Western University

Scholarship@Western

The Dissertation in Practice at Western University

5-8-2024

Principal Leadership from a Settler Canadian's Perspective

Cheryl Ricco
Western University, cmikkola@uwo.ca

Abstract

The Truth and Reconciliation Committee's (TRC) Calls to Action #7 and #63 focus on the Indigenization and decolonization of schools to create positive change for Indigenous students. To address these specific Calls to Action in an Ontario Catholic elementary school, a critically responsive transformative school leadership approach is required. This approach emphasizes individual and organizational reconciliation that seeks to improve Indigenous students' academic achievement and well-being in the current colonial structures of the Ontario education system. To create an awareness of these structures, Catholic school leaders must acknowledge their own Settler Canadian identity. In doing so, they develop authentic relationships based on allyship with Indigenous partners and families to better support Indigenous students in their organizations. They also focus on improving the lives of their Indigenous students by ensuring that non-Indigenous educators recognize the critical role they play in the education of Indigenous children. This Dissertation-in-Practice aims to address the problem of practice whereby non-Indigenous educators deepen their understanding of Indigenous knowledge, history, and pedagogy to address the TRC's Calls to Action. To do so, the school leader will create collaborative and professional learning communities (PLCs) which will focus on Linda and Robert Goulet's (2014) model of effective teaching for Indigenous students. Kurt Lewin's three-stage model of organizational change frames this work within the school and becomes an iterative process that guides all elements of the Dissertation-in-Practice including the change implementation plan, the communication plan, and the knowledge mobilization plan (KMb). Halbert and Kaser's (2022) spirals of inquiry compliments Lewin's change model and assists in the monitoring and evaluation of the solution to the Problem of Practice.

Keywords: Calls to Action, transformative leadership, Settler Canadian, allyship, Indigenous students

Executive Summary

The work in this Dissertation-in-Practice sets out to address the Truth and Reconciliation Committee's Calls to Action #7 and #63 (TRC, 2015). Call to Action #7 focuses specifically on the elimination of educational gaps between Indigenous and non-Indigenous students. Call to Action #63 emphasizes the need to build teacher capacity in the utilization of Indigenous lessons and resources, and to build student capacity for intercultural understanding. The problem of practice in this Dissertation-in-Practice is the need for non-Indigenous Catholic educators at Diamond Elementary School (a pseudonym) in the Silver Cities Organization (a pseudonym) to move beyond what may be perceived as tokenistic responses to the TRC's Calls to Action, and to move toward a stronger understanding of the privileges associated with being a Settler Canadian (Battel Lowman & Barker, 2015). It is an investigation of how colonialism impacts learning for both Indigenous and non-Indigenous students, and how Indigenization and decolonization must be at the forefront of the work in equity, diversity, and inclusion (EDI). The Dissertation-in-Practice emphasizes the need to build non-Indigenous teacher capacity in Indigenous histories, knowledge, and pedagogy to address the TRC's Calls to Action #7 and #63 respectively.

Chapter one of the Dissertation-in-Practice provides insight into transformative leadership theory and how it must be used in conjunction with an Indigenous lens to address the TRC's Calls to Action #7 and #63 at Diamond Elementary School. The chapter also focuses on the organizational context of the Problem of Practice. Although there is no specific Indigenous action plan to guide Catholic school leaders in the Silver Cities Organization, the principal must create an awareness of the TRC's Calls to Action within the neoliberal framework of the Ontario Catholic education system. The principal must support and encourage the professional development of non-Indigenous faculty at Diamond Elementary School to assist in the building

of critical relationships between non-Indigenous educators and their Indigenous students, and between non-Indigenous students and their Indigenous peers.

Chapter two of the Dissertation-in-Practice introduces a critically responsive transformative school leadership approach to establish Indigenized learning and greater decolonization as an effective framework for addressing the TRC's Calls to Action #7 and #63. Kurt Lewin's three-stage model of organizational change is introduced. Lewin's model consists of the unfreeze stage, the change stage, and the re-freeze stage (Deszca et al., 2020). These three stages define the processes of decolonization and Indigenization at Diamond Elementary School. The unfreeze stage is dedicated to the concept of decolonization, the change stage supports the Indigenization of teacher praxis, and the re-freeze stage institutionalizes both decolonization and Indigenization within the framework. Chapter two also determines the faculty's readiness for change and offers three possible solutions to the Problem of Practice: the development of an equity and inclusive education plan; the establishment of monthly culturally responsive professional learning communities (PLCs); and building allyship through public learning. As the chosen solution for the Problem of Practice, PLCs offer professional learning opportunities that build teacher capacity in equity, diversity, and inclusion (EDI) with a focus on Indigenization and decolonization.

Chapter three of the Dissertation-in-Practice provides three plans to address the TRC's Calls to Action #7 and #63: the change implementation plan, the knowledge mobilization plan (KMb), and the monitoring and evaluation plan. Although Lewin's three-stage model is the foundation for all three plans, the change implementation plan highlights Halbert and Kaser's (2018) spirals of inquiry model and the appreciative inquiry model as a way to bridge educational gaps between Indigenous students and their non-Indigenous peers. The KMb plan

centres on four major goals: (1) establish the need for change at Diamond Elementary School; (2) provide individuals with an understanding of how the change will impact them; (3) explain any structural or job changes that will have an influence on how things are done; and (4) keep everyone informed about the progress as a result of the change (Deszca et al., 2020). The monitoring and evaluation plan emphasizes equity walks and student surveys as methods of assessment to determine progress toward achieving initial goals set forth in the spirals of inquiry process. Chapter three concludes with next steps and future considerations in addressing the TRC's Calls to Action #7 and #63 at Diamond Elementary School and in the Silver Cities Organization.

With its focus on EDI and the TRC's Calls to Action, the Dissertation-in-Practice is an opportunity to create great change for Indigenous students in the Silver Cities Organization. By using transformative leadership as a guide, the principal hopes to lead non-Indigenous educators at Diamond Elementary School towards a better understanding of the Settler Canadian identity, and to a more impactful attitudinal shift in thinking about their relationships to our Indigenous students.

.

Acknowledgments

I proudly acknowledge the Indigenous peoples located in the Robinson Huron Treaty territory. I acknowledge that the Treaty 9 ancestral land on which I stand is rich in the history and contemporary contributions and traditions of many First Nations. I acknowledge my presence on the traditional territories of the Ojibway, the Cree, and the Algonquin people. I give thanks to the ancestors of this beautiful land, for looking after the rich resources and cultural teachings and I am called to honor and respect the four directions, lands, waters, plants, animals and ancestors that walked before me. I acknowledge and thank all for being stewards of these traditional territories.

Thank you to my Western professors, and cohort. Your ongoing support over the past three years has helped me tremendously. I am honored to have had the opportunity to work with such wonderful people!

Thank you to my family and friends without whom I would never have been able to balance work, school, and home life. Your understanding, patience, and encouragement kept me focused.

Thank you to my husband, John. Many times, you picked me up from the depths of "I can't do this" to carry me forward with a wink, a smile, and some laughter.   I am forever grateful for your patience, love, and support.

Table of Contents

List of Acronyms

AI	Appreciative Inquiry
CST	Catholic Social Teaching
EDI	Equity, Diversity, and Inclusion
IEAC	Indigenous Education Advisory Council
KMB	Knowledge Mobilization
OLF	Ontario Leadership Framework
PLC	Professional Learning Community
PM & E	Participatory Approach to Monitoring and Evaluating
TRC	Truth and Reconciliation Committee

Chapter 1: Problem Posing

Guided by the Truth and Reconciliation Commission of Canada's 94 Calls to Action

(TRC, 2015), the Dissertation-in-Practice focuses on two of the Calls to Action: #7 and

#63. Call to Action #7 implores the Government of Canada to eliminate educational gaps

between Indigenous students and non-Indigenous students. Call to Action #63 urges the Council

of Ministers of Education in Canada to maintain an annual commitment to Indigenous education

issues such as the development and implementation of Indigenous lessons and resources, and

building student capacity for intercultural understanding, empathy, and mutual respect via the

training of teachers.   To complete Call to Action #63, enables the completion of Call to Action

#7. As such the gap between Indigenous students and non-Indigenous students is lessened only

when non-Indigenous educators are given the tools to create diverse and inclusive learning

environments. If we simply try to decrease the gaps in education in the current colonial context

of the Western education system, Indigenous student needs will never be truly met and the gap

will continue to widen. Call to Action #63 addresses Call to Action #7 to ensure the educational

gaps between Indigenous and non-Indigenous students are minimized.

To complete Call to Action #7 and #63, I am tasked as the school principal of Diamond

Elementary School (a pseudonym) within the Silver Cities Organization (a pseudonym) with the

important work of creating an equitable and inclusive educational environment. To do so, I must

lead from a Settler Canadian perspective; a perspective that enables me to understand my

positionality within the Eurocentric and colonial frameworks of education (Battell Lowman &

Barker, 2015). A Settler Canadian is an individual who benefits from and is "complicit with

settler colonialism and [is] therefore responsible, as individuals and in collectives, for its

continued functioning" (Battell Lowman & Barker, 2015, p. 18). To end the perpetuation of the

racialized status quo, I need to assist staff in exploring the privileges associated with being a settler in the context of Canadian life and education. I need to investigate the ways colonialism limits the learning for both Indigenous and non-Indigenous students and how an integration and prioritizing of Indigenous ways of knowing can enhance student learning to address Calls to Action #7 and #63.

Leadership Position, Positionality, and Lens

The following section outlines my positionality and leadership agency in regard to the Problem of Practice. This section highlights how my lens demonstrates a reflection of my personal and professional positionality from the perspective of decolonization and Indigeneity.

When viewed from an Indigenous lens, my role as a rural school leader in the Silver Cities Organization is two-fold: first, I must transform the culture of the school where inherent colonial structures perpetuate racist ideologies towards Indigenous peoples. These structures include current Western pedagogical, curricular, and assessment practices (Shahjahan, 2011). Second, I must establish opportunities for the professional learning of non-Indigenous educators to build collective efficacy in the areas of Indigeneity and decolonization. In essence, I need to move beyond the add-ons of Indigenous knowledge at the school level and showcase Indigenous knowledges as a foundational piece within mainstream education (Munroe et al., 2013). Moreover, as a transformative leader in a rural school, ethically I have what Tuana (2014) describes as a moral imperative to enlighten the staff on the necessity of investigating their own internal and external racial bias. It is my responsibility to build a school culture where the positionality of Whiteness as a position of power and privilege (Styres, 2019) is critically engaged; where individuals develop discernment through open and honest dialogue. To bridge the cultural gap between Indigenous students and non-Indigenous students, non-Indigenous

educators must learn about what it means to be a Settler Canadian (Regan, 2010; Battell Lowman & Barker, 2015; Steinman, 2020; Styres & Kempf, 2022). In doing so, they can build deeper relationships with Indigenous students and their families. My leadership role then becomes transformative, and I am positioned to scaffold and address substantive school change.

As a woman in a leadership role, my work is influenced by a feminist epistemology. I view the world from a feminist theoretical perspective in that I challenge oppressive ideologies defined by unequal systems of power (Doan & Jaber, 2021). I focus on student and staff well-being and developing a shared vision for Diamond Elementary School. I redefine patriarchal structures to ensure that all voices are heard and emphasize the empowerment of others through learning and unlearning (Fuller, 2021; Wakefield, 2017). Fuller (2021) suggests that feminist leadership praxis is found where socially just and transformative leadership is established.

Critical theory is a foundational philosophy for both transformative leadership theory and social justice education (Louie, 2019). For Louie (2019), three core assumptions of critical theory include: the assumption that Western society privileges certain groups while oppressing others; that oppression is normalized and invisible in society; and, that critical theory is a call to action whereby having the knowledge that oppression exists is a move toward changing it. As Capper (2019) reiterates, educational leaders who practice critical theory epistemology aim for social change and the emancipation of the oppressed and disenfranchised. From an Indigenous epistemological lens, these three assumptions can also be applied to the Problem of Practice and the TRC's Calls to Action. The first assumption is that Indigenous students in the Silver Cities Organization have directly been oppressed by not having their own cultural group represented in the faculty and administration of Diamond Elementary School. As a result, there are gaps in Indigenous student achievement (Call to Action #7). The second assumption is that the

invisibility and normalization of oppression, and use of non-critical pedagogies in the school are based on Western methods of communication and relationships (Louie, 2019). TRC Call to Action #63 outlines the need for the creation and application of K-12 curriculum and learning resources on Indigenous history in Canada with the inclusion of the Indian Residential School System, as well as the development of intercultural understanding by non-Indigenous staff and students. The third assumption is that in building non-Indigenous teacher capacity to create a more positive impact on Indigenous students, we address systemic issues (Calls to Action #7 and #63). In guiding my staff to give voice to their Settler Canadian identity, I hope to challenge the status quo, change the cultural dynamics of the school community, and offer Indigenous students a way of seeing education and learning from a two-eyed perspective (Bartlett, 2012). I must aim to transform the school's culture to support the development of the cultural identity of the Indigenous children. For my leadership role to become transformative, I must accept a mandate for deep and equitable change. I need to acquire a deeper understanding of the wider social, cultural, and economic context (Shields, 2020) of Diamond Elementary School.

The process of understanding one's racial positioning is the first step to developing a decolonization consciousness (Battiste, 2013) that may lead into a Settler Canadian identity. Showunmi (2018) suggests that White women in leadership positions often fail to recognize the importance of their race in their identity, focusing more on their positionality as women within male dominated organizations. This lack of understanding by White women negatively impacts organizations. As such, I acknowledge my own position: I am a White woman in a school leadership role. I am a Settler Canadian principal. Although I hope to be a culturally responsive leader (Khalifa et al., 2016), I will also understand and promote my role as an Indigenous ally.

Working in a rural community for a small organization such as the Silver Cities Organization, I must also be aware of inherent racial biases about Indigenous youth and their families within the community. It is this type of systemic racism that often filters into the school culture. As such, my role as the principal of Diamond Elementary School is important to the potential change process. I must lead non-Indigenous educators to an awareness and understanding of the historical and current colonial structures that impact Indigenous students in the Silver Cities Organization. I must serve as an ally to Indigenous peoples within my school community and work not as the expert or leader of identifying Indigenous histories and ways of knowing, but rather as a Settler Canadian in the process of decolonization (Mullen, 2022). As Mullen (2022) explains, "My calling as an ally involves telling truths about atrocities, listening deeply to Indigenous peoples, rethinking my beliefs and actions while imparting perspectives on education and decolonization" (p. 498). It is to expose injustices in colonial schooling and bridge the gaps that persist in "academic achievement, disengagement and attrition patterns, and test-centric learning environments" (Mullen, 2022, p. 499). Thus, my role as an ally moves beyond the performative layers where one merely expresses support and solidarity for a marginalized group (Kalina, 2020).

Benavides et al. (2020) outline key strategies to develop an ally identity. The first strategy is active listening. The authors argue that active listening is necessary to give speakers from marginalized communities an opportunity to have their voices heard. By intentionally focusing on sensing, processing and responding, each phase of the three-stage process builds empathy in the ally listener (Benavides et al., 2020). A second strategy is storytelling. As Benavides et al. (2020) note, members of oppressor groups are generally oblivious to systems of institutionalized oppression. To develop an ally identity, Settler Canadians need to welcome the

sharing of personal stories about oppression. They need to listen to the stories of Indigenous

people to better understand the issues that create the division or gap between White privilege and

Indigenous marginalization and oppression. A third strategy in ally development is to

understand individually centred privilege (Benavides et al., 2020). This understanding is based

on Settler Canadians building personal awareness of privilege and identifying opportunities for

leveraging their privilege and creating more inclusive communities (Benavides et al.,

2020). Lastly, to exercise leadership as an ally, Settler Canadians must understand how cultural

bias and discrimination within institutional policies creates unjust systems of power. The history

of Canadian residential schools is one such system. The current state of provincially funded

schools in Ontario is yet another. Both examples showcase how leading within a top-down

model of organizational governance is detrimental to the achievement and well-being of our

Indigenous students. In effect, the role of a Settler Canadian school principal is one of advocacy

and hope in which non-Indigenous educators can bridge the cultural gap between themselves and

their Indigenous students as a result of my influence and leadership within Diamond Elementary

School. By raising Settler Canadian awareness (Koelwyn, 2018; McGuire & Denis, 2019) in the

classroom and in the school community, Indigenous students stand a better chance of academic

achievement and attainment; and as Mullen (2020) believes, if leaders and educators are

advocates, they can ensure that Indigenous students benefit from cultural experiences. The

tenets of allyship will be imperative and operative in addressing both the TRC's Calls to Action

#7 and #63.

Organizational Context

To provide a stronger understanding of the Silver Cities Organization and Diamond

Elementary School, this next section discusses some of the political and social contexts of the

organization, how leadership is structured within the organization, and how my vision for change is challenged by the organization's equity and inclusive education policy.

Political and Social Contexts

The Silver Cities Organization is a Catholic school board in Ontario. The organization espouses a religious and a somewhat conservative tradition (Plazek, 2012) where educators uphold neoliberal values and beliefs focused on the achievement and well-being of all students. Ambrosio (2013) suggests that the neoliberal focus in schools is based on the notion of efficiency. On the one hand, neoliberal schools are efficient businesses that make educators and students accountable for their teaching and learning. If students work hard, they will succeed. On the other hand, success comes at the expense of marginalized groups. Educational gaps between Indigenous students and non-Indigenous students continue to exist. According to 2016 census data, for instance, 63% of First Nations individuals completed high school as opposed to 91% of non-Indigenous individuals (Layton, 2023).

Although there is an Indigenous Education Advisory Council (IEAC) that has created an Indigenous Education Action Plan, there is no specific requirement for school leaders to implement the TRC's Calls to Action within their own schools. In fact, there is a seeming disconnect between the equity and inclusive education policy and the Indigenous Education Action Plan. The policy follows a top-down governance model for implementation. Policies are mandated by the Ontario Ministry of Education and created by the director of education and the board of trustees. The Indigenous Education Action Plan is based on a collaborative model that engages Indigenous community members, Indigenous board personnel, and board Indigenous allies in the important work of diversity, equity, and inclusive education. Furthermore, the policy is the framework I must follow in my organization to create change. The Indigenous

Education Action Plan does not offer guidance to school leaders on how to implement cultural change within their own buildings. And so, the issue in the Silver Cities Organization is that there is no consistency in practice and unity of purpose (Campbell & Fullan, 2019). Without an equity and inclusive education plan with specific and doable strategies (including timelines and metrics), there is little guidance on how to create change and bridge the educational achievement gaps between Indigenous and non-Indigenous students. School leaders are left to determine next steps independently and acting independently comes with risks. Leaders fail to lead change when there is little support from the district, particularly on the implementation of equity issues by White administrators (Tuters & Portelli, 2017).

Call to Action #63, however, guides leaders towards a more inclusive approach to building teacher capacity and creating change within their schools. The first step for school leaders is to create an urgency among staff for effective change. Katz & Lamoureux (2018) suggest that school leaders must support teachers in the development of a vision for inclusive practice. They must develop and support teacher agency and voice; they must discuss the benefits of teacher collaboration; and they must identify enabling and constraining organizational and policy conditions and flexibly approach or change them (Katz & Lamoureux, 2018). In doing so, collaboration in support of Indigenous learners and non-Indigenous teacher learning allows for the inclusion of Indigenous culture at Diamond Elementary School. Moreover, it also addresses Call to Action #63 which in turn directs one's attention to Call to Action #7 and bridging the educational gap between Indigenous and non-Indigenous students.

Principals in the Silver Cities Organization are also encouraged to be systems thinkers while implementing the organization's equity and inclusive education policy within their own schools. School leaders do not have the autonomy to do system level leadership, but they are

expected to think beyond the walls of their own buildings to determine what impact their leadership may have on the overall organization. They develop what Fullan (2020) conceptualizes as systemness: "when people in the system become aware that they are part and parcel of a larger entity" (p. 99) . . . they become aware and conscious that they should strive to understand it, influence it, and improve it. Systems thinking, as Stroh (2015) proposes, meets four common challenges of change: it motivates people to solve problems; it encourages collaboration; it focuses people to work on one area of change over a long period of time; and it promotes ongoing learning. Through collaborative work, school leaders are invited to interact with other school leaders to share innovative ideas and practices with one another (Katz & Lamoureux, 2018). The equity and inclusive education policy is explicit in its message that inclusive practices in schools are expected, but implementation by school leaders is often inconsistent. Therefore, when school leaders are able to convince teachers that change is needed, they can support teachers as they engage in professional about inclusive practices (Katz & Lamoureux, 2018) both locally and within the school district. Thus, non-Indigenous teachers need to understand that schools reflect colonial, White structures and are founded on neoliberalist policies that undermine the Indigenous learners' achievement and success at school.

Leadership Context

The dominant leadership style and practice in the Silver Cities Organization as a whole is that of instructional leadership and transactional leadership. Instructional leadership is defined as a process in which principals identify school improvement goals based on evidence-based practices to positively impact teaching and learning (McBrayer et al., 2019; Ng Foo Seong, 2019). Transactional leadership is based on the idea of a transaction occurring between the leader and the follower whereby the follower is rewarded for completing a task (Burke, 2018;

MacNeill et al., 2018). Instructional leadership when viewed from the reality of transactional relationships in education, particularly between principal and teacher, denotes a gap of moral purpose that needs to be addressed to support teacher capacity to authentically engage in Indigenous learning. Transactional relationships limit the scope of participation to narrowly identified responsibilities usually defined within a collective agreement between the district and its teachers and staff. As per the Ontario Leadership Framework (2013), school leaders provide instructional support to teachers. They incorporate the explicit use of data when making decisions that relate to student learning and school improvement. They use data to drive instructional practices and provide constructive feedback to teachers (Ontario Institute for Educational Leadership, 2013) after formal and informal classroom observations. Kowalchuk (2022) argues that the Ontario Leadership Framework does not allow for principals to engage in transformative social justice work in schools due to the fact that it is situated in neoliberal ideology. Leithwood (2021) suggests otherwise noting that strategies in the OLF align with equity priorities of school leaders. The problem between the two arguments is that school leaders will subjectively choose priorities that are most important for their school community. The OLF "could" inspire equity priorities to be promoted in schools; however, it is steeped in much of the neoliberal doctrine that directs educational policy currently. The challenge then is to infuse the framework with a distinctive equity, Indigenous focus while implementing transformative leadership theory into practice. Although some social justice leaders work to change the narrative of neoliberalism in schooling, the OLF hinders principals in their goal for socially just school environments where decolonization and Indigenization are at the forefront of EDI work. The framework does not impede transformative school leaders from asserting moral courage and resilience to challenge the neoliberal status quo of their organizations.

Similarly, transactional leadership is an exchange relationship where the leader sets goals and continually monitors performance (Berkovich & Eyal, 2021). Employees, however, do not "necessarily perceive transactional leaders as those most capable of creating trusting, mutually beneficial leader-member relationships" (Northouse 2022, p. 186). The Silver Cities organization, for example, is a unionized environment. There is a constant "Us vs Them," staff versus school board mentality that filters through the discourse of the organization, and school leaders are the middle managers in this struggle. As representatives of the school board, school leaders must move beyond a transactional leadership style to initiate transformational change within their own school communities; thereby, navigating the neoliberal agenda of high stakes testing and other forms of accountability while attempting to maintain a humanizing, equity focus (Pollock, 2015) as the goal.

Burke (2018) compares transactional leadership to transformational leadership and notes a distinction between the two leadership styles: transactional leaders are managers whose jobs revolve around school improvement and quality, and transformational leaders are change leaders who identify with the change that is needed in the total system. Knowing the OLF is founded on transformational leadership theory (Kowalchuk, 2022), it is important to use instructional leadership and transformational leadership as starting points for organizational change within Diamond Elementary School. Instructional leaders are effective communicators and value collaboration; they take an active role in professional development opportunities for staff without changing the cultural dynamics of the school.   Transformational leaders drive broader cultural change within the organization to align school goals with the success of all students (Fontein, 2022). Together, instructional and transformational leadership work in conjunction with one

another to realize the overall vision of student achievement and well-being for Diamond Elementary School.

What instructional and transformational leadership do not do is motivate leaders and followers directly to deepen their individual commitment to socially just issues in education that involve marginalized students. In fact, Sirois (2022) asserts that in spite of amendments in 2018 to Ontario regulations pertaining to principal performance appraisals (Ontario Ministry of Education, 2018), changes that explicitly require principles of human rights and equity to be upheld in Annual Growth Plan goals, the OLF does not explicitly support the identifying and addressing of systemic barriers and biases. Although these changes, Sirois (2022) contends, stemmed from the Ontario provincial government's 2017 Education Equity Action Plan and were meant to strengthen the accountability of school leaders in EDI practices, the guiding OLF document offers little information regarding diversity and inclusion. For this reason, I must be more than a transformational leader to respond to the TRC's Calls to Action #7 and #63 in my own work as a Catholic school principal in Ontario. I must have a strong understanding of settler identity in order to reduce the gaps in Indigenous education by building teacher capacity in diversity and inclusion (Csontos, 2019). In essence, I need to be a culturally responsive school leader grounded in transformative leadership theory, critical theory and tribalcrit theory in order to improve the lives of Indigenous students at Diamond Elementary School.[1] Csontos (2019) brilliantly uses the metaphor of darning wool socks to extrapolate the idea of weaving history, knowledge, and Truth into the historical patterns of Indigenous ancestry and current settler

---

[1] A more detailed discussion of this leadership approach and theories follows in Chapter 2 of the Dissertation-in-Practice.

thought. To mend the educational gaps between Indigenous youth and their non-Indigenous counterparts is to intertwine Indigeneity into the colonial fabric of the current education system.

TRC's Calls to Action

In addressing the TRC's Calls to Action for reconciliation, the responsibilities and commitments of the Silver Cities Organization are in the beginning stages of development. Although an equity and inclusive education policy exists, there is no specific reference to Reconciliation or decolonization in the document (Silver Cities Organization, 2023). When 22% of the Silver Cities Organization is Indigenous (Silver Cities Organization, 2023), it is imperative that Indigenous voices be recognized (and involved) in the development of educational policy. Without this inclusive voice, educational policy in Ontario, as Abawi & Brady (2017) contend, will be simply a tool to control and continue to marginalize Indigenous learners and communities.

