prairie Christian School.

Establishing a sense of urgency will require principal leadership to mobilize stakeholders to change the status quo. PCS needs to retain its current student base, as well as attract new families who value the Christian ethos of the school. This will ensure that the school continues to operate viably. The Valuegenesis Studies (Carlson, 1996; Gillespie, 2002; Gillespie, 2010) undertaken by the X Christian Church indicate that failing to provide education that is relevant to the Biblical values and beliefs we espouse results in students graduating from PCS with major gaps between logic and spirituality.

According to Kotter (1996), *creating a guiding coalition* sustains a culture of collaboration, trust, cooperation, and commitment to change. This OIP seeks to build stakeholder alliances through TSL & SIL approaches. The former seeks to exert a strong leadership impetus while catering to the needs and desires of stakeholders. The latter appeals to the desires of organizational players to feel involved as well as to their desires to provide a quality educational program.

Achieving a *vision and strategy* requires stakeholders to understand the need for change and for leadership to solicit input. This step warrants clarification of the rationale for change at PCS, motivating stakeholders to coordinate and organize to move forward. Kotter (2012) outlines the following as characteristics of a clear and effective vision: (a) Imaginable: a vision for the desired future that is clear and compelling, (b) Desirable: stakeholders can identify with the need for change and the proposed strategies, (c) Feasible: the vision and strategies are both realistic and achievable, and (d) Focus: leaders provide a clear sense of direction, guidance, and decision-making.

Each of Kotter's (2012) steps depends on *effectively communicating the change*. Ford and Ford 1995 in (Beatty 2015) suggest that the essence of change is communication. Successful change at PCS is incumbent on our leadership team's ability to communicate our vision clearly, employing every available channel.

Empowering others to act is crucial if effective FLI is to become a reality at PCS. The tenets of the TSL & SIL approaches are conducive to empowering stakeholders to action. Transformational leaders inspire and motivate others by "providing meaning and challenge to their followers' work" (Avolio and Bass, 2002, p. 2). Shared instructional leadership by principals and teachers facilitates school improvement (Leithwood 2004; Printy and Marks, 2006). Printy and Marks (2006) add that principals who can inspire and motivate teachers are more likely to share leadership with teachers. Achieving this end involves formulating a clear and simple vision for the school that encourages buy-in from teachers.

Generating short-term wins provides evidence of success which will be a motivating factor in advancing the change effort at PCS. Kotter (2012) argues that visible evidence of success is vital for maintaining motivation, especially within the first year of a change program.

Per Kotter (2012), short-term wins need to demonstrate one of three characteristics. They must be visible to a majority of organizational stakeholders; they must be tangible leaving very little doubt as to their success, and they should be relevant, relating clearly to the change effort and to the overall mission of the organization.

Never letting up must become our mantra as change leaders at PCS. While short-term wins provide motivational impetus to boost morale, stakeholders may develop a false sense of accomplishment before the change initiative is actually complete. This reversion, according to Lawler and Worley (2006), results in failure to anchor change, causing the organization to be worse off than if it had never attempted the change in the first place. With that in mind, it will be imperative that our accomplishment of the change efforts at PCS be proclaimed only when they have been fully incorporated into the overall culture of the school.

Making change stick is necessary in order for change to be meaningful and sustainable within the culture of PCS. People are a significant part of the equation for effective change management, and their reaction toward proposed change can determine its ultimate success. Stakeholders' reaction toward organizational change is expected to be dependent on the individual's perception and assessment of the change's effects on them (Oreg and Berson, 2011; Shura et al. 2017).

Though both change models complement each other by either addressing the human side of change or the process side of the change, they are not perfect. Hiatt's (2006) ADKAR model does not provide in-depth knowledge of the transformation, focusing instead on the needs and behaviors of organizational players. The tenets of the ADKAR model are values-laden and may be more appealing to some organizations than others. Kotter's model directs the change from the top down through the leader and as a result, may miss opportunities for involving followers.

Erida et al. (2021) advocates that utilizing various change models together can give a more complete view of the change management model as a solution to the problem, which involves two key elements - the human aspect as the object of change and the formation process itself. Having this awareness and focusing on the human and process aspects of change provides this OIP with a broader perspective which increases the possibility for success. Cognition on the part of our leadership team leads us to plan for the internal and external forces that weight against the problem of practice as well as plan for the human factors such as resistance and motivation, that are also present.

Hiatt's (2006) concept of *awareness* emphasizes the need for leaders to understand what needs to change in an organization and why. Underscoring this awareness is Deszca et al.'s (2020) claim that "change leaders should scan the organization's external environment to gain knowledge about and assess the need for change" (p. 98). The next section details my approach for gauging PCS's readiness for change based on the available assessment tools for change readiness and also captures the prevailing internal and external forces that shape change.

Organizational Change Readiness

Assessing PCS's readiness for change is a crucial step that will determine what strategies are to be employed to make the change successful. Organizational change readiness refers to the extent to which organizational members are psychologically and behaviorally prepared to implement organizational change (Weiner, 2009). Additionally, Erida et al. (2021) view change readiness as an organization's willingness and preparedness to adapt to change. In making this claim, they suggest that change readiness needs to be prepared at two levels: individual and organizational. Individual readiness concentrates on employee competencies as well as motivation, perceptions, and behavior change initiatives. Organizational readiness on the other

hand include aspects of culture, commitment, and capacity readiness. Considering these two levels is crucial if the change at PCS is to be effectual. Following are two models for assessing the organizations readiness to change as well as the limitations inherent in each model.

Burke-Litwin's Model

Burke-Litwin's (1992) model for organizational change performance and school-base theory of change is an appropriate tool used to analyze both the individual and organizational readiness for change at PCS (see Appendix K) . The model deals with cause (organizational conditions) and effect (resultant performance), serving as a guide not only for organizational diagnosis but also for planned and managed organizational change (French and Bell, 1999).

Burke-Litwin's (1992) model for organizational performance and organizational change and school-base theory features two sets of organizational dynamics. The transformational dynamic (see Appendix L) features the processes of human transformation which results in leaps in behavior that contribute to the changes within the organization (French and Bell 1999). The transactional dynamic surrounds human behaviors that influence the climate of the organization (see Appendix M).

Burke-Litwin's model for organizational change performance and school-base theory consist of 13 interconnected elements. The first is the external environment, which can influence the operation of PCS including community engagement, expectations, and policies. PCS interacts with several external players, such as its sponsoring church organization, its constituency of churches, and its major funder, Manitoba Education and Early Childhood Learning (MEECL).

MEECL is the provincial governing body that provides significant funding for the school operations and which provides oversight with regards to curriculum implementation, regulations, and policies. Scanning the external environment at PCS is important for detecting any

implications that the change will bring. For example, MEECL funds about 80% of our school's operations. Performing an environmental scan would inform if the proposed change might be in conflict with any policies set by MEECL.

Mission and strategy is the second element which describe the PCS's vision, mission, and strategy. These areas can be sensitive to innovation since they form the core foundation of PCS.

The third element is leadership which is instrumental to the change processes at PCS. Analysis of the capability of school leadership to guide and implement change is crucial for the OIP's success. The attitudes and behaviors projected by my leadership team should build stakeholder confidence and commitment.

School culture as the fourth element consists of the explicit and implicit rules, practices, principles, values, and expectations that guide the actions of stakeholders. Leveraging the existing culture of commitment to high academic achievement combined with a spiritually engaging work climate will motivate stakeholders to support change.

Structure the fifth element, consists of hierarchical and/or vertical orientations such as responsibilities, authority, communication, decision-making, and control. French et al. (2022) suggest that structure can include timetables, how faculty are paired or grouped together, and departmental structures. While the leadership chain of command will remain intact, TSL & SIL will be utilized to empower faculty to collaborate in building a community of learning in order to advance change.

The sixth element, systems consist of the policy, tools, resources, and procedural mechanisms in place to help and support stakeholders. The myriad of benefits that FLI provides to stakeholders justifies increased leadership support for the faculty of PCS as we embark on the change journey.

The seventh element, instructional practices refer to the learning model and pedagogy enacted by school leadership, teachers, and students that will unify stakeholders to accomplish the organization's mission, vision, and values. Heeding Kotter's (2012) ideal of building a guiding coalition at PCS will involve trust-building amongst the teachers including those who serve on PCS's Administrative Advisory Committee (AAC). Committee members will be empowered by way of frequent meetings and joint activities, becoming cheerleaders for the proposed change and providing further inspiration for the remaining faculty.

Resources being the eight element comprise the tangible and intangible assets that support programs, practice improvements, and service delivery. Albrecht et al. (2022) argue that the number and nature of resources available to employees will have an important influence on their attitudes, motivation, and behavior. Supporting change at PCS will require the efficient allocation of resources such as time, personnel, and financial resources.

The ninth element team climate consists of the inputs which are necessary for parents, faculty, and student well-being and productivity. Sustaining a collegial and professional learning climate is intended to boost stakeholder motivation and commitment to the change process.

Skills and knowledge representing the tenth element encompass the alignment between organizational tasks and faculty's expertise in completing these tasks. The OIP will progress when the teachers are equipped with the training and knowledge required for effective FLI.

The eleventh element is individual values and needs which reflect the mindset and the desires of teachers that impact their thoughts, decisions, and actions as they engage in the change initiative (French et al., 2022). Teachers at PCS are more likely to embrace the need to improve their FLI practices because they will see how such practices contribute to the development of their students' Christian worldview.

The twelfth element being motivation is related to inspiring and motivating teachers towards goal achievement, will be bolstered through TSL and SIL approaches. Individual and general performance as the thirteenth element addresses the goal of developing the Christian worldview of students at PCS. The success of this OIP depends on cooperation and commitment from all stakeholders. While cooperation and commitment tend to be a requirement of classroom teachers and school administration, they should also be expected from the governance levels of PCS (local school & K-12 Boards). To be effective, these Boards share the responsibility of ensuring that FLI is being done effectively. Lowrie and Lowrie (2004) describe the endeavor of the Christian school board as providing the spiritual covering of the school. This is to say that Christian school boards should consider maintaining the distinct Christian nature of the school by keeping God at the forefront of all governance decisions they make.

Holts Readiness for Organizational Change Model

Holt et al. (2007) developed a theoretical readiness for organizational change model framework of readiness for change which they suggested is influenced by 4 dimensions (see Appendix J): What is being changed (content), how the change is being implemented (process), the circumstances under which the change occurs (context) and the characteristics of those being asked to participate in the change (individual attributes). Holt et al. (2007) later reconceptualized their framework (see Appendix J) to reveal four related and intuitive dimensions:

Appropriateness (content and context combined): Management support (emphasizing the significance of leadership support for change); self-efficacy (faculty belief that they capable of implementing successful change); and personal valence (faculty belief the change is personally beneficial). The model offers an item-development framework in the form of a questionnaire which will be administered to the faculty of PCS to gauge their individual readiness for change

in each of the four dimensions (see Appendix P).

Change Readiness Model Limitations

Though the Burke-Litwin model addresses many drivers for organizational change, the model is complex and may not be suitable for all types of organizations. It also emphasizes the external elements of the organization as the major drivers of change even though internal factors such as the organization's mission can be a stimulus for change.

Although its ability to address the individual attributes of change complements Burke-Litwin's (1992) organizational change performance and school-base theory model, Holt et al.'s (2007) readiness for organizational change model may be oversimplistic and fails to consider non-human drivers of change. Although there are shortcomings associated with both models, they each afford an assessment of change readiness in either the human domain and the process domain PCS. The assessment evidences that PCS possesses strong indicators in each domain, qualifying the institution as one that is ready to embark on a journey for change.

Solutions for Addressing the Problem of Practice

The Problem of Practice (PoP) at PCS seeks to improve teacher efficacy and leadership support to integrate faith and learning effectively at PCS. A reflection on the guiding questions previously mentioned in Chapter One provides perspective on selecting appropriate solutions. These questions surround: How can teachers implement the pedagogical strategies necessary for the effective integration of faith and learning? What support strategies can middle-level and senior district leaders employ that best support the faculty in IFL in their classrooms and how does one measure the effectiveness of the implemented change?

Addressing the problem of low teacher efficacy in faith and learning integration considers three solutions OIP (see Appendix B), the focus of change associated with each solution and the

available resources (time, human, and fiscal) to implement the solutions.

OIP Solution One: (IFL Framework)

Moullin et al. (2020) cite the beneficial uses of a framework as providing a structure for describing and/or guiding the process of translating effective interventions and research evidence into practice (process frameworks); analyzing what influences implementation outcomes (determinant frameworks); and evaluating implementation efforts (outcome frameworks). Korniejzuk and Kijai (1994) suggest a helpful framework for school leaders to understand the process of faith and learning integration. Appendix C summarizes the seven levels of this framework.

The first level is identified as “Level zero” which is “ignorance” and refers to a teacher who either presents no awareness that faith and learning can be integrated or a teacher who has some knowledge about it but does nothing to further connect faith with learning. The teacher may also lack conviction that faith can be integrated with the material that he or she is teaching. Level two is “interest” or “orientation” and signals a teacher’s desire to connect their faith with their subject material, but lacking sufficient knowledge of how to make these connections.

Level three addresses “irregular” or “superficial” attempts by teachers to integrate; they are conscious of the Christian worldview and its beneficial role in the lives of their students. Due to the teacher’s lack of intentionality, however, there is a failure to integrate faith and learning on a regular basis. Level four is “routine.” Teachers at this level according to Korniejzuk and Kijai (1994) have incorporated their Christian beliefs into their respective subject matter. Their program and lesson objectives show integration in subject area content and teaching methods.

The fifth level is “conventional” which is characterized as the systematic use of IFL in different aspects of the curriculum. At this level, teachers plan for FLI utilizing only a few

themes. Level five can be described as more teacher-centered than student-centered. Korniejzuk and Kijai (1994) describe level six as “refinement,” evidenced by teachers shifting the focus from themselves to being more student-focused. At this stage, teachers also exemplify a repertoire of strategies and attempt to involve students in the process of FLI. Level seven is characterized as a level of “dynamic integration.” Teachers are collaborative with their colleagues in an attempt to make the biggest possible impact for both their students and the school. This solution complements the first stage of Hiatt’s (2006) ADKAR model which proposes garnering stakeholder support for the change by way of making them aware of the rationale behind it. Creating awareness also serves to further intensify the urgency of change.

Implementing the IFL framework will not require a significant time commitment from the administration and faculty. Since the IFL framework represents an adopted model, it will not require monetary outlay to acquire or develop. Principal leadership will be exercised through several collaborative meetings with the Administrative Advisory Committee (AAC), the Office of Education Director, the School Board Chair, and faculty members, to review the IFL framework and to assess its usefulness and its contextual appropriateness.

Meetings held over 5 to 8 months will allow for conversations about the current FLI gaps at PCS and the development of a compelling vision to address these gaps. Management of the change initiative at PCS is advanced when the capacity of teachers, principals, and members of leadership teams collectively detect problems in established practices, find appropriate solutions and implement innovations (Seashore and Murphy, 2017). Consequentially, principal leadership will also be employed to implement a teacher self-assessment questionnaire designed to help PCS teachers assess the extent to which they integrate faith and learning (see Appendix I).

Jacob (2011) advocates that a helpful approach to conceptualizing FLI is through its

implementation in the classroom and enabling teachers to reflect on their FLI practices to aid their conceptualization of the process. Shandomo (2010) and Burbank et al. (2012) view critical reflection as not only including problem identification, but also detailed introspection about how beliefs, assumptions, and experiences influence perceptions of the self and the environment in order to change or strengthen those practices in the future. The utility of Korniejczuk and Kijai's (1994) FLI framework is commensurate with the goals of this OIP and supports the Christian worldview aims of PCS. The FLI framework serves to make the faculty aware of where they fall on the integration continuum, which will pinpoint the current gaps in their pedagogical practices and make apparent the urgency for change. This awareness is an important step in building their desire for improving their professional practice. Though pivotal, supporting teachers by providing them with a framework for IFL is only one solution for the PoP.

