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Etuaptmumk: the Indigenous Principle of Two-Eyed Seeing as a Remedy for Administrator Resistance in Developing Sovereignty-Affirming Equity Leadership Competencies

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Abstract

School leadership is a critical factor in disrupting systemic oppression and white supremacy culture to ensure students' achievement and well-being. In Ontario, school administrators are charged with holding equity competencies to foster safe and fair learning conditions for all students. This problem of practice (PoP) seeks to improve administrators' mindsets on leading equitable schools, and this organizational improvement plan (OIP) leverages the principles of two-eyed seeing (2ES) to braid together the servant, appreciative, and transformative leadership styles which, stronger together, support sustainable solutions for change. An integrated braided approach of the medicine wheel, the Knoster model for managing complex change, and the appreciative inquiry (AI) model based on the prescribed 4 Ds of Discovery, Dream, Design and Destiny will also guide the organizational change process outlined herein. The parallels between these processes, in addition to their iterative and cyclical natures, ensures the alignment of each interconnected element to move forward in a good way. The integrated braided approach supports the parties most impacted by organizational change to co-construct their own knowledge and carve a sustainable path toward equitable leadership.

Keywords: white supremacy culture, appreciative inquiry, medicine wheel, equity competencies, two-eyed seeing, braided approach

Executive Summary

Student achievement and well-being, especially for those whose identities do not align with dominant culture, depend on equitable school leadership practices. Schools can only be inclusive, sovereignty-affirming, and equitable spaces when administrators identify and dismantle systemic barriers to equitable leadership. To achieve this end, administrators must understand the systemic nature of power, knowledge, and white supremacy culture that permeate all levels of education, a microcosm of society at large. It is necessary to not only fathom how systemic inequity has shaped administrators' current beliefs and leadership practices, but also how it has rewarded them.

It is difficult to change organizational cultures, especially ones we are immersed in. However, we are responsible for upholding oppressive cultural systems by participating in them, whether consciously or unconsciously. It is essential to evaluate how current organizational culture — historically shaped by white supremacist colonialist values — limits administrators' capacities for change. In a system that claims students come first, what supports are sustainable in bolstering administrators' sovereignty-affirming equity leadership competencies (SAELCs) in the name of larger social reform and justice? Leithwood & Jantzi (2008) suggest that school leaders must create learning conditions conducive to student achievement and well-being. By leading with the heart, body, mind, and spirit, and by applying the principles of two-eyed seeing (2ES) that embrace Indigenous and Western ways of knowing, leaders can examine the impact of systemic oppression on school leadership.

Culture can and should be changed from a place of empathy, providing administrators with a greater understanding of a problem's systemic nature to elucidate the importance of SAELCs in creating safe and accountable learning spaces for all. The problem of practice (PoP) addressed in this organizational improvement plan (OIP) seeks to reduce administrator resistance to

implementing SAELCs in their schools. This PoP is focused on a highly diverse medium- to large-sized school board in southwestern Ontario.

Chapter 1 introduces the concept of 2ES, also called Etuaptmumk, and frames the PoP by balancing Indigenous and Western ways of knowing. Here we enter the "eastern doorway", a discovery phase associated with spring, the spirit, and fresh ideas. This chapter explores the sociopolitical and historical contexts influencing the current collective unconscious of the organization. Etuaptmumk supports the PoP's theoretical framing using Bolman and Deal's (2001) four frames and the medicine wheel to discuss and unpack disciplinary power, knowledge, and white supremacy culture. It reveals the many challenges administrators face in shifting their mindsets within an organization that has historically rewarded — and continues to reward — leadership practices rooted in power and privilege. Exploring the problem in context helps identify the leadership practices that will prove most effective. The metaphor of braided sweetgrass, which represents the author's lived experience, will define the proposed leadership practices of servant, appreciative, and transformative leadership to ensure an empathetic, supportive, and collaborative educational approach, thereby facilitating greater social reform.

Moving south toward the heart and then west to the body, we enter the dream phase (summer) followed by the design phase (fall), which entails implementing ideas and then harvesting the fruits of our labours. Chapter 2 explores how the combined strength of servant, appreciative, and transformative leadership styles can support 2ES and identify effective change models. The selected change framework, which will ultimately be inquiry-based and collaboratively co-constructed, braids together the medicine wheel, the Knoster model for managing complex change, and appreciative inquiry (AI) to problem solving and knowledge construction. Three potential strategies to support the PoP are proposed and explored: the first

imagines a reverse mentorship (RM) model where newer and more diverse staff support seasoned staff in equity-based learning. The second strategy proposes mandatory equity-based human rights training, and the third one entails the creation of networking support groups to individualize and differentiate administrators' learning needs. It is anticipated that the final chosen strategy will combine the second and first strategies.

Looking forward "in a good way", a mode of thinking common to Indigenous thought, we migrate to the northern door — the mind, destiny, and action phase. Chapter 3 explains how braided leadership and 2ES can generate ongoing and iterative AI cycles that support effective plans for implementation, communication, monitoring, and evaluation. The importance of creating accountable learning spaces for administrators that allow risks, questions, mistakes, feedback, and corrections will also be explored.

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While I am Indigenous to the east coast of Canada, I am a settler on the Haldimand Tract (land that was promised to the Haudenosaunee & the 6 Nations of the Grand River) within the territory of the Chanoton, Anishinaabe, and Haudenosaunee peoples. The collective work of this organizational improvement plan took root on these unceded territories. I wish to acknowledge my sincere gratitude for the enduring presence, deep traditional knowledge, laws, and philosophies of the Indigenous Peoples on this beautiful land I am honoured to now call my home. Wela'lin.

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List of Acronyms

AI (Appreciative inquiry)

LLS (Lateral Leadership Support)

OIP (Organizational Improvement Plan)

PoP (Problem of practice)

SAELCs (Sovereignty-affirming and equity leadership competencies)

2ES (Two-eyed seeing)

WDSB (Walqwan District School Board)

Chapter 1: Posing the Problem

This organizational improvement plan (OIP) seeks to support administrators in being less resistant to engaging in sovereignty-affirming and equity leadership competencies (SAELCs), which will enable them to concomitantly create schools where all students are systemically valued, validated, seen, and heard (Chardin & Novak, 2021). The PoP will be viewed through an overarching interpretivist lens informed by an Indigenous worldview and two-eyed seeing (2ES) or Etuaptmumk principles. My proposed leadership approach and change models will be collaborative in nature, allowing individual social actors to contribute to the change process in ways meaningful to them (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Preston, 2017).

2ES embraces Indigenous and Western ways of knowing simultaneously and ensures an integrated, holistic, and collaborative approach to solving problems (Hatcher & Bartlett, 2009; Martin, 2012; Reid et al., 2020; Jeffery et al., 2021). Mi'kmaq Elder Albert Marshal defines it as learning to see with one eye using the strengths of Indigenous ways of knowing and with the other with Western ways of knowing, which can be used together for the benefit of all (Hatcher & Bartlett, 2009; Martin, 2012; Reid et al., 2020; Jeffery et al., 2021). With the COVID-19 pandemic illuminating social inequities, the discovery of thousands of unmarked Indigenous children's graves, the murder of George Floyd, and the subsequent rise of the Black Lives Matter movement, society has become increasingly aware of systemic oppression and its impact on marginalized communities, all the while privileging other groups (Bowden, 2020). Since schools are a microcosm of society, public education institutions are not immune to the rising pressures of social justice, and school leaders are increasingly being called on to disrupt oppressive structures (Bowden, 2020; Chardin & Novak, 2021; Okun, 2021).

My entire identity as a scholar-practitioner and human being embodies 2ES principles as I continue to navigate the world through combined Indigenous and Western ways of knowing and being. This dual perspective in my work can be likened to the metaphor of braiding sweetgrass. Kimmerer (2013) invites us to imagine a sheaf of sweetgrass, one that is bound at the end and divided into thirds, ready for braiding. When braiding, you must pull slightly to create tension — but you need someone else to hold the end so you can gently braid the strands together. In the collaborative act of braiding, there is reciprocity between the braider, the sweetgrass, and the holder. The collaborative effort of gently pulling and leaning into the work can be seen as a metaphor for 2ES, where the collaboration of Indigenous and Western ways of knowing are braided together. They are gently pulled at, creating tension, yet lean in for a better understanding.

Leadership Positionality and Lens Statement

Styres (2017) reminds us that locating ourselves in relation to everything is a foundational principle of Indigeneity, further suggesting that the only position from which we can speak with any degree of certainty is what we know relative to who we are. Like most Indigenous Peoples, I live a dual existence and have always felt something was missing. My ancestors inhabited the lands now called Newfoundland and Nova Scotia governed under the Peace and Friendship Treaty of 1779, but my immediate family vacated the land following escalating threats to their way of life. I consider myself colonized and “whitewashed” for being raised in Ontario within a family that, ashamed of their heritage, withheld Indigenous ways of knowing and rewarded me for aligning with white supremacist colonialist values.

Cultural displacement also led to my personal experience of marginalization and oppression within Ontario’s education system, which significantly impacted my current beliefs

and understanding of educational leadership. In my classrooms, there was little evidence of my vibrant yet fading culture; as a young student, I checked my Indigenous roots at the door and walked through the world as a white person, which has impacted my identity and provided me with many unearned privileges (McIntosh, 2003). Although I now proudly claim my Mi'kmaq heritage, I've also had to adapt to social, cultural, and political systems that feel foreign to me (Styres, 2017). That said, my combined Indigenous identity and upbringing in a colonized educational system has allowed me to see through two distinct eyes: one using the strength of Indigenous ways of knowing, and the other using the strength of Western ways of knowing (Hatcher & Bartlett, 2009; Martin, 2012; Jeffery et al., 2021; Reid et al., 2020).

As a scholar-practitioner and school leader who identifies as Mi'kmaq and has experienced significant trauma in the public school system, I believe in socially just education that removes systemic barriers, disrupts harmful power structures, and treats all students with the respect and dignity they deserve. I believe in appreciative and transformative leadership in service of both students and staff, amplifying the voices of those most marginalized. I believe the world must be viewed holistically, everyone and everything are connected, and each social actor collaborates with and co-creates reality — that is, reality does not exist in any concrete sense, only socially —and it is these ideas that underpin the interpretivist and social constructivist views that inform my research (Ali et al., 2022; Morgan, 1989). I also bring the lived experience of 2ES to my work and reject one singular worldview, a notion dominant in Eurocentric and imperialist colonial values (Styres, 2017).

As an Indigenous school leader, my perception of the world is deeply connected to Indigenous ways of knowing. As a social constructivist, I see the world as emergent and created through social interactions and discourse (Burr, 1995; Keaton, 2011). There is no single

autonomous truth, but rather understandings of truth that find legitimacy through networks and power relations that are continually perpetuated through social interactions (Foucault, 1976). While knowledge and power are often thought of as separate entities, one political and one epistemological or pedagogical; Foucault (1976) suggests power and knowledge are so intrinsically intertwined they cannot be separated. All knowledge takes place in extensive systems or networks of power relations in which it becomes legitimized.

Systems of power, whether academic, scientific, governmental, or corporate, generate knowledge and uphold truth through a complex web of beliefs accepted by members of the organization at all levels. Such power can be top-down, bottom-up, lateral, overlapping, and even bidirectional with most understandings being implicit, hidden, or purposefully concealed (Foucault, 1976). Individuals cannot speak of power without the systems of knowledge that uphold power, nor can they speak of knowledge without power relations, both hierarchical and lateral, that allow the knowledge to be produced in the first place (Foucault, 1976). For example, in the early days of colonization, racial beliefs disseminated across European colonies through the societal prescription of making children into fine bourgeois adults. These social beliefs rested on the virtues of whiteness. Colonial bourgeois society viewed dark-skinned others as primitive, savage, and genetically inferior. For white middle-class society, it was crucial to keep bloodlines separate to prevent perceived moral decline (Stolher, 1995; Battiste, 2015).

Today, white hegemony extends beyond racial inequities as white Eurocentric values define acceptable ways of being, including (but not limited to) sexual orientation, class, gender, and religion. White hegemony has become synonymous with white supremacy, the dissemination of middle-class Eurocentric values, and the marginalization of those who do not conform to them. Whiteness and its social ideals have informed, and continue to inform,

governance structures in the education system (Radersma, 2018). Moss (2002) suggests these governance structures are often stores themselves that contain fixed patterns of speaking and judging, typically rooted in racial beliefs. These beliefs lead to individuals policing their own individual behaviour to conform to the dominant practices in society (Foucault, 1976). Thus, individuals are not the point of application; they are the vehicles of power. Power is created at all levels, knowledge produces power, and power disseminates across the social (Foucault, 1976). Those who are allowed to speak and those whose voices are not heard are all governed by the same network of power relationships and systems of knowledge within a shared social context (Foucault, 1976). Social constructivism suggests, as Foucault does, that human communication and social interaction are the key processes that create, maintain, and transform social realities (Whitney & Trosten-Bloom, 2010).

Philosophy of Leadership

My leadership philosophy is informed by the principles of 2ES and the metaphor of braided sweetgrass, which represents three intertwined leadership approaches: servant leadership, appreciative leadership, and transformative leadership. These three approaches, stronger when braided together, align with my core beliefs of humility, empathy, integrity, authenticity, and empowerment. When guided by 2ES, the braided leadership style encourages looking forward in a good way and allows space for collaboration, diverse perspectives, and flexibility. In a good way is, an Indigenous expression used among many Indigenous communities. It reminds us to speak and walk through this world with truth and integrity. It honours Indigenous knowledge, traditions and spirit (CBE, 2022). Not only will it guide me in supporting individuals as they construct their own reality through the change process (Whitney & Trosten-Bloom, 2010), but it will also facilitate positive change, cultivate character, liberate

potential, and dismantle oppressive systems (Shields, 2010; Whitney & Trosten-Bloom, 2016; Shields, 2018; Stauffer & Maxwell, 2020).

Bolman and Deal (2001) define leadership as giving, as an ethic of care, a gift of the self to a higher calling, to a common cause. Indeed, the essence of leadership is offering oneself and one's spirit to others, not just providing vision, direction, or resources. Leadership is supporting individuals how they wish to be supported. Equally importantly, Bolman and Deal (2001) suggest leadership is only effective when leaders freely give the gift of authorship, love, power, and significance. This earnest spirit of leadership aligns with servant, appreciative, and transformative leadership, which all place followers at the heart of the organization. Each of the three leadership styles demonstrates a deep commitment to social justice, dismantling harmful power structures, and amplifying the voices of historically oppressed groups (Shields, 2010; Whitney & Trosten-Bloom, 2016; Shields, 2018; Stauffer & Maxwell, 2020).

Aligning with the interpretive (social constructivist) paradigm and Indigenous worldview (Etuaptmumk), the strengths of each leadership style braided together are enhanced by their common goals and philosophies. Servant leadership, according to Northouse (2021), emphasizes that leaders need to be attentive to the needs of followers, empower them, and help them develop their full human capacities. Servant leaders are ethical and lead in ways that serve the greater good of the organization (Duignan, 2014; Allen et al., 2016; Spears, 2018; Northouse, 2021). Complementary to servant leadership, appreciative leaders serve the greater good by asking the best way to support people in fulfilling their greatest potential in service of humanity.

Appreciative leaders champion inclusion, mobilizing creative potential and turning it into positive power in support of forward momentum (Lewis & Van Tiem, 2004; Whitney & Trosten-Bloom, 2016). Transformative leadership, like servant leadership, is a call to action to redress

inequities and ensure every child has equal access and opportunity to develop to their full potential (Shields, 2010; Shields, 2018). The tenets of each leadership style will be expanded on in relation to the OIP in the following chapter.

Agency in the Change Process

As an administrator entrenched in the culture of my organization, the Walqwan District School Board (WDSB — a fictionalized name), I grapple with equity issues from a unique perspective alongside my colleagues. The WDSB remains entrenched in white supremacy culture and values, which is reflected in its leadership practices (Okun, 2021). I am currently a member of a committee called Lateral Leadership Support (LLS) that assists colleagues in fostering SAELCs in alignment with system priorities. The goal of this committee, in collaboration with the Equity Department, is to build capacity among administrators so they have the competency, resources, and sense of urgency to dismantle white supremacy culture. I am also an executive member of the Walqwan Elementary Administrators, an advocacy committee that provides support for elementary administrators.

Being an active member of the community and holding positional power equips me to provide lateral leadership and support building capacity across the system, especially since research suggests that networking, formal or informal, is the most effective aid to building administrator capacity (Rimmer, 2016; Dobbin & Kalev, 2018; Aguilar, 2020). This position is compatible with my social constructivist perspective of identifying problems and co-creating solutions (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Preston, 2017), but just as importantly, it also aligns with Indigenous ways of knowing where learner is responsible for their own capacity, as well as their cognitive, spiritual, and emotional development (Tessaro et al., 2018; Ali et al., 2022). Working closely with the Equity team will

support the development of inclusive and productive working relationships, which can be leveraged to look both forward and back in a good way to forge positive sustainable change (Wilson, 2019).

Organizational Context

The WDSB is one of the larger boards in Ontario located in the southwestern part of the province. It serves more than 65,000 students in over 120 elementary, secondary, and alternate education sites. The board is situated in a highly diverse community, and the student census mirrors this. The most recent student census data reports that 3% of students identify as Indigenous, representing over 66 nations. It also highlights over 200 different ethnic cultures within the student population, one third of which is racialized, with 7% claiming a mixed-race identity. While the WDSB serves a highly diverse population, the most recent employee census identifies only 7.9% of employees as Indigenous or racialized, with even less diversity among teachers and administrators (WDSB Census Data, 2021). The diverse culture of each school is incongruent with the lack of diversity among school leadership, reinforcing the organization's deeply rooted white supremacy values and hegemony (Okun, 2021).

Sociopolitical Factors

2020 witnessed not just COVID-19, but one of the greatest civil rights movements in recent history, creating a growing sense of urgency among the Ministry of Education and school boards to hold administrators accountable for leading anti-oppressive schools. This sense of urgency has influenced the WDSB to redefine its system priority mandating that students' identities and social positions will no longer predict student achievement and wellness outcomes (Bowden, 2020; WDSB Website). Historically, students' academic success and long-term outcomes can be predicted. Marginalized students and students growing up in poverty do not

achieve the same success as students whose identities align with dominant cultural norms (Dei et al., 2000; Maynard, 2017). The board has also released a complementary document to the Ontario leadership framework entitled SAELCs that will inform all future principal performance appraisals. These factors have created pressure across the organization for administrators to develop their SAELCs and embrace the professional learning provided by the system to lead their schools with an equitable leadership lens.

All students should learn about diversity, experience diversity, and see themselves reflected in the learning environment within Ontario schools. Furthermore, Ontario's vision of equitable learning spaces needs to be extended to teachers, administrators, and support staff who serve the broader school community (OME, 2017). In 2016, the Ontario Liberal government acknowledged systemic oppression in educational institutions and introduced anti-oppressive, anti-racist directives to school boards. The WDSB complied and began to implement rudimentary professional development for system leaders, but board improvement plans continued to focus on other system priorities identified by the completely white senior team, such as mathematics and graduation rates. Prior to 2020, the WDSB provided minimal human rights and equity-based professional development to system leaders while claiming equitable practices were embedded in everything across the system. Seemingly, the practices were so embedded that they were not visible anywhere.

