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Increasing Collective Teacher Efficacy through Inuit Qaujimajatuqangit and Coaching: A Community-Based Approach

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Increasing Collective Teacher Efficacy through *Inuit Qaujimajatuqangit* and Coaching:

A Community-Based Approach

by

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Abstract

Instructional coaching in one remote northern community focuses on teacher mentorship and professional learning and prioritizes the implementation of prepackaged literacy resources. This focus on the implementation of prepackaged programs and data collection, promotes neo-liberal priorities and the privatization of education, over the methods that support the inclusion of Inuit cultural knowledge. Kostogriz (2011) states that we should be cautious about accepting the neo-liberal discourse of the literacy crisis and standardized reforms, the author suggests that low levels of literacy are not a large-scale problem so much as a result of under-provision of a socially just education.

This Problem of Practice investigates the role of the learning coach in increasing collective teacher efficacy in accordance with the principals of *Inuit Qaujimajatuqangit* (IQ). Coaching to improve collective teacher efficacy through the integration of IQ may show greater educational improvement than literacy coaching alone. This vision for change includes an analysis coaching philosophy, leading from the middle, critical theory, organizational learning, the practice of decolonizing education and the positive effects of improving collective teacher efficacy. A PESTE analysis of the political, socio-economic factors; Bolman and Deal's (2008) human resource frame and Nadler and Tushman's (1980) congruence model will guide the critical organizational analysis. The leadership approaches to change are transformational, transformative and include ethical and decolonizing methods.

The *Change Path Model* of Cawsey, Deszca, and Ingols (2016) is the chosen organizational framework for leading change in this Organizational Improvement Plan. Analysis of relevant internal data presents information on student educational attainment levels, and external data describes the positive effects of increasing collective efficacy on student

achievement and school improvement. Hall and Hord's (2006) six functions guide the coaching process and *Change Path Model* implementation planning Cawsey, Deszca and Ingols (2016). Implementation is presented through a series of Plan Do Study Act cycles and supported with a plan to communicate change (Conzemius & O'Neill, 2014). Coaching to influence teacher collaboration with a greater emphasis on IQ approaches and knowledge is seen as a key pathway in the leadership model to increase collective efficacy beliefs.

Keywords: collective teacher efficacy, learning coach, *Inuit Qaujimajatuqangit* (IQ), transformational leadership, *Change Path Model*.

Acknowledgements

Glossary of Terms

An **agentic mindset** is described as flexibility in thinking, the ability to accept multiple ways of knowing, and an active striving to understand other perspectives (Smith, 2016).

Aajiqatigiingniq is the concept of consensus decision-making and the ability to cooperate to develop shared understandings and arrive at a decision through consensus-building. (Education Department, 2007).

Avatimik Kamattiarniq is the concept of environmental stewardship. Inuit support and maintain wellness through their respect for the importance they place on relationship building (Education Department, 2007).

Coaching is defined as "a professional development method that has been shown to increase collegiality and improve teaching. It is a confidential process through which teachers share their expertise and provide one another with feedback, support and assistance for the purpose of refining present skills, learning new skills, and/or solving classroom-related problems" (Dalton and Moir, 1991, n.p).

Collective Efficacy is another dimension of teacher efficacy can explain variances in teacher efficacy. "It is not the sum of individual teacher efficacy beliefs, but it is a group-level attribute that is the product of coordinated and interactive dynamics" (Bandura, 1997, p.7).

Colonization is the "process of forcing one's own culture on another by means of subjugation and exploitation" (Butler, Carroll, Roeser & Rose-Soza, 2005, p. 289).

Decolonization is about centering Indigenous concerns and world views, and then coming to an understanding of theory and research within the context of Indigenous knowledges and experiences (Butler, Carroll, Roeser & Rose-Soza, 2005).

***Inuit Qaujimajatuqangit* (IQ)** is defined as "all aspects of traditional Inuit culture including its values, world-view, language, social organization, knowledge, life skills, perceptions and expectations and it is as much a way of life as it is sets of information" (Social Development Council, 1998, p.15).

Innuqatigiitsiarniq is the concept of showing respect and caring for each other. Considering one's relationship to another and the ways they behave to build this relationship strengthens oneself and others in a community (Education Department, 2007)

Learning Coaches are partners with teachers to help them improve teaching and student learning. They analyze current reality, set goals, identify, explain and model new strategies and assessment methods and provide support until goals are met. (Knight, 2016).

Neo-liberalism emphasizes the privatization of public goods and services, moving their provision from the public to the private sectors and gives the quest for data and the pursuit profit priority (Bracey, 2008).

Pijitsirniq is the concept of serving and contributing to the common good through serving and leadership. Key to this concept is that each person has a contribution to make and is a valued contributor to their community (Education Department, 2007).

Pilimmaksarniq is the concept of skills and knowledge acquisition. Building personal capacity in Inuit ways of knowing are expected (Education Department, 2007).

Piliriqatigiingniq is the concept of developing a collaborative relationship and working together for a common good and stresses the importance of the group over the individual (Education Department, 2007).

Piqujat are communal laws which focus on the ways one is expected to behave (Education Department, 2007).

Qanuqtuurunnarniq is the concept of being resourceful to solve problems through creativity, flexibility and adaptation in response to a rapidly changing world (Education Department, 2007).

Self-Efficacy is the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations. These beliefs include how people think, feel, motivate themselves and act (Bandura, 1995).

Teacher Efficacy refers to a teacher's judgement of one's capabilities to bring about desired outcomes of student engagement and learning (Tschannen-Moran & Hoy, 2001).

Tunnganarniq is the concept of being welcoming to others, being open in communication and inclusive. The ability to demonstrate this attitude is essential in building positive relationships with others (Education Department, 2007).

Executive Summary

This Organizational Improvement Plan seeks to understand coaching methods, leadership approaches, and their application upon improving organizational contexts in one remote northern school setting. The name of the school and community have been intentionally anonymized as an ethical practice which protects the identity of the education community and to acknowledge that educational improvement plans are generally conceptualized in conjunction with a number of stakeholders and not individually as an academic exercise.

The *Northern Lights Education Authority* in *Aqaaliyaaq Territory* operates three community schools with approximately 1000 students and is a remote fly-in community with a population of approximately 2000 people, with up to 90 percent of the residents being Inuit. The creation and implementation of a culturally relevant instructional coaching model—one based upon the values of *Inuit Qaujimajatuqangit*—depends upon developing a clear understanding of historical happenings, prior education reforms, and the role of the organization. Nationally, the Truth and Reconciliation Commission has released a set of Calls to Action as a means for individuals, leaders, and systems to undo and reconcile historical injustices. Actions 62 to 65 specifically address education and identify the importance of including Aboriginal content, knowledge, and stories into classrooms nationwide. These Calls to Action aim to "build student capacity for intercultural understanding, empathy and mutual respect for Indigenous experiences and culture" (Government of Canada, 2018, para 1). Achieving this goal connects directly to the vision of the organizational improvement plan outlined here.

This problem of practice investigates the role of the learning coach in increasing collective teacher efficacy in accordance with the principles of *Inuit Qaujimajatuqangit*. The current coaching model, however, shows evidence of alignment with a neo-liberal philosophy.

Coaching methods are placing a greater focus on the implementation of literacy-based strategies, the delivery of prepackaged programs, and increased levels of data collection. A coaching model that motivates an increase in collective teacher efficacy among three schools, and as students transition from grade to grade, may provide better results than a focus on individual teachers and literacy alone. Coaching to increase collective teacher efficacy also supports the principles of *Inuit Qaujimajatuqangit*, specifically, *Piliriqatigiinginiq*, which is defined as developing collaborative relationships, *Qanuqtuurunnarniq* the concept of being resourceful to solve problems and *Aajiiqatigiingniq* consensus decision making. These principles are foundational to educational operations and philosophy of the territory (Education Department, 2007).

Chapter 1 introduces the organizational context of this Organizational Improvement Plan. Chapter 1 identifies the roles and responsibilities of the local, regional and territorial organization and describes the historical, political and socio-economic contexts. The chapter also provides an overview *Inuit Qaujimajatuqangit* and presents a description of the IQ values and knowledge. The leadership position statement and the problem of practice describe the scope and context of the study being explored. The vision for change is presented through a literature review of coaching and leading from the middle (Bambrick-Santoyo, 2012; Fullan, 2011; Knight & Fullan, 2011, & Kurz, Reddy, & Glover, 2017) critical theory (Cohen, Manion, & Morrison, 2007, & Mack, 2010), organizational learning (Belle, 2016; Donohoo, Hattie, & Eells, 2018; Evans, Thorton, & Usinger, 2012, & Senge, 1990, 2006, 2012) and decolonizing education methods (Kanu, 2006; Kovach, 2009, & Smith, 2016). The factors that shape this problem of practice are explored through a PESTE analysis of the political and socio-economic factors and Bolman and Deal's (2008) human resource frame. Internal relevant data is presented on territorial-wide school achievement levels, and external data on collective teacher efficacy

(Bandura, 1995, 1997; Cantrel and Hughes, 2012; Donohoo, 2017; Goddard, Hoy & Hoy, 2000, & Hattie, 2015) is presented as a possible means of educational improvement and increased student achievement. Guiding questions emerging from this problem of practice consider the role of school culture and IQ and how collective teacher efficacy and organizational learning may guide teacher collaboration. The leadership focused vision for change presents an overview of coaching methods, decolonizing techniques and collective teacher efficacy. An assessment of change drivers and organizational change readiness highlight competing forces in the change process.

Chapter 2 develops a leadership framework for understanding and leading the proposed change. Transformational, transformative and ethical-decolonizing leadership approaches are recommended as the leadership approaches for change. These approaches are presented as set of integrative roles that both the formal (principal, vice-principal) and informal (coach) change-leaders may promote. Tsoukas & Chia's (2002) framing theories present the type of change in this OIP as continuous, ongoing, incremental, and anticipatory. Cawsey, Deszca & Ingols's (2016) *Change Path Model* is the chosen model for change and provides a framework for leading the change process. This model is developed and presented in the context of the IQ principles and the Change Path stages of Awakening, Mobilization, Acceleration and Institutionalization. A critical organizational analysis is conducted using Nadler and Tushman's (1999) congruence model and specifies the environmental, resource, technological and human resource inputs and their effects on the transformation process. Four possible solutions to address the problem of practice are introduced, and a rationale for the integration of the two most promising solutions is presented. Leadership ethics and organizational change issues are explored in the context of coaching and Indigenous education.

Chapter 3 outlines the implementation plan which includes the priorities, goals, monitoring and evaluation processes and a plan to communicate change. The implementation plan prioritizes incorporating IQ into coaching and identifies IQ as also central to the leadership, learning and literacy realms. Hall and Hord's (2006) six leadership functions guide the leadership actions of the coach throughout the implementation process. Coaching priorities in the implementation process are identified as affective, behavioural, intellectual and collaborative (Donohoo, 2017; Goddard, Hoy, & Woolfolk-Hoy, 2004; L'Allier, Elish-Piper & Bean, 2010, & Toll, 2018). The implementation plan is presented through the creation of four PDSA cycles of improvement (Conzemius & O'Neill, 2014). In these cycles coaching strategies include consultation, communication, cooperation and collaboration and these strategies are integrated into each of the four PDSA cycles, the *Change Path Model* stages and the monitoring and evaluation methods. Stakeholder worldviews and mindsets are discussed in relation to understanding Indigenous contexts and overcoming resistance to change. The chapter concludes with a plan to communicate the need for change and next steps and future considerations.

This Organizational Improvement Plan was created in response to the challenges faced by northern educational contexts. Acknowledging the importance and role of IQ in teaching and learning may also promote the development of positive collegial relationships and the establishment of a culturally relevant learning organization whereby the loss of Inuit knowledge and ways of being are minimized. In conclusion, fully integrating IQ into education and educational improvement may help to sustain efforts to decolonize schools and education systems, but also help to reconcile past injustices and rectify cultural and linguistic inequities, many of which still pervade northern educational settings today.

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Chapter 1: Introduction and Problem

This organizational improvement plan seeks to understand coaching methods, leadership approaches, and their application upon improving organizational contexts in one remote northern school setting. Organizational contexts in schools can be described as both the teachers' working conditions and the students' learning environments (Kraft, Marinell, & Yee, 2016). The purpose of analyzing organizational contexts and institutions in education is to provide a greater understanding of the internal and external conditions that directly affect leadership and learning. The introduction to this organizational improvement plan will present an analysis of the organizational structures and contexts and a provide short historical overview of education in the territory, as well as the vision, mission, and values at varying organizational levels. This information provides a platform through which the problem of practice may be understood.

Historical Overview

Introduction

The creation and implementation of a culturally relevant instructional coaching model—one based upon the values of *Inuit Qaujimajatuqangit*—depends upon developing a clear understanding of historical happenings, prior education reforms, and the role of the organization. Most of the residents in the community that this organizational improvement plan seeks to help are Inuit, so seeking to understand and respect the Inuit and their contexts is an essential element of this change-based initiative. All change planning in this context must aim to recognize the unique identities of the Inuit people and reflect their opinions, voices, knowledge, and vision for their community; these needs are articulated in the educational guiding documents of the territory, and nationally, in the Truth and Reconciliation (2018) report findings. Leadership frameworks, approaches, and methods have been carefully considered in this improvement plan,

especially as they might lead to positive ethical action and decolonizing outcomes; these goals

remain a priority throughout each stage of the plan's development. This organizational

improvement plan has been anonymized. Anonymization is a process in which the organization

and its individuals are intentionally unnamed to protect the confidentiality of the organization,

the privacy of data, and adheres to ethical principles and standards (Western Education, 2017).

Cultural Context

The Inuit are one of three distinct Indigenous groups in Canada: First Nations, Métis, and

Inuit. They have a relatively small population (about 65,000), but their lands make up 35 percent

of Canada's total land mass and 50 percent of Canada's coastline (Statistics Canada, 2018). Inuit

reside in five Canadian regions and inhabit large areas of northern Canada, including the three

official Canadian territories, namely, the Northwest Territories, Yukon, and Nunavut; and, also,

northern Quebec and Labrador. Three-quarters of all Canadian Inuit live among 53 remote

communities; this area is referred to as 'Inuit Nunangat.' Inuit Nunangat is comprised of the area

of Nunavut; Nunavik, which is northern Quebec; the Inuvialuit region in the Northwest

Territories; and Nunatsiavut, on the north coast of Labrador. Worldwide, the Inuit also reside in

Greenland, Alaska, and Siberia.

Inuit have lived in the central and eastern Arctic for approximately 1000 years. Their

"ability to adapt and persevere under some of the harshest environmental conditions on earth is a

true testament to human spirit" (Olson, 2016, p. 4). Before European contact, Inuit lived a semi-

nomadic lifestyle and their survival depended upon hunting caribou, muskoxen, walrus, seals,

and whales. Their beliefs, centred upon the principle of "being respectful for all living things"

(Education Department, 2007, p. 28), advanced their survival. Their survival is also attributed to

their collective culture: a culture which fosters interconnected roles for each individual and relies on trust as essential for not only for survival but for success (Olson, 2016).

This organizational improvement plan is conceptualized in one remote northern Canadian community and through this work strives to acknowledge the successive rapid economic and environmental and political changes that the Inuit citizens in this community and territory have been subject to over the last century. The ability to understand the scope and impacts of these rapid changes helps to ensure that any change-based planning avoids repeating harmful colonizing practices.

Historical Context of Education

Government-run schooling began in this region shortly after the Second World War. Schooling, as an instrument of colonial policy and as a means of forced settlement, began, and Inuit were coerced into moving into settlements to prepare for wage-based economies (Berger, 2009). The federal government operated federal day schools and residential schools and these schools were developed with the colonial goal of assimilating Inuit people into the mainstream— even if this intent was not deliberately stated, it was often the result (Berger, Epp, & Moller, 2006). In the 1950s, the use of family allowances to compel families to send their children to school was common; if a family did not send their child to school the loss of family allowance was threatened (Tester, 2018). By 1964, more than 75 percent of Inuit children were attending either a residential, church ran, or government operated federal day schools (Olson, 2016).

It was in these settings and during this era that the systematic assimilation of Inuit children and the eradication of their culture was initiated. The residential school experience was detrimental, leaving long-lasting, immeasurable effects. Children were estranged from their culture and language and separated from the valuable teaching of their Elders. There was a direct

suppression of all things Inuit (Olson, 2016). There was "an ever-widening gulf separated Inuit parents from their children, creating an increased inability for them to communicate with one another" (Olson, 2016, p.4). In cultures that emphasize relationships and an interconnected view of the world, this "fracturing of social, emotional, physical, intellectual and spiritual connections" proved to be devastating (Goulet & Goulet, 2014, p. 42). Formal Western-style schooling had many significant negative impacts upon the Inuit people: many of these impacts have yet to be resolved or remedied (Olson, 2016).

In the mid-1970s, a recognition of rapid cultural and language loss led Inuit leaders to question these Western/European-style educational practices, and in response, they created local school boards (Berger, 2009). At this point, they began to assert their independent sovereignty over schooling and made efforts to lead change. The first effort to integrate local knowledge and leadership into education led to the 1989 creation of *A Cultural Guide to Teaching* (Anno.)*.* This guide was created to help teachers move towards culturally relevant themes. In 1999, *An Inuit Curriculum* (Anno.) was published and implemented; it remains required curricula in schools today. Other movements led to the training and hiring of more Inuit teachers, and there was a greater push for community control and Inuit relevance. *A Government Created Mandate* (Anno.), also published in 1999, promised to create culturally relevant curricula, and in 2004, a comprehensive education plan was released. This plan outlined a commitment to building an education system within the context of *Inuit Qaujimajatuqangit* (IQ), or traditional Inuit ways of knowing (Berger, 2009). Berger (2009) indicates that Eurocentric roadblocks are limiting successful educational change in the territory and slowing the pace of educational change. Unfortunately, however, many barriers to successful implementation of a culturally and linguistically relevant education system remain.

Coaching Context

A shift in the delivery of professional development and literacy instruction began in 2012 with the introduction of an instructional coaching model. In March 2014, ministerial approval of a literacy framework led to the creation of 43 new learning coaches. This action initiated a significant change in the structure of literacy instruction, teacher professional development, and student learning in the territory. A shift in the way languages were taught led to the implementation of balanced literacy approaches in both official languages. These initiatives were acted upon with an understanding that "literacy impacts all classrooms and all subjects and can be a powerful catalyst for change within schools" (Fullan & Sharratt, 2008, p. 8). In support of this new literacy leadership model, learning-coach training was designed and delivered in conjunction with regional leadership and a southern Canadian university. Since 2015, coaching efforts in the communities have remained focused upon improving the implementation of literacy practices, and literacy data collection in both the English and Inuktitut languages.

These methods are aligned with a *neo-liberal* ideology over *Inuit Qaujimajatuqangit* structures; however, neo-liberalism is in direct opposition to IQ since it emphasizes the privatization of public goods and services. IQ is defined as "all aspects of traditional Inuit culture including its values, world-view, language, social organization, knowledge, life skills, perceptions and expectations and it is as much a way of life as it is sets of information" (Social Development Council, 1998, p. 15). It is this broad definition through which one may assume that IQ requires a holistic and human-centred approach and that it is at odds with the neo-liberal ideology. This neo-liberal approach emphasizes the provision of materials and resources from the public sector to the private sector and gives the quest for data and the pursuit of profit priority (Bracey, 2008).

At its essence, neo-liberalism threatens the very existence and transmission of Inuit knowledge and pedagogies; furthermore, it may also limit the role, purpose, and urgency of making IQ the foundation for education in the territory. Kostogriz (2011) states that education leaders should be cautious about accepting the neo-liberal discourse of literacy crisis and standardized reforms. The author suggests that in developing countries, low levels of literacy are not a large-scale problem so much as a result of under-provision of a socially just education to disadvantaged groups (Kostogriz, 2011). Attempts to alleviate low literacy performance in northern contexts may also require addressing the larger set of social, cultural, and linguistic conditions.

At present, coaching structures focus on teacher mentorship and learning, and prioritize the implementation of prepackaged literacy resources. This singular focus, on the implementation of prepackaged programs and data collection, further promotes the privatization of education in the territory over the inclusion of Inuit cultural knowledge transmission and collective capacity-building experiences. Individualized approaches may support attainment of new practices and increase teachers' self-efficacy, but these methods risk being ineffective in meeting IQ cause uncertainty with efforts to achieve collective teacher efficacy.

Organizational Structures

Organizational structures influence what, and how things get done. Understanding organizational structures also helps the change leader consider the experiences of the people who come into contact with the organization and how their influence may affect organizational improvement outcomes. The local, regional and territorial organizational structures, and their influence on organizational change, will be explored.

Local Structures

The *Northern Lights Education Authority* in *Aqaaliyaaq* (Anno.) operates three community schools. The elementary, middle, and high schools together host approximately 1000 students. *Aqaaliyaaq* is a remote fly-in community with a population of approximately 2000 people, with up to 90 percent of the residents being Inuit. All three community schools have school-based literacy development plans and operate independent leadership teams. The mission statement for the *Aqaaliyaaq* schools declares that students and staff will learn from the past, learn in the present, and plan for the future (School Program Plan, 2004). This mission is supported and was created by past members of the *Aqaaliyaaq Local Education Council* (LEC), a locally elected body made up of community members. No efforts to further define or apply this vision to school improvement initiatives has been considered.

The target population of students, teachers, and programs for this organizational improvement plan (OIP) are the English-language transition programs for Grades 4 to 9. The certified teachers in this group are predominantly unilingual English-language speakers with various levels of expertise living and teaching in remote or multicultural settings. Many have relocated to the North from various regions of Canada. The average tenure for a non-Inuit teacher in the territory is between one and three years, although there are currently several teachers in this community who have remained much longer.