OIP Solution Two (Strategies for FLI)

A Christian teacher must be armed with the right tools to execute Christian education (Knight, 2016). Taylor (2001) argues that a crucial link for FLI is taking the step from theory to practice, from belief to action, and from perception to realization. Prior to developing an understanding of the best strategies for effective FLI, teachers are urged by Taylor (2001) to identify their "theological and philosophical presuppositions" (p.2). In this regard, Christian school teachers at PCS are required to first acknowledge Jesus Christ as the sovereign ruler and originator of all knowledge. In so doing, the Christian teacher posits a Biblical worldview essential for complete understanding and living according to the Christian faith (Huffman, 2012; Sire and Hoover, 2020). Romanowski and McCarthy (2009) assert that a Christian worldview is especially important because all educational enterprises convey their values and ideas to their students, and consequently, guide their behavior.

Taylor (2001) outlines four broad clusters of strategies for effective FLI. These strategies can be described as contextual, illustrative, experiential, and conceptual (see Appendix D). Using contextual strategies, teachers incorporate both tangible and intangible elements associated with Christianity into the context of their classrooms and the larger school environment. Contextual strategies may be viewed as tactical methods, ornamental, and environmental strategies. Tactical methods are descriptive and may include the use of the word “Christian” in the name of the school or making reference to Christian titles or themes in the course description of academic subjects. Ornamental strategies refer to the inclusion of Bible verses or quotations with moral values which are strategically posted in classrooms and or around the school facility. Environmental strategies address the hidden curriculum elements which can be transmitted by words and deeds (Jerald, 2006). This also includes the caring relationship that teachers seek to establish with their students.

The illustrative cluster enables the teacher to use analogies, narratives, and exemplars as strategies for FLI. Analogy involves associating the spiritual experiences of one’s personal life with the specific curriculum. Narrative strategies seek to illustrate Biblical stories with topics studied in the classroom. For example, the story of the hidden talents (Holy Bible, King James Version, 2017/1769, Matthew 25:14–30) illustrates the value of good stewardship and entrepreneurship. Hendriks (2018) describes exemplary strategies as the most powerful illustrative method where teachers use their own lives as a basis to reflect on whom they desire their learners to be.

The experiential cluster provides teachers with strategies for helping students personally experience God and can be either personal, inter-relational, or declarative in nature. Personal strategies enable teachers to take a personal interest in both the spiritual life of students

accounting for discussions surrounding spiritual concerns held by students and opportunities for prayer and fellowship. Inter-relational strategies enable students to interact with others through cooperative learning and service endeavors that seek to improve the FLI experience of the student. Declarative strategies seek to empower students to become witnesses for God through life-changing experiences they encounter through faith and learning.

The conceptual cluster is foundational to the PoP as it involves the teacher's ability to execute pedagogical strategies in the classroom that will enhance their efficacy for FLI. Taylor (2001) describes the conceptual structure as one that incorporates textual, thematic, and evaluative strategies. Textual strategies incorporate Bible texts into teaching/learning processes. Using thematic strategies, teachers are able to identify the goals and objectives of a particular subject area, and to then associate common themes as points of integration. Valuable strategies focus on the relevant issues and ethical implications of each subject. An example of this is environmental stewardship—which has relevance in science. Using these strategies, teachers share their faith-based beliefs with the students while being open to questions, comments, and objections.

The provision of IFL strategies serves to provide teachers with an awareness of the variety of pedagogical strategies available to them for integrating faith and learning in their classrooms. Taylor (2001) states that these strategies represent instructional approaches that have emerged from the consensus of Christian professional practice. This increases their credibility and bolsters their acceptance by the faculty. This solution finds congruence with the “knowledge” and “ability” levels of Hiatt's (2006) ADKAR model. The potency of this solution lies in its potential to motivate teachers by providing them with the knowledge and skillsets they need to effect the change. The provision of IFL strategies requires about six to eight months of

commitment for faculty to learn. Assuming that the strategies are adopted, this solution will not require monetary funds to acquire.

When instructional coaches are enlisted to support a community of practice to work together and expand their understanding of concepts, they can increase teacher efficacy (Devine et al., 2013) and act as change agents to increase student learning (Marzano and Simms, 2014). A budget of \$10,000.00 will be established to cover costs associated with hiring a Faith and Learning Integration Coach. The coach's role is to mentor, brainstorm and model effective strategies for FLI with teachers. I will exercise principal leadership through collaborative planning meetings with PCS's Administrative Advisory Committee (AAC), the Office of Education Director, the School Board Chair, and faculty members to establish goals, source, and critique potential coaches, and establish time-frames for implementing the solution. Empowering the faculty is likely to create forward momentum for the change initiative, particularly when it is clear that they will receive effective administrative support during the coaching initiative.

Although the IFL strategies are harmonious with the PoP, they also fail to provide a sustainable faculty professional development program. Solution two must leverage the benefits of professional learning within the school to move toward the desired future. This demands that the school administration and faculty of PCS partner collaboratively to build their collective capacity to achieve their goals through job-embedded learning (Dufour et al., 2008).

OIP Solution Three (Developing a PLC)

This OIP proposes the development of a professional learning community (PLC) as a sustainable solution. Dufour (2006) defines a professional learning community as educators committed to working collaboratively in the ongoing process of collective inquiry and action research to achieve better results for the students they serve. This solution consists of educational

practitioners using their expert knowledge, and their focus on student learning needs, combined with the community's shared interest, core values, and mutual responsibility to change practice. This collaborative process serves to enhance the ethic of community at PCS as the process promotes leadership through community values, building relationships, collaboration, and community building (Mathur and Corley, 2014). Consistent with constructivist theories of learning, a PLC enables a culture of trust and collaboration that encourages teachers to become involved in conducting their own discussions, reflections, research, projects, and presentations. Dufour et al. (2008) identified the following 6 characteristics of successful PLCs: a focus on learning; collaborative teams; collective inquiry; action orientation; continuous improvement; and results orientation. A PLC is successful when PCS personnel form collaborative teams allowing members to work interdependently to achieve the common goal of enhancing the integration of faith and learning and wherein the members are held mutually accountable. Identifying what to change as part of this OIP is crucial as improvements will not be realized unless the members of our PCL are focused on the right issues.

Stoll (2010) describes collective inquiry as a structure for professional learning where educators collaboratively investigate a focused aspect of their teaching practice. This process will allow teachers at PCS to pose questions related to FLI, and engage in research to collect and analyze data allowing action to be taken followed by the collecting and sharing of results. This will drive recommendations for improvements as the teams prepare for their next cycle of learning. The efficacy of PLC's lies in their ability to turn dreams into actions and visions into reality (Dufour and Eaker, 2008). When our teachers are able to witness action being taken based on their own ideas for improvement; they will be motivated to advance the change goals. The adage that actions speak louder than words is reassuringly supported by the claims of Pfeffer and

Sutton (2000) that learning by doing develops a deeper and more profound knowledge and greater levels of commitment than learning by reading, listening, planning, or thinking.

Kotter's (2012) 8-step change model and Hiatt's (2006) ADKAR model complement Dufour and Eaker's (2008) fifth step of commitment to continuous improvement. Dufour and Eaker (2008) claim that this step means more than members of the PLC learning a new strategy but rather creating the conditions necessary for perpetual learning. Embedding such conditions in the culture of PCS reinforces and enables FLI to become a day-to-day way of doing business as opposed to just a task or project to be completed. According to Dufour and Eaker (2008), schools that embark on change will not know whether or not all students are learning unless there is a hunger from school practitioners for evidence that the knowledge, skills, and dispositions deemed essential are being acquired. A PLC will afford PCS the benefits of collecting results based on monitoring the change process, teacher reflection, and feedback as well as conducting formal assessments of students.

The development of a PLC serves to involve stakeholders in the process of institutionalizing effective FLI practices at PCS. TSL and SIL approaches can positively influence professional learning communities. Sharing power and authority with teachers at PCS through decision-making and shared leadership increases leadership capacity and reinforces faculty belief in the school's collective ability to affect student learning (Olivier and Hipp, 2006). According to Leithwood (2021), sharing power and authority through collaboration are key practices used by leaders who are successful in improving equity in their schools.

Developing a successful PLC is anticipated to take upwards of six to eight months and could remain perpetual if ingrained within the culture of PCS. It is anticipated that two to three meetings will be held per month. Microsoft TEAMS will be utilized to enable the convenience of

online collaboration when particular stakeholders cannot attend in person. A budget will be appropriated in anticipation of expenses associated with the PLC. It is expected that an instructional coach with experience working with PLCs will be hired to serve as a guide.

Fullan (2007) asserts that the closer parents are to the education of their children, the greater will be the impact on the child's development and educational attainment. The value of creating a PLC underscores the importance of involving parents in the solution. Luntungan (2006) advocates that as their children's first teachers, parents must carry their God-given responsibility to transmit spiritual and moral development to their children. While some parents may not have the content knowledge nor deep understanding surrounding the developmental needs of their children, they are nevertheless able to contribute to the discussions surrounding FLI at PCS. Principal leadership will leverage parental input through the engagement of parent volunteers who serve on the parent advisory council (PAC) and who serve on our School Board. Allowing parents to give input at the decision-making table honors their voices and models the ethic of care, community and justice.

Faith & Learning Integration for Justice and Equity

It would be appropriate to address the issues of justice and equity at PCS through the distinct lens of a Biblical worldview. Justice comes from God and is the essence of his government: "Righteousness and justice are the foundation of your throne." (Holy Bible, King James Version, 2017/1769, Psalms 89:14). Micah 6:8 is a rallying cry for justice in the Bible: "He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Holy Bible, King James Version, 2017/1769). The Christian worldview becomes the lens through which students interpret every aspect of their lives. This includes their approach to equity and justice. The Christian worldview

offers a framework for Biblical justice (see Appendix E). This framework posits a solution for addressing inequity, hate, discrimination, and domination. The framework recognizes a perfect creation marked by harmony and balance followed by a fall which, explains our current state of strife, hate and injustice. This state required God the son - Jesus Christ - to intervene to redeem fallen humanity through his life, death, and resurrection, providing reconciliation and forgiveness. Imperfection persists and even Christians err. However, Christians anticipate a future restoration when Jesus's second return to earth will usher in restoration, judgment and justice.

Chapter Two Summary

Chapter Two considers the planning and development stages of change at PCS. The understandings of leading change through two leadership approaches are identified: Transformational Servant leadership and Shared Instructional Leadership. Methodology for changing teachers' pedagogical approaches to effectively integrate faith and learning was articulated through John Kotter's (1996) eight-stage change model and Jeff Hiatt's (2006) ADKAR change management model. A transformational and transactional organizational analysis in addition to an organizational readiness for the change assessment leads to three potential solutions to address the Problem of Practice: a) introducing a framework for the integration of faith and learning; b) establishing the best strategies associated with the integration of faith and learning, and c) developing a professional learning community. The solutions are interrelated and are expected to be result in the desired change. Ethical considerations were made in connection to leadership approaches as well as solutions including a Biblical framework for viewing equity and justice. The next chapter elaborates on the processes that are requisite for effective and sustainable change at Prairie Christian School.

Chapter Three: Introduction, Implementation, Monitoring, Communication, & Evaluation

Chapter Three presents an implementation plan for addressing the Problem of Practice (PoP) of improving teacher efficacy and leadership support to integrate faith and learning effectively at Prairie Christian School. The plan combines the steps in John Kotter's (2012) process-oriented 8-stage change management model and the human-oriented ADKAR change management model reflected through the five phases of Hipp et al.'s (2008) professional learning community organizer. School personnel will collaboratively develop their technical, pedagogical, and content knowledge to effect the desired change through collective inquiry and action research. This will be complemented by a plan for communicating the change at all levels of the organization. In anticipation of measuring and monitoring the change efforts' success, this OIP will incorporate cycles of the PDSA model reflected through Carol Weiss's (1995) theory of change model. In conclusion, this OIP highlights the next steps and areas for future consideration.

Change Implementation Plan

Developing people is the overall strategy of PCS as a faith-based institution by incorporating a culture of collaboration that will directly improve teaching practice while indirectly improving faith formation and learning. The faith-based context of the school also aligns with the application of transformational servant leadership (TSL) and shared instructional leadership (SIL) approaches in advancing the implementation plan. School teams consisting of the principal, teachers and invited stakeholders (constituents, parents and students) will enact the change implementation plan (CIP) in three phases over three years. Six levels of input or actions by the school principal and teachers will support each phase of the change process. The plan will improve teacher FLI pedagogy, increase leadership support, and cohere our students' Christian

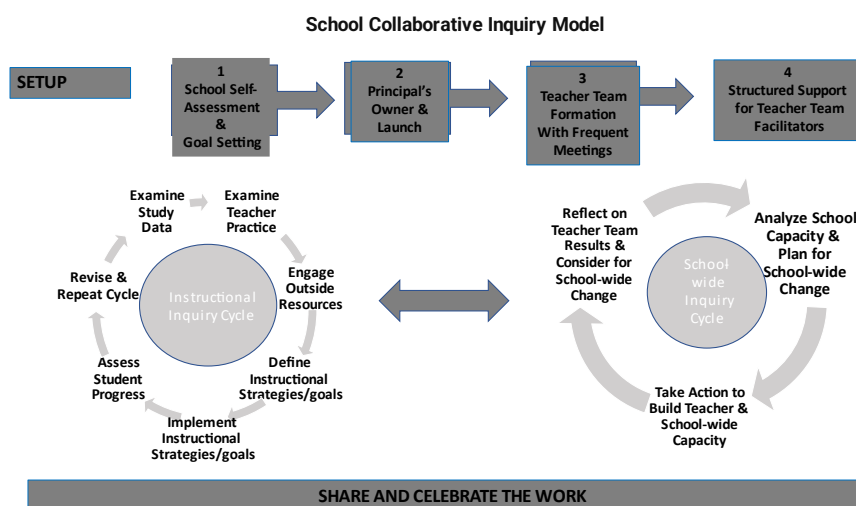
worldview.

Phase one of the CIP is the initiating phase, and coincides with the first three steps of Kotter's (2012) 8-step change model, which proposes establishing the right climate for change. The phase also coincides with the *awareness* and *desire* stages of the ADKAR change management model (Hiatt, 2006).

Phase two of the CIP is the implementing phase, beginning at the start of year two. Finding alignment with Kotter's (2012) 8-step change model and the *knowledge* and *ability* levels of the ADKAR model (Hiatt, 2006), this phase aims to further engage our faculty in embarking on a collaborative cycle of inquiry (see Figure 5) and learning that will transform the faculty's FLI competency. This investigation cycle will permeate all three implementation phases and occur at both the school-wide and instructional levels.

Figure 5

PCS Process of Collaborative Inquiry



Note. Adapted from NYC school's collaborative inquiry model (Tucker, 2010).

Sustaining the change is the third phase of the implementation plan, aiming to ensure that change is adopted and ingrained within the culture of PCS. Employing principal leadership

through TSL and SIL will foster a climate of learning, trust, and collaboration. Nurturing such a climate is one effective way to manage the transition. The change implementation plan depicted in Table 1 considers six inputs. Each input is relevant to the three implementation phases and distributed throughout each of the phases.

Input Number One: Shared & Supportive Leadership

PCS's Administrative Advisory Committee (AAC) currently comprises the principal, school chaplain, administrative assistant, and three lead teachers. The three teachers are well respected amongst their peers. These recognized teacher leaders possess knowledge of the teaching-learning process, good judgment, perspective, technical and personal skills, and legitimacy. Having communicated the vision and the urgency for change, as well as how the change will advance the mission of PCS, I am confident that members of the AAC will be supportive. All members of the AAC will participate in each of the three phases of the CIP. Designated as the change implementor group (Deszca et al., 2020), the AAC will assume ownership of the change, increasing their motivation to advance the implementation plan. Having already established a trust relationship with the members of the AAC, I will cast a compelling vision for change, influencing AAC committee members to become the champions of the innovation among their peers.