Historical Leadership Values

Historically, the WDSB is a structured hierarchical organization where bureaucratic perspectives reinforce order and efficiency. Senior management within the organization controls information, knowledge, and the decision-making process (Morgan, 2006). This process is heavily steeped in white supremacy culture and aligns with the leadership style the board

currently values and rewards. White supremacy culture is more than skin colour, and to understand the complexity of its organizational values, it is crucial to separate whiteness as an identity from white supremacy as a system (Garner, 2007; Okun, 2010). Historically, whiteness has engendered power by creating hierarchical systems where those in power defined the socialization, power structures, laws, privileges, and life experiences that begat cultural capital.

"Cultural capital", coined by French sociologist Pierre Bourdieu, is an acquired set of beliefs, values, norms, attitudes, and experiences that equip individuals differentially for their life in society (Bourdieu, 1993; Garner, 2007). In understanding white supremacy culture, it is necessary to separate "looking white" from whiteness as performance of culture and power enactment. White supremacy culture provides cultural capital for dominant groups whose thoughts, beliefs, and actions are deemed superior to those of people from non-dominant groups (Garner, 2007). Individuals need not be white supremacists, or even white, to uphold or enforce the tenets of white supremacy culture; we are all socialized through top-down exposure to media, parenting, social interactions, power structures, and schooling that exist under the vast umbrella of white supremacy culture (Schooley et al., 2019; Okun, 2021).

The WDSB is heavily rooted in white supremacy culture. While it strives to create equitable and inclusive learning environments, the organization continues to value and reward leadership styles influenced by white supremacy values (Collins, 2021). According to Okun (2021), white supremacy culture values punctuality, authority/hierarchy, order, a sense of urgency, perfectionism, efficiency, power hoarding, individualism, defensiveness, limited emotional range, unilateral thinking, and worship of the written word — all of which are evident within the WDSB. White supremacy culture also values paternalism, the nuclear family, muted passive-aggressive behaviour, and avoidance of open conflict. These values are in direct conflict

with the SAELCs the board is striving to implement across the system (see Appendix A). In the current PoP, overcoming administrator resistance to developing SAELCs aligns with system priorities and the board's new strategic plan, but age-old white supremacy leadership practices combined with system leaders that mostly follow dominant culture continue to stifle achievements.

Framing the PoP using a 2ES approach also allows me to see the value in system priorities like math and graduation rates. It enables me to have empathy for administrators who have been historically rewarded for white supremacy leadership practices while deeply understanding the moral imperative of ensuring our system validates the lived experiences of all students and staff (Jeffery et al., 2021). When viewing the PoP through an interpretivist lens and the Indigenous worldview of Etuaptmumk, it becomes apparent that white supremacy culture is deeply rooted and heavily concealed within the organization (Collins, 2021; Okun, 2021).

White supremacy values show up across the system in many ways. It is evident in who is hired, who is promoted, and the enforced rules, policies, procedures, and structures (e.g., dress code and principal appointments). It is evident in progressive discipline policies and in the carceral influences on the system (Collins, 2021). The organization continues to reinforce a traditional institution that focuses less on learning and more on order and compliance, which speaks to how leadership practices, service delivery, and professional development might be valued in the organization. It also reflects how power, materials, and resources are controlled (Collins, 2021).

Rewarding white supremacy values in WDSB leadership has led to numerous practices that have become entrenched in the fabric of the organization. It has built a systemic culture that rewards perfectionism, the power of the written word, paternalism, and individualism (Collins,

2021; Okun, 2021). It has created a sense of competition among administrators regarding who works the longest hours and who has the worst work-life balance. The organization publicly thanks administrators for cancelling holidays, working long hours, and prioritizing their jobs over their family and personal well-being. Administrator wellness is at an all-time low, and administrative leaves are at an all-time high. Observations and conversations with WDSB administrators suggest their feelings and attitudes align with findings by Pollock & Wang (2020) and Pollock et al. (2014) that 72% of principals feel pressure to work long hours, with a significant number reporting they wish they had remained teachers or pursued other careers. In addition, rewarding white supremacy culture within the WDSB has created a culture of "niceness" where confrontation is avoided to smooth over messages and make system-wide change sound more palatable (Liera, 2019; Collins, 2021; Okun, 2021). This trickle-down "niceness" from the organizational leaders makes conversations about privilege and anti-oppressive practices difficult. However, avoiding these difficult conversations creates added barriers for administrators in developing their SAELCs (Liera, 2019).

Leadership Problem of Practice

Prominent Swiss psychologist and psychiatrist Carl Jung (1875–1961) coined the term "collective unconscious", suggesting the beliefs we hold are products of what others have taught us to believe. The term "collective" distinguishes between individual consciousness and a universal shared consciousness among a group. The collective unconscious encompasses generally accepted values, beliefs, and truths among a community that create a common cultural identity (Bush et al., 2006). The collective unconscious aligns with Foucault's ideology of power and knowledge being continually created and recreated through social interaction and language (Foucault, 1976).

Supported by Etuaptmumk, reflecting on the WDSB's collective unconscious and the way knowledge and power circulates within the system, it becomes clear that current leadership practices within the WDSB are heavily influenced by white supremacy culture leading to an unconscious leadership imperative to socially reproduce dominant cultural norms. Social reproduction of these dominant cultural norms can be observed within the WDSB by the disparate outcomes for marginalized students within the achievement and well-being data and the large number of administrators that have yet to fully embrace the extensive professional development around SAELCs.

While social justice-based educational practices that value diversity are critical for improving school life, administrators who have resisted professional development claim such training is not relevant to their school contexts. These administrators demonstrate further resistance by stating the training would create community backlash, the board would not support the training, or staff would not be interested in or ready for the training (Payne & Smith, 2017). Other administrators embrace the professional development, but they cannot engage in the work for lack of training, time, and/or resources; some may not be able to trust their superintendents or the Equity team for support with such a sensitive topic (Ryan, 2003; Theoharis, 2008; Pollock et al., 2014; Payne & Smith, 2017; Pollock & Wang, 2020). Many scholars (Ryan, 2003; Aveling, 2007; Lumby, 2012) suggest that even when school leaders receive equity training, individual commitments to it vary widely. All these factors combine to create a collective unconscious or belief regarding equity knowledge and power that has led to significant resistance among administrators within the WDSB. It is important to note that resistance, while a barrier to change, is not meant negatively here. Burke (2017) posits that resistance is not necessarily negative, but apathy is. I am not suggesting administrator resistance is an intentional negative disposition

driven by ignorance, stubbornness, fear, or nefariousness (Lewis et al., 2006); it stems from the collective consciousness, the interaction of knowledge and power within organizational white supremacy culture. While this resistance can result from many elements, it can always be viewed and understood through 2ES principles (Lewis et al., 2006; Ford et al., 2008; Matos Marques Simoes & Esposito, 2014; Burke, 2017).

We are all responsible for upholding current systems of oppression, and every administrator within the WDSB is implicated through our shared collective unconscious. As Foucault (1976) suggests, there is no injustice in the world to which we are not accomplices. Through our collective unconscious, individuals contribute to social injustices by creating and recreating them socially, through language (Foucault, 1976). This social construction of reality is at the heart of Indigenous ways of knowing and the interpretivist paradigm (Etuaptmumk). He further posits that so-called experts (e.g., scientists, political leaders, educators) create knowledge through scientific research and subject society to said knowledge, which is presented as truth (Foucault, 1976). People continually circulate these truths, thus creating a new form of power independent of top-down sovereign power. This new type of power is disciplinary in nature, defined by an individual's enforcement of dominant social beliefs through normalization, self-regulation, and self-policing in ways deemed socially acceptable.

If an individual disagrees with dominant societal or organizational ideas, there is no single authority to register the argument; that is, under socially mediated truth, one can no longer behead the proverbial king (Foucault, 1976). This makes dismantling oppressive systems within the WDSB challenging, as everyone plays a role in maintaining oppressive structures while no one takes responsibility for creating or dismantling them. This is the current reality socially constructed by administrators within the WDSB. Many believe current power structures and

oppressive practices are neither their fault nor their responsibility, resulting in dominant leadership styles within the WDSB that continue to uphold white supremacy values (Ryan, 2003; Theoharis, 2008; Rimmer, 2016; Segeren, 2016; Payne & Smith, 2017; Tutors & Portelli, 2017; Superville, 2020).

The PoP under investigation is administrators' resistance to developing sovereignty-affirming and equity leadership competencies. While this OIP addresses this problem directly, resistance itself contributes to significant secondary problems. Fifty years of peer-reviewed research highlight negative outcomes for marginalized students, demonstrating the urgency to dismantle current oppressive leadership practices within the WDSB (Dei et al., 2000; Kumashiro, 2002; Hammond, 2015; Aguilar, 2020). Achievement (opportunity) gaps across the system lead to consequential statistics such as dropout, suspension, and expulsion rates, higher referrals to special education and behaviour classes, streaming into lower-level classes, and fewer referrals to specialized academic and gifted programs (Dei et al., 2000; Maynard, 2017). Despite some progress, administrator resistance to leading anti-oppressive schools, paired with unwelcoming academic climates, continue to take a toll on the physical, emotional, and academic well-being of marginalized students, including but not limited to Indigenous, black, racialized, 2SLGBTQIA+, and special needs students (Sadowski, 2019).

WDSB student surveys report high incidents of identity-based bullying and microaggressions, all of which provide evidence that marginalized students are underserved within the system (WDSB MDI Data, 2019; WDSB student census, 2021). Besides stunted development, underserved students see increased incarceration rates, higher rates of poverty, more exposure to violence, and greater involvement with welfare and social services. Mental and

physical health concerns are also higher, and both quality of life and life expectancy are reduced (Dei et al., 2000; Maynard, 2017).

The WDSB has released a document entitled "Sovereignty Affirming and Equity Competencies", with "sovereignty affirming" being defined as upholding the constitutionally inherent rights of Indigenous Peoples. The document outlines the equity-based competencies administrators are expected to develop, including respect for the languages, laws, and cultures of Indigenous communities, anti-oppressive leadership, and acknowledgement of organizational power imbalances. These practices help administrators lead with awareness of how trauma from oppressive practices negatively impacts students (WDSB Sovereignty Affirming and Equity Competencies, 2022). The WDSB has provided professional development relating to this document and has tasked school leaders with supporting staff in being sovereignty-affirming and equitable educators. However, white administrators often report challenges in this endeavour.

Many do not understand the impacts of personal identity, white supremacy culture, and the collective unconscious on their own leadership practices (Ryan, 2003; Capper et al., 2006; Aveling, 2007; Payne & Smith, 2017; Dobbin & Kalev, 2018). Despite these realities, the present OIP aims to shift administrators' mindsets by leveraging 2ES-based holistic change frameworks to address resistance — in its many forms — to developing equity competencies. In the following sections, these unique interlinked frameworks will be expounded.

Theoretically Framing the Problem of Practice

Theoretical framing is an essential component of organizational development (Bolman & Deal, 2017). Influenced by my Indigenous worldview and my personal experience with 2ES, I have chosen to examine the PoP by "braiding together" the medicine wheel and Bolman and Deal's human resource frame and symbolic frame (Hatcher & Bartlett, 2009; Martin, 2012;

Jeffery et al., 2021; Reid et al., 2020). The human resource frame and the symbolic frame use one eye to view the PoP using a Western framework, the other using the Indigenous medicine wheel framework. This iterative approach can equitably adopt multiple perspectives and evaluate complex systemic problems (Hatcher & Bartlett, 2009; Martin, 2012; Reid et al., 2020; Jeffery et al., 2021). Because this PoP is complex and deeply rooted in histories of white supremacy culture, power, and collective unconscious, a complex analytical approach is required. To fully understand the PoP and the foundations of various systemic practices, a fulsome braided theoretical analysis will be used to explore a multitude of contributing factors in a cyclical, nonlinear fashion (Capper, 2019). Bolman and Deal's four frames are not equity or social justice-oriented — instead, they are scaffolded by structural functionalism, which maintains "historic systems and structures of oppression" (Capper, 2019). Braiding their framework with the medicine wheel will thus yield a more socially just and holistic perspective.

The Medicine Wheel

As a Mi'kmaq scholar-practitioner, I feel obliged to use the Mi'kmaq medicine wheel to guide my work. The wheel focuses on the four stages of life and the seven sacred gifts of wisdom, patience, truth, respect, humility, honesty, and love. I intend to embed these teachings in my work and call upon other Indigenous understandings of the medicine wheel to create a pragmatic and flexible lens for the problem at hand (Walker, 2001; Kemppainen et al., 2008; Bell, 2014; Jenkins, 2015; ACIC, 2017). As an assessment tool, versions of the medicine wheel have been created in collaboration with Indigenous communities and Elders to ensure it is not culturally appropriated (Jenkins, 2015; Wilson, 2019).

The medicine wheel is depicted as a circle with four equal quadrants coloured in white (mind), yellow (spirit), red (heart), and black (body). It is a strong Indigenous symbol

representing a cycle with no beginning or end — in a circle, everyone is equal, and this notion will be important in counteracting the hierarchical WDSB structures administrators are accustomed to (Dailey, 2021; Trabucchi et al., 2023). The number four is also sacred to Indigenous people; it represents the four directions, the four seasons, the four colours, the four sacred medicines, the four sacred animals, and the four stages of life. While medicine wheels have been used in many cultures throughout the world, they are often associated with Indigenous ways of knowing (Kemppainen et al., 2008). As tools for healing and understanding that recognize the interconnectedness of life, they are useful models for managing complex problems holistically and positively (Jenkins, 2015; ACIC, 2017; Bell, 2018; Wilson, 2019). Under such a model, human interactions and morality are guided by laws of relation; balance is maintained, change is embraced, and complex systems of knowledge are at once flexible, communal, and individual (Bell, 2014; Walker, 2001; Bell, 2018).

The Medicine Wheel and the Four Frames

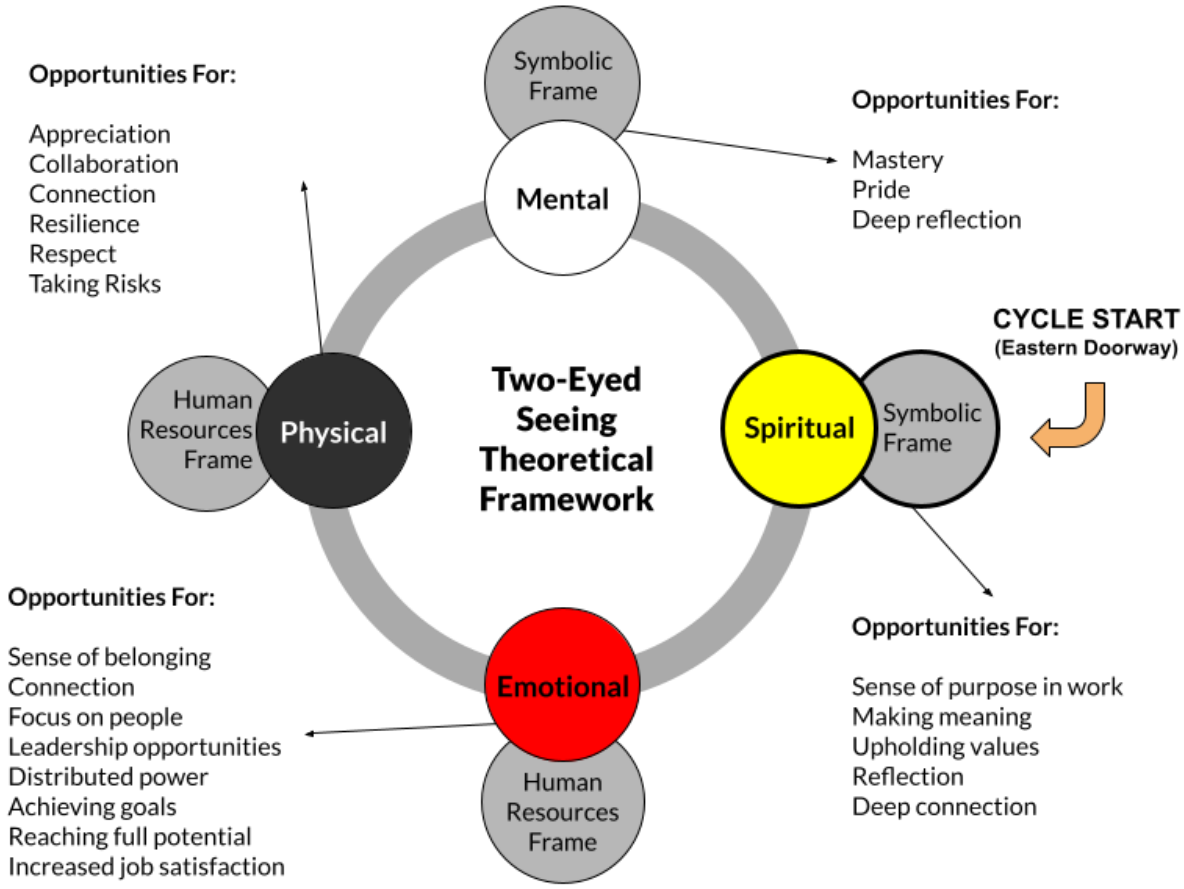
Bolman and Deal (2017) suggest that leaders should consider organizational change using a four-framed leadership approach, which includes structural, human resources, political, and symbolic frames. Two of these frames, the symbolic frame and the human resources frame, neatly align with interpretivist epistemology and can relate to all medicine wheel quadrants (Capper, 2019). Figure 1 provides an organizational analysis viewed through a two-eyed braided framework of the medicine wheel and Bolman and Deal's (2017) symbolic frames.

The human resources frame emphasizes the needs of employees within an organization to connect, set goals, and develop to their full potential, encouraging leadership opportunities via distributed power. This frame closely aligns with the red (emotional) and black (physical) components of the medicine wheel by focusing on relationship building, connectedness,

appreciation, and acceptance, respect, resiliency, humour, and experiential learning. The symbolic frame addresses the need for meaning in one's work, advocating for a shared vision that allows members of an organization to work with purpose. The symbolic frame aligns with the yellow (spiritual) component of the medicine wheel focused on values, reflection, and community pride. It also aligns with the white (mental) quadrant centred on purpose, mastery, accountability, and lifelong learning.

Figure 1

Two-Eyed Seeing Theoretical Framing Model



Note. This diagram illustrates the combined symbolic and human resources frame with the four quadrants of the medicine wheel.