Regional Structures

The three *Aqaaliyaaq* schools are jointly operated by the Local Education Council (LEC) and the education staff at Regional School Office (RSO) (Anno.). The elected board and Regional School Offices are jointly responsible for the hiring of principals, community outreach,

and local school improvement. The board makes most of the financial, cultural, and community

connections related to overall daily school operations. The RSO office is responsible for the

hiring and supervising principals and teaching staff, implementation of new curricula, and the

supporting and monitoring of the school-based literacy action plans. The RSO staff and LEC

members work together to deliver educational programs under the direction of the Education

Department.

Territorial Structures

The territorial Education Department is responsible for providing K to12 education to all

communities, in the territory. It operates offices that provide leadership in student assessment

and evaluation, curriculum, and professional development. These offices exist in various

communities throughout the territory. The role of the department includes setting the overall

direction, coordinating curriculum, and providing teacher development programs. The

department is responsible for the implementation and review of the *Education Act* (Territorial

Education Act, 2008).

The territorial government is currently working on amendments to the expired *Territorial*

Education Act (2008) aimed to ensure that residents receive quality schooling and student

outcomes will be improved. One desired outcome is to strengthen Inuktitut, the territory's

Indigenous language. The territory acknowledges that education reform is necessary and that all

residents must be involved in its development (Education Department, 2018). The current

Education Act recognizes that public education needs to focus on student intellectual

development and encompass physical, emotional, social, intellectual, and spiritual well-being

(Education Department, 2008).

Organizational Context

The context of an organization recognizes the influence of the political, cultural, social environment upon the organization. This context provides the change leader the ability to further understand and analyse the current and relevant pressures placed upon the organization. The political and cultural contexts in relation to national and territorial states will be explored.

Political

Nationally, the Truth and Reconciliation Commission has released a set of Calls to Action as a means for individuals, leaders, and systems to undo and reconcile historical injustices. Actions 62 to 65 specifically address education and identify the importance of including Aboriginal content, knowledge, and stories into classrooms nationwide. These calls to action aim to "build student capacity for intercultural understanding, empathy and mutual respect for Indigenous experiences and culture" (Government of Canada, 2018, para 1). Actions 7 to 10 address the discrepancy between educational attainment and employment levels between Aboriginal and non-Aboriginal Canadians. These actions aim to increase funding and promote the creation of culturally relevant curricula, and to enable and support the involvement of the parent community in education (Truth and Reconciliation Commission of Canada, 2015). This tension between education as a means of cultural transmission or as employment preparation is ongoing and is acknowledged at the national level.

Although several important and significant developments have occurred in education in the territory, there remain real and complex discourses between the purpose of education and the role of the education system in transmitting traditional language or preparing people for jobs. Alyward (2009) states, "education remains both a causal link and a source of hopeful solutions to the barriers and challenges facing Indigenous peoples today" (p. 88). Initiatives aimed at infusing

Indigenous knowledge into public education are at odds with the forces of education standardization and accountability, but these initiatives are required in order to adequately address equity and cultural loss (Alyward, 2009). Alyward states, "how different can Northern schools become when they are consistently being deployed to address issues of equity?" (2009, p. 88). Underperformance in schools may be related to the political inability and limited leadership capacity to properly address these tensions.

Cultural

The territorial Education Department, Regional Service Operations, and the Local Education Councils desire to create culturally relevant schooling using the principles of *Inuit Qaujimajatuqangit* (IQ), or "Inuit traditional knowledge and learning, bilingualism and inclusive schooling" (Aylward, 2009, p. 77). Although strategic implementation of these principles and values have yet to be envisioned. As noted earlier, the Social Development Council defines IQ as "all aspects of traditional Inuit culture including its values, world-view, language, social organization, knowledge, life skills, perceptions and expectations and it is as much a way of life as it is sets of information" (1998, p. 15). The *Inuit Qaujimajatuqangit Education Framework*, published in 2007 by the Education Department, articulates a detailed vision for education based on a foundation of IQ. These principles offer both a philosophical and practical understanding of the relationship between IQ and education and act as a foundation through which a culturally relevant model of instructional coaching may be realized. There are eight common principles, known as *Inuit Piqujangit*, these principles are presented and described in Table 1.

Table 1.

Inuit Qaujimajatuqangit Principles

IQ Principle	Description
Piliriqatigiingniq	Developing collaborative relationship and working together for a common purpose
Qanuqtuurunnarniq	Being resourceful to solve problems
Aajiiqatigiingniq	Consensus decision making
Innuqatigiitsiarniq	Respecting others
Tunnganarniq	Being welcoming and open
Pijitsirniq	Contributing to the common good through serving and leadership
Pilimmaksarniq	Capacity building through knowledge and skills acquisition
Avatimik Kamattiarniq	Environmental stewardship and mutually interdependent relationships

Education Department, 2007, p. 32–34.

These Inuit *Piqujangit* (communal laws) are a set of principles that help to guide one's action and may also represent ways of knowledge acquisition. It is only through seeking to understand IQ practices that educators and school systems may become more culturally competent (Aylward, 2009). Non-Inuit educators (about 52 percent of the territory's teachers) risk continuing the colonialist practices of Euro-Canadian schooling if IQ does not become more deeply integrated in the curriculum and teaching practices (Berger, 2007, 2009). Fully incorporating IQ into education means "using the community values of their students and schools as a basis for pedagogies while at the same time raising their socio-political consciousness to avoid oversimplification and essentialist views of cultures" (Aylward, 2009, p. 78). A deliberate integration with coaching and IQ is desired.

The territorial government was created under legislation that is administered through land claims legislation between the Inuit of the settlement area and Her Majesty the Queen in right of

Canada. The territory is tasked to manage and promote the vision of its residents and implement the articles in the land claims agreement. The land claims agreement is built upon the dream of Inuit self-determination and the creation of a territory governed and operated by Inuit for Inuit. Article X (Anno.) articulates the goal of the government in reaching Inuit employment at a representative level. Doing this requires Inuit to obtain a quality of education that includes post-secondary education and training but also maintains and protects Inuit culture. Ongoing low graduation rates, as well as the rapid loss of Inuit language and culture, threaten compliance of this agreement. An acknowledgment of these challenges in educational attainment provides evidence that a shift in the methods through which education is delivered in the territory is required. Achieving this goal connects directly to the vision of the organizational improvement plan outlined here.

Leadership Position Statement

The leadership position taken in the organizational improvement plan is by a non-Indigenous learning coach at the middle school level, within a three-school remote northern community. The author of this improvement plan has many decades of experience living and teaching in northern communities. She has taught at all grade levels and has held a variety formal and informal leadership positions. The impetus for this work is an acknowledgment of the difficult and complex challenges teachers face in working in northern schools. This work provides an articulation of the positive influence that coaching may have in improving teacher and student success and a recognition that coaching is an effective means through which teaching and learning conditions may be improved.

The author of this work has children and immediate relatives attending schools in the territory and recognizes and respects the importance of purposefully integrating Inuit culture,

knowledge, and pedagogy into the work that schools do. The current model places the learning coach at a mid-level leadership position with influence over instructional leadership coordination, implementation, and delivery at the school-based level.

The learning coach is a certified teacher whose actions are guided by code of ethics and operating mission of the territorial teachers' union. The terms of ethics include members seeking to make professional development continuous, striving for friendly and cooperative relationships, and sharing responsibility for student learning, which includes improving educational opportunities for all.

The Problem of Practice

This problem of practice investigates the role of the learning coach in increasing collective teacher efficacy in accordance with the principles of *Inuit Qaujimajatuqangit* (IQ). The current coaching model, however, shows evidence of a greater alignment with a neo-liberal philosophy. Coaching methods are placing a greater focus on the implementation of literacy-based strategies, the delivery of prepackaged programs, and increased levels of data collection. Since 2014, the primary function of instructional coaching has been viewed as improving literacy levels and literacy instruction and coaching methods that match teachers' individualized learning needs. It remains unclear, however, if literacy levels of students in the second language stream have increased. An analysis of unofficial formative literacy-data has yet to show a significant increase in English-second language literacy levels. The territory has not collected data on literacy rates in the schools since coaching has been implemented, and results may vary. Standardized data collection in Inuit contexts are recognized as being culturally and linguistically biased and not specially designed for Inuit students (Assessment Framework, 2007). At present the territory recognizes *Pivallianginnarniq* or continuous progress and is the practices of

providing a program to meet the developmental level, needs and interests of students (Assessment Framework, 2007). Since much time has been spent coaching individual teachers, some of whom are no longer teaching in the territory, capacity building and the achievement of community-wide educational cohesiveness have not been realized. The possibility of a coaching model which highlights student-centred pedagogic approaches and culturally responsive methodologies have also largely been ignored.

A coaching model that motivates an increase in collective teacher efficacy among three schools, and as students transition from grade to grade, may provide better results than a focus on individual teachers and literacy alone. Coaching to increase collective teacher efficacy also supports the principles of *Inuit Qaujimajatuqangit*, specifically: *Piliriqatigiinginiq* described as developing collaborative relationships; *Qanuqtuurunnarniq*, being resourceful to solve problems and *Aajiiqatigiingniq* which supports consensus decision making. These principles are foundational to educational operations and philosophy of the territory (Education Department, 2007). Working towards increasing collective teacher efficacy over individual teacher efficacy may have a greater impact on improving student achievement and reduce the negative effects of socio-demographic influence (Ramos, Silva, Pontes, Fernandez, & Nina, 2014). This organizational improvement plan will explore the leadership approaches and change implementation frameworks that will seek resolutions to the following questions. How can the development of a coaching model that improves collective teacher efficacy and honours the principles of *Inuit Qaujimajatuqangit* provide greater educational gains? What coaching knowledge, skills, and strategies are required to improve collective teacher efficacy in the community-based education delivery model? What leadership models would be most effective and successful in planning for and implementing the desired change-based initiative?

Vision for Change

This vision for change, and the lens through which this problem of practice may be understood, includes an analysis of the philosophy of coaching and leading from the middle, critical theory, organizational learning, the practice of decolonizing education and collective teacher efficacy. Cawsey et al, (2016) state that "change occurs when there is an understanding of the need for change, the vision of where the organization should go, and a commitment to action (p.133).

Coaching and Leading from the Middle

The role and influence of the learning coach is a powerful lens through which change-based actions may be understood. Learning coaches are mid-level, school-based instructional leaders. Fullan (2011) describes this type of leadership as "leading from the middle" (p. 22). Leadership from the middle is a "deliberate strategy that increases capacity and internal coherence of the middle" (Fullan, 2015, p. 23). Bambrick-Santoyo (2012) recognize that highly successful schools leverage strong teachers within their building to coach other teachers. Leading from the middle supports the notion that the principal no longer needs to be the sole instructional leader in the school. Fullan and Knight (2011) suggest that "next to the principal, coaches are the most crucial change agent in the school" (p. 50). The goals of leading from the middle are achieving overall system coherence, strengthening the focus of the middle through incorporating local needs, and developing widespread capacity. Leading from the middle is a critical component for school improvement in schools and districts that are challenged by ongoing political, structural, or human resource capital (Fullan & Knight, 2011). These challenges reflect northern schooling experiences and the challenges they may face.

A multi-dimensional model of coaching is a framework through which coaching

functions and actions may be altered to meet the coaching requirements of this context. This

multidisciplinary model of coaching recognizes that coaching is comprised of sets of actions,

outcomes and scopes and coaching may be initiated in different ways and for different purposes.

Figure 1. presents a multi-dimensional model of instructional coaching.
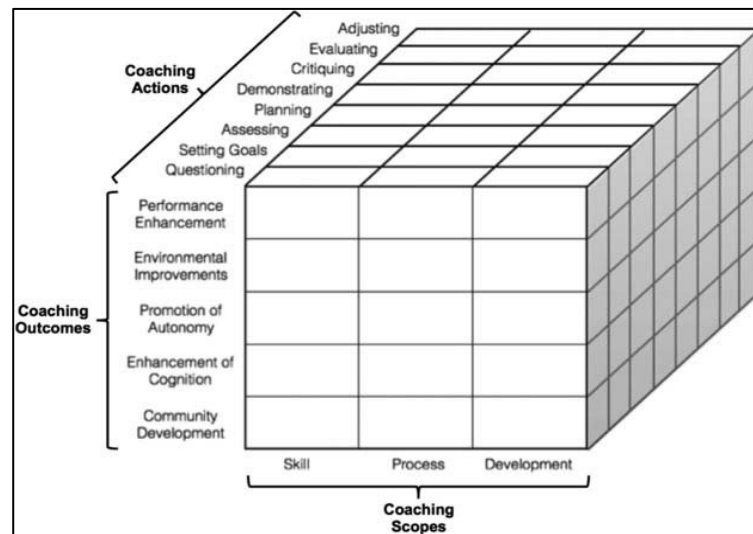
Figure 1. A Multidisciplinary Framework of Instructional Coaching. Source: Kurz, A., Reddy, L. A., & Glover, T. A. (2017). A multidisciplinary framework of instructional coaching. *Theory into Practice 56*, 66–74.

Critical Theory

Critical theory may help guide the purpose and influence of coaching in positive and

meaningful ways. Critical theory is the belief that research is conducted for the "emancipation of

individuals and groups in an egalitarian society" (Cohen, Manion, & Morrison, 2007, p. 26). It

provides a lens through which we may understand and describe behaviours of societies or groups

and develop ways to change or improve these behaviours (Mack, 2010). Critical theory is guided

by the notion that, in the search for efficiency and rationality, the social inequities of power are

ignored (Mack, 2010). In this case, we come to realize that "education serves the interests of those who have power, usually rich white males" (Mack, 2010, p. 9).

Since schools play a large role in perpetuating these power relationships, a shift towards altering these inequities is required. Coaching may help to reverse these traditional power forces and alter negative economic, cultural, and political influences through deliberate methods that acknowledge and shift these power and knowledge forces. The integration of a critical methodology in schools may alter these inequities to provide a foundation through which critical discourses may be challenged and delivered through transformative approaches.

Applying techniques that allow knowledge to be socially constructed will help to determine what counts as knowledge, and whose knowledge is valued. Social constructivist methods may facilitate the inclusion of culturally relevant practices and greater consultation and also spread the influence, social, and positional power of individuals (Mack, 2010). A vision which supports a shift towards a critical paradigm may also work to influence critical pedagogy. Critical pedagogy requires "individuals to examine their own society through the lenses of power in order to expose structural inequalities of marginalized groups" (Mack, 2010, p. 10). Through a lens of critical pedagogy and socially constructed methods, coaching may provide educators with the opportunity to reflect upon and shift their instructional methods and beliefs: beliefs that often perpetuate long-held inequities in northern educational settings.

Organizational Learning

Organizational learning is an instrumental lens through which coaching and organizational improvement may be understood. Organizational learning promotes both team learning and personal mastery (Senge, 2006). It also works to build core competencies and shared expectations; it may help to focus educators on student learning with greater levels of

collaborative action (Donohoo, Hattie, & Eells, 2018). Organizational learning increases

collaboration, communication, and participation, and may also serve to influence social justice

actions that promote greater equity (Belle, 2016). Senge (2012) suggests that, when schools

adopt a learning orientation, they work to involve everyone. This work enables others to express

their hopes and build awareness as participants develop their capabilities together. Belle (2016)

indicates that shared participation in organizational learning cannot be accidental or coincidental;

organizations, and members of organizations should work together towards meaningful

intentional engagement. Since "organizations exist and function as economic, social and political

entities," organizational learning that acknowledges economic, social, and political inequalities

may directly influence student engagement and achievement (Belle, 2016, p. 333).

The desired results of organizational learning are the promotion and maintenance of self-

managed groups, individual involvement, and the development of a shared vision (Senge 2006,

2012). The core disciplines that work to change the way people think and learn together are: (1)

achieving personal mastery; (2) working with mental models; (3) building a shared vision; (4)

enacting team learning and (5) systems thinking. All five disciplines are important elements of a

coaching model and a successful coaching methodology. This shift in function and structure in

education—a shift towards organizational learning—requires a change in organizational

structure and recognition of new approaches to teaching and learning (Evans, Thornton, &

Usinger, 2012). Greater recognition of the role of organizational learning and how coaching

supports this goal needs to be included in the development of a coaching model.

Decolonizing Education

For organizational learning methods to be successful, they must include elements of

decolonizing methodology. Decolonization requires the integration of Indigenous ideas and

knowledge and recognition of them as catalysts for change. Decolonizing education places traditional knowledge at the centre of education and is essential to prevent further colonization (Kovach, 2009). Decolonization of the current model is required if positive changes are to occur (Smith, 2016). What forms of decolonizing efforts align with instructional coaching and how might these efforts work to institutionalize lasting educational change? Decolonizing efforts coupled with instructional coaching requires the integration of Indigenous knowledge, practices, methods, and pedagogy in education. Implementation of these methods may be achieved through a deliberate integration of IQ, knowledge, customs, and traditions in conjunction with traditional Western coaching methods.

The education of Indigenous people should be situated within Indigenous ways of knowing: this is required since current education models that favour Western/Eurocentric systems and thinking have failed (Smith, 2016). At the centre of this change—a change towards decolonization—educators and education leaders need to adopt an agentic mindset when viewing their Indigenous students. An *agentic mindset* is described as flexibility in thinking, the ability to accept multiple ways of knowing, and an active striving to understand other perspectives (Smith, 2016). To "decolonize the space of education we must decolonize the mind" (Kanu, 2006, p. 4). Agentic mindsets may also be required in coaching and may be an essential element in developing trust between Indigenous and non-Indigenous educators.

Decolonization of education may occur only if educators and leaders take a strength-based view of their Indigenous students, the school system, and the community rather than a deficit-based perspective. This view aligns with the principles of IQ, the Inuit world view, and coaching methodology. These concepts value the work of teams over the learning of individuals and can drive change-based actions and professional learning through strength-based resolutions.

Coaching competencies desire to incorporate these roles and new perspectives. A learning coach model that acknowledges these practices in accordance with the principles of IQ may help to achieve a level of success in decolonization efforts.

Collective Efficacy

The coaching vision that increases teacher collective efficacy is aligned with theories of self-efficacy and collective efficacy developed by Bandura (1997), and it supports the assertion that the "stronger the faculty's shared beliefs in their instructional efficacy, the better the students performed academically" (p. 118). Correspondingly, Goddard, Hoy, and Hoy's (2000) findings reveal that "the perceptions of teachers in a school, and the efforts of the faculty as a whole, will have positive effect on students" (p. 104). Cantrell and Hughes (2012) indicate that coaching and collaboration are important factors in the development of overall teacher efficacy.

Teaching in remote and culturally diverse educational settings can be challenging for teachers, especially those from southern and more urban settings. For a non-Inuit teacher, competence is needed in many realms, including understanding differences in culture, language and pedagogy and the developing an understanding of the harmful effects of past educational practices (Berger, 2007). Developing a strong sense of efficacy is required to remain task oriented in difficult circumstances or situations. When people are tasked with functioning in difficult and demanding environments, they generally develop a sense of low self-efficacy, and their quality of performance may deteriorate (Bandura, 1995). The challenges educators face in teaching in remote rural cross-cultural environments may compound the loss of overall self-efficacy and thus affect the outcomes of the collective efficacy measures and student progress throughout the system.

Collective teacher efficacy may explain the differences in teacher efficacy among a staff. "Collective teacher efficacy is not the sum of individual teacher efficacy beliefs; it is a group-level attribute that is the product of coordinated and interactive dynamics" (Bandura, 1997, p. 7). Hattie (2015) identifies collective teacher efficacy as the number one factor influencing student achievement. Educators with high levels of efficacy show greater levels of effort and persistence and, also, demonstrate a willingness to try new approaches (Donohoo, 2017). They may also attend more closely to the needs of students, display high expectations, and welcome increased parental involvement (Donohoo, 2017). Donohoo, Hattie, and Eells (2018) indicate that, "when educators share a sense of collective efficacy, school cultures tend to be characterized by beliefs that reflect high expectations for student success" (p. 45). Developing coaching relationships with the goal of increasing collaborative organizational learning and efficacy may reveal the potential to improve student learning but also may also lead towards decolonizing action through a noticeable integration of Inuit knowledge and pedagogy.

Effective coaching practices promote the possibility that the sum of our actions may reset negative narratives of schools and student learning. If, instead of focusing, on compliance of resource implementation, coaches focused on courses of action that increase positive interactions between teachers and learners, and strove to create conditions for collaborative action, system improvement via coaching is possible. "Success lies in the critical nature of collaboration and the strength of believing that together administrators, faculty, students can accomplish great things" (Donohoo et al., 2018, p. 33). Increasing collective teacher efficacy through a deliberate integration of IQ and coaching creates a strength-based lens through which a resolution of the problem of practice may be achieved.

Factors Shaping the Problem of Practice

External happenings push and pull the need for change (Cawsey et al., 2016). The factors that shape this problem of practice will be explored and understood as factors that help us to understand the environment and context of this organization (Cawsey et al., 2016). PESTE factors include the political, economic, social, technological and ecological/environmental factors. For the purpose of this OIP the political and socio-economic factors will be explored. In addition to this, Bolman and Deal's (2008) human resource frame will be also considered as a factor which influences this OIP.