Input Number Two: Shared Values & Vision

Establishing healthy relationships amongst our stakeholders is crucial to our success. Having shared values and a common vision enables stakeholders to achieve the school's mission, nurtures healthy relationships, and is another effective way to manage the transition. The AAC will employ several strategies to develop and sustain shared values and a common vision throughout the implementation. Employing principal leadership, I will lead our AAC and our

faculty through discussions to ascertain common values aiming to reach an agreement on the vision for the change. Establishing a shared vision will lead us to decide on our goals for improving our FLI practices

Table 1

PCS Change Implementation Plan and Timeline

Inputs from Teachers & School Principal	Initiating Phase Year 1 (Sep -Jun) Short Term Goals	Implementing Phase Year 2 (Sep-Jun) Medium Term Goals	Sustaining Phase Year 3 (Sep– Jun) Long-term Goals	ADKAR CMM	Kotter's 8-Stage Model
Shared & Supportive Leadership	Nuturing the Administrative Advisory Committee (AAC) -Empower Faculty -Engage School Board -Engage K-12 Board -Increase Communication	Sharing power, authority & Responsibility	Broad-based decision-making for Commitment & Accountability	Awareness: -Create awareness of the need for change -Identify opportunities -Prioritize -Communicate the importance of change	Creating a Climate for Change: -Establish urgency -Build a guiding coalition -Form a strategic vision -Enlist supporters
Shared Values/Vision	-Espouse Values, Norms, Christian Ethos -Establish PLC goals -Clarify current practices -Get Faculty Commitment	-Focus on Students -High expectations -establish student behavior/performance standards - faculty teams select evidence-based instructional strategies for meeting the standards.	A shared vision to guide teaching and learning	Desire: -pinpoint personal motivators Build Momentum	
Collective Learning & Application	-Share ValueGenesis Data and Barna Report -Administer Practicing Faith Survey and Teacher FL Needs Assessment	-Collaborate using - Data related to student and teacher needs -Introduce IFL Framework -Introduce IFL Strategies -Review Bible Curriculum outcomes -Review individual subject curricula outcomes -Determine integration points	Application of knowledge, skills, and strategies based on data.	Knowledge: -Provide training/coaching -Learn about new strategies & practices -Learn & Coordinate -Develop new skills -Set realistic targets	Engaging & Enabling the Organization: -Communication for buy-in -Enable Action -Create short-term wins
COLLABORATIVE INQUIRY CYCLE					
Shared Personal Practice	-Collaborate to understand the POP -Identify teachers who model desired IFL practices -Discover/Identify existing ---IFL models IFL practices Encourage	-Sharing outcomes of Practice -Offer Feedback -Mentoring & Coaching of IFL Strategies	-Analysis of teacher IFL practices -Assess teacher efficacy -Analysis of student attitudes and behaviors		

Supportive Conditions (Structures) (Relationships)	Assessment & Identification of Systems and Resources	-Hold regular update meetings with AAC & faculty on PLC progress, using data	-Maximum utilization of systems and resources -Consult all staff to determine what success looks like in your context.	Ability: -Bridge the gap from education to application -Leverage training/coaching to use tools -Apply new skills -Refine processes and strategies	Implementing & Sustaining the Change: -Don't let up -Make it stick
	Build Care & Trust	-Consult teachers, students, and parents to assess the impact of the PLC -Consider pre-existing structures at the school and whether some may be retained alongside the PLC. -Review the current school meeting schedule to create time for PLCs to meet and work. Trust & Respect Recognition	-Consult all staff to determine the ways that success should be celebrated. Risk-taking and unified effort to embed change	Reinforcement: -Messaging from Coaching/Mentoring -Lessons learned debriefs -Prevent backsliding -Manage resistance	
Students, Parents, Teachers, Administrative Advisory Council/Principal, School Board, K-2 Board					

Note. PCS's change implementation plan reflected through an adaptation of Hipp et al. (2008)

Professional Learning Community Organizer (PLCO) integrated with two change models.

Student-centered teachers enable their students to rise to high levels of achievement (Keiler, 2018). As a result of targeted communication efforts, the faculty will be confident that the change initiative will increase their pedagogical practice as well as the faith-formation experience of their students. Upon securing the faculty's commitment to advance the change, school leadership will mobilize the faculty into a community of learners. The faculty will explore the benefits of collaborating to secure improved outcomes for our students through collective inquiry and action research. Faculty will aspire to meet the needs of their students by examining evidence-based instructional frameworks for FLI as well as research-informed strategies for integrating faith and learning in the classroom. Corresponding with the second step, 'creating desire' of Jeff Hiatt's (2006) ADKAR model, all teachers should have a felt need to become part of the proposed solutions.

Input Number Three: Collective Learning & Application

A guiding question posed in Chapter One is how can teachers at PCS best implement the pedagogical strategies for effective IFL? The solution will be forthcoming when teachers have opportunities to learn collectively and to apply their learning. Dufour et al. (2008) urge that the best way to enable teachers to conduct informed and precise conversations is to ensure they receive frequent and timely information regarding their students' achievement. Fitting the third level; 'knowledge', of the ADKAR change management model (Hiatt, 2006), this phase seeks to develop our teachers' FLI knowledge. It will be necessary for the teachers to gather and review the data results from the Valuegenesis Surveys mentioned in Chapter Two. This review contributes to the short to medium-term goal for our teachers to be aware of the concerns for students' declining spiritual maturity levels across the X Christian Church school system, thereby appealing to our teachers' ethic of care for their students and spurring them to action. Since the last Valuegenesis survey was over ten years ago, collecting current and applicable data for PCS students will be prudent. The intended data collecting tool will be the Practicing Faith Online Survey which measures students' engagement with faith practices and will be administered before and after the change intervention. Schildkamp's (2019) position that changes in schools may be conceptualized as an iterative process in which the use of data plays an important role underscores the value of data collection and analysis in managing change. School data analysis will occur throughout all implementation phases, allowing us to establish those benchmarks we deem desirable.

Years two and three are pivotal to the 'implementing' phase of the plan and align with Kotter's (2012) stage of engaging and enabling the organization. As trust develops among our teachers, deeper collaboration will occur around the data. The desire to meet our students' needs will translate into an instructional inquiry cycle to determine the best practice frameworks and

strategies to enhance our teachers' knowledge and ability levels for practical faith and learning integration. Since the IFL framework of Korniejzuk and Kijai (1994) and the IFL strategies of Taylor (2001) are not the only inputs of their kind, PCS teachers are likely to find other appropriate frameworks or strategies which they may want to incorporate into their learning. Enabling and communicating this flexibility conveys that the teacher's ideas are valued. Schmoker (2006) advises teams to consult their curriculum guides and other documents to help them decide what content to teach. The AAC will also need to review PCS's Bible curriculum and the individual subject area curriculum outcomes to enable our teachers to translate their learning into planning integrated instructional units.

In year three, the 'sustaining phase' will evidence the long-term goal where our school administration continues to provide support structures enabling the teachers to apply FLI strategies effectively. At the same time, the practice of inquiry and collaboration will perpetuate the next cycle of continuous improvement. Dufour and Eaker (2008) describe this as a way of conducting day-to-day business forever.

Input Number Four: Shared Personal Practice

Developing a professional learning community (PLC) as the overarching solution for this OIP allows teachers an opportunity to engage in sharing their professional practice. As teachers share their experiences and expertise, Kilinc et al. (2022) claim that they learn and are more likely to change their instructional methods. It will be crucial for stakeholders to understand the PoP and the reason for the change fully at each phase of the implementation process.

It will be essential to identify those teachers who are already modeling effective FLI practices in their classrooms. These teachers will be utilized as experts from whom their peers can learn. Chapter Two presented a FLI Needs Assessment for teachers (see Appendix I). Data

gathered from this assessment will prove invaluable for identifying these model teachers and their FLI strategies. These identified teachers will prove invaluable to the envisioned learning community fulfilling Hendry and Oliver (2012) pronouncement that when a teacher observes their colleagues teach, he or she can gain new instructional strategies and enhance their confidence to apply them in their own teaching.

The initiating phase will give way to the implementing stage in year two, where teacher teams begin to share outcomes of practice, observing each other in practice and offering feedback while learning from the FLI coach.

Input Number Five: Supportive Conditions

Middle-level and senior district administrators can provide a variety of supportive structures for teachers to IFL in their classrooms. Responding to guiding question number two, this OIP considers that for this implementation plan to succeed, supportive conditions must exist as we journey through the three implementation phases to enable optimal human and structural interaction. While the hierarchical chain of command is endemic to the X Christian Church's organizational structure, I will embrace shared instructional leadership SIL with the AAC and with faculty. Blegen and Kennedy (2000) argue that the principal is the most significant influence on teacher leadership and, thus, the largest obstacle to it. Continuing to nurture the school's supportive and safe working climate will prompt teachers to lead different teams on our journey of inquiry and learning.

In addition to the ten monthly AAC and staff meetings, more meetings must be scheduled to enable our PLC to implement the change effectively. While I will chair the initial meetings, I intend to release the reins allowing our lead teachers to call meetings and act as chairs. As teams meet, we will develop and reinforce the rules of engagement for maintaining respectful, honest,

and caring relationships. Guskey and Yoon (2009) reference professional development workshops as the epitome of ineffective practice where the one-shot variety offers no genuine follow-up or sustained support. Our norm of budgeting for five annual external professional development workshops will change. As our PLC develops, we will allocate all five days over each of the three years for targeted FLI focus for the faculty. Integrating professional development into our routines while targeting FLI will enable us to focus our entire professional development on the PoP.

Frontier and Ricabaugh (2014) suggest that changes to school structure will only work when they empower staff and students to better realize their capacity to teach and learn. Empowering our staff and students can be achieved when they as school stakeholders meet periodically to review and hold meaningful dialogue surrounding the evidence of what is taught and learned in the classroom. It will be crucial to hear the voices of students at PCS. In addition to the various meetings held with staff, I will lead by example by facilitating meetings with our high school students from the outset to discuss the proposed change outlining how the change will bring value to their learning and personal development. Utilizing data from the School Climate Survey and the Student's Faith Formation Survey drive the need for our PLC to schedule time to reflect on results, discuss obstacles, and establish benchmarks for FLI success. This will build team accountability and motivate our organizational players.

Dufour and Eaker (2008) posit that alignment exists between solid partnerships with parents and the assumptions and practices inherent in a PLC. Efforts to communicate the goals and progress of the proposed change with the Parent Advisory Council (PAC) will occur, enabling parents to give input to the implementation. We will invite the head of the PAC to sit as a member of the AAC while we maintain an inviting school climate enabling our parents to

contribute to the change process. Parents will be invited to attend all the planning meetings starting in year one.

Impact of the Change Plan

The main goal that informs this OIP is to develop the capacity of teachers to fully integrate faith and learning to sustain the Christian worldview of students. Realizing this goal requires applying TSL and SIL approaches to address three overarching priorities. Foremost is the priority for obtaining stakeholder buy-in and commitment to the proposed change. The second priority entails transitioning from a teacher-centered pedagogical culture to a student-centered culture. This requires prioritizing high levels of learning and moral development for students. The collaborative nature of the PLC enables a continuous cycle of inquiry and job-embedded learning for school principals and teachers alike—enabling us to develop our respective practices of leading and teaching. The third priority is disseminating power from the school principal to the faculty, enabling faculty to emerge as leaders and owners of the change initiative. Marks and Printy (2003) suggest that principals and teachers play a part in forging an effective leadership relationship. When the principal elicits high levels of commitment and professionalism from teachers and works interactively with teachers in a shared instructional leadership capacity, the school reaps the benefits from integrated leadership and transitions into an organization that learns and performs at a high level (Marks and Printy, 2006).

Responding to Stakeholder Concerns

Northouse (2019) suggests that as leaders engage followers toward achieving organizational goals, they have the ethical responsibility to treat followers with dignity and respect—as human beings with unique identities. Responding to stakeholder concerns will begin with understanding how people respond to unwanted change over time. Responding to concerns

honestly and transparently also satisfies the Biblical principle of “so in everything, do to others what you would have them do to you,” (Holy Bible, King James Version, 2017/1769, Matthew 7:12).

Understanding and accepting that stakeholders have various responses to change depending on their psychological readiness (see Appendix N) increases the need for leaders to plan for stakeholder resistance. This OIP will provide opportunities for stakeholders to provide input to guide the decisions throughout all stages of the process. Knowledge of what individuals at PCS want and need can only be acquired by engaging them through small and large group dialogue to seek to understand before seeking to be understood (Covey, 1990.)

Implementation Concerns & Challenges

Tayag and Ayuyao (2020) outline that staff overload and time conflicts could present real challenges for successfully implementing professional learning communities. PLCs require much time commitment and the fulfillment of research assignments outside of scheduled executive-staff meetings, coupled with the demand for teachers to plan and implement lessons and conduct assessments. Tayag and Ayuyao (2020) posit that if these realities are not addressed, some teachers may make excuses for skipping meetings or becoming distracted during the meetings. Addressing this challenge will mean seeking the buy-in and commitment of school staff. A concerted effort will enable us to use limited time effectively by staying on track with meeting agendas and making purposeful and precise decisions. Creatively repurposing our faculty meetings to address PLC goals will alleviate faculty overload concerns.

While our teachers have established collegial relationships, implementing a new team learning approach requires building trust. Chen et al. (2016) claim that the practice of PLC's is positively associated with elements such as shared vision, supportive and shared leadership, and

collegial trust when teachers effectively collaborate and reflect. Alleviating this concern demands that leaders lead by example. My demonstration of trust in the School Board and the K-12 District Board will serve as an example for the faculty to lead their respective teams. Yang et al. (2020) urge project leaders to develop good leadership skills and cultivate a leader communication style to develop trust, which drives motivation and a sense of support for a team. As principal at PCS, I will seek to express confidence in our team's capabilities when conversing with team members, and I will ensure that our teams are kept informed. By so doing, Yang et al. (2020) assert that trust between the leader and the team members is significantly boosted.

While the PCS School Board and the K-12 District Board are expected to approve the proposed change, the former is preoccupied with major school development plans. The latter operates outside the province of Manitoba—away from the action. These realities may impact the outcome of the change initiative. Research reveals that district leadership is a persistent and significant variable in helping schools implement change initiatives (Epstein et al., 2011) because of the high correlation between school district leadership and student achievement. As I navigate between the School Board and our district leadership, I will endeavor to report on progress and follow Dufour and Eaker's (2008) advice to lobby these levels for systematic support to implement and sustain our professional learning community.

Building Momentum

Sustaining momentum throughout the change implementation process is essential for the pursuit of change at PCS. Accepting the fact that innovations take time requires intentional strategies to combat inertia. Kotter (2008) urges that most people will only go on the long march if they witness compelling evidence within 12 to 24 months. In addressing the loss of momentum, teams of teachers will visit and observe their peers as they implement integrated

faith lessons in their classrooms. Real-time observation, followed by feedback and opportunities for reflection, can mutually enhance the learning experience for participating teachers.

Intentionally finding creative ways to address hurdles and change resistance during the change implementation process can propel momentum; for example, providing substitute personnel to enable teams of teachers to observe their peers.

Enabling opportunities for celebrations and reinforcement is vital for building and maintaining momentum. Simple tokens such as providing refreshments during meetings or sharing thank-you gifts are encouraging for staff. Following Biblical advice, "pleasant words are a honeycomb sweet to the soul and healing to the bones" (Holy Bible, King James Version, 2017/1769, Proverbs 16:24). Publicly acknowledging team members when they achieve change objectives will build champions for the change effort. In their work on shifting perceptions of momentum for change, Jansen et al. (2015) encourage change agents to manage the perception of four types of organizational stakeholders: Champions, converts, defectors, and doubters. School leaders can sustain momentum by taking steps to communicate to each of these stakeholders the personal benefits they stand to receive from the change and enlisting their early commitment to the effort.