Thus, in its current format, one may argue that the equity and inclusive education policy in the Silver Cities Organization is a symbolic representation of colonial power. It is a settler document created by non-Indigenous educators with the intent to generalize and epitomize what MacDonald (2020) describes as soft rights of Indigenous students; rights that are perceived by non-Indigenous people as current human rights norms and practices. As such, Macdonald (2020) argues that most settlers are comfortable with these Western liberal principles of equality. He notes, that these principles are inherently assimilatory due in part to the colonial ideal that Indigenous students need to become like their non-Indigenous educators. In fact, Macdonald (2020) contends that Reconciliation from a Settler perspective is framed by the notions of closing gaps, creating equality, and establishing a shared vision for the future. Although these ideas may seem to be reconciliatory, they continue to be framed within the confines of Settler Canadian

colonialism where Reconciliation is perceived to be a comfortable and non-threatening action. Moreover, this more liberal stance on reconciliation is what can happen when communities do not authentically engage in the process of Indigenizing and decolonizing schools.

For this reason, MacDonald (2020) calls for transformative Reconciliation as the means to making a serious impact on decolonizing systems of power. Transformative Reconciliation, as MacDonald (2020) defines it, is the fundamental problematization that the Settler Canadian state is a colonial creation; and, it is the type of Reconciliation that makes Settler Canadians uncomfortable for there is an awareness of the Settler state control over Indigenous lands, culture, laws, languages, and governance. As such, it is necessary that non-Indigenous educators at Diamond Elementary School be responsible and accountable for their own decolonization (Craft & Regan, 2020). To address the TRC's Calls to Action #7 and #63, they must recognize their own role in Reconciliation without espousing assimilatory ideals that Indigenous students should become like them (Craft & Regan, 2020).

Leadership Problem of Practice

The next section of the Dissertation-in-Practice discusses the leadership problem of practice, the relevant gap between current practices that create an organizational problem, and the more desired and achievable organizational state.

A growing concern in Canadian K-8 Catholic schools is the disconnection of Indigenous children from their own cultural identity because of colonial structures in the education system (Tuhiwai Smith et al., 2019). As dark historical shadows of the Indian Act and its policies with regards to residential schools in Canada, these structures reflect the original mandate to indoctrinate Indigenous children into Christian beliefs and customs that killed the Indian in the child (Joseph, 2018). Today, however, mainstream Catholic education attempts to create

equitable and inclusive educational environments for Indigenous students by focusing on the

concept of walking forward together in truth and reconciliation (Institute for Catholic Education,

2019). Catholic educators are encouraged by the Canadian Catholic Conference of Bishops to

learn more about the shared history between Indigenous and non-Indigenous peoples in Canada,

and to teach curriculum about this relationship through the lens of gospel values and faith

tradition of the Catholic church (Institute for Catholic Education, 2019). Focusing on the TRC

Call to Action #63, the Institute for Catholic Education addresses the historic injustice that is part

of the Catholic colonial history through curriculum resources that are comprehensive and truthful

about the history and experience of Indigenous Peoples (Institute for Catholic Education, 2019).

Beneath the surface of mainstream Catholic education, however, are gaps in Indigenous

students' education; gaps that the TRC Call to Action #7 highlight as in need of remedy; gaps hat

are caused by systemic racism, and seemingly lower expectations for Indigenous students by

teachers (Health Nexus Santé, 2012). Battiste (2013) argues that non-Indigenous educators often

fail to consider the power dynamics involved in their relationships with Indigenous students, or

the curriculum they teach. They do not question why Indigenous content is not included or even

reflect upon what biases they may bring to the lessons. If Catholic districts fail to address

teachers' capacity to implement inclusive pedagogy, curriculum, and assessment, the Catholic

school system continues to be a place of historical narratives of assimilation (Davis et al., 2017).

Indeed, Catholic educators make a positive impact on Indigenous learners, but they must also

acknowledge the position of privilege they carry to contribute to and advance the necessary work

of Truth and Reconciliation (Institute of Catholic Education, 2019).

As a rural Catholic school in Ontario, for example, 24% of the student population at

Diamond Elementary School are FNMI students, with more than half of these students living in

foster care with a local Indigenous child and family services organization (Local Student

Information System Data, 2022). Although the organization teaches Indigenous children about

their culture, they live outside of their First Nations community with non-Indigenous families.

Moreover, the students' mainstream education is based on a Western model that gives isolated

and sporadic attention to Indigenous issues (Battiste, 2013; Chrona, 2022; Hare, 2004).

Understanding racism and challenging racial biases and stereotypes requires educators to have

difficult conversations and to be vulnerable (Chrona, 2022). It is this vulnerability that causes

hesitation by Catholic educators to offer, and include Indigenous pedagogy and knowledge into

their programming (Chrona, 2022). They are not aware of the role of Settler Canadians (Battel

Lowman & Barker, 2015); and so, their resistance comes from deeply embedded social, cultural,

and institutional structures as well as personal ways of what Tanaka (2016) suggests are being,

knowing and doing. Their vulnerability comes from an enculturated sense of what schooling

should be. In order to affect change, we need to change structure and attitude; we need to build

capacity so that we acquire the attitude in the work, in the reforming and re-envisioning of the

pedagogy and curriculum. In effect, the Catholic school principal, acting transformatively, is

tasked with the responsibility of creating an equitable and inclusive school culture that integrates

and engages with new and more responsive, just, and inclusive forms of learning within the

Western perspective of education (Khalifa, 2018). Thus, the problem to be addressed in this

Dissertation-in-Practice is the educator's lack of capacity to create a more positive impact on the

Indigenous students of Diamond Elementary School.

Framing the Problem of Practice

Catholic Social Teachings (CST) are priorities directing the responses of Catholics to

issues of social justice in the world. One of the key CST is social justice and the corresponding

rights and responsibilities (Landry, 2020). Social justice is a Catholic call to action in which Christ calls us out of ourselves to use our resources, education and God-given gifts to bring justice in the world (Suppa, 2011). Working from a feminist epistemological stance, this focus on social justice compliments my personal commitment to create transformative change within my school and organization, but also within society. In having a feminist social consciousness (Hackney, 2019) as a Catholic school leader, I understand the impact of colonization in education, and I must redefine the current colonial constructs within Diamond Elementary School to challenge the status quo.

To frame the Problem of Practice, Catholic educators in Ontario guide students in their journey by teaching children and youth the Catholic Graduate Expectations. One of these expectations is responsible citizenship. To be responsible citizens, we must contribute the betterment of society and the common good (Suppa, 2011). In essence, the work of Catholic educators is focused on social justice issues that not only impact students' lives, but also create societal change (Suppa, 2011). Thus, it only makes sense that the TRC's Calls to Action are embedded within a social justice framework as Catholic school educators in Ontario move towards Truth and Reconciliation.

In the context of the Problem of Practice, Calls to Action #7 and #63 consider decolonization and Indigenization respectively. Call to Action #7, for instance, sets out to bridge the educational gap between Indigenous students and their non-Indigenous peers. This gap closing cannot be completed without the addressment of Call to Action #63 and the need to build teacher capacity in the Indigenization of pedagogy and curriculum. To do so, we (teachers and leaders) have to acknowledge that these calls are founded on the theoretical notion of culturally responsive pedagogy (CRP). Pete (2017) asserts that CRP assumes mainstream education is

founded on the cultural and historical norms of the dominant group. Hence, there is a disconnect between Indigenous students at Diamond Elementary School and their non-Indigenous teachers as a result of the colonial structure of the education system that limits access to curriculum and content on Indigenous peoples, reframes histories, and undermines Indigenous priorities of knowing and being. To help bridge the educational and cultural gaps between these two groups and address Call to Action #7, we have to build the capacity of non-Indigenous teachers so that they practice culturally responsive teaching. Gay (2002) notes that culturally responsive teaching uses the cultural characteristics, experiences, and perspectives of all students in order to teach them more effectively. If Call to Action #7 is the result of decolonization, then Call to Action #63 is the Indigenized road map that outlines how I can guide my faculty toward stronger relationships with Indigenous students.

One final piece of data that is relevant to framing the Problem of Practice is information derived from the Annual Ontario School Survey published by People for Education. The survey collects responses from Ontario principals in both the elementary and secondary panels. Topics covered in the survey cycle include Indigenous education in rural and urban communities. This differentiation is particularly important to the Silver Cities Organization due in part to its status as a rural school board in Ontario. Rural communities are defined as communities with less than 100,000 people (People for Education, 2023). At first glance, the survey data suggests that there is an increase in professional development opportunities for teachers with regards to Indigenous knowledge and pedagogy (see Appendix A). As Appendix A indicates, 88% of rural schools have staff professional development opportunities for Indigenous education (People for Education, 2022). This fact is not a surprising statistic for Diamond Elementary School in the Silver Cities Organization. Staff receive cultural competency training on a yearly basis through

board-level workshops. But this training does not have a serious impact on building teacher capacity due in part to the one-day presentation format. Moreover, only 59% of elementary principals agree that teachers have the support and resources they need to teach students about Indigenous history and culture (People for Education, 2022). Principals also noted in the Annual Ontario School Survey that some rural elementary teachers are hesitant or discomforted with the idea of teaching Indigenous-focused content (People for Education, 2023). There is an uncomfortable sense of imposter phenomenon by the staff as they make a sincere effort to implement Indigenous teachings into their own practice. Imposter phenomenon, as Parkman (2016) suggests, is a faltering in self-confidence, an internalization of failures, and an over focus on mistakes. Thus, the data from the People for Education survey clearly indicates the need to continue to build teacher capacity in Indigenous knowledge and pedagogy in order to better support the Indigenous students at Diamond Elementary School.

A Socially Just Culturally Responsive Context of the Problem of Practice

As the principal of Diamond Elementary School, social justice leadership requires that I work from, what Berkovich (2013) calls an "intra-institutional activism" (p. 289).   On an intra-institutional level, social justice leaders have an obligation to develop a critical consciousness and focus specifically on EDI practices (Berkovich, 2013). Note the similarities to the TRC's Call to Action #63 and the tenets of Indigenous allyship (see Appendix B). Each Call to Action uses equity and inclusivity as a basis for educational reform and building teacher capacity in Indigenous histories, knowledge, and pedagogy as both social justice leaders and Indigenous allies.

To build teacher capacity in these areas one must first understand why teachers do not already address decolonization and Indigenization in their classrooms. First and foremost,

decolonization and Indigenization are not defined within the Silver Cities Organization's equity and inclusive education policy. As such, school leaders and teaching faculty may not necessarily know or comprehend that decolonization is a removal or undoing of colonial elements within education, and Indigenization is the addition or redoing of Indigenous elements that move beyond tokenistic gestures or recognition (Barker & Battell Lowman, 2016; Cull et al., 2018; Major, R. 2024;). If there is no mandated commitment by school leaders to establish decolonization and Indigenization processes within their own schools, then there is no central priority on Indigenous education under the umbrella of equity, diversity and inclusion in the organization. This lack of prioritization is visible at the school level. There are very little resources to decolonize and Indigenize pedagogy, curriculum and assessment. Furthermore, there is an ongoing fear and discomfort by teachers in using the wrong materials and experiencing backlash from Indigenous school community members.

In effect, building teacher capacity means to build educator abilities, skills, and expertise in areas of Indigenization (Call to Action #63) with a thorough understanding of the school's need to deconstruct colonial structures and attitudes (Call to Action #7). As Smith (2016) notes, thinking of students from a deficit viewpoint is detrimental to decolonization. For this reason, capacity building strategies need to be incorporated into professional learning opportunities so that non-Indigenous educators have a positive impact on Indigenous students. Some of these strategies include, but are not limited to, the tenets of Indigenous allyship as previously mentioned. That is, teachers must learn to become active listeners to build stronger relationships with Indigenous students. Teachers also need to use critically responsive teaching strategies to educate Indigenous students in a holistic way (Smith, 2016). One such strategy is storytelling. Smith (2016) believes that using story is a culturally responsive way to engage Indigenous

students. Another culturally responsive teaching strategy is the use of co-constructed learning.

When students are placed at the centre of learning, learning becomes relevant to them (Smith,

2016). Lastly, culturally responsive assessment of student learning is necessary because this

type of assessment is formative and drives learning. It emphasizes what supports are needed to

make the student successful rather than on what the student is unable to do (Smith, 2016).

Indigenous student success thus relies on the school leader building teacher capacity in

Indigenous histories, knowledge and pedagogy. As a result, both Call to Action #7 and #63 are

addressed independently, but also concurrently to express the interconnectedness between each.

Framing the Data

A first step in analyzing the need for change within Diamond Elementary School is to

measure EDI practices within the Silver Cities Organization. The Anima Leadership's Deep

Diversity® Solo Snapshot (Anima Leadership, 2023), is an online seven-question measurement

tool that identifies key factors for equity, diversity and inclusion in an organization. Questions

are scored according to a workplace continuum and include such topics as leadership and EDI

accountability, EDI policies and procedures, and organizational climate, culture, and

representation.

Based on my responses to the questions from the perspective of a school leader, Silver

Cities Organization scored a 2.0. This score suggests that inclusion is minimal and compliance

driven. The Silver Cities Organization has instituted some aspects of EDI practice to ensure

minimum compliance with Ministry of Education legislation. This comes in the form of the

Equity and Inclusive Education policy; but more work is needed. Some of the recommendations

provided by Anima Leadership include making an authentic leadership commitment in order to

critically embed EDI into the Silver Cities Organization's culture and making EDI a cornerstone

of the Organization's multi-year strategic plan (Anima Leadership, 2023). Furthermore, these recommendations can also be applied to my current context at Diamond Elementary School by prioritizing EDI within the school improvement plan.

Guiding Questions from the Problem of Practice

The guiding questions from the Problem of Practice reflect the interconnection between the TRC's Calls to Action #7 and # 63. Although they are separate calls, when combined within a Catholic social justice culturally responsive framework, they epitomize the need for Indigenous students to feel a sense of belonging in their school environment. To make the changes required at Diamond Elementary School so that non-Indigenous educators have a positive impact on the lives of Indigenous students, I am called to be a transformative leader. Therefore, there are three guiding questions that develop from the Problem of Practice that reflect transformative priorities. These priorities address the need to disrupt current practices by teachers, to build teacher capacity, and to implement the required changes within Diamond Elementary School so that the TRC's Calls to Action #7 and #63 are fulfilled. The first guiding question asks, "How do we begin the process of building teacher capacity in Indigenous knowledge and pedagogy that reflects the TRC's Calls to Action #63?". First, I must disrupt the current colonial structures at Diamond Elementary School to disengage teacher practices that may continue to perpetuate the status quo. With an emphasis on Indigenization, I also need to motivate non-Indigenous faculty to make changes. Second, I will need to create opportunities for building teacher capacity in Indigenous histories, knowledge, and pedagogy. Third, I will introduce the vision for transformative change to the staff by first using instructional and transformational leadership styles as a foundational piece to build stronger relationships with the faculty.

The second guiding question asks, "How do I build teacher capacity and close the educational gaps between Indigenous and non-Indigenous students to address Call to Action #7?". To create a dialogue with teachers to disrupt the current status quo and bridge the gaps in Indigenous education, non-Indigenous teachers first need to have an understanding of settlership. Tuck &Yang (2012) offer an explanation of what they call settler moves to innocence, moves that enable settlers to reconcile their guilt and continue to secure their power and privilege over Indigenous people. Some of these moves include settler nativism, settler adoption fantasies, and the expression of colonial equivocations. Settler nativism occurs when there is an attempt to deflect a settler identity while continuing to enjoy settler privilege (Tuck & Yang, 2012). Settler adoption fantasies include the adoption of Indigenous practices and knowledge, but mainly refer to narratives in the settler colonial imagination where settlers are the protectors and safe-keepers of Indigenous land (Tuck & Yang, 2012). The expression of colonial equivocations is the act of calling different groups 'colonized' without referring to settler colonialism (Tuck & Yang, 2012). What is important to note is that Tuck & Yang (2012) argue that decolonization is not about helping at-risk groups in the name of social justice. It is about considering how having a critical consciousness perpetuates the settler idea of not giving up land, power, or privilege. Decolonization then, is redefined from the Indigenous perspective on sovereignty and futurity (Tuck & Yang, 2012). Thus, to implement decolonization, my role as a transformative leader compels me to look at what teachers are teaching in terms of Indigeneity, how they are teaching it, and how they evaluate and assess Indigenous student learning.

The third guiding question asks, "How can I build competency and confidence in teachers so that inclusive teaching is the model used within their classroom environments?". Having a negative sense of belonging at school creates an inherent desire to not attend school (Silver

Cities Organization, 2023). As a result, teacher capacity must be built around the Indigenous belief that students are at the centre of learning (National Centre for Collaboration in Indigenous Education, 2023). Learning is therefore relational, and relationships are integral for student success. Note the positioning of Indigenous student relationships in Appendix C. Students are at the centre of the circle and are influenced by relationships with family, peers, teachers, and support services. They are also influenced by their community, and ultimately, they are influenced by their connection to the land. But, when one relationship in the circle is compromised, Indigenous students are disconnected and learning is disengaged (OECD, 2017). This disengagement leads to higher referrals to the school child and youth worker, an increase in non-identified individual education plans by classroom teachers, the creation of behaviour support plans and safety plans by the behaviour support team, an increase in office referrals, and higher absenteeism rates. Non-Indigenous educators need to have the capacity to build solid relationships with Indigenous students to have a positive impact on the lives of their students.

The challenge to implementing Calls to Action #7 and #63 in Diamond Elementary School is ensuring that the process for change is iterative. The building, refining, and improving of teacher capacity is cyclical, reflective, and ongoing with all learners always at the centre of the work. Catholic Social Teaching, however, has preferential options for the marginalized and oppressed. It is this focus and centering of Indigenous learners that is important to the change process because the Ontario curriculum is a colonial framework. Not all students are at the centre of the work; and as Griffith (2018) suggests, non-Indigenous educators are taught to use the curriculum that supports a Western colonial mindset.

To decolonize the Ontario curriculum would be to move beyond the inclusion of the occasional Indigenous reference in the various subject areas to, what Battiste (2013) defines as,

the unpacking of Eurocentric assumptions of education, and its racial narratives in curriculum and pedagogy. It is therefore critical that I build teacher capacity through ongoing staff development. If non-Indigenous educators at Diamond Elementary School do not place Indigenous learners at the centre of their work, then cultural gaps may widen. The more educators move out of their comfort zones to bring theory and practice together, the more innovative and lasting change becomes accepted by the collective group (Donohoo & Katz, 2020).

Leadership-Focused Vision for Change

Based on the TRC's (2015) Calls to Action #7 and #63, there is much work that needs to be done to further Reconciliation in the Silver Cities Organization. As Styres & Kempf (2022) argue, if an education system is rooted in colonialism, then reconciliatory efforts are framed colonial narratives. At Diamond Elementary School, we need to bridge the gaps between Indigenous and non-Indigenous faculty so that Indigenous students are supported in their journey through the Catholic education system. We need to envision Diamond Elementary School as a positive learning environment for our Indigenous youth. We must establish a collective understanding about decolonization and Indigenization, and note where the dismantling of colonial structures and the addition of Indigenous elements into daily practice are at the forefront of any acts of reconciliation. We must ensure that the current power imbalance between Indigenous peoples and Settlers is restored as a result of returning to Indigenous peoples' ways of knowing and doing as equal to Western ways of knowing and doing (Garvie, 2023). To do so, we need to build teacher capacity in culturally responsive pedagogy. Teachers must develop competencies in inclusive education to reflect upon what is taught, how it is taught, and how it is assessed.

Vision for Change

The gap between the present and the envisioned future state of the organizational context is two-fold. First, there is no reference to the TRC's Calls to Actions within the current equity and diversity policy. Without an organizational focus on any of the Calls to Action, there is no expectation for school leaders to implement change within their school communities. As such, I want to ensure that this gap is bridged by establishing Calls to Action #7 and #63 as the key areas for building teacher capacity in my own school to increase Indigenous students' attendance rates and Indigenous student achievement results in both literacy and numeracy.

Second, there is the cultural gap between Indigenous students and non-Indigenous staff at Diamond Elementary School. The current practice by teachers in the incorporation of Indigenous pedagogy into their lessons is based predominantly on the inclusion of Indigenous history in mainstream curriculum. To dispel the belief by non-Indigenous staff that they are incompetent in meeting the needs of our Indigenous students, it is my responsibility as a culturally responsive school leader to ensure that we develop a shared vision of a healthy and inclusive school for all members of the community (Katz, 2018). This vision is based on the four tenets of Call to Action #63; that is, the TRC (2015) calls upon education leaders to maintain an annual commitment to Indigenous education issues, including the development and implementation of Kindergarten to Grade Twelve curriculum on Indigenous history in Canada, including the history of residential schools; the sharing of information and best practices on teaching Indigenous curricular content; the building of student capacity for intercultural understanding and respect; and, the identification of teacher-training needs relating to the other tenets. By building both student and teacher capacity in Indigenous knowledge and history, a collaborative and inclusive school culture is created, along with a deeper understanding and

sense of community. As a result, the achievement gaps and cultural gaps between Indigenous students and their non-Indigenous peers are minimized.

Change Improvements

In disrupting the status quo, building teacher capacity in Indigenous histories, knowledge and pedagogy, and addressing the TRC's Calls to Action #7 and #63, the concept of Indigenous allyship moves to the forefront of change improvements. To re/frame their Settler Canadian identities and their relationships with Indigenous students, non-Indigenous faculty need to develop an understanding of Indigenous connections to the land and seven generational thinking. For Styres (2017), land is a philosophical construct that is both space (abstract) and place (concrete). Land relationships, as Kovach (2021) notes, contextualize Indigenous relationships with nature, as well as with community and kin. Indigenous identity is forged from the connections to place and space. Therefore, it is critical for Indigenous allies to learn about Indigenous epistemology that suggests relationships are interdependent and collectivist (Kovach, 2021). Indigenous students are a part of the land: it defines them as a nation and helps them to identify their place and role in the world (Goulet & Goulet, 2014). Styres (2017) references the Indigenous philosophy of seven generational thinking as a way to articulate Indigenous relationships with space and land extending beyond the past or present and into the future. For Styres (2021), teaching and learning are founded on relationships, and it is crucial that Indigenous allies at Diamond Elementary School consider and take seriously how they want to be in relationship to the world now and in the future. Thus, the building of relationships between Indigenous students and non-Indigenous educators is key to the future state of both the school and the school community.

Priorities for Change

The key players in the problem of practice are the non-Indigenous educators at Diamond Elementary School. It is their lack of capacity, their lack of knowledge and skill in developing culturally strong relationships with Indigenous students that negatively affects the ultimate goal which is to create a safe, equitable, and inclusive learning environment. As Chrona (2022) suggests, non-Indigenous educators must question their own biases and perspectives to create change by engaging in the inconvenience and challenges of hidden values and beliefs.

As previously noted, the priorities to create change for Indigenous students at Diamond Elementary School falls directly on Call to Action #63. Each tenet of Call to Action #63 moves change forward in the organization. In essence, the change within the school culture becomes one in which non-Indigenous educators learn more about their own individual roles in the lives of Indigenous students via the inclusion of Indigenous knowledge and pedagogy in their praxis. In fact, change can be a very stressful experience for some teachers, and so as Katz (2018) suggest, school leaders should move toward a more collegial/collaborative decision-making model. Fullan (2022) notes that this type of model allows for deep learning within a culture of change. As such, collaboration becomes the dominant aspect of the school's culture, and with a stronger sense of direction, there is a moral purpose for non-Indigenous educators; a purpose which raises the bar and closes gaps for Indigenous students through the inclusionary additions of Indigenous pedagogy and knowledge; a purpose that addresses Call to Action #7.

Chapter One Conclusion

Chapter 1 of the Dissertation-in-Practice introduced the TRC's Calls to Action #7 and #63 as key elements for the institutionalization of decolonization and Indigenization at Diamond Elementary School. The Calls to Action provide a foundation to the important EDI work I must complete as a Settler Canadian principal in an Ontario Catholic elementary school. By

emphasizing culturally responsive pedagogy as a need, my role as a transformative leader at Diamond Elementary School is to build teacher capacity to further develop and enhance non-Indigenous teacher relationships with Indigenous students and thereby lessen the achievement gaps between Indigenous students and their peers. In Chapter 2, a framework for leading the change process is established and a solution to the Problem of Practice is developed in order to address the TRC's Calls to Action #7 and #63.

Chapter 2: Planning and Development

Transformative leadership theory is the ideal foundation for my work in Truth and Reconciliation. According to Shields (2022), the theory follows two general principles: a) when students feel respected, included and valued at school, they are more successful, and b) society is strengthened when a student's individual achievement is balanced with the belief in civic engagement and social responsibility. As Shields (2022) argues, transformative leadership theory is more impactful than transformational leadership due to its emphasis on excellence, equity, inclusion, and social justice. In the context of the planning and development of the leadership problem for this Dissertation-in-Practice, these four domains encourage a deeper relationship between non-Indigenous educators and their Indigenous students. They require non-Indigenous educators to have the moral courage to have difficult conversations about power and privilege, and to also confront their own personal biases. In essence, as an educational leader, I am tasked with the responsibility of creating an equitable and inclusive school culture that moves beyond a Western perspective of education (Khalifa, 2021). It is my responsibility to engage and support non-Indigenous educators at Diamond Elementary School to create a shared vision for our Indigenous students; a vision where individuals develop discernment through open and honest dialogue rather than reactive prejudice (Choudhury, 2021) or silence. In collaboration with the faculty at Diamond Elementary School, I will aim to transform the school's culture to support the cultural identity of our Indigenous youth.

Chapter two identifies my leadership approach to change, the leadership framework for understanding change, and an analysis of the organizational change. A critically responsive transformative school leadership approach is employed to frame the change process. It is through this lens that I also propose three solutions for the Problem of Practice that are equitable,

ethical, Indigenizing, and decolonizing and that assist me in addressing the TRC's Calls to Action #7 and #63 at Diamond Elementary School.

Leadership Approach to Change

The following section is an analysis of my leadership approach to change and how I have considered change leadership in a socially just manner at Diamond Elementary School. Referring to the TRCs Calls to Action #7 and #63, the section is a reflection on critical theory and tribalcrit, transformative leadership, and culturally responsive school leadership. What must also be noted is that these leadership approaches to the Problem of Practice assist in the tackling of other forms of marginalization and oppression within the school community. Being socially and culturally aware of the need for diversity, equity, and inclusion at Diamond Elementary School, allows for the further development of a more extensive equity and inclusive education plan with a focus on how to best support our black students, our students with disabilities, and our LGBQT2S+ students.

Critical Theory and TribalCrit

Critical theory and Indigenous epistemologies underpin my work as the school principal at Diamond Elementary School. Critical theory, as Capper (2019) argues, informs leadership, change, and decision-making by prioritizing social justice and equity in education. In trying to create an awareness of a Settler Canadian identity amongst my staff, however, it is necessary to include tribal critical race theory (tribalcrit) as an epistemological foundation for the introduction of decolonization within my Problem of Practice.