Political Frame

The political landscape of an organization is a reality that change leaders must understand in order to engage meaningfully in change. Political factors are external influences that may directly affect the impact, role, and purpose of schooling; they are complex and multi-layered (Cawsey et al. 2016). In this context the political factors are complex in that the political environment is so directly tied to the cultural environment and language and language protection goals, but also to the historical traumas associated with colonization and schooling in general

This new political landscape, a landscape operating to ensure and promote language and cultural protection, is complex. Leaders must continue to advocate for effective educational improvement outcomes and increased training for all residents, but also acknowledge and respect the role of tradition, culture and language. This work applies significant political pressure at all levels of territorial educational operations. This pressure is required and may lead to actions that support relevant change and act as push factors. Push actions, generally data-based actions, are communicated in ways that advance thinking and reasoning and may push recipients in new directions (Cawsey et al., 2016). The territory is now well positioned for a push towards positive

changes that incorporate a greater level of IQ culture, language and a strong political will to

achieve this is required due to the organizational, structural and capacity challenges currently

faced. These pressures, however, may also overwhelm the system and work as pull factors,

limiting the amount and quality of progress, and making the achievement of the vision seem

impossible. A pull towards the status quo or a pull towards Ethnocentric or Western methods

may be likely since they are readily available; often, these Ethnocentric educational solutions do

not require as much effort as a deliberate integration of cultural knowledge would require. The

failure of the education system threatens the dream of Inuit self-determination and continues to

restrict the cultural and linguistic rights for people in the territory.

Socio-Economic Factors

The socio-economic factors that frame this problem of practice are largely influenced

from beyond the control of the education system. The schools within the community have

significant fiscal resources available to achieve a successful paradigm shift in education.

Resource acquisition, professional development opportunities, and training are available and

often abundant, an abundance of educational resources, however, does not directly translate into

improved education or improved lives of families in the community.

The economic challenges faced are largely a function of the environmental and

geographic realities of operating in a small isolated educational setting. There are no roads

connecting the communities with larger urban centres or with each other, and all travel is by air

or sea. The territory has the least population and the largest land-area in all of Canada.

Geographic distribution and the economic barriers are pressing challenges that affect all

residents. Overcrowding in homes and schools and low graduation rates are pervasive. The

territory has the largest population of youth in Canada, with 51 percent of the population under

the age of 20; however, only 18 percent of young people graduate from high school (Otus Group, 2017). There is a severe housing crisis, with most families having three generations living under one roof, and food costs are up to three times the national average (Otus Group, 2017). These issues directly affect learning and schooling in complex ways and have a negative impact on overall student health and mental well-being. Since a greater number of children live in poverty, face mental health and well-being challenges, and are subject to rapid cultural and language loss, schools are often unprepared to address these pressing needs.

Human Resources Frame

There are significant staffing and capacity-building challenges associated with operating schools in remote, northern educational contexts. Living expenses and the cost of flights to southern cities is extremely high and these personal and economic challenges- of living in a remote northern community, often result in high levels of teacher turnover. High teacher turnover negatively affects the overall quality of education and limits schools from establishing and building momentum, solidifying norms and beliefs, and identifying high-quality educational standards. The relocation of teachers from all parts of Canada for short-term contracts provides an economic and capacity-building challenge to the territory and influences the social and educational dynamics of the system. The challenges associated with high teacher turnover may be due to the reality that new hires often take several months or years to acclimatize to the cultural, social, and economic realities of life in the territory and its schools. Perhaps greater coaching efforts that target the challenges new teachers face are required. Berger (2009) indicates that to alleviate the negative impacts and rates of high teacher turnover, more Inuit teachers are urgently needed.

The shortage of Inuktitut-speaking, Inuit teachers is negatively affecting the territory and the loss of the Inuktitut language and the cultural knowledge base that the integration of IQ requires, is a pressing concern. The ability to deliver a bilingual, culturally relevant education program is limited. Of the 800 teachers in the territory, approximately 200 are Inuit (Territorial Government, 2018). The importance of their role is significant, and the inclusion of more Inuit educators is essential to achieve true cultural and linguistic improvement and achievement in education. Berger (2009) suggests that it would be easier to "pursue education change in line with the wishes of Inuit if there were more Inuit teachers" (p. 63). The Northern Education Program (Anno.) graduates Inuit teachers on an ongoing basis, but not enough to sustain the current high level of teacher turnover. More Inuit coaches are desired, too; if in place, they would better reflect the population of students the system serves as well as the values the system seeks to adhere to.

Relevant Internal Data

Recent statistics data reveal that only 15 percent of people in the territory aged 25 to 64 hold a high school diploma as their highest level of educational attainment, compared to 84 percent nationwide (Statistics Canada, 2018). At the post-secondary level, 19 percent have a college or non-university diploma and 4 percent have a university degree, compared to 54% percent in Canada as a whole (Statistics Canada, 2018). These low levels of post-secondary achievement may be due to the geographic barriers associated with participating in post-secondary training, and also the historical limitations that most residents faced to get a high school diploma; with most communities not offeromg high school programming until the late 1980s. With 7 out of 10 residents reporting that they had less than a high school level of education, it is clear that the need for overall educational improvement is urgent (Statistics

Canada, 2018). These data reveal that the territory has a long way to go to raise educational attainment close to national levels.

There is no relevant data on the impact of coaching in the territorial schools that can be ascertained for the purpose of this organizational improvement plan. The lack of data may reflect that coaching is a relatively new initiative, in most schools for just 2 to 4 years. At present, the territory collects minimal data on student learning and achievement. The only reliable educational data can be found from the results of a Standardized Provincial English Language Arts departmental exam administered in Grade 12. The exam is created, evaluated, and monitored from a southern province, and the data may or may not provide a reliable indicator of student achievement in the current setting. Since this exam is taken at the Grade 12 level, it is also unclear how coaching and an improvement in literacy instruction may or may not have had any effect on these groups of students over the last few years.

Relevant External Data

This section presents an analysis of efficacy data and outlines the possibility of improving the current education system by increasing the focus on collective teacher efficacy. Data shows that coaching towards increasing collective efficacy may have the greatest impact on student achievement. Hattie (2015) positioned collective efficacy at the top of the list of factors that influence student achievement and as a means which counters the negative impacts of socio-economic status. Hattie's presents a meta-analysis of more than 1500 cases presents collective teacher efficacy as three times greater a predictor of student achievement over socio-economic influences (2015). Eells's (2011) meta-analysis demonstrates that collective efficacy and student achievement are strongly related. Collective teacher efficacy produces double the effect of prior student achievement and triples the effects of overall home environment and parental

involvement (Hattie, 2015). As a predictor of student achievement, measures of collective

teacher efficacy are three times more powerful than factors that influence student motivation,

concentration, persistence, and engagement (Hattie, 2015). Marzano (2003) concludes that

schools that are highly effective achieve results that overcome the effects of student backgrounds

and these efficacy beliefs contribute to school success.

The ongoing development and collection of data and the analysis of student learning

needs remains a challenge in the territory. These challenges are a result of the absence of

acceptable cultural and linguistic indicators that measure Inuit knowledge and learning.

Implementation planning in this OIP recognizes these challenges and seeks to provide

alternatives in the monitoring and evaluation phases of the improvement plan.

Guiding Questions Emerging from the Problem of Practice

There are several questions that emerge from the process of developing and

implementing a culturally relevant coaching model. Formulating the right questions requires us

to look beyond the problem of practice towards the relationships between the problem, the

individuals, and the structures (Cawsey et al., 2016). Guiding questions that emerge from this

problem of practice are situated around, teacher preparedness with IQ, school culture and

organizational learning and collaboration and are factors that may influence coaching efforts.

School Culture, IQ and Collective Efficacy Questions

Learning through culture is different from learning about culture (Dimmock & Walker,

2005). Learning through culture is a method which recognizes that there are different ways in

which cultures constitute the process and product of their thinking (Dimmock & Walker, 2005).

A coaching model that recognizes an integrated space for the development of cultural content

and accepts the long-term development of cultural knowledge and thinking is desirable. Since

culture is reflected in all aspects of school life, people, organizations, and communities, and culture exists in all classrooms and schools, we must acknowledge its significant role in education (Dimmock & Walker, 2005).

Key questions that may help to address this issue include, but are not limited to, the following inquiries. How can one coach an individual, or groups of individuals, towards a deeper understanding of cultural knowledge and cultural practice? What supports are required by the non-Indigenous coach? What are the challenges with this, and is it possible to include cultural coaching methods from the position of a non-Indigenous coach and in cross-cultural coaching relationships? Will an increase in this cultural and in improving collective efficacy among teachers improve learning and engagement conditions for students?

Organizational Learning and Questions on Collaboration

Coaches must recognize that all people have their own learning styles, and methods to integrate this is desired within a culturally relevant coaching model. The challenge lies in determining how to acknowledge different learning styles and account for them in the journey towards achieving collaboration in teaching and learning. How can coaching move teachers in schools and in communities towards a deeper level of instructional collaboration? What are the key components of this kind of collaboration? And how can a coaching model both emphasize the importance of professional autonomy and personal freedom and also create conditions for teacher interdependency? What IQ elements are required for successful collaborative practice, and how can IQ help us lead the process and achieve the desired outcomes? Will the actions of collective collaboration and increased interdependency increase overall collective efficacy levels?

Leadership-Focused Vision for Change

The envisioned state is the development and implementation of a coaching model that improves student learning, assessment, and engagement with learning, as student's progress from grade to grade and from school to school. This improved state may be achieved with the integration of the principles of *Inuit Qaujimajatuqangit* (IQ) as a form of decolonizing education, through coaching. Through expanding coaching methods to deliberately include IQ methodology and actions to reconcile remaining negative, colonialist practices, an increase in the collective efficacy of teachers may be achieved.

An enhanced focus on improving learning outcomes for students in the Grades 4 to 9, English transition years, should make it more likely that students at greatest risk of dropping out of school early will graduate. Rowan and Miller (2006) indicate that there is a direct link between professional community and student achievement. Improved learning and coaching towards improving teaching conditions is the desired outcome.

Coaching Methods

There is a clear discrepancy between current coaching practices and the desired coaching model. At present coaches work to implement specific literacy strategies and support teachers' use of prepackaged literacy resources. Sweeney (2011) labels this type of coaching as teacher-centred. In teacher-centred coaching, the development of a coaching relationship is viewed as a tool to implement new programs. Coaching for student-centered and community-centered needs may provide greater and more meaningful results.

Knight (2007) describes the three functions of coaches as: (1) directive; (2) facilitative, and (3) dialogic. Coaches may practise all three functions in conjunction or in differing conditions; however, the dialogic function provides the most authentic and student-centred

approach. Presently, among the three schools, use of directive coaching methods is most common, however. The purpose of directive coaching is the implementation of district-wide initiatives and new programs or practices (Knight, 2007). Currently, most directive coaching is aimed at supporting teachers in implementing and utilizing the existing literacy resources.

Dialogic coaching may provide a greater level of culturally responsive action and engagement with coaching. It also requires a greater degree of teachers collaborating with one another and the coach, and it works to specifically support teachers in diminishing achievement gaps. Dialogic coaching may provide the best opportunity for teachers to integrate student-centred pedagogy and IQ and help to achieve a greater level of impact through which decolonization of education may occur. The desired state is to increase the quality of dialogic and student-centred coaching.

An increase in dialogic coaching is akin to Sweeney's (2011) student-centred coaching. In student-centred coaching, teachers and coaches can achieve a deeper impact on student achievement. That is because this type of coaching allows for a greater response to student learning over resource implementation. This method is also a highly relationship-driven process. Relationship-driven processes are at the heart of decolonizing methodology and IQ pedagogy; they place the needs of the learner at the centre of the teaching and learning process (Goulet & Goulet, 2014). These coaching methods provide coaches and teachers with the ability and opportunity to integrate Inuit knowledge and IQ within the structure of teaching and learning. The methods may also set the conditions for collaborative partnerships and include decolonizing experiences for students. Establishing continual collaboration among teachers, as student's progress throughout the grades, may allow for a greater focus on creating meaningful learning goals over the delivery of standardized curricular outcomes. These methods promote more co-

planning, collaboration, modelling, and conferencing with teachers. In situations where learners are challenged in meeting curricular expectations, a greater degree of support in planning school-wide and community-wide collaboration is desired.

Decolonizing Education

Decolonizing techniques allow students to establish an emotional connection to the school environment and learning, not just in their social relationships but also with the content and teaching methods used. Goulet and Goulet acknowledge that "decolonizing education requires teaching from the heart" (2014, p.25). An Indigenous epistemology is about making connections and cultural synthesis that respects that "the experience is the knowledge" (Goulet & Goulet, 2014, p. 205). Rhoda Karatek shares her traditional knowledge of learning in *Inunnguiniq* (making a human being) and describes learning in the Inuit culture as a method of becoming an 'able' human being, meaning students should learn how to live on their own, be cautious, vigilant, aware and capable with decision making, especially in emergency situations (Karetak & Atuat, n.d.). Within these descriptions we may begin to understand that coaching to decolonize education is not a product of transferring information from coach to teacher, or teacher to student—it becomes much more important than that. Learning becomes "the product of creating and re-creating, developing mutual relationships and understandings" (Goulet & Goulet, 2014, p. 207). This may be associated with the experiences we would expect if IQ were more thoroughly integrated with coaching.

Collective Teacher Efficacy

The desired state will reflect an increase in collective teacher efficacy. This goal guides school leaders in developing positive organizational climates through the creation of collaborative norms and the allocation of time and space for teachers to develop a sense of

confidence and an understanding of high expectations (Hattie & Zierer, 2018). In *Visible*

Learning: *Teaching for Success*, Hattie and Zierer (2018) indicate that improving collective

teacher efficacy leads towards a deep impact on student achievement. This impact is considered

deep because it occurs across all schools and socio-economic settings (Hattie & Zierer, 2018).

Greater collective action is required to achieve this desired state. Through improved collective

action, teachers can positively influence student outcomes, including those of students who are

unmotivated or disadvantaged (Donohoo, 2017). To effect positive change through efficacy,

teachers must have opportunities to share their expectations and understand the qualities of

meaningful professional learning and effective collaboration (Donohoo, 2017). Establishing high

expectations and recognizing achievement standards are realized through sharing student

exemplars, critiquing beliefs, and recognizing strategies for future implementation. In

challenging and difficult school environments, too often, the topic of collaborative efforts fades

into discussions of the "insurmountable difficulties of teaching students" (Hattie & Zierer, 2018,

p. 27). Collaboration must be created with an understanding that "teachers in a given school

make an educational difference to their students over and above the negative educational impact

of their homes and communities" (Tschannen-Moran & Barr, 2004, p. 42). The desired outcome

of this organizational improvement plan is that coaches acknowledge the impact of the collective

and use methods that influence an increase in overall collective teacher efficacy within the

community.

Change Drivers

Change drivers are policy and strategy levers that have both the best and least chance of

driving successful reform (Fullan, 2011). Fullan (2011) reports that the most effective change

drivers foster intrinsic motivation, engage educators in continuous learning, inspire collective

work, and affect all teachers and all students fully. This organizational improvement plan aspires

to achieve these goals through increasing collective teacher efficacy. For example, Cawsey et al.

(2016) describe the *who* and the *what* as the implementers and facilitators who drive change and

see both as significant factors in determining success. The drivers of change in this investigation

are the learning coaches, the administrators, the teachers, and the students.

The learning coaches will drive change through their ability to work together across three

schools in a cohesive manner. Coaching as a driver of change works to move the desires and

experiences of the individuals in the group into a set of change-based actions that may be

demonstrated and implemented by the group. Doing this requires the coach to move the change

vision, as created by the group, throughout the levels of the organization. This results in the

"change becoming more specifically understood across different locations, teams and

departments" (Whelan-Berry & Somerville, 2010, p. 178). The work coaches do is directly

influenced by the aligned direction that includes establishing a vision and a developing a

communication plan; this work is a culmination of ongoing teamwork and consultation.

Consultation is needed between all levels of the organization if system improvement through

coaching is to be realized.

Administrators will drive change through consultation and the creation of an effective

communication plan which communicates the vision and supports the success of all schools over

the success of one school. They will link the accepted change vision with the organization's

operating structures, including human resources and fiscal and resource-based features (Whelan-

Berry & Somerville, 2010). As school principals "enact leadership roles, the beliefs and

orientations they bring to the task matter a great deal" (Louis, Leithwood, Wahlstrom, &

Anderson, 2010, p. 65). Principal support requires a commitment to change and a determination to see it through to institutionalization.

A slight shift in administrative approaches—one including greater support in consultation, consensus, collaboration, and community building—will help to develop a new organizational culture. As a result, this new organizational culture may highlight the need for a decolonizing lens and the adoption of culturally relevant leadership methods and teaching approaches. Coaches may lead and co-facilitate this work with administrators, and it is within their agency to consult and cooperate with leadership on instructional issues. If a principal's leadership influence over coaching methods is overlooked, coaching will fail to show the desired results (Sweeney, 2011). Likewise, if coaches fail to communicate with leaders throughout the process, the creation and implementation of the vison may not be fully realized.

Teachers will drive change in significant and meaningful ways. As the system, its structures, and its resources move towards increasing individual and collective teacher efficacy, teachers may feel a greater sense of success in the work they do. They will accept the change vision and demonstrate efforts to achieve the desired goals (Whelan-Berry & Somerville, 2010). Teachers' "collaborative efforts and their conjoint beliefs in their ability to instruct effectively [are] associated with positive and significant student achievement" (Goddard, Goddard, Kim, & Miller, 2015, p. 510). Success may drive change through the realization that limiting the negative impacts of Ethnocentric approaches may improve student learning conditions, and as students achieve success so may teachers feel successful, likely leading to improved teacher retention. Coaches can work with teachers to both sustain the momentum of change and help employees adopt the change to the extent that it becomes institutionalized.

Organizational Change Readiness

Readiness is advanced when organizational members can see how the existing organization is getting in the way of producing better outcomes (Cawsey et al., 2016). For the scope of this organizational improvement plan, change readiness will be analyzed through an analysis of previous change experiences, executive support, and openness to change.

Cawsey et al. (2016) recognize that organizational change readiness may be determined by the previous change experiences of its members. Past experiences may predict future outcomes; however, when change efforts are built upon shared or common values, the risk of negative change-based impacts are minimized. Cawsey et al. (2016) suggest that "finding common areas of agreement are a very useful way to avoid and/or surmount resistance to change" (p. 115). In the face of negative change experiences or limited resources, efficacy is perhaps an understandable mode to achieving improvement: approaches that improve collective teacher efficacy "do not require the purchase of expensive programs or new resources. It [improving collective efficacy] does not require costly retraining" (Donohoo, 2017, p. xvi). A desire to improve collective efficacy need not be viewed in relation to the failures of past change attempts or programs. Likewise, instructional coaching and establishing culturally appropriate coaching goals and experiences may help teachers begin to "question their beliefs and make them aware of avenues for further growth" (Kise, 2006, p. 21). Cawsey et al. (2016) recognize that if previous change experiences have been negative or unproductive, people may become cynical and disillusioned. Northern educational settings, schools, and citizens have legitimate educational concerns, and, given the traumatic historical experiences paired with the challenges of today, being cynical may have become normal. This may also be a direct result of change-

based actions that were not grounded in local knowledge, pedagogy, and content that were applied haphazardly to Indigenous institutions, with little or no consultation.

Conclusion

The information presented in Chapter 1 presents the purpose and sets the conditions for a culturally relevant instructional coaching model—one based upon the values of *Inuit Qaujimajatuqangit*. This chapter describes the historical and organizational contexts of the historical happenings, prior education reforms and organizational context. In this chapter the leadership problem of practice is analyzed through a PESTE analysis of the socio-economic and political factors and Bolman and Deal's (2008) human resource frame. This information provides a foundation though which we may begin to understand the leadership focused vision for change presented later in chapter. Chapter 2 will explore leadership approaches, a critical organizational analysis, explore possible solutions to change and outline a detailed framework for leading change.

Chapter 2: Planning and Development

This chapter begins with an examination of the leadership approaches to change. The *Change Path Model* of Cawsey, Deszca, and Ingols (2016) is the chosen framework for leading change, and this framework outlines the specific leadership actions and stages through which change may be achieved. Later, four possible solutions to change will be presented as will a description of a series of integrated approaches through which change may be realized. Finally, at the end of the chapter, the ethical considerations will be explored.

Leadership Approaches to Change

There are two complementary leadership approaches through which a shift in coaching function and purpose may be observed. A shift in leadership, as conceptualized in this organizational improvement plan, requires both transformational and transformative approaches that work to clarify the leadership roles in response to coaching. These leadership approaches are conceptualized for this plan; they may be used concurrently and in direct relation to the leader's positionality: either formal or informal, principal or coach.

Transformational and transformative leadership approaches are complementary methods since they highlight the creation of broad organizational improvement objectives and identify how leadership behaviours may help to build follower commitment to the organization (Demir, 2008). Both transformational and transformative leadership are needed for change to occur, and both approaches may be best delivered when positioned with ethical and decolonizing understandings of leadership. Figure 2. outlines the roles and the relationship between transformational and transformative leadership in this plan.