Lost momentum and other factors could derail the change implementation effort at PCS. Ensuring that change efforts remain on track requires communicating why the pedagogical practices of teachers at PCS need to change. While our teachers will need to pack their suitcases and lift the load to embark on this change journey, the leadership of PCS proposes a plan for communicating how we will arrive at our destination together.

Managing Knowledge and Communicating Change & the Change Process

Knowledge-sharing is crucial if PCS is to survive in the 21st Century. It is necessary that

our teachers and other stakeholders contribute their knowledge for a successful change plan. School practitioners can use knowledge management to gather data and share knowledge, according to Cheng (2014). Doing so will enhance school administration, teaching, and student learning outcomes. This OIP acknowledges the value of knowledge management in implementing change at PCS. Knowledge management activities are captured in a knowledge management framework (As depicted in Appendix F).

The knowledge management framework enables knowledge to be mobilized throughout PCS. It takes the form of helping school stakeholders learn before, during, and after the change is implemented. Stakeholders engage in a number of learning activities before commencing the change process. These include assessing the problem and the need for change, questioning current practices, and searching for information to problem solve. Learning during activities engages stakeholders to generate new knowledge for addressing the PoP. The learning after activities enables stakeholders also reflect on what was achieved, assess the process, shed obsolete knowledge, and share knowledge with all interested parties that will close the FLI gap.

The knowledge management framework incorporates the knowledge mobilization plan (hereafter KMP) and the communication processes are detailed in Appendix G. Knowledge mobilization (hereafter KM) is sharing the right information with the right people at the right time to influence decision-making (Cooper and Levin, 2013). Goodman and Truss (2004) define communication as the exchange of knowledge with feedback. While KM is concerned with creating and applying knowledge derived from research, communication is one vehicle for transmitting this knowledge. The following section articulates the features of the KMP and the communication processes to be undertaken for the desired change.

Knowledge Mobilization

Borrowing from (Nonaka and Takeuchi, 1995), KM happens as knowledge is created and disseminated at various organizational levels, culminating in a spiraling process of knowledge amplification. It will be crucial that knowledge be amplified at PCS by converting tacit knowledge into explicit knowledge and by moving knowledge from the individual level to where it can saturate group, organization, and inter-organizational levels. This OIP requires internal and external partnerships, school leadership, and professional development to disseminate tacit and explicit knowledge through PCS.

Per Appendix G, KM seeks three 3 priorities at PCS. The first is to garner stakeholders' buy-in and support for the change. Cheng (2014) urges that when schools share their intellectual capital with stakeholders, they develop their organizational learning capacities to innovate and manage change. In the face of a competitive private school market, it is crucial that leadership at PCS create a knowledge-sharing culture to harness the benefits inherent in stakeholder support and engagement.

The second priority is to empower the teaching staff through shared leadership and decision-making. When teachers feel empowered and gain a sense that they have a say in FLI within the school, they will be more apt to own the problem and become motivated to seek and apply the solutions. Developing a knowledge-sharing culture at PCS will support teachers in collecting information or using the organization's knowledge resources to carry out their teaching and tasks effectively (Cheng, 2014).

The third priority of KM is to develop and sustain a collaborative learning culture at PCS. This OIP recognizes that, as educational practitioners, we are stronger when we work together to achieve the same goals. Cheng (2014) postulates that the teaching staff learn more effectively when they interact with other and learn together as a team. The proliferation of technology has

also altered the way teachers work inside their schools. Cheng (2014) advocates that teaching has become less routine, and more analytical, and requires more collaboration for task execution, decision-making, and solving problems.

A KMP without an effective vehicle for transferring knowledge will inhibit successful change at PCS. The effective transfer of knowledge demands communication competencies. A positive school climate should exist for change to be realized at PCS. This climate consists of high teacher morale, engagement, and motivation to engage in the change process. Effective communication competencies and strategies will serve as the catalysts for creating an ideal climate for change.

Communication & Communication Goals

Goodman and Truss (2004) attribute communication as the most vital ingredient in the success of change initiatives. This success is attributable to communication being an organizational phenomenon that occurs within the context of human social interactions. The social nature of PCS demands effective communication with various stakeholders throughout all three phases of the change implementation process. The SIL and TSL approaches (aforementioned in Chapter Two) that guide the change process find synchronicity within the learning context of PCS. The Christian worldview lens, as well as the pedagogical constructivist lens, are endemic to the culture of the school. It values communication as a way to discover the truth. It espouses that God created humans with the ability to communicate – with Him and others – and create and foster a sense of community (Ayee, 2013).

The communication plan for this OIP seeks to address the change from the three approaches of Johansson and Heide (2008), where communication is viewed as a tool, a socially constructed process, and as socially transformative. Communication will address the change at

PCS for pragmatic and utilitarian purposes. As new staff join the organization, communication strategies will be employed as needed at the initiating, implementing and sustaining phases of the change implementation process. Information will be directed to enlist support and build trust in the change process.

Recognition that communication is a socially constructed process suggests that change leaders can utilize their communication styles to influence organizational stakeholders toward innovation. Johansson and Heide (2008) attribute receptiveness to the understanding and sense-making nature of communication. My role involves utilizing one-to-one and corporate dialogue with stakeholders enabling them to understand why PCS needs to change and how such change will lead to a positive outcome for the school overall. Enabling communication to become the medium through which the change occurs instinctively produces, according to Johansson and Heide (2008), a new reality where change can occur and where the change is recognizable through communication.

Johansson and Heide (2008) view of communication as social transformation appeals to the PoP's equity and social justice dimensions. Social transformation is achievable when leadership at PCS employs active strategies to ensure that silent voices have the opportunity for expression. Organizational players will make sense of situations differently and impact each other's sense-making processes (Johansson and Heide, 2008). Initially employing strategic conversations during meetings with the members of the AAC to cast a compelling vision and to make sense of the proposed change serves to transform our leadership group into what is described by Kim et al. (2011) as a strong and constructive relationship to achieve our goals successfully.

In addition to sharing information, Elving (2005) conceives that the second goal of

organizational communication is to create a community. This OIP envisions a community where organizational players value faith and learning integration. Within this community, PCS teachers value learning from each other to improve their FLI pedagogy, where teachers feel a sense of accomplishment for their influence on their students. It will be paramount to communicate to the school boards (local and K-12) that the organization's mission is achievable by their support for the change initiative. Parental satisfaction increases when faith-based values are transmitted to their children. Students will find value in PCS's educational endeavors when they can connect their faith to what they are learning.

The Audience

Barrett (2006) underscores the value of understanding who our audience is at PCS. The information gathered from mapping our audience will assist us in tailoring the strategies that will be employed to communicate the change. A completed analysis of our audience will reveal their degree of influence on the change initiative. Knowing the degree of influence of particular stakeholders will enable us to tap into our stakeholder networks to communicate change messages and reduce resistance. In our attempt to build community spirit, information about the change will be communicated to each of the identified PCS stakeholder groups.

Communication Strategies

Harkness (2000) suggests that communication programs work best when they have a strategic perspective. This OIP will seek to build awareness of the need for changing teachers' FLI practices by sharing data surrounding student faith formation practices, survey results gathered from student perception of the school climate and their learning, and faith and learning needs assessment of PCS teachers. Communicating the gaps in students' faith formation development and teacher FLI pedagogy will justify the need for the change initiative.

Seek Input From External & Internal Partners

Plans to engage the stakeholders identified in Appendix G meet Lewis et al. (2012) strategy for embracing a participatory philosophy by inviting varied stakeholders to communicate about the change. There is recognition that when organizational players give input in the change process, they are more likely to assume ownership of the change, support the change, and even become champions for change. PCS's Administrative Advisory Council members are vital contributors. Recognizing that they are valued opinion leaders and knowledge influencers, necessitates meeting with them face to face to communicate and enable them to spread the news about the change and affect reactions to it (Lewis et al., 2012).

Disseminate Tailored information

Beatty (2015) argues that since one size does not fit all, communication should be tailored to fit each group of stakeholders' interest in the change and particular issues they may have towards the change. Respective stakeholder messages will be designed to inform, involve, build trust, seek support, and collaborate. For example, while the message that is to be communicated to the school boards will focus on why board members should support the FLI practices of the teachers, the message to the teachers will focus on how they and their students will benefit from the change.

Communicate With Frequency, Clarity and Enthusiasm

Just because change leaders are familiar with the why, what, and how of a change initiative, they should not take it for granted that everyone else in the organization knows about it too (Beatty, 2015). It will be frequently communicated to PCS stakeholders that we are changing our teachers' FLI practice and that our teacher will be supported along the way. It will be clearly articulated to stakeholders that we are changing to provide a faith-informed quality Christian

education that develops our students' worldview. The change's rollout path, including significant milestones and wins, will be communicated enthusiastically verbally and nonverbally using face-to-face contact, print-based, and digital options.

Manage the Style and Content of Information

According to Seyranian (2014), social identity framing theory provides a set of communication tactics that change-oriented leaders may use to influence followers and mobilize their support for social change. Framing issues for the respective stakeholders at PCS will be a powerful tactic to advance the change effort.

Effective management of the change communication process will incorporate two other suggestions Seyranian (2014) made. First, verbal and nonverbal communication messages will be created for an emotional stir that resonates with the problems and uncertainties of the faculty. Secondly, the school principal will strategize with AAC members to use inclusive and similar language (Seyranian, 2014) with respective stakeholder groups. While utilizing formal modalities such as meetings, emails and memos to broadcast information amongst stakeholders, Harris and Hartman (2001) argue that the information shared through informal channels such as the grapevine has the potential to spread in a faster manner. Dispersing inclusive language with stakeholders using the grapevine has the effect of building the social identity of our group and could also motivate traditionally silenced and apathetic members of our community.

Motivate & Celebrate

Change at PCS will be further advanced when organizational stakeholders are motivated to participate in the change efforts. Change engenders anxiety, uncertainty, and constant adaptations. The strategic tailoring of communication messages addresses these conditions. It will motivate organizational players to become involved and committed to achieving change

objectives, inspiring change leaders by providing public recognition and rewards and announcing milestones for celebration.

Communication & the Professional Learning Community

The endearing solution for this OIP envisages the creation of a professional learning community (PLC) where teachers collaborate through a process of inquiry. As part of this community of practice, teachers will engage in face-to-face interactions, technological interfaces, social interactions, and other forms of communication (Iverson and McPhee, 2002). A successful PLC depends on trust, commitment, and organizational support. Barker and Camarata (1998) state that communication is embedded in these conditions. According to Barker et al. (1998), the learning organization only happens after communication conditions are developed and nurtured before and during this new mode of operation. As teachers at PCS collaborate, they will also need to heed the advice of DuFour and Eaker (2008) to strive for a common and precise language surrounding their practice and share their stories as they learn from each other.

Time, Budget & Resources

Managing change incurs costs. This OIP anticipates time, money, and human resources as requirements for planning, implementing, and sustaining this planned change. The school's annual operating budget will incorporate increased expenditures for the various professional development meetings, FLI Coach, parent and student focus group meetings, and contingency items such as stationery and refreshments. Time is a valuable resource at PCS and will be allocated for planning and implementing the change initiative, associated communication strategies, professional development initiatives, and change monitoring and evaluation.

Change Monitoring & Evaluation

Curiosity peaked in Chapter One through the guiding question of how to measure the

effectiveness of the change. As a consequence of monitoring and evaluating the process, the change program at PCS aims to deliver what Neumann et al. (2018) list as practical solutions, successful task execution, and ultimately the successful realization of the vision for change. It will be essential to differentiate between the term monitoring and evaluation. Neumann et al. (2018) define monitoring as the continuous, systematic documentation of the critical aspects of a change program, while evaluation offers an assessment of the value of a change activity. Based on this distinction, this OIP will utilize monitoring tools such as the aforementioned surveys, to track the progress of the change implementation while also utilizing evaluation mechanisms to determine the change's effectiveness, sustainability, and replicability. The AAC will play an integral role in the change monitoring and evaluation process ensuring that the School Board, the Education Director, the faculty and other stakeholders are kept informed through data sharing.

Table 2

PCS – Theory of Change applied to change monitoring and evaluation

PRAIRIE CHRISTIAN SCHOOL - THEORY OF CHANGE APPLIED TO CHANGE MONITORING AND EVALUATION

PLAN Enable Change	DO Enact Change		STUDY Monitor & Evaluate	ACT Sustain Momentum
INPUTS	OUTPUTS		OUTCOMES	IMPACT
Faith & Learning Integration Framework	10 PLC Meetings x 3 Years	➔	Increase Stakeholder Buying For Change Innovation	School Culture Shift to One of Inquiry, Trust & Collaboration
<i>Annual Budget</i>				
Faith & Learning Integration Strategies	Integrated Subject Area Curricula		Teachers Acquire Skills To Integrate F&L In Subject Areas	Distinct Christian School Culture
<i>Time</i>				
Manitoba Curriculum Documents	Integrated Faith & Learning Units & Year Plans For 12 Teachers	➔	Teachers Gain Access To Resources To Enable FLI	Improved Instructional Pedagogy
<i>FLI Coach</i>				
X Christian Church Educational Standards Document	Integrated Faith & Learning Daily Lesson Plans for 12 Teachers		Students Can Make Connections Between Faith And Academic Disciplines	Coherent Christian Worldview
<i>School Personnel Presuppositions & Commitment to faith & prayer</i>	Teachers FLI Assessments Faith Formation Surveys School Climate Surveys		Increased School Leadership Support For FLI	Improved Learning Outcomes And Behavior Conduct Of Students
Shared Instructional Leadership Transformation Servant Leadership	Communication Strategies	➔	Improvements/Increases Level Of Inputs From The Process Of Inquiry And Research	Improved Teacher Leadership/Ownership of School Programs

Note: Applying the theory of change model adapted from Carol Weiss (1995) and William Deming's model of continuous improvement.

The monitoring and evaluation plan will use the theory of change model (TOC) (Weiss, 1995) while implementing Robert Deming's (2000) model of continuous improvement - the plan-do-study-act (PDSA), as outlined in Chapter Two (see Appendix O).

Popularized by Weiss (1995), the TOC explains how an intervention will lead to a specific change drawing on causal analysis. The TOC is represented as a diagram or a narrative of the strategies, actions, and resources that enable change and lead to the desired outcomes.

The PDSA model will provide the structure for monitoring and evaluating the three phases of the change implementation plan. An iterative process, the change implementers at PCS will require time to create, test and revise the initiatives until successful outcomes are achieved. Applied to the TOC, the PDSA will focus on four key factors: a) inputs which are the resources required to enable the change; b) outputs, which are the activities that are necessary to enable the change activities; c) outcomes represent the behavioral changes that result from the outputs and d) impacts, which are the long-term results which PCS will derive from the outcomes.

Monitoring Change Enablers Through the Inputs

Deszca et al. (2020) urge that when considering what to change, all inputs may be sources of opportunity. This OIP presents several resources incorporated at different stages of the 3-year implementation period and are required to improve teachers' FLI practices. A framework for FLI is essential. This framework provides a foundation for teachers to understand where they lie on the continuum of FLI. The FLI framework will provide a convenient self-assessment for the faculty. It is combined with the Teacher IFL Assessment, which will be administered at the initial stages and after the interventions. The FLI framework will also serve as a tool for teachers'

self-reflection and dialogue surrounding their FLI practices. Calman's (2010) assertion that assessment data are integral to monitoring the attainment of school goals prompts using the Student Faith Formation survey and the PCS School climate survey as tools to gather data about the students and their experience at school before and after applying the intervention. These survey tools enable school data to be analyzed to correctly identify the gaps between the current state and the future desired state of the PoP.

Key to the solution are the strategies for FLI. Fullan (2000) advocates that change agency causes teachers to develop better strategies for accomplishing their moral goals. While the teachers could collaborate during the intervention phase to devise IFL strategies, providing them with empirically driven strategies will illuminate what has works in the classroom. It will also develop the agency and self-efficacy of the teachers in question. Fox (2014) emphasizes that student achievement will only significantly improve if teachers consistently use research-based instructional strategies.