Organizational Analysis: The Frames and the Four Quadrants of the Medicine Wheel

The WDSB seemingly understands that the human resource frame, in conjunction with the physical and emotional component of the medicine wheel, needs to be developed. These combined components emphasize the needs of people within the organization. They focus on providing leadership opportunities for employees by distributing power. In addition, the components focus on the need for employees to connect with one another, set goals, and develop to their full potential with increased job satisfaction, team building, connectedness, appreciation, and acceptance (ACIC, 2017; Bolman & Deal, 2017). The WDSB articulates the importance of relationships, providing leadership opportunities for staff to better perform their jobs. The board provides monthly meetings to bring together families of schools who share similar geographical locations and needs to collaborate, set goals, and engage in professional learning. Individuals within the system have strong relationships but express feeling unappreciated (Pollock et al., 2014; Pollock & Wang, 2020). Administrators also lack the confidence and empowerment to engage in the work (Ryan, 2003; Theoharis, 2008; Segeren, 2016; Payne & Smith, 2017; Tutors & Portelli, 2017; Superville, 2020), which dampens their connectedness to all individuals within the system. The human resource frame, paired with the emotional and physical components, require further development so staff can feel supported in setting goals and honing their SAELCs.

The symbolic frame, in conjunction with the spiritual and mental quadrant of the medicine wheel, highlights the importance of finding meaning and purpose in work. It focuses on deep reflection, self-knowledge, collaboration, resiliency, accountability, mastery, and lifelong learning (ACIC, 2017; Bolman & Deal, 2017). There is space for celebration in this quadrant as the WDSB provides meaningful collaboration time among administrators through Family of

Schools meetings and principal learning teams, both of whom meet monthly to discuss school improvement plans based on strategic priorities. These meetings provide opportunities for deep reflection and collaboration, create accountability, and build resiliency through shared camaraderie and skill development. However, not all administrators attend these groups or collaborate with colleagues, and there are no present accountability measures to ensure these meetings sufficiently advance system priorities.

Guiding Questions

In evaluating the WDSB within a broader political, economic, and social context using the medicine wheel paired with Bolman and Deal's (2017) leadership framework, some challenges are evident. Over 50 years of peer-reviewed research demonstrates that marginalized students are underserved and face disparate educational outcomes (Dei et al., 2000; Kumashiro, 2002; Hammond, 2015; Aguilar, 2020). Another significant problem is the divide in the WSDB's leadership system. The Equity Department is frustrated with administrators who continue to espouse racist and inequitable leadership practices (Gorski, 2019). In turn, many administrators believe the Equity Department to be punitive rather than supportive. While the Equity Department understands the impact of white supremacy culture, administrators believe they don't empathize with administrators' historical development within a system shaped by disciplinary powers and a specific collective unconscious. It is difficult for administrators, especially those whose identities align with the dominant culture, to trust the Equity team and the organization as they alter a belief system that has afforded them success in their current roles. This leads to the first key question: what supports and strategies can shift administrators' mindsets to engage with SAELCs?

Systems and structures of power resist change; those in power fear losing it, which informs and shapes their leadership practices (Wisse et al., 2019). As I reflect on these systemic issues so deeply rooted in toxic power dynamics, the problem seems insurmountable. Fighting systemic injustice is taxing and emotionally exhausting, and I worry for the wellness and longevity of the marginalized leaders — myself included — involved in this struggle (Gorski & Erakat, 2019). Then I am reminded of an Indigenous children's book by Michael Nicoll Yahgulanaas, "The Little Hummingbird", that emphasizes how we can only do what we can (Yahgulanaas, 2010). As a system leader, I consider the second guiding question: how can lived experience shape instructional leadership to build capacity across an academic system?

Another challenge with the PoP is that while Ontario is highly diverse. Teachers and administrators largely identify as white and subscribe to white supremacy culture (Okun, 2021; WDSB Census Data, 2021). This creates resistance owing to a variety of factors, some already explored and some to be explored in more detail, including disciplinary power, collective unconscious, white fragility, white guilt, fear, and unconscious bias (Okun, 2021). This leads to the third key question: how does the current culture within the organization, historically shaped by white supremacist colonialist values, limit administrators' capacities for change?

Yet another challenge is administrator workload. Changes to the job have placed unreasonable demands on principals, and equity work is thus an afterthought (Pollock et al., 2014; Aguilar, 2020; Albritton et al., 2020; Pollock & Wang, 2020). This brings us to the fourth and final guiding question: in a system that claims students are first, what supports are necessary and sustainable to increase administrators' SAELCs in the name of larger social reform and justice?

A Leadership-Focused Vision for Change

Segeren (2016) states that school administrators are responsible for setting equity agendas, yet they themselves often require training in equitable leadership practices. Furthermore, research suggests that school leaders are unprepared to lead equitable schools and are either intentionally or unintentionally complicit in reproducing systems of oppression (Theoharis, 2008; Khalifa et al., 2016; Payne & Smith, 2017). 40% of the WDSB student body reports they do not feel connected to or represented by the school system (WDSB MDI data, 2019; Oba, 2022), and lack of connection contributes to disparate outcomes for marginalized students (Maynard, 2017; WDSB Census Data, 2021). The desired future state is one where administrators understand the system's vision for change and have the knowledge, skills, and resources required to lead equitable, sovereignty-affirming schools. It is a future where administrators understand we have all been socialized in systems of power that advantage some and disadvantage others (Dei et al., 2000) It is a future where administrators trust the Equity team to provide the necessary supports in safe, accountable, collaborative learning spaces. It is a future where administrators recognize and identify oppressive structures, understanding their potentially negative impacts on leadership decisions that impact students.

Many administrators who are open to learning, building equity, and questioning their own power and privilege do not effectively lead equitable schools (Capper et al., 2006; Khalifa et al., 2016; Tutors & Portelli, 2017), as they remain stuck in the research phase without moving to the action phase (Name withheld for anonymity, personal communication, April 21, 2020). Currently, WDSB administrators — regardless of being provided with professional development — lack a sense of psychological safety, and so their change resistance stems from fears of wrongdoing, taking risks, losing privileges, and being punished or unsupported in their

school improvement initiatives (Theoharis, 2008; Payne & Smith, 2017; Clark, 2020; Superville, 2020). This lack of psychological safety is made worse by news articles and Twitter discourse suggesting identity politics and tokenism are harming student learning (local paper 2022, source withheld for anonymity purposes). Many administrators in the system have reported they don't support the change work; they feel the board's incentives are political, not in the best interest of students, and negatively impact white students and families (local paper 2022, source withheld for anonymity purposes). While addressing psychological safety is beyond the scope of this OIP and my sphere of influence, it is a significant factor contributing to this PoP.

Currently, within the WDSB, anti-oppressive work is performative, progress is overestimated, and equity is intellectualized; that is, there are only optics of transformative change, not actual transformation (Gorski, 2019). In addition, the organization continues to reward and privilege leadership styles informed by white supremacist values, making the status quo difficult to challenge (Liera, 2019; Okun, 2021). At this point in the change process, it is more rewarding for many to remain silent rather than advocate for disrupting and dismantling oppression (Gorski, 2019). While it is beyond the scope of this OIP and my sphere of influence to enact these changes, the desired future state will embrace new leadership styles rooted in Indigenous ways of knowing, and system leaders will have the skills, resources, and willpower to do the necessary work. This OIP is the beginning of that work.

Change Drivers

To engage in the change process, it is imperative to identify what within the organization must change. According to Deszca et al. (2020), pressure for organizational change often stems from both external and internal factors. External factors often are the initial catalyst giving rise to internal pressures; for instance, social inequities brought to light during the COVID-19 pandemic

ultimately became external pressures in the current PoP (Bowden, 2020). The Ontario Ministry of Education's multiple inquiries of systemic racism in the Peel and Waterloo Region Catholic Board and the release of new Policy and Program Memoranda have provided additional external pressures (Ontario Ministry of Education, 2017). These historical events have influenced the start of one of the largest civil rights movements in history, and many school boards are now changing practices to create safer, more caring, and more inclusive learning spaces. This is true of the WDSB, whose associate director has publicly acknowledged systemic racism and oppression in the WDSB and as a system, we have a lot of work to do (WDSB website).

As a result of external pressures, internal change drivers such as student and staff census, safe caring inclusive school data, a new racialized director, and many new racialized members to the WDSB senior team have begun to influence the system. Although some staff are committed to new strategic priorities, there is a divide among the team as there are competing interests of team members fighting to maintain the status quo (Wisse et al., 2019). The WDSB is a system that is in a transition stage, some members embrace the change while others actively resist it. This divide can be seen across all levels of the system, modelled for all at the trustee level. Weekly trustee meetings are adversarial, and public dissent is kept alive in news sources such as Twitter, Facebook, and newspapers both local and national. Additional data highlighting student and staff experiences, as well as anecdotal data from administrators, all act as change drivers.

Organizational culture often acts as a change driver as norms and expectations of an organization can either support or resist change (Deszca et al., 2020). Within the WDSB, a core group of administrators cling to tradition and see no need for change. Conversely, some administrators are progressive, willing to embrace new learning and the change that comes with it. These progressive administrators can be leveraged as change influencers to create additional

internal pressures on resistant administrators. In this pursuit, system leaders must mobilize; principals have a profound impact on student achievement and well-being, and unless promoted by an informed principal, an equity agenda is non-transformative (Kalifa & Gooden, 2016). While these challenges may appear insurmountable, especially paired with administrator resistance, the work is urgent; students experiencing oppression cannot afford to wait for schools to change at their own pace (Gorski, 2019).

Chapter 1 Summary

This chapter highlighted recent change-driving events that put pressure on the WDSB to create a plan aligned with ministry directives based on system priorities. It outlined my leadership positionality, the lens guiding this work, and the historical organizational context that has shaped the PoP. The chapter framed the PoP theoretically by braiding the medicine wheel with Bolman and Deal's (2017) four frames. It also explored the influential guiding questions arising from the work. Looking forward in a good way, Chapter 2 will examine the potential steps in planning and developing an OIP for the WDSB. This will include an in-depth discussion of leadership approaches to change, organizational readiness for change, possible solutions to the PoP, and the necessary frameworks for leading organizational change.

Chapter 2: Planning and Development

Looking forward in a good way, Chapter 2 will leverage the integrated 2ES framework to explore an effective leadership approach that can both foster change and establish the organization's readiness for change. The chapter will also explore possible strategies to support the PoP and select the most effective method to reduce administrator resistance. A braided leadership approach of servant, appreciative, and transformative leadership will be investigated in relation to the PoP. The strengths and limitations of each approach will be explored, and their complementary aspects will be blended to form a holistic method that focuses on relationships, support, equity, justice, and social reform as change agents.

This PoP is complex, and many factors must be considered to adequately address it. Existing models do not fully explore all factors influencing the success of organizational change; therefore, one model alone may not offer a holistic change management strategy (Errida & Lotfi, 2021). Chapter 2 proposes a braided change model that links Indigenous and Western ways of knowing to leverage the most relevant elements of each one. It integrates this model with the medicine wheel, the Knoster model for managing complex change, and AI to provide the necessary support for this PoP.

The chapter will then explore organizational change readiness using the medicine wheel, the Knoster model, and an organizational change readiness questionnaire to help identify possible strategies to support the PoP. Finally, three strategies will be presented and evaluated using a 2ES framework, and the most viable strategy will be selected.

Leadership Approach to Change

Effective organizational change is dependent on effective and socially responsible leadership that can be leveraged to improve the common good (Komives & Dugan, 2010;

Stauffer & Maxwell, 2020). The social and historical complexity of this PoP makes it multifaceted, therefore necessitating multifaceted leadership approaches. Etuaptmumk, the gift of multiple perspectives, encompasses seven descriptive categories: a guide for life, responsibility for the greater good, co-learning processes, diverse perspectives, spirit, self-determination, and humans as part of the ecosystem. It is an integrative approach reflecting the ever-changing and responsive nature of Indigenous knowledge systems (Roher et al., 2021). While all categories of 2ES are important, those most significant to this OIP are responsibility for the greater good, co-learning processes, and diverse perspectives — each of which lies is at the heart of organizational change.

Etuaptmumk's integrated approach invites a leadership style focused on developing relationships and empathy to meet collective needs, as well as a responsibility for the greater good (Ali et al., 2022). The braided transformative, servant, and appreciative leadership style meet these criteria, as they allow for responsive and reflective leadership that values connection and diverse perspectives. When braided, each leadership approach is evenly grounded in social justice and fosters deep commitment to social reform (Greenleaf, 2012; Whitney & Trosten-Bloom, 2016; Shields, 2018; Stauffer & Maxwell, 2020; Northouse, 2021). At the heart of each leadership style is a participatory approach of creative collaboration, mutual benefit, and transformation. Servant leadership provides opportunities for connection, collaboration, and individualized support. Appreciative leadership enables reflection, celebration, and gratitude toward administrators who may feel overworked and undervalued. Transformative leadership supports deep reflection, moral courage, purpose at work, and social reform.

Servant Leadership

As a leader in organizational change, I am responsible for fostering positive and inclusive learning conditions throughout the change process (Celoria, 2014). To achieve and maintain a healthy learning environment where everyone can achieve excellence, it is imperative to approach all members of the community using a collaborative strengths-based model (Whitney & Trosten-Bloom, 2010). This approach is reflected in servant leadership, which entails tending to follower needs, empowering them, and helping them develop to their full potential (Greenleaf; 2012; Duignan, 2014; Allen et al., 2016; Spears, 2018, Northouse, 2021).

Systems develop because of people, and in turn it is my job to develop people while supporting individuals in finding meaning in their work. According to Dunigan (2014), one of the key tenets of servant leadership is to create more servant leaders. Exploring one's own identity and its impact on leadership practices can create strong emotional responses that lead to resistance, particularly in white supremacist systems (Saad, 2020). As a result, this PoP necessitates that people be met where they are in their thinking to provide them with the tools and support to shift their current leadership practices, thereby becoming servant leaders within their own environments. This means different people get different support based on individual needs. This differentiated level of support is at the heart of servant leadership and enables individualized change. This is crucial given that administrators within the WDSB are all on different points of the learning continuum and all have unique needs and learning styles. Servant leadership further aligns with Indigenous ways of knowing that posit learners are responsible for their own learning (Dunigan, 2014; Allen et al., 2016; Spears, 2018, Northouse, 2021; Ali et al., 2022). In addition, Greenleaf (2012) states that servant leaders have a social responsibility to be

concerned about the marginalized and those less privileged, thus making it an essential strand of the chosen braided leadership styles.

Appreciative Leadership

Appreciative leadership practices are relational, positive, and life-affirming. The goal is to engage people and turn potential into positive power that sets ripple effects of change in motion. Appreciative leaders, through inclusion, activate vibrant conversations and build collaborative relationships. Realities are crafted in relationships through collaboration and conversations (Whitney & Trosten-Bloom, 2016).

Appreciative leadership centres around five leadership strategies: inquiry, illumination, inclusion, inspiration, integrity. Each strategy fosters a wide range of practices that encourage action and foster high performance. Inquiry entails asking positive and powerful questions to lay a collaborative foundation; genuinely listening to individual success stories and ideas shows people they are valued. Illumination supports people in understanding how they can best contribute. Through illumination, individuals learn about their strengths and the strengths of others, empowering them to feel safe in expressing themselves and taking risks in their learning. Inclusion invites people to contribute and thereby feel that they are crucial pieces in the change process. Research shows when people sense they’re a part of something, they are more committed and caring about it (Whitney & Trosten-Bloom, 2010; Somerville & Farner, 2012; Matos Marques Simoes & Esposito, 2014; Whitney & Trosten-Bloom, 2016). Inspiration awakens the creative spirit and invites people to transcend the status quo. Integrity calls for considering the greater good, engaging in holistic and inclusive decision making, and balancing the needs of the individual, community, and organization. Decisions made with integrity are the path to personal, relational, and global healing. Appreciative leadership practices support the

collective to envision a renewed future, creating hope and bringing the vision to fruition (Whitney & Trosten-Bloom, 2016).

This OIP acknowledges significant challenges administrators navigate in relation to the change process, such as unconscious bias, fear, lack of intercultural competency, lack of resources, lack of empathy and appropriate support from the system (Khalifa, 2018). As a result, administrators feel unsupported, unheard, and unappreciated for their work (Pollock et al., 2014; Pollock & Wang, 2020). It will be important to implement appreciative leadership practices in this OIP to empathetically hear and understand those impacted by change. Having high expectations for everyone, appreciating hard work already being done, being open to multiple perspectives, and supporting administrators in developing to their full potential in service of humanity are all essential traits in appreciative leaders — myself included. These traits foster responsiveness, encourage collaboration, and create an overall culture of appreciation.

Transformative Leadership

Administrator resistance to leading equitable schools is an ethical problem rooted in white supremacy culture, collective unconscious, and power dynamics, but transformative leadership can build strength and reveal power structures (Shields, 2018), illuminating gaps between the current state of the organization and the desired future state where school leaders understand the moral imperative of leading equitable schools. While servant and appreciative leadership are focused on positive change and amplifying potential, transformative leadership is focused on deep equitable change. For its emphasis on engagement and inclusion, as well as its lack of deficit thinking, it is well positioned to support the change process (Shields, 2010; Caldwell et al., 2012; Shields, 2018).

Carolyn Shields (2018) defines “transformative” as being grounded in critical reflection, critical analysis, and activism. Transformative leadership begins with an awareness of the self, the strengths and challenges of society, and our school system, and it requires reflection of who our current system serves and underserves (Shields, 2010; Shields, 2018). Furthermore, transformative leadership focuses on emancipation, equity, and justice, using interconnectedness and global awareness to encourage the learning and reflection required to create an environment that supports all (Van Oord, 2013; Shields, 2018).

Transformative leadership adopts eight tenets that support and address the PoP in tandem with servant and appreciative leadership. Shields’ (2018) first tenet is a call to action for transformative leaders to strive for greater good and bring about deep equitable change, which addresses SAELCs. The second tenet highlights the need for leaders to deconstruct and construct frameworks of knowledge that perpetuate inequity. This tenet will engage leaders in constructing a shared social reality through the change process, unveiling knowledge and power structures to bring the collective unconscious to consciousness. Shields’ third tenet is the need to address inequitable power distribution, an essential process in bringing current power structures to light.

Shields’ fourth tenet suggests emphasis on both individual and collective good, which complements the 2ES framework that honours our responsibility to the greater good. This tenet is important, as it highlights the systemic nature of the PoP and supports deeper understanding of the system’s power, knowledge, and collective unconscious. This collective good will be implemented ensuring leadership practices serving the greater good of the system resulting in more equitable outcomes for students. The fifth tenet demands a focus on emancipation, democracy, equity, and justice. It supports a deeper understanding of the PoP, whose core issue

is one of equity and social justice. The goal of this task is to foster new meaning about diversity, promote inclusive practices in schools, and build connections between schools and the larger community. This relates to the sixth tenet that emphasizes interdependence, interconnectedness, and global awareness to bring about meaningful systemic change.

Transformative leadership begins with a need to deeply understand oneself and the context of one's life and work. For transformative leaders, it is essential to acknowledge the uneven playing field and work to overcome it while being cognizant of the seventh tenet of balancing critique with promise (Shields, 2018). This balance will be essential in my own leadership as I support administrators in critiquing the system in which they operate while offering hope for a desirable future, all the while celebrating the good things we are already doing. Balancing critique and hope will further support the eighth tenet of moral courage: allowing engagement in difficult conversations about knowledge, power, and privilege, maintaining strong hope for the future.