Through the lens of tribalcrit, I can begin the process of building teacher capacity in bridging the cultural gap between Indigenous students and non-Indigenous faculty by altering White narratives that do not account for Indigenous perspectives (Krueger, 2021). This

alteration is key to the implementation of the TRCs Calls to Action #7 and #63. By developing

an understanding of what it means to be a Settler Canadian, Diamond Elementary School

teachers will have a solid foundation to educate all students using inclusive pedagogy,

curriculum, and assessment. They will be able to create an understanding in their students that

"colonization is endemic to society" (Brayboy, 2005, p. 429), and that students must view the

world from an Indigenous lens; a lens that is an additional, appropriate, and necessary way of

coming to acknowledge understanding and empathy. As a result, the teachers in turn will build

"student capacity for intercultural understanding, empathy, and mutual respect" (TRC Calls to

Action, 2015). As Brayboy & Chin (2019) note, tribalcrit highlights the pervasive social and

cultural effects of colonization in education. In essence, the combination of critical theory and

tribalcrit theory allows me to further develop our school's social justice goals by creating an

awareness amongst the faculty of the unconscious barriers within all of us which determine the

need for anti-oppressive education (Brayboy & Chin, 2019). Tribalcrit recognizes that there is a

blind spot for equity and inclusion with instructional leadership (Castagno, 2012). As such, it is

necessary to connect theory and practice in deep and explicit ways in order to work towards

social change (Brayboy, 2005).

Transformative Leadership Theory

With critical race theory and tribalcrit theory underpinning my work, I can then establish

leadership approaches to initiate the changes within my school. My leadership approach to

change begins with transformative leadership theory. Transformative leadership theory proposes

to challenge the achievement gap between students who perform well in schools and students

who tend to be less successful (Shields, 2020). The theory, according to Shields (2020),

espouses eight tenets including, a mandate to effect deep and equitable change; deconstructing

knowledge frameworks that perpetuate inequity and injustice and to reconstruct them; a need to address the inequitable distribution of power; placing an emphasis on both private and public (individual and collective) good; focusing on emancipation, democracy, equity, and justice; emphasizing interconnectedness, interdependence, and global awareness; a need to balance critique with promise; and having a calling to exhibit moral courage.

Transformative leadership theory also connects with my personal leadership philosophy. I view school leadership as an opportunity to create change in the lives of those who are excluded and struggle within the confines of the current education system. Although the Silver Cities Organization focuses on instructional leadership as its model for school leadership, transformative leadership theory and tribalcrit theory reorient what instructional leadership should look like and focus on. Transformative leadership redirects this focus to decreasing achievement gaps and deconstructing deficit thinking patterns (Campbell & Watson, 2022) by educators about Indigenous students. Tribalcrit theory emphasizes that colonization is endemic to society (McKinley & Brayboy, 2006). In short, the transformative leader inspires and communicates the new social reality effectively with others (Roache & Marshall, 2022). In doing so, individual followers are transformed so that they too develop a deep concern for social justice issues (van Oord, 2013) within and beyond their organization.

Culturally Responsive School Leadership

Being a transformative leader at Diamond Elementary School also requires a culturally responsive school leadership approach. This approach is characterized by leaders being critically self-reflective; developing and sustaining culturally responsive teachers and curricula; promoting inclusive and anti-oppressive contexts in the school community; and engaging students' Indigenous community contexts (Khalifa, 2021). By implementing a culturally responsive

school approach in Diamond Elementary School, I am able to balance the goal of transformative leadership theory with the specific culturally responsive actions to issues of equity, inclusivity, and social justice.

I aspire to be a culturally responsive school leader within my organization and workplace. Although there are school board policies and procedures for equity and inclusion, the reality is that there is no current organizational plan for equitable and inclusive education in the Silver Cities Organization. Without a plan, school leaders confront issues of anti-Indigenous racism in their own manner; as Khalifa (2021) argues, school leaders who do not critically self-reflect, or are not knowledgeable about racism within their institutions, blindly reproduce systems of oppression. In fact, most school leaders focus on instructional, transformational, and transactional leadership models to address the needs of minoritized students (Kahlifa et al., 2016). These models, Khalifa et al. (2016) suggest, have little impact on change within the organization. Under the umbrella of transformative leadership and tribalcrit theory, culturally responsive school leadership impacts the lives of all students through its ongoing and consistent promotion by the school leader, and the staff.

Thus, the challenge for Settler Canadian principals who choose to be equitable, inclusive, and socially just school leaders is to work within the confines of the Ontario Leadership Framework (OLF), a framework founded on transformational leadership. Although Leithwood (2021) argues that many of the strategies associated with the OLF align with equity priorities, the reality is that these priorities are chosen individually by school leaders based on *their* equity visions (Leithwood, 2021) rather than as broad, inclusive policies supported by districts. Like the Silver Cities Organization's equity and inclusive education policy, the OLF does not include Indigenous culture and pedagogy as foundational pieces to the framework. As such,

decolonization and Indigeneity are not the vision for every school leader; and so, choice for the specific vision, as Kowalchuk (2022) suggests, becomes an impetus for how school leaders protect themselves through professional acts of subversion or creative compliance, and political savvy and resilience, to promote their social justice agenda. Thus, what the OLF lacks is Indigenous content, and it is to the discretion of school leaders in Ontario to assert moral courage and resilience to choose an Indigenous equity focus.

In trying to address the TRC's Calls to Action #7 and #63, I am tasked with the responsibility of creating an equitable, inclusive, and socially just school culture within a Western perspective of education. This perspective is rooted in social and political frameworks of White privilege derived from public policy. As Berkovich (2014) notes, despite a stronger connection between social justice issues and educational administration today, there still lies a gap where social justice theory is disconnected from practice. This gap confines leaders to choosing social justice initiatives that can meet their approach rather than making a more comprehensive effort for systemic change. It is my moral obligation as a school leader, based on the TRCs Calls to Action, to ensure that my Indigenous students feel connected to their non-Indigenous peers and teachers. I need to efficiently navigate "and address the complex dynamics and nuances of a diverse educational world" (Roache & Marshall, 2022) that needs transformative leadership for social justice action.

Alignment of Leadership Approaches

Transformative leadership theory and culturally responsive school leadership are linked via the prioritization of equity within education. Although each leadership approach works against the status quo of White privilege to better serve marginalized students, there are differences in praxis. Transformative leadership theory, for example, goes beyond culturally

responsive school leadership in that "it posits the need to understand how hegemony and privilege must be dismantled in order to create a socially just society" (Shields, 2020, p. 8). Whereas culturally responsive school leadership is a collaborative process with marginalized communities that signals an optimal equitable power-sharing relationship between communities and schools (Khalifa, 2020, p. 13). When combined to solve the Problem of Practice under the tenets of critical and tribalcrit theory, these differences complement one another to ensure that #7 and #63 of the TRC's Calls to Action are addressed, and the needs of all students at Diamond Elementary School are met. The result is a critically responsive transformative school leadership approach (see Appendix D). This approach seeks to successfully implement TRC Calls to Action to improve Indigenous students' academic achievement and well-being within (while attempting to dismantle) the current colonial structures of the Ontario Catholic education system. A key strategy in doing this critical work includes building non-Indigenous teacher capacity in Indigenous history, knowledge, and pedagogy. It is the role of the Settler Canadian principal to provide the necessary Indigenous content in the form of articles, presenters, and community partnerships with local Elders and Knowledge Keepers to build a decolonial viewpoint of the Ontario curriculum. The ever-present colonial structures of the school community must be decolonized. Relationships within the classrooms need to be consistently intercultural and draw on Indigenous and de-colonial scholarship and knowledge. In doing so, I am able to use the critically responsive transformative school leadership approach to motivate the non-Indigenous faculty to change their practice as educators at Diamond Elementary School and inspire a shared vision for a renewed school culture.

Frameworks for Leading the Change

To effectively build teacher capacity in Indigenous ways of learning, I must first help

non-Indigenous teachers understand why change is needed (Katz & Lamoureux, 2018). Working

from a critically responsive transformative school leadership lens, new ways of thinking and

approaching Indigenous learning and learners, and new ways of instructing and assessing the

learning are required to address the TRC's Calls to Action #7 and #63 respectively. When

understanding is achieved, non-Indigenous educators at Diamond Elementary School will

concentrate on Indigeneity and decolonization within the context of their own practice and TRC

Call to Action #63 will be addressed. As a result, the gap will be narrowed; by closing the

cultural gap between Indigenous students and non-Indigenous teachers, the educational gap

between Indigenous and non-Indigenous students narrows, while cultural awareness increases

between these same students. In effect, TRC Call to Action #7 will be met since the teachers'

attitudes and beliefs will impact student learning (Katz & Lamoureux, 2018).

Lewin's Three-Stage Model of Change

Kurt Lewin's three-stage model of change may be used to analyze the problem of

practice. This model, which consists of "unfreezing," "changing," and "refreezing" (Deszca et

al., 2020) allows me to view the Silver Cities Organization as a whole organization, but with

component parts (Deszca et al., 2020). Diamond Elementary School is one such part. To

dismantle or "unfreeze" the status quo is the challenge Lewin's model proposes. As Hussein et

al. (2018) note, people will not support change unless they are convinced *against* the status quo.

To do so, Lewin (1947) argues that it is easier to change individuals formed into a group than to

change any one of them separately. He contends that resistance to change will occur the further

an individual departs from group standards (Lewin, 1947). What is interesting to note is that

Lewin wanted minority groups to overcome exploitation and colonialization (Adelman, 1993).

He developed participant action research where group members must be active participants in the decision-making processes of change (Adelman, 1993). Lewin also founded the participative leadership (also known as the democratic leadership) approach (Hawley, 2023). This approach allows followers to feel engaged in the decision-making process because everyone has an opportunity to contribute. Leadership actions include encouraging group discussions and decisions; suggesting alternative procedures from which a choice can be made; dividing up group member tasks; and, providing objective praise and constructive criticism while participating as a group member (University of Arizona Global Campus, 2023).

There are two challenges with unfreezing the status quo in the context of democratic leadership: the inevitability of some employees feeling left out because their ideas or solutions are not chosen, and the gamble leaders take to place confidence in the group when the group is not skilled or trained to posit solutions (University of Arizona Global Campus, 2023). Not only do individuals need to be motivated to change, the change process may only be successful if there is an understanding by the group that change is required. Thus, the power imbalance in the Silver Cities Organization and its component parts with regards to decolonization must be disrupted in order to permit the conditions for change (Deszca et al., 2020). This disruption begins at the school level where key relationships based on trust are forged. As a Settler Canadian, I recognize what Levasseur (2001) refers to as the crisis that motivates the change. In the context of the Problem of Practice, this crisis is the ongoing colonization of Indigenous students within the school system (Battiste, 2013). Decolonization, then, is an important element of the unfreeze stage; it is an interrogation of privilege and underrepresentation that leads to oppression in the form of increased failure for Indigenous students.

As a first step toward change, Lewin's second stage, I will establish Indigenization as an area of concentration for school improvement. By demonstrating the need for a decolonization consciousness (Battiste, 2013), a consciousness that adopts a Settler Canadian identity, I will encourage the readiness for change to begin (Memon et al., 2021). It is with great hope that over time meaningful dialogue and personal reflection by all members of Diamond Elementary School will change the current colonial framework and racialized reality of Indigenous students. Therefore, I must build teacher knowledge, disposition and skills in Indigenous histories, culture, and ways of being and knowing; I must implement equity and inclusive education policies; I must create a culture of recognition and understanding where equity, diversity, inclusion, and social justice are at the forefront of the work being done in my school.

With a readiness for change comes satisfaction with the change (Memon et al., 2021) and the refreeze stage begins. During this third stage of Lewin's model, the system is disrupted from the bottom up. The freezing stage engages in the reciprocity between Indigenization and decolonization. Staff development is necessary because there is one main risk involved when trying to bridge the cultural gaps and dismantle colonial structures in education: the refusal by educators to change. As Levasseur (2001) notes, active participation is necessary to impart effective change.

The Iceberg Model

To encourage the change process amongst the faculty, Stroh's (2015) iceberg model will be used as a visual representation of Diamond Elementary School. Stroh (2015) utilizes the metaphor of an iceberg (see Appendix E) to differentiate symptoms of a problem and the problem's root causes. The iceberg symbolically represents the visible and invisible structures that perpetuate an organization's existing problem. Above the waterline the events, and the

trends and patterns of the events are obvious. Below the waterline, the underlying structures of

the problem exist. In the context of Diamond Elementary School, what is visible and tangible is

the reality that poor attendance rates and high levels of incident reports concerning Indigenous

students continues to increase. Diving deeper into these problem areas, however, I realize as the

school leader that settler colonial structures are the foundation to the ongoing disconnection

between Indigenous students and non-Indigenous educators. By implementing the TRC's calls

to action #7 and #63, the iceberg illustrates the need for a focus on Indigeneity and

decolonization at Diamond Elementary School.

Combination of the Models

I chose Lewin's 3-Stage Change Model and Stroh's iceberg metaphor model because

Lewin and Stroh are systems thinkers. Systems thinking, as Cabrera et al. (2015) argue, attempts

to understand how individuals and groups can be better thinkers about real-world systems and

real-world problems. Lewin believed in the system of democracy and the notion that intolerance

toward intolerant cultures or organizations leads to peace (Crosby, 2023).   As Crosby (2023)

reiterates, the objective of Lewin's view of democracy was to protect individuals and groups

with less power and to create an equitable society. Lewin valued EDI work within organizations

(Crosby, 2023), and his model is structured to challenge and dismantle the status quo (Ramage &

Shipp, 2009). Lewin was more interested in human needs and motivations and the application of

psychology to practical problems (Ramage & Shipp, 2009). The 3-Stage Change Model

provides a clear method for a Settler Canadian principal to create change for Indigenous students

in a predominantly non-Indigenous school. By applying Lewin's model, I can work within the

colonial structure of the current education system to facilitate learning so that the non-Indigenous

faculty can understand and restructure their perceptions (Ramage & Shipp, 2009) of decolonization and Indigeneity.

Stroh is also a systems thinker. His iceberg metaphor model compliments Lewin's model due in large part to Stroh's emphasis on short-term results in a long-term context (Stroh, 2017). In other words, social changes completed in the short-term, have to have a deep impact on the long-term results to be effective. As Durmonski (2024) suggests, the iceberg is a framework that helps individuals and groups find the motivation to create change. The focus is on curing the problem at its roots rather than finding a quick solution (Stroh, 2017). Like Lewin, Stroh's worldview is one based on the belief that everything is connected and that to create social change is to encourage people to see themselves as part of the problem they wish to solve (Stroh, 2015). Peoples' views about the way the world works shapes the way the world works (Stroh, 2017).

Lewin's 3-Stage Change Model, and Stroh's iceberg metaphor, allow me to have a stronger sense of why transformative change is required at Diamond Elementary School. Stroh's metaphor of the iceberg demonstrates the need to look beyond (and below) the events and patterns of what is visible in the organization to determine the systemic structures that currently exist and impede change. In essence, what lies below is colonization, and a lack of representation of Indigenous knowledges and histories. Decolonization and Indigenization are above the surface. The metaphor is an effective way to initiate change in Lewin's model. By integrating the two models, the staff at Diamond Elementary School can have a better understanding of the need to incorporate Indigenous knowledges and pedagogy into their practice thereby addressing Calls to Action #7 and #63. With understanding comes action and allyship as a result of the development of stronger relationships with Indigenous students. Non-Indigenous staff will need the courage to adopt a shared vision for a renewed school culture and it is the role of the

principal to support and guide the faculty on their journey towards Reconciliation. Through authentic and honest conversations about the Settler Canadian identity, the staff will have a stronger investment in the third-order of change that will be implemented throughout Lewin's model.

Orders of Change

Burke (2018) identifies three orders of change in organizations: first-order, second-order, and third-order change. First-order change is based on continuous improvement. It occurs as a result of an intervention in a particular unit or subsystem within the organization, and may only be short-lived. It is a level whereby change is to create a more effective organization. This level of change is about doing things better (Sterling, 2010). Second-order change is more fundamental in nature (Burke, 2018). As Burke (2018) contends, second-order change is reformative, and more about examining and changing assumptions. Ultimately, however, the goal is what Burke (2018) defines as third-order change; the combination of multiple factors in a causal sequence working toward an ultimate goal. This change is transformative (Sterling, 2010), moving beyond doing things better to seeing things differently.

In the context of the Problem of Practice, change orders are not linear but rather successive and iterative cycles of unfreezing, changing, and institutionalizing that begin with third-order change. These cycles move beyond the work of the Dissertation-in-Practice because of the ongoing change in attitudes and practice by non-Indigenous educators. During the unfreezing stage of Lewin's model, third-order change occurs. This change happens when we recognize the Indigenous student reality at Diamond Elementary School, and delve into what lies beneath the surface of this reality: the colonization of structure and practice.

It is also the stage of decolonization where the Settler Canadian identity is introduced to non-Indigenous faculty. Lewin's unfreezing stage occurs when the non-Indigenous educators become aware of the necessity to confidently implement Indigenous knowledge and pedagogy into their praxis to have a more positive impact on Indigenous learners. For this reason, TRC Call to Action #7 is a focal point. In bridging the educational gaps between Indigenous and non-Indigenous students, this third-order change is dedicated to individual and organizational decolonization. It is where non-Indigenous educators require a stronger understanding of Indigenous identity and Settler Canadian identity and the Indigenous connection to the land. As Battell Lowman & Barker (2015) reiterate,

> When people identify as Indigenous, they identify with entire histories and creation stories of how they belong on certain lands with cultural, spiritual, and political practices that are embodied in those stories that connect them to those lands. When we say we are Settler people, we are recognizing that our stories are different, and when we ask others to identify as Settler people, we are likewise asking them: How do you come to be here? How do you claim belonging here? And most importantly, can we belong in a way that doesn't reproduce colonial dispossession and harm? (pp. 18-19)

Styres (2017) argues that land is spiritual, emotional, and relational; it is experiential; it is conscious; it is living. Thus, in third-order change, there is a need for non-Indigenous educators to come to understand land as a sacred entity in Indigenous culture.

The third order of change in Diamond Elementary School then moves into a stage of praxis where what we now see and what we now do is investigated and measured in order to institutionalize practice. This stage defines a crossroad where Indigenization and decolonization meet; where the cultural gap between Indigenous students and non-Indigenous faculty is bridged,

and collaboration and brainstorming solutions with the educators is achieved; it is about

activating open dialogues and being transparent (Barbuto Jr., 2022) to unfreeze the organization.

Adopting the Settler Canadian identity then, becomes a question of ethics.   It is the right

decision to make if non-Indigenous educators are prepared to acknowledge their own position of

privilege. Burns (2009) argues that ethically, Lewin believed change was less about achieving a

particular objective and more about individuals and groups learning about themselves. As a

transformative leader at Diamond Elementary School, I must lead from an ethical stance because

ethical leadership focuses on the ethics of leaders themselves, the ethics of how a leader leads,

and the ethics of what a leader does (Ciulla, 2005). Starratt (2004) refers to ethical leadership

through the virtue of authenticity. He suggests that being an authentic educational leader is to

bring to fruition one's unique sense of self as a leader (p.81). To be ethically sensitive and to be

ethically motivated as a decision-maker is to have moral courage, moral purpose, and moral

hope, and to act with moral agency (Tuana, 2014).

Third order change also occurs during the second stage of change in Lewin's model. It

prioritizes Indigenization where building teacher capacity in Indigenous histories, knowledge,

and pedagogy addresses TRC Call to Action #63. During this stage, non-Indigenous teachers

learn Indigenous history by participating in Indigenous cultural competency training; they wear

orange shirts on Canada's National Day of Truth and Reconciliation to acknowledge their

understanding that every child matters; they listen to the daily recitation of the school's land

acknowledgment in the announcements and know that it is based on Treaty Nine; they build their

knowledge in the traditional medicine wheel and use the outdoor learning centre as an

Indigenous space; they learn about Indigenous culture from experienced Indigenous support

workers; they learn about Pow Wow etiquette; and, they learn about traditional Indigenous symbols and artifacts to use within their own classroom environments.

In Lewin's final stage of change, the refreezing, third-order change is solidified. This change level emphasizes the need for continuous improvement. Attitudes and perspectives towards Indigenization and decolonization may also change during this stage. As a result, the organizational change process for Diamond Elementary School returns to the initial change phase of unfreezing to repeat the cycle within the organization and establish decolonization and Indigenization as key areas of focus for non-Indigenous faculty.

Organizational Change Readiness

The unfreezing process in Lewin's three-stage model of organizational change is critical to the success of the Problem of Practice. It is during this phase where resistance to the change process may be experienced (Wang et al., 2023); and so, I must build momentum and buy-in from the non-Indigenous teachers at Diamond Elementary School prior to implementing any type of change within my school. I must 'unfreeze' existing mindsets and create motivation for change (Wang et al., 2023). As Holt & Vardaman (2013) articulate, readiness for change occurs during the preparation stage whereby individuals have positive attitudes about the change and the immediate future.

According to Holt et al., (2007), readiness for change is influenced by four factors among employees: (a) the proposed change is appropriate for the organization (i.e., appropriateness), (b) the leaders are committed to the proposed change (i.e., management support), (c) employees are capable of implementing a proposed change (i.e., change-specific efficacy), and (d) the proposed change is beneficial to organizational members (i.e., personal valence). Holt et al., (2007) created an assessment tool to determine individual readiness for change within an organization

(see Appendix F). This survey tool will be used with teachers at Diamond Elementary School once the faculty are provided with information with regards to the need for change based on the TRC's Calls to Action #7 and #63.

From my perspective after completing the survey as the school leader, non-Indigenous teachers at Diamond Elementary School are ready for change. In the context of the Problem of Practice, the first factor the survey focuses on is appropriateness. This category questions how appropriate the change may be in terms of meeting EDI priorities by the Ontario Ministry of Education and implementing the EDI policies and procedures of the Silver Cities Organization. What is interesting is that the survey questions task non-Indigenous educators in Diamond Elementary School with the opportunity to reflect on their own views of organizational change based on their own experiences with EDI. Responses to specific questions such as "In the long run, I feel it will be worthwhile for me if the organization adopts this change" will be scored in terms of individual change readiness. Wang et al. (2023) suggest that this type of readiness to take action is both psychological and behavioral. I believe non-Indigenous teachers are ready for change at Diamond Elementary School. They currently demonstrate a sincerity toward the addition of Indigenous content in their classrooms.

This sincerity overlaps the second factor the survey tool focuses on which is management support and if senior leaders in the Silvers Cities Organization support the change initiative. With the development of the equity and inclusive education policy in the organization, it is evident that they do. Helfrich et al. (2018) refer to this type of support as change commitment, an intention to implement a change that is shared by all members of the organization. In the context of the Problem of Practice, if the non-Indigenous teachers at Diamond Elementary School recognize that leaders within the organization support the goal to build teacher capacity

in Indigenous knowledge and pedagogy, then the teaching staff may be more empowered and ready to change.   Based on my own survey results as the school leader, the non-Indigenous faculty are supported in this endeavor for change by the Silver Cities Organization's senior administration.

The third factor the survey tool focuses on is change efficacy. "Change efficacy is defined as organizational members' shared beliefs in their joint ability to engage in those courses of action necessary to implement change" (Helfrich et al., 2018, p. 2). Working in collaboration, teacher beliefs in individual capability to successfully implement change are shared. The higher the sense of efficacy within the group, the greater the effort, persistence, and resilience (Wang et al., 2023) when learning how to put culturally responsive pedagogy into practice. A lower sense of efficacy equates to a lower level of readiness for change. To assess the staff's change efficacy is to also acknowledge the challenge of providing non-Indigenous teachers with the time and resources required to confidently implement change. If teachers feel they will be supported, then self-efficacy and collective efficacy toward change increases.

The fourth and final factor of the survey tool is personal valence.   Personal valence, as Holt et al. (2007) note, refers to the degree to which each individual will or will not benefit from the implementation of the prospective change. The manner in which the non-Indigenous teachers at Diamond Elementary School perceive the benefits of the proposed change will influence the actions, behaviours, and support toward the change initiative (Wang et al., 2023). In some instances, non-Indigenous teachers may feel that the change will negatively disrupt many of the personal relationships they have developed with staff and students. This disruption lies in the attitudinal shift required to acknowledge positions of privilege. There may be some backlash by colleagues who initially refuse to change the status quo. Knowing this potential

issue as the school leader allows me to better prepare for any potential problems when trying to implement change.

In essence, as a leader of change, I must build the case for change at Diamond Elementary School by increasing the dissatisfaction with the status quo (Deszca et al., 2020). I need to demonstrate that culturally responsive pedagogy is a better option for all students, that the overall benefits to both the individuals and the organization are worth the effort of change, and that showing change effort is necessary for success (Deszca et al., 2020). I also need to use Catholic Social Teachings as a reminder to the faculty about Catholic education's moral imperative for social justice. One such teaching, as noted previously in Chapter 1 of the Dissertation-in-Practice, is that human rights must be protected and responsibilities must be met in order to achieve healthy individuals, families, and society (Catholic Community Services and Catholic Housing Services, 2023). To make a positive impact on the lives of all of our students, we must as Catholic educators, work towards Reconciliation with our Indigenous community. Thus, my scope of influence as a change leader relies heavily upon my role as the principal of Diamond Elementary School. This role enables me to develop relationships both within the school community and within the Silver Cities Organization itself. Although I am non-Indigenous, I adopt a positive viewpoint towards Reconciliation within my school and organization where non-Indigenous educators often feel anxious about the possibility of perpetuating misconceptions and stereotypes, making mistakes, and offending others (Chrona, 2022).

As such there is an important connection between the organization's external change drivers and the impact internal change drivers have on my own school community. On the one hand, for instance, external change drivers such as the equity and inclusive education policy

mandate change in both the system and school level. The expectation is that all educators will accept and promote inclusive learning environments. On the other hand, the reality is that not everyone is willing to accept change. My role as a school leader is to implement these external changes using internal change drivers as a way to have more control over specific situations that pertain to the school level; internal change drivers that are the right drivers to create effective cultural change (Fullan, 2011) such as building teacher capacity, collaborating in groups, and defining systemic solutions (Fullan, 2011).