MEECL defines a curriculum framework as a subject-specific document that identifies student learning outcomes for what students are expected to know and be able to do as they relate to the knowledge and skills of a particular subject area. The written curriculum will be a vital input for the change initiative. Curriculum documents from MEECL and educational standards from the X Christian Church will be incorporated as inputs.

Instructional coaching as an input for teachers works. Kho et al. (2019) outline that coaching is an input that provides positive outcomes such as improving student achievement, teacher practices, and instructional strategies. Furthermore, Darling-Hammond et al. (2017) corroborate the evidence that teachers who receive coaching are more likely to enact desired teaching practices and apply them more appropriately than those receiving more traditional

professional development options.

The faith disposition of Christian teachers will play a vital role in successfully implementing the change. Korniejczuk and Kijai (1994) states that teachers must find the Christian perspective to hold the entire program together to accomplish FLI. Additional to the inputs displayed in the TOC are other enablers, such as a budget to address the cost associated with implementing change at PCS and significant time commitments for meetings and professional development activities. The monitoring and evaluation process will enable the tracking of finances and time resources, enabling adjustments to the volume of these resources as necessary.

Monitoring Change Enactors Through the Outputs

The second stage of the change monitoring and evaluation process deals with enacting change. During this stage, organizational players participate in collaborative activities to advance the change effort. In the case of PCS, the principal will employ TSL & SIL strategies to inspire agents of change to act. At this stage, specific vital actions are undertaken by school leadership to boost the quality and quantity of communication to reduce change resistance, enabling teachers to exercise professional judgment and leadership. School personnel will begin to collaborate on the results of the teacher, and student surveys and other information gathered from stakeholder groups such as parents.

After teachers have spent quality time understanding the IFL framework and IFL strategies and reviewing curriculum documents, meetings will be scheduled to enable teachers to plan integrated faith and learning units. A FLI Coach will assist teachers with planning integrated lessons. The FLI Coach will spend sustained time with the faculty for maximum effect. Studies on teacher professional development reveal that teachers need close to 50 hours of

professional development in a given area to improve their skills and students' learning (Darling-Hammond et al., 2017). With the aid of the FLI Coach, teams of teachers who have successfully planned their integrated lesson plans will engage in mock teaching exercises within their teams.

Accommodations will be made for struggling teachers to meet with the IFL Coach to receive additional cycles of the coaching intervention, i.e. (goal setting, learning, observation and reflection). Teachers will then participate in a professional development activity called instructional rounds. In utilizing rounds, groups of teachers will take turns within their respective classroom teaching integrated lessons, observed by peers, and providing and receiving constructive feedback on their performance. Marzano (2011) describes instructional rounds as a collaboration among experts to examine a problem and work together for a solution. Instructional rounds provide the benefit of diagnosing learning needs for students and educators, developing a shared vision of high-quality teaching and learning, and fostering a collaborative culture that supports learning.

Collecting baseline data on the progress and effectiveness of the PLC and proposed interventions will be critical. Data will come in the form of anecdotal evidence collected during meetings with staff and parents, as well as the post-intervention faculty FLI survey, the school climate survey, and the student's Faith Formation Survey. Communicating the intervention's progress is crucial for celebrating small wins, which increases stakeholder motivation. As such, verbal and written progress reports will be shared with stakeholders periodically.

Monitoring Change Enactors Through the Outcomes

Application of the PDSA Cycle leads to the monitoring and evaluating of the expected change outcomes through a process of intent analysis. Data obtained from a broad cross-section of our stakeholders will be analyzed. The data from the Holt's (2007) Readiness for Change

Questionnaire (See Appendix P) represents the teachers' attitudes towards the change, their level of trust and collaboration, teacher efficacy in FLI, and their opinions about leadership support and the quality and quantity of available resources. Evaluations of student perceptions and faith formation progress by way of the School Climate Survey and Students Faith Formation Survey will be valuable after the interventions are applied. Additionally, general observations and open-ended surveys from constituents will be utilized to gather feedback about the change.

Monitoring and evaluating the intended outcomes of this OIP produces several benefits for PCS. Uncertainty about the future is likely to decrease (Robson, 2011), the pre-defined goals of the change will be accessed or perhaps realized, understandings around organizational learning will increase, and insights surrounding the impact of the change initiative can be garnered (Russ-Eft and Preskill, 2009). The monitoring and evaluating process also enables decision-making surrounding whether or not to alter the volume and the type of change inputs required to advance the change. Monitoring and evaluation through data analysis and collection will illuminate what areas of the change implementation plan may need to be refined. Refinements such as increasing budgets to procure additional unforeseen resources or additional meetings may be required above what was already planned. It will be essential to communicate the need for refinement to key change agents and involve them in the process.

Monitoring Change Enactors Through the Impacts

The final stage for monitoring and evaluation is the sustain momentum stage, where the expected long-term results will have a lasting impact on the school. The theory of change model (Weiss, 1995) highlights the anticipated impacts of the change implementation program. Chief of these is the resulting efficacy of PCS teachers in FLI, improved Christian worldview coherency of PCS students, and a burgeoning school culture of collaboration, professional inquiry, and trust

relationships.

Jansen et al. (2015) describe change momentum in one of two ways: The energy that maintains a prior course of action on behalf of an organization or the energy associated with pursuing a new course of action. Maintaining successful cycles of change at PCS is one way to ensure that momentum is maintained. School change agents will need to experience satisfaction from the awareness that their contributions impacted the organization.

The value of stakeholder recognition, and celebration of gains cannot be underestimated at this stage of the change monitoring and evaluation process—as they are crucial for sustaining change momentum. Sustaining this momentum is an essential priority for me as the principal of PCS. Müller et al. (2020) emphasize that school principals as change agents are responsible for mobilizing stakeholders, building the commitment of students and staff through ongoing sense-making activities, reducing complexity and anxiety, and keeping momentum whenever a change causes insecurity and disorientation.

Per Pless and Maak (2011) the roles of the principal are various as architect, change agent, coach, storyteller, and meaning enabler. Added to these roles is the responsibility of addressing barriers and inequities that may come with change. Addressing these hurdles will require acknowledging that barriers and inequities could arise through open conversation with stakeholders, and strategically devising how to use the monitoring process to detect them. Despite the intricacies of the principal's role, I am committed to using my influence and agency to ensure that the change initiative will be monitored and evaluated to achieve the desired outcomes.

Next Steps & Future Considerations

Although PCS is expected to experience a variety of intended and unintended positive

impacts as a result of the change initiative, there is a concern for the sustainability of the change, stemming from the reality that as personnel enter and exit the school, the priorities for change may diminish. Along with changing priorities is the reality of time constraints, stakeholder resistance, and limitation of resources. Deszca et al. (2020) advise that the bold strokes taken by leaders likely only build the organization's long-term capabilities if a concerted commitment to an underlying vision buttresses them. Not only must the change be deeply embedded as the new way stakeholders operate at PCS, but it must also be deeply rooted and communicated as the vision of the leaders from the highest level of the school.

Harrington and Nelson (2013) cite the value of having a high-level organizational change sponsor who gives the change credibility, authorizes funding and resources, and performs critical human relations activities such as employee orientation, professional development, and teacher performance evaluations. The sponsor would ideally enlist other sponsors to help proliferate and advance the change initiative throughout the organization. A passionate recommendation will be made to the School Board of PCS and the K-12 Board to serve as the change sponsors to fill the abovementioned roles and allow the change initiative to become the norm at PCS. Under these conditions, new inductees will find a supportive learning culture where all staff is empowered to contribute to effective IFL pedagogy.

Additional to establishing credible change sponsors is the need for the ongoing cycle of monitoring and evaluation of the change outcomes and impacts as outlined in Table 2. If discrepancies are found between plan and implementation, measures can be taken to realign the change program. As change sponsors, the PCS School Board and the K-12 Board should oversee the monitoring and evaluation processes. A level of accountability will be created by providing feedback and reporting the assessment results. Secondary to providing assessment feedback is

the need for the school administration and the faculty to engage with the assessment process using the assessment results as a driver for quality improvement, critical reflection, and ongoing learning, thereby ensuring the sustainability of the change initiative.

While the integration of faith and learning IFL is "the *raison d'être* for Christian schools" (Nwosu, 1999, p. 3) the practice is more emphasized at the post-secondary level, particularly in Christian Liberal Arts institutions. Wiens et al. (2022) corroborate that although faith and academics have been integrated into North American higher education institutions, it has not been substantially studied in preK-12 schools. A one-year study conducted in 2014 at an X Christian Church university in the Caribbean sought to examine and ascertain the faculty members' proficiency in implementing IFL.

The survey data collected from a sampling of the 250-member faculty indicated that only 63 percent had received some form of training in the integration of faith and learning, with about 55 percent indicating that they either knew how to integrate faith and learning in their classes or felt sufficiently prepared to help other faculty with IFL. Though the survey results are not generalizable across all tertiary institutions affiliated with the X Christian Church, they rationalize why many Christian teacher education graduates indicate they lack the efficacy and confidence to integrate faith and learning when hired to teach at the K-12 level.

A large-scale study by Person 2012 (in Witwer et al. 2022) compared IFL among elementary and secondary school teachers in schools affiliated with the Association of Christian Schools International (ACSI) and with the Association of Classical and Christian Schools (ACCS). The study aimed to determine the relationship between academic discipline and theological tradition to faith-and-learning perspectives among elementary and secondary teachers in various denominationally affiliated Christian schools. Both groups' results reported a more

substantial faith influence on course content than on instructional strategies. At the same time, they underscore the importance for Christian teachers to possess the skills and Christian disposition to integrate faith and learning.

Witwer (2022) advocates for Christian educators to broaden their attention to how faith might influence all aspects of classroom culture to enable a fair balance between FLI in subject and instructional strategies. Witwer et al. (2022) also maintain that it has proved easier for Christian educators to discuss integrating faith and learning than to accomplish it to their satisfaction. It is hoped that as the benefits of this OIP become evident and are embraced, they can be transferred to the other schools within the district of the X Christian Church and, for that matter, any Christian school seeking to improve the FLI efficacy of their classroom teachers.

The research on FLI is sparse at the K-12 level, and the volume of available research is either of a quantitative or qualitative nature. This OIP, in contrast, offers a practical plan for standardizing FLI improvements in a Christian K-12 school organization. Changing the status quo at PCS to deliberate and intentional faith and learning integration aligns with Witwer et al. (2022) who suggest that Christian schools at all levels benefit from making classroom culture the direct object of each teacher's efforts to teach Christianly. Responding to the shortfall between knowing how to effect change and lacking the resolve to make change happen, Dufour and Eaker (2008) recommend that change agents embrace purposeful action that will alter the school's structure and the substructures that have created and sustained it.

Chapter Three Summary

This Organizational Improvement Plan culminates with a change implementation plan integrating the processes of John Kotter's (2012) 8-stage change management model and the people-oriented ADKAR model of Jeff Hiatt (2006). These models reflect the six actions of

providing supportive leadership, sharing and embracing common values and vision, applying collective learning by creating a collaborative community for shared practice, and providing a supportive structure for change. Strategic approaches for communicating the change priorities were explored within targeted messaging, message brokering, intended recipients, communication channels, and the message impact. In anticipation of measuring and monitoring the success of the change effort, cycles of the PDSA model (Deming, 2000) were incorporated and reflected through the theory of change model (Weiss, 1995). This combination enables continuous monitoring and evaluation of the change process's inputs, outputs, outcomes, and impacts. Leadership at the School Board and the School District levels will be crucial to ensure the sustainability of this change initiative.

Narrative Epilogue

This Organizational Improvement Plan (OIP) has sought to improve teacher efficacy and leadership support to integrate faith and learning effectively at Prairie Christian School (PCS) in Manitoba. Parents support Christian schools because they want their children to benefit from these institutions' distinct Christian values and ethos. The Christian worldview development of students is best achieved when teachers can integrate curriculum outcomes and faith with intentionality and dynamism. The Christian belief that all knowledge is from God behooves PCS teachers to develop the competency to integrate learning with faith in multidisciplinary ways.

A pedagogically constructivist framework grounded by a Christian worldview has been applied to address the gap. In developing these competencies, various solutions were proposed enabling faculty to understand their positionality on the continuum of faith and learning integration and the role of collaborating as a professional learning community to research and practice FLI strategies. Organizational change demands leadership to inspire and mobilize organizational players toward PCS's three-phase change implementation process.

Transformational servant leadership and shared instructional leadership approaches were utilized toward this end. The school board, K-12 district board, administrative advisory committee, faculty, parent, and students will be engaged to develop their ownership, sense of control, and commitment to the change and reduce change resistance. Planning for change implementation was articulated through John Kotter's (1996) eight-stage change model and Jeff Hiatt's (2006) ADKAR change management model, each addressing the human and process side of change, respectively. A comprehensive scan of the school organization will be accomplished by applying Holt et al.'s (2007) readiness model and Burke-Litwin's (1992) model of organizational change and school-base theory.

Like most institutions, PCS's history has had Eurocentric influences. Episodes of past institutional exclusion have given way to a brighter and more hopeful future for groups associated with the school. The trajectory of the change process has sought to give voice to those who would typically be silenced— by inviting representatives from all stakeholder groups to engage as a professional learning community in pursuit of best practice ways to integrate faith and learning in the classroom.

Successful change requires a strategic communication plan at all levels of the change implementation process to sustain momentum and increase the chance of success. Measures of success will be obtained from data analysis conducted through pre-intervention and post-intervention surveys of the faculty and students. Sustaining the change demands monitoring and evaluating the process through cycles of Deming's (2000) PDSA model reflected through the theory of change model (Weiss, 1995).

Many scholarly studies have been conducted to understand and develop meaningful relationships between Christianity and human knowledge, particularly in the academic disciplines and at the post-secondary level. This problem of practice offers a research-informed OIP that may be practically applied to a faith-based K-12 Christian school. It is hoped that it will prove invaluable to similar Christian Schools who value the Biblical admonition to "...therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. "...And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Holy Bible, King James Version, 2017/1769, Deuteronomy 11: 18-19).

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Appendix A: PEST(LE) Analysis Areas for PCS

<i>Political</i>	<ul style="list-style-type: none"> • Receiving provincial funding requires adherence to provincial regulations and policies. • PFBS heavily dependent on Provincial Funding for viability. Represent 80% of funding base.
<i>Economic</i>	<ul style="list-style-type: none"> • Presence of many faith-based schools creates a competitive market requiring further differentiation. • Levels of immigration to the province influence student enrolment levels and the school's funding base. • Decreasing levels of enrolment support from parishioners impacts the school's funding base.
<i>Sociocultural</i>	<ul style="list-style-type: none"> • School Board preoccupied with strategic plan mandates with little to no focus on student outcomes related to faith and learning integration. • Church leaders'/officers' support for PFBS influences parishioners' views and support. • School leaders (School Board Chair, Education Director and Principal) have to balance school priorities. • Demographic & School cultural changes from increased admission of students not affiliated with the sponsoring church. • Parental perceptions of qualifies as a good Christian school: A spiritual environment, caring teachers, safety, and school climate.
<i>Technology</i>	<ul style="list-style-type: none"> • Increased funding for upgrade of school-wide sever and acquisition of personal computing devices • Investment in Microsoft TEAMS and Office 365 environments to enable increased collaboration between faculty and students.

Note. A PEST (Political, Economic, Sociocultural, and Technological) Analysis. Aguilar, (1967). Tool for understanding how external influences impact the problem of practice.