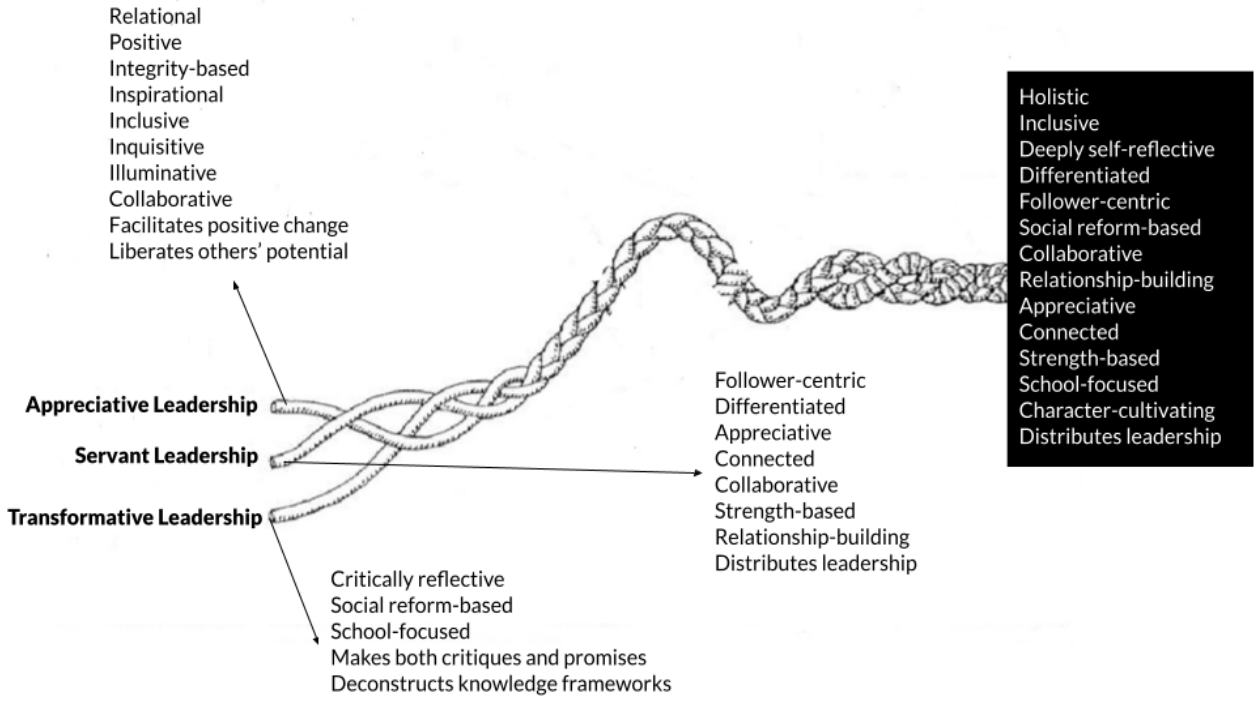
Braided Leadership Approach

2ES provides a guide for life and managing earthly responsibilities. It helps us understand the importance of working for the greater good, encourages action to make the world a better place, and centres on the co-construction of knowledge via diverse perspectives (Roher et al., 2021). The appreciative, servant, and transformative leadership styles each generally focus on societal transformation, equity, and the greater good. Individually, transformative leadership supports deep equitable change, critical self-reflection, and resistance management. It also helps recreate knowledge structures that can identify inequity. The follower-centric appreciative and servant leadership styles focus more on positivity, appreciation, and differentiated leadership. Notably, servant leadership does not consider follower resistance; it is assumed a leader's

goodness can naturally overcome most resistance. These leadership styles complement one another to form a holistic leadership approach focusing on relationships, support, equity, justice, and social reform. Braiding them, as demonstrated in Figure 2, enables diverse approaches to resistance, knowledge co-construction, a focus on relationships, and opportunities for deep self-reflection that balances critique with hope (Greenleaf; 2012; Duignan, 2014; Whitney & Trosten-Bloom, 2016; Shields, 2018).

Figure 2

Braided Leadership Approach to Change



Note. This figure demonstrates how the three chosen leadership styles interconnect, highlighting their individual tenets and combined strengths.

Framework for Leading the Change Process

Burke (2017) reminds us that organizational change is a complex process to be viewed holistically, and he provides three guidelines for selecting an effective organizational change framework. These include selecting a framework that the change leader understands and feels

comfortable with, one that aligns with leadership styles and organizational goals while allowing for comprehensive data gathering and analysis. Drawing upon Burke's (2017) recommendations and the 2ES framework, this OIP will explore one distinctly Indigenous change model, the medicine wheel, and two distinctly Westernized change models, the Knoster model for managing complex change and the AI model. Key points of each model will be highlighted, and their strengths and drawbacks will be examined. Each model will be evaluated in relation to the PoP while underscoring the most effective elements that will support the change process within my organization.

Indigenous Framework

The medicine wheel is a complex Indigenous knowledge system and provides a framework for growth and direction in one's life (Jenkins, 2015; ACIC, 2017; Bell, 2018). Its principles can be strategically applied to the growth and life of an organization (ACIC, 2017). Various researchers, in consultation with Elders, have effectively used the medicine wheel in organizational change given the effectiveness of its principles in helping administrators develop equitable leadership practices (Bell, 2014; Walker, 2001). The medicine wheel deepens understanding, encourages participation, fosters storytelling, and makes critical self-reflection essential by offering a language that can address complex challenges.

Viewing the wheel holistically as the sum of all its parts focuses on change as a participatory action, linking each quadrant collectively to organizational change goals and outcomes (Jenkins, 2015; ACIC, 2017; Bell, 2018). The mental/mind quadrant focuses on knowledge, awareness, leadership, perspective, and understanding the capacity for learning. These traits can guide the organization in data collection and data analysis to identify what needs to change and monitor progress. The physical/body quadrant is associated with environmental

awareness, advocacy, hands-on skills, sustainability, participation, behaviour, and action; it encourages participants to embrace new ideas and beginnings, which can help the organization build training and advisory groups. The emotional/heart quadrant espouses relationship building, empowerment, confidence, acceptance, and sharing as guides for transformation. The principles of this quadrant support the formation of groups and help guide positive group norms. The spiritual/spirit quadrant pertains to reflection, values, openness, solidarity, connection, and learning about others. It reminds participants of their social responsibilities throughout the change process and guides focus groups and the creation of sharing circles (Kemppainen et al., 2008; Jenkins, 2015; ACIC, 2017; Bell, 2018).

While the quadrants may seem abstract, assessing them in relation to organizational change reveals an evolutionary framework that can be linked to key indicators and outcomes (Jenkins, 2015; ACIC, 2017; Bell, 2018). Each quadrant espouses principles essential in helping administrators develop equitable leadership practices. The medicine wheel is a guide for life — it allows for multiple perspectives and emphasizes an integrated co-learning process that focuses on the greater good of the organization, thus aligning with a 2ES approach. As discussed in Chapter 1, the medicine wheel also aligns with two of Bolman and Deal's human-centric symbolic frame and human resource.

Westernized Frameworks

The Knoster model for managing complex change focuses on the needs of people within the organization, a feature shared by the 2ES framework and the braided leadership approach. The model posits five key elements in the success of organizational change: vision, skills, incentives, resources, and action plan (Ibrahim et al., 2019; Errida & Lotfi, 2021). Figure 3 outlines the Knoster model by stating the consequences of missing key elements and defining

"success" as the fulfillment of every key element. Successful organizational change depends on strong communal vision, as well as shared understanding of the purpose and nature of the change (Burke, 2017; Ibrahim et al., 2019). Creating a clear action plan is essential to avoid false starts; without resources, skills, or a shared vision, resistance will prevail as individuals within the organization experience confusion, frustration, and anxiety (Ibrahim et al., 2019; Errida & Lotfi, 2021).

Figure 3

Knoster Model for Managing Complex Change

Vision	Skills	Incentives	Resources	Action Plan	=	Success
Vision	Skills	Incentives	Resources	Missing	=	False Starts
Vision	Skills	Incentives	Missing	Action Plan	=	Frustration
Vision	Skills	Missing	Resources	Action Plan	=	Resistance
Vision	Missing	Incentives	Resources	Action Plan	=	Anxiety
Missing	Skills	Incentives	Resources	Action Plan	=	Confusion

Note. Adapted from Ibrahim, M. S., Hanif, A., Jamal, F. Q., & Ahsan, A. (2019). Towards successful business process improvement – An extension of change acceleration process model. *PLoS ONE, 14*(11), [e0225669]. doi:10.1371/journal.pone.0225669

Research demonstrates that transforming an organization by focusing on its strengths is more effective than focusing on its deficits, and partnerships enhancing individual and organizational success and are proven to affect organizational change (Whitney & Trosten-Bloom, 2010; Whitney & Trosten-Bloom, 2016; Jeffery et al., 2021). Appreciative inquiry (AI) is a collaborative four-phase change model focusing on organizational strengths. The cycle begins by identifying an examination point, which then becomes the organization's agenda. The

initial discovery and planning phase identifies what the organization's strengths and driving factors. The second phase, the dream or knowledge production phase, imagines a better future for the organization. Third is the innovation, design, or implementation stage in which the ideal organization is identified by all stakeholders. The fourth and final phase of the AI change model is the destiny or action phase, where individual voices within the organization are heard and unite to enact the changes outlined in previous stages. With this framework, individuals are empowered to move forward in a cycle of continuous improvement (Whitney & Trosten-Bloom, 2010; Jeffery et al., 2021).

AI is a holistic and collaborative approach that allows participants to co-construct reality, supporting leadership opportunities that emphasize people, distribute power, build relationships, and uncover meaning in work while iteratively focusing on assets. AI also reduces resistance because it is not problem-based, but culture-based (Lewis & Van Tiem, 2004). Since this PoP is based on organizational culture and its collective unconscious, AI can effectively support it.

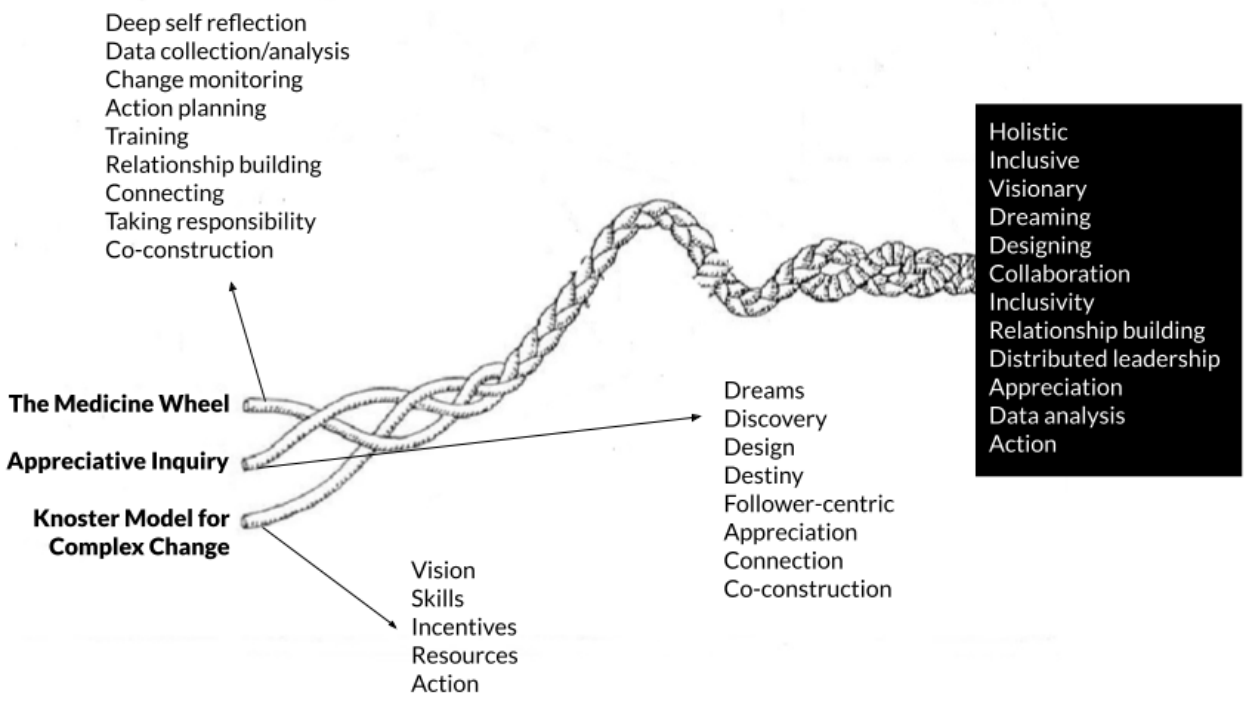
Braided Organizational Change Model

Managing change is a complex process requiring a complex set of management supports. Existing models do not fully explore all factors that influence the success of organizational change; therefore, one change model may not provide a holistic approach to change management (Errida & Lotfi, 2021). This PoP is also complex, and many factors must be considered. Figure 4 visualizes the braiding of three key change models to leverage and combine the most relevant elements of each one. The 2ES framework and my braided leadership styles call for a change model that is iterative, inclusive, and holistic while distributing power and emphasizing collaboration, connection, appreciation, and individual needs. My proposed change models of the braided medicine wheel, Knoster model, and AI cater to people's mental, physical, spiritual, and

emotional needs in the change process by encouraging dialogue, resource acquisition, knowledge sharing, and healing. Together, these models will provide the necessary support for this PoP.

Figure 4

Braided Organizational Change Model



Note. This figure demonstrates the braided organizational change model.

As a scholar-practitioner, I align deeply with the chosen change models. They are compatible with my leadership styles that prioritize lending stakeholders voices to construct their own knowledge. The braided models support organizational gap analysis and align with both an Indigenous worldview and the interpretivist paradigm; each is cyclical and nonlinear in nature, fostering continuous organizational improvement. The braided organizational model will inform all elements of this OIP, including organizational change readiness addressed in the next section.

Organizational Change Readiness

According to Deszca et al. (2020), if we are looking to assess an organization's readiness, it is imperative to define what "readiness" means. Armenakis et al. (1993) define it as the cognitive precursor of either support of or resistance to a proposed change. This cognitive precursor can be reflected in the individual attitudes and beliefs regarding the extent to which changes are required in combination with the perceptions of the organization's capacity to support said change. In addition, readiness can be defined as a multifaceted process dependent upon the organization's adaptability and previous experience with change, along with commitment, transparency, and confidence from leadership (Armenakis et al., 1993; Deszca et al., 2020). While each of these factors influence an organization's readiness for change, the term "readiness" is subjective in scope, in degree, and to the eye of the individual(s) using the chosen assessment tools (Combe, 2014).

As any evaluation process is subjective, this OIP will employ a 2ES approach to braid together the open-ended Knoster model for complex change and the organizational change readiness questionnaire (Appendix B) in tandem with the four-quadrant medicine wheel to broaden the scope and depth of the change readiness analysis (Combe, 2014). The categorized scale-based questions provided by the change readiness questionnaire, combined with qualitative stories gathered from the medicine wheel, will paint a fulsome picture of change readiness across the organization.

The Medicine Wheel as an Evaluation Tool

The holistic medicine wheel as an evaluation framework for organizational change readiness allows organizations to break free of traditional assessment tools, creating flexibility, adaptability, and the ability to capture qualitative data in the form of administrator stories (ACIC,

2017). Traditionally, the medicine wheel makes sense of the world without isolating or compartmentalizing. It celebrates spiritual, mental, physical, and emotional diversity and unity. Each of the four quadrant colours represent and are part of the journey leading to deeper understanding and awareness (ACIC, 2017).

In the yellow (spiritual) quadrant of the medicine wheel, the focus is on the values of the organization. This quadrant encourages administrators to consider personal impact on change, ability to reflect, and openness to change. The red (emotional) quadrant encourages reflection on how empowered and supported administrators feel by senior leadership and the Equity Department. The black (physical) quadrant encourages reflection on how well the desired change is understood in relation to the capacity, skills, and will of administrators. Finally, the white (mental) quadrant requires assessment of the quality and quantity of professional development offered, and whether administrators have the necessary tools to do their jobs.

As a future companion to this OIP, the Lateral Leaders administrative team will recruit administrators for a sharing circle to gauge administrator needs within the new strategic plan based on each medicine wheel quadrant. Administrators will be asked to share stories, experiences, and reflections on their individual beliefs about change. They will be asked to describe their understanding of the new strategic plan and their roles in the proposed change (spiritual angle); if they feel valued and appreciated in their roles, and by whom (emotional angle); if they see value in the changes (physical angle), and if they feel they have the resources, tools, and capacity to enact change (mental angle).

Organizational Change Readiness Questionnaire

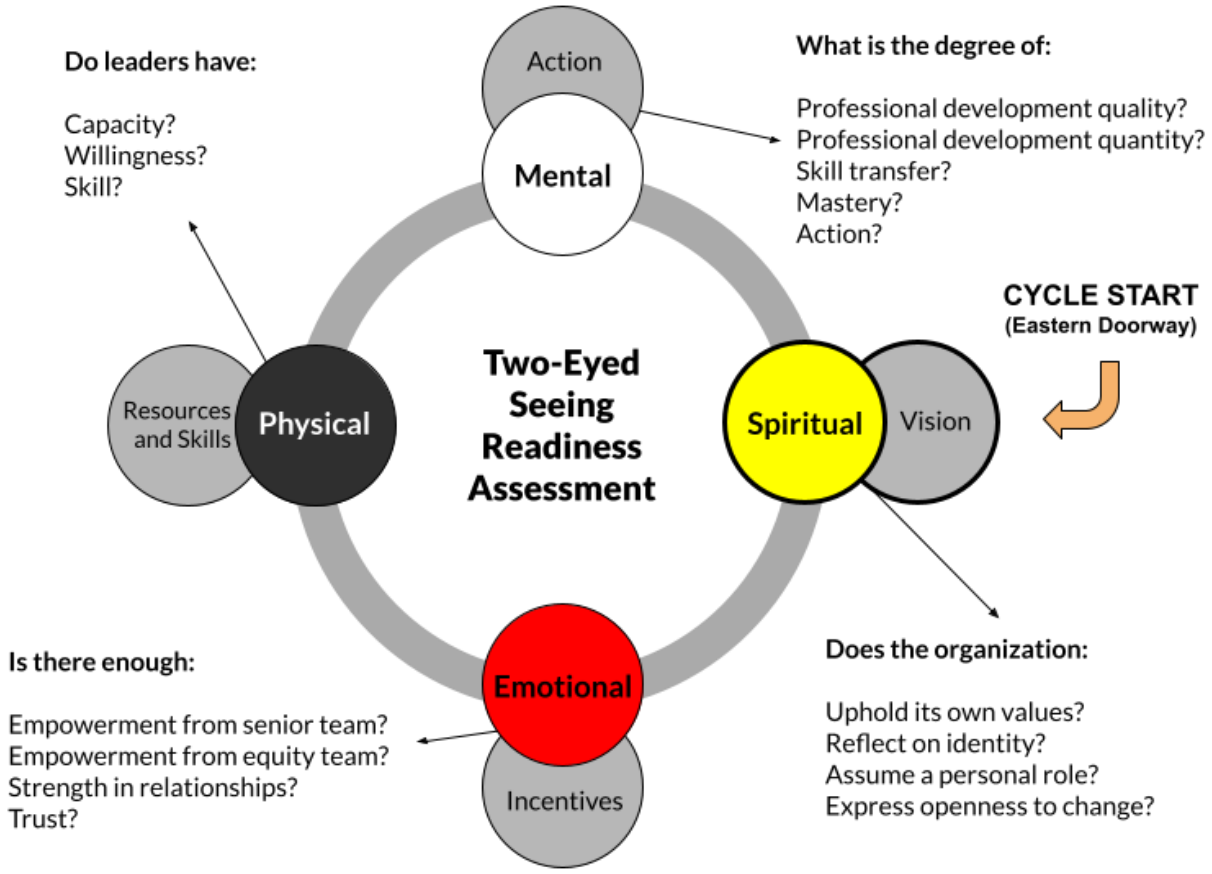
The 2ES framework invites evaluation through a dual Western and Indigenous worldview. A Western perspective can be gleaned using a combined readiness evaluation tool

blending the Deszca et al. (2020) change readiness questionnaire with the Knoster model for managing complex change. The questionnaire provides an initial assessment, raises awareness, and provides a basic understanding of organizational readiness for change. The questionnaire results in a tangible score ranging from -10 to + 35, with a lower score suggesting lower levels of readiness for change. Deszca et al. (2020) note that a score below 10 implies the organization is not ready for change and any change efforts will be difficult to implement. The questionnaire evaluates six components of organizational change readiness, including previous experience with change, executive support, credible leadership, openness to change, rewards for change, and accountability measures. Each of the six components contains a series of yes or no questions with assigned values depending on responses. The total score is then tallied to obtain a numeric organizational change readiness level.