But my scope of influence as a leader of change is also dependent on my role as a motivational leader. As Northouse (2022) recommends, it is imperative to adopt a leadership style that best suits the motivational needs of the followers. In trying to build teacher capacity by addressing the TRC's Calls to Action, transformative leadership theory provides me with the ability to lead using various strategies including directive, supportive, participatory, and achievement strategies (Northouse, 2022). It also connects directly to my transformative position in that transformative leaders need to be authentic and compassionate as others adapt and change. Transformative leadership allows me to lead by understanding the needs of my teachers. Given my own leadership philosophy and the belief that educational leaders are life-long learners, transformative leadership theory offers me the opportunity in the unfreezing stage to motivate staff to accept the required change to address the TRC's Calls to Action. Moreover, it enables me to adopt various leadership strategies while focusing on the EDI narrative and discourse. In essence, in assessing the individual readiness for change, I must act as a facilitator of change and adopt different effective leadership behaviours to motivate non-Indigenous staff (Olowoselu et al., 2019).

Leadership Ethics in Organizational Change

An introduction of the concept of decolonization and a Settler Canadian identity to non-Indigenous educators is a great starting place to begin the change process at Diamond Elementary School. At first glance, the school demonstrates a strong belief in inclusion and diversity: all staff members participated in Indigenous Cultural Competency Training; educational staff wear orange shirts on Canada's National Day of Truth and Reconciliation; there is a daily recitation of the Organization's land acknowledgment in the announcements; there is an outdoor learning centre in the shape of a traditional medicine wheel in the playground; Indigenous support workers teach staff and students valuable lessons on Indigenous culture; some of the student population participates in a local yearly Pow Wow; and, the school is adorned with traditional Indigenous symbols and artifacts. There is, however, a disconnect between non-Indigenous educators and Indigenous students: the issue of land. Without a thorough understanding of the Indigenous connection to land, first- and second-order change occurs and does not get to the core of colonization and its impact on schooling for Indigenous learners. As such, there are critical questions non-Indigenous staff must ask themselves as they progress in their understanding of a Settler Canadian identity. They must introspectively analyze and criticize their own sense of belonging from a settler perspective (Battell Lowman & Barker, 2015).

Adopting the Settler Canadian identity then, becomes a question of ethics and whether or not non-Indigenous educators are prepared to acknowledge their own position of privilege. As a transformative leader at Diamond Elementary School wishing to support the TRC Calls to Action #7 and #63, I must lead from an ethic of care, critique, and of the profession. I will lead from an ethic of care because this style of ethical leadership relies on making connections and

building relationships (Shapiro & Stefkovich, 2022; Winter, 2019) with the Indigenous community and the non-Indigenous teachers. Similarly, making connections and building relationships are important to the work of non-Indigenous teachers as their capacity in Indigenous knowledge and pedagogy increases. The cultural gap between Indigenous students and their non-Indigenous teachers lessens when they engage in a reflective process of learning and unlearning as they delve into the work required to reflect upon their own biases and racism on both a personal and professional level (Osmond-Johnson & Turner, 2020).

Becoming ethical and authentic leaders in the classroom and in the school is the key to unfreezing the status quo (Starratt, 2004). Transformative leadership and culturally responsive leadership approaches assist in this ethical work. Leading from an ethic of critique, I am provided with the personal resources required to confront EDI issues within my organization. The ethic of critique is based on critical theory and aims to demystify and question what is happening in society and in schools (Shapiro & Stefkovich, 2022); it uncovers systemic injustices in society and engages in ways to address these injustices (Starratt, 2004). Moreover, it is my responsibility to model the ethic of the profession so that I may build teacher capacity in Indigenous knowledge and pedagogy. The ethic of the profession allows me to lead by my own personal and professional codes of ethics (Shapiro & Stefkovich, 2022, Starratt, 2010). In doing so, I am able to lead non-Indigenous teachers at Diamond Elementary School to a more comprehensive understanding that there is a way to collect necessary data to assess student learning from an intercultural and Indigenous stance. They need courage and vision to do the work. They need to participate in honest and authentic collaboration to develop lesson plans that reflect a diverse, equitable and inclusive framework. They need to be guided by a critically responsive transformative school leader. It is my moral and ethical obligation to provide the

necessary and authentic Indigenous content in the form of articles, presenters, and community partnerships to build a decolonialized viewpoint of the Ontario curriculum. The ever-present colonial structures of the school community must be decolonized. Relationships within the classrooms need to be consistently intercultural and draw on Indigenous and decolonial scholarship to better serve marginalized and pathologized students in the current system (Pirbhai-Illich et al., 2017).

Solutions to Address the Problem of Practice

The following section is a proposal of three possible solutions to the current Problem of Practice and address the guiding questions from Chapter one. To begin, the process of building teacher capacity in Indigenous knowledge and pedagogy that reflects the TRC's Call to Action #63 starts with an analysis by the school team with regards to what teachers are teaching in terms of Indigeneity, how they are teaching it, and how they evaluate and assess Indigenous student learning. This analysis must be done in collaboration as a staff to build individual and collective efficacy in EDI issues at Diamond Elementary School. For this reason, I can build competency and confidence in teachers so that inclusive teaching is the model used within all classroom environments.

The next section also compares and contrasts the three solutions, and puts forth a final recommendation and justification for the chosen solution. The key criteria for assessing the solutions include four desired outcomes: understanding of the Settler Canadian identity by non-Indigenous teachers, building of non-Indigenous teacher capacity in inclusive pedagogy, curriculum, and assessment, changing of attitudes and perceptions of non-Indigenous teachers about Indigenous students, and addressing TRC Calls to Action # 7 and #63.

Solution #1 - The Development of an Equity and Inclusive Education Plan

The Silver Cities Organization has no current Equity and Inclusive Education Plan. Although school leaders are expected to include an equity component to their school improvement plans, there is no requirement that there be a focus on the inclusion of Indigenous culture and Indigenous ways of knowing as a mainstay in the school improvement plans for student achievement and well-being. School leaders rely upon the Indigenous lead and Indigenous support workers of the board to ensure an Indigenous perspective is added to the culture of their school.

At Diamond Elementary School, this lack of an equity and inclusive education plan is a detriment to the Indigenous students and families within the school community. Without a plan, there is a lack of a comprehensive approach to Indigenous learners within the school other than sometimes tokenistic responses to Reconciliation (Jewell & Mosby, 2022). To transform the school culture into an equitable and inclusive environment for learning, the plan would need to be completed and reviewed on an annual basis by an equity and inclusive education committee; a committee of school Indigenous and non-Indigenous staff prepared to do some of the work of anti-racism and Reconciliation at Diamond Elementary School. This committee will focus on developing opportunities for blended learning, self-reflection, challenging assumptions and bias, and taking action (Chrona, 2022). They will also assist in building the collective efficacy of non-Indigenous staff who may struggle with their own capacity to address the TRC Calls to Action.

The collaborative nature of the work required to create and implement the Equity and Inclusive Education Plan at Diamond Elementary School will consist of several key components:

    a. An introduction to the TRC Calls to Action #7 and #63

    b. A review of the provincial and board equity policies as a team;

c. The establishment of diversity, equity, and inclusion goals for Diamond Elementary

School

d.   An analysis of curriculum documents to determine/highlight expectations for teaching

Indigenous content outside of the realm of Social Studies and History;

e. A building of relationships with local Indigenous groups and agencies.

In creating a local Indigenous education strategy, the equity and inclusive education committee is able to present their work to Diamond Elementary School staff. This foundational work will support staff in the initial unfreeze stage of the organization's change process.

Solution #2 - The Establishment of Monthly Culturally Responsive PLCs

According to Katz & Lamoureux (2018), effective leaders of inclusive education who build capacity in personally supportive ways for teachers hold and maintain the expectation for the inclusive vision of their school. These expectations require the building of self-efficacy of both teachers and students. Teachers' attitudes and beliefs influence and impact student learning (Katz & Lamoureux, 2018). For Katz & Lamoureux (2018), PLCs are essential to inclusive education: PLCs can develop educators' self-efficacy and change school culture, but they require specific conditions and supports that include the development and support of teacher agency and voice; a focus on the process of collaboration; and, an understanding that there is more than one way to solve problems.

The culturally responsive PLC format for Diamond Elementary School will build teacher capacity in three areas of inclusion: Indigenous pedagogy, Indigenous curriculum, and Indigenous assessment. In other words, PLCs will engage in reflection and discussion about what they teach, how they teach, and how they monitor student learning. More specifically, the PLCs will focus on Goulet & Goulet's (2014) framework on effective teaching for Indigenous

students. This framework moves beyond non-Indigenous teachers acknowledging Indigenous

culture to one that strengthens Indigenous identity through four categories of teacher actions:

relationship with the student; relationships among students; connection to process; and,

connection to content (see Appendix G). The first category of the engagement and learning

process at Diamond Elementary School is the relationship between the non-Indigenous teachers

and individual Indigenous students. The relationship is one that establishes an interpersonal

connection based on decolonization and cultural awareness (Goulet & Goulet, 2014).   The

second category of building relationships among students is one in which the individual student

is connected to the class. The teacher does so in a way that respectfully develops a social system

that acknowledges the students' sociocultural and ethnocultural situation (Goulet & Goulet,

2014). Students learn to enact positive social relationships with one another as a group. The

third category reiterates the need for the teacher to build on relationships established in category

one and to create lesson plans based on the student's interests and needs. The fourth category,

teachers continue to build on the learning content by using resources that reflect both the

worldview of the students and their cultural life (Goulet & Goulet, 2014). Although the

framework appears to be linear, Goulet & Goulet (2014) assert that teacher actions are cyclical,

iterative, and recursive. The authors also note that some actions in one category may be

dependent on the development of other sub-categories (Goulet & Goulet, 2014). In effect, the

model continuously flows in a spiraling motion.

Solution #3 – Building Allyship Through Public Learning

A third solution for the Problem of Practice is to create opportunities for non-Indigenous

teachers at Diamond Elementary School to be allies of our school's Indigenous community. To

be an ally is to recognize one's majority privilege and to support people who are marginalized

via change-oriented actions (Benavides et al., 2020). As Hurlbert (2022) asserts, allyship is about joining together to ensure that Indigenous customs and traditions are visible and Indigenous voices are heard. Allyship is completely connected to equity and inclusive practice. For this reason, to build allyship requires non-Indigenous teachers at Diamond Elementary School to challenge and transform their own worldviews about Reconciliation. Regan (2010) notes that Reconciliation involves accepting personal and political responsibility for changing colonial attitudes and actions that do not assist us in developing strong relationships with Indigenous peoples. In other words, there is a need for non-Indigenous teachers to recognize their role as Settler Canadians in order to fully support our Indigenous students and their families.

What is important to note, however, is that allyship is not as simple as a self-appointed identity. It requires us to show understanding through actions, relationships, and recognition by the Indigenous community (Swiftwolfe, 2019). It is a way of life in which non-Indigenous individuals actively support, struggle, speak up even when we are uncomfortable to do so, and transfer benefits of their privilege to those who have less (Swiftwolfe, 2019). It is about being engaged as listeners, and acknowledging the perspectives of the Indigenous community in spite of the fact that the conversation is not about non-Indigenous individuals (Swiftwolfe, 2019). Although Swiftwolfe (2019) recognizes that being an ally goes beyond checking actions off a list, the author suggests three important steps that must be addressed. The first step is to be critical of any personal motivations by allies where their interest derives from current "buzzing" issues or where their interests are superficial and based solely on meeting quotas or securing funding, asserting personal opinions and values, or feeding one's ego. The second step for Swiftwolfe (2019) is to start learning. Allies need to invest in the learning process and educate

themselves on the rich history and culture of Indigenous peoples. They need to ask themselves how they can use this information to amplify marginalized voices; they need to reflect on what they have as settlers and how that can be leveraged; they need to question how they can use their position and privileges to listen to understand, shift power dynamics, and take steps towards Reconciliation. The third step is to act accordingly. As Swiftwolfe (2019) notes,

> Educating one's self is only half of the work when being an ally. It is a lifelong process that is rooted in action and requires humility and ongoing critical self-reflection. Being an ally is not a badge of honour, it is a sign of privilege (p. 7).

My role as Diamond Elementary School's principal is to create opportunities for non-Indigenous teachers to develop an ally identity. To do so, I propose to provide, what Safir & Dugan (2021) call public learning during staff meetings. Public learning happens in dyads or triads where two or three teachers discuss an inclusive pedagogy, curriculum, or assessment dilemma while the rest of the staff listen. This practice is intentional and public, and according to Safir & Dugan (2021), deepens over time. Embedding this practice into monthly staff meetings is a way to strengthen relationships amongst the staff, and to establish a new way of working together (Safir & Dugan, 2021). With a focus on intentional practices that we do to transform the world and are essential to anti-racist work (Safir & Dugan, 2021), non-Indigenous teachers will be able to voice their ideas and experiences.

Solution Strengths and Limitations

The next section outlines the strengths and limitations of each solution to the Problem of Practice based on the desired outcomes.

Solution #1 Strengths

By establishing an equity and inclusive education committee whereby participation by Indigenous and non-Indigenous staff is voluntary, I am able to build teacher capacity in a smaller group setting. In doing so, I can create opportunities for meaningful collaboration with staff who are thoroughly engaged in equity, diversity, and inclusion work. As Donohoo (2017) notes, fortifying collective teacher efficacy, some teachers will confront challenges and increase student results. In other words, some of the non-Indigenous teachers at Diamond Elementary School will gain the confidence required to become Indigenous allies. If I position myself as a supporter and helper of our Indigenous students and collaborate with the committee members, we will together create what Goulet & Goulet (2014) call strategic alliances. We will then seek out early adopters (Katz & Lamoureux, 2018) on the teaching faculty who are open to learning about how to create an inclusive classroom conducive to our Indigenous learners.

Solution #1 Limitations

Although solution #1 allows for collaboration between Indigenous and non-Indigenous staff to take place at Diamond Elementary School, the development of the equity and inclusive education plan will not necessarily be implemented by non-committee members. In essence, the plan needs to be included within the school improvement plan for student achievement and well-being. As such, all staff are responsible for its implementation. The adoption of the equity and inclusive education plan will open learning opportunities for non-Indigenous staff struggling to address the TRC Calls to Action #7 and #63 respectively.

Solution #2 Strengths

The goal of PLCs at Diamond Elementary School is, as Katz & Lamoureux (2018) assert, for teachers to work together to seek answers about their own instructional practice rooted in

educational theory and classroom experiences. Providing non-Indigenous teachers with the opportunity to collaborate in areas of Indigenous pedagogy, curriculum, and assessment moves teachers away from the echoing silos of their classrooms and into professional discourses with their colleagues. Non-Indigenous teachers require an environment where ongoing professional development is supported and the creation of a safe space for dialogue and sharing is available (Katz & Lamoureux, 2018). Through PLCs, change is possible. Through PLCs, the TRC Calls to Action can be addressed.

Solution #2 Limitations

On the Diamond Elementary School staff, there are non-Indigenous teachers who are hesitant with any sort of change. They will require significant time, effort, and support to bring on board with regards to learning about culturally responsive pedagogies and inclusionary teaching practices. They will require ongoing and regular assistance in implementing inclusive pedagogy, curriculum, and assessment to address the TRC Calls to Action #7 and #63. They will need added support to move beyond the general purpose of PLCs as supporting routine expertise (Safir & Dugan, 2021) to moving toward a more reflective practice of equity, diversity, and inclusion.

Solution #3 – Strengths

To help non-Indigenous teachers with the public learning process, Safir & Dugan (2021) note five core elements of the practice of public learning. These include beginning with curiosity, uncovering student experience, building space for sense-making and challenging bias, acknowledging that learning is social and emotional, and valuing the learning at a systems level. All of these elements align to create a professional learning opportunity to match the school's goals for equity, diversity, and inclusion of our Indigenous students. Building allyship through

teacher collaboration will have a positive impact on Indigenous student achievement and well-being.

Solution #3 – Limitations

Changing attitudes and perceptions of non-Indigenous peoples is a difficult task to monitor and public learning cannot be seen as a tool for accountability (Safir & Dugan, 2021). Some other limitations to this solution include the lack of willing participants to initiate the discussions; the need to change teacher mindsets about collaborative work; and, the necessity to ensure that the staff culture is one that supports honesty and commitment to adult learning and student achievement and well-being.

Chosen Solution

The chosen solution to the Problem of Practice is Solution #2. Appendix H compares the three solutions relative to four desired outcomes: understanding of the Settler Canadian identity by non-Indigenous teachers; building of non-Indigenous teacher capacity in inclusive pedagogy, curriculum, assessment; change of attitudes and perceptions of non-Indigenous teachers about Indigenous students; and, addressing the TRC's Calls to Action #7 and #63.

The first outcome is important to creating change at Diamond Elementary School. Non-Indigenous faculty must have an understanding of the Settler Canadian identity to better comprehend the effects of colonialism on our Indigenous students and their families. The acceptance of a Settler Canadian identity by staff is a personal choice, but as a transformative leader, I am morally obligated to introduce this concept to non-Indigenous educators. They need to create a positive impact on our Indigenous learners, and having a better sense of the colonizer/colonized dichotomy as key to building relationships with their Indigenous students. Second, non-Indigenous teacher capacity in inclusive pedagogy, curriculum, and assessment is

imperative to the development of safe and equitable learning environments. To be an inclusive teacher is to ensure that Indigenous knowledge and pedagogy is a part of the classroom matrix rather than just an addition to it. Third, change of attitudes and perceptions of non-Indigenous teachers about Indigenous students is an action based on how thoroughly embedded Indigenous knowledge and practice is included within classroom environments, as well as how deep of an impact teachers wish to make in the lives their Indigenous students. Fourth, the solutions must address the TRCs Calls to Action #7 and #63.

These outcomes were chosen based on the fact that they provide solid criteria to assess the three possible solutions against the TRC's Calls to Action. Although each solution addresses the Calls to Action, solution #2 has a scale rating of high because monthly PLC meetings allow for ongoing professional learning (Donohoo, 2017). They also reinforce meaningful collaboration, are grounded in educators' practice, involve reflection based on evidence of student outcomes, increase teacher influence, build capacity for teacher leadership, and tap into sources of efficacy (Donohoo, 2017).

Each desired outcome is also critical to the change process, the three stages of Lewin's model for organizational change, and the implementation of the TRC's Calls to Action #7 and #63. First, to assist in the unfreezing of the current status quo at Diamond Elementary School, culturally responsive PLCs will be established as a decolonization strategy. In collaboration with the Indigenous lead and Indigenous support workers, I will facilitate sessions about decolonization and how we, as non-Indigenous educators, have a moral obligation to our Indigenous students to address the educational gaps that exist between themselves and non-Indigenous students. Second, as we move into Lewin's second stage of change, the PLCs will also provide opportunities to include strategies from the other proposed solutions including the

development of an equity and inclusive education plan and the integration of Indigenous knowledge and history. This plan will be created by members of the school's equity and inclusive education committee. Actions in the plan will reflect an Indigenization stance and will be incorporated into the school improvement plan for student achievement and well-being. Third, when the organization refreezes in Lewin's third stage of organizational change, occasional public learning opportunities will be built into staff meeting agendas with the intention of building moments of deeper collaboration and learning amongst the faculty. These sessions will combine decolonizing strategies and Indigenization strategies, Call to Action # 7 and #63 respectively, to institutionalize equity and inclusive educational practices into the current model of inclusive instruction at Diamond Elementary School.

Chapter 2 Conclusion

Building teacher capacity in Indigenous histories, pedagogy and knowledges at Diamond Elementary School creates a positive impact not only on our Indigenous learners, but on our entire school community. By using a critically responsive transformative school leadership approach, I am able to establish Indigenized learning and greater decolonization as an effective framework for addressing the TRC's Calls to Action #7 and #63. These Calls to Action are also embedded within the Catholic Social Teaching tenet of human rights and responsibilities. In effect, the change process for Diamond Elementary School requires a deep commitment by non-Indigenous faculty to participate actively in the collaborative environments of the PLCs. In doing so, they create and establish equitable and inclusive classrooms for all learners. A plan for achieving this goal of EDI praxis at Diamond Elementary School is provided in the next chapter.

Chapter 3: Implementation, Communication, and Evaluation

Chapters 1 and 2 of the Dissertation-in-Practice outlined the need for non-Indigenous educators at Diamond Elementary School to address the TRC's Calls to Action #7 and #63 within the organizational context of a Catholic elementary school. Chapter 1 established a foundation for engaging Diamond Elementary School staff in the change process: building a stronger understanding of Indigeneity and decolonization and changing praxis to better serve our Indigenous students. Chapter 2 introduced a critically responsive transformative school leadership approach and offered the solution of PLCs to build teacher capacity in Indigenous histories, pedagogy and knowledges to create a positive impact on all learners at the school.

The following chapter details the change implementation plan, the knowledge mobilization plan (KMb), and the monitoring and evaluation plan for the proposed solution. The objective for this chapter is to create a solid plan of action for the development of the monthly PLCs at Diamond Elementary School. PLC inquiry team members will include classroom teachers from all three divisions, and itinerant teachers. No formal selection process will be required because teachers will meet in small groups with their divisional partners. As the school principal, I will lead the PLC meetings, moderate discussions and disseminate information to the inquiry team members. The role of the teachers will be as learners and collaborators. They will learn together as a division and create a shared understanding of the TRC's Calls to Action #7 and #63. These professional learning opportunities will build teacher capacity in EDI with a focus on Indigenization and decolonization at Diamond Elementary School.

Change Implementation Plan

The implementation of the chosen solution in Chapter 2 requires a solid plan to move change forward at Diamond Elementary School (see Appendix I). The plan must reflect the

iterative process of Lewin's three-stage change model. It must outline specific goals while

focusing on the TRC's Calls to Action #7 and #63; it must address the guiding questions from

Chapter 1. The plan must ensure quality implementation occurs. Quality implementation, as

defined by Donohoo and Katz (2020), is a form of progressive inquiry where theory and practice

are brought together with educators' goal-driven activities to improve an area of weakness and

make changes based on feedback. There are five essential aspects of a progressive inquiry

methodology: inquiring is driven by the team's authentic desire to acquire a stronger

understanding of student learning needs; working theories are constructed and evaluated;

searching for and working with evidence-based strategies is necessary to deepen collective

understandings; inquirers focus on improving practice through research; and, knowledge is

created through collaboration (Donohoo & Katz, 2020).

Spirals of Inquiry Within PLCs

Holmyard (2019) uses the concept of spiraling to create a model for educational change

(see Appendix J). She argues that the spiraling begins with small scale changes (such as

professional development opportunities or changes in teacher practice) resulting in visible

change in student learning outcomes. Holmyard (2019) writes, "The uptake of an innovation

takes place in a cyclical manner as teachers experience more professional development, gain

more insight and over time change their attitudes and beliefs about the innovation" (p. 8). The

higher the number of teachers progress up the spiral, the wider the spiral becomes, at which point

the innovation becomes institutionalized. Note the influence of Lewin's three-stage model on

Holmyard's spiral for educational change (see Appendix J): individual small-scale change (the

unfreeze), leads directly to the visible change in student learning outcomes (the change), which

eventually leads to the change in teacher beliefs or attitudes (the refreeze). In the context of the

change implementation plan and the development of culturally responsive PLCs, the levels of

spiraling are dependent upon the needs of non-Indigenous educators at Diamond Elementary

School. Although small-scale changes lead to larger-scale changes, a change in outcomes cannot

be expected until the *majority* of faculty members put new strategies into practice (Donohoo &

Katz, 2020). And so, numerous spiral cycles may take place prior to achieving any long-term

goal.

The proposed solution for change in Chapter two, the development and implementation

of culturally responsive PLCs, offers non-Indigenous educators at Diamond Elementary School

an opportunity to focus on progressive inquiry with a specific emphasis on #7 and #63 of the

TRC's Calls to Action.   As previously noted, the solution is not a linear response to the Problem

of Practice. It is an iterative, spiraling process with the ultimate goal of institutionalizing

decolonization and Indigenization within Diamond Elementary School. In fact, the image of the

spiral best represents the important decolonization and Indigenization work to be accomplished

at Diamond Elementary School. As Halbert & Kaser (2022) note, the spiral represents a never-

ending process of growing, learning, acting and reflecting. It also has a special significance for

Indigenous cultures in North America. The spiral represents the evolution and growth of the

spirit; it symbolizes change and development (Halbert & Kaser, 2022).

Leading from a critically responsive transformative school leadership approach, I propose

to use the spiral metaphor to organize the transformative change that will be implemented during

the unfreezing stage, the change stage, and the refreezing stage of Lewin's model in relation to

the proposed solution. As a form of progressive inquiry, the solution to the Problem of Practice

involves cycles of inquiry to build non-Indigenous teacher capacity in Indigenous histories,

curriculum and pedagogy, but to also bridge academic gaps between Indigenous students and

their non-Indigenous peers. The work of Halbert & Kaser (2022) on spirals of inquiry assists in

the collaborative development of PLCs at Diamond Elementary School. Both authors lead the

Transformative Educational Leadership Program at the University of British Columbia and are

co-directors of the Networks of Inquiry and Indigenous Education (Halbert & Kaser, 2022).

Their interests and experiences with Indigenous communities and addressing the TRC's Calls to

Action in the education system offer transformative school leaders a way to create change in

their organizations.   Halbert & Kaser (2022) offer the spirals of inquiry as an opportunity for

teams to collaborate and maintain learners at the centre of their work. In the Dissertation-in-

Practice, this means Indigenous students are the main focus. For Halbert & Kaser (2022),

transformative collaboration is the foundation for each stage of the model which includes:

scanning, focusing, developing a hunch, engaging in new professional learning, taking action,

and checking (see Appendix K).

Lewin's Unfreezing Stage

To initiate transformative change at Diamond Elementary School, the development of the

PLC and the strategic use of the spiral of inquiry have to be positively framed to motivate the

faculty. Teachers cannot perceive the desired third-order change from a negative viewpoint

because they will not want to fully participate in the change process. The use of an appreciative

inquiry model (AI) is necessary to empower staff from an asset-based lens. By linking the

spirals of inquiry to the AI model, I am able to initiate a positive starting point with the faculty

prior to moving through the spiral stages. In doing so, faculty confidence in using an inclusive

teaching model is established. As such, the spirals of inquiry and the AI model frame the step-

by-step process of the PLC from a strengths-based perspective of decolonization and

Indigenization at Diamond Elementary School.

As non-Indigenous educators, we want to support Indigenous learners. Thus, it is important to the Dissertation-in-Practice that we acknowledge what the faculty has already accomplished in the areas of decolonization and Indigenization. Once that work is recognized, we must then move through the spirals of inquiry knowing that AI is based on the assumption that every organization has strengths and that these strengths can assist in the creation of positive change (Fry et al., 2008). The AI model allows PLC participants to determine the organization's existing assets and strengths with regards to decolonization and Indigenization, and then collectively work toward developing and implementing strategies for improvement within the school, and for the addressment of the TRC's Calls to Action #7 and #63.