Appendix B: OIP Solutions

	Solutions		
Variable	Solution 1	Solution 2	Solution 3
Proposed Solution	IFL Framework	IFL Strategies	Develop PLC
Focus of Change	Create Urgency via Awareness	Create Enabling Structures	Involve people Institutionalize
Resources:	Minimum	Moderate	Maximum
Time	1 -2 Months	3-6 months	6 months to perpetuity
Personnel	Principal Ed. Director School Board Faculty	Principal Ed. Director School Board Faculty	Principal IFL Coach Ed. Director School Board Faculty
Fiscal	N/A	IFL Coach 8K-12K	
Information/Communication Technology (ICT)	IFL Framework Document	IFL Strategies Document	Google Drive Collaboration Tools Microsoft TEAMS
Implementation Features	-Regular Faculty Meetings Establish Goals	-Regular Faculty meetings -Engage IFL Coach -Establish Goals -Allocate PD Days	-Establish Planning goals -Establish/Develop a climate of trust -Focus on IFL Goals for Students
OIP Considerations	To create faculty awareness/awakening -by identifying the need for change -by articulating the gaps that exist -by developing a powerful vision for change	To accelerate the need for change by proving FLI Strategies -by empowering faculty -by providing coaching supports -by creating momentum	To institutionalize the change initiative -building a sustainable culture of learning -documenting training/coaching supports -tracking changes in student outcomes -measuring/evaluating progress

Note. This table offers a comparison of four potential OIP Solutions.

Appendix C: Integration of Faith and Learning Empirical Model

Level of Implementation	Characteristics	Examples
Level 0: No knowledge No interest	<ul style="list-style-type: none"> -Teacher has little or no knowledge of IFL -Teacher is doing nothing to be involved in IFL -Teacher is not convinced that IFL can be carried out in the subject. -Teacher thinks that the subject he/she teaches is not related to faith. 	<ul style="list-style-type: none"> -IFL is only extracurricular; cannot be implemented in the curriculum -do not know how to implement IFL -have other priorities in mind -cannot do it in my subject -I know how to do it, but I do not have institutional support.
Level 1: Interest	<ul style="list-style-type: none"> -Teacher has acquired or is acquiring information on IFL -Teacher is aware that IFL should be incorporated in his/her classes. -Teacher is looking for ways to deliberately implement IFL -Teacher thinks that it may be worthwhile to include IFL in future planning. 	<ul style="list-style-type: none"> -I know very little about IFL -I do not like superficial integration, thus I am looking for appropriate ways. -I am looking for information on how to implement IFL
Level 2: Readiness	<ul style="list-style-type: none"> -Teacher knows how to implement IFL in at least some themes. -The teacher is preparing to deliberately implement IFL at a definite future time. 	<ul style="list-style-type: none"> -I am going to incorporate some integration -I have tried in my courseplan. -I have decided to systematically introduce some things I know.
Level 3: Irregular or superficial use	<ul style="list-style-type: none"> -Deliberately integrated. but generally unplanned. -There is no coherent Christian worldview. -Irregular use. Only some themes are integrated throughout the general context of the subject. -Superficial use. -Use of spiritual content for secular purposes without meaning. -Management concerns disturb IFL 	<ul style="list-style-type: none"> -I know that what I am doing is not the best. but this is a Christian school and I have to do something. -I do not know how to plan IFL -I only feel confident with two themes: Creation and Evolution. -I do not like planning IFL I do it consciously but spontaneously.
Level 4: Conventional	<ul style="list-style-type: none"> -There is a stabilized use of IFL. but no changes are made in ongoing use. -The syllabus and objectives show IFL in at least some themes. -It is based on the teacher's talking rather than student response. -The teacher knows how to implement IFL -IFL shows coherent implementation. 	<ul style="list-style-type: none"> -I include IFL in my unit planning so I can remember to do it. -It is not often that I change what I have planned.

Level 5: Dynamic	<ul style="list-style-type: none"> -Teacher varies the implementation of IFL to increase the impact on students. -The teacher can describe changes that he/she had made in the last months and what is planned in a short term. -Change of strategies and themes according to student needs or interests. -Students draw conclusions of IFL 	<ul style="list-style-type: none"> -I just look at their [students'] faces and know what they are thinking. -I encourage them to draw conclusions -I vary my IFL strategies according to the needs of my students.
Comprehensive	<ul style="list-style-type: none"> -The teacher cooperated with colleagues on ways to improve IFL -Regular collaboration between two or more teachers increased the impact on students. -The whole school (or at least a group of teachers) provided a coherent Christian worldview and emphasized student response. 	

Note. Developmental stages of faith and learning integration. Korniejczuk, R. I., & Kijai, J.

(1994). Integrating faith and learning: Development of a stage model of teacher implementation.

Journal of Research on Christian Education, 3(1), 79–102.

Appendix D: Faith Learning Integration Strategies

CONTEXTUAL STRATEGIES	Tactical	Reference to Christian themes
	Ornamental	Scriptural references, moral values
	Environmental	
ILLUSTRATIVE STRATEGIES	Analogous	Relationships
	Narrative	Personal experiences
	Exemplary	Stories (Biblical a& Personal)
CONCEPTUAL STRATEGIES	Textual	Teachers and student reflections
	Thematic	Reference to Bible texts
	Valuative	Subject area integration
EXPERIENTIAL STRATEGIES	Personal	Subject area ethical implications
	Inter-relational	Discipleship, mentorship
	Declarative	Service/Acts of kindness
		Witnessing, Testimonials

Note. Faith and learning instructional strategies. Taylor, J. W. (2001). Instructional strategies for integrating faith and learning. *Journal of Adventist Education*, 5–14.

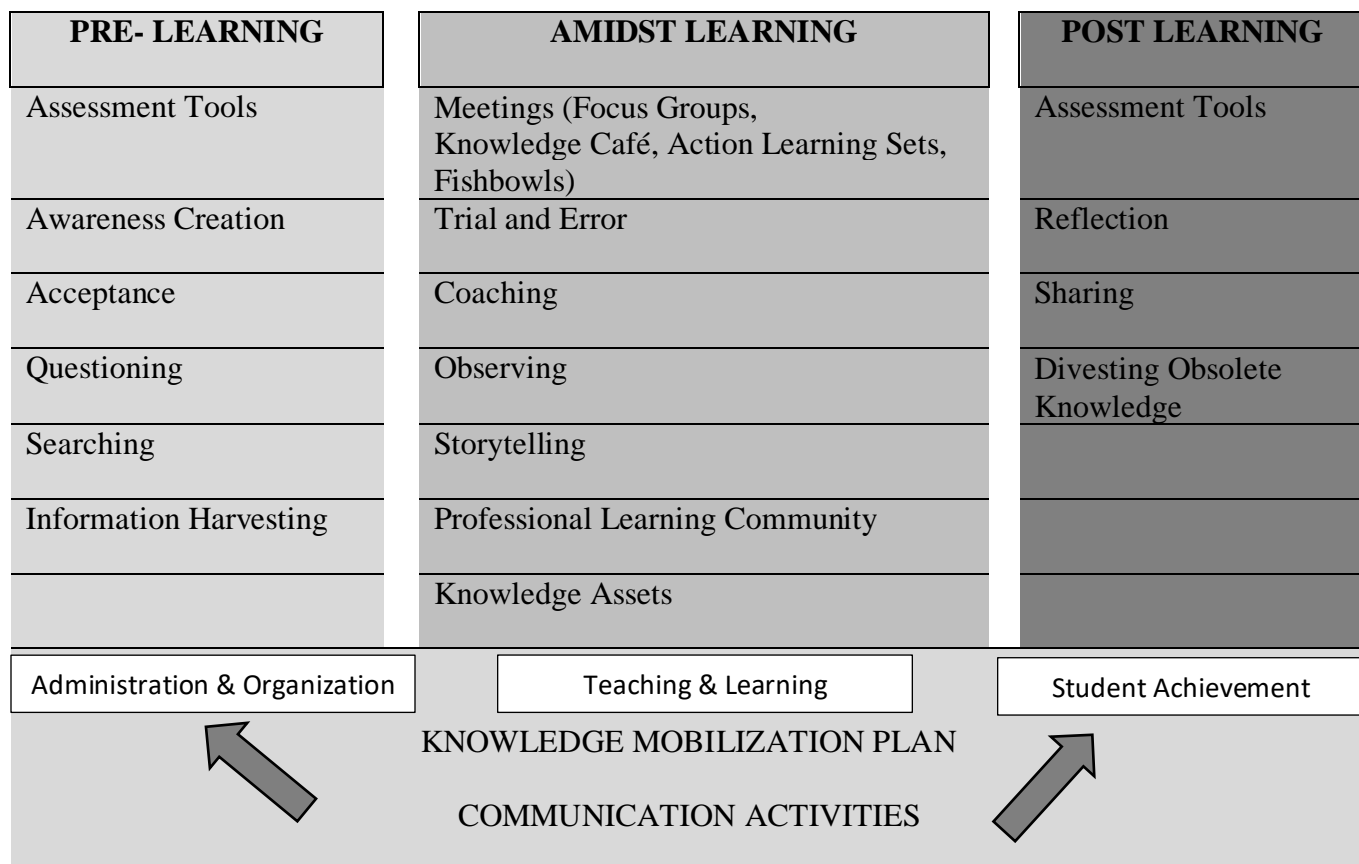
Appendix E: Framework for Biblical Justice & Equity

➡ CREATION God	➡ FALL Rebellion	➡ REDEMPTION Jesus Christ	➡ RESTORATION Newness
Human Race	Pride	Repentance	Forgiveness
Male & Female	Sin	Change Mind	Love
Image of God	Hate	Change of Heart	Unity
Marriage	Division	Confession	Peace
Nature	Jealousy	Trust	Service
Harmony	Greed	Obedience	Justice
	Pollution	Stewardship	

“Righteousness and justice are the foundation of your throne.” (Psalm 89:14)

Note. A framework for Biblical justice based on the fall after creation that posits a solution for addressing inequity, hate, discrimination, and domination through the personhood of Jesus Christ.

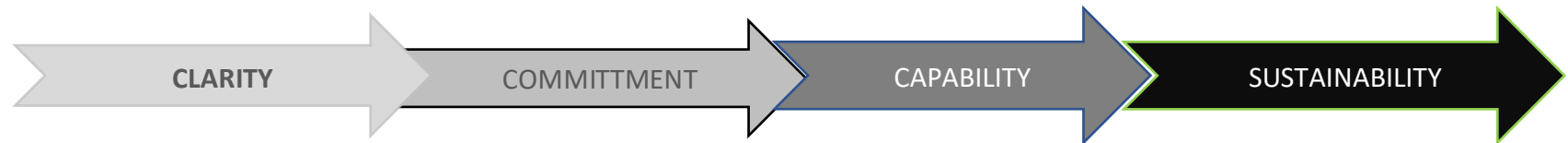
Appendix F: Framework for Knowledge Management



Knowledge Management Framework for PCS

Note. A framework for knowledge management at Prairie Christian School.

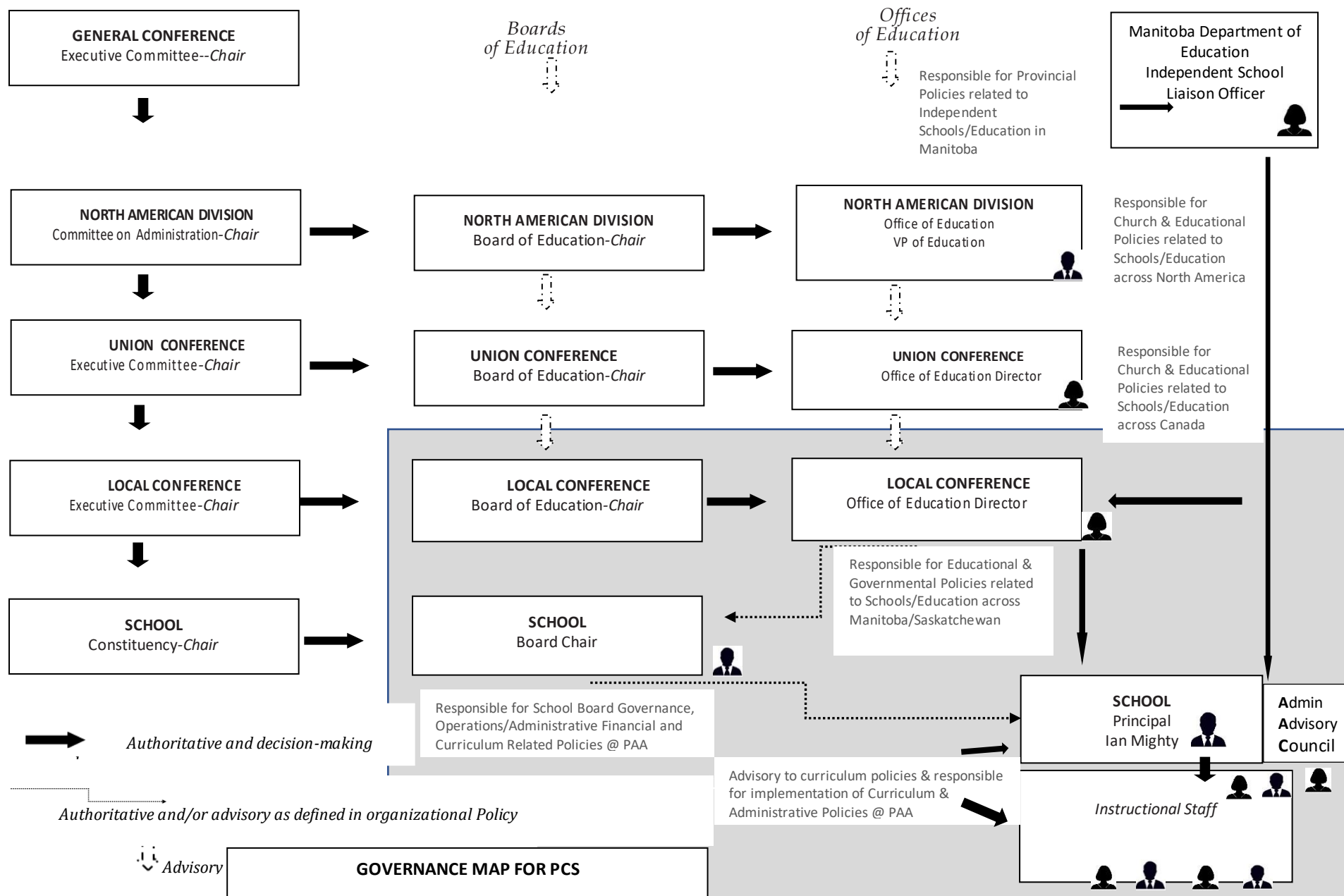
Appendix G : Prairie Christian School (PCS) - Knowledge Mobilization Plan



Group 1 Stakeholders -Independent School Liaison -PCS School Board -K-12 Board -AAC -Faculty -Parents -Students	Priority #1: BUY-IN & SUPPORT FOR CHANGE -Communicate change vision and rationale with several stakeholder groups in order of: *Senior leaders/ key decision makers. *Project team contributors (PTC) Change Recipients *Tangential Stakeholders -Utilize ValueGenesis Studies and PCS climate survey data.	Priority #1: BUY-IN & SUPPORT FOR CHANGE -Communicate how the change vision will benefit individual stakeholders and PCS corporately. -Empower Administrative Advisory Council (AAC) as change Champions. -Onboard (ACC & Faculty) i.e. cement understanding of vision, purpose, and scope of change. -Vet Solutions, timelines, and cost -Communicate/Discuss and mitigate potential risks. -Solicit input for solutions from project team contributors.	Priority #1: BUY-IN & SUPPORT FOR CHANGE -Test for change readiness using the Readiness for Change Questionnaire -Test for IFL capabilities using IFL Needs Assessment -Communicate Test Results -Utilize (AAC) to guide change readiness activities -Enable action by providing guidance on how/why to adopt the change -Share alternative Integration Practices i.e. IFL Framework & IFL Strategies	Priority #1: BUY-IN & SUPPORT FOR CHANGE -Create short-term wins -Communicate past wins and current wins to build momentum -Publicly thank project team contributors. -Frequently celebrate successes. -Onboard School Board & K-12 Director as Change Sponsors.
Group 2 Stakeholders -PCS School Board -K-12 Board -AAC -Faculty	Priority #2 EMPOWERMENT THROUGH SHARED LEADERSHIP -Frequently communicate the purpose of the change initiative. Galvanize -Request leadership support from Grade level team leaders i.e (AAC) -Request leadership support from faculty with IFL expertise -Communicate a clear structure for leadership interchanges -Delegate responsibilities. i.e. research tasks,	Priority #2: EMPOWERMENT THROUGH SHARED LEADERSHIP -Galvanize the (AAC) into action -Onboard & share messages of support from the School Board Chair and K-12 Directors -Clarify roles and responsibilities for the change project -Appeal to their Christian duty to advance the mission, vision, and values of PCS.	Priority #2: EMPOWERMENT THROUGH SHARED LEADERSHIP -Maintain transparency and open dialogue about team cohesiveness and performance goals and expectations. -Implement team-building activities to cement relationships -Provide leadership training seminars to enhance team effectiveness.	Priority #2: EMPOWERMENT THROUGH SHARED LEADERSHIP -Create short-term wins -Reward & celebrate performance i.e. Thank you cards, public affirmations, meals -Frequent reminders of the vision, goals, and objectives -Appeal to Christian values of trust, cooperation, forgiveness