Figure 5 recasts the Knoster model as an assessment tool using the medicine wheel to define the preliminary planning of organizational change. The model looks at individual perceptions of shared visions for change, resources, skills, incentives, and action plans. In preparation for future research and data collection, a questionnaire based on this model was designed to help assess change readiness (see Appendix B).

Figure 5

Two-Eyed Seeing Organizational Change Readiness Evaluation Tool



Note. This model demonstrates the braided organizational change model of the Knoster model and the medicine wheel.

Results of a Braided Approach

Stories gained from sharing circles based on the four quadrants of the medicine wheel will be transcribed and assessed by the LLS admin team. Based on the existing lack of solidarity among administrators, some members within the organization are expected to reflect on their own identities and roles in the change process, while others are expected to cling to traditions steeped in white supremacy culture, thereby maintaining the status quo. A cursory evaluation of the spiritual quadrant in terms of the WDSB's change readiness suggests a high degree of

variability, which will be elucidated in further research. These concerns are underscored when evaluating the organization in the emotional quadrant; many Ontario administrators report feeling unempowered or unappreciated by senior leadership or equity departments, and others feel they lack the skills or resources to implement change (Pollock et al., 2014; Pollock & Wang, 2020).

An evaluation of the mental quadrant will reveal the WDSB's growth areas, namely its efforts in building capacity among administrators while attempting to implement learning teams and lateral leaders. While a cursory medicine wheel assessment reveals many deficits in the WDSB's change readiness, it also highlights some positives that suggest a moderate degree of readiness, including past professional development that has laid the groundwork for identity building and future change readiness.

Organizational change is a complex and iterative process requiring careful management (Whelan-Berry & Somerville, 2010). Implementing a 2ES framework and braiding together the medicine wheel, the Knoster model, and the organizational change readiness questionnaire will allow for holistic and collaborative change readiness evaluation by involving administrators in the co-construction of the organizational readiness assessment. The readiness assessment will pinpoint administrator needs by focusing on two change priorities: the first involves developing administrator capacity for equity leadership and systemic injustice awareness in a safe and collaborative learning environment. The second major priority is reducing administrator resistance through a shared understanding of incentives and effectively relaying how change is in their best interest.

The braided approach to organizational change readiness evaluation indicates the WDSB is steeped in white supremacy culture yet demonstrates a desire to better meet the needs of an

increasingly diverse student population (Outhit, 2022; WDSB, 2022). They recognize the importance of preparing system leaders to build equitable, sovereignty-affirming schools, which aligns with the goals of this OIP.

Strategies to Address the Problem of Practice

Current research suggests organizational change initiatives fail anywhere from 35% to 80% of the time, particularly when the parties most impacted by the change are not consulted in the process (Whelan-Berry & Somerville, 2010). Furthermore, people perform better and are more committed when they can choose how they want to contribute (Hatcher & Bartlett, 2009; Whelan-Berry & Somerville, 2010). AI increases the likelihood of long-term systemic change, and 2ES can help view, deconstruct, support, and solve problems; with their innate flexibility, the braided leadership and AI models will be instrumental in meeting these goals.

A collaborative inquiry approach supported by my leadership will allow solutions to be identified by the parties most impacted by the change. As such, any strategies proposed at this time are anticipated rather than rigid. The three possible strategies include 1) reverse mentorship (RM), 2) mandatory anti-bias and equity training, and 3) equity-based networking groups. Because school leaders have a significant role in implementing system-wide change (Dei et al., 2000), As a result, each strategy focused on building administrator capacity and supporting resistance will be compared (see Appendix D), and the one most viable and aligned with the PoP will be selected.

Possible Strategy 1: Reverse Mentorship

What is considered true in social settings is dependent upon context, social interaction, language, and research, all of which are informed by disciplinary power (Valle et al., 2022). Internalized beliefs informed by individual life experiences also support the collective

unconscious and can make it difficult to shift individual practices and perspectives leading to long-term organizational change. This is currently the case within the WDSB, where the collective unconscious that rewards leadership practices informed by white supremacy culture creates resistance, making change toward equity-based leadership challenging.

Strategy 1, reverse mentorship, aims to support administrators as they shift their thinking and practice to create schools that lead to better outcomes for all students. Traditional mentoring can be defined as a relationship between two individuals where one has more experience and commits to teaching and supporting the novice (Kram, 1988). A mentor is most often an experienced specialist with enhanced professional competencies. It is considered an effective form of professional development, as well as a support for educators and school leaders (Zanting et al., 1998; Carter & Francis, 2001; Zanting et al., 2001; Bullough, 2005; Hobson et al., 2009; Augustiniene & Čiučiulkienė, 2013). Mentoring each individual administrator to build their equity capacity would be wonderful, but the organization's most experienced administrators require mentorship themselves (Ryan, 2003; Capper et al., 2006; Aveling, 2007; Rimmer, 2016).

RM is an alternative to traditional mentoring first introduced by former General Electric CEO Jack Welch in the late 1990s. In RM, a junior employee (mentor) is matched with a more experienced employee (mentee) so the junior member can share knowledge with the senior colleague (Chaudhuri & Ghosh, 2012). The intention of the reverse mentor relationship is to learn reciprocally, build relationships, and deepen job satisfaction while supporting organizational change (Chaudhuri & Ghosh, 2012; Steimle, 2015). Current-day leadership training that prepares educational leaders to meet diverse student needs has yielded younger, less experienced school leaders with more expertise in equitable leadership than their senior

colleagues (Achinsteing & Athansases, 2005). Since this is the case now within the WDSB, RM would be a plausible equity leadership development strategy for administrators.

RM maintains some traditional mentoring benefits while introducing new benefits, such as bridging technology gaps and recognizing diversity (Murphy, 2012). RM can facilitate the commitment to organizational change and shared goals. In addition, it can enhance leaders' capacities to self-reflect, set goals, and be accountable (Augustiniene & Čiučiulkienė, 2013). When done effectively, RM can even drive organizational change, improve employee engagement, increase skill acquisition, improve camaraderie, and enhance social capital (Kram, 1988; Murphy, 2012). RM can also be a cost-effective method of leadership training because people tend to emulate the behaviour of others, especially if the behaviour is rewarded (Bandura, 1986). While RM is a viable option, the strategy's limitations include lack of research, success being dependent on those with the least experience, and the possibility of senior administrators rejecting the concept (Kram, 1988; Murphy, 2012).

Possible Strategy 2: Mandatory Anti-Bias and Equity Training

Principals are challenged to create equitable, safe, and caring learning spaces for all students (Leithwood, 2021). To meet this challenge, principals must be equity-focused instructional leaders (Rimmer, 2016). Within the WDSB, principals currently feel under-resourced and ill-equipped to be equity-focused instructional leaders (Miled, 2019). This results in administrators leading inequitable schools, which yields disparate outcomes for marginalized students system-wide (Khalifa et al., 2016). As a result, an anticipated response to AI is that administrators will request ongoing workshop-style equity training. One possible strategy to this PoP is to engage system leaders in a series of anti-bias and equity-focused professional development workshops that will enhance their capacity to lead equitable, sovereignty-affirming

schools (Radersma, 2018; Superville, 2020). This strategy would require human resources workers such as myself, the Lateral Leaders equity team, external organizations, or the board's Equity Department to lead administrators through the training, which would be a significant time investment for all parties involved.

Research also indicates that short-term educational interventions are not effective for sustainable change (Dobbin & Kalev, 2018). Therefore, the proposed equity training for administrators would be ongoing, focusing on self-reflection, data analysis, and school improvement planning. Support would be provided to develop a school vision, creating a culture of equity-focused learning, and leading improvement in instructional practices. The workshops would aid administrators in developing a plan to provide students access, support, and opportunity regardless of identity and social location (Rimmer, 2016). As a member of the administrative support executive with close connections to the Equity Department, I can orchestrate meaningful professional development to administrators within the system.

A major barrier to administrators leading equitable schools is their lack of training and professional knowledge (Miled, 2019), and while workshops would address this barrier, the approach is not without its drawbacks. Despite being a necessary starting point, ample evidence suggests anti-bias and equity training not only do very little to reduce bias or shift practices, but the training itself activates stereotypes, making them more consciously accessible while creating complacency about personal biases (Dobbin & Kalev, 2018). Workshop-style training would also be standardized by necessity and not allow for differentiated support for individual administrators (Whitney & Trosten-Bloom, 2010). However, standardization is inherently biased and thus problematic, as it inherently prefers particular knowledge, perspectives, and ideas (Dobbin & Kalev, 2018). While this strategy could potentially enhance capacity, it could also

further increase resistance. Capper et al. (2006) stress that administrator training must involve more than just equity content — administrators must be trained and supported with social activism skills to resist, rebel against, and challenge injustice.

Possible Strategy 3: The Creation of Networking Groups

Bolman and Deal (2017) identify the importance of building networks as a powerful tool supporting leaders in realizing their goals. Strategy 3 proposes the creation of networking groups that will allow administrators to collaborate with colleagues, share resources, and engage in problem solving (Whelan-Berry & Somerville, 2010). Feedback from administrators within the WDSB suggests they value collaboration and hearing what their colleagues are doing (WDSB Executive Data, 2021). As a member of the Lateral Leaders' Admin Equity Professional Development Steering Committee, I am charged with developing professional development for administrators. Membership on this committee provides access for the creation of networking groups. This strategy would not require any additional resources other than human resources and time. Currently, the team draws administrators together monthly for professional development. This monthly voluntary professional development easily provides opportunities to create networking groups that can evolve and be responsive to members' needs (Aguilar, 2020).

Networking groups would allow for differentiated support that could inform principals' practices at their individual sites (Aguilar, 2020). Principals would have the autonomy to decide how they want to contribute and participate; organizational research demonstrates that individuals react negatively and perform poorly when they feel controlled and lack autonomy, and such is the case with human rights and equity work (Whitney & Trosten-Bloom, 2010). Networking groups build autonomy and determination, both of which have been shown to motivate individuals in their pursuit of organizational goals and align with the braided leadership

style (Dobbin & Kalev, 2018, Aguilar, 2020). In fact, administrators report networking groups as the most effective support for increasing their equity literacy (Dobbin & Kalev, 2018). While Strategy 3 is viable by itself and supports the change priorities of increased capacity and reduced resistance, it does require a baseline understanding that not all administrators may have. In addition, accountability measures may be difficult to enact if the networking groups are outside the senior team's strategic plan.

Comparing and Contrasting Strategies

Current research in the WDSB region indicates marginalized youth report teachers, social workers, guidance counsellors, and administrators as custodians of the status quo, not change agents (Oba, 2022). To combat this, administrators must intentionally create equitable learning communities in their schools (Dobbin & Kalev, 2018), but strategies are necessary to realize this outcome. RM is cost-effective and would individually support administrators. It aligns with my leadership style focusing on collaboration, deep learning, and differentiation. However, most RM research has been in the business sector with little focus on education (Augustiniene & Čiučiulkienė, 2013). While RM has a clear and practical approach in business, its limited use in education may prove difficult in motivating participants (Valle et al., 2022).

Strategy 2, mandatory large-scale equity training workshops, would be easy to implement and a good starting point. However, because it disallows differentiation in learning or accountability measures, it is not a fulsome strategy and does not align with my desire to provide individual support for followers. Research has shown it can be more damaging and does not yield practical change by itself (Dobbin & Kalev, 2018; Radersma, 2018). This strategy also requires mandatory attendance, which may reduce buy-in and would be challenging to enforce given my sphere of influence (Whitney & Trosten-Bloom, 2010). It could increase resistance,

amplify biases, and counteract change. In addition, this proposed strategy does not align with a holistic Indigenous worldview valuing socially constructed solutions (Ali et al., 2022).

Strategy 3 — creating networking groups — is the ideal strategy. It enables differentiated individual support that aligns with my braided leadership approaches. It could strengthen relationships and create safe spaces where administrators feel supported and autonomous, yet accountable through co-construction. The strategy not only aligns with the AI tenet that suggests individuals perform better when they choose how they contribute (Whitney & Trosten-Bloom, 2010), but it also aligns with the interpretivist paradigm and Indigenous worldviews on social construction and collaborative knowledge creation (Berger & Luckman, 1991; Ali et al., 2022). Strategy 3's networking groups would be an extension of the LLS committee, which already commits to monthly professional dialogue. Leveraging the familiarity of existing LLS frameworks would more easily enable administrators to feel supported, troubleshoot site-specific concerns, and more effectively self-reflect (Aguilar, 2020).

Ideally, professional learning can be combined with the third strategy. However, the training must be job-embedded, relevant, and provide opportunities for feedback. Embedded coaching within networking groups can encourage principals to raise issues, share results, debrief, analyze data, problem solve, celebrate, and discuss next steps. These practices can empower administrators to learn and adopt new practices that will ultimately result in better outcomes for students (Dobbin & Kalev, 2018; Aguilar, 2020). However, this strategy requires a baseline of professional development. While the WDSB has provided equity-based training, not all administrators have accepted it or found it necessary. Such leaders must be met where they are, and individual support should be combined with incremental change and the tenets of AI to encourage growth.

Chapter 2 Summary

Chapter 2 highlights the strengths of braided servant, appreciative, and transformative leadership in addressing administrator resistance to SAELCs. Organizational change readiness is evaluated using the medicine wheel, the Knoster model for managing complex change, and the organizational change readiness questionnaire, the evaluation of which uncovered a low to moderate organizational change readiness score. This suggests change is possible, but further support is required. Finally, three possible support strategies — reverse mentorship, mandatory anti-bias and equity training, and networking groups — are presented and evaluated using a 2ES framework. Networking groups are selected as the most viable strategy to help solve the problem. Chapter 3 will present an implementation, monitoring, and communication plan followed by a discussion of next steps and future considerations.

Chapter 3: Implementation, Communication, and Evaluation

While the WDSB is steeped in white supremacy culture, analysis of organizational change readiness indicates a desire to better meet the needs of an increasingly diverse student population (Outhit, 2022; WDSB, 2022). They recognize the importance of preparing system leaders to build equitable, sovereignty-affirming schools, which aligns with the goals of this OIP. While Chapter 3 outlines separate implementation plans, communication plans, and monitoring and evaluation plans, these three aspects — much like the medicine wheel and the 4D AI cycle — are intrinsically connected (Appendix C).

This OIP understands that Indigenous teachings belong to Indigenous communities and aims to ensure the organization is enacting cultural appreciation "in a good way" (CBE, 2022). The proposed change plans for implementation, communication, and monitoring/evaluation are all hinged on this crucial Indigenous concept, as well as the principle of two-eyed seeing. Each plan will be broken down and explained based on the quadrants of the medicine wheel as outlined in their respective figures from Appendix F to Appendix H.

Looking Forward in a Good Way

The short-term priority of this OIP is to support administrators and create a safe, accountable learning environment. The WDSB has provided training around the concept of "brave spaces", which are places where individuals feel comfortable sharing, learning, and growing. They are inclusive of all sexes, races, abilities, genders, and lived experiences. Brave spaces highlight the significance of participants being authentic with others (Winings, 2019; Ahenkorah, 2021). The concern with brave spaces is that it is impossible to guarantee complete safety; it is difficult for the organization to anticipate triggers, and there is an imbalance of onus placed on marginalized communities in such spaces. This was outlined by Ahenkorah (2021),

who states the shortcomings of brave spaces can be solved by accountable spaces. Accountable spaces can be defined as learning environments focused on participants being responsible for themselves and their intentions, actions, and words. Accountable spaces operate under a set of guidelines (see Appendix E); they do not place unfair burdens of bravery on marginalized groups or promise impossible standards of safety. They task all participants with behaving equitably to foster deeper understandings of other lived experiences (Ahenkorah, 2021).

Reviewing norms and creating a community agreement of accountable spaces will foster a collaborative learning environment, build trust, and support the short-term goal of creating safer learning environments. My transformative leadership approach will enact my moral courage to engage in difficult conversations and hold individuals accountable in the space, while my combined servant and appreciative leadership will ensure I am engaging in conversations from a place of support and empathy (Shields, 2010; Greenleaf, 2012; Whitney & Trosten-Bloom, 2016). Creating accountable spaces will also help with the midterm priority of building administrators' capacities through professional development and networking groups, both of which are dependent upon administrators feeling safe, supported, and willing to take risks. This will be scaffolded by the integrated change model, which supports participants taking responsibility for their learning and constructing their own knowledge. The long-term goal is to achieve a critical mass of administrators with the will and skill to lead sovereignty-affirming and equitable schools, thereby dismantling white supremacy culture across the system.

The change implementation plan (Appendix F) is rooted in a social constructivist lens and an Indigenous worldview (Etuaptmumk) that suggests reality is co-constructed through language and social interaction (Burr, 1995; Andrews, 2012; Preston, 2017; Ali et al., 2022). In addition, these perspectives suggest the parties most impacted are more likely to invest in the

change process when they are active participants in a collaborative process (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Preston, 2017). This implementation plan is further informed by research suggesting administrators require significant support and professional development in building their capacity to lead equitable schools (Ryan, 2003; Tuters & Portelli, 2017; Superville, 2020). To meet administrator needs and maximize their chances of success, these combined factors of the plan demand a leadership approach that is supportive, appreciative, differentiated, collaborative, and flexible, all the while promoting positive change.