The AI process consists of a five-step model known as the 5D cycle (Abbott, 2024) (see Appendix L). The first step of the AI model is 'Defining'. PLC participants define the focus for their dialogue and establish goals for the inquiry. In terms of goal setting theory, a goal is defined as a purposeful object or aim of an action (Locke & Latham, 2002). When we set goals, we promote behaviour change, and this change occurs because the goal is specific and sufficiently challenging to achieve (Epton et al., 2017). As Epton et al. (2017) note, the positive relationship between goal setting and behaviour is enhanced when people are committed to the goal; the task is low in complexity; feedback is received regarding the progress toward the goal; and there are adequate situational resources. Goal setting is therefore an iterative process that compliments the spiraling model for educational change (see Appendix J).

In essence, the ultimate goal of the Dissertation-in-Practice is to implement transformative change at Diamond Elementary School whereby decolonization and Indigenization are embedded within the school's culture. To achieve this goal, however, short and medium-term goals must be set. These goals will target small scale change and focus

specifically on increasing the number of teachers who will implement Goulet & Goulet's model for effective teaching of Indigenous students (see Appendix J). Moreover, it is these goals that will motivate the change required to address the TRC's Calls to Action #7 and #63 respectively. Lunenberg (2011) adds that goals are motivators for the development of strategies that will enable the teachers to perform at the required goal levels. What is important to note, however, is that goals need to be accepted by organization members. To do so, members need to participate in the goal setting process so that they have a better understanding of the goals (Lunenberg, 2011). For the purpose of the Dissertation-in-Practice, specific goal-setting for the team at Diamond Elementary school will occur in September of 2024.

The second step in the AI model is 'Discovery' or appreciating (Abbott, 2024). In this step, PLC participants discuss, appreciate and scan what is already working at Diamond Elementary School with regards to culturally responsive pedagogy. These discussions will occur in September of 2024. Inquiry leadership teams will gather and consider useful information in key areas of learning by listening to learners in order to have a better understanding of what is really taking place (Halbert & Kaser, 2020). For the Dissertation-in-Practice, the inquiry team will explore and answer the guiding questions from Chapter 1. We will begin the process of building our capacity in Indigenous knowledge and pedagogy that reflects the TRC's Calls to Action #63; we will build our capacity to close the educational gaps between Indigenous and non-Indigenous students to address Call to Action #7; and, we will build competency and confidence in ourselves so that inclusive teaching is the model used within our classroom environments. Decolonization and Indigenization will then be the focal points for professional inquiry in order to guide educators towards a culturally responsive approach to teaching. To initiate transformative change at Diamond Elementary School, we will begin with the scanning

process during the PLCs as professional learning moves forward, and emphasize collective knowledge and activity that occurs within an ethic of interpersonal caring that permeates the lives of the school community (Khalifa, 2018; Stoll & Seashore Louis, 2007).

The third step of the AI model is 'Dream' or envisioning (Abbott, 2024). As Fry et al. (2008) propose, this step is creatively unrestrained due to participants consciously envisioning a future grounded in past successes. This AI step connects nicely with the focusing stage of the spiral of inquiry. It is during this stage that the inquiry team uses information from the initial scan to identify an area of concentration for learning by the team. During this stage, team members may be required to gather more information to understand the situation more fully; the team will identify strengths or positives to build on, as well as clarify any challenges; the team will also challenge assumptions and identify a complex area that requires a concerted team approach (Halbert & Kaser, 2022). In the context of the Dissertation-in-Practice, the focusing stage will consist of non-Indigenous teachers at Diamond Elementary School working together to determine how they will address the TRC's Calls to Action #7 and #63 based on the evidence they collected from the scanning stage. This stage will occur between October of 2024 and March of 2025.

Step three of the AI model also connects with the spiral of inquiry stage of developing a hunch. This stage of self-reflection requires educators to look at their own practices, attitudes, and assumptions "and take responsibility for the ways in which [they] are contributing to the situation -good and bad- for [their] learners" (Halbert & Kaser, 2022, p. 76). This stage is about focusing on things the team can change. For the non-Indigenous educators at Diamond Elementary School, the developing a hunch stage may be the most challenging; and so, as a transformative school leader, I must build trust by developing a safe environment for the difficult

conversations that are required (Halbert & Kaser, 2022). I must listen respectfully, create norms for dialogue, and show vulnerability by sharing my own hunches.

Lewin's Change Stage

The fourth step of the AI model is 'Design' or co-constructing (Abbott, 2024). As Fry et al. (2008) note, "participants co-construct the future by the design of an organizational architecture in which the exceptional becomes everyday and ordinary" (p. 7). This design connects with the spiral of inquiry stages of engaging in new professional learning and taking action. According to Halbert & Kaser (2022), engaging in new professional learning means that learning is motivated by, and connected to, changing the experiences of learners. This stage is about putting theory into practice to create lasting change. Professional learning is inquiry based, collaborative, linked and coherent to the area of focus, led by educational professionals, and takes place over time (Halbert & Kaser 2020). For non-Indigenous educators at Diamond Elementary School, this stage of the spiral of inquiry will include learning about Goulet and Goulet's (2014) model of effective teaching for Indigenous students noted in Chapter 2. The inquiry team will review the model and create conditions for informed action. The design stage will occur between January 2025 and March 2025.

The taking action stage in the spiral of inquiry is about learning new ways of doing things, and then trying them out; it's about seeking a deeper understanding of why new practices are more effective than others and why the impact of these actions is so important (Halbert & Kaser, 2020). This stage is about building teacher capacity in Indigenous knowledge and pedagogy, seeking feedback directly from learners, and building trusting relationships from positions of vulnerability (Halbert & Kaser, 2020). In the context of the Dissertation-in-Practice, the taking action stage is the point in the implementation plan where non-Indigenous educators at

Diamond Elementary School apply their knowledge of the Indigenous model of teaching to their own practice. They build relationships with Indigenous Knowledge Keepers and Elders and co-create lessons with the Indigenous lead; they complete cultural competency training and analyze provincial curriculum for the inclusion of Indigenous knowledge; they change their teaching practice to be more culturally responsive to the needs of the Indigenous learners.

Lewin's Refreezing Stage

The fifth step of the AI model is 'Destiny' or innovating (Abbott, 2024). This step involves stakeholders living out their preferred future while making adjustments as needed and celebrating their successes (Abbott, 2024). This step also connects with the final stage of the spiral of inquiry: the checking stage. The checking stage requires the team members to have confidence in knowing what they want to accomplish for the learners. It involves revisiting the initial goals of the cycle of inquiry; listening to the learners; setting high expectations for a positive impact on the learners and being open to new indicators of success (Halbert & Kaser, 2020). The checking stage is an opportunity to assess for impact through monitoring and evaluation. It will occur in June 2025 and in September 2025.

Change Management

Stakeholder perspectives at Diamond Elementary School are important to the management of change, particularly when managing the transitions from each of Lewin's stages. As stakeholders, non-Indigenous teachers and Indigenous students need to have a voice in the change process in order for the TRC's Calls to Action to be effectively addressed. A key strategy to be used in conjunction with informal conferences with teachers and students are principal weekly walkthroughs and school climate walkthroughs. Walkthroughs, as Rouleau & Corner (2020) note, are transformative and holistic tools that provide evidence of school

improvement initiatives within classrooms. As non-evaluative "snap shots" of teacher practice and student learning (Rouleau & Corner, 2020), principal walkthroughs showcase the changes in school culture that occur as a result of building teacher capacity via PLCs. Once principal walkthroughs are complete, informal conversations will occur with the teachers to discuss how I can best support them as they journey through each of Lewin's stages. Furthermore, I can provide evidence of improvement as they use Goulet's & Goulet's model for effective teaching of Indigenous students. If teachers implement the strategy and know that their efforts have made an impact on their Indigenous learners, then teachers will be more motivated to change their attitudes and beliefs (Dudar et al., 2017) about Indigenization and decolonization. They will be more confident in their ability to close educational gaps between Indigenous students and their non-Indigenous peers.

Similarly, school climate walkthroughs provide evidence of the relationships of individuals in the school (Hoffman et al., 2022), but these types of walkthroughs are performed by students. For Diamond Elementary School, senior members of both the Indigenous student council and the student leadership council will be given the task of assessing the school climate through their own weekly observations of the school culture. These walkthroughs will focus specifically on the student perspective of relationships outside of the regular classroom experience. Students will document their observations and the observations will be collated and shared with the faculty at monthly staff meetings. Thus, I hope to empower non-Indigenous teachers with the confidence to change their practice to improve their relationships with Indigenous students.

Empowerment, as Gill (2002) argues, is the practice of giving people the knowledge, skills, and resources to affect transformative change in an organization. In the context of the

Dissertation-in-Practice, empowerment also means involving the faculty and students in the change process (Gill, 2002). This involvement is done through the provision of additional supports and resources. The first cycle or year of the spiral of inquiry at Diamond Elementary School will be the most challenging for the inquiry team due to the unpacking of the colonial status quo with the non-Indigenous staff. This cycle will involve transformational shifts in non-Indigenous educator beliefs (Donohoo & Katz, 2020). To better support the faculty in the process of understanding the nature of change, persist in sustaining the change, and develop the confidence they require to grow in the school environment (Donohoo & Katz, 2020), teachers will need time. They will need time to meet with the Indigenous support worker; they will need time to meet with one another; they will need time to plan. For these reasons, I will secure release time for teacher weekly collaborations and funding for additional Indigenous resources including guest speakers.

Potential issues and limitations of the change implementation plan do exist, however. The concept of Reconciliation, for instance, is a contested topic and some teachers may be reluctant to Indigenize and decolonize their lessons and classrooms (Wotherspoon & Milne, 2020). Second, the Ontario curriculum is colonized. Written from a Western Eurocentric perspective, educational leaders trying to transform school cultures are confronted by a provincial curriculum that is an "add and stir" model of bringing Indigenous education into mainstream pedagogical practices (Battiste 2013). Indigenous voices are silenced in siloing equity practices where curriculum writers and policymakers establish equity as separate from instruction (Safir & Dugan, 2021). Lastly, there may be limitations on funding for release time, and on the principal's ability to secure occasional teachers due to ongoing teacher shortages to replace classroom teachers for professional development opportunities.

By using a critically responsive transformative school leadership approach, I will guide non-Indigenous educators at Diamond Elementary School through the first cycle of the spiral of inquiry, and as a team we will address the TRC Calls to Action #7 and #63. Once the cycle is complete, we will reassess our goals and determine what impact has been made on the lives of our Indigenous learners. In September 2025, a second spiral of inquiry cycle will commence.

Communication Plan

With the iterative process of the change implementation plan, it is necessary to develop a communication plan to clearly detail the change. According to Lewis (2019), communication plays a key role in change implementation. One of the challenges of implementing a change plan within Diamond Elementary School is the reality that not all non-Indigenous faculty members will readily accept the change process. As a transformative school leader, I must develop a communication plan that will encourage my staff to move in a common direction with regards to addressing #7 and #63 of the TRC's Calls to Actions. As Deszca et al. (2020) note, good communication planning is essential for minimizing the effects of rumours, mobilizing support for the change, and sustaining enthusiasm and commitment. It is important to create a communication plan which centres on four major goals: (1) to establish the need for change at Diamond elementary school; (2) to provide individuals with an understanding of how the change will impact them; (3) to explain any structural or job changes that will have an influence on how things are done; and (4) to keep everyone informed about the progress as a result of the change (Deszca et al., 2020).

To communicate the need for change at Diamond Elementary School, I will use specific strategies within the different stages of Lewin's three-stage model for change. In fact, Torppa & Smith (2011) and Husain (2013) note that Klein (1996) identifies the objectives and

communication needs for each stage of the change process within Lewin's model. These objectives complement the work of Deszca et al. (2020) and the organization of the communication plan. For Deszca et al. (2020), there are four phases in a communication plan: a pre-change phase where change agents convince top management that the change is needed; a developing a need for the change phase where communication plans explain the need for change, the rationale for change, and any clarifying steps in the change process; a midstream change phase and milestone communication phase where communication plans inform people of progress and clarify any misconceptions such as organizational roles and structures; and a confirming and celebrating the change phase where communication plans inform employees of success and celebrate the change. Each phase takes place within Lewin's unfreeze, change, or refreeze stages respectively.

Pre-Change Phase

In Lewin's unfreeze stage, the pre-change phase occurs. As Klein (1996) suggests, the primary objective of this stage is to prepare organization participants for the change. The pre-change phase is the initial phase where communication of the need for the change at Diamond Elementary School is shared with the Superintendent of Education. It is a phase in which I will discuss the intentions of the change implementation plan, and link the goals of the Dissertation-in-Practice with the organization's board improvement plan and strategic priorities.

Developing the Need for The Change Phase

Lewin's unfreeze stage also sets out the need for change in the organization. The developing the need for the change phase is critical in establishing a sense of urgency and enthusiasm for the change to take place at Diamond Elementary School. It is a phase where I will provide a rationale for the change and make explicit links to the TRC's Calls to Action, and our Indigenous

learners. I will also clarify the steps in the change process and explain the use of the culturally responsive PLCs to the faculty.

Midstream Change and Milestone Communication Phase

In Lewin's change stage, the midstream change and milestone communication phase occurs. The objectives of this stage include dealing with participant uncertainty, focusing on specifics and reporting progress toward change Klein, 1996). The midstream change and milestone communication phase is integral in communicating progress and continuing to establish the need for change at Diamond Elementary School. It is during this phase that I will seek feedback from the non-Indigenous educators and address any misconceptions or misunderstandings of the change process. I will also clarify any changes to roles, structure, or the organization.

Confirming and Celebrating the Change Phase

The confirming and celebrating the change phase occurs during Lewin's refreeze stage. The primary objective of this stage is to build understanding by participants (Klein, 1996). It allows for the celebration of progress at Diamond Elementary School. It will also provide opportunities for non-Indigenous staff to reflect upon the change process and prepare for the next stage of change. During this phase, I will continue to reiterate the goals from the change implementation plan to the staff and enthusiastically support their efforts in their professional learning and practice.

In effect, the process of building awareness for the need for change at Diamond Elementary School is iterative. Although the willingness to change can be dependent upon one's personality, it is the degree to which one understands the need for change that is important to the process (Deszca et al., 2020). Regular communication of the change process is therefore

necessary throughout each stage of change so that all voices may be heard. In effect, a well-designed message can manage change and prevent discouragement by staff.

Knowledge Mobilization Plan

Knowledge mobilization (KMb) is the activation and movement of available knowledge within a given context (Langley et al., 2018). Lavis et al. (2003) offer a KMb framework that highlights five questions for change agents to consider when working to mobilize knowledge: what should be transferred to decision makers (the message)? To whom should research knowledge be transferred (the target audience)? By whom should research knowledge be transferred (the messenger)? How should research knowledge be transferred (the knowledge-transfer process and supporting communications infrastructure)? With what effect should research knowledge be transferred (evaluation)?   Please see Appendix M: Knowledge Mobilization Plan for Diamond Elementary School for more details of the plan's component parts.

The Message

The TRC Calls to Action #7 and #63 lay the foundation for the message to be shared with the Diamond Elementary School faculty. As Usher (2023) asserts, an effective message can build support, increase engagement between individuals, and drive action towards the desired outcomes in a KMb plan.   The message should define the plan's purpose and goals, move stakeholders toward the same goal, and reflect the audience's needs and interests" (Usher, 2023). For the non-Indigenous educators at Diamond Elementary School, we need to determine how to better serve our Indigenous learners and build teacher capacity in Indigenous histories, curriculum, and knowledge so that we are able to bridge educational gaps between our Indigenous students and their non-Indigenous peers. Ethically, it is our responsibility as a school

staff to create a learning environment in which decolonization and Indigenization have a positive impact on the entire school community. The TRC's Calls to Action motivate and contextualize the message for school staff because the calls are the content of the message. We need to take action to improve the lives of our Indigenous learners.

The Target Audience

In choosing a target audience, considerations are made based on the individual or group's connection with Indigenous learners at Diamond Elementary School. For the purpose of the Dissertation-in-Practice, the target audience is the non-Indigenous faculty specifically. These are the classroom teachers who will participate in PLCs and be responsible for incorporating culturally responsive pedagogy within their classroom environments and within their lesson plans. Other target audiences will include all non-teaching staff at Diamond Elementary School, Catholic School Council members, as well as Indigenous Elders and Knowledge Keepers. These groups of stakeholders will be interested in the message due in large part to their differing roles in the school community. The support staff, for example, work closely with teachers and will need to have an understanding of the change and the change process. Catholic School Council members are parent representatives for the school. They will share information with parents with regards to professional learning of which educators may be involved. Indigenous Elders and Knowledge Keepers provide the cultural and spiritual foundation for our Indigenous learners.

The Messenger

Lavis et al., (2003) suggest that the credibility of the messenger is the key to successful transfer of knowledge intervention strategies. For this reason, the message shared with Diamond Elementary School's faculty must be based on research. As an educational researcher and school

leader, I will take on the role of messenger due to the fact that I have the skills and experience that make me the ideal choice for the role (Lavis et al., 2003). I will also seek additional support from the Silver Cities Organization's Indigenous lead. In collaborating with the Indigenous lead, I can ensure the message is clearly stated in the context of our organization's Indigenous learners. The school staff can also be communicating and sharing their practices with each other during monthly staff meetings, and they can communicate and share with their students' families via monthly newsletters.

The Knowledge-Transfer Process

The knowledge-transfer process is an active process of interactive engagement (Lavis et al., 2003). There is a two-way exchange of information that can produce cultural shifts in the organization as a result of a dichotomous relationship between the researcher and the decision maker (Lavis et al., 2020). Reardon et al. (2006) explain that the exchange model of knowledge transfer requires an interactive relationship between knowledge researchers and knowledge users where there is a regular exchange of information, ideas and experience. Therefore, as the school leader of Diamond Elementary School and the researcher for the Dissertation-in-Practice, it is essential that I establish strong relationships with the faculty prior to the implementation of the change process.

One challenge with KMb at Diamond Elementary School occurs when there is a change in staffing as a result of short- and long-term leaves of absence. It is crucial that I build collaborative relationships with occasional teachers in these positions so that there is consistency in practice within my school. For this reason, clear communication and active engagement during the PLC inquiry spirals is important to building teacher capacity in Indigenous histories, knowledge, and pedagogy, and bridging the educational gaps between Indigenous students and

non-Indigenous educators.   In fact, the inquiry cycles are a key piece to the KMb plan. The cycles engage staff in the learning along with the PLC structures and strategies.

Another challenge of KMb is the interpretation of information. Although information can be shared freely, the manner in which it is interpreted can vary. As Langly et al. (2018) offer, "assumptions are often made that the same interpretation is taken away by different stakeholders. Words, particularly spoken words are also transient, with no sustained presence, making them easy to forget, ignore, disregard or dismiss" (p. 6). These varying interpretations also lead to differing predispositions to change. For Bruce et al. (n.d.), individuals sit at varying levels of interest, ability, and willingness to engage with KMb. The authors refer to the diffusion of innovation theory by Everett Rogers (2003) as an example. Rogers's theory posits how innovations are perceived by society. He labeled individuals' predispositions to change by referring to the target audience as innovators, early adopters, early majority, late majority, and laggards (Deszca et al., 2020; Lectera, 2024). As Deszca et al. (2020) describe, innovators are those individuals who seek change. They are responsible for creating and accepting innovations (or new ideas) in an organization. Early adopters are considered to be opinion leaders who are open to change (Roumeliotis, 2020). Early majority are individuals who are receptive to change and are followers of early adopters. Late majority individuals are skeptics who do not appreciate change. They follow others once change has occurred (Deszca et al., 2020). Laggards are individuals who are the most conservative. They are reluctant to change and will do so only when pressured by other members of the group (Deszca et al., 2020; Roumeliotis, 2020).

Thus, it is important to ensure that KMb in the context of culturally responsive PLCs is an exchange of information rather than just a top-down dissemination model. Rogers's (2003) outlines five stages of diffusion to introduce an innovation to a target audience: knowledge,

persuasion, decision, implementation, and confirmation. These stages follow a time-ordered

manner (Sahin, 2006), and are therefore linear in nature. They demonstrate the thought process

individuals move through as they consider change within their organizations.

Knowledge

In the knowledge stage, individuals learn about the innovation and search for more

information about the innovation (Sahin, 2006). Rogers (2003) notes that there are three types of

knowledge: awareness, how-to, and principles. Awareness knowledge represents the knowledge

of the innovation's existence; it can motivate the learning about the innovation and it can

increase the possibility of the eventual adoption of the innovation (Sahin, 2006).   In the context

of the Dissertation-in-Practice and my role as school leader, awareness knowledge is the act of

selling the idea to teachers that changing their teaching practice at Diamond Elementary School

will better serve our Indigenous learners. To increase the chance of the adoption of this idea,

how-to-knowledge explains how to use the innovation correctly (Sahin, 2006). That is, how-to-

knowledge is building teacher capacity to understand how to support their Indigenous learners

and address the TRC's Calls to Action #7 and #63. Lastly, principles-knowledge best describes

how and why an innovation works (Sahin, 2006). In terms of the Dissertation of Practice,

principles-knowledge is the understanding of the concepts of decolonization and Indigenization

by school faculty.

Persuasion

The stage of persuasion entails the individual shaping his or her attitude with regards to

the innovation (Sahin, 2006). This stage requires that I demonstrate how the change in teacher

practice will benefit all learners. More importantly, this stage is a "feeling" stage where the

opinions of others (colleagues and peers) play a key role in the development of the individual's opinion about the innovation (Sahin, 2006).

Decision

The decision stage occurs when the individual evaluates the information, trying to determine how the innovation fits with his or her personal goals and needs (Sahin, 2006; Lectera, 2024). This stage, for individual teachers at Diamond Elementary School, is an ethical decision-making stage. Faculty must measure the information they've been provided against their personal attitudes and beliefs about their Indigenous learners.

Implementation

During the implementation stage, the innovation is put into practice. Added information by researchers and change agents may help in this process of the individual accepting the idea (Sahin, 2006). Non-Indigenous teachers at Diamond Elementary School, for example, move forward with Goulet and Goulet's (2014) model for effective teaching for Indigenous students.

Confirmation

The confirmation stage occurs when the individual looks for added support to implement changes (Sahin, 2006). Non-Indigenous teachers at Diamond Elementary seek added support by the school leader to further address the TRC's Calls to Action #7 and #63 within their own practice.

In conclusion, the KMb plan is essential to the successful implementation of change at Diamond Elementary School. By activating knowledge and creating a framework to define the target audience, the message, the messenger, and the knowledge-transfer process, I am able to implement change. Furthermore, I am able to use the phases of change and the cycles of inquiry

as tools to infuse the need for change throughout the entire change implementation plan.

Effective communication and KMb are key to addressing the TRC's Calls to Action #7 and #63.

Change Process Monitoring and Evaluation

A strong monitoring and evaluation plan is necessary when implementing change within Diamond Elementary School. Although this may be difficult at times due to the unanticipated nature of change (Burke 2018) in education, having an understanding of how to collect and assess data is important for organizational improvement. Monitoring and evaluation also allows the organizational leader to mitigate the impact of the unanticipated or to perceive difficulties (or promising change) more readily and quickly. In the context of the Dissertation-in-Practice, the iterative process of the change implementation plan has built-in mechanisms for monitoring and evaluation to occur as a result of Lewin's 3-stage model of change and Halbert and Kaser's spirals of inquiry. What is important to understand is that monitoring and evaluation are different in that monitoring tracks program implementation and progress, while evaluation focuses on forming judgments about program performance (Markiewicz & Patrick, 2016). As Markiewicz & Patrick (2016) note, monitoring is defined as the

> planned, continuous and systematic collection and analysis of program information able to provide management and key stakeholders with an indication of the extent of progress in implementation, and in relation to program performance against stated objectives and expectations (Markiewicz & Patrick, 2016, p. 12).

Evaluation is defined as the "planned, periodic and systematic determination of the quality and value of a program, with summative judgment as to the achievement of a program's goals and objectives" (Markiewicz & Patrick, 2016, p. 12).

Monitoring and evaluation are needed to successfully implement change because monitoring and evaluation functions are integral to the operation of programs and initiatives (Markiewicz & Patrick). Monitoring looks specifically at the process of implementation, including day-to-day activities, and determines the fidelity of strategies and processes to the implementation of programmatic change (Markiewicz & Patrick, 2016). Monitoring emphasizes the stakeholder engagement and responses to the program (Markiewicz & Patrick, 2016). Evaluation, conversely, focuses on the achievement of longer-term objectives and program performance (Markiewicz & Patrick, 2016). It emphasizes the overall quality of the program and the likelihood of the continuation of the program based on the lessons learned, what worked and what did not work, and recommendations for program improvement (Markiewicz & Patrick, 2016).

One of the first steps in developing a monitoring and evaluation framework is determining an evaluation approach specific to the problem of practice. There are two approaches I wish to highlight that fit well with the equity, diversity, and inclusion work at Diamond Elementary School. The first is the participatory approach (PM&E). This approach encourages stakeholder participation during monitoring and evaluation activities (Markiewicz & Patrick, 2016, p. 61). Stakeholders develop the knowledge and skills required to actively engage in the monitoring and evaluation process of their own programs (Markiewicz & Patrick, 2016) and ensure that project goals are being met. PM&E is an inclusive approach. In order to better understand program performance and outcomes, it allows for the consideration of different opinions, experiences, and perspectives (EvalCommunity, 2024). It also allows stakeholders and beneficiaries the opportunity to be actively engaged in an analysis of their perspectives and experiences with the program (EvalCommunity, 2024). In essence, PM&E is an effective way to

build trust and confidence from stakeholders because they are involved in the decision-making process (EvalCommunity, 2024).

In the context of the Dissertation-in-Practice, PM&E is important to my work at Diamond Elementary School. The approach is a collaborative process and works well with the structures and strategies of the PLC format. In fact, the inclusivity of the approach enables not only the voices of non-Indigenous educators to be heard, but also those of our Indigenous students. As stakeholders move through the cycles of inquiry, progress is monitored through the ongoing feedback shared within the group. The sharing of feedback builds a sense of accountability and ownership. When the spiraling cycle is complete, the evaluation relies heavily upon the qualitative data generated by the educators' and students' perspectives.

The second evaluation approach is a social justice approach. As Markiewicz & Patrick, 2016) suggest, this approach places an emphasis on the production and use of evaluation findings to reduce identified inequalities. Deliberative and proactive strategies may be used to elicit the views of marginalized groups to better support active involvement in evaluation activities (Markiewicz & Patrick, 2016). For Diamond Elementary School, the social justice evaluation approach gives voice to Indigenous learners and community members by placing decolonization and Indigenization at the center of our work. In fact, I will work with the Silver Cities Organization's Indigenous lead to connect with Indigenous Knowledge keepers and Elders in my community to seek out their perspectives as well.