Transformational
Establishes Vision
   Principals
   Vice-Principals
   LEA Members
   RSOs

Transformative
Implements Vision
   Coaches
   Team Leaders
   Departments
   Teachers
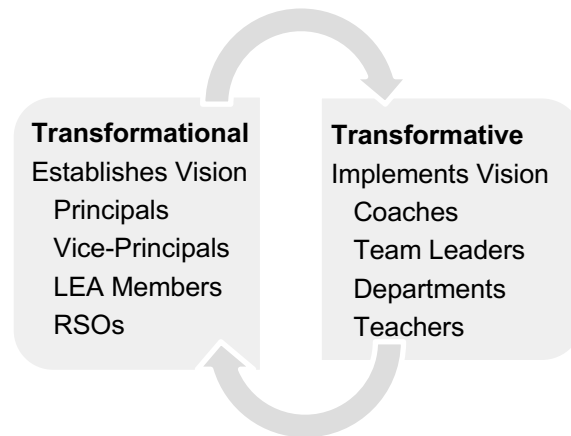
Figure 2. The Relationship between Transformational and Transformative Leadership

Distributed leadership methods may play a part in understanding the relationship between coaching and leadership, but they are not the primary mode through which leadership may be understood or the desired change achieved. Tian, Risku, and Collin (2016) state that "distributed leadership entails a deliberate organizational redesign by the principal, and purposeful engagement of school staff" (p. 157). At this point the current organization has been designed to support coaching and the desired change is with the content and process of coaching. Tian, Risku and Collin (2016) also recognize that this work is initiated by the principal and that it is created and promoted through staff engagement and may also be promoted by individuals such as coaches.

Transformational Leadership

Leadership that promotes and supports coaching requires a shift from the current servant leadership model towards a more transformational approach. Servant leadership methods focus leadership actions on responding to the followers' roles and the achievement of improved

organizational goals and outcomes (Stone, Russell, & Patterson, 2004). If coaching efforts continue to follow a servant leadership model, the possibility for system-wide improvement may fail. This failure may result due to the nature of servant leadership and its methods. Servant leadership places a greater dependency upon the needs of individuals in the system. In northern educational settings faced with high levels of turnover and staffing fluctuations, servant leadership methods may limit or adversely affecting potential progress, as individuals enter and exit the organization progress may stall. Focusing more on the entire organization and how it functions may provide a greater level of progress than attention to individuals alone would result in. Transformational approaches, then, show a greater possibility for achieving educational improvement: transformational leaders focus on the organization, but their behaviour and methods can build follower commitment in the process (Stone et al., 2004).

Transformational leadership methods may allow for the development of a culturally responsive coaching model and may be a critical element of mobilizing organizational change and improvement. Transformational approaches, however, are partly beyond the scope and influence of the learning coach; they are more closely aligned to formalized leadership roles and functions. Coaches have influence only over teachers—they do not hold a supervisory, authoritative, or evaluative role. The coach's work is guided by the learning needs of others, much as in servant mechanisms. Coaches generally influence others directly through engaging in positive interactions, building relationships, and creating opportunities for ongoing and meaningful dialogue. For coaching to become a valuable tool for improving schools, however, educators' learning needs may be best met if aligned with the desired transformational vision. How can coaches work to implement transformative techniques without a clear vision, which are often set forth by the creation of a transformational vision and leadership action? The

relationship between leadership and the success of organizational change may be improved if

both transformational and transformative leadership approaches are adopted and coexist.

Exploring further the relationship between transformational and transformative leadership

approaches and their influences on coaching creates a theoretical framework through which we

may begin to understand these interactions. Transformational leadership plays a foundational

role in setting the conditions for these interactions. It occurs when leaders broaden and elevate

the interests of their employees, generate awareness, and promote acceptance of the mission of

the group (Bass, 1990). Transformational leadership, as described by Shields (2018), includes

setting direction, redesigning the organization, empowering change, and organizing people.

Spillane, Halverstone & Diamond (2001) state that transformational leadership is also the

"ability to empower others" (p. 24). At the community level, organizational leaders may adopt

these methods and include a greater focus on creating and promoting the vision of the group, the

school, and the community. These tasks are the primary roles and responsibilities of principals

the RSO, LEC- chairperson and members, and their work to create and promote the vision is

foundational. One also must bear in mind that, in cross-cultural organizations, non-Indigenous

coaches should play a supportive role in creating and setting the vision but also strive to maintain

their ethical responsibilities to respect cultural diversity.

Coaches may play an integral role in ensuring that these fundamental transformational

elements are implemented; however, the creation and use of transformational approaches may be

best maintained and delivered within the more formal leadership positionality. Generally,

coaches strive to build strong and trusting relationships that help to bring about change and

improvement in classrooms. If the desired transformational vision is viewed as the vision of the

coach rather than that of the system, the culture, or the community, engaging others in steps to

achieve improvement may not be possible. In this case, the actual mode and method for

improvement may be at question. Coaches may utilize a transformative approach in their work

without transformational support, but the outcomes of the methods they implement with

individuals and groups of individuals may be less meaningful or sustainable.

Transformative Leadership

Transformative coaching may include approaches that critique inequities, demonstrate

high expectations, engage others in explicit dialogue, and apply persistence that addresses

pedagogy, culture, and inequitable policies (Shields, 2018). Leithwood and Sun (2012) indicate

that "efforts to reform and improve schools by making them more effective are embodied in the

concept of transformative leadership" (p. 389). Shields (2018) indicates that transformative

leaders must pay attention to what happens to students and their families outside of school and

work to understand their students' lives, their lived experiences, and their ability to engage in

learning.

Transforming through helping others to develop an agentic mindset may also support

efforts that result in a paradigm shift, moving from the traditional thinking of what education

should be towards the possibility of what it could be. An *agentic mindset* is described as

flexibility in thinking, the ability to accept multiple ways of knowing, and the striving to

understand other perspectives (Smith, 2016). Transformative leadership supports decolonizing

actions by working to deconstruct knowledge frameworks that perpetuate inequity and acting in

ways that promote equity, inclusion, and social justice (Shields, 2018).

In many ways, transformative leadership and coaching are synonymous: they both

examine contexts for inequity and suggest explicit direction for change and improvement

(Shields, 2018). Through engaging in dialogue and critique, transformational and transformative

leadership may be practiced. Czyzewski (2011) suggests that disruptive knowledge is required

for challenging oppression and that if "indigenous peoples are opening up and sharing painful

stories to inactive ears, or not being heard at all, who is doing the transforming?" (p. 3).

Transformative education inspires us to "open ourselves up to our fellow educators, our students,

their parents and to members of the wider community" (Shields, 2018, p. 76). Once coaches

work to shine a spotlight on the education's possibilities, increased student learning and reducing

barriers to educational success, transformation may be achieved.

Transformative leadership also recognizes two additional decolonizing constructs:

eliminating deficit thinking and reconstructing knowledge frameworks. "Deficit thinking is

another way of saying that we blame students or their families for their lack of school success

because we see them in some way as being deficient" (Shields, 2018, p. 40). Deficit thinking is,

unfortunately, a stance of many northern educators, and it is noticeable in the ways that teachers

express directly and indirectly that they do not feel successful as educators. This thinking may be

due to poor student attendance and low student achievement, a lack of teacher training in second

language instruction, or unfamiliarity with Indigenous pedagogy and instruction. Lewthwaite and

McMillan (2010) indicate that a "culturally responsive teacher should be able to problematize

their teaching, question the nature of their student–teacher relationships, the curriculum, and

schooling in general" (p. 167). At the centre of this work is a shift towards developing an

understanding that the problem is not with the students or their culture, but perhaps with the

teachers' own interactions and relationships with students (Lewthwaite & McMillan, 2010).

Eliminating deficit thinking may be achieved through transformative leadership and with

coaching actions that focus on increasing collective teacher efficacy across classrooms, grades,

and schools.

Ethical-Decolonizing Leadership

A northern coaching model that recognizes decolonizing theory and adopts the principles of IQ may result in a more meaningful, sustaining, and ethical mode for educational improvement. To meet this goal, ethical leadership is required. Ethical leadership helps us to recognize the power of decolonization and help realize a new model of reconciliation as a form of leadership action. Colonization is the "process of forcing one's own culture on another by means of subjugation and exploitation" whereas decolonization is "about centering Indigenous concerns and world views, and then coming to an understanding of theory and research" (Butler, Carroll, Roeser, Soza, Walker, & Woodruff, 2005, p. 289). Ethical leadership may help to decolonize because it provides an opportunity for participants to acknowledge historical wrongdoings and promotes acting in ways that alleviate this harm (Fox, Crigger, Bottrell, & Bauck, 2007).

Ethical leadership requires that all stakeholders work towards developing an understanding of the negative historical impacts of education and colonization in the territory; it also involves outlining a purposeful method of action to address these impacts. The practice of ethical leadership allows the leader to begin to foster an ethical environment and culture. Through ethical leadership, organizations may begin to understand the formal and informal power systems and structures. These realizations provide an opportunity for leaders to decolonize and lead with reconciliation in mind (Kovach, 2009).

The combination of transformational, transformative, ethical, and decolonizing leadership approaches and methods will "transcend the capabilities of individuals alone" (Lichtenstein, Bien, Marion, Seers, Orton, & Schreiber, 2006, p. 3). Since instructional leadership and coaching

are highly dependent upon establishing and maintaining trusting and ethical relationships, coaches may develop strategies and methods intended to promote decolonizing desired state.

Organizational Change Framing Theories

There are many ways that change can be structured and varying reasons why change may be required. Tsoukas and Chia (2002) indicate that to properly understand organizational change, "we need to view change as an ongoing event rather than an exceptional effect produced by certain people" (p. 567). The authors state that we "should start from the premise that change is pervasive and invisible" (Tsoukas & Chia, 2002, p. 569); change is also continuous and ongoing (Cawsey et al., 2016).

The theory of change for this organizational improvement plan is based upon Nadler and Tushman's (1999) organizational frame bending. The types of organizational change that frame this change path are incremental (anticipatory-tuning) and continuous (reactive-adapting). Anticipatory-tuning is a series of incremental changes made in anticipation of future events; it focuses on the individual components of the system and is one element of a middle-management role, such as coaches take (Cawsey et al., 2016). Reactive-adapting in organizational change is similar; however, it may occur in response to an event or situation rather than as a part of the planned change event.

Nadler and Tushman (1999) define two additional change types—discontinuous and radical—and describe stages of re-creating, overhauling, redirecting, and reorienting. These types of changes show greater alignment to the roles of senior managers, and the motivation involved creates a sense of urgency and is communicated by more senior leaders (Cawsey et al., 2016). In overhauling and re-creating, there is an emphasis on making a major realignment, creating a vision, and responding to crisis, also outside of the scope or agency of coaching.

Incremental and continuous change will be explored further to support the implementation of the

model of change and reflected in the structure of the PDSA cycles monitoring and evaluation in

further detail in chapter 3.

Adapting is "viewed as relatively minor changes made in response to external stimuli-a

reaction to things observed in the environment" (Cawsey et al., 2016, p. 22). In terms of a change

in coaching action or function, both adapting and being reactive are required. Coaches must be

able to adapt and react to both the internal and external environments of schools. Adapting to the

internal environment requires being able to understand and observe student lack of engagement

with learning, barriers to success and achievement, and, also, methods to adapt instruction based

on student strengths, interests, and needs. Adapting to the external environment requires

acknowledging the needs, desires, and concerns of the community in terms of schooling.

Framework for Leading Change

The Change Path Model

The *Change Path Model* of Cawsey, Deszca, and Ingols (2016) is the chosen

organizational framework for leading change in this organizational improvement plan. The

model consists of four stages: (1) Awakening; (2) Mobilization; (3) Acceleration, and (4)

Institutionalization. It was chosen as the method to realize change and create improved

leadership and coaching because it outlines specific processes and leadership actions through

which organizational improvement may be achieved (Cawsey et al., 2016). The authors suggest

that it is specific and detailed and provides clear change-based actions; it is also flexible and

allows for individualized or alternative solutions to be achieved throughout the change path

implementation (Cawsey et al., 2016). In terms of leading change in the remote northern

educational context, flexibility is required in order to ensure that Indigenous perspectives,

methods, and knowledge may be incorporated throughout.

The *Change Path Model* outlines a series of actions through which a leadership shift and a change in program implementation may enhance Indigenous approaches over more Westernized coaching actions. The four stages of the model assist the change-leaders in planning and adapting a series of change-based actions. For the purpose of this organizational improvement plan, the desired results of these actions include a deliberate integration of Inuit values and principles, as exemplified by IQ, into a coaching model, enabling an increase in collective teacher efficacy.

Gentile's (2010) *Giving Voice to Values* (GVV) approach provides a plausible model through which change planning may occur, as giving voice to IQ and Inuit values is a desired result. It may, however, be observed that the first stages of the GVV model, which include articulation of values, development of an understanding of the values, and the giving and receiving of feedback, have already occurred and have been presented by Elders, throughout the territory and over many years. It may also be argued that the GVV model is not comprehensive enough to realize meaningful institutionalized change through instructional coaching, since it may not clearly articulate sets of actions required to achieve the desired state.

Comprehensive change that positively affects a system and meets the needs of a triad of schools may require a deeper level of mobilization and institutionalization than what is offered by other models of change. Lewin's model of change—unfreeze, change, and refreeze—may apply to this organizational improvement plan, and Lewin's approaches have the potential to become integrated within the *Change Path Model*. On a larger scale since instructional coaching is already implemented in the territory the change sought is primarily a change in the form, function, purpose, and outcomes of coaching. It is possible that the actions of unfreeze, change, and refreeze are also not relevant to the desired change. Since coaching actions are situational

and dependent upon the needs of the school, the individuals in a group, the system, and the community, the practice of refreezing may not be possible. The dynamic nature of the coaching work, coupled with an evolving practice and fluctuating learners' needs, and data collection challenges, may make it impossible to identify a single point to unfreeze and refreeze. In conclusion, it is determined for the purpose of this organizational improvement plan, Cawsey et al.'s, (2016) *Change Path Model* best meets the planning and implementation requirements to achieve the desired vision of change.

Awakening

The first phase in Cawsey et al.'s (2016) *Change Path Model* is Awakening. During Awakening, the need for change is determined and envisioned (Cawsey et al., 2016). Through targeted leadership action, stakeholders are awakened to the challenges and the possibilities of the organization. The Awakening stage requires ongoing consultation, cooperation, and use of communication strategies to achieve consensus by both formal and informal leaders of the school and the community. This initial phase requires a greater degree of transformational leadership approaches. These approaches include setting direction, building a cohesive school culture, organizing people, evaluating practices, and empowering people for change (Shields, 2018). In this phase, the collection and analysis of available community-wide educational data and informal information are initiated. These data may include, but are not limited to graduation rates, attendance levels, and bilingual literacy rates. Data may also be in the form of recognizing IQ programming, cultural opportunities, language programs and resources, and anecdotal notes and stories, informal observations. Awakening seeks to define and articulate a community vision of schooling: a vision through which improvement in education may be fashioned.

Cawsey et al. (2016) state that "leaders need to scan continuously both their external and internal environments and understand the forces for and against any particular organizational shift" (p. 53). Taking these preliminary steps would result in the dissemination of an awareness of the performance gaps and help to establish a platform for understanding the structures and functions that are either limiting or supporting community cohesiveness in education. It is also during Awakening that *Aajiiqatigiingniq*, or decision making through discussion and consensus, may be practised. This includes developing deeper understandings of IQ and how the implementation of IQ values and principles may be achieved. To be successful at implementing IQ, both top-level and mid-level leaders must be able to identify and recognize the role of IQ in leading, teaching, and learning and must work together and plan for change and improvement.

Through Awakening a critical organizational analysis results. Organizational analysis helps to create a clear picture of the desired vision and leads towards framing the implementation plan. Awakening may identify a vision through which a shift towards culturally responsive leadership and coaching can be made and a purpose for the integration of IQ in both practice and product is created. Marshall and Khalifa (2018) indicate that "there is virtually nothing written on culturally responsive instructional leaders' understandings and behaviours" (p. 533). The Awakening stage may help to identify the desired understandings and behaviours for leadership and coaching. Awakening to the need for culturally responsive leadership includes working together to create meaningful connections between leadership and education; this may also help to "develop the instructional capacity of teachers in ways that improve student achievement" (p. 533).

Developing a common understanding of the role of IQ and its implementation is desired at this stage. IQ performance barriers may include a lack of curricular alignment from grade to

grade, disengaged pedagogy, and a cultural disconnect with resources and student interest. Although learning coaches may recognize many of these challenges daily in their work, as mid-level leaders, they may find it difficult to specify and communicate these performance barriers. A coach's system-wide perspective may be perceived as an individual set of assumptions or preferences created by the coach, rather than as a goal identified by top-level leaders. The goal setting, and vision creation of senior-level leaders needs to connect with the work of mid-level leaders, who can then generate solutions and outline next-step processes for improvement.

During Awakening, an opportunity for the perceived efficacy of teachers in their roles and schools may be discussed and considered. Questions such as these may arise: How are teachers performing in their day-to-day roles? Do teachers feel successful? What are their most pressing student challenges? Do we see IQ being used in our schools and classrooms? These questions help leaders to recognize the challenges teachers may face and the supports they may require to be successful. For example, if one school has determined that it has high teacher turnover, high absenteeism, and low student achievement, steps may be taken towards identifying factors in this school and seeking support from the other, perhaps more successful community-based school partners; the necessary planning may then occur to initiate actions promoting success for all. As part of the Awakening phase, schools may begin to plan for partnering, mentoring, and taking support-based initiatives to help create the conditions for ongoing improvement.

The Awakening phase seeks to promote development of an integrated vison for change, something that may be directly tied to coaching and the implementation of IQ in all educational settings. In all instances, further exploration of teaching and learning that connects to IQ, Inuit knowledge, and Inuit language revitalization requires ongoing recognition and support.

Mobilization

Mobilization is the second phase of the *Change Path Model*. In the Mobilization phase, formal systems and structures are leveraged to reach a shared vision. First, a "determination of what specifically needs to change is further developed" (Cawsey et al., 2016, p. 54). This determination is done through additional data analysis and through consultation and engaging others in discussions on what needs to change and how change may evolve (Cawsey et al., 2016). This assessment may provide a foundation through which a shift in the power dynamics and a strengthening of learning coalitions may also occur.

The Mobilization phase builds upon the work done in the Awakening stage. Mobilization requires continuous engagement with whole school staffs to develop and recognize the roles and responsibilities of the collective—the *collective* being the community and the community partnerships. Cawsey et al. (2016) indicate that often there is a lag in what is known as a result of an analysis and what is known by others. Coaching at this phase, may be utilized as a method of disseminating information and developing and identifying goals required to achieve the desired vision. The lag in information may require leaders to "engage others through multiple channels of communication so they can be convinced of changing now and not continuing to operate as they have in the past" (Cawsey et al., 2016, p. 54).

It is during this phase that *Qanuqtuurunnarniq*, being resourceful and innovative to solve problems, is occurring. *Qanuqtuurunnarniq* is the IQ principle enacted during the Mobilization process, during which sense is being made of the systems and structures; this helps to leverage participants' beliefs and experiences that will assist in realizing the desired changes (Cawsey et al., 2016). Practising the IQ principle of *Qanuqtuurunnarniq* allows for the "development of an analysis of the present state and the definition of a desired future state" (Cawsey et al., 2016, p.

54). To be successful the work at this phase must incorporate the ideas, experiences, and desires of all system stakeholders: these may include parents, Elders, students, leaders, and teachers. The definition of the desired state needs to deeply acknowledge the role of Inuit culture and values and reflect schools and community partners—both Inuit and non-Inuit—working together.

Through the completion of a gap analysis, the desired future state may be revealed. A gap analysis may reveal and create an "image of the differences between where an organization presently is and where it needs and wants to go" (Cawsey et al., 2016, p. 52). A gap analysis may include an analysis of the formal structures, systems, and processes, which for the purpose of this organizational improvement plan would include the school operations, schedules, planning, and collaborative opportunities (Cawsey et al., 2016). This information is important for coaches to recognize when planning for the implementation of school-wide and community-wide goals.

Acceleration

In the third phase, an Acceleration of change begins. Acceleration "involves action planning and implementation" (Cawsey et al., 2016, p. 54). During Acceleration, leadership teams among the three schools systematically reach out to engage and empower others in dialogue, planning and reflection on the process and implementation of the desired change. It is during this phase that *Piliriqatigiinniq*, working together for a common cause, and *Pilimmaksarniq*, development of skills through observation, mentoring, practice, and ongoing effort, occur. This phase requires a paradigm shift in structure function and the roles of the current system. A shift in both the distribution of leadership and the ability of leaders and coaches to apply a lens of community-based over school-based education may occur during Acceleration. At this stage, leaders, coaches, and teachers need to be flexible and adaptable and may be required to expand their thinking beyond the walls of their classrooms. This model

directly contradicts traditional leadership models which identify one school and one leader or leadership team/consultant as the primary basis of support.

In order for Acceleration to occur, teachers must have the professional capacity to reach beyond their schools' physical structures and cooperate with others. In this phase the appropriate tools are deployed to manage the plan, build momentum, and handle transitions (Cawsey et al., 2016). Coaches will utilize strategies that build cooperation and collaboration and help to implement IQ. These strategies will work towards supporting teachers to feel successful and to improve conditions for teaching and learning in their schools and classrooms. Acceleration will require an adeptness for cooperation, collaboration, and professional learning. Coaches will support acceleration by working to connect teachers' professional learning to IQ in their daily coaching practices. This adeptness towards promoting professional practice through acknowledging and practising IQ is a critical skill for increasing efficacy. Coaching to recognize and increase IQ may provide greater levels of teacher support and promote the system connectedness and cohesiveness required to empower others. This stage provides short-term wins as organizational change progresses, and these wins must be highlighted and celebrated if the momentum is to build (Cawsey et al., 2016). During this phase, teachers may enter and exit the system through the ongoing attrition and high turnover rates that the system commonly faces, but these new power structures may help to reduce the negative impacts of high teacher and leader turnover. As more experienced teachers become proficient in mentoring and supporting others, agency increases and integration of the values of IQ with collaborative structures will be made.