Discovery: Spirit (To Be)

Elders teach us that entering Indigenous knowledge frameworks through the eastern door, through spirit, is vital for ensuring cultural sensitivity. The east represents spring, the beginning of life, and the idea phase where all learning cycles begin (Kemppainen et al., 2008; Martin, 2012; ACIC, 2017; Wilson, 2019; CBE, 2022). In this phase, it is important to reflect on the implementation plan's needs in relation to creating accountable learning spaces, shifting mindsets, reducing resistance, building capacity, and dismantling white supremacy culture.

As discussed in previous chapters, all administrators lie somewhere on an equity leadership continuum, and there are many reasons why some resist equity work entirely (Payne & Smith, 2017; Gorski, 2019; Pollock & Wang, 2020; Fullan, 2021). Administrators report the most effective type of professional development is job-embedded and differentiated, allowing opportunities for feedback and flexibility to support the unique needs of their leadership styles, their schools, and the communities they serve (Dobbin & Kalev, 2018; Aguilar, 2020). The plan should remain flexible and seek ongoing input from the most impacted parties, ensuring they are heard and more invested in the implementation plan (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Preston, 2017). A leadership approach that is inquiry-based, collaborative, and

appreciative of individuals' strengths and gifts will inspire the positive change required for participants to engage in critical self-reflection as they reconstruct knowledge structures (Greenleaf, 2012; Whitney & Trosten-Bloom; 2016; Spears, 2018; Northouse, 2021).

The preliminary implementation plan outlined herein will follow a fluid and iterative inquiry cycle that changes based on participant needs. To advance the goals of this OIP, two priorities must be addressed: one, providing monthly in-person professional development sharing circles that align with the WDSB's equity leadership document. This integrated multi-fold monthly meeting will provide ongoing professional development to support the goals of crafting accountable learning spaces, increasing administrator capacity, reducing resistance, and gathering feedback. In this discovery phase, participants will uncover the spirit of their leadership and of the organization, focusing on the best things happening within the organization. Administrators will meet to discuss how their current leadership practices support equitable learning environments, their capacities to enact change, and their needs for safety and support. In this phase, their spirits are uncovered when they better understand themselves as leaders and identify their values, beliefs, and roles in the change process (CBE, 2022).

The priority will be reducing resistance to change in a manner governed by inclusive, collaborative, and appreciative leadership, which itself aids in reducing resistance (Whitney & Trosten-Bloom, 2016). The Knoster model also demonstrates that resistance can be reduced by ensuring participants' skill and resource needs are met (Ibrahim et al., 2019; Errida & Lotfi, 2021). In this stage, administrators will reflect on past victories and how to build upon them. These monthly AI cycles will hear the voices of those most impacted by prospective change and create space to appreciate and support administrators.

As part of the implementation plan — and ensuring the work is being done in a good way — the LLS team will collaborate with a local Elder and Equity team. Research has shown that collaboration with Indigenous Elders or knowledge keepers provides guidance and support, ensuring collaboration and accountability; further to this, research suggests this same collaboration supports accountable learning spaces, removes power imbalances, and ensures cultural sensitivity (Jeffery et al., 2021). After securing support of a local Indigenous Elder, the LLS team will form a subcommittee.

Currently, there are two elementary administrators: me and a colleague on the LLS Equity team. To effectively implement this OIP, a larger support team will be required. Starting in August, prior to the 2023–2024 school year, a Google survey will be sent out to all elementary administrators interested in joining a Lateral Leadership subcommittee for their colleagues. The survey will ask why they are interested and what skills and experiences they can contribute. The data from this survey will be reviewed by the LLS committee, the Elder, and the Equity team. Members of the subcommittee will be selected based on relative experience. Once the subcommittee is created, members will meet in August, prior to the start of school, to outline the details of the ongoing AI cycles and monthly professional development.

In addition to creating a subcommittee, this OIP will leverage the support of the elementary administrative executive committee. Walqwan Elementary Administrators is an executive committee that works to support elementary administrators by advocating on their behalf with senior leaders. Administrators are often asked to fill in surveys and provide ongoing feedback about their needs. Prior to the 2023–2024 school year, the LLS team will meet with the executive committee to gather data and further inform the planning of ongoing AI sharing circles during the school year.

Dream: Heart (To Belong)

Moving south through the implementation cycle to the heart domain and dream phase representing summer and new growth, the focus is on relationship building and decision making. Here, the priority is intentionally tending to the emotional needs and feelings of the most impacted parties (Kemppainen et al., 2008; Martin, 2012; ACIC, 2017; Wilson, 2019). Research supports WDSB's anecdotal data that administrators avoid equity work for several reasons: they don't see the need for the work, they don't feel it is their job, they don't feel they have time, or they don't feel they have the skills, resources, or support to implement change (Payne & Smith, 2017; Gorski, 2019; Pollock & Wang, 2020; Fullan, 2021; WDSB, 2022).

The WDSB has been working hard to provide professional development for administrators, including sessions provided by the LLS team. This professional learning has provided a base for administrators to start developing their equity capacity, yet there are administrators still see no need for the work (Payne & Smith, 2017; Gorski, 2019; Pollock & Wang, 2020; Fullan, 2021). Owing to white supremacy culture within the system, several administrators who do see the need for the work fear being unsupported by their superintendents or the system if issues arise with staff and families (Payne & Smith, 2017; Pollock & Wang, 2020; Fullan, 2021). This necessitates a safe and accountable space for administrators to express their emotions, feel included, voice their opinions, share dreams and experiences, ask honest questions, and problem solve.

In early October 2023, once the LLS subcommittee is created, resources will be gathered, rooms will be booked, and sessions will be loosely planned in collaboration with a local Elder and Equity team. Administrators will be invited to the first monthly AI sharing circle and professional development session. The session will be led by the LLS team and the Elder. Here,

the focus will be on gathering information guided by foundational questions. The professional development in this phase will continue to build on the spirit encouraging reflection on administrator identity and how identity, power, and privilege impact current leadership practices. The heart phase will be realized when administrators feel a sense of belonging, have strong collaborative relationship, and are willing to take risks in their learning knowing their interdependent team can offer support.

Design: Physical (To Do)

Moving further in the cycle takes the process to the western doorway. This quadrant represents the end of summer and early fall when the fruits of one's labour are harvested. Here, ideas generated in the design phase are implemented, and ongoing data is collected. Administrators will be invited to ongoing monthly AIs to discuss implementation progress based on the desired behaviours and attitudes generated through the initial AI. This phase will entail the LLS team working collaboratively with the community Elder and the Equity team to gather administrator feedback and continue professional development through monthly AI sharing circles. In addition to these meetings, the LLS team will create a bank of ongoing resources to be shared in a self-directed D2L course (D2L is an online, self-directed learning platform created by the company Desire to Learn). Currently, the WDSB has a bank of self-directed courses staff can access, and they are familiar with the platform. D2L will house all past professional development, resources, and future professional development sessions. The site will also provide space to share updates, general information, and collated feedback data to increase transparency. This self-directed D2L site will also be integral to disseminating information in the communication plan (Markiewicz & Patrick, 2016).

Immediately following the initial AI, the LLS team and subcommittee will meet to formulate an action plan based on the anticipated third solution of building informal networking teams. These collaborative and responsive networking teams will complement AI and D2L to support ongoing monthly professional development to boost ownership and professional equity knowledge among administrators, thereby increasing the chances of shifts in mindsets (Whitney Trosten-Bloom, 2016). The size of the networking teams will depend on the number of administrators interested in engaging with the networking support, but 6–10 people per group is estimated. The LLS team and the subcommittee will select team leaders from the subcommittee and build teams based on location, school demographics, and administrator need in relation to the skills of the team lead. After the networking groups are created, each team lead will contact their group members individually to discuss administrator needs and supports. Possible supports could include equity walks, data interpretation, school improvement planning, staff professional development, resources, and difficult conversation strategies. All supports will be drawn from the action items outlined in the new SAELC framework (WDSB, 2022).

As this implementation plan is responsive and collaborative, an exhaustive list of supports is not possible; the goal of the networking groups is to seek administrators' ongoing feedback and differentiate as needed. This type of learning fosters connection and relationships, building independence and collaboration simultaneously. The body/design phase provides opportunities to experience learning through acts of doing and trying new things. Job-embedded learning is supported by the differentiated approach offered by servant leadership, ensuring the learning is connected to the spirit, heart, and body. Only then will administrators be ready to engage in learning through the mind by engaging the whole self.

In addition to the anticipated solutions, it is expected the WDSB will continue to provide ongoing professional development through Family of Schools meetings and the Equity Department. All professional development offered through the monthly AI sharing circles will complement other professional development offerings.

Destiny: Mind (To Know)

The never-ending circular change model of the medicine wheel embodies learning as a lifelong process, and the destiny phase at the northern doorway represents the cycle's end; by this stage, one must focus on lifelong learning, mastery, confidence, purpose, accountability, and careful contemplation of past events to honour and celebrate the prior journey (Martin, 2012; ACIC; 2017; Wilson, 2019; Kemppainen et al., 2021; CBE, 2022). It is an opportunity to remember, reflect, and look back while walking forward in a good way. This phase lays the foundation to move back into the idea phase by answering questions about what comes next. In this phase, administrators' newfound knowledge will be visible in their commitment to walking forward with students, staff, families, and communities and unlearning/relearning to improve the organization for everyone (CBE, 2022). This phase is supported by the transformative leadership tenet of deconstructing and reconstructing knowledge frameworks and the appreciative leadership approach that illuminates and celebrates success. This phase aligns with the monitoring and evaluation cycle outlined further in the chapter.

Following each monthly AI and sharing circle, the LLS team will collate the feedback data and meet with the local Elder and Equity team to plan and prepare the sharing circle for the following month. This data will be uploaded to D2L to be shared with administrators. Sharing ongoing data and gathering stories will not only support transparency, trust, and relationship building (Dailey, 2021; Trabucchi et al., 2023), but will also inform the narratives of

administrators. Sharing circle data from stories will be used to collaboratively ideate the organization's destiny. These stories will also be used to share ongoing provincial and board data to highlight the experiences of marginalized students in schools. This will facilitate discussions of our work, provide opportunities for celebration, and help us identify next steps.

Limitations and Challenges

The change implementation plan outlined in this OIP is grounded in the belief that an organizational change plan will be unsuccessful if individuals within that organization do not develop themselves professionally (Deszca et al., 2020). The proposed change is rooted in equity, a subject that may be uncomfortable for administrators within the WDSB due to white supremacy culture and white fragility. As a result, the differentiated, supportive, self-reflective braided leadership styles of servant, appreciative, and transformative will be essential for administrators to feel supported and safe. Administrators must be met where they are and be given the time to process the realities of white supremacy culture and their own complacency within it (Winings, 2019; George et al., 2019). The largest barrier to change that I anticipate is the organization's long-standing white supremacy culture combined with a lack of psychological safety felt at the middle levels of the system (Fullan, 2015; Clark, 2020). Additional challenges I anticipate include administrators having negative past experiences with system changes reporting poor communication, lack of resources, lack of trust in the leadership team, and administrators fearing they don't have the necessary skills and competencies to implement change (Deszca et al., 2020). Although the WDSB has already changed significantly, there is still resistance to further proposed changes. This resistance aligns with Burke's (2017) suggestion that resistance to revolutionary change is strong. As a result, the leadership-based change process I will engage in will be empathetic, appreciative, and evolutionary in hopes of fostering incremental mindset

changes that accumulate to build sustainable change over time (Burke, 2017). Historically, communication has been a barrier to change within the WDSB, so developing an effective, responsive communication plan is required and will be outlined in the following section.

Plan to Communicate the Need for Change and the Change Process

Deszca et al. (2020) posit that communication has four specific goals: communicating the need for change, encouraging impacted parties to understand how change will affect them, communicating how changes will impact the organization, and informing impacted parties of change initiative progress. Each of these goals will be considered in the knowledge mobilization and communication plan designs to promote commitment, efficiency, confidence, and willingness to foster change (Deszca et al., 2020). These goals will be considered and overlaid with the four phases of the AI cycle and the four quadrants of the medicine wheel, both rooted in the principle that organizational change requires a collaborative interactive cycle. (Whitney & Trosten-Bloom, 2010).

While it is important to communicate with all parties in the system, administrators hold transformative power, and supporting administrators by overcoming their resistance to change is at the heart of this OIP (Leithwood et al., 1998; Day et al., 2008; Leithwood & Mascall, 2008); therefore, they are the focus of the formal communication plan (see Appendix G). Ongoing communication via emails and a self-directed professional development D2L course will be a significant part of the plan to mobilize knowledge, but the focus will remain on easing resistance, the number one reason for organizational change failure (Burke, 2017, Fullan, 2021). The plan will also focus on using 2ES to engage in a two-way iterative cycle of communication informed by AI (Western ways of knowing) and the medicine wheel (Indigenous ways of knowing). Activating a 2ES framework that will mobilize information through the WDSB's current

communication tools — email, Google groups, and D2L, in tandem with the Indigenous art of storytelling — will consider the spirits, hearts, bodies, and minds of participants to provide balanced knowledge mobilization. Knowledge gathered through storytelling in sharing circles will be transcribed and collated into themes by the LLS team. Solution-based themes will be extracted to create learning resources that will be uploaded to D2L.

Organizations are socially constructed largely through communicative interactions of social actors. Conversations about change become the basis of the organization's future state. Language and social interaction are primary tools for knowledge mobilization within the organization; it is essential to influence the flow of information in a good way, and change leaders must understand this (Burr, 1995; Lewis et al., 2006; Hansma & Elving, 2008; Whitney & Trosten-Bloom, 2010; Andrews, 2012). An effectual communication plan is also fundamental to the success of the implementation plan, as they are intrinsically connected.

Burke (2017) suggests prospects of organizational change can create resistance among the parties most impacted by the change. This is especially true when the change pushes against systems of oppression in a white supremacy culture that may activate white fragility. DiAngelo (2018) suggests white fragility is a result of white supremacy culture that has historically shielded white people from racial stress. She defines "white fragility" as a state in which even a small amount of racial stress triggers a range of defensive reactions. These defensive reactions can include intense emotions such as anger, fear, or guilt, as well as behaviours such as argumentation, silence, and leaving the stress-inducing situation. These defensive reactions maintain white supremacy culture (DiAngelo, 2018). Owing to this potential resistance, the need to honor individual identities and the varying positions of each administrator on the equity learning continuum is essential in creating differentiated and leadership-based communication

plans. The anticipated communication plan will be rooted in the transformative tenets of equitable change, reconstructing knowledge frameworks, and building moral courage to engage in difficult conversations and authentically opine on change processes (Shields, 2018).

I would be remiss to not emphasize again that resistance, while a barrier to change, does not have a negative connotation in this context. I am not suggesting administrator resistance is an intentional negative action driven by ignorance, stubbornness, fear, or nefariousness (Lewis et al., 2006). It instead results from the white supremacy culture embedded in the organization and the socialization process administrators within the system have been subjected to and rewarded within. Challenging these deep systemic structures makes it essential to activate the transformative leadership tenets of deconstructing and reconstructing knowledge frameworks and critiquing current power imbalances within the system (Shields, 2010; Shields, 2018; Shields & Hesbol, 2019). Historically, these conversations have been challenging for administrators. They often express feeling judged and unsupported, further demonstrating the need for appreciative leadership and servant leadership to focus on what they are already doing well and what can be improved (Greenleaf, 2012; Whitney & Trosten-Bloom, 2016).

When viewed through 2ES, one can see that resistance can result from many things and yield many outcomes (Proctor & Doukakis, 2003; Lewis et al., 2006). The parties impacted by and unenthused about change should not always be dismissed — while resistance can indeed adversely affect the change process, it also can bring energy to the change initiative, maintain focus on the change, expose flaws in the change plan, challenge faulty assumptions, and serve as a safeguard against groupthink (Lewis et al., 2006). While the overarching goal is to reduce said resistance, each of the above functions are crucial in a learning organization and necessitate a

collaborative, co-constructed, differentiated change plan to mobilize knowledge supported by the strengths of combined leadership and braided change models (Cooperrider & McQuaid, 2012).

To positively change people's mindsets, we must fully understand what we believe we already know and how our knowledge (or lack thereof) impacts our work. People do not generally crave information — they crave meaning. The braided leadership style and change models support administrators in deep critical self-reflection and constructing their own meaning from new knowledge to forge a different path forward. In this process, everything should be about the receiver of knowledge: the audience. What do they need to hear and why? How can knowledge be presented in a digestible, concise, differentiated, and memorable format that can support change (Davenport & Prusak, 1998; Dailey, 2021)? Fundamental to my leadership is the ability to engender feelings in administrators that I am open to hearing their stories and capable of understanding them. Storytelling is the oldest knowledge mobilization technique and the most effective medium for capturing and retaining information. It is a powerful tool that allows participants to learn from one another, share experiences, and express empathy. It fosters collaboration and shared camaraderie, and it is most impactful in the presence of accountable learning spaces (Davenport & Prusak, 1998; Dailey, 2021).

Gorski (2019) suggests that we cannot meet people where they are if their positions are characterized by inequitable thinking. However, there is no other path forward. It is critical to be aware of administrators' varying mindsets, demonstrate empathy, and positively engage with the proverbial elephants in the room (Dailey, 2021). This may include hearing harsh realities of administrator's stories, including shared feelings of how they have been supported (or not) by myself, the LLS team, the Equity team, and senior leadership. The approach of not meeting them where they are and pushing without support has been tried, and it has failed — it has been met

with significant resistance, which has highlighted flaws in the systemic change plan that must be addressed before moving forward. It is time to listen to stories from the participants most impacted by organizational change. This process will be supported by my leadership style that is differentiated, appreciative, and empathetic in the creation of accountable spaces (for examples of such spaces, see Appendix E).

Stories are the most powerful form of communication, and sharing them helps build collaborative spaces; we are innate storytellers, and we are hardwired to enjoy them (Dailey, 2021). Additionally, encouraging storytelling supports people in feeling they are contributing to change; when individuals feel part of change process, they are more likely to engage in said process (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Hung et al., 2018). Research suggests that stories about people are more meaningful to audiences than mere communication of data and facts. Stories help people imagine, facilitate sense making, clarify ambiguity, and help show people why change is relevant. It helps to engage individuals in understanding why change is necessary (Trabucchi et al., 2023). Through regularly scheduled monthly meetings utilizing the AI and medicine wheel change model frameworks, stories will be used to bring administrators together, communicate required changes, share visions of change, and encourage administrators to understand how changes will impact them.