As a transformative school leader using both the participatory and social justice approaches to evaluation, it is imperative that I demonstrate equity thinking in action. Equity thinking in action is based on an inquiry and evidence-seeking mindset (Halbert &Kaser, 2016, p. 167). As Halbert and Kaser (2016) write, inquiry teams need to understand how to select and

use evidence to make the changes that will impact student outcomes. This knowledge is based on evaluative thinking. Evaluative thinking is an approach to inquiry that is a cyclical process of questioning, reflecting, learning, and modifying how we view the evidence (Earl & Timperley, 2015). It helps us navigate cognitive biases that may cloud our judgment (New South Wales Government, 2023). Evaluative thinking contributes to new learning by providing evidence for the monitoring of progress, successes, failures and roadblocks in the innovation (Earl & Timperley, 2015). In the context of monitoring and evaluating change at Diamond Elementary School, the use of PLCs as a collaborative network is important to the success of the change implementation plan. As Rubinstein (2010) asserts, where collaborative relationships exist amongst the adults in school districts, students perform at higher levels.

Monitoring and Evaluating Lewin's Three-Stage Model

As previously noted in this chapter, Lewin's three-stage model is an iterative framework. By developing PLCs and using the spirals of inquiry within each stage, the framework provides cyclical opportunities for monitoring and evaluation in order to adjust the change implementation plan (see Appendix N). In essence, each stage of Lewin's model has specific tactical change management metrics (Koh, 2019) that provide monitoring and evaluation of evidence. These metrics, which include equity walks, school climate surveys, and quantitative student achievement data are found within Halbert & Kaser's (2016) checking stage of the spirals of inquiry. As such, there are three opportunities during the PLCs for checking to occur: once during the unfreeze, once during the change, and once during the refreeze. For Halbert & Kaser (2016), checking requires a disciplined approach to evaluating progress. Checking at the end of a spiral of inquiry is not about proving that all of the strategies implemented by the team work, but rather demonstrates what actually works for the betterment of student lives (Halbert & Kaser,

2016). It is about knowing what you want to accomplish for your learners and revisiting the goals set out at the beginning of the spiral; it is about listening to the learners, setting the expectation that your actions will make a substantial difference for all learners, being open to new indicators of success and sharing the findings with others (Halbert & Kaser, 2016). For Halbert & Kaser (2016), checking is also a time to celebrate growth before moving forward. The checking stage ensures that additional barriers are not created and inequities are maintained.

Equity Walks

During the checking stage, equity walks will take place. According to Anderson (2022), the primary purpose of equity walks is to allow the gathering of qualitative data to confirm or challenge assumptions regarding the closing of equity gaps for target student groups. For Anderson (2022), the focus of the walks is centered around the existence and impact of four equity indicators that correlate with increased student achievement: cultural identity, relationships, relevance, and rigor in the classrooms and throughout the school. Using the equity walk tool (Anderson 2022) (see Appendix O), the first equity indicator for equity walks is cultural identity. As Anderson (2022) suggests, student's cultural identity and stories are acknowledged, valued, and represented in all teaching and learning. The second equity indicator is relationships. Anderson (2022) notes that authentic student-teacher relationships are established and cultivated as a core focus of teaching and learning. The third equity indicator is relevance. Teaching and learning experiences are engaging and are centered around students' diverse needs, interests, and learning styles. The final equity indicator is rigor. Anderson (2022) refers to this indicator as setting high expectations and having a deep belief system that all students can learn and reach their full potential. For the purpose of the Dissertation-in-Practice, equity walks during the checking stage of the spiral of inquiry are also based on Goulet &

Goulet's (2014) model of effective teaching for Indigenous students (see Appendix P). Diamond Elementary School educators move through the checking stage of the inquiry cycle to determine what impact their change in practices have made on Indigenous learners. Focus points for the equity walk discussions include how teachers build relationships with Indigenous students; how teachers build relationships among Indigenous students and their peers; how teachers create a culturally responsive learning environment; and, how teachers construct culturally meaningful knowledge.

Monitoring and Evaluation Timeline

Equity walks at Diamond Elementary School are necessary to generate baseline qualitative data for change. Four equity walks will be used to check in on our Indigenous learners over the span of two years along with two school climate surveys. The first walk will occur during the first PLC session in the October of 2024. This walk will determine how much of a need there is for the process of building teacher capacity in Indigenous knowledge and pedagogy. A school climate survey will also be administered to garner student opinions on equity. The second equity walk will occur at the end of the first spiral of inquiry in May of 2025. It is with hope that this equity walk will provide evidence that the non-Indigenous educators are prepared to move into Lewin's second stage of the three-stage change model, change. The third equity walk will occur in September of 2025 as a another set of baseline data is acquired to begin the school year. The final equity walk will occur in May of 2026. It is during this walk that PLC members will evaluate the success of the program and determine next steps.

Lewin's refreezing stage will be dedicated to evaluating the goals and results set forth in the change stage. As Capper et al. (2021) suggest, for each measurable goal Diamond Elementary School educators will need to measure progress toward the goal. This measurement

will be based on student information data over the duration of the school year. It includes

attendance rates, suspension rates and/or behavioural incidents, and achievement in literacy and

numeracy. It also includes a second school climate survey to compare to the original baseline

data of the first survey. Whether or not the achievement gap between Indigenous students and

their non-Indigenous peers narrows, the spiral of inquiry and the monitoring and evaluation plan

will be repeated the following school year with a move to remove Lewin's three-stage model

from the process. As such, there will be a stronger focus on ensuring that the goals of the

change implementation plan are achieved and that TRC Calls to Action #7 and #63 are

addressed.

   The monitoring and evaluation plan put forth in this Dissertation-in-Practice sets out to

assist in the building of teacher capacity in Indigenous histories, knowledge, and pedagogies.

Ultimately, the goal of the Dissertation-in-Practice is to address the TRC's Calls to Action #7

and #63. Using Halbert & Kaser's (2022) spiral of inquiry within Lewin's Three-Stage Change

model allows for an in-depth analysis of the change management process. What it also takes into

account is Indigenous methodologies for evaluation (NCCAH, 2013). Rather than following a

linear model, the cyclical nature of the inquiry offers ongoing feedback through a culturally

sensitive approach to evaluation; an approach from the perspective of Indigenous ways of

knowing; a participatory evaluation framework that undertakes ethical, respectful and socially

just practices (NCCAH, 2013). In effect, the successful implementation of the monitoring and

evaluation plan ensures that the change management process includes Indigenous stakeholders

thereby giving voice to Indigenous students at Diamond Elementary School.

Next Steps and Future Considerations

Through the creation and implementation of the Dissertation-in-Practice, I hope to address the TRC's Calls to Action #7 and #63 at Diamond Elementary School. It is also my hope that the development of PLCs will enable non-Indigenous educators the opportunity to explore their own connection to Indigenous learners, and to determine how they can best support the processes of decolonization and Indigenization within the school and within the community. As a next step, I will create an equity and inclusive education committee that includes Indigenous members of the school community and Indigenous and non-Indigenous faculty of the school. We will draft an equity and inclusive education plan. This plan will be incorporated into the School Improvement Plan for Student Achievement and Well-Being and will include the ongoing strategic commitment of the staff for PLCs and the spiral of inquiry process.

Building collective efficacy will also continue to be an area of focus at Diamond Elementary School. As Donohoo & Katz (2020) argue,

> a lack of collective efficacy stifles quality implementation because it affects behaviour in negative ways. School improvement initiatives are unlikely to be adopted unless administrators believe they have the knowledge and skills to execute them well and support teachers where needed. Similarly, new strategies and approaches are unlikely to be implemented in classrooms unless teams of teachers believe they have the skills and capabilities to put them into practice (p.12)

With the high turnover of staff on a yearly basis, it will be my responsibility to ensure that the vision for our Indigenous learners is continuously and regularly shared by all. As such, further professional development for incoming staff will be required prior to joining the PLC network at Diamond Elementary School. This professional development may include initial

cultural competency training provided by the Silver Cities Organization's Indigenous lead and Indigenous support workers. It will also include an introduction to the idea of progressive inquiry and the use of evidence-based practices to address the TRC's Calls to Action #7 and #63.

Finally, by introducing and redefining the model for effective teaching of Indigenous students by Goulet & Goulet (2014) at Diamond Elementary School, there may be an opportunity to establish the method for teaching Indigenous students as a way to begin the process of decolonization and Indigenization with other schools. By creating a network of PLCs with other schools in the Silver Cities Organization, and providing leadership opportunities for Diamond Elementary School teaching staff, change may begin to expand beyond the walls of Diamond Elementary School.

Chapter 3 Conclusion

Throughout this chapter, three plans are put forth to address the TRC's Calls to Action #7 and #63 at Diamond Elementary School: the change implementation plan, the KMb plan, and the monitoring and evaluation plan. Each plan focuses specifically on actions to be taken by non-Indigenous school faculty during PLCs. As the chosen solution for the Problem of Practice, PLCs offer professional learning opportunities that build teacher capacity in EDI with a focus on decolonization and Indigenization. Using Lewin's three-stage model as the foundation of the change process, the linking of the work of Halbert & Kaser (2022) and the spirals of inquiry with the AI model is important to the EDI work at Diamond Elementary School. By framing the spirals of inquiry with the asset-based lens of AI, non-Indigenous educators will further enhance their capacity to include Indigenous knowledge, histories and pedagogy into their praxis. As a result, educational gaps between Indigenous learners and their non-Indigenous peers narrows. In building strong relationships with their Indigenous students, and working in collaboration as a

team of educators, the faculty of Diamond Elementary School has an awesome opportunity to be active participants in Truth and Reconciliation.

Narrative Epilogue

My journey in Truth and Reconciliation as a Settler Canadian principal continues as I forge relationships with Indigenous colleagues, friends, Elders, and Knowledge Keepers. I wrote the following poem about a student at Diamond Elementary School in the first year of this Doctorate program. I think it best summarizes my role as an Indigenous ally. It is called "Craning Below":

In the air, white wings spread wide in flight,

he nestles his little body into my feathers and quietly glances over my shoulder - he looks below in search of a narrative, an understanding, a connection.

He sees glimpses of clouds swirling about

Above the Land he knows.

In the air, exhausted from effervescent flight,

I tuck my wings into my body, we nestle into the feathers of an ancient bird,

and quietly glance over its large shoulders - we look below and see the Land, the narrative, the community to which my passenger belongs.

We see the Truth in reconciling his flight path.

We crane below.

References

Abawi, Z., & Brady, J. (2017). Decolonizing indigenous educational policies. *Emerging Perspectives: Interdisciplinary graduate research in education and psychology 1*(1), 20-31. https://journalhosting.ucalgary.ca/index.php/ep/article/view/30353

Abbott, S. (2024). *Appreciative inquiry.* https://organizingengagement.org/models/appreciative-inquiry/

Adelman, C. (1993). Kurt Lewin and the origins of action research. *Educational action research, 1*(1), pp. 7-24. https://doi.org/10.1080/0965079930010102 https://journalhosting.ucalgary.ca/index.php/ep/article/view/30353/30075

Ambrosio, J. (2013). Changing the subject: Neoliberalism and accountability in public education. *Educational studies, 49*:4, 316-333. https://doi.org/10.1080/00131946.2013.783835

Anderson, N. (2022, August 26). How equity walks can be further leveraged by boards to further success for all students. *CSBA Blog.* http://blog.csba.org/equity-walks/

Anima Leadership. (2023). Deep Diversity® Solo Snapshot. https://animaleadership.com/deep-diversity-snapshot-tool-free/

Apple, M. (2017). What is present and absent in critical analyses of neoliberalism in education. *Peabody Journal of Education*, *92*:1, 148-153. https://doi.org/10.1080/0161956X.2016.1265344

Barbuto, J. (2022). Third-order change: The key to staying agile. *Industrial Management*. *64*(1), 18 – 21. https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/trade-journals/third-order-change-key-staying-agile/docview/2638774048/se-2

Bartlett, C. (2012, February). The gift of multiple perspectives in scholarship.

    University Affairs. https://www.universityaffairs.ca/opinion/in-my- opinion/the-gift-of-

    multiple-perspectives-in-scholarship/

Bascuňán, D., Sinke, M., Carroll, S. M., & Restoule, J., (2022). Troubling trespass: Moving

    Settler teachers toward decolonization. In K. Styres & J. Hare (Eds.), *Troubling*

    truth and reconciliation in Canadian education: Critical perspectives (pp. 183-200).

    University of Alberta Press.

Battel Lowman, E. & Barker, A. J. (2015). *Settler: Identity and colonialism in 21st century*

    Canada. Fernwood Publishing.

Battel Lowman, E. & Barker, A. J. (2016). The spaces of dangerous freedom: Disrupting settler

    colonialism. In S. Madison, T. Clark, R. de Costa (Eds.), *The limits of settler*

    reconciliation: Non-Indigenous people and the responsibility to engage (pp. 195 – 212).

    Springer.

Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich.

Benavides, M., Hobson, T., Mestrovich Seay, A., Lee, C., Priest, K. (2020). Pedagogy:

    Developing ally identities. In J. Bruce & K. McKee (Eds.), *Transformative leadership in*

    action: Ally, advocacy & activism (pp. 111-128). Emerald Publishing.

Berkovich, I., & Eyal, O. (2021). Transformational leadership, transactional leadership and

    moral reasoning. *Leadership and Policy in Schools, 20*(2), 131-148.

    https://doi.org/10.1080/15700763.2019.1585551

Blackmore, J. (2006). Social justice and the study and practice of leadership in education: A

    feminist history. *Journal of educational administration and history*, *38*(2), 185–200.

    https://doi.org/10.1080/00220620600554876

Bolman, D. & Deal, T. (2017). *Reframing organizations: Artistry, choice, and leadership*.

    Josey-Bass.

Brayboy, B. (2005). Toward a tribal critical race theory in education. *The Urban Review, 37*(5),

    425-446. https://doi-org.proxy1.lib.uwo.ca/10.1007/s11256-005-0018-y

Brayboy, B. & Chin, J. (2018). A match made in heaven: Tribal critical race theory and

    Indigenous research methodologies. In J. Decuir-Gunby, T. Chapman, & P. Schutz

    (Eds.), *Understanding critical race research methods and methodologies: Lessons from*

    the field, pp. 51-63. Routledge. https://doi.org/10.4324/9781315100944-5

Burke, W. (2018). *Organization and change: Theory and practice* (5th ed.). Sage

     Publications.

Burnes, B. (2009). Reflections: Ethics and organizational change – time for a return to

    Lewinian values. *Journal of change management, 9*(4), pp. 359-381.

    https://www.tandfonline.com/doi/epdf/10.1080/14697010903360558?needAccess=true

Cabrera, D., & Cabrera, L. & Powers, E. A. (2015). Unifying theory of systems thinking with

    psychosocial applications. *Systems research and behavioral science, 32*(5), pp. 534–545.

    http://dx.doi.org/10.1002/sres.2351

Campbell, D. & Fullan, M. (2019). *The governance core: School boards, superintendents, and*

    schools working together. Corwin.

Campbell, A. B., & Watson, K. (2022). Disrupting and dismantling deficit thinking in schools

    through culturally relevant and responsive pedagogy. In A. Gelinas-Proulx and C.M.

    Shields (Eds.), *Leading for equity and social justice: Systemic transformation in*

    Canadian education, pp. 104-121. University of Toronto Press.

Capper, C. A. (2019). *Organizational theory for equity and diversity: Leading*

integrated, socially just education. Routledge.

Capper, C. Young, D., Fraturra, E. (2021). The equity audit as the core of leading. In G.

Theoharis and M. Scanlan (Eds.), *Leadership for increasingly diverse schools.*

Routledge.

Castagno, A. (2012). They prepared me to be a teacher, but not a culturally responsive Navajo

teacher for Navajo Kids: A tribal critical race theory analysis of an Indigenous teacher

preparation program. *Journal of American Indian education*, *51*(1), pp. 3-21.

https://www-jstor-org.proxy1.lib.uwo.ca/stable/pdf/43608618.pdf

Catholic Community Services and Catholic Housing Services of Western Washington. (2023).

https://ccsww.org/about/catholic-social-teaching/

Choudhury, S. (2021). *Deep diversity: A compassionate, scientific approach to*

achieving racial justice.   Greystone Books.

Chrona, J. (2022). *Wayi wah! Indigenous pedagogies: An act for reconciliation and*

anti-racist education. Portage & Main Press.

Ciulla, J. (2005). The state of leadership ethics and the work that lies before us.

Business ethics, 14 (4)*,* 323 - 335. http://dx.doi.org/10.1111/j.1467-8608.2005.00414.x

Craft, A., Regan, P. (2020). Introduction. In A. Craft & P. Regan (Eds.) *Pathways of*

reconciliation: Indigenous and settler approaches to implementing the TRC's calls to

action (pp. x – xxi). University of Manitoba Press.

Crosby, G. (2023). *Diversity without dogma: A collaborative approach to leading DEI education*

and action. Productivity Press. https://doi-

rg.proxy1.lib.uwo.ca/10.4324/9781003335689

Csontos, J. (2019) Truth and decolonization: Filling the educator achievement gap darn it!,

American Review of Canadian Studies, (49:1), 150-186.

http://dx.doi.org/10.1080/02722011.2019.1590430

Cull, I., Hancock, R., McKeown, S., Vedan, A. (2018). *Pulling together: A guide for front line staff, student services, and advisors.*

https://opentextbc.ca/indigenizationfrontlineworkers/

Davis, L., Hiller, C., James, C., Lloyd, K., Nasca, T., Taylor, S. (2017). Complicated pathways: Settler Canadian learning to re/frame themselves and their relationships with Indigenous peoples. *Settler Colonial studies, 7*(4), 398 – 414.

https://web.uvic.ca/stolo/pdf/Complicated%20Pathways.pdf

Doan, B., & Jaber, L. (2021). HERLeadership: Addressing the continued lack of women in leadership. *Journal of leadership, accountability and ethics*, *18*(5), 1-9.

https://articlearchives.co/index.php/JLAE/article/view/4039

Deszca, G., Ingols, C., Cawsey, T. (2020). *Organizational change: An action-oriented toolkit* (4th ed), Sage.

DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism.* Beacon Press.

Donohoo, J. & Katz, S. (2020). *Quality implementation: Leveraging collective efficacy to make "what works" actually work*. Corwin.

Dudar, L., Scott, S. and Scott, D.E. (2017). Stakeholders and change participants – Important influencers. In Dudar, Scott & Scott (eds), A*ccelerating Change in Schools: Leading Rapid, Successful, and Complex Change Initiatives, Advances in Educational Administration,* (27). Emerald Publishing Limited. pp. 45-72. https://doi-org.proxy1.lib.uwo.ca/10.1108/S1479-366020160000027006

Durmonski, I. (09/02/2024). How the iceberg model of systems thinking can help you solve

   problems? *Durmonski.* https://durmonski.com/self-improvement/iceberg-model-

   systems-thinking/

Earl, L., Timperley, H. (2015). Evaluative thinking for successful educational innovation.

   OECD Education working paper no. 122, OECD, July 2015.

   https://dx.doi.org/10.1787/5jrxtk1jtdwf-en

Epton, T., Currie, S. & Armitage, C. (2017). Unique effects of setting goals on behavior

   change: Systematic review and meta-analysis. *Journal of consulting and clinical

   psychology, 85*(12), 1182-1198. http://dx.doi.org/10.1037/ccp0000260

EvalCommunity. (2024, February 19). Participatory monitoring and evaluation with examples.

   https://www.evalcommunity.com/career-center/participatory-monitoring-and-evaluation-

   approach/#:~:text=The%20participatory%20approach%20to%20monitoring,objectives%

   20are%20being%20met%20effectively.

Frederick, D. (2017, July 5). David Peter Stroh, author of systems thinking for social change,

   joins Denver Frederick. *The Business of Giving*. https://denver-

   frederick.com/2017/07/05/david-peter-stroh-founder-of-bridgeway-partners-joins-denver-

   frederick/

Fry, R., Cooperrider, D., Stavros, J., and Whitney, D. (2008). *The appreciative inquiry

    handbook: For leaders of change*. Berrett-Koehler.

Fullan, M. (April 2011). Choosing the wrong drivers for whole system reform. *Centre for

   S*trategic Education Seminar Series Paper No. 204*.

   https://michaelfullan.ca/wp-content/uploads/2016/06/13396088160.pdf

Fullan, M. (2022). *Leading in a culture of change*. Jossey-Bass.

Fuller, K. (2021). *Feminist perspectives on contemporary educational leadership*. Routledge.

    https://doi.org/10.4324/9780367855635

Roger Gill (2002) Change management--or change leadership?, *Journal of*

    Change Management, 3(4), 307-318. https://doi.org/10.1080/714023845

Goulet, L. & Goulet, K. (2014). *Teaching each other: Nehinuw concepts & Indigenous*

    pedagogies. UBC Press.

Griffith, C. (2018). Decolonizing the Ontario classroom. *Knowledge and decolonial politics,*

    6. 29-46. https://doi.org/10.1163/9789004380059_003

Gutek, G.L. (2013). Liberalism and education (chapter 9). In Philosophical,

    ideological, and theoretical perspectives on education (2nd ed.), 216-249, Pearson.

Hackney, C. E. (2019). Beginning and becoming. In C.E. Hackney (ed) *Leading from a feminist*

    soul, pp. 1-9. Information Age Publishing, Incorporated.

    https://ebookcentral.proquest.com/lib/west/reader.action?docID=5647541&ppg=16

Halbert, J. & Kaser, L. (2022). *Leading through spirals of inquiry for equity and quality*.

     Portage & Main Press.

Hare, J. (Fall 2004). They beat the drum for me. *Education Canada, 44*(4), 17 – 20.

    https://www.edcan.ca/wp-content/uploads/EdCan-2004-v44-n4-Hare.pdf

Hawley, M. (2023). What is participative leadership? reworked,

    https://www.reworked.co/leadership/what-is-participative-leadership/

Health Nexus Santé. (2012). Why am I poor: First Nations child poverty in Ontario,1-56.

    https://resources.beststart.org/wp-content/uploads/2019/01/G04-A.pdf

Helfrich, C., Kohn, M., Stapleton, A., Allen, C., Hammerback, K., Chan, K. C., Parrish, A.,

    Ryan, D., Weiner, B, Harris, J., & Hannon, P. (2018). Readiness to change over time:

Change commitment and change efficacy in a workplace health-promotion trial.
Frontiers in Public Health, 6(110), 1-9. https://doi.org/10.3389/fpubh.2018.00110

Hoffmann, J., Baumsteiger, R., Seibyl, J., Hills, E., Bradley, C., Cipriano, C. & Brackett, M. (2022) Building useful, web-based educational assessment tools for students, with students: a demonstration with the school climate walkthrough, *Assessment in education: principles, policy & practice, 29*:1, 95-120. https://doi.org/10.1080/0969594X.2022.2056576

Holmyard, L. (2019). *Change management in schools: What the research tells us about implementing successful innovations*. ManageBac. https://leilaholmyard.blogspot.com/2019/09/leading-change.html

Holt, D., Armenakis, A., Feild, H. & Harris, S. (2007). Readiness for organizational change: The systematic development of a scale. *The Journal of Applied Behavioral Science, 43*(2), 232-255. https://doi.org/10.1177/0021886306295295

Holt, D. & Vardaman, J. (2013) Toward a comprehensive understanding of readiness for change: The case for an expanded conceptualization. *Journal of Change Management,* 13(1), 9-18. https://doi.org/10.1080/14697017.2013.768426

Hurlbert, M. (2022). Now is the time to start Reconciliation, and we are the people to do so, walking the path of an anti-racist White ally. *Societies* 12 (31), 1-10. https://doi.org/10.3390/soc12020031

Husain, Z. (2013). Effective communication brings successful organizational change. *The Business & Management Review, 3*(2), 43. https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/conference-papers-proceedings/effective-communication-brings-successful/docview/1330861392/se-2

Hussein S.T., Lei, S., Akram, T., Haider, M. J., Hussain, S. H., Ali, M. (2018). Kurt Lewin's change model: A critical review of the role of leadership and employee involvement in organizational change. *Journal of Innovation and Knowledge*, *3*(3), 123-127. https://doi.org/10.1016/j.jik.2016.07.002

Institute for Catholic Education. (2019). Walking forward together: A call to action for the Catholic Church and Catholics schools. *A Catholic Perspective. Monograph #19,* 1 – 9. https://iceont.ca/wp-content/uploads/2019/10/MG_Cont_Issue_4_Walking-Forward To

Jewell, A. & Mosby, I. (2022). Calls to action accountability: A 2022 status update on reconciliation. In A. Jewell & I. Mosby (Eds.), *Calls to action accountability: A 2022 status update on Reconciliation,* pp. 5-15. Yellowhead Institute. https://yellowheadinstitute.org/wp-content/uploads/2022/12/TRC-Report-12.15.2022-Yellowhead-Institute-min.pdf

Joseph, B. (2018). *21 Things you may not know about the Indian act: Helping Canadians make reconciliation with Indigenous peoples a reality.* Indigenous Relations Press.

Kalina, P. (2020). Performative allyship. *Technium social sciences journal, 11*, 478-481. https://heinonline.org/HOL/LandingPage?handle=hein.journals/techssj11&div=45&id=&page=

Katz, J. (2018). *Ensouling our schools: A universally designed framework for mental health, well-being, and reconciliation.* Portage & Main Press.

Khalifa, M. A., Gooden, M. A., & and Davis, J. E. (2016). Culturally responsive school leadership: A synthesis of the literature. *Review of educational research, 86*(4), 1272-1311. https://doi.org/10.3102/0034654316630383

Khalifa, M., Khalil, D., Marsh, T., Halloran, C. (2018). Toward an Indigenous, decolonizing

school leadership: A literature review. *Educational administration quarterly,* 1- 44.

https://doi.org/10.1177/0013161X18809348

Khalifa, M. (2021). *Culturally responsive school leadership*. Harvard Education Press.

Klein, S.M. (1996), A management communication strategy for change. *Journal of Organizational Change Management, 9*(2). 32-46.

https://doi.org/10.1108/09534819610113720

Koelwyn, R. (2018). Unsettling settler shame in schooling: Re-imagining responsible reconciliation in Canada. *McGill journal of education, 53*(2), 275-293.

https://doi.org/10.7202/1058398ar

Koh, E. (2019, September). *Driving value with change management metrics.* MI-GSO-

PCUBED.

https://www.migso-pcubed.com/blog/change-management/value-of-change-management-metrics/#:~:text=There%20are%20many%20ways%20to,user%20competency%2C%20behaviors%2C%20etc.