Institutionalization

The final stage of the *Change Path Model* is Institutionalization. Institutionalization involves the successful transition to the desired new state (Cawsey et al., 2016). Institutionalization may result in long-term embedded change. Further progress requires ongoing monitoring and perhaps modification, especially as leaders and educators enter and exit the system. A continuation of collaborative practice, which increases collective teacher efficacy, will result in lasting change. Through methods that build collective teacher efficacy, teachers may experience an increase in self-efficacy with literacy instruction, student engagement, and implementation of IQ and greater cohesiveness is also built. This may be seen through year-to-year transitions of students and the identification of improved student outcomes in these key and critical areas. Donohoo (2017) suggests that in the face of student success, and through an increase in collective capacity, teachers are unlikely to revert to isolated classrooms and teaching environments.

Through maintaining this final change phase of Institutionalization, *Inuuqatigiitsiarniq*—respecting others, relationships, and caring for people—is demonstrated. *Tunnganarniq*, fostering good spirits by being open, welcoming, and inclusive, is ongoing; and *Pijitsirniq*, serving and providing for others, is best maintained. In conclusion, the use of Cawsey et al.'s, (2016) *Change Path Model* provides the best opportunity to achieve institutionalized change in coaching and matches structures that support the integration of IQ into coaching to a much greater degree. Table 2. outlines the stages of the *Change Path Model* and the IQ principles as they relate.

Table 2.

The Change Path Model and Inuit Qaujimajatuqangit

Stage	Description	IQ Principles
Awakening	-Identify need for change. -Articulate performance gaps. -Develop a powerful vision. -Disseminate vision.	*Aajiqatigiingniq* Consensus decision making
Mobilization	-Make sense of the desired change. -Assess power and cultural dynamics. -Communicate need for change. -Manage change recipients. -Leverage change, knowledge, skills	*Qanuqtuurunnarniq* Being resourceful to solve problems
Acceleration	-Continue to reach out to engage. -Build momentum. -Consolidate progress. -Manage transitions. -Create greater collaboration. -Celebrate wins and achievements.	*Piliriqatigiingniq* Developing a collaborative relationship working together for a common purpose. *Pilimmaksarniq* Capacity building- knowledge and skills acquisition.
Institutionalization	-Track changes. -Develop and employ new structures systems, processes, knowledge, skills, and abilities as required.	*Tunnganarniq* Being welcoming and open *Pijitsirniq* Contributing to the common good, serving and leadership.

Critical Organizational Analysis

A critical organizational analysis is also known as a "gap analysis." A gap analysis helps us to determine what to change and is conducted in the early stages of the *Change Path Model*. Cawsey et al. (2016) describe the gap analysis as coming to an understanding of the organizational change process. This understanding includes recognizing the organizational content and context and determining the *what* and *how* aspects of change. Nadler and Tushman's congruence model for change is a way to help organizations understand the change process. This model is embedded into the four-stage *Change Path Model* and is a method through which an

articulation of a gap analysis may be conducted. It helps us to develop a comprehensive picture

of the organization, its parts, and how they fit together (Cawsey et al., 2016). Nadler and

Tushman's (1980) congruence model as presented in Figure 3., may help change leaders and

coaches understand how an organization and its parts work to transform and influence change
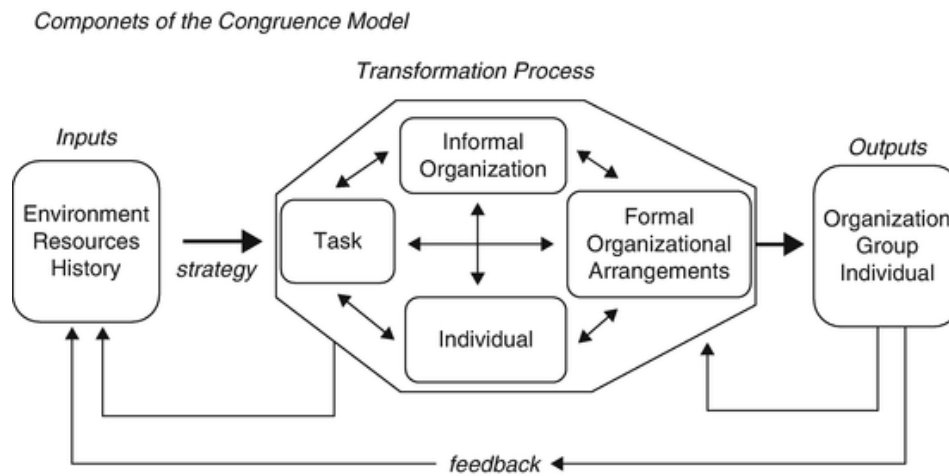
Figure 3. The Congruence Model. Nadler, D. A., & Tushman, M. L. (1980). A model for diagnosing organizational behavior. *Organizational Dynamics*, *9*(2), 35–51.

The Congruence Model

The congruence model presents an approach to understand the functions of organizations,

and it outlines a process through which we may analyze organizational problems. The

congruence model emphasizes a process for transformation and specifies a method for reflection

upon the organizational processes, roles, and relationships (Nadler & Tushman, 1980). It

supports and aligns with methods that may support the integration of IQ, and it provides a format

that allows for the collective nature of northern and Indigenous societies. Kovach (2009)

indicates that inherent within Indigenous knowledge and perspectives and ways of being is an

understanding of one's relationship with the world. Nadler and Tushman's (1980) model reflects

a holistic view of transformation and identifies the responsibility for maintaining interrelationships within organizations It acknowledges integration of the system at all levels.

This organizational analysis using the congruence model will focus on identifying the input elements, and their significance upon change-based action and planning. Inputs are the materials that the organization works with: the factors that make up the givens in an organization (Cawsey et al., 2016). They include the environment, resources, history, and strategies. The outputs are what the organization produces, how it performs, and how effective it is (Cawsey et al., 2016).

The Environment

The environmental factors, or inputs, are located outside the organization and include the larger social forces (Nadler & Tushman, 1980). Environmental factors may have a powerful impact on how the organization performs and encompasses the political, economic, social, technological, and ecological factors (Cawsey et al., 2016). In the IQ framework, the environmental factors are described as *Avatimik Kamattiarniq*, which refers to environmental stewardship.

Throughout the territory many students are subject to poverty and food insecurity, and these external challenges (inputs) have significant impacts upon teachers and schools. Delivery of nutrition programs for students may help schools to navigate these socio-economic challenges. The coordination of these supportive measures across schools within the community is required for the enhancement of the service delivery model that education seeks to realize and as an overall improvement initiative. Coaches may work to highlight the challenges that students face and support teachers and schools in creating programs to rectify them.

At the political level, coaches may have an important role to play. Northern education is faced with significant internal and external challenges. The political environmental challenges are broad and complex and often relate to meeting bilingual language requirements, maintaining and employing teachers and leaders, and addressing low student engagement and educational attainment levels. Indeed, the political climate generally reflects a deficit-based perspective. Coaches may work to alleviate these discourses through maintaining positive teaching and learning relationships, reporting on success and growth, and directing conversations in positive ways that highlight student success and achievement, and supporting educators whom are working in bilingual instructional roles.

At the school- and classroom- levels, coaching methods may target environmental concepts of classroom organization, multilingual signage, and culturally relevant resource use and acquisition. Strategies may also be implemented to improve learning through triangulation of learning data over singular measures of success, and external data collection methods must be carefully considered and recognized as external to the natural environment of the school. Methods that support the identification of Inuit learning pedagogy include use of visual and auditory lesson components, scaffolding and differentiation, co-construction of criteria, quality feedback, and use of examples in teaching: these are all instructional examples of how the environmental structure and functions of classrooms may be recognized and improved.

Resources and Technology

Resources are the materials an organization has access to; these include human, technological, capital, information, and less tangible positive recognition (Cawsey et al., 2016). Resource analysis as well as a recognition of resource barriers is an important element to understand the complex operations of remote northern educational contexts. In these settings

resource acquisition requires careful planning and significant capital expenditures due to shipping costs and complex transportation requirements.

In general, current educational resources are a blend of locally made and southern materials. Materials or programs that provide diagnostic measures for student support services, literacy data-benchmarking, or graduation requirements are created entirely for Western educational contexts. The exception to this is the newly created Inuktut language levelled reading program and assessment tools. This program follows the English levelled literacy program structure and teaching model. There is, however, ongoing discourse over the new standardized dialect, its pedagogy, and the challenges in implementing this type of standardization in a territory with several unique and threatened language contexts.

The technological barriers faced are primarily a lack of internet connectivity and access to those with technological expertise, both instructional in infrastructure related. These barriers remain a constant and are not easily remediated through school-based planning processes—they are externally based challenges that cannot be rectified at the school and community levels.

Human Resources

The most significant challenge in the congruence model pertains to the human resources factor. Turnover among teachers and leaders is high and frequent, something that plays a significant role in limiting the progress of improvement efforts. Furthermore, as teachers and leaders enter the system, they bring with them their provincial curricular expertise and resources but also their inherent biases, or southern views of education and learning. Often these factors do not mesh well or smoothly with teaching or leading in northern contexts. Challenges may arise for students, teachers, and leaders as they try to navigate this mismatch in knowledge, resources, social expectations and curriculum delivery.

Historical Considerations

The history of an organization consists of its patterns of past behaviour, activity, and effectiveness (Nadler & Tushman, 1980). History may play a key role in planning for change and efforts to develop an understanding of how change has affected current organizational functioning. The historical operations of schools in northern contexts have created a system with high levels of distrust and disengagement with education. Cawsey et al. (2016) indicate that "organizational leaders must deal with an organization's history and recognize the impact and constraints as they deal with the current external environment" (p. 69). Recognizing the negative effects of history of education and schooling is important consideration when planning change in northern contexts. The recent and memorable educational traumas associated with residential and federal schooling has greatly affected and continues to influence everything done in schools today. When leaders fail to acknowledge these historical wrongdoings, they risk repeating some of the same errors.

Czyzewski (2011) suggests that learning itself is one form of transformation and may provide a method that helps learners understand the interconnectedness of knowledge and power. Through historical analysis, leaders may question current systems and structures that discriminate against students. Czyzewski (2011) notes that "they must use a language of possibility that maps out hopeful relationships and a path towards them" (p. 7). He also reports that Beverley Jacobs, in her response to Prime Minister Stephen Harper's formal apology, stated that "undergoing transformation will be observed when change has occurred: when languages have been revitalized, women are no longer targets of violence, and Indigenous peoples are no longer disproportionately living in poverty" (Czyzewski, 2011, p. 7). Educational improvement and change in northern contexts must account for these historical challenges through use of

specific and direct strategies aimed at improvement. Achieving this is a critical element of reconciliation efforts.

Possible Solutions to Address the Problem of Practice

There are four possible solutions that may work to address change in this organizational improvement plan. These solutions outline specific coaching methods and actions that may result in an increase in collective teacher efficacy and greater integration of IQ in coaching, teaching, and learning. The possible solutions explored are as follows: (1) coaching to improve the professional and organizational culture of schools; (2) coaching to promote community-wide collective structures and alignment; (3) coaching to increase and promote Inuit knowledge and resource utilization, and (4) continuing with the status quo, primarily through literacy coaching. The final solution recognizes and integrates two of the proposed solutions and initiates their implementation further in chapter 3.

Solution 1: Coaching to Improve the Professional and Organizational Culture and Climate

The organizational culture of a school reflects the cultural norms adopted by leaders and teachers (Glanz, 2006). A coach must understand this and recognize that "teachers function within the culture of a school that influences their behaviour" (Tschannen-Moran, 2004, p. 46). Coaching to improve the professional and organizational culture of a school or group of schools is one method through which improvement may be realized. Glanz (2006) defines culture as "the patterns of learned behaviour, shared meanings, and a commitment to shared values" (p. 1). While culture is made up of the values, beliefs, and attitudes that exist among teachers, students, parents, staff, and the community, alongside this culture is the climate, or the mood prevalent in the organization or school (Glanz, 2006).

Improving organizational culture is an key element of improving schools, teaching, and learning. Glanz (2006) suggests that understanding both the culture and the climate is the first step in framing a vision for a school. Therefore, working to improve the culture and climate is an important step in achieving the change-based vision. Connolly, James, and Beales (2011) state that organizational culture is an "essential ingredient for superior organizational performance" (p. 422). The authors recognize that having the right culture is an essential aspect of improving schools and staff performance (Connolly et al., 2011). Coaches can lead change through deliberate actions that promote the improvement of organizational culture. They may recognize the value of ongoing professional dialogue about teaching and learning as a method to improve culture.

In order to support efforts to reframe the school's vision, towards a more positive learning climate and culture, coaches must strive to establish greater levels of trust. Tschannen-Moran (2004) state that trust is essential to building successful schools and that the absence of trust can impede effectiveness and progress. The author indicates that "if trust breaks down among any constituency, it can spread like a cancer and erode academic performance" (Tschannen-Moran, 2004). Greater levels of trust may be achieved through consultation and consensus-based decision making and problem solving (Tschannen-Moran, 2004). Teachers also benefit from the building of trusting work relationships. Trusting work relationships help educators to cope with the stress and high expectations of teaching (Tschannen-Moran, 2004).

A lack of trust in the workplace often develops into resentment of collaborative relationships and may deepen teacher alienation and negatively affect student learning. Coaching builds trust through assisting with goal setting and providing support to help them reach their goals; they initiate new ways of being with people and shows genuine concern for both the task

and the welfare of others (Tschannen-Moran, 2004). Recognizing the role and importance of the improving organizational culture specifically methods pertaining to establishing greater levels of trust may lead to better coaching efforts intended to improve professional and organizational culture

Solution 2: Coaching to Increase Collective Structures

Coaches may influence change through methods that help to improve collective structures, interschool teams and relationship building, and alignment with learning transitions. These actions emphasize Inuit experiences and recognize the interconnectedness of all. Inuit recognize not only that "to thrive in a unique physical environment in which group cohesion and harmony was essential to survival" but that group cohesion and interconnectedness remain important today (Greenwood, 2017, p. 222). Kovach (2009) describes the tribal methodology as a complex understanding of the purpose and the importance of collective structures in Indigenous populations. Essentially, a tribal and decolonizing methodology requires the interaction of the group as members work to identify the challenges and barriers to education, but also to create the solutions. Therefore, we may begin to understand that improving collective structures is clearly tied to Indigenous methodologies and is a way to recognize the interconnectedness of all educational community members.

If we work together to develop an understanding of the purpose of collective and collaborative action across schools to improve learning, we may begin to lead schools in ways that mimic Indigenous ways of being and interconnectedness. This shift may also take away negative perceptions about increased teacher collaboration, often viewed as a method to ensure teacher accountability and limit individual choice. Shifting these negative views of cross-school collaboration is important and may be done if a greater purpose is articulated and understood. If

the purpose is to strengthen *Inuit Qaujimajatuqangit* through improving relationships then

methods that promote increasing local problem-solving, giving support to consensus building,

and minimizing resistance to collaboration are important. If collaborative efforts are created

purposefully, and with meaning, respect for teachers' professional judgment may be maintained.

Collaborative efforts that target critical dialogue, problem solving, and the development of

shared understandings are practical and useful and may result in system alignment that benefits

student learning.

In addition to the techniques mentioned above, coaching actions required for this type of

alignment involve creating more frequent school-wide and community-wide professional

learning experiences, opportunities for curriculum mapping and planning, and more deliberate

transition planning and assessment planning. If we come to understand learning as an integrated

set of transitions in which students evolve rather than as a series of separate individualized

achievements that students make, we may begin to envision a system that allows for improved

outcomes via methods that recognize education as a series of evolutionary developments.

Solution 3: Coaching to Promote Culturally Responsive Classrooms

Coaching teachers may be a powerful method through which to develop culturally

responsive classrooms (Pas, Larson, Reinke, Herman, & Bradshaw, 2016). Culturally relevant or

culturally responsive practices arise from anthropological work that recognizes "a cultural

mismatch between students from culturally diverse backgrounds and their white middle-class

teachers, particularly in terms of language and verbal participation structures" (Johnson, 2014, p.

183). The essential elements of culturally responsive teaching are developing a cultural

knowledge base; using cultural characteristics, experiences, and perspectives; understanding

diversity needs in the curriculum; and demonstrating culturally sensitive caring (Johnson, 2014).

Although there are several models for developing cultural responsiveness in teachers, most models advocate for use of "students' culture as a vehicle for learning and methods that reduce social inequities" (Johnson, 2014, p. 186). A pedagogy that promotes revitalizing language and culture may be presented through methods that promote cultural responsiveness. Methods of coaching that recognize culturally responsive classrooms apply an inward gaze that may help to counter colonization from within and from outside the school setting (Johnson, 2014).

Coaching to promote culturally responsive classrooms includes increasing teacher awareness of culture and student learning preferences and utilizing cultural support persons to help teachers better understand the relationship between students' culture, their behaviour, and learning (Pas et al., 2016). Kostogriz (2011) suggests that access to literacy education will not break the cycle of poverty or minimize socio-economic disadvantage unless it works with the community and its members and strives to become culturally inclusive. Culturally relevant coaching practices may include emphasizing high expectations for student achievement and incorporating history, values, and cultural knowledge of students' home communities in the school curriculum (Johnson, 2014). Johnson (2014) suggests that leaders work with others to help them develop a critical consciousness in order to challenge inequities in the larger society. This may be achieved by creating organizational structures to empower students, parents, and families and making a clear commitment and connection to the larger community.

Culturally responsive schools may also be achieved by working with community and staff members to develop a curriculum framework, providing modelling by pedagogical experts, and making organizational structures and routines more consistent with the community's cultural orientation. Coaching actions may work to address these needs since coaching "embeds

collaboration with colleagues and teacher reflection of practices may be more effective and has

demonstrated effects on teacher practice and student outcomes" (Pas et al., 2016, p. 470).

Solution 4: The Status Quo

Continuing with the status quo is the final possible solution that will be considered.

Continuing with the status quo is an option because current outcomes of the status quo model

work to improve literacy instruction as a method of increasing overall student achievement. The

current model also aims to target individual teacher learning and recognizes the value of

maintaining school literacy data. Coaches work to promote implementation of common literacy

instructional methods and common methods of data collection and this provides one form of

instructional alignment and the goal of improving literacy alone is an important goal as literacy

is an essential academic and life skill. The status quo supports the goal of literacy coaching is to

help teachers better serve their students and increase literacy levels (Knight & Fullan, 2007).

The status quo recognizes that coaching efforts are primarily behavioural. Behaviour

coaching focuses on what teachers do, specifically in terms of literacy instruction: reading,

writing, comprehension development, and increasing data collection methods and outcomes

(Toll, 2018). Coaches work to implement best practices in literacy instruction, give feedback,

demonstrate new practices, and assist teachers in implementing these practices. These coaching

methods utilize the implementation of prepackaged resources and target teacher interventions in

use of these materials. Although these practices may be effective in increasing the literacy levels

of some students, most students require alternative supports to be successful with their education.

These supports may be more meaningful than efforts to promote literacy alone. Knight and

Fullan (2007) recognize the uncertainty of the literacy coach's role and acknowledge the

multiple factors that influence coaching actions and overall success.

At present, the three coaches in the community are generally working towards separate and distinct school-wide goals, and all current goals are largely literacy focused. There is no consistency or recognized common approach beyond the implementation of the existing literacy materials. Initiatives to cooperate are ad hoc and lack purpose or clear outcomes. Schools currently have different school-wide literacy improvement goals, and no opportunities have been created for cross-grade school teams to collaborate or generate dialogue on the success of challenges that educators may face in the system. There is little understanding of how we teach, what we need to teach, or methods that increase student engagement and attendance.

The danger of continuing with the status quo is that it may limit opportunities for schools to work towards methods that support reconciliation and to decolonization; these methods may also continue to act as barriers to student success and achievement, as the lack of cohesion and collaboration may continue to create uncertain learning environment for students. Continuing with the status quo may also be deemed a waste of coaching resources, since much effort goes into coaching new teachers on how to use standardized literacy resources and materials rather than to adopt methods that will build relationships and engagement with students, parents, staff, and the community.

The Proposed Solution

The most powerful solution recognizes two possible solutions: coaching to increase collective structures (Solution 2) and coaching to promote culturally responsive classrooms (Solution 3). It is the hope that the implementation of coaching to increase collaborative structures, and culturally responsive classrooms will result in an improved organizational culture and climate and result in greater levels of trust- as proposed in (Solution 1). Combining both possible solutions is a form of integrative thinking. Integrative thinking allows for the integration

useful elements of the two chosen models into one proposed 'best model' (Riel & Martin, 2017). These solutions are powerful because they provide the possibility of achieving greater levels of collective teacher efficacy through the implementation of IQ with deliberate action that meet the desired organizational improvement needs. It is through these solutions that efforts to decolonize and re-culture education can be achieved through an integrated approach.

The benefits of coaching with the purpose of collaborating and aligning community education and the integration of IQ and culturally responsive teaching is a systemic approach. Senge (1990) presents systems thinking as a discipline that integrates disciplines into a coherent body of theory and practice. The author states that "vision without systems thinking ends up painting lovely pictures of the future with no deep understanding of the forces that must be mastered to move from here to there" (Senge, 1990, p.11).

Thus, the answer may lie within these questions: what are we collaborating to achieve? And how can collaborative action influence improved learning and an increase in efforts to promote IQ? Collaboration and alignment for the sake of creating a purposeful educational experience for our students is an imperative possibility; however, when we consider including decolonizing approaches, a deliberate integration of IQ, and methods that increase trust, the results may be much greater than collaboration for the sake of collecting new information or sharing data. Through these community-wide educational collaborative efforts a new vision of education may be achieved, and coaches may work to improve community-wide collaborative processes and support individuals in achieving these goals. Coaching to improve these elements at one school rather than the group of schools may not achieve significant change or improvement since the improvement will not be institutionalized across settings. Thus, students

may benefit from the achievement made at one school and one level of education, but their achievements may be diminished after they transition to another educational setting.