Discovery: Spirit (To Be)

Entering the communication plan through the eastern door marks the beginning of the plan; here, we assess what already gives spirit to the organization. In an appreciative sharing circle inquiry, administrators will be united in their communication of potential change. Through guided inquiry, they will uncover what necessitates change and celebrate the skills and supports already in place to implement said change. Using circle sharing and storytelling, this phase of the

communication plan will bring together administrators in person to celebrate what is already going well in terms of knowledge mobilization. Lewis et al. (2006) suggest cognitive resistance as one type of change resistance. This relates to an individual's perception of change and how they assess the situation at hand. The goal of this phase is to reframe challenges, focus on what is going well, and provide the opportunity for administrators to share stories. This positive reframing will allow the need for change to be communicated without spurring on feelings of white fragility (DiAngelo, 2018), and it will foster honest inquiry wherein participants are unattached to specific outcomes. AI and the medicine wheel are not change models to get participants to do what you want; they are about creating collaborative relationships, sharing stories, listening to others, and co-constructing a path forward together (Whitney & Trosten-Bloom, 2016).

Dream: Heart (To Belong)

Moving south, the focus is on relationship building, continuing to create safe accountable learning spaces through storytelling, and focusing on what might be. The goal is to focus on possibilities for a desired future state (Calabrese, 2006; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Hung et al., 2018). What might be if administrators felt supported, safe, equipped, and like they belonged to an accountable learning community? This phase aligns with the emotional heart quadrant of the medicine wheel that explores what the organization could look like if administrators had the proper attitudes, training, and support. Soliciting input about these needs can lower resistance, increase satisfaction, boost feelings of control, and reduce fear and uncertainty (Calabrese, 2006; Lewis et al., 2006; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Hung et al., 2018). Seeking this input is essential in an organization steeped in white supremacy culture to mitigate white fragility (DiAngelo, 2018).

Design: Physical (To Do)

Moving to the western door, the design phase, administrators will collaboratively co-construct the desired future state by reflecting on the question of what should be (Whitney & Trosten-Bloom, 2010; Cooperrider, 2017; Hung et al., 2018). This phase focuses on doing and creating a plan of action for communication. This phase helps administrators reflect on the best supports, skills, and resources required to make action possible. This stage also communicates how change impacts individuals within the system. Lewis et al. (2006) state that emotional resistance is associated with fear, anxiousness, anger, disappointment, and worry. At this phase, it is essential as a leader to acknowledge and name any activation of white fragility. Continually fostering the conditions and revisiting the norms of accountable spaces will support addressing these challenging emotions. In addition, these feelings will be validated through the collaborative communication tool of storytelling that specifically clarifies roles, tasks, responsibilities, and procedures, allowing administrators to develop a course of action to reach the desired future state (Lewis et al., 2006).

Destiny: Mind (To Know)

The action phase situated at the northern door focuses on creating what will be; it is the end of the cycle before it begins anew. Circular conversation and communication will focus on how the organization brings about and maintains change (Whitney & Trosten-Bloom, 2010). This phase guides discussions on implementing and monitoring the change plan and keeps informed the parties most impacted by change. This ongoing knowledge mobilization will continue monthly through collaborative inquiry sharing circles and professional development, as well as ongoing updates to the D2L self-directed site. This phase invites the exploration of how connected change plan resources are, how open parties are to change, and the best way to

continue supporting resistant actors. Lewis et al. (2006) warn of a behavioural dimension to resistance that can manifest as protest, an expression of dissent and active sabotage. While there is little evidence of this explicit and conscious type of resistance from administrators, it may be unconscious and connected to the activation of white fragility. It will be imperative to monitor these responses and actively plan how to support them by gathering input and stories from administrators and communicating results continually.

Media richness theory suggests that a higher level of uncertainty within an organization requires a richer communication medium, with face-to-face communication being the richest and most effective medium (Hansma & Elving, 2008). Because of this, employing the personal AI approach based on the four medicine wheel quadrants will be the primary form of communication. The PoP is currently experiencing a great deal of resistance, so it is essential to utilize the richest medium of communication in addressing said resistance. Aligning with the principles of AI, social constructivism, and inclusion of individuals most impacted by change, the communication plan will utilize a face-to-face circle discussion informed by Indigenous ways of knowing with the primary purpose of engaging administrators. This will be an opportunity for the group to collectively co-construct change, discuss next steps, problem solve as needed, and — most importantly — celebrate successes along the way.

Change Process Monitoring and Evaluation

Deszca et al. (2020) propose that a well-thought-out measurement process is a valuable tool for change leaders; it allows them to frame the need for change, monitor the change process, assess its progress, and shift course when necessary. Along with a defined change implementation plan, monitoring and evaluation frameworks are essential. A collaborative and flexible monitoring and evaluation framework can positively reinforce a continuous cycle of

improvement and learning culture within the organization (Whitney & Trosten-Bloom, 2010; Markiewicz & Patrick, 2016). When effective, these frameworks support decision making, create accountability, and guide organizational learning (Markiewicz & Patrick, 2016).

To implement an effective monitoring and evaluation framework, it is essential to understand the terms themselves. “Monitoring” is defined as a continuous systematic process for collecting data that tracks a plan’s progress, identifies its results, and guides the development of the best corrective action plan. Conversely, “evaluation” focuses on making data-informed judgements and conclusions to identify next steps (Markiewicz & Patrick, 2016). These two mechanisms work in tandem; monitoring informs evaluation, and the resultant changes through monitoring require ongoing evaluation. As a result, an iterative multidimensional monitoring and evaluation tool will be most effective for this OIP (Appendix H).

This OIP will also be a responsive living document shaped by the stories of key interested parties (Markiewicz & Patrick, 2016). Shifts in thinking and administrator learning are at the heart of this OIP, but so is the notion that learning is an intrinsically social and collaborative process that occurs through emulating and interacting with others (López et al., 2005; Whitney & Trosten-Bloom, 2010; Cooperrider, 2017). The evaluation and monitoring plans should thus also provide opportunities for administrators to share stories and learn from one another.

Storytelling creates reciprocity, thrives under respect, nurtures relationships, and compels responsibility. Anchoring our work in personal narratives demonstrates how personal experience and connection are woven into our collective experience (Kovach, 2021). Stories also promote social cohesion by fostering positive feelings; they are bound in our personal history, reminding us of who we are and how we belong, and reflect knowledge gained from lived experiences

(Kovach, 2021). Stories, a valuable monitoring tool for data collection (Dailey, 2021; Trabucchi et al., 2023), are also powerful transformative organizational learning tools that help people envision themselves as changemakers, facilitate sense making, elucidate ambiguity, and demonstrate why change is relevant and necessary.

This PoP is deeply rooted in the culture of the organization and is being met with significant resistance. The organizational change plan seeks to reduce resistance, increase capacity, and ultimately disrupt the white supremacy culture that defines the organization. The effectiveness of this OIP is dependent upon administrators adopting new ways of thinking, acting, and leading that differ from their current leadership practices. This change management plan is about monitoring the shifts in attitudes, feelings, and behaviours of administrators. It is also about monitoring and evaluating learning and the new competencies and skills acquired through interventions. This is not easily measured, according to white supremacy standards and tools (Miller, 2011). As a result, the monitoring and evaluation tools must be rooted in Indigenous ways of knowing based on collective story sharing.

Rather than challenging individuals already feeling overwhelmed and unsupported, it is foundational to seek input, provide support, and focus on trust, respect, and empathy through mutual understanding, all essential precursors for ambitious change (López et al., 2005; Whitney & Trosten-Bloom, 2010). Furthermore, any proposed organizational change cannot be successful if individuals within the organization do not develop professionally (Deszca et al., 2020). Through the context of collaborative inquiry guided by the cycles of AI and the medicine wheel, the process of learning will become integrated with the evaluation and monitoring plan and leadership practices of administrators (Markiewicz & Patrick, 2016). The collaborative inquiry process will facilitate the co-construction of change measurement tools while identifying key

indicators of success. Administrators will come together as active participants in a cycle of inquiry to identify problems, co-construct the best solutions, identify implementation processes, and evaluate change through inquiry and story sharing (Whitney & Trosten-Bloom, 2010; , 2022; Trabucchi et al., 2023).

Discovery: Spirit (To Be)

Through the eastern door, the spirit of the self and the organization, we encounter the discovery phase. Administrators will be brought together in a circle to co-construct data collection tools and be prompted to ask, "How will we share and learn from our collective wisdom? What are we doing well already? What is the spirit of the organization?" The word "data" comes from the Latin word datum, meaning something given. The etymology implying gifting has, at some point, dissipated, but it makes natural sense from an Indigenous perspective; data itself is a gift, as is the learning that stems from the data. The sharing of one's story is also the giving of a gift (Kovach, 2021). The Ontario Ministry of Education's (2010) most recent document on assessment, monitoring, and evaluation suggests gathering data through a variety of senses, using empathy and listening to better understand data. Evidence is collected over time from three different sources: observations, conversations, and products. This direction from the Ministry of Education lends legitimacy to the Indigenous art of story as the primary data point for this OIP (OME, 2010). Etuaptmumk invites us to merge Indigenous and Western ways of monitoring and evaluating; therefore, for the purposes of this OIP, data refers to insight and observations received from multiple sources of information. The anticipated monitoring and evaluation plan informed by 2ES, AI, and formal surveys will be intrinsically connected to braided leadership, the blended change model, the implementation plan, and the communication plan.

Dream: Heart (To Belong)

Moving south to the heart domain of dreams, emotions, and relationships, it is critical to address underlying issues of trust and communal support to facilitate the co-construction of measurement and evaluation tools (Calabrese, 2006: Kemppainen et al., 2008; Cooperrider, 2017; Preston, 2017; Austin & Harkins, 2008). Administrators report they want better communication, more respect, and more support, especially from those in higher positions of power (Austin & Harkins, 2008; Pollock & Wang, 2020; Fullan, 2021). Currently within the WDSB, administrators report they do not feel supported by those higher up who are "pushing the equity agenda." Many administrators report feelings of confusion with how the change has been introduced and feel unsupported in the process (Pollock & Wang, 2020; Fullan, 2021). They feel current accountability measures are exercises in compliance and don't bring value to their leadership (Fullan, 2021). Many report distrust of the Equity team and would never call them if they had an equity question or a human rights concern in their building. There is power in these stories; hearing them is an act of knowledge sharing and honouring. Grounded in oral tradition, both hearing and sharing stories are central considerations as monitoring and evaluation tools. The relationship between stories and knowing are bound as a legitimate form of understanding.

In many Indigenous cultures, narrative stories function as intergenerational knowledge transfer, a case for legitimizing its power in organizational learning (Archibald et al., 2019; Kovach, 2021). While Indigenous wisdom informs us the story is contextualized in the now, witnessed in the moment of its telling, and never fully captured in the written sense, Etuaptmumk invites us to capture the spirit and heart of a story. It invites us to receive gifts from stories and use them to inform a future path forward. During the monthly AI sharing circle, the LLS team will transcribe, with permission from the storyteller, key points of the story being shared. This

flexible transcribing of narrative data will seek to understand and encapsulate the spirit and heart of the story. Stories engender personal and social meaning; they do not exist in isolation, and storytelling is also not separate from the act of story listening. The teller and listener are equally active, with knowledge construction and analysis being the job of the listener (Kovach, 2021). In addition to story sharing and the transcribing of narrative data, administrators will be invited to think deeply and reflect on their own actions and reactions, passing knowledge by recording their thoughts feelings and ideas in an electronic journal that will be shared with the LLS team so they may learn from the gifts embedded in the stories.

Design: Body (To Do)

Moving west, we approach the action phase of the physical — the body. When asking participants to share their stories, the LLS team must listen comfortably and fluidly without redirecting or prompting speakers. Understanding the beauty of storytelling as an active agent for knowledge sharing is essential in gaining insight into stories and their contexts (Whitney & Trosten-Bloom, 2016; Kovach, 2021). Following each month's AI sharing circle, the LLS team will meet with the Elder and the Equity team to engage in narrative data analysis. The team will review the contents of the transcribed story sharing session, the electronic journals and any observation and conversations noted. The team will review all the data holistically and search for patterns. From these patterns, narrative blocks will be created across participants to allow for narrative data analysis of administrators' thoughts, feelings, mindsets, and leadership practices (Gravett, 2019; Delve & Limpaecher, 2020).

More than any other factor, leadership creates the environmental conditions necessary to nurture learning within the organization (Austin & Harkins, 2008; Fullan; 2021). While the chosen leadership approach and guiding change models demand non-attachment to outcomes and

knowledge construction, it is critical to understand changes in administrators' mindset shifts and leadership practices given their importance in implementing change across the system at all levels (Austin & Harkins, 2008; Fullan, 2021).

Destiny: Mind (To Know)

Moving north to the final destiny phase of the mind and knowing, emphasis is placed on a balanced, holistic lifelong learning process for all, including the organization. In this phase, the implementation of the anticipated monitoring and evaluation tools will be solidified, and the anticipated use of transcribed narrative data and narrative analysis will continue through monthly iterative cycles guided by change model-informed questions. Sharing circles will continue, strengthening accountable learning spaces where administrators can learn, grow, share successes, express problems, and challenge one another. Austin & Harkins (2008) suggest that with the right supports, leadership, and learning conditions, resistors can better learn from their mistakes, be more open to challenging each other, share ideas, and hold each other and themselves to a higher standard. This is at the heart of a holistic organizational learning plan designed to support staff in their learning that intentionally activates the four quadrants of the medicine wheel (spirit, heart, body, and mind) in the spirit of ongoing learning and inquiry.

Next Steps and Future Considerations

This OIP has been continually informed by the spirit, heart, body, and mind while leading and learning from a place of empathy, compassion, and support. It has been a pathway for me to learn alongside my colleagues and demonstrate that it is not a plan for them — it is a plan for us. It is a plan with the intent to learn alongside one another, challenge each other, grow together, and transform the system in better service of the students we serve. The more work we do to dismantle white supremacy structures, the more the system and its structures seemingly push

back. This has resulted in many administrators who engage with SAELCs struggling with their own wellness. This OIP acknowledges the systemic nature of the problem and understands it is just the beginning of the conversation. There are so many layers to the problem, including equity, wellness, and learning, and we cannot have genuine conversations about change without these considerations. Historically, the WDSB's approach to support has been siloed by department (e.g., Learning Services, Finance, Indigenous Equity and Human Rights, and Wellness). Future considerations would be to remove the siloed approach to support and instead adopt a holistic and Indigenous-informed approach that engages the spirit, heart, body, and mind. Learning, wellness, equity, and financial support should all work together to achieve the most holistic approach to supporting all members of the WDSB community.

In addition to a wraparound holistic approach, it would be wise to consider how to bridge the gap between Walqwan Elementary Administrators executives and the Equity Department. If the two entities collaborated to find the best possible ways of supporting administrators, the whole system would benefit. This collaborative approach could also reduce resistance to administrators reaching out to the Equity team for support, ensure the Equity team supports cohesion in the system, and avoid inequitable hierarchies within the improved system. It would also do us well to discard philosophies that further divide us, such as Zora Neale Hurston's famous quote, "All skinfolk ain't kinfolk", which is currently recited within the system under the guise of equity. The goal of collaboration should focus on cultural humility and intercultural competency that honours all voices and all lived experiences. Only then will the system truly be able to support the students it serves from a place of spirit, heart, body, and mind.

Chapter 3 Summary

Looking back in a good way, Chapter 3 explores an integrated implementation plan, communication plan, and monitoring and evaluation plan rooted in the principles of 2ES guided by the four quadrants of the medicine wheel and the 4D cycle of AI. The chapter further explores the creation of community agreement in accountable spaces that will foster a collaborative learning environment, build trust, and support the short-term goal of creating safer learning environments. This process is supported by a communication plan rooted in the Indigenous art of storytelling. Through an iterative cycle of monthly collaboration, administrators can unite to share stories, take responsibility for their own learning, and construct their own knowledge. This manner of collaborative storytelling lays the foundation for narrative data collection and analysis that will allow for an effective monitoring and evaluation plan, ensuring a collaborative and supportive approach to reduce resistance.

Narrative Epilogue

This journey began through the eastern door representing spring, the planting of a seed, an idea. At this time, the Progressive Conservatives settled in to replace the Liberal government in Ontario, whose equity action plan would lose the minimal traction it had gained. Ministry directives on equity faded, and the organization itself had a limited understanding of equity. The basic training administrators did receive lacked clear vision, creating confusion and resistance powered by white fragility. Then the COVID-19 pandemic illuminated many of society's inequities. While this shift created a collective call to action and enforced the need for this OIP, it also turned the necessary changes into a moving target amid confusion and disagreement. How, then, could I leverage my lived experience in the sociocultural contexts of education to support an organization that I am a product of, and that in some ways has protected me? The journey to find the answer has humbled me. It has challenged me emotionally, mentally, physically, and spiritually. It has fostered in me greater empathy for perceived resisters, who are products of their environment and social actors recreating knowledge through social constructions of power and knowledge. There were many days I wanted to give up — it felt hopeless to support a system with seemingly no desire to change. Then things began to shift, and the appetite for change grew; many within the system began to understand the need for change through professional learning. We suddenly had many school leaders engaging in the work, but still lacked resources, tools, and support for administrators. This led to frustration and resistance, but like Yahgulanaas's little hummingbird, my colleagues and I only do what we can in our shared journey to aid the students we serve. To quote the words of Peter Block (2018): "How do you change the world? One room at a time. Which room? The room you're in."

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Appendix A: White Supremacy Culture Versus Indigenous Ways of Knowing

White Supremacy Culture	Indigenous Ways of Knowing
Perfectionism • Deficit mindset • Mistakes are shameful, personal • Little reflection or inner dialogue	Healthy Striving • Asset mindsets • Mistakes are opportunities • Humility • Contemplative inner dialogue
Sense of Urgency • No time to be collaborative • No consideration of long-term consequences	Patience • Things will happen when they happen • Avoid rushing to achieve outcomes
Defensiveness • Criticism of those in power seen as threatening, rude, or inappropriate • Different ideas seen as threatening	Openness • Collective decision-making • Acceptance of new ideas • Questioning is acceptable
Worship of the Written Word	Oral Tradition

• If it's not written down, it doesn't exist • Those with strong documentation and writing skills are valued more • There is one right way to do things	• Power in stories • Oral transmission of information passed through generations
Paternalism • Clear demarcation between who has and doesn't have power • Decision-making boundaries are clear to those with power, unclear to those without • Powerful people decide on behalf of unpowerful people	Autonomy • Assign roles to all • Distribute power • Achieve balance • Engage in circular thinking
Either-Or Thinking • Unable to see "both/and" • Hard to learn from experience or accommodate diverse views • Fosters conflict, urgency, and oversimplified complexity	Open Thinking • Considers many possibilities • Values experience as teacher

Power Hoarding • Hierarchical • Linear power • Little value around sharing power	Power Distribution • Shared leadership • Circular power
Fear of Open Conflict • Emphasis on politeness • Those who bring up difficult issues are seen as problematic	Constructive Communication • Restorative process • Direct truth telling • Rooted in kindness • Honest relationships
Individualism • Emphasizes achievement and competition over cooperation • Fosters isolation	Collectivism • Collaborative process • No ownership • Everyone welcome • Take/use what you need

Note. Adapted from Okun, T., and Jones, K. (2021), “White Supremacy Culture”, from *Dismantling Racism: A Workbook for Social Change Groups.* Dr. Works Books.

