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Absent and Present: The Mental Health and Wellness of Ontario Teacher Leaders Using a Catholic Social Justice Approach

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Abstract

The purpose of this Organizational Improvement Plan (OIP) is to present a Problem of