The solutions selected will be implemented using a Plan, Do, Study Act (PDSA) cycle. PDSA is a process of learning by trying new approaches. Conzemius and O'Neill (2014) suggest that PDSA schools can move rapidly up the learning curve to understand how and why they are or are not making progress. The model begins with planning—either planning the change or the action. Next, the Do phase involves trying the change or action; usually, a small-scale approach is best. Then, Study calls for reflecting upon the results and whether the changes or actions worked or not. Finally, in the Act phase, an idea is refined, implemented, or abandoned. PDSA cycles will be created to support the implementation of coaching goals and actions and will be outlined in the implementation plan.

Leadership Ethics and Organizational Change Issues

The change that this organizational improvement plan seeks to promote requires ethical leadership and the use of ethical coaching methods. Ethical leadership is defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement and communication" (Brown & Trevino, 2011, p. 596). Ethical leadership has been identified as a critical leadership approach in this organizational improvement plan since it is an approach that is sensitive to the needs of the educational context to and may help to rectify past educational injustices. Coaching is a mid-level leadership method that requires ethical leadership and ethical action due to the many relationships and interactions involved with the work of coaches.

The Ethics of Coaching

Ethics is about building and respecting relationships with others (Ehrich, Harris, Klenowski, Smeed, & Spina, 2017). As coaches work with formal leaders, principals, vice-principals, superintendents, and LEC members, they must promote ethical leadership and work to create supportive and trusting relationships. Coaches work with teachers in a variety of educational settings, they help teachers apply new techniques and strategies, and provide teachers with opportunities to reflect upon their work. Operating in an ethical manner is critical for ensuring that all relationships and interactions remain open to new learning and growth. Even difficult, challenging, or resistant relationships require confidentiality and a demonstration of ethical responsibility (Elrich et al., 2015). Indeed, ethical leaders can be described as those who act fairly and justly (Ehrich et al., 2015).

Confidentiality is the primary ethical consideration of coaches. A deliberate coaching practice includes building a deep respect for confidentiality and trust (Knight & Fullan, 2009). Ethical leadership also helps to build greater levels of trust. Building trust is a required element if northern schools and coaching relationships are to be successful in this context. Brown and Trevino (2011) report that ethical leadership is positively related to trust and that subordinates' perceptions of ethical leadership predict satisfaction with their leaders and their perceived effectiveness. In coaching, ethical leaders must practice what they promote, demonstrating effective communication, conscientiousness, and agreeableness—they should be proactive role models for ethical conduct (Brown & Trevino, 2011).

Ethics of Indigenous Education

Ethics are important to creating trust in cross-cultural and Indigenous educational settings, but historically, there has been a lack of ethics applied to education in northern settings.

Historical underpinnings of unethical school management in northern settings have brought about a foundation of educational mistrust. These happenings, resulting from unfair and unjust education practices, occurred over decades. Indigenous authors Goulet and Goulet (2014) report, "Eurocentric beliefs and general beliefs of superiority infuse our society and our institutions" (p. 41). This sense of Eurocentric superiority is an ethical consideration and a challenge that all members of the educational setting must acknowledge if positive meaningful change is to occur. Not being able to acknowledge the colonial past or the deeply embedded institutionalized racism in the educational setting is perhaps the greatest ethical challenge that educators face since acknowledging these conditions is described as the first step towards remediating these views (Goulet & Goulet, 2014). Ethical challenges that teachers may face may help to change beliefs of their students, racism, language loss, curricula, assessment, teaching, and learning and the purpose of education overall.

All these challenges reside at the decision-making level of each individual and the group of education, and all require an ethical standpoint in the decision-making process. An ethical coach will work to promote values such as inclusion, collaboration, and social justice with students and staff (Ehrich et al., 2015). Ethical decision making would involve the ongoing consultation and inclusion of local voices and Inuit partnerships in education. This work requires that respect and value be given to the opinions and experiences of other Inuit educators and leaders in schools, and in the community.

Conclusion

This chapter linked the needs of the organization to the change approaches and methods to lead the change process. It presented four possible solutions that identified the desired possible changes and their effect upon the organization and the coach's role. The recommended solution

represents a synthesis of two of the four solutions: it encompasses seeking greater levels of

collaboration and adopting culturally responsive practices that reflect IQ values and knowledge.

This solution is the most suitable because it allows for the greatest amount of integration with

IQ, organizational learning and coaching.

     Details to support the implementation of this solution will be presented in Chapter 3.

There, the integration of transformational and transformative leadership methods will be

considered further with focus put on implementing, monitoring, evaluating and communicating

change.

Chapter 3: Change Implementation, Evaluation, and Communication

This change implementation plan has been created to guide the delivery of the four stages of the *Change Path Model*, developed by Cawsey, Deszca, and Ingols (2016), and this plan reflects Hall and Hord's (2006) six essential functions of change facilitators. The beginning of this chapter outlines the change implementation priorities and is followed by a description of the change implementation monitoring and evaluation processes. Next, stakeholder reactions and resistance to change are analyzed through methods that help leaders understand stakeholder mindsets. Finally, the implementation planning process is presented through a series of four Plan, Do, Study and Act (PDSA) cycles followed-up with a plan to communicate change. Chapter 3 concludes with a series of next steps and recommendations which may further the development of this organizational improvement plan.

Implementation Priorities

The implementation strategy presented in this OIP prioritizes the role of incorporating *Inuit Qaujimajatuqangit* (IQ) into coaching for improving student engagement, learning, and leadership interactions. Demonstrating and promoting IQ in leadership practice, and in teaching and learning, will require ongoing cultural support, consultation, and collaboration since in the current model, mostly non-Inuit coaches and principals hold these leadership positions. To remediate this lack of Inuit leadership positionality and cultural influence on leadership and coaching, the centring of IQ is recommended. This is recommended because it emphasizes the importance of IQ to education, student and teacher learning and school improvement, and it suggests to leaders that IQ is central to the leadership position that they serve. Figure 4. places IQ at the centre of the coaching processes and recognizes the interrelationships between learning,

literacy, leadership, and coaching. Centring IQ ensures that IQ influences and informs the work

the coaches do with leaders and learners and in planning for literacy and learning development.
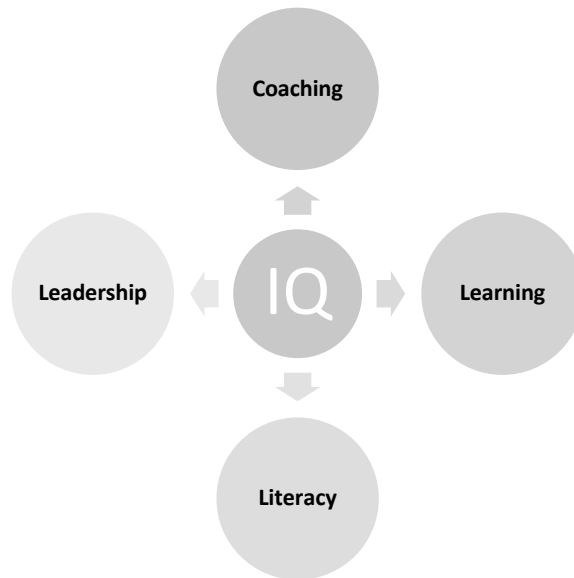
Figure 4. Centring IQ in the Coaching Implementation Process

The coaching strategies described in this implementation plan are intended to guide the

change management responsibilities of the coach and identify the significant organizational

actions for system-wide integration of leadership and coaching. Hall and Hord (2006) presents

six functions of leaders these functions include; developing, articulating, and communicating a

shared vision; planning and providing resources; supporting professional learning; checking on

progress; providing continuous assistance; and creating a context supportive of change—are all

elemental in the change-based implementation process. These functions guide the

implementation process and are important elements in planning for change-based leadership

action, in this context. Hall and Hord's (2006) six functions support the coaching process which

also strive to create and maintain communities of learners within an organization. The six

functions of change leaders are presented in Figure 5.
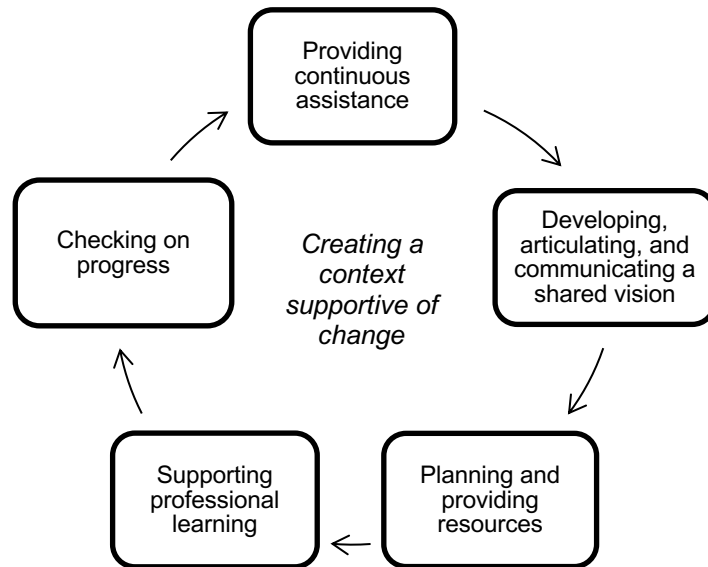
Figure 5. The Six Essential Functions of Change Facilitators. Adapted from Hall, G. E., & Hord, S. M. (2006). *Implementing change: Patterns, principles and potholes* (2nd ed.). Boston, MA: Allyn and Bacon.

To further the development of the implementation process, Toll's (2018) models of

coaching and Donohoo's (2017) efficacy-enhancing protocol further identify the coaching

priorities of this organizational improvement plan. These models have been chosen since they

offer methods that may increase the use of IQ and also support sustainable improvement through

coaching for collaboration. For successful implementation, coaches may seek to integrate and

centre IQ into their daily practice. Demonstrating IQ in these four areas—coaching, learning,

literacy, and leadership—involves using methods that improve and increase levels of

consultation, communication, and collaborative action. This implementation plan situates

coaching priorities in the affective, behavioral, intellectual, and collaborative realms.

The activities to support the implementation of these priorities are not singular, isolated events—they may occur in conjunction with each other. For example, evidence of improved behavior in accordance with IQ may not be realized until after coaching methods that improve affective or intellectual learning are initiated. Likewise, results may vary throughout the implementation process and as the levels of cooperation and collaboration increase.

Priority 1: Affective Coaching

The affective domain in coaching focuses on how teachers feel. Positive outcomes of affective coaching may come about through the delivery of initiatives that make teachers feel excited, committed to their work, and innovative (Toll, 2018). When coaches and school leaders work to make teachers feel successful and positive with their work, trust is also built.

Trust is a critical element of organizations where collective teacher efficacy is demonstrably high and is an element of the affective domain in coaching. Trust influences the quantity and quality of social persuasion as groups work together and collaborate and building trust is way to increase collective efficacy (Donohoo, 2017). Thus, for social persuasion to be effective it becomes dependent upon the credibility, expertise, and trustworthiness of the group and among individuals (Goddard, Hoy, & Woolfolk-Hoy, 2004). Establishing high levels of trust helps to increase teachers' confidence and create a learning environment where teachers may be successful in achieving individual and school-based improvement outcomes. Coaches may work to establish greater levels of trust by openly respecting teachers' professional expertise (L'Allier, Elish-Piper, & Bean, 2010). Prioritizing how teachers feel and showing respect for their professional expertise are aligned with methods aimed at increasing teacher efficacy and establishing improved affective states.

Improving affective states may be a powerful method of setting the foundation for

enhanced organizational learning and may directly translate into greater collaborative action over

time. Improving affective states and establishing trust may further the implementation of IQ

values and ways of being and, indeed, directly represent IQ in practice. IQ is more than sets of

knowledge and ways of being; it is an affective state itself. Improving the affective states of

teachers and individuals in schools may result in an increase of *Piliriqatigiingniq*, working

together for a common good, and *Tunnganarniq*, being welcoming and open. Likewise, working

to influence affective states is one of four beliefs that result in an increase in collective teacher

efficacy (Donohoo, 2017). Improving affective states may also strengthen the cohesiveness of

teams as members begin to develop a strong sense of belonging to the group and a commitment

to collaborative action (Conzemius & O'Neill, 2014). Establishing positive affective states in

schools develops a foundation for coaching and organizational learning.

Priority 2: Behavioral Coaching

The behavioral realm of coaching focuses on how teachers communicate and interact

with students, colleagues, and families. It prioritizes the interactions that groups and teams have

with each other. A focus on behavioral coaching is a logical next step since teachers' behaviour

is the most visible aspect of teaching (Toll, 2018). This priority recognizes that coaches may

work to influence leaders, teachers, and teams towards developing a greater understanding of

IQ's behavioral realm. This may be achieved through modelling, observation, and effective

feedback processes. The behavioral realm may be best delivered along with the input of, and

consultation with, and observation of cultural experts, Elders, and Inuit educators. Coaching to

influence the behavioral realm of teachers is practising *Piliriqatigiingniq*, working together for a

common cause, and *Pilimmaksarniq*, the development of skills and knowledge through

observation, mentoring, practice, and effort. It is through improving these group-level attributes

that the behavioral realm seeks to influence positive changes in behavior that supports methods

to increase working together and skills development. Coaching to influence a shift towards

improved behavioral and communication norms sets a foundation for "establishing trust,

maintaining confidentiality, and effective communication" (L'Allier et al., 2010, p. 547).

Priority 3: Intellectual Coaching

The goal of intellectual coaching is to create learning experiences that cause teachers to

question the prior beliefs, enhance decision making, and increase reflective practice. Intellectual

coaching involves providing mastery and vicarious experiences. Hattie and Zierer (2018) state

that mastery learning "focuses on the teachers' skills in teaching and knowing their impact on

student learning" (p.120). Mastery experiences, which may directly influence intellectual

development, are considered the most powerful source of efficacy (Goddard et al., 2004).

Similarly, vicarious experiences provide opportunities for teachers to observe skills or methods

being modelled by someone else. It is this combination of mastery experiences and vicarious

experiences the guides intellectual coaching strategies.

Intellectual and behavioral coaching work together to increase the understanding of, and

the application of, new skills and learning processes. Other processes that influence intellectual

development include goal setting, modelling, observation, and generative dialogue about the

approach being implemented. Intellectual coaching in the context of IQ recognizes the IQ value

of *Pilimmaksarniq*, specifically capacity building through knowledge and skills. As IQ is

integrated into learning and literacy instructional methods, and into collaborative work, new

learning is applied to practice and *Pilimmaksarniq* is demonstrated.

When working with a focus on intellectual development, coaches are concerned with what teachers are thinking. Throughout this process, coaches invite teachers to reflect upon the content of their teaching, share evidence of student learning, and reflections of their teaching practices (Toll, 2018). Teachers may reflect critically on the curriculum and standards and develop an understanding of the connections between learning data and possible pedagogical approaches. Transformative methods of redistributing power; challenging knowledge frameworks may connect to the mandate for change may be applied at this level (Shields, 2018). This change may influence greater capacity for educators to develop meaningful understandings of IQ, knowledge, and content.

Priority 4: Collaborative Coaching

Collaborative coaching focuses on the methods and the purpose for teachers working together. Traditionally collaborative coaching facilitates teams of teachers in developing new strategies, deepening reflection, and problem-solving at the group level (Donohoo, 2018). Goddard et al. (2004) suggest that there is a link between "collective efficacy beliefs and group goal attainment" and collaborative coaching may work to help others develop and achieve group-level goals (p. 7). The authors suggest that increasing collaborative action within and across schools is a tool to promote collective teacher efficacy (Goddard et al., 2004).

Changing practices, feelings, or thinking may require different coaching methods than methods that promote teaming or sharing alone. Coaching methods which target improving the collaboration skills of teachers and groups as they learn how to learn together (Toll, 2018). During collaboration, greater levels of *Aajiiqatigiingniq*, or consensus decision making, and *Piliriqatigiingniq*, or collaborative relationships, are established. Coaches may support teams of teachers to develop professional learning teams, inquiry-based learning, or professional learning

communities. Collaboration may call for methods focused on achieving the transformational community-wide education vision; it may also encompass methods to help integrate and implement IQ.

Coaching to support the continuation of collaborative relationships is also important in the northern educational contexts. Matsumura, Garnier, Correnti, Junker, and Bickel (2010) suggest that in organizations with high levels of teacher turnover, new teachers may disrupt existing collaborative efforts. Coaching may work to support ongoing collaborative work by creating opportunities for schools and teachers to improve their practice across academic years (Matsumura, Garnier, Correnti, Junker & Bickel, 2010). Toll (2018) indicates that the coach may act as a monitor for collaboration. Coaches who monitor collaborative work are well positioned to encourage, support, and promote the integration of IQ into, and as an element of, collaborative action. In this role, coaches can monitor whether teachers understand, are implementing, or have made the necessary shifts in their beliefs, perspectives and values (Toll, 2018). Collaboration may also be an indirect monitoring tool that measures the need for further intellectual, affective, or behavioral change or support, and coaches may be well positioned to observe, influence, and corroborate these possible needs.

The Implementation Process

This implementation process is defined by the short-term, mid-term, and long-term goals. Describing the goals as short, mid, or long term has been done to meet the implementation priority requirements. Within each priority, and as a result of each successive goal, there is a process through which an increase in collective teacher efficacy may be monitored or evaluated.

This implementation process may be considered a type of emergent change. Emergent change is characterized by ambiguous and incremental stages; it has the potential to result in

confusion over the possible direction or measurement of newly created outcomes (Cawsey et al., 2016). This implementation process takes an emergent approach since the desired change may not result in one specific outcome and may be best measured as a series of interrelated interconnected actions and processes. For the purpose of this organizational improvement plan, the processes outlined seek to influence change in the coach's interactions with both leaders and with educators, and these are defined through short-, mid-, and long-term goal creation.

Short-Term Goal: Consultation

The change planning process begins with consultation during the Awakening stage of the *Change Path Model*. Consultation is the transformational element that works to support the creation of a vision for change among all system stakeholders. Respectful and ongoing consultation may help to create a foundation which informs coaching actions and targets change. Senge (1990) suggests that developing a shared vision is an important element in fostering genuine commitment rather than simply compliance to organizational goals. Throughout the consultation process, identifying and specifying organizational goals and creating a new vision become "a force in people's hearts" (Senge, 1990, p. 206). This protocol also helps leaders, teams, and schools identify the steps, roles, actions, and timelines for change.

Nunia Qanatsiaq Anoee (2015), in her work *Learning through Tunnganarniq*, recognizes the role of collaboration in creating welcoming and successful schools. Of her experience, in one northern community, she states that "having local role models, particularly in the context where Inuit ways of knowing, being, and doing, is an important part of building collaborative relationships between schools and community" (Qanatsiaq Anoee, 2015, p. 99). Consultation, through identifying the cultural criteria and cultural relevance in education, may result in improved collaborative outcomes and an increase in *Tunnganarniq* in practice. The author

recommends that consultation with staff and teams helps teachers move from thinking about, my

classroom to thinking about, our school, and our community of learners (Qanatsiaq Anoee,

2015). A meaningful consultation process involves groups of individuals listening to, valuing,

and respecting the opinions of others. Qanatsiaq Anoee (2015) promotes that when

Tunnganarniq is present, people get motivated to participate and to learn; furthermore, schools

with a more family-like presence are rooted in this affective way of being.

Short-Term Goal: Communication

Communication, seen as a second short-term goal and the greatest levels occur during the

Awakening and Mobilization stages. Planning for communication is a coaching strategy that

strategy that builds trust, improves organizational learning, and increases collective teacher

efficacy. Effective communication techniques are important and the ability to communicate

effectively in bilingual, cross-cultural settings, may have a profound effect upon both the quality

of the consultation process and the ability or desire of teachers to cooperate (Glanz, 2006).

Although ideally all stakeholders would be able to communicate in a bilingual manner,

achieving this is not always possible and, in some ways, not something to be desired. Some non-

Inuit educators attempt to learn Inuktitut, which is identified as a desired outcome in the

prescribed teaching standards, and the ability to understand and speak Inuktitut may positively

benefit non-Inuit in adjusting to living in northern communities. Angutittuq (2002), however,

expresses his concerns about non-Inuit learning and expressing their ideas in Inuktitut. Although

he believes that it is useful for non-Inuit to learn the Inuit language, he states that "they may see

things from the Qallunaaq (non-Inuit) perspective, and it is improper for them to speak Inuit"

from this perspective (Angutittuq, 2002, p. 185). Cross-cultural communication methods may

require translation of important cultural knowledge, sensitivity to others' views and experiences,

and greater importance put upon the perspectives of local residents. Direct translation of the

language may not, however, translate into ways that Inuit know and understand. In all cases, care

must be taken to ensure that the translation recognizes the desires being communicated.

Glanz (2006) outlines a series of barriers to successful communication. These barriers are

compared in Table 3. to Karetak and Tester's (2018) chapter on *Inuit Qaujimajatuqangit* and

truth and reconciliation in *Inuit Qaujimajatuqangit: What Inuit Have Always Known to Be True.*

Table 3. provides a series of communication techniques and explains how IQ and communication

barriers are interrelated.

Table 3.