Kovach, M. (2021). *Indigenous methodologies: Characteristics, conversations, and context (2nd edition).* University of Toronto Press.

Kowalchuk, D. (2022). Challenges and choices: Sustaining social justice leadership in Ontario schools. In A. Gélinas-Proulx & C.M. Shields (Eds.), *Leading for equity and social justice: Systemic transformation in Canadian education* (pp 85-103). University of Toronto Press.

Krueger, J. (2021). TribalCrit, curriculum mining, and the teaching of contemporary Indigenous issues. *Multicultural perspectives,* 23(2), 78 – 86.

https://doi.org/10.1080/15210960.2021.1914048

Landry, R. (2020). Introduction to Catholic social teaching [PowerPoint slides].

https://catholicpreaching.com/wp/wp-content/uploads/2020/08/Intro-to-Catholic-Social-Teaching.pdf

Langley, J., Wolstenholme, D., & Cooke, J. (2018). 'Collective making' as knowledge mobilisation: The contribution of participatory design in the co-creation of knowledge in healthcare. *BMC health services research*, 18(1). https://doi.org/10.1186/s12913-018-3397-y

Lavis, J., Robertson, D. Woodside, J., McLeod, C., & Abelson, J. (2003). How can research organizations more effectively transfer research knowledge to decision makers? *Millbank quarterly, 81*(2), 221-248. https://doi.org/10.1111/1468-0009.t01-1-00052

Lectera. (2024). *Diffusion of innovation*.

https://lectera.com/info/articles/diffusion-of-innovation

Leithwood, K. (2021). A review of evidence about equitable school leadership. *Education sciences, 11*(8), pp. 1-49. https://doi.org/10.3390/educsci11080377

Levasseur, R. (2001). People skills: Change management tools - Lewin's change model, *Interfaces*, *31*(4), 71–73. http://dx.doi.org/10.1287/inte.31.4.71.9674 gether_FINAL.pdf

Lewin, K. (1947). Frontiers in group dynamics. In, D. Cartwright (Ed.), *Field Theory in Social Science: Selected Theoretical Papers* (1st edition, pp. 188-237). The University of Chicago Press.

Lewis, L. (2019). *Organizational change: Creating change through strategic communication.* Wiley. https://doi.org/10.1002/9781119431503

Locke, E. A., & Latham, G. P. (2002). Building a practically useful theory of goal setting

and task motivation. *American psychologist, 57*(9), 705-717.

http://dx.doi.org/10.1037/0003-066X.57.9.705

Louie, D. A social justice teaching framework: Blending critical theory and Blackfoot

epistemologies. *Interchange, 51,* 179-197. https://doi.org/10.1007/s10780-020-09395-0

Lunenberg, F. (2011). Goal-setting theory of motivation. *International journal of*

management, business, and administration, 15(1), 1-6.

http://www.nationalforum.com/Electronic%20Journal%20Volumes/Lunenburg,%20Fred

%20C.%20Goal-

Setting%20Theoryof%20Motivation%20IJMBA%20V15%20N1%202011.pdf

MacDonald, D. (2020). Paved with comfortable intentions: Moving beyond liberal

multiculturalism and civil rights frames on the road to transformative reconciliation. In

A., Craft & P. Regan (Eds.) *Pathways of reconciliation: Indigenous and settler*

approaches to implementing the TRC's calls to action (pp. 3-34). University of

Manitoba Press.

MacNeill, N., Silcox, S., & Boyd, R. (2018). Transformational and transactional leadership: A

false dichotomy of leadership in schools. *Education today*, 11. 10-12.

https://www.educationtoday.com.au/issue/2018+Vol+18+%281%29+Term+1-135

Major, R. (2024). This isn't plug and play: intersectionality, Indigeneity, and EDID work.

AlterNative: An International journal of Indigenous peoples, 20(1), 77-84.

https://doi.org/10.1177/11771801241235320

Markiewicz, A., & Patrick, I. (2016). *Developing monitoring and evaluation frameworks*. Sage

Publications.

McBrayer, J., Akins, C., Gutierrez de Blume, A., Cleveland, R., and Pannell, S. (2019).

Instructional leadership practices and school leaders' self-efficacy. *School leadership review, 15*(13). https://scholarworks.sfasu.edu/slr/vol15/iss1/13

McGuire, M., & Denis, J. (2019). Unsettling pathways: How some settlers come to seek reconciliation with Indigenous peoples. *Settler Colonial Studies, 9*(4), 504-524. https://doi.org/10.1080/2201473X.2019.1598701

McKinley, B., Brayboy, J. (2006). Toward a tribal critical race theory in education. *The urban review, 37*(5), pp. 425-446. https://doi.org/10.1007/s11256-005-0018-y

Memon, F.A., Shah, S., & I. Khoso. (2021). Improving employee's engagement in change: Reassessing Kurt Lewin's model. *City university research journal*, *11*:1, 144-164. https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/scholarly-journals/improving-employees-engagement-change-reassessing/docview/2542758465/se-2?accountid=15115

Mullen, C.A. (2022). I write as an uninvited guest on Indigenous land: Recentering allyship in education. *Educational studies, 58*:4, 495-510. https://doi.org/10.1080/00131946.2022.2079090

Munroe, E.A, Borden, L., Orr, A.M, Toney, D. & Meader, J. (2013). Decolonizing Aboriginal education in the 21st century. *McGill Journal of Education, 48*(2), 317-337. https://mje.mcgill.ca/article/download/8985/6878/

National Centre for Collaboration in Indigenous Education. (2023). https://www.nccie.ca/teaching-resource-centre/foundations/

National Collaborating Centre for Aboriginal Health. (2013). *Indigenous approaches to program evaluation.* NCCAH. https://www.nccih.ca/docs/context/FS-IndigenousApproachesProgramEvaluation-EN.pdf.

New South Wales Government, (2023).

   https://education.nsw.gov.au/teaching-and-learning/professional-learning/pl-

   resources/evaluation-resource-hub/evaluative-thinking

Ng Foo Seong, D. (2019). Instructional leadership. In Townsend, T. (ed), *Instructional*

   leadership and leadership for learning in schools. Palgrave Macmillan.

   https://doi.org/10.1007/978-3-030-23736-3_2

Northouse, P.G. (2022). *Leadership: theory and practice. (*Ninth ed.), Sage Publications.

OECD. (2017). Supporting success for Indigenous students. *Directorate for education and*

   skills. 1-7. https://www.oecd.org/education/Supporting-Success-for-Indigenous-

   Students.pdf

Olowoselu, A., bin Mohamad, M., & Mohamed Farag Mohamed Aboudahr, S. (2019). Path-goal

   theory and the application in educational management and leadership. *Education*

   quarterly reviews. 2(2), 1-9. https://ssrn.com/abstract=3415262

Ontario Institute for Educational Leadership. (2013). The Ontario leadership framework: A

   school and system leader's guide to putting Ontario's leadership framework into action.

   Retrieved at https://www.education-leadership-

   ontario.ca/application/files/8814/9452/4183/Ontario_Leadership_Framework_OLF.pdf

Ontario Ministry of Education. (2009). Ontario's equity and inclusive education strategy.

   Retrieved at http://www.edu.gov.on.ca/eng/policyfunding/equity.pdf

Osmond-Johnson, P. & Turner P. (2020). Navigating the "ethical space" of truth and

   reconciliation: Non-Indigenous school principals in Saskatchewan. *Curriculum inquiry,*

   50(1), 54-77. https://doi.org/10.1080/03636784.2020.1715205

Parkman, A. (2016). The imposter phenomenon in higher education. *Journal of higher*

education theory and practice, 16(1), 51-60. http://www.m.www.na-

businesspress.com/JHETP/ParkmanA_Web16_1_.pdf

People for Education. (2022). 2021-2022 Annual Ontario school survey: Data handbook.

People for education. https://peopleforeducation.ca/wp-content/uploads/2022/09/PFE-

AOSS-AnnualReport2022-EN.pdf

People for Education. (2023). Still waiting for Truth and Reconciliation: A progress report on

Indigenous education in Ontario's publicly funded schools. People for education.

https://peopleforeducation.ca/wp-content/uploads/2023/04/Still-Waiting-for-Truth-and

Reconciliation-Progress-Report-On-Indigenous-Education-May30.pdf

Pirbhai-Illich, F., Pete, S., & Martin. (Eds.). (2017). Culturally responsive pedagogies:

Decolonization, indigeneity and interculturalism. *Culturally responsive pedagogy:*

working towards decolonization, indigeneity and interculturalism. (pp. 3 – 25). Palgrave

Macmillan.

Plazek. D. (2012). Ideology spotting: An exercise in teaching conservatism and

liberalism. *Journal of political science education, 8*(2), 168-188.

http://dx.doi.org/10.1080/15512169.2012.667683

Pollock, K. & Winton, S. (2016). Juggling multiple accountability systems: How three

principals manage these tensions in Ontario schools. *Educational assessment,*

evaluation, and accountability, 28, 323-345. https://doi.org/10.1007/s11092-015-9224-7

Ramage, M. & Shipp, K. (2009). *Systems thinkers*. Springer.

https://link.springer.com/content/pdf/10.1007/978-1-4471-7475-2.pdf

Reardon, R., Lavis, J., & Gibson, J. (2006). *From research to practice: A knowledge transfer*

planning guide. Institute for Work and Health.

https://www.iwh.on.ca/sites/iwh/files/iwh/tools/iwh_kte_planning_guide_2006b.pdf

Regan, P. (2010). *Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada.* UBC Press.

Roache, D. & Marshall, J. (2022). Transformative educational leadership: Leading for equity and social justice in the twenty-first century. In A. Gelinas-Proulx & C. Shields (Eds)., *Leading for equity and social justice: Systemic transformation in Canadian education.* pp. 71- 81. University of Toronto Press.

Rogers, E.M. (2003). *Diffusion of innovations* (5th ed.). Free Press.

Rouleau, K., & Corner, T. (2020). Classroom walkthroughs: Where data-gathering and relationship building meet for school improvement. McREL International. https://www.mcrel.org/classroom-walkthroughs/

Roumeliotis, J. (2020). *Diffusion of innovation: Getting past the first wave of innovators and early adopters to reach the tipping point.* https://theboldbusinessexpert.com/2020/11/02/diffusion-of-innovation-getting-past-the-first-wave-of-innovators-and-early-adopters-to-reach-the-tipping-point/

Rubinstein, S., & McCarthy J. (2010). Collaborating on school reform: Creating union management partnerships to improve public schools. *School of management and labor relations*, pp. 1-37. https://smlr.rutgers.edu/sites/default/files/Other/Saul%20Rubinstein%20Collab%20School%20Reform%20Study%20Final.pdf

Ryan, J. & Tuters, S. (2017). Picking a hill to die on: Discreet activism, leadership and social justice education. *Journal of educational administration, 55*(5), 569-588. https://www.lib.uwo.ca/cgi-bin/ezpauthn.cgi?url=http://search.proquest.com/scholarly-

journals/picking-hill-die-on-discreet-activism-leadership/docview/1919497176/se-2?accountid=15115

Safir, S. & Dugan, J. (2021). *Street data: A next-generation model for equity, pedagogy, and school transformation.* Corwin.

Sahin, I. (2006). Detailed review of Rogers' diffusion of innovation theory and educational technology-related studies based on Rogers' theory. *The Turkish online journal of educational technology, 5*(2). 1-10.
https://www.researchgate.net/publication/284675572_Detailed_review_of_Rogers'_diffusion_of_innovations_theory_and_educational_technology-related_studies_based_on_Rogers'_theory

Schein, E.H. & Schein, P. (2017). *Organizational culture and leadership* (5th ed). Wiley.

Shapiro, J. & Stefkovich, J. (2022). *Ethical leadership and decision-making in education: Applying theoretical perspectives to complex dilemmas* (5th edition), Routledge.

Shields, C. (2020). *Becoming a transformative leader: A guide to creating equitable schools.* Routledge.

Shields, C. (2020). Leading to transform our world. In J. Bruce & K. Mckee (Eds.), *Transformative leadership in action: Allyship, advocacy & activism,* pp. 3 – 21. Emerald Publishing.

Shields, C. M. (2022). Transformative leadership theory: A comprehensive approach to equity, inclusion, excellence, and social justice. In A. Gélinas-Proulx & C.M. Shields (Eds.), Leading for equity and social justice: Systemic transformation in Canadian education (pp 23-42). University of Toronto Press.

Silver Cities Organization, Diamond Elementary School School Climate Survey Data. (2023).

Silver Cities Organization Equity and Inclusive Education Policy and Procedures. (2021).

Silver Cities Organization District Student Information Data. (2023).

Starratt, R. (2004). *Ethical leadership*. Jossey-Bass.

Steinman, E. (2020). Unsettling as agency: Unsettling settler colonialism where you are. *Settler colonial studies, 10*(4), 558-575. https://doi.org/10.1080/2201473X.2020.1807877

Sterling, S. (2010). Transformative learning and sustainability: Sketching the conceptual ground. *Learning and teaching in higher education.* 5, 17 – 33. https://www.researchgate.net/publication/266184629_Transformative_Learning_and_Sustainability_Sketching_the_Conceptual_Ground

Stroh, D. (2015). *Systems thinking for social change: A practical guide to solving complex problems, avoiding unintended consequences, and achieving lasting results.* Chelsea Green Publishing.

Styres, S. (2017). *Pathways for remembering and recognizing Indigenous thought in education*. University of Toronto Press.

Styres, S. (2019). Decolonizing narratives, storying, and literature. In L. Tuhiwai Smith, E. Tuck, K. W. Yang (Eds.), *Indigenous and decolonizing studies in education: Mapping the long view* (pp. 24 – 37). Routledge.

Styres, S. & Kempf, A. (2022). Reconciliation and relational ethics in education. In S. Styres and A. Kempf (Eds.), *Troubling truth and Reconciliation in Canadian education: critical perspectives* (pp. 141-159). University of Alberta Press.

Suppa, O. (2011). Social justice: Inspiring active citizenship in Catholic education. *Report of the Catholic Board Council of the Ontario Student Trustees' Association- l'Association*

des élèves conseillers et conseillères de l'Ontario. OSTA-AECO. https://www.osta-aeco.org/assets/publications/2011-social-justice-inspiring-active-citizenship-catholic-education.pdf

Swiftwolf, D. (2023). Indigenous ally toolkit. M*ontreal urban Aboriginal community strategy network,* 1-8.

https://www.segalcentre.org/common/sitemedia/201819_Shows/ENG_AllyTookit.pdf

Tanaka, M. (2016). *Learning & teaching together: Weaving Indigenous ways of knowing into education.* UBC Press.

The University of Arizona Global Campus. (2023).

https://www.uagc.edu/blog/4-leadership- styles-in-business

Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational administration quarterly, 43*(2), 221-258. https://doi.org/10.1177/0013161X06293717

Torppa, C. B., & Smith, K. L. (2011). Organizational change management: A test of the effectiveness of a communication plan. *Communication research reports, 28*(1), 62-73. https://doi.org/10.1080/08824096.2011.541364

Truth and Reconciliation Committee. (2015). *Truth and reconciliation commission of Canada: Calls to action*. Retrieved at

https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf

Tuana, N. (2014). An ethical leadership developmental framework. In C.M. Branson & S.J Gross (Eds.), *Handbook of ethical educational leadership,* pp. 153 – 176. Routledge. https://doi.org/10.4324/9780203747582

Tuck, E. & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity,*

education & society, *1*(1), 1-40.

https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decoloni
zation%20is%20not%20a%20metaphor.pdf

Tuhiwai Smith, L., Tuck, E., & Yang, K.W. (Eds). (2019). Introduction. In *Indigenous and
decolonizing studies in education: Mapping the longview.* pp. 1- 23. Routledge.

Usher, C. (2023). The ripple effect: How one rural school can embrace Indigenous learning on
a journey towards truth and reconciliation [Organizational improvement plan, Western
University]. Western University Scholarship@Western Digital Archive.
https://ir.lib.uwo.ca/cgi/viewcontent.cgi?article=1463&context=oip

van Oord, L. (2013). Towards transformative leadership in education. *International
journal of leadership and education, 16*(4)*,* 419 - 434. https://doi-
org.proxy1.lib.uwo.ca/10.1080/13603124.2013.776116

Wakefield, S. (2017). Transformative and feminist leadership for women's rights. *Oxfam
America research backgrounder series*, 1-101.
https://www.oxfamamerica.org/explore/research-publications/transformative-
feministleadership-womens-rights.

Walls, T.E. (2017). Race, resilience, and resistance: A culturally relevant examination of how
black women school leaders advance racial equity and social justice in U.S. Schools
(Publication No. 10687701) [Doctoral dissertation, University of Nevada]. ProQuest
Dissertations Publishing. http://dx.doi.org/10.34917/11889772

Wang, T., Olivier, D., Chen, P. (2023). Creating individual and organizational readiness for
change: Conceptualization of system readiness for change in school education.
International journal of leadership in education, 26(6), 1037-1061.

https://doi.org/10.1080/13603124.2020.1818131

Winter, C. (2019). Leadership, the feminist ethic, and leading from a feminist soul. In C.E.

Hackney (ed), *Leading from a feminist soul*, pp.13-22. Information Age Publishing,

Incorporated. https://ebookcentral.proquest.com/lib/west/detail.action?docID=5647541

Wotherspoon, T., & Milne, E. (2020). What do Indigenous education policy frameworks reveal

about commitments to reconciliation in Canadian school systems? *The International*

Indigenous policy journal, 11 (1). doi:

https://www.doi.org/10.18584/iipj.2020.11.1.10215

Appendix A:

People for Education 2021-2022 Annual Ontario Survey

Indigenous education opportunities	All schools	Elementary	Secondary	Rural[a]	Urban[a]	Low-income[b]	High-income[b]
				(elementary and secondary)		(elementary and secondary)	
Staff professional development	89%	89%	87%	88%	89%	91%	90%
Cultural support program	37%	34%	52%	51%	28%	34%	35%
Indigenous language program	11%	9%	18%	20%	4%	10%	7%
Indigenous guest speakers	53%	49%	68%	62%	46%	43%	56%
Consultation with Indigenous community organizations about educational priorities	39%	37%	51%	46%	34%	39%	36%
Ceremonies	21%	18%	31%	32%	12%	18%	14%
Indigenous Studies course (secondary only)	11%	9%	19%	11%	12%	9%	10%
Other Indigenous education opportunities	11%	9%	19%	11%	12%	9%	10%
No Indigenous education opportunities available	3%	4%	2%	1%	5%	5%	4%

(a) "Rural" refers to schools in population centres of fewer than 100,000 people; "urban" refers to schools in population centres of 100,000 people or more.

(b) "Low-income" refers to the bottom 25% of schools based on Weighted Census Family Income (annual income = $32,604 to $68,341); "high-income" refers to the top 25% of schools (annual income = $99,501 to $219,502).

Source: People for Education's 2021–2022 Annual Ontario School Survey

Appendix B:

Tenets of Indigenous Allyship vs TRC Calls to Action #7 and #63

Tenets of Indigenous Allyship	TRC Calls to Action #7 and #63
Active listening Storytelling Understand individually centred privilege	Develop and implement Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools (#63)
Understand how cultural bias and discrimination within institutional policies creates unjust systems of power	Share information and best practices on teaching curriculum related to residential schools and Aboriginal history (#63)
	Build student capacity for intercultural understanding, empathy, and mutual respect (#63)
	Identify teacher-training needs relating to the above (#63)

Note. The tenets of Indigenous allyship are similar to the information in the TRC's Calls to Action #63.

Appendix C:

Relational Dynamics of Indigenous Pedagogy

Indigenous student disengagement in learning occurs when there is no connection or relationship to family, class, teacher, or support services.
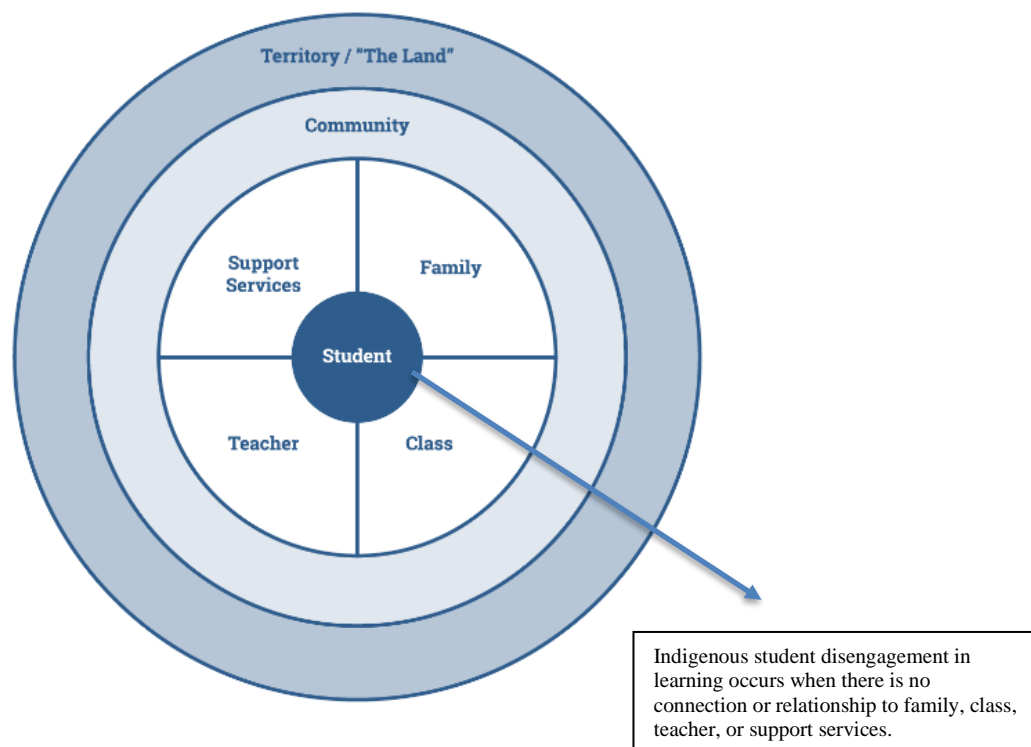
Note. Image adapted from National Centre for Collaboration in Indigenous Education, 2020, source: https://www.nccie.ca/teaching-resource-centre/foundations/. Copyright 2020 by The National Centre for Collaboration in Indigenous Education.

Appendix D:

Critically Responsive Transformative School Leadership

Critically Responsive Transformative School Leadership

TribalCrit Theory Lens

Critical Theory Lens

Transformative Leadership Theory

Culturally Responsive School

Key tenets include:

Individual and Organizational Reconciliation Seeks to successfully implement TRC Calls to Action to improve Indigenous students' academic achievement and well-being in the current colonial structures of the Ontario education system.

Key tenets include:

Racism is endemic in society

Politicization and racialization of Indigenous identities

Educational assimilatory policies

Focus on effects of colonization in education

Theory and practice are connected in the work towards social change

Key tenets include "a concern for suffering and oppression, a critical view of education, reuniting facts and values with a goal of social justice, an emphasis on power between the oppressor and the oppressed, disrupting power via communication and dialogue, praxis, and leadership as a political act" (Capper, 2019, p. 69)

Two hypotheses for Shields (2020):

A safe, welcoming, respectful and engaging learning environment = higher academic achievement

When students are taught about, and prepared for, life in a democracy and for civic participation, then whole democratic society benefits (p.198-199).

"By placing emphasis on *minoritization*, school leaders call attention to the structural and historical processes that marginalize and oppress group members" (Khalifa, 2020, p. 19).

"Histories of oppression are directly linked to how students and parents choose to position themselves in community and school"

Note. Template adapted from Race, Resilience, and Resistance: A Culturally Relevant Examination of How Black Women School Leaders Advance Racial Equity and Social Justice in U.S. Schools, Walls (2017). Source: ProQuest Dissertations Publishing.

Appendix E:

The Iceberg

QUESTIONS	FOCUS	ACTION OR RESPONSE

What happened?

Indigenization and Decolonization

EVENTS — React Fireflight

What's been happening?

Tokenism

TRENDS & PATTERNS — Anticipate Forecast

Why?

Colonialiasm

SYSTEMS STRUCTURE — Change Create

Pressures
Policies
Power Dynamics
Perceptions
Purpose

Learning Leverage
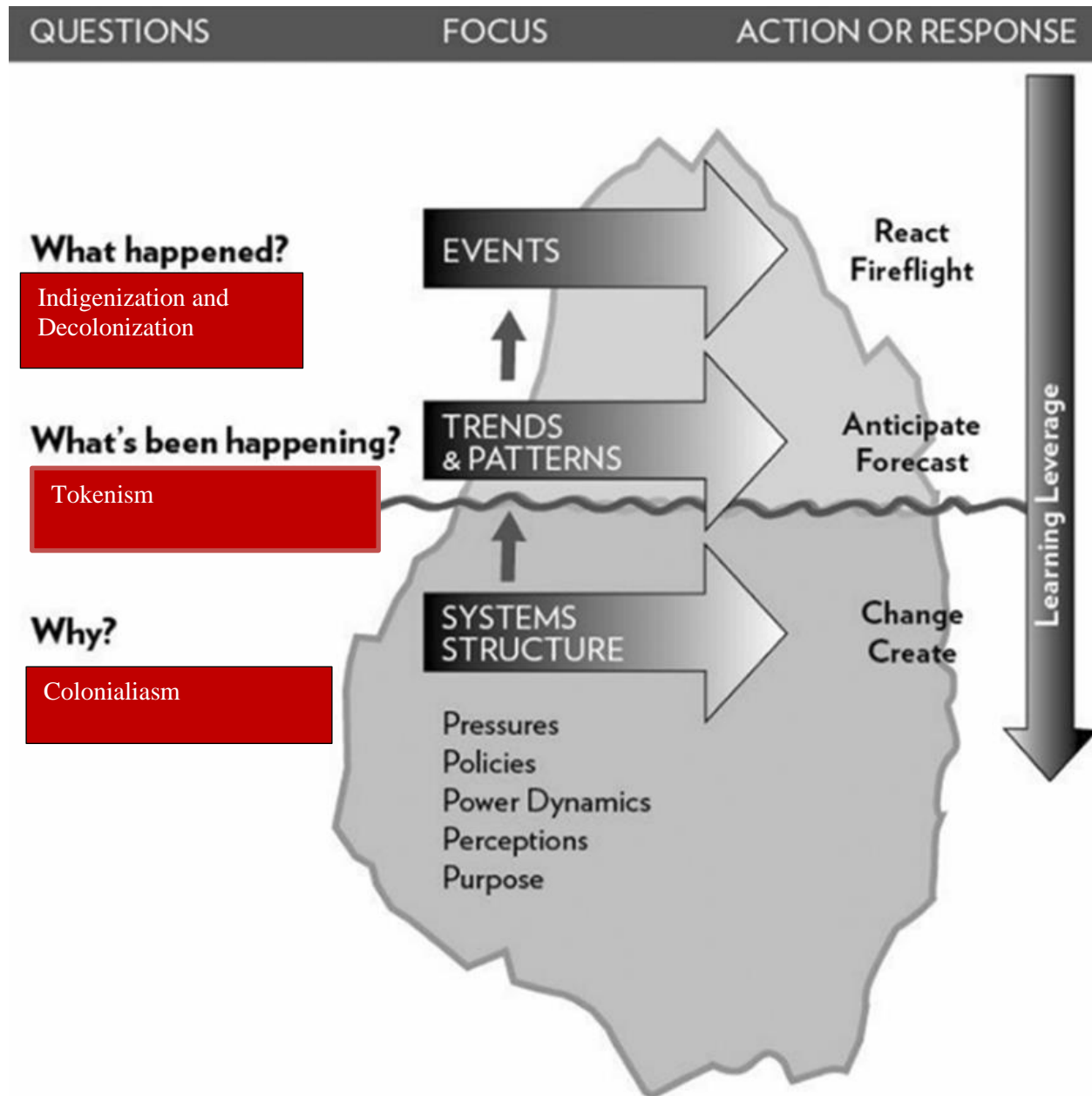
Note. Image adapted from THE ICEBERG, Stroh (2015). Source: *System Thinking for Social Change*. Copyright 2015 by David Peter Stroh.