<p>Group 3 Stakeholders</p> <ul style="list-style-type: none"> -PCS School Board -K-12 Board -AAC -Faculty 	<p>Priority #3: ESTABLISH COLLABORATIVE LEARNING CULTURE</p> <ul style="list-style-type: none"> -Communicate the purpose of the change initiative. -Repeat how the change initiative can be achieved. -Emphasize collaboration as a 21st Century essential skill for faculty to model to students. -Principal and AAC intentionally model collaboration creating conditions conducive to collaborative learning. -Communicate collaboration as a duty owed to our students and to God. I.e. Collaboration is a vehicle for achieving our moral purpose. 	<p>Priority #3: ESTABLISH COLLABORATIVE LEARNING CULTURE</p> <ul style="list-style-type: none"> - AAC to meet with faculty to discuss the benefits of collaboration and evidence of success with collaborative learning in their classrooms. -Meet with the team to identify our shared vision of caring for students IFL and set goals related to our vision, and dialogue about how the team can work can help attain those goals. -Find purpose and commitment by holding discussions with the team about how we can connect our vision to the work we have to do. -Build on the existing culture of collaborative learning. 	<p>Priority #3: ESTABLISH COLLABORATIVE LEARNING CULTURE</p> <ul style="list-style-type: none"> Use of data to inform discussions about the effectiveness of teachers' IFL instruction. Discuss general student behavioral and academic attributes. Discussions held as teams plan activities and thematic or cross-curricular units Teams gather collaboratively to improve IFL practice through collective inquiry and action research. IFL coach guides discussion sessions Discuss observations of teachers involved in instructional rounds 	<p>Priority #3: ESTABLISH COLLABORATIVE LEARNING CULTURE</p> <ul style="list-style-type: none"> -Frequently praise the competence of teams and respective teachers. -AAC, School Board, and K-12 Board to monitor, report, and celebrate progress -Onboard School Board & K-12 Director as Change Sponsors. Communicate frequently that the priority is to educate our students and help them develop a coherent Christian worldview.
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Appendix H: Governance Structure for the X Christian Church School System



Appendix I: A Faith & Learning Needs Assessment

A Faith & Learning Needs Assessment

Adapted from a Global Survey of Secondary School Teachers

DIRECTIONS: Teachers are often admonished to integrate faith and learning. But do they have the resources, ideas, and support they need? This study will help make the School Administration aware of what teachers need to integrate faith at the classroom level. The survey will take only a few minutes of your time. It is confidential because we want your *honest thoughts*. *Do not sign your name.*

Part 1. INFORMATION: Please answer the following by placing a [X] beside your response to each question below:

- a. What is your church affiliation? []X Christian Church (XCC) []Other Christian []Non-Christian
- b. Your sex? []male []female c. Your age? []20-29 []30-39 []40-49 []50-59 []60's or more
- d. Which area is your *major* teaching assignment? []science []history []language/literature []math []Bible
- e. What kind of *secondary school* did you attend for most of the years? []XCC []Government []Other []None
- f. What kind of *tertiary higher education* did you attend most? []XCC []Government []Other []None
- g. What kind of *graduate school* did you attend most? []XCC []Government []Other []None
- h. Do you have a degree or certificate in *teaching*? []YES []No If No, are you working on a certificate? []YES []NO
- i. How many years have you been a baptized XCC? []Not an XCC []1-2 []3-5 []6-10 []11-20 []21-30 []over
- j. How many years have you taught (total number of years)? []1-2 []3-5 []6-10 []11-20 []21-30 []over 31
- k. How many years have you been teaching at this school? []1-2 []3-5 []6-10 []11-20 []21-30 []over 31

Part 2. INTEGRATING FAITH AND LEARNING (IFL). What do YOU think about PLANNED attempts to integrate Biblical principles throughout your teaching? Tell how you feel about each of the statements below by circling the following:.

Strongly Agree = SA

Tend to Agree = A

Uncertain = UN

Tend to Disagree = D

Strongly Disagree = SD

- | | | | | | |
|--|----|---|----|---|----|
| a. The term "integration of faith and learning" is a mystery to me. | SA | A | UN | D | SD |
| b. I want to know more about integrating faith and learning (IFL). | SA | A | UN | D | SD |
| c. Next year (if I am teaching) I definitely plan to integrate faith in my classes. | SA | A | UN | D | SD |
| d. This year I carried out at least <i>some</i> of my plans to integrate faith in my classes. | SA | A | UN | D | SD |
| e. <i>Most</i> of the lessons I taught this year made specific reference to biblical ideas and themes. | SA | A | UN | D | SD |
| f. It is impossible for me to integrate biblical faith in the subjects I teach. | SA | A | UN | D | SD |
| g. This year I was able to consciously correlate <i>a portion</i> of my teaching to Bible themes. | SA | A | UN | D | SD |
| h. All this year teachers formed teams and helped each other integrate faith in their classes. | SA | A | UN | D | SD |
| i. My written lesson plans <i>throughout this entire year</i> showed significant faith integration. | SA | A | UN | D | SD |
| j. I don't understand what "integration of faith and learning" means. | SA | A | UN | D | SD |
| k. Next year, I would like to set definite times to plan for faith and learning in my classes. | SA | A | UN | D | SD |
| l. The <i>only</i> way I wish to integrate faith and learning is to live a Christlike life. | SA | A | UN | D | SD |
| m. This year our faculty and staff worked closely together to make IFL extremely successful. | SA | A | UN | D | SD |
| n. This year I <i>regularly</i> integrated faith and learning in my classroom teaching as I had planned. | SA | A | UN | D | SD |
| o. I regularly integrate faith in my classes, but this year I tried many exciting, new approaches. | SA | A | UN | D | SD |
| p. Making conscious plans to integrate faith is both artificial and superficial. | SA | A | UN | D | SD |
| q. Although I <i>regularly</i> integrate faith, my focus <i>this</i> year was effects of IFL on my students. | SA | A | UN | D | SD |
| r. I feel so successful in integrating faith in my classes that I'd like to hold teacher workshops. | SA | A | UN | D | SD |
| s. I'd like some ideas to help me better integrate faith and learning. | SA | A | UN | D | SD |
| t. This year, our school administration was able to inspire IFL throughout our entire school. | SA | A | UN | D | SD |

(Please continue on other side)

Part 3. The following resources are designed to help you integrate a biblical faith in your classroom.

Which of them DID YOU USE last year? Check [X] all that apply below:

- | | |
|--|---|
| <input type="checkbox"/> <i>Journal of XCC Education</i> | <input type="checkbox"/> Materials with ideas on service and witnessing |
| <input type="checkbox"/> Faith and Learning Seminars | <input type="checkbox"/> Teacher group(s) that met to share ideas about IFL |
| <input type="checkbox"/> Textbooks that integrate faith in your teaching field | <input type="checkbox"/> A sourcebook with IFL ideas for teachers |
| <input type="checkbox"/> Textbook supplements that help teachers integrate faith | |
| <input type="checkbox"/> Computer software | |
| <input type="checkbox"/> Sample lesson plans | |
| <input type="checkbox"/> Other resources not mentioned above (specify) _____ | |

Thank you for Taking the Time To Complete this Survey!

COMMENT:

Part 4. NOMINATION: Can you think of the name of an XCC school or individual teacher anywhere doing some outstanding and creative work in integrating faith and learning? Tell about it in the space below

Part 5. Which of these TEACHING RESOURCES ARE AVAILABLE FOR YOU TO USE anytime you wish to use them in your teaching? Check [X] all that apply if they are in good working order.

- | | | |
|---|--|--|
| <input type="checkbox"/> Bible | <input type="checkbox"/> Television | <input type="checkbox"/> Computer printer |
| <input type="checkbox"/> Telephone | <input type="checkbox"/> Digital projector | <input type="checkbox"/> Internet, e-mail |
| <input type="checkbox"/> Photocopier | <input type="checkbox"/> Textbooks for every student | <input type="checkbox"/> Digital projector |
| <input type="checkbox"/> FAX machine | | <input type="checkbox"/> Multimedia computer |
| <input type="checkbox"/> Computer--Apple/PC | <input type="checkbox"/> Computer--IBM compatible PC | <input type="checkbox"/> World Wide Web |

Part 6. PROBLEMS: It is not always easy to teach a distinctly XCC curriculum. WHAT ARE THE GREATEST PROBLEMS that make it difficult to integrate faith throughout your teaching. Check all that apply.

- | | | |
|--|--|---|
| <input type="checkbox"/> Little or no time to prepare teaching | <input type="checkbox"/> Lack of library reference materials | <input type="checkbox"/> IFL is difficult in my teaching area |
| <input type="checkbox"/> Focus is on government exams | <input type="checkbox"/> Teachers need more training in IFL | <input type="checkbox"/> Our school does not promote IFL |
| <input type="checkbox"/> Little support from leadership | <input type="checkbox"/> Government controls curriculum | <input type="checkbox"/> Lack of student interest in IFL |
| <input type="checkbox"/> Lack of good IFL teaching materials | <input type="checkbox"/> Teachers don't understand XCC/IFL | <input type="checkbox"/> Language problems |
| <input type="checkbox"/> Textbooks don't support XCC/IFL | <input type="checkbox"/> IFL has philosophic problems | <input type="checkbox"/> _____ |

COMMENTS?

Part 7. What RESOURCES WOULD YOU CONSIDER USEFUL in integrating faith and learning in your classes?

- A. Textbook supplements and guides** in your subject area that suggest ways to teach your subject from a Christian perspective
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- B. Sample teacher lesson plans and student activities** from a Christian perspective in your subject area that you can adapt/use.
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- C. External Workshops and training sessions** to help teachers prepare practical classroom activities with a Christian perspective
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- D. Online resources that help locate high quality IFL teaching materials** from around the world (print and computer)
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- E. Journal of XCC Education**
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- F. XCC Integration of Faith and Learning Seminars** featuring the papers *Christ in the Classroom*
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful
- G. Opportunities to share ideas on integrating faith and learning with other teachers** around the nation, region, or world
☐ Definitely useful ☐ Useful ☐ Somewhat useful ☐ Little use ☐ Not useful

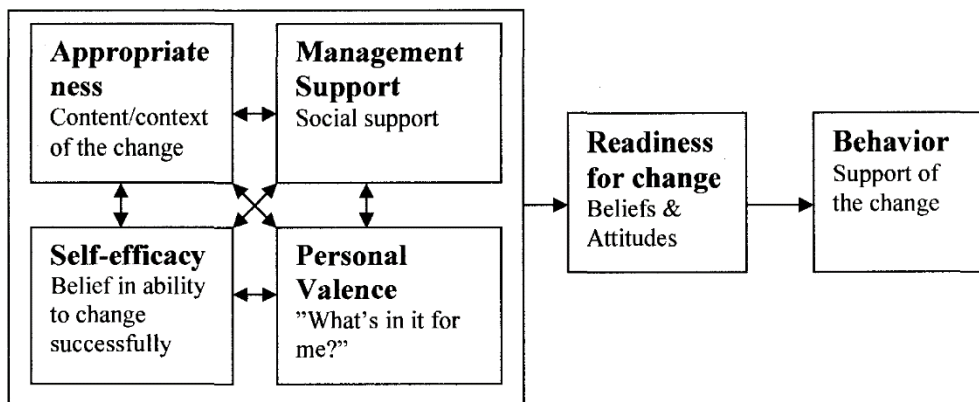
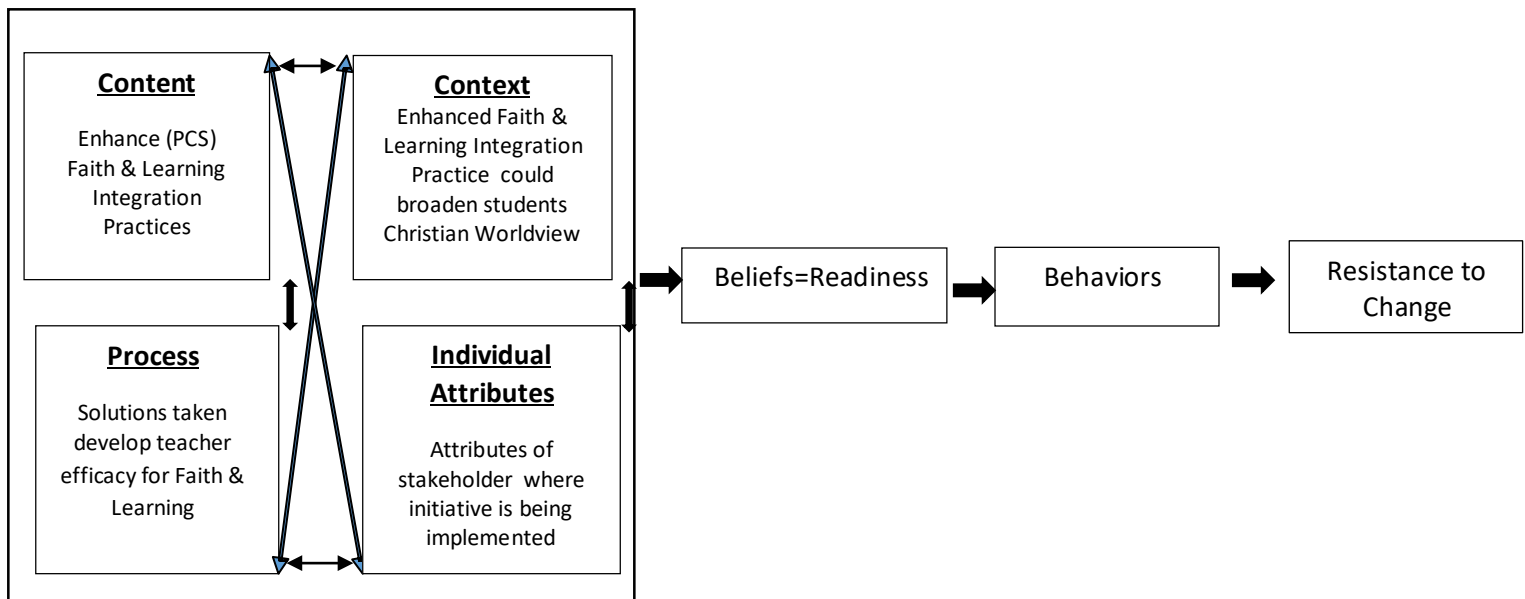
H. Learning through a professional learning community (PLC) established at PCS