IQ and Barriers to Successful Communication

Barriers to Successful Communication (Glanz, 2006)	IQ and Effective Communication (Karetak & Tester, 2018)
Evaluating others	Knowledge without application has no value.
Criticizing	Skills and information must be applied and practised.
Judging	Wisdom is built over time.
Labelling	Knowledge without wisdom can be dangerous.
Ordering	Recognize different world views.
Threatening	Use fewer words; make more meaning.
Competition	Practise attentive listening.
Lecturing	Give wait time.
Avoiding others' concerns	Be aware of facial expression and body language.
Diverting	Pay attention to intonation.
Withdrawing	Monitor rate or speed of discussion.
Sarcasm	Provide dual language opportunities.

Effective communication encompasses authentic listening and verbal and non-verbal

communication, but it also includes delivering relevant information and creating learning

conversations through respectful open-ended questioing. In general, effective coaching methods indicate that coaches must strive to create productive working relationships, and communicate effectively (L'Allier et al., 2010). Communication is an important element of coaching in that the "success or failure of a coaching program hinges on the coach's ability to communicate clearly, build relationships and support fellow teachers" (Knight & Fullan, 2007, p. 57).

Mid-Term Goal: Cooperation

Increasing levels of cooperation among leaders, teachers, and cross-school teams is a mid-term goal since cooperation involves increasing the willingness of others to work together. Cooperation, which may be a result of improved consultation and communication efforts, helps to develop school teams and professional learning environments. Glanz (2006) suggests that when you can develop mutual objectives and shared understandings, a cooperative spirit develops. Cooperation is an indication of how ready a group of individuals are to collaborate. Uline, Tschannen-Moran, and Perez (2003) state that "when organizational participants recognize that they need the cooperation of other members, this awareness fosters open communication, resource exchange, perspective taking and mutual influence that tend to result in increased productivity" (p. 789).

Bandura (1997) indicates that perceived collective efficacy is a group-level attribute; therefore, the ability to cooperate is required to achieve collective efficacy results. Adopting methods to increase the readiness and limit the reluctance to cooperate may help achieve mid-term goals: approaches may include a deliberate integration of preferential and informal cooperative activities whereby groups of individuals get to know one another, establish relationships, and build trust.

Long-Term Goal: Collaboration

The creation of structures to promote collaborative cultures is a long-term goal since these structures depend on the type of collaboration being implemented. Some collaborative work may require more time, more consultation, and more support; other collaborative work may be simpler to deal with. For example, when planning for a set of novel study themes and units of study across English language transition programs educators may require a short-term and minimal level of collaboration, whereas integrating IQ into a social studies unit of learning may require a series of ongoing collaborative events and would include community consultation.

Kise (2006) outlines three levels of collaboration: (1) superficial; (2) segmented, and (3) instructional. Superficial collaboration is focused on administrative tasks such as fundraising, ordering resources, and ensuring that staff build relationships with students and other staff (Kise, 2006). Segmented collaboration may result in teaching teams engaging in cross-disciplinary efforts, such as construction of common science experiments or writing criteria, or grade-level team planning (Kise, 2006). The third level, instructional collaboration, involves teams of teachers engaging in deep discussions of teaching and learning, and curricular development; it may include transformative approaches, decolonizing efforts, and cultural recognition in many areas (Kise, 2006). Productive collaboration in any of these areas requires both a purpose and a reason to collaborate and the skills to get things done (Conzemius & O'Neill, 2014). Without purpose and skills, collaboration is often viewed as a waste of time; the absence of these two things is most often cited as the reason that people do not collaborate (Conzemius & O'Neill, 2014).

Hall and Hord (2001) found that teachers change practices more quickly and make fundamental and systemic change when they work collaboratively. Kise (2006, p.56) states that

"deep collaborative learning does not give collective permission for continuing culture" and this

includes continuing to reinforce negative organizational cultures. This insight is important to

keep in mind when working to effect educational change through the implementation of IQ. The

author states that when collaborating, teachers should avoid reinforcing each other's beliefs

about why students may not be learning or why their behaviour is unacceptable; instead, they

should work together to increase one another's expectations of student achievement and success

(Kise, 2006). Similarly, teachers involved in collaborative learning reported using more

innovative pedagogies, displayed more job satisfaction and efficacy (Vangrieken, Dochy, Raes &

Kyndt, 2015).

Long-Term Goal: Collective Teacher Efficacy

Achieving an increase in collective teacher efficacy is a long-term goal, just as

collaboration is, because it is the culmination of a series of coaching actions and results in

institutionalization of the desired change. Donohoo (2017) describes six enabling conditions for

collective teacher efficacy: (1) advanced teacher influence; (2) goal consensus; (3) an increase in

teachers' knowledge about one another's work; (4) a building up of cohesiveness; (5) responsive

leadership, and (6) effective systems of intervention. When applied to ongoing coaching efforts,

the combination of these conditions may result in an increase in collective teacher efficacy;

however, long-term planning and implementation may be required for results to be realized.

Pertinent coaching priorities are to target an increase in collective efficacy. Coaches will

strive to implement strategies that increase teacher trust, openness to new learning, and job

satisfaction and thereby help improve conditions for collaborative action. These sets of priorities

define the potential coaching outcomes and help to identify the transformative activities coaches

undertake. Table 4. describes the coaching priorities, strategies, and influences as developed to

result in the desired integration of coaching and IQ.

Table 4.

Coaching Priorities, Strategies, and Influences

Priority	Strategy	Influence Leadership	Influence Learning	Influence Literacy	Results
1. Affective	Consultation	*Aajiiqatigiingniq Inuuqatigiitsiarniq* All schools Elders Educators	*Avatimik Kamattiarniq* Cultural experts Teams Families	*Avatimik Kamattiarniq* Define quality. Connect to IQ. Cultural Resources Pedagogy	A collaborative vision is created. Organizational learning increased
2. Behavioral	Communication	*Tunnganarniq* School team Elders All schools Demonstrate IQ	*Tunnganarniq* Demonstrate IQ.	*Aajiiqatigiingniq* Engage parents and students.	Vision and outcomes are communicated.
3. Intellectual	Cooperation	*Pijitsirniq* All schools School teams Educators Elders Cultural experts	*Pijitsirniq* Set goals. Pursue professional learning.	*Pijitsirniq* Literacy Teams Monitor data Transitions planning Cultural resources	Organizational learning is agreed upon and implemented at the school community level.
4. Collaborative	Collaboration	*Pijitsirniq Piliriqatigiingniq* Scheduled collaboration Recognizes IQ Communicate IQ	*Pijitsirniq* Demonstrate IQ. Implement IQ. Engage teams. Pursue inquiry.	*Pilimmaksarniq* Literacy Team teaching Aligning programs outcomes Cultural resources	Organizational learning is ongoing and community-based.
Condensed Definitions *Aajiiqatigiingniq—*consensus decision making, supporting individuals to improve *Pijitsirniq—*being resourceful to solve problems *Piliriqatigiingniq—*developing collaborative relationships *Pilimmaksarniq—*capacity building through skills and knowledge *Tunnganarniq—*being welcoming and open *Pijitsirniq—*contributing to the common good through serving and leadership *Avatimik Kamattiarniq—*environmental stewardship, respect and importance of relationship building *Inuuqatigiitsiarniq—*showing respect and caring for each other					

Note: Condensed Definitions retrieved from the Education Department (2007). *Inuit Qaujimajatuqangit Framework*. Territorial Capital.

Stakeholder Reactions and Resistance

Stakeholder reactions that recommend greater integration of IQ into coaching, teaching, and learning may be conceptualized through understanding participants worldviews and mindsets. Conceptualizing the possible, potential, and existing worldviews helps to situate the learner within one of four realms (see Figure 6.). Berger (2009) states that "change in [Anno.] schooling is needed, and Inuit voices must be heeded" (p. 56). This framework provides a method to help education leaders recognize their thinking and responses throughout the implementation process and as coaches, work to consult, communicate, cooperate, and collaborate.

Worldview and Mindsets

A new, non-Indigenous stakeholder or educator may be mostly situated within the Western-framed thinking and worldview and provide a Western response to new expectations or initiatives. The response of Inuit residents or educators will likely lie within the Indigenous-framed worldview and Indigenous stakeholder response. People with more northern living experience may be able to provide a greater level of Indigenous stakeholder response and are likely to accept and understand the goals and how they may apply to their Western-framed thinking, due to their familiarity with the context, through the personal connections they have made and the local relationships they have established. Likewise, Indigenous stakeholders who have experienced greater levels of cultural or language loss may apply both Indigenous-framed thinking and a Western stakeholder response depending upon the initiative. Recognizing that individuals may respond, in part, due to the nature of their experiences and worldviews helps to plan for resistance to and challenges with the change process. Understanding the influence of worldviews upon teaching and learning are a central element of recognizing and understanding

stakeholder thinking and response. Figure 6. situates IQ in the midst of Western- and Indigenous-framed thinking and response possibilities.

Western-Framed Thinking Western Stakeholder Response	Indigenous-Framed Thinking Western Stakeholder Response
Inuit Qaujimajatuqangit	
Western-Framed Thinking Indigenous Stakeholder Response	Indigenous-Framed Thinking Indigenous Stakeholder Response
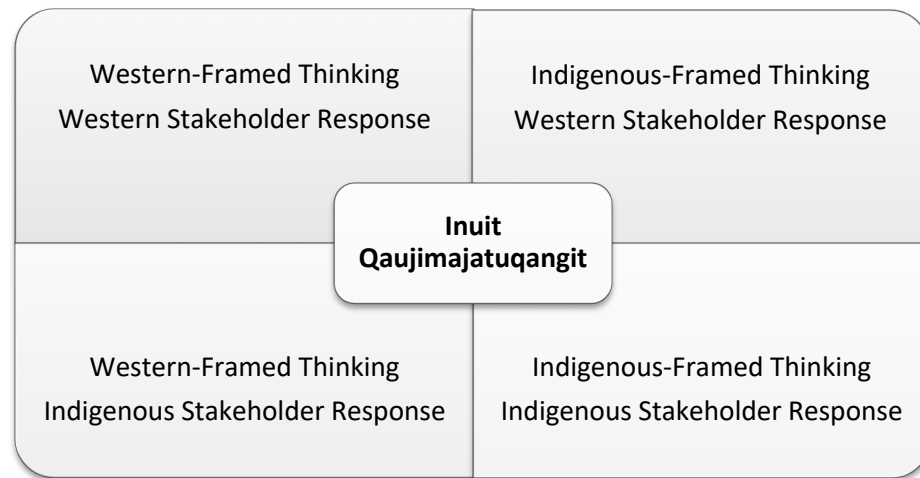
Figure 6. Western and Indigenous Worldviews

Overcoming Resistance

The majority of leaders and coaches in the territory are non-Inuit. This is an important consideration in the planning and implementation of this OIP because it suggests that there may also be a cultural and knowledge deficiency in leadership, and among those in these roles. Berger (2009) recognizes that "privileged outsiders bring with them their ethnocentric state of mind" (p. 63). Incongruent states of mind may limit the success of change-based initiatives, and Western-centred control mechanisms may have undermined the effectiveness of past IQ-based initiatives.

Resistance to change may be overcome through efforts that support a paradigm shift. A paradigm is a perspective or lens through which we view situations and are made up of sets of assumptions (Glanz, 2006). Leadership through coaching may help to ensure successful paradigm shifts in education. Leaders may also experience paradigm paralysis and see only their own way of doing and thinking; this may be intention or unintentional. *Paradigm paralysis* refers to the refusal or inability to think or see outside the current framework, and it may be a

group- or individual-level trait (Everett, 2012). Through greater and more meaningful levels of

consultation, cooperation, and collaboration, damaging paradigms and paradigm paralysis

associated with Western educational approaches may be challenged.

Perhaps the greatest barrier to fully implementing IQ into coaching is dealing with

teacher resistance. Resistance may come about due to a lack of understanding or

miscommunication of the desired goal. Before increasing collaborative efforts, resistance must

be understood and planned for. Dudar, Scott, and Scott (2017) indicate that to "ensure positive

outcomes of collaboration, researchers suggest providing teachers with guided opportunities to

develop their collaborative skills, including conflict resolution, problem solving strategies,

consensus building" (p. 67). They suggest that the development of collaborative norms and

conversation protocols benefit all in the learning community (Dudar et al., 2017). Resistance

may be minimized through deliberate efforts to educate, inform, discuss, and apply new learning

with groups of teachers, after new learning.

Change-Process Monitoring and Evaluation

This change monitoring and evaluation plan seeks to align measures of change with the

four PDSA cycles (Conzemius & O'Neill, 2014). These cycles follow the Change Path Model

stages of development and work to ensure that coaching action and theory are brought into the

change process. This monitoring and evaluation plan provides an explanation of the aims and

objectives of each PDSA cycle in relation to the outcomes. Information from measurement

systems enables change managers to frame the change and the vision related to the expected

outcomes, monitor the environment, and guide the change process, making changes as needed

(Cawsey et al., 2016).

Developing a monitoring and evaluation plan is an "essential step in ensuring the program is monitored and evaluated over its life span and that informed decisions can be made in order to steer implementation" (Markiewicz & Patrick, 2016, p. 2). Without this detailed process, change efforts may stall or be diverted to other efforts. A clear and concise monitoring and evaluation plan helps to ensure that the change unfolds in ways that are proposed. *Monitoring* is the "collection and analysis of information about a project or program, undertaken while the project/program is ongoing" (Hobson, Mayne, & Hamilton, 2013, p. 5). It will occur throughout the proposed PDSA cycles. It will seek to maintain the PDSA implementation through identifying what is to be monitored, and how (Markiewicz & Patrick, 2016). *Evaluation* is the "periodic, retrospective of assessment of an organization, project or program that might be conducted internally or by external independent evaluators" (Hobson et al., 2013, p.3). Evaluation is a more formal measure. Evaluation in this organizational improvement plan will work to identify the outcomes of the PDSA cycles; furthermore, detailed evaluation measures may be applied to determine the effectiveness of each of the PDSA cycles. Evaluation of the coaching and leadership strategies may include informal and Indigenous approaches that include ongoing dialogue, further consultation, observations and anecdotal reflective notes, stories as the primary consultative strategies.

The PDSA Framework

The PDSA (Plan, Do, Study, and Act) framework applies to the development, testing, and implementation changes that lead towards improvement (Conzemius & O'Neill, 2014). PDSA cycles provide a structure for testing and monitoring quality improvement and change systems (Taylor, McNicholas, Nicolay, Darzi, Bell, & Reed, 2014). Using PDSA cycles allows leaders to implement changes on a small scale, with one change cycle taking priority at a time. PDSA

cycles are effective since they are "multi-faceted and developed to iteratively adapt to the local

context and respond to unforeseen obstacles and unintended effects" (Taylor et al., 2014, p. 290).

The learning from each cycle builds change slowly over time and allows stakeholders the

opportunity to reflect upon whether the proposed change will succeed or not (ACT Academy,

n.d.).

The proposed PDSA model outlines the implementation process as a series of steps that,

if taken, may result in an increase in the integration of IQ in coaching and in increased collective

teacher efficacy in these areas. An additional step has been added to the PDSA cycles in this

implementation plan and this step includes specifying coaching strategy to be used. The coaching

strategy has been integrated into the PDSA cycles and is placed prior to the Do, and after the

Plan phase of the cycle. The coaching strategy is located here since the Plan phase helps the

coach to understand the appropriate coaching action for the successful implementation of the

PDSA cycle in question. This model ensures that the appropriate coaching stance is taken

throughout the PDSA process. The series of PDSA cycles outlined in Figure 7. prioritizes the

stages towards implementation of a coaching model that integrates IQ throughout. The PDSA

cycles, described as a series of results through which coaching may affect change, are outlined

below.
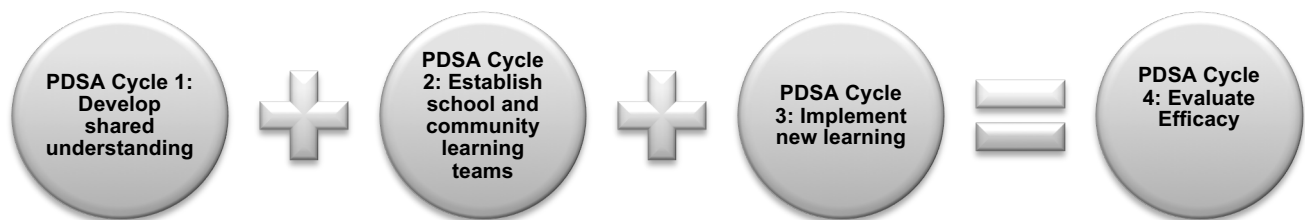
Figure 7. PDSA Cycles and the Change Implementation Plan

Awakening—PDSA Cycle 1

The purpose of PDSA cycle 1 is to identify the need for change and develop a shared vision for change. The outcome of this cycle is the development of a "transformational vision based on higher-order values" (Cawsey et al., 2016, p. 113). This cycle requires consultation and cooperation and engagement between the coach and senior leadership. Awakening strategies provide opportunities for ongoing dialogue, accepting modern and historic storytelling the inclusion of local information, and the growth of mutual respect and understanding with the goal of creating a common vision for system change and improvement. This cycle incorporates IQ the practice of IQ and can be identified through the ways in which individuals engage with each other and communicate. It also requires the involvement of community partners, cultural experts, and Elders. Figure 8. describes the first PDSA cycle for developing a shared vision, the first PDSA cycle in the change implementation process.

Figure 8. PDSA Cycle 1: Developing a Shared Vision

Monitoring interactions between individuals and leading, modelling, and setting conditions for

respectful consultation will improve the affective states of the individuals engaged in creating the

change vision. Evaluation of the PDSA cycle will involve identifying and specifying the

elements of IQ that are critical to the creation of the powerful vision for change.

Mobilization—PDSA Cycle 2

      This PDSA cycle involves creating systems and structures to achieve the desired vision

for change. The result of this cycle is the creation of school-wide and community-wide learning

teams. Change will be communicated during this cycle, and teams will establish the conditions

for ongoing professional learning and professional engagement. Coaching will target the

behavioral realm and support the development of community-wide educator relationships,

communication norms, and expectations. This work will also seek to understand the realities of

the current state versus the qualities of the desired state, as set forth in the vision for change. The

quality and success of the relationship-building process and team cohesiveness will be leveraged

in future cycles to benefit implementation of the vision. Monitoring in the cycle involves

observing, modelling, and communicating the desired behaviours that will improve

school/community team interaction and communication. Coaches may evaluate the results of this

work through informal and formal ongoing dialogue among individuals and groups, and through

survey mechanisms that gauge pre- and post-measures of professional relationships, knowledge

of IQ in practice, and affective or behavioral states. Figure 9. Presents PDSA cycle 2, as a

method of establishing school and community learning teams.
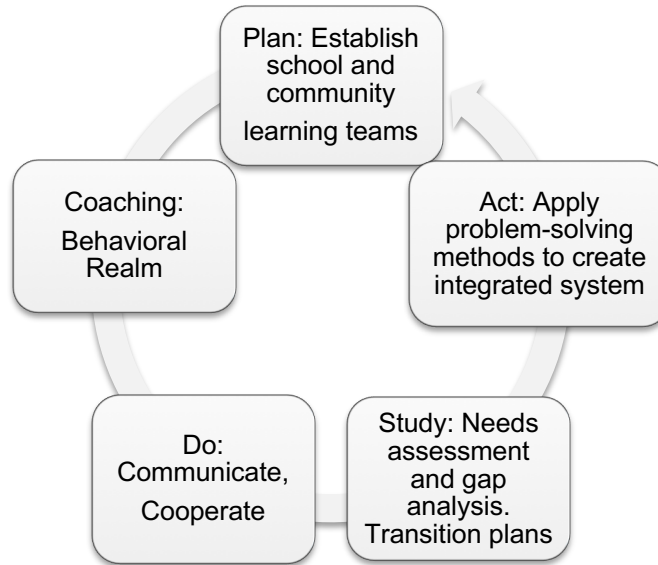
Figure 9. PDSA Cycle 2: Establishing School and Community Learning Teams

Acceleration—PDSA Cycle 3

PDSA cycle 3 works to accelerate the desired change. In this cycle, coaching methods will engage and empower others in support of the implementation of change (Cawsey et al., 2016). Coaching will help participants and teams develop new knowledge, skills, and abilities and incorporate new learning into practice. It will target the intellectual realm and initiate new learning, reflective practice and planning, and mastery or vicarious experiences. Coaches will support classroom teachers by promoting greater levels of observation and dialogue about teaching and learning and initiating modelling and mentorship, team teaching, and team planning. To monitor PDSA cycle 3, coaches will continue to utilize effective and supportive communication and consultation techniques and to build greater cooperation among teams. Monitoring will recognize greater levels of effective communication and team interactions. Evaluation of this cycle will result in the identification of conditions through which deeper collaboration and commitment to the team may result. It may be conducted through ongoing

dialogue, formal and informal observation, and participation in team planning meetings; it may

also be done through use of coaching surveys and checklists that allow teachers to voice their

experiences, concerns, or recommendations for new learning. Figure 10. focuses on PDSA cycle

3, presenting steps to establish and implement new learning.
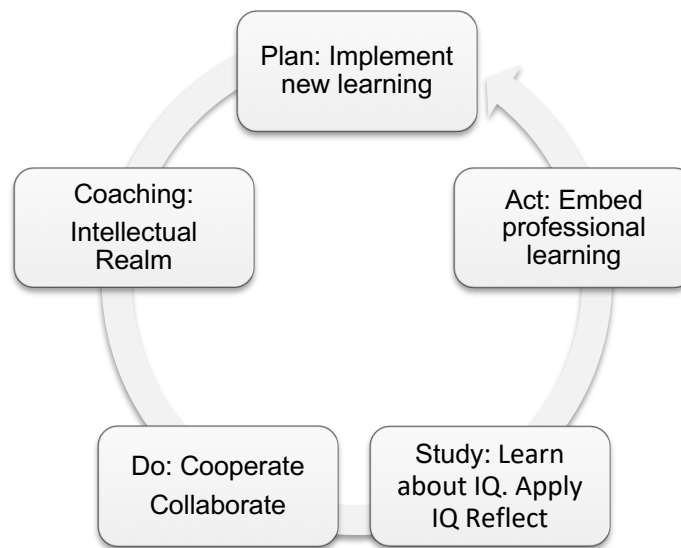
Figure 10. PDSA Cycle 3: Implementing New Learning

Institutionalization—PDSA Cycle 4

The final PDSA cycle seeks to institutionalize new processes and procedures that result

in deeper levels of collaboration in order to achieve the desired vision. This effort includes

developing and employing new processes that implement new knowledge, skills, and abilities

that bring about the desired change (Cawsey et al., 2016). During this cycle coaches support the

conditions for collaborative action. They may continue to model and promote methods to

increase the use of IQ in classrooms and as a part of new learning cycles. Coaching to improve

the collaborative realm involves keeping a focus on the affective, behavioral, and intellectual realms but also may require methods to integrate new members and teams. Coaching methods include deepening coaching conversations that support transformative approaches and critical theory, honoring adult learners for their experiences and knowledge, and celebrating success and recognition of improved data or achievement levels (Toll, 2018).