Appendix B: Organizational Change Readiness Questionnaire

Readiness Dimension	**Readiness Score**
Previous Experience with Change	
Has the organization had generally positive experiences with change?	Score 0 to +2
Has the organization had recent failure experiences with change?	Score 0 to -2
What is the mood of the organization: upbeat and positive?	Score 0 to +2
What is the mood of the organization: negative and cynical?	Score 0 to -3
Does the organization appear to be resting on its laurels?	Score 0 to -3
Executive Support	
Are senior managers directly involved in sponsoring change?	Score 0 to +2
Is there a clear picture of the future?	Score 0 to +3
Is executive success dependent on the change occurring?	Score 0 to +2
Are some senior managers likely to demonstrate a lack of support?	Score 0 to -3
Credible Leadership and Change Champions	
Are senior leaders in the organization trusted?	Score 0 to +3
Are senior leaders able to credibly show others how to achieve their collective goals?	Score 0 to +1
Is the organization able to attract and retain capable and respected change champions?	Score 0 to +2
Are middle managers able to effectively link senior managers with the rest of the organization?	Score 0 to +1

Are senior leaders likely to view the proposed change as generally appropriate for the organization?	Score 0 to +2
Will the proposed change be viewed as needed by the senior leaders?	Score 0 to +2
Openness to Change	
Does the organization have scanning mechanisms to monitor the internal and external environment?	Score 0 to +2
Is there a culture of scanning and paying attention to those scans?	Score 0 to +2
Is the organization able to focus on root causes and recognize interdependencies both inside and outside the organization's boundaries?	Score 0 to +2
Does "turf" protection exist in the organization that could affect change?	Score 0 to -3
Are middle and/or senior managers hidebound or locked into past strategies, approaches, and solutions?	Score 0 to -4
Are employees able to constructively voice their concerns or support?	Score 0 to +2
Is conflict dealt with openly, with a focus on resolution?	Score 0 to +2
Is conflict suppressed and smoothed over?	Score 0 to -2
Does the organizational culture innovate and encourage innovative activities?	Score 0 to +2
Does the organization have communication channels that work effectively in all directions?	Score 0 to +2
Will the proposed change be viewed as generally appropriate for the organization by those not in senior leadership roles?	Score 0 to +2
Do those who will be affected believe they have the energy needed to undertake the change?	Score 0 to +2
Do those who will be affected believe there will be access to sufficient resources to support the change?	Score 0 to +2

Rewards for Change	
Does the reward system value innovation and change?	Score 0 to +2
Does the reward system focus exclusively on short-term results?	Score 0 to -2
Are people censured for attempting change and failing?	Score 0 to -3
Measures for Change and Accountability	
Are there good measures available for assessing the need for change and tracking progress?	Score 0 to +1
Does the organization attend to the data it collects?	Score 0 to +1
Does the organization measure and evaluate customer satisfaction?	Score 0 to +1
Is the organization able to carefully steward resources and successfully meet predetermined deadlines?	Score 0 to +1

Note. Adapted from Deszca, G., Ingols, C., & Cawsey, T. (2020). *Organizational Change: An Action-Oriented Toolkit.* (4th ed.) Sage.

Appendix C: Braided Implementation, Communication, Monitoring, and Evaluation Plan

TIME			
AUG. 2023	**Element**	• Implementation • Planning • Spring	• Spirit • Being
	Goals	• Meet with the Equity team • Meet with executives • Meet with Elder • Send Google form to gauge subcommittee interest • Select dates for monthly meetings	• Book meeting rooms • Input dates in administrative system calendar • Send out “save the date” emails • Update the D2L platform
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• Gather narrative story data • Create and email Google form	• Create subcommittee • Loosely plan professional development schedule
SEP. 2023	**Element**	• Implementation • Discovery • Spring	• Spirit • Being
	Goals	• Engage administrators in an AI cycle • Introduce norms for accountable spaces • Create community agreement	• Discuss professional development, white supremacy culture, collective unconscious, power and knowledge, systemic nature • Sharing circles • Storytelling
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team • Lateral Leaders team	• Sage • Matches • Bowl • Tobacco tie

	Expected Outcome	• Identify the best of what is happening right now in the organization relative to the change • Start building a foundation for safe and accountable learning spaces • Build collaborative teams • What could it look like?	• Sharing circles • Storytelling • Evaluate data via narrative analysis • Continue using data to carve the path forward
OCT. 2023	**Element**	• Implementation • Discovery • Spring	• Spirit • Being
	Goals	• Engage administrators in an AI cycle • Discuss professional development, white supremacy culture, collective unconscious, power and knowledge, systemic nature	• Create networking groups • Hold sharing circles • Tell stories
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• What would the ideal scenario look like? • Share best practices and successes	• Evaluate data via narrative analysis • Continue using data to carve the path forward
NOV. 2023	**Element**	• Implementation • Discovery • Dream • Spring • Spirit	• Being • Heart • Summer • Belonging
	Goals	• Professional development • Identify power, privilege, and leadership practices	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials	• Lateral Leaders team • Sage • Matches

		• Elder • Equity team	• Bowl • Tobacco tie
	Expected Outcome	• Thinking • Reflection • Ongoing monthly meetings • Ongoing networking support • Ongoing professional development	• Ongoing data gathering and feedback • Evaluate data via narrative analysis • Continue using data to carve the path forward
DEC. 2023	**Element**	• Implementation • Communication • Heart	• Belonging • Summer
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• What is going well? • What resources do we already have? • What would support look like? • What could resources look like? • What could change look like?	• Define current understanding • Possibilities for a desired future state • Communicating need for change • Evaluate data via narrative analysis • Continue using data to carve the path forward
JAN. 2024	**Element**	• Implementation • Communication • Heart	• Belonging • Summer
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder	• Sage • Tobacco • Tie • Matches

		• Equity team • Lateral Leaders team	• Bowl
	Expected Outcome	• "What should be?" • "What is our 'why'?" • Roles, responsibilities, procedure • What will be • Maintain momentum	• Support resistance • Celebrate • Evaluate data via narrative analysis • Continue using data to carve the path forward
FEB 2024	**Element**	• Communication • Monitoring and evaluation • Heart • Belonging Summer	• Body • Doing • Early Fall
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• Evaluate data via narrative analysis	• Continue using data to carve the path forward
MAR. 2024	**Element**	• Monitoring & evaluation • Body	• Doing • Early Fall
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• "What must change and why?" • "What could be in terms of accountability measures?"	• Define core values and beliefs • Decisions/feelings/relationships • Evaluate data via narrative analysis

		• Exploration of identity and leadership practice • Explore the purpose of the organization	• Continue using data to carve the path forward
APR. 2024	**Element**	• Monitoring & evaluation • Body	• Doing • Early Fall
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• What are the best measurement and evaluation tools? • What is the best way to measure changes in thinking?	• Evaluate data via narrative analysis • Continue using data to carve the path forward
MAY 2024	**Element**	• Monitoring & evaluation • Body	• Doing • Early Fall
	Goals	• Sharing circles • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Bowl • Tobacco tie
	Expected Outcome	• Results/thinking/reflection • Holistic lifelong learning • Next steps to begin cycle again • Solidified tools • Sharing circles	• Collaboration • Questionnaires • Evaluate data via narrative analysis • Continue using data to carve the path forward
	Element	• Implementation	• Belonging

JUN. 2024		• Communication • Monitoring and evaluation • Spirit • Being • Heart	• Body • Doing • Mind • Knowing
	Goals	• Circle sharing • Ongoing professional development connected to SAELCs	• Engage administrators in an AI cycle • Ongoing network groups and 1:1 support
	Resources	• Meeting rooms • Chart paper • Writing materials • Elder • Equity team	• Lateral Leaders team • Sage • Matches • Tobacco tie • Bowl
	Expected Outcome	• Identify collective next steps and path forward • Review data	• Celebrate

Appendix D: Proposed Strategy Comparison

Strategy Number	Description	Required Resources	Priorities for Change	Limitations
Strategy 1: Reverse mentoring	Less experienced administrators with high equity leadership skills mentor more experienced administrators with less developed equity leadership skills	• Mentor training • Physical space • Increased workload for mentee and mentor • Time	• Aligns with increasing capacity	• Not thoroughly researched in education • Dependent on less experienced administrators • Senior administrators may not accept model • May increase resistance
Strategy 2: Mandatory anti-bias and equity training	Ongoing *mandatory* professional development focusing on anti-bias, human rights, and equity leadership competencies	• Trainers • Physical space • Time • IT support to coordinate system calendars	• Aligns with increasing capacity	• Can lead to justification based on biases • Difficult to enforce • Reduced buy-in when mandatory • May increase resistance
Strategy 3: Networking groups	Creation of networking groups in tandem with ongoing *voluntary* equity-based professional development	• Mentor training • Physical space • Time • Increased participant workload	• Aligns with increasing capacity • Aligns with reducing resistance	• Requires a baseline understanding that administrators may not have • Accountability measures are limited

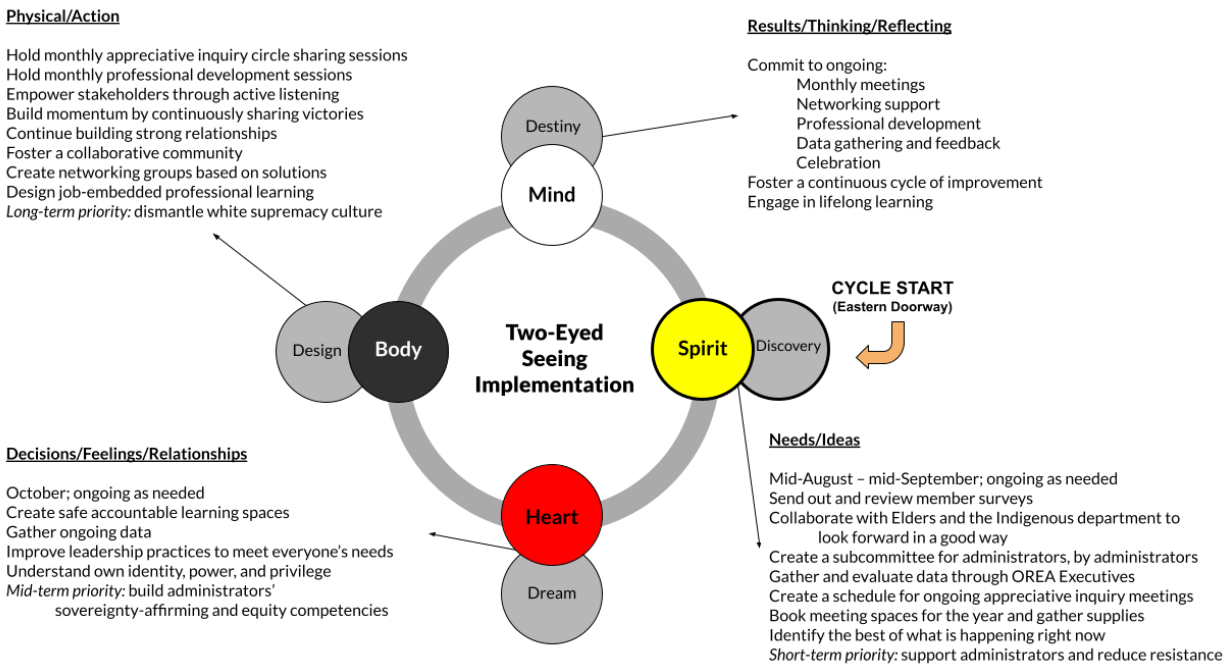
Note. This table describes proposed strategies, lists required resources, alignment with priorities, and limitations.

Appendix E: Norms of Accountable Spaces

Spirit/Discovery	Heart/Dream & Body/Design	Mind/Destiny
Please do not interrupt others.	Listen actively; do not just wait to speak. Record thoughts on paper if necessary.	Understand everyone is learning. If you say something problematic, apologize for your actions.
Be mindful of your talk time. If you are comfortable, speak up and add to the conversation.	Give everyone a chance to speak without pressure.	Recognize and embrace friction as evidence that diverse ideas are entering the conversation. This does not mean the group is not getting along.
Speak for yourself. Do not share others' lived experiences.	Ask for clarification and do not assume or project.	After leaving the space, reflect on actionable items to become an ally.
If you attend as an ally, please allow space for diverse communities to share their experiences.	Words and tone matter. Be mindful of your impact, not just your intent.	Give credit where it is due. If you are validating someone's previous idea, give credit.

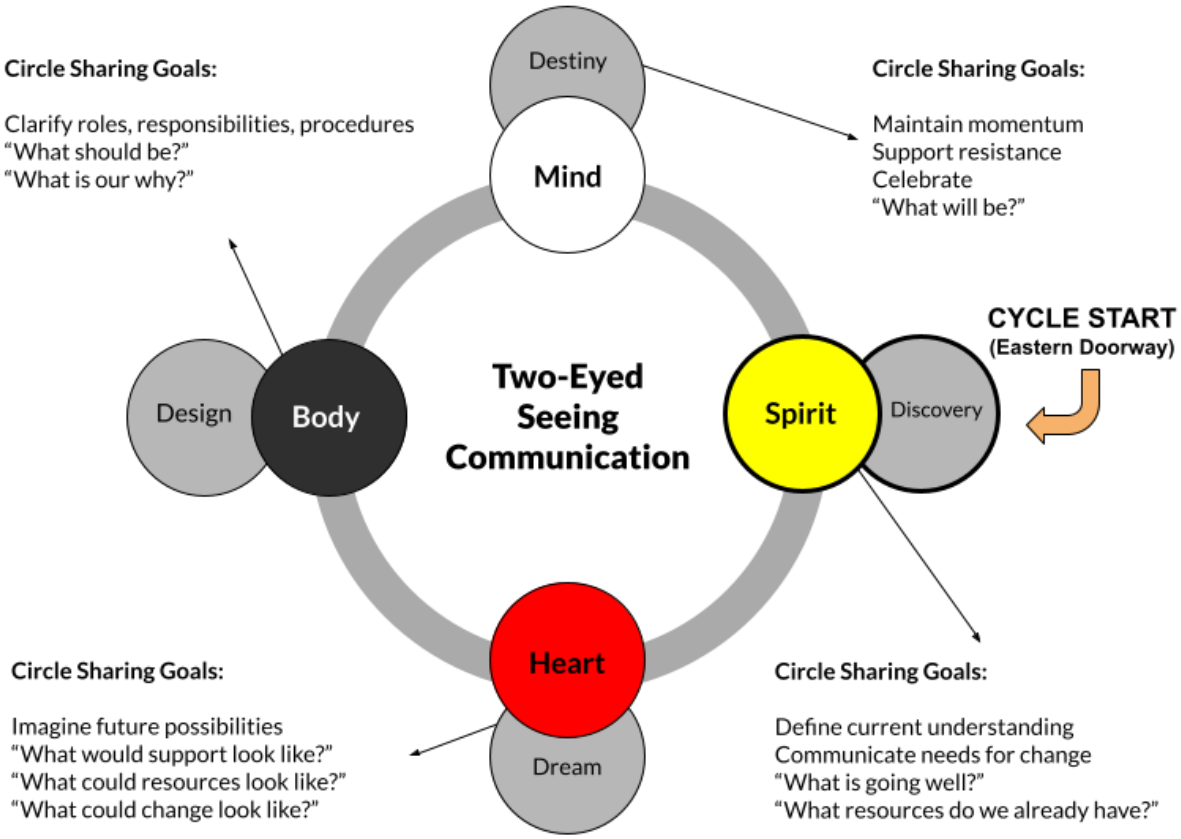
Note. Table adapted from Ahenkorah, E. (2021, September) *Safe and brave spaces don't work (and what you can do instead)*. Medium. https://medium.com/@elise.k.ahen/safe-and-brave-spaces-don't-work-and-what-you-can-do-instead-f265aa339aff

Appendix F: Two-Eyed Seeing Implementation Plan



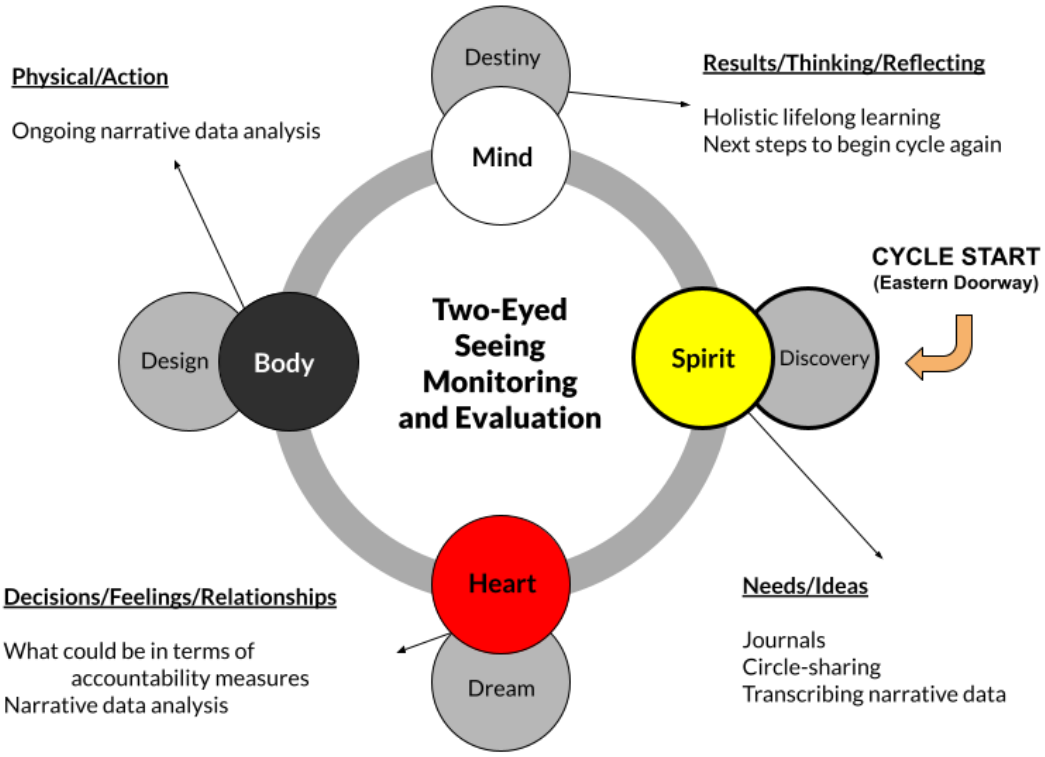
Note. This figure highlights focal points at each stage of the 4D AI and medicine wheel cycle.

Appendix G: Two-Eyed Seeing Communication Plan



Note. This figure demonstrates the reflective questions of the communication plan.

Appendix H: Two-Eyed Seeing Monitoring and Evaluation Plan



Note. This figure highlights the stages of the monitoring and evaluation plan.