- ☐ Definitely useful ☐ Useful ☐ Somewhat Useful ☐ Little use ☐ Not useful

I. Learning through a professional learning coach

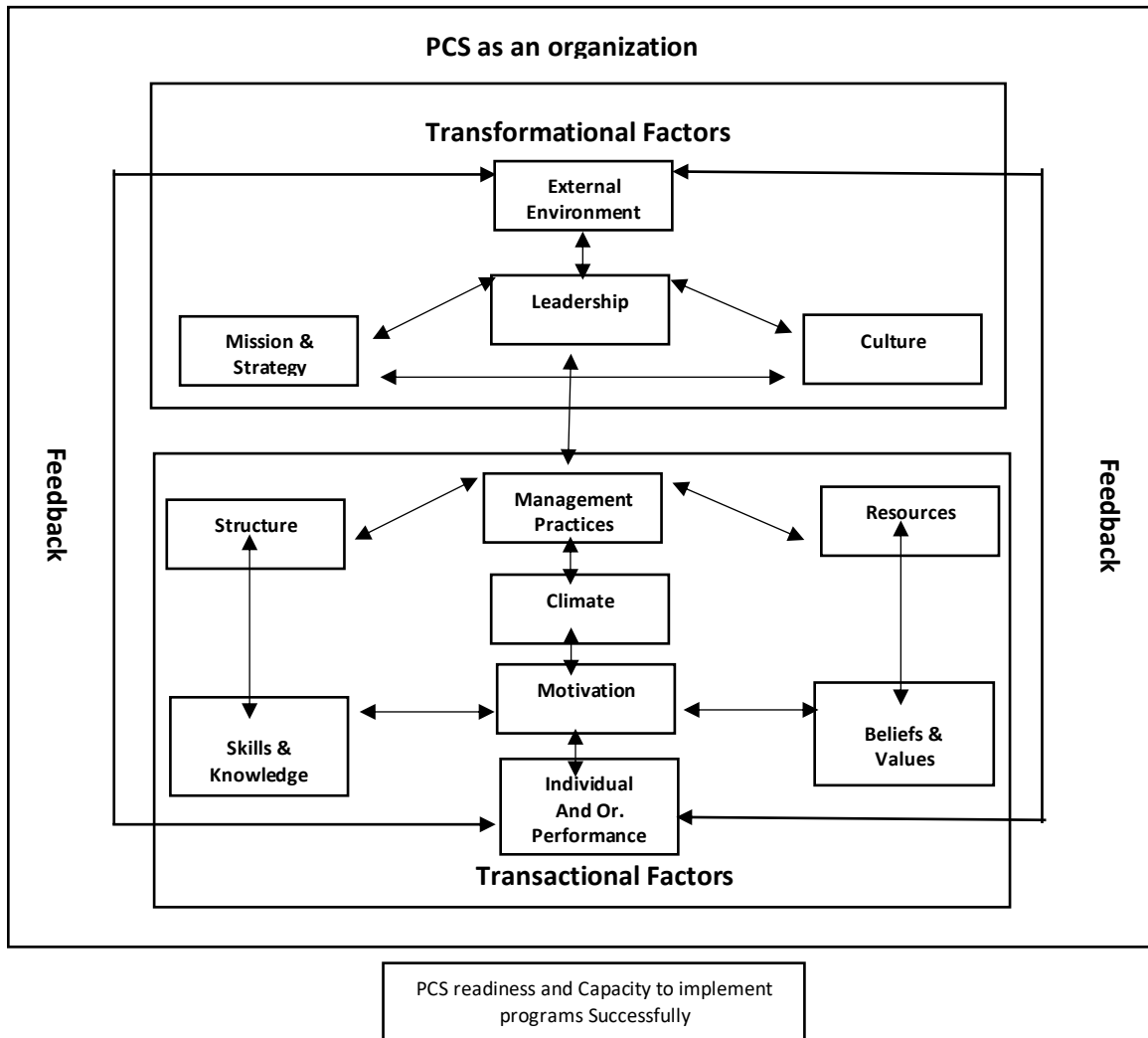
- ☐ Definitely useful ☐ Useful ☐ Somewhat Useful ☐ Little use ☐ Not useful

Appendix J: Holt's Readiness for Change Model



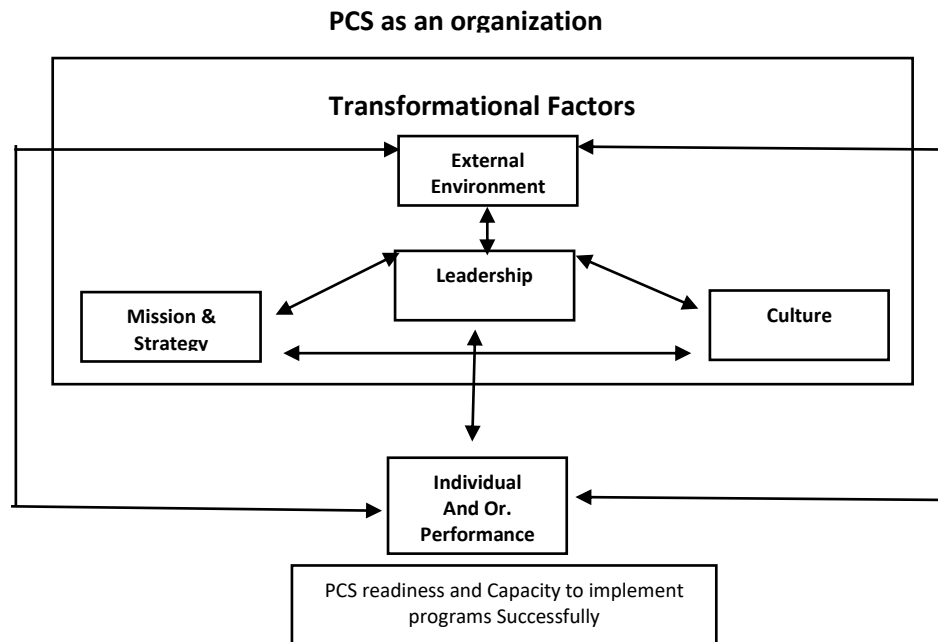
Note. This figure outlines the relationship between content, process, context, and individual attributes with readiness for change. (Holt's Readiness Model. (2007) *The Journal of Applied Behavioral Science*, 43(2), p. 235.

Appendix K: Burke-Litwin Model of Organizational Analysis & School-Based Theory



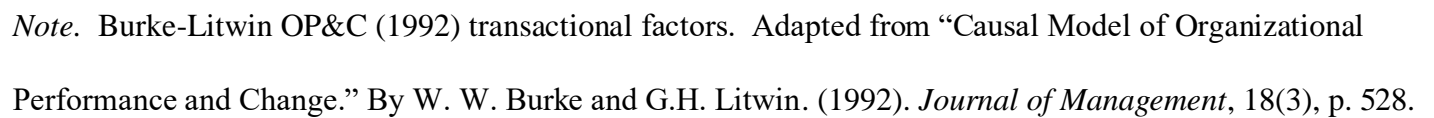
Note. A model to guide the analysis of readiness and capacity to implement the integration of faith & learning at PCS, adapted from the Burke-Litwin model of organizational change (Burke & Letwin, 1992).

Appendix L: Burke-Litwin's Transformational Factors for Organizational Analysis



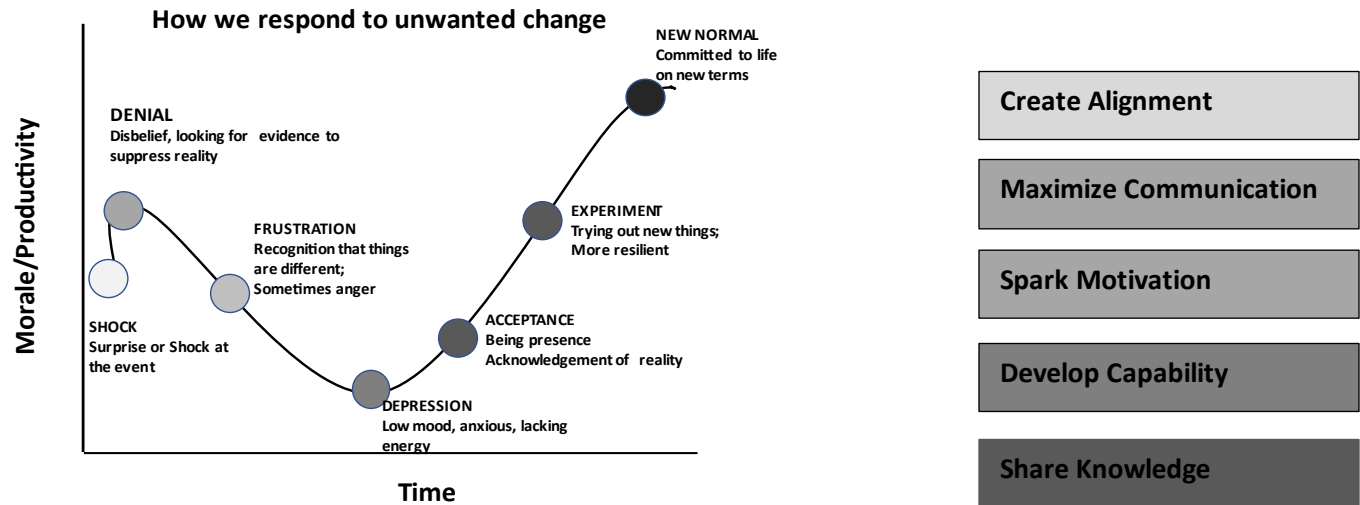
Note. Burke-Litwin OP&C (1992) transformational factors. Adapted from “Causal Model of Organizational Performance and Change.” By W. W. Burke and G.H. Litwin. (1992). *Journal of Management*, 18(3), p. 528.

Transactional Factors

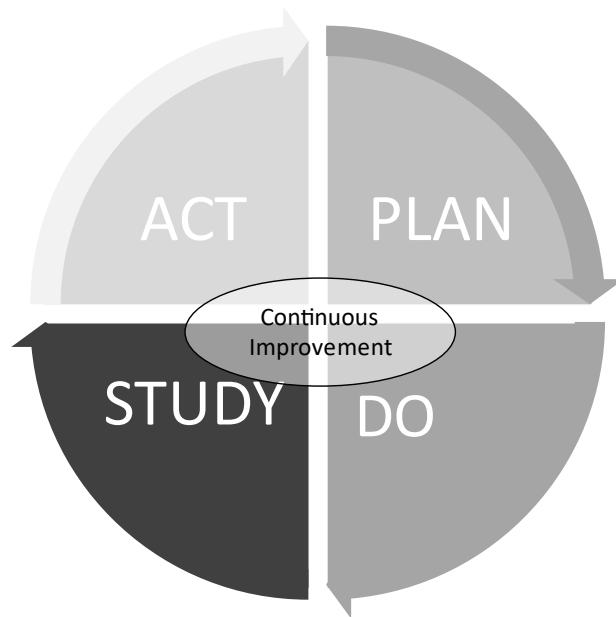


Note. Burke-Litwin OP&C (1992) transactional factors. Adapted from “Causal Model of Organizational Performance and Change.” By W. W. Burke and G.H. Litwin. (1992). *Journal of Management*, 18(3), p. 528.

Appendix N: How People Respond to Unwanted Change



Note. This figure is an adaptation of the Kubler Ross Stages of Response to Change. It seeks to provide an understanding of the reactions people have to significant change or loss and the corresponding intervention for these reactions.

Appendix O: The Deming Cycle (or Plan-Do-Study-Act) PDSA

Note. Robert Deming (2000) PDSA Cycle. A systematic process to aid the monitoring and evaluating of the proposed change at Prairie Christian School.

Appendix P: Readiness for Change Questionnaire

Motivation

Pressure for change

1. Current pressure to change the curriculum comes from...
- (Check all that apply)*
- ☐ Students in the program
 - ☐ Faculty
 - ☐ Advising staff
 - ☐ Curriculum Committee
 - ☐ Dean/Provost
 - ☐ External: Accreditation authorities
 - ☐ External: Department of Education (Federal, State, THECB)

Need for change *(5-Point Likert Scale)*

How do these statements best fit your attitude toward the program's need for change?

- 2. There is a significant difference between the current and the desired state of our curriculum
- 3. No one has explained why this change must be made
- 4. It doesn't make much sense for us to initiate this change
- 5. This change is clearly needed
- 6. The time we are spending on this change should be spent on something else
- 7. I think there are real stakeholder needs that make the change necessary
- 8. I think the program will benefit from this change
- 9. Our program is going to be more productive when we implement this change
- 10. This change will help us be better equipped to meet our students' needs
- 11. This change matches the priorities of our program
- 12. This change replaces outdated aspects of the curriculum while building on the positive attributes of the curriculum
- 13. This change will be an improvement over our current practices

Appropriateness *(5-Point Likert Scale)*

How appropriate is this change project?

- 14. There is a high priority for the success of this change project
- 15. The potential benefits of this change are not worth the costs in time and resources required to implement it
- 16. This change serves an important purpose
- 17. This change will improve the knowledge and skills of our graduates
- 18. When we implement this change, I can envision financial benefits coming our way
- 19. In the long run, I feel it will be worthwhile if the program adopts this change
- 20. The effort required to implement this change is rather small when compared to the benefits we will see from it

Capability

Efficacy *(5-Point Likert Scale)*

How capable do you feel in making these changes?

21. We have the skills in our program that are needed to implement this change
22. Considering the trouble we have had in previous change efforts, we will have difficulty implementing this change successfully
23. We have been through well-executed changes in the past, and we are confident of our capacity to implement this change
24. I have the skills that are needed to make this change work
25. My past experiences make me confident I will be able to perform successfully after this change is made
26. I am overwhelmed by all the tasks I will have to learn because of this change
27. I do not anticipate any problems adjusting to the work I will have when this change is adopted
28. After this change is implemented, I am confident I will be able to do my job

Project Leaders (5-Point Likert Scale)

The leaders of this change project...

29. Are committed to this change
30. Have the authority to carry out the implementation
31. Work well with the implementation team
32. Share responsibility for this project
33. Leadership has sent a clear signal this program is going to change
34. The senior leaders have served as role models for this change
35. Our program's top decision-makers have put all their support behind this change effort
36. Our senior leaders have encouraged all of us to embrace this change
37. The program's senior leadership has not been personally involved with the implementation of this change
38. I think we are spending a lot of time on this change when the leaders don't even want it implemented

Curriculum (re)design team (5-Point Likert Scale)

The members of the curriculum (re)design team...

39. Have clearly defined roles and responsibilities
40. Have release (protected) time for this change project or can combine the tasks with their regular work
41. Have staff support and other resources required for the project
42. Have the incentive to participate in this change project

Instructor innovativeness (5-Point Likert Scale)

The majority of faculty members involved with teaching...

43. Have a sense of personal responsibility for improving education
44. Are willing to innovate and/or experiment to improve teaching

Communication (5-Point Likert Scale)

What is the quality of the communication on this project?

45. There is good communication between project leaders and faculty members

- about the program's policy towards the change
46. The information provided about the change is clear
 47. In this program, we are sufficiently informed about the progress of the change
 48. Our program has a clear vision regarding this change project
 49. Our vision of this change project is widely communicated and understood

Project resources

50. The following resources are available to make this change project work:
(*Check all that apply*)
 - └ Financial resources
 - └ Professional development (such as courses/workshops regarding the change project)
 - └ Facilities (such as teaching rooms, books, computers, etc.)
 - └ Sufficient instructors
 - └ Incentives for committee members that support the change project (either financial, material, or promotional)
 - └ Student awareness/needs
 - └ Evaluation protocol

Process (5-Point Likert Scale)

The process for this change project ...

51. Identifies specific roles and responsibilities for each (re)design team member
52. Clearly describes tasks and long-term timelines
53. Includes appropriate (re)design member training
54. Acknowledges curriculum committee member input and opinions

External pressure

Barriers to innovation (5-Point Likert Scale)

The majority of faculty members involved with teaching ...

55. Feel that many faculty members are afraid to lose power in controlling the teaching of their discipline
56. Feel that this change will increase their workload
57. Feel restricted by a strong hierarchy to express their views

Extrinsic motivation to change (5-Point Likert Scale)

Why do you feel changes need to be made?

58. We need to change because our leadership wants us to change
59. In our program, we feel pressure to go along with this change
60. Our accreditation body and/or industry are motivating us to change
61. Other (Text entry)

Note. Adapted From Holt, D. T., Armenakis, A. A., Feild, H. S., & Harris, S. G. (2007).

Readiness for organizational change: The systematic development of a scale. *The Journal of Applied Behavioral Science*, 43(2), 232-255.