Monitoring collaboration involves allocating the time and resources for leadership to participate in the collaboration process. Evaluation of collaboration may involve recognition of greater levels of performance, the creation of high-quality solutions, and greater levels of innovation (Conzemius & O'Neill, 2014). At this point, formal measures of teacher and collective efficacy may be considered as a method to evaluate and measure. Appendix A (see page 124) is a tool to measure collective efficacy. This tool may be activated as an element of ongoing system monitoring or as a way of gauging improvement initiatives. It may also be adapted to include IQ and measures of efficacy pertaining to this framework. Figure 11. presents PDSA cycle 4, which outlines the process of evaluating measures of collective efficacy.
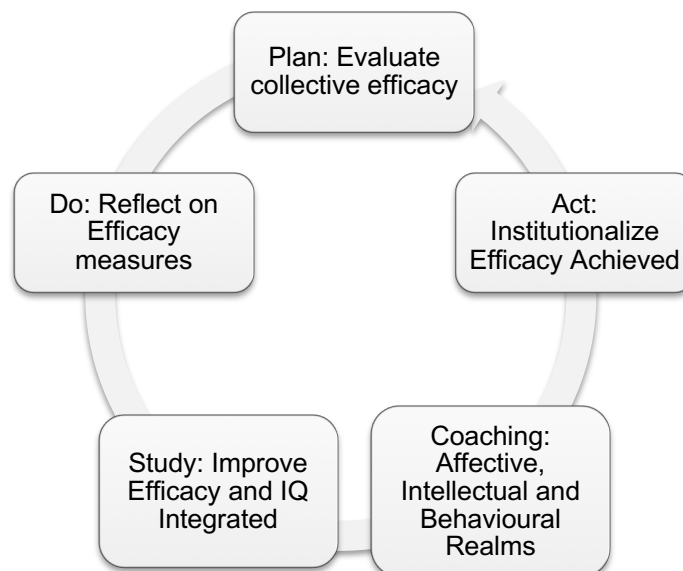

Figure 11. PDSA Cycle 4: Efficacy Monitoring and Evaluation

The implementation processes outlined in this chapter seek to connect the *Change Path Model* to the PSDA cycles. Monitoring throughout the delivery of the PDSA cycles supports the continuation and measurement of the desired change-based actions this organizational improvement plan aims to achieve. Cawsey et al. (2016) state that "change leaders need to match the measures to the environment" (p. 348). In the context of the *Aqaaliyaaq* community schools and the territory's turbulent educational history, change agents must take care and show ethical concern when implementing new phases of change-based action. Hall and Hord (2006) indicate that an organization does not change until individuals within it change and that the rate of making change and developing skills and competence varies among individuals; however, interventions can target whole groups and the whole organization may enhance overall change effectiveness. The authors of the *Change Path Model* recognize that the behaviour of change leaders can reinforce perceptions of the fairness and appropriateness of the measures, and also instill confidence in their application as methods of legitimizing change processes (Cawsey et al., 2016). Coaching and the leadership approaches espoused can add legitimacy to the importance of IQ in both leadership action and function.

Monitoring and Evaluation Challenges

Care must be taken when initiating measurement processes in remote northern contexts. Standardized measurement and evaluative techniques in northern context are challenging since they are often implemented out of context and are culturally irrelevant; furthermore, Western evaluation measures often do not inform evaluators of positive Indigenous knowledge and content or achievements. Standardized measures of educational success in northern contexts have not yet been well-defined or quantified, so any attempts to measure change through such methods remain out of context and culturally invalid (Kovach, 2009). If the focus is on

standardized Western-style learning, the learning process is often easier to measure, but if the focus of learning is fluid and linked to unique cultural or behavioral change, evaluation remains a challenge (Courtney, 2008).

Research carried out and applied to Indigenous methodologies requires individuals who can evaluate both the process and the results (Kovach, 2009). Since the desired outcomes represent the application of IQ knowledge, this may require greater levels of Inuit involvement in the monitoring and evaluating stages and to gage true success. The danger of making the change process singular, replicable and measurable is that the individual experiences, interests, and needs of the learners are marginalized in the attempt to measure the standardized learning outcomes (Courtney, 2008).

Monitoring and evaluation methods that are congruent with Indigenous approaches include methods that promote ongoing conversations, open-ended questioning and listening, and the inclusion of oral traditions and knowledge (Kovach, 2009). Monitoring techniques that utilize open-ended conversation show respect for participants' knowledge and allow them greater control over how and what, and how, they choose to answer (Kovach, 2009). Sharing circles invite the telling of stories and sitting in a circle creates a familiar forum for collective decision making and knowledge-gathering. Sharing circle protocol includes the accompaniment of food, prayer or meditation, and the inclusion of an Elder or cultural person to lead the circle. Based on cultural traditions, the use of the circle should be adapted to modern research settings (Kovach, 2009). Disruptions and interruptions to story sharing circles should be minimized: the purpose of sharing is less about gathering research or results and more about understanding the participants' experiences, stories, and reflections in context to the question (Kovach, 2009). Thus, we may understand quality is not only understood not from the analysis of data alone, but maybe also

recognized through methods that promote greater levels of meaningful interactions and relationships.

Plan to Communicate Change

Communication is the exchange of information and is about providing information to a particular audience, providing feedback and responding appropriately (Aboriginal Affairs and Northern Development Canada [AANDC], 2015) The purpose of this communication plan is to introduce the need for change throughout the organization and to help individuals understand the impact of change upon the organization, its structures, and its resources (Cawsey et al., 2016).

This communication plan complements Cawsey et al.'s (2016) four phases of communication planning: (1) prechange approval; (2) creating the need for change; (3) midstream change and milestone communication, and (4) confirming or celebrating change success. This is a process-oriented plan, which emphasizes continuous communication approaches as change progresses, rather than a concentrated exchange of results, of specific measurable events. This plan outlines a series of steps that my assist stakeholders in understanding the desired change and the provides a series of communication steps involved in the process.

Effective communications can build consensus through raising understanding, and generating well informed dialogue among stakeholders (AANDC, 2015). A well-considered communication plan will account for cross-cultural needs and may "make the difference between an initiative's success of failure" (AANDC, 2015). Cross cultural awareness is demonstrated by acknowledging cultural differences and responding appropriately, are features of effective communication planning in Indigenous organizations (Health Canada, 1998). Oral communication is most often the preferred mode of communication in Indigenous settings

because of the long-held respect and recognition of oral language and oral traditions (Tuhiwai Smith, 1999).

Other communication conventions include understanding sensitivity to eye-contact, preferred seating arrangements, respectful listening and speaking protocols, awareness of facial expression, voice and tone (Health Canada, 1998). During consultation and planning most non-Indigenous people tend to make decisions based on majority rule, whereas Indigenous communities tend to reach consensus with their group decisions (Tuhiwai Smith, 1999). In Indigenous communities the preferred method for the transmission of information is through; word of mouth, local radio or social media postings, local newspapers, workshops, meetings and newsletters (Health Canada, 1998). These methods are all commonly used practices for effective school-community communication in the current organizational context.

A well-planned communication strategy provides the ability for leaders and local stakeholders to reflect upon the change process, allows for amendments to the process and provides an opportunity for stakeholders to engage with, and practice IQ. For example, if the evaluation of a PDSA cycle shows poor results, it should be assumed that the change-process aimed at integrating IQ is flawed, and not IQ itself. Since IQ is an "integrated and unified system of traditional knowledge and ways of life" it is not only a way of doing things but is also about knowing why they are done (Olsen, 2016, p.10). The communication phases outlined in this plan align with the *Change Path Model* framework and the implementation process outlined in Chapter 3. Table 5. presents the phases of the communication pan and indicates the who, what and how, of the communication process.

Table 5.

Phases of Communication

	Prechange Approval	The Need for Change	Midstream Change Communication	Confirming or Celebrating Change Success
Who	Senior leaders, stakeholders, Elders	All stakeholders, educators, parents	All change recipients, between individuals and teams, and staffs.	All stakeholders, all teams, all leaders.
What	Identify meaningful integration of IQ and Specialized methods.	Develop a clear and consistent vision and methods for change.	Milestone communication, progress, challenges, recommendations.	Change success, progress and celebrate commitment and involvement.
How	Face to face, sharing stories, consultation methods, listening.	Face to face, surveys, data inventories, dialogue, reflection	Face to face, stories, sharing, meetings, data, observation, further consultation as required.	Stories, sharing, data, formal and informal measures, online sharing, open houses, community programs and events.

Table 5. Indicates the roles and relationships in the communication planning process.

Prechange Approval Phase

In this phase, coaches will communicate with senior leaders, principals, vice-principals, and local education partners including Elders to promote and influence change. This phase recognizes that "education is a socially bounded process and subject to the cultural traditions and values of the society" (Dimmock & Walker, 2005, p. 1). For the purpose of this organizational improvement plan, at this phase, the desired change is a meaningful integration of IQ into leadership practice and leadership action. Coaches may support planning at this phase by highlighting the strengths of current programs and leadership action or communicate deficiencies and areas that may require greater integration of IQ. Areas of deficiencies may include communication techniques and methods, observational and formal data collection, and methods to integrate IQ into classroom management practices, inclusive schooling, professional collaboration, literacy, and learning. Communicating these needs may promote an awareness of

specialized methods that integrate local knowledge contexts into coaching action and the educational community. This phase creates a purpose for the desired change and links the change to the organization's goals and priorities (Cawsey et al., 2016).

The Need for Change Phase

This phase creates awareness of change and establishes communication as an element in the creation of a clear and compelling rationale for change (Cawsey et al., 2016). Cawsey et al. (2016) recommend that the "vision for change needs to be articulated and the specific steps of the plan that will be undertaken need to be clarified" (p. 321). Developing a clear, consistent, and accepted vision for change will lead to the development of a foundation from which the success of future planning efforts can come. Establishing a need for change, requires instilling a strong sense of purpose in participants and a sense of urgency for change. It also helps to create greater enthusiasm for change, which, if not accepted, may limit progress with the initiative (Cawsey et al., 2016). The need for change may be communicated through the sharing of benchmark data, assessment or observation data, stories and anecdotes, and attendance data. Variances in data consistency and quality among the three community schools may highlight challenges and prompt use of methods for greater alignment or improvement in specific areas.

Midstream Change Communication Phase

This phase involves communicating change in a clear, timely manner and endeavouring to limit resistance and build greater support. Cawsey et al. (2016) state that "an effective communication campaign can reduce the number of rumors by lowering uncertainty, lessening ambivalence and resistance to change, and increasing the involvement and commitment of employees" (p. 322). This is key in remote northern educational contexts since negative change-

based results over time and ongoing uncertainty about institutionalized change may weaken the system's ability to accept new improvement initiatives.

Cawsey et al. (2016) recommend that milestone communication may include face-to-face formal and informal methods, electronic bulletin boards, online surveys, newsletters, and the use of social media to communicate change efforts. These methods also support Indigenous communication preferences. The use of social media and local radio programs may help to highlight positive changes throughout the process and serve as a meaningful way to integrate greater levels of IQ into school programing and special events; it may also help to promote positive parental and community involvement and support of education in general.

In this mid-change phase, the goal is to help people understand progress with change and to provide opportunities for meaningful feedback as change unfolds. Kise (2006) indicates that "resistance to change increases when communication needs are not met, and leaders fail to recognize and deal with these needs" (p. 132). Kise (2006) recommends that leaders use a checklist for change and consider participants' communication preferences, strengths, and needs throughout the process. Coaching methods which help to integrate and internalize IQ in practice and through reflection, rather than solely through feedback, thus making new ways of doing and understanding more likely to be accepted. This is an example of how a new system and new process may require an intentional series of strategies for communicating change. In this case, a series of communication approaches, learning opportunities, modelling and reflection tasks are interrelated and lead to a greater acceptance of change.

Confirming and Celebrating Change Success Phase

This final communication element marks progress and commitment for change (Cawsey et al., 2016). Confirming and celebrating success through change does not mean that the change

is final or completed—change may be ongoing and evolve over a long time. Confirming and celebrating change may be a way of deepening institutional change and may help to further minimize conflict and resistance. Celebrations also signal what is important and reinforce shared values (Donohoo, 2017). Celebrating success recognizes that change is progressing and that every individual is critical to the process. Celebrations highlight the power of working together as a team, set an example of what is important, and reinforce shared values (Donohoo, 2017).

Structural organizational policies and practices may be developed to support ongoing communication efforts. Cawsey et al. (2016) state that methods which confirm change may include standardized reports, emails, personalized letters, telephone conversations, and face-to-face communication. These methods may also include a series of ongoing communication sessions, newsletters, and updates; furthermore, they may be formal or informal (Glanz, 2006).

Effective communication, an important element of the change process, should occur at the middle and late phases. Following a plan will help to establish and maintain ongoing meaningful communication. When linked to the change process, communication is a powerful force for effective and long-term institutionalized change. Communication planning encompasses the prechange, developmental, and midstream phases, as well as the confirming and celebration phase; it promotes successful implementation both of change path developments and implementation processes generally. Effective communication planning is an important element that may help to ensure a successful integration of IQ into coaching communication is achieved.

Final Conclusions

This organizational improvement plan highlights the coach's roles and responsibilities to the leaderships functions of coaching and presents a purpose for integrating IQ into these realms.

Since IQ "encompasses being in harmony with people, land and living things—and respecting them," integrating IQ with coaching is a logical leadership approach and a powerful method of creating conditions for educational improvement in the territory (Kalluak, n.d., p. 41). Kalluak (n.d.) states that "*Inuit Qaujimajatuqangit* provides meaning for us and is a way of being in the world that our ancestors set down for us to ensure our survival and well-being" (p. 41). IQ is of such critical importance to Inuit, to the sustainability of cultural knowledge, and to ways of being, that ensuring that it lives the work teachers, coaches, leaders and schools do is critical. Although I am not an expert on IQ, and this organizational improvement plan does not presume to educate the reader about the specific aspects and understandings of IQ, this plan does emphasize that all stakeholders in education must recognize the role of IQ in the lives of individuals, colleagues, and students.

The purpose of the organizational improvement plan was to describe the relationships between IQ and collective teacher efficacy in northern educational settings and to provide a series of specific leadership and coaching strategies which may influence and guide the change-implementation process. It is my sincerest hope that this organizational improvement plan is successful at emphasizing the importance of *Inuit Qaujimajatuqangit* and its relationship to leadership, coaching and collaboration and for educational improvement planning and change. It is my view that in this unique and remote educational context, educational improvement and positive educational change cannot be realized or implemented through top-down, hierarchical or neo-liberalist means. The possibility for real and meaningful change has to be envisioned from with the within the knowledge contexts of all local stakeholders, leaders and educator's and created at the grass-root, school-community level. All leadership approaches which both increase and improve, teacher, leader and community collaboration through envisioning the desired

educational change-linked to IQ- may provide opportunities for improvement in a long-term, sustained, and culturally meaningful manner. Through realizing the power of improved professional behaviour, behaviour which embraces IQ, positive culturally relevant change may result. The methods developed in this OIP inspire to deepen the commitment of staff, stakeholders and leaders in the community through the direct implementation of IQ throughout the planning processes.

Greenwood (2017) states that the "potential loss of holistic, respectful and relational systems of knowledge is one of the most critical challenges facing all peoples today—Indigenous and non-Indigenous" (p. 224). Schooling in its current configuration includes many discourses and pedagogic methods that marginalize and exclude, discipline and punish, homogenize and normalize—and this is also evident in coaching methods which favour Western-centred literacy and learning methods (Kostogriz, 2011). Acknowledging this in coaching may promote the development of positive collegial relationships and lead towards the establishment of a culturally relevant learning organization whereby the loss of Inuit knowledge and ways of being are minimized. In conclusion, fully integrating IQ into education and educational improvement may help to sustain efforts to decolonize schools and education systems, but also help to reconcile past injustices and rectify cultural and linguistic inequities, many of which still pervade northern educational settings today.

Next Steps and Future Considerations

There are three recommendations that may further support achieving desired vision for change. The following recommendations involve the integration of IQ into all professional standards, further development of Bolman and Deal's (2008) Symbolic Frame and the

development of steps which recognize and develop collective teacher efficacy may help to achieve educational improvement in the territory.

To take this work beyond the integration of IQ into coaching and to a deeper level, it is recommended that IQ be integrated into all educator professional standards. Currently, IQ is a separate standard, apart from other sets of educator professional standards. It is recommended that IQ be fully integrated into all teaching standards, including professionalism, inclusion, literacy, pedagogy, evaluation and assessment, and classroom management. IQ is not meant to exist separately as an individual professional standard but to permeate everything that schools and communities do. It is instrumental in all elements of student learning.

Next, it is recommended that Bolman and Deal's (2008) Symbolic Frame be considered and analysed further through the lens of Inuit leadership and expertise, this may help to further the importance of establishing an institutional identity. This frame is recommended because it emphasises and support the creation of an institutional identity, it recognizes values and beliefs and seeks to interpret how people understand these concepts differently (Bolman & Deal, 2008). This knowledge may help to ascertain a greater importance for IQ and move it from its current state which is often singular and separate and move it towards an integrated set of educational standards. In this example, the Symbolic Frame becomes a meaning making process and central in the creation and establishment of the organizations needs and goals.

Finally, it is recommended that collective teacher efficacy tools be created and adopted with the purpose of assisting leaders in developing greater levels of understanding of their staff and their efficacy needs and views. It is also suggested that the adaptation of these tools consider the role of IQ in education and overall teacher efficacy in the territory. Developing a greater understanding of collective efficacy in this context may help to shift the onus for low

achievement from the students and their families, into the realm of teaching, leading and school improvement to a greater extent. A focus on collective efficacy may also help to highlight the role of the system, its institutions and its stakeholders and take precedence over individual short-term school improvement initiatives. Efficacy as a structure to increase collaborative learning when in place, "supports the idea that when teachers work together consistently and frequently they build each other's capacities" (Donohoo, 2017, p.54). Improving collective teacher efficacy is recommended as a means for moving beyond traditional educational norms and will help to realize greater educational outcomes for students in remote northern communities.

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Appendix A: Enabling Conditions for Collective Teacher Efficacy Questionnaire

Directions: Please indicate your level of agreement with each of the following statements about your school from **strongly disagree** to **strongly agree**. Your answers are confidential.

	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly agree
1. Teachers are entrusted to make important decisions on school-wide issues.	1	2	3	4	5	6
2. Improvement goals are established and understood by all faculty.	1	2	3	4	5	6
3. Administrators help us carry out our duties effectively.	1	2	3	4	5	6
4. Staff members hold shared beliefs about effective instructional approaches.	1	2	3	4	5	6
5. Teachers are provided with authentic leadership opportunities.	1	2	3	4	5	6
6. I know about the classroom management strategies my colleagues use in their classrooms.	1	2	3	4	5	6
7. There is a consensus on school goals among staff.	1	2	3	4	5	6
8. Staff members agree on what constitutes effective classroom instruction.	1	2	3	4	5	6
9. The leaders show concern for the staff.	1	2	3	4	5	6
10. A system is in place to ensure high levels of success for all students.	1	2	3	4	5	6

11. Staff members agree on what the most effective assessment strategies are.	1	2	3	4	5	6
12. Systems are in place for tracking and monitoring at-risk students.	1	2	3	4	5	6
13. I know about the feedback my colleagues provide to students.	1	2	3	4	5	6
14. The leaders protect the staff from issues that distract us from focusing on learning and teaching.	1	2	3	4	5	6
15. Teachers have a voice in matters related to school improvement.	1	2	3	4	5	6
16. Students meet with success because of the interventions that are in place.	1	2	3	4	5	6
17. I am aware of the teaching practices used by others on staff.	1	2	3	4	5	6
18. Teachers actively participate in setting school-wide improvement goals.	1	2	3	4	5	6

Overall Score: Sum of the scores for all 18 items divided by 18

Advanced Teacher Influence: Sum of items 1, 5, and 15 _____ /3
Goal Consensus: Sum of items 2, 7, and 18 _____ /3
Teachers' Knowledge/Work: Sum of items 6, 13, and 17 _____ /3
Cohesive Staff: Sum of items 4, 8, and 11_____ /3
Responsiveness of Leadership: Sum of items 3, 9, and 14 _____ /3
Effective Systems of Intervention: Sum of items 10, 12, and 16 _____ /3