Appendix F:

Holt et al., (2007) Individual Readiness for Change Questionnaire

Questions	Level of Agreement 1 = Strongly Disagree to 7 = Strongly Agree
Factor 1: Appropriateness	
There are legitimate reasons for us to make this change	Score 1 – 7
I think the organization will benefit from this change	Score 1 – 7
There are a number of rational reasons for this change to be made	Score 1 – 7
It doesn't make much sense for us to initiate this change	Score 1 – 7
This change will improve our organization's overall efficiency	Score 1 – 7
In the long run, I feel it will be worthwhile for me if the organization adopts this change	Score 1 – 7
This change makes my job easier	Score 1 – 7
When this change is implemented, I don't think there will be anything for me to gain	Score 1 – 7
The time we spend on this change should be spent on something else	Score 1 – 7
This change matches the priorities of the organization	Score 1 – 7
Factor 2: Management Support	
Our senior leaders have encouraged all of us to embrace this change	Score 1 – 7
Our organization's top decision-makers have put all of their support behind this change effort	Score 1 – 7
The organization's most senior leader is committed to this change	
I think we are spending a lot of time on this change when the senior managers don't even want it	Score 1 – 7
Management has sent a clear signal that the organization is going to change	Score 1 – 7
	Score 1 – 7
Factor 3: Change Efficacy	
I do not anticipate any problem I will have to adjusting to the work I will have when this change is adopted	Score 1 – 7
There are some tasks that will be required when we change that I don't think I can do well	Score 1 – 7
When we implement this change, I feel I can handle it with ease	Score 1 – 7
I have the skills needed to make this change work	Score 1 – 7
When I set my mind to it, I can learn everything that will be required when this change is adopted	Score 1 – 7
My past experiences make me confident that I will be able to perform after the change is implemented	Score 1 – 7
Factor 4: Personal Valence	
I am worried that I will lose some of my status in the organization when this change is implemented	Score 1 – 7
This change will disrupt many of the personal relationships I have developed	Score 1 – 7
My future in this job will be limited because of this change	Score 1 – 7

Note. Questionnaire adapted from Results of Factor Analysis, Holt, D., Armenakis, A., Feild, H. & Harris, S. (2007). Source: *The Journal of Applied Behavioral Science.* Copyright 2007.

Appendix G:

Model of Effective Teaching for Indigenous Students

Pillars	Subcategories	Attributes	Consequences
Relationships with Indigenous Students	Developing culturally affirming interpersonal relationships	a) Believing in student b) Developing close, personal bonds c) Valuing the individual and his/her culture	Student follows the lead of the teacher
Relationships among students	Establishing respectful social systems	a) Safety and belonging b) Positive emotional growth c) Social skills for working together d) Shared leadership	Class supports learning goals
Connecting to the process	Creating a culturally responsive learning environment	a) Responsive teaching b) Accommodating characteristics of Indigenous students c) Structuring for success d) Variety of teaching approaches e) Student belief in self	Responsible, self-directed learners
Connecting to the content	Constructing culturally meaningful knowledge	a) Connecting students to the curriculum b) Maintaining student focus c) Effective cognitive mediators d) Relationships beyond the classroom	Learning has relevance and meaning

Note. The table is adapted from Model of Effective Teaching for Indigenous Students, Goulet & Goulet (2014). Source: Teaching Each Other: Nehinuw Concepts & Indigenous Pedagogies. Copyright 2014 UBC Press.

Appendix H:

Solutions Comparison

Solutions	Desired outcome#1: Understanding of settler Canadian identity by non-Indigenous teachers	Desired outcome #2: Building of non-Indigenous teacher capacity in inclusive pedagogy, curriculum, assessment	Desired outcome #3: Change of attitudes and perceptions of non-Indigenous teachers about Indigenous students	Desired outcome #4: Addresses TRC calls to action #7 and #63
Solution #1: creation of Diamond Elementary School equity and inclusive education plan	Low	Medium	Low	Medium
Solution #2: the establishment of monthly culturally responsive PLCs	High	High	High	High
Solution #3: building allyship through monthly public learning sessions	Medium	Medium	High	Medium

Note. The three-point scale (*low, medium, high*) connects the desired outcome to the potential success of the solution at Diamond Elementary School.

Appendix I:

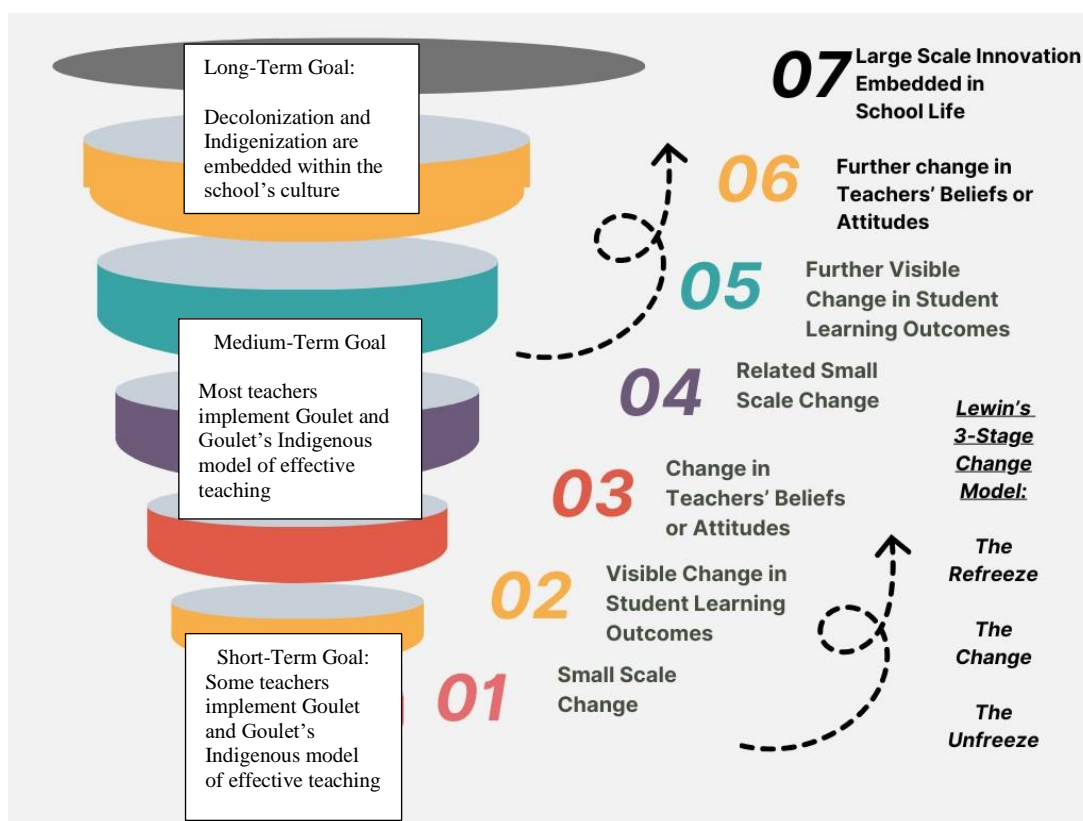*Implementation Plan for Diamond Elementary School*

Lewin's Three-Stage Model	Halbert & Kaser's Spiral of Inquiry	AI 5D Cycle Steps	Activities	Timeline	Stakeholders/ Personnel	Supports/Resources	Potential Issues/ Limitations	Goals
The Unfreeze	- Scanning - Focusing - Developing a hunch	Step 1: Definition Step 2: Discovery Step 3: Dream	Develop PLC inquiry teams Establish goal for spiral of inquiry Self-reflection Professional learning on Goulet and Goulet' effective teaching model for Indigenous students	Sep. 2024 Oct. 2024 - March 2025	Stakeholders: Diamond Elementary School classroom teachers, itinerant teachers, and students Personnel: Silver Cities Organization Indigenous Lead, Diamond Elementary School teachers, Superintendent of Education, principal	Supports: Indigenous Support Worker and Indigenous Lead Resources: Release time for collaboration and planning using Goulet and Goulet's (2014) model of effective teaching	Teacher reluctance for change: Reconciliation contested (Wotherspoon & Milne, 2020). The Ontario curriculum is colonized. (Battiste 2013). Limitations on funding for release time Limitations due to occasional teacher shortages.	Short-term: Some teachers implement Goulet and Goulet's (2014) Indigenous model of effective teaching Medium-Term:
The Change	- New professional learning - Taking action	Step 4: Design	Implementation of Goulet and Goulet's effective teaching model for Indigenous students Monitoring of Goulet and Goulet's effective teaching model for Indigenous students	Jan. - March 2025 April - May 2025				Most teachers implement Goulet and Goulet's Indigenous model of effective teaching
The Refreeze	- Checking	Step 5: Destiny	Evaluating data Establish a goal for spiral of Inquiry #2	June 2025 Sep. 2025				Long-term: Decolonization and Indigenization are embedded within the school's culture

Note. The dates of implementation for Diamond Elementary School are dependent upon approval of the plan by the Superintendent of Education.

Appendix J:

Holmyard's Spiral for Educational Change and

Lewin's Three-Stage Change Model

Long-Term Goal:

Decolonization and Indigenization are embedded within the school's culture

Medium-Term Goal

Most teachers implement Goulet and Goulet's Indigenous model of effective teaching

Short-Term Goal: Some teachers implement Goulet and Goulet's Indigenous model of effective teaching

07 Large Scale Innovation Embedded in School Life

06 Further change in Teachers' Beliefs or Attitudes

05 Further Visible Change in Student Learning Outcomes

04 Related Small Scale Change

03 Change in Teachers' Beliefs or Attitudes

02 Visible Change in Student Learning Outcomes

01 Small Scale Change

Lewin's 3-Stage Change Model:

The Refreeze

The Change

The Unfreeze

Note. Image adapted from Spiral Model of Educational Change, Holmyard (2019). Source:

https://leilaholmyard.blogspot.com/2019/09/leading-change.html. Copyright 2019, ManageBac.

Appendix K:

Halbert and Kaser's Spiral of Inquiry and Lewin's Change Model
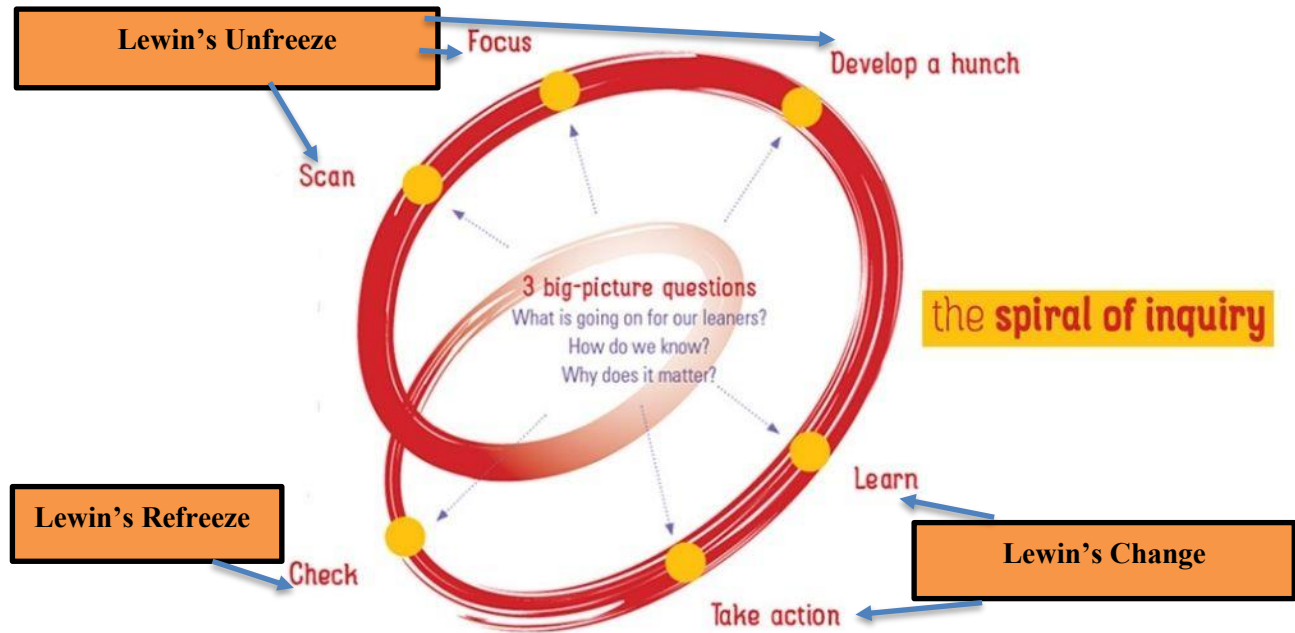
Note. Image adapted from The Spiral of Inquiry, Halbert & Kaser (2020), Source:

https://telp.educ.ubc.ca/intro-to-spring-special-edition-on-spirals-of-inquiry/. Copyright 2020 by

Transformative Leadership Journal.

Appendix L:

Appreciative Inquiry 5D Cycle and Lewin's Change Model
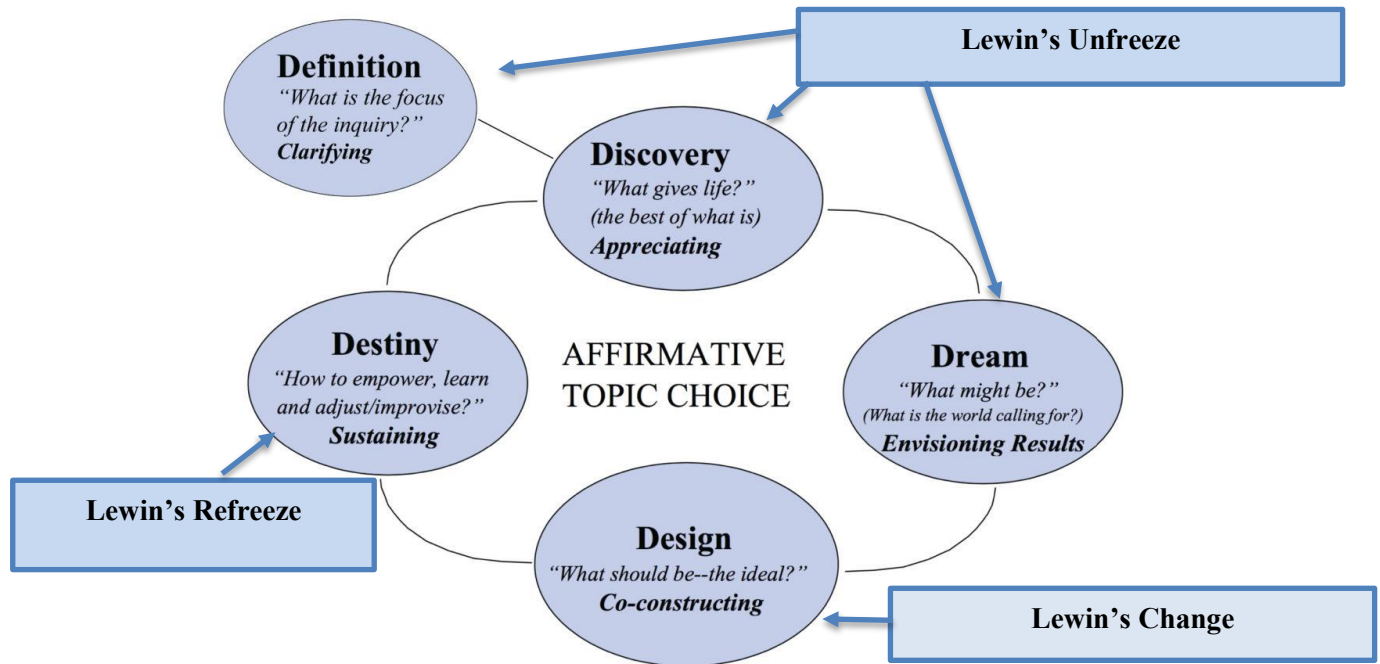
Note. Image adapted from Appreciate Inquiry Model, Abbott & Holley (2024), Source:

https://organizingengagement.org/models/appreciative-inquiry/. Copyright 2024 by Organizing

Engagement.

Appendix M:

KMb Plan for Diamond Elementary School

Component	Description	Details
Target audience	The stakeholders who will hear the message and implement the change	Diamond Elementary School non-Indigenous educators and support staff
Messenger	The individual responsible for KMb	Diamond Elementary School principal
Message	The information shared with the stakeholders to begin the implementation of change	Introduction to TRC's Calls to Action #7 and #63 Introduction to the concept of Settler Canadian identity, decolonization, and Indigenization
Knowledge transfer process	The interactive engagement of researcher and knowledge user	Spiral of Inquiry model for PLCs: a) What is going on for our Indigenous learners? b) How do we know? c) Why does it matter? School improvement plan for student achievement and well-being: a) Inclusion Goulet and Goulet's model for effective teaching for Indigenous students b) Development of local Equity and Inclusive Education Committee
Evaluation	How will we know if we have achieved our goals from the change implementation plan?	Indigenous student attendance rates improve Indigenous student behavioural incident reports decrease Visible changes in teaching practice during walkthroughs Use of culturally responsive pedagogy and curriculum

Note. The development of an Equity and Inclusive Education Committee is dependent upon staff interest.

Appendix N:

Diamond Elementary School Change Monitoring and Evaluation Plan

Lewin's Three-Stage Model	Monitoring and Evaluation Tools	Focus	Timeline
The Unfreeze	Checking stage of spiral of inquiry: Gathering baseline data School climate survey implementation/analysis Attendance data Suspension/expulsion data Behaviour incident report data	Development of goals based on data Initial PLCS with teaching faculty Equity walk tool	Initial equity walk Sept. 2024 Second equity walk May 2025
The Change	Checking stage of spiral of inquiry: Implementation of equity walk and data analysis of results	Prioritization of goals Regular monthly PLC meetings Implementation of Goulet & Goulet's (2014) model for effective teaching of Indigenous students Equity walk tool	Sept. 2025
The Refreeze	Comparison of baseline data to current data measures including attendance, suspension/expulsion, behaviour incident reports and the school climate survey, as well as final equity walk	Evaluation of progress towards goals Equity walk tool	June 2026

Note. Timeline dates may vary depending on faculty participation and changes in staffing.

Appendix O:

Diamond Elementary School Equity Walk Tool

Equity Indicator	Evidence of Equitable Practices
Cultural Identity	o The learning environment is inclusive and reflective of individual learning profiles and students' cultural identity
Student's cultural identity and stories are	o Imagery reflects class diversity
acknowledged, valued, and represented in	o Teachers respond effectively and manage cultural conflict when issues of stereotypes, microaggressions, bias, and race arise in the classroom
of all teaching and learning	o Cultural identity, differences, traditions are celebrated and valued in lesson text, activities, and discussions
	o Messaging is reflective of the value of student voice
	o The learning environment helps students develop awareness, understanding and acceptance of oneself and others
	o Classroom library and resources are representative of the community and address the differently-abled, diverse cultural and ethnic groups; that are inclusive of different sexual orientations; that address the needs of recent immigrants including dual language books
Relationships	o Positive student-teacher relationships are genuinely established
Authentic student-teacher	o Student stories are learned and celebrated regularly
relationships are established	o Messages are reflective of the value of student voice
and cultivated as a core focus of teaching and learning.	o Teacher uses culturally responsive body language, positive tones, and demonstrates respectful responses during teacher-student interactions
	o Elements of care, love, and esteem are demonstrated during teacher-student and student-student interactions
	o One-on-one time is utilized by teacher as a strategy to resolve conflict or distractions
	o Positive interactions and communication with students' families are ongoing

| Equity Indicator	Evidence of Equitable Practices
Relevance Teaching and learning experiences are engaging and are centered around students' diverse needs, interests, and learning styles.	o Students' diverse backgrounds and interests are integrated into all lesson activities o Assigned readings expose students to the various life experiences of different cultures and ethnic groups o Instructed readings and assignments are reflective of the different cultures, ethnic groups, and interests of students o A process or procedure exists to address positive student behavior expectations through explicitly teaching rules and reward expected behaviors through a cultural lens o All student work is visible and reflects diverse learning styles, cultures, and levels of success o Teacher employs multiple strategies to assess student mastery of content based on diverse learning styles
Rigor High Expectations and deep belief system that all students can learn and reach their full potential	o Instructional strategies are being used to encourage critical thinking and questioning with a respect for difference perspectives o Lesson objectives are standards-based, clearly articulated, and culturally relevant o Teacher has high expectations for all students to achieve their full potential and does not accept failure as an option o Teacher is adept at asking higher order thinking and culturally relevant text-dependent questions o The learning environment intellectually engaging and challenging for all learners o Teachers allow students to struggle using wait time while providing meaningful, frequent, and timely feedback

Note. Equity Walk Tool adapted from Equity Walk Tool by Nicole Anderson (2018). Source:

https://drive.google.com/file/d/1fhhaga3Vlj9GOsTFYilmxM_MhXPqKzFC/view. Copyright

2018 by Nicole Anderson Consulting.

Appendix P:

Goulet & Goulet's Model of Effective Teaching for Indigenous Students and Lewin's

Change Model
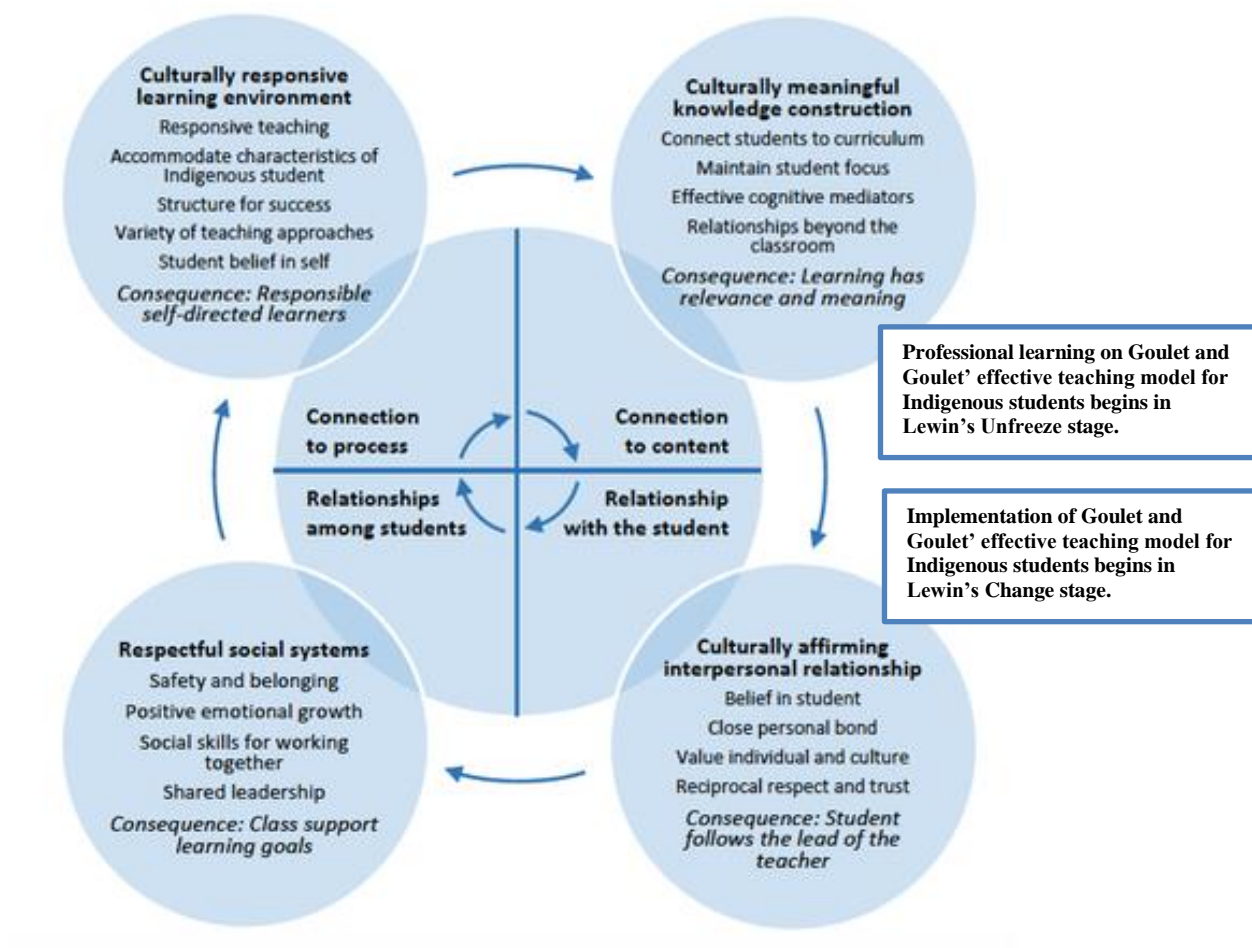
Note. Image adapted from Model of Effective Teaching for Indigenous Students, Goulet & Goulet (2014). Source: https://www.livingskysd.ca/treaty6-indigenizingeducation.

Copyright 2024 by Living Sky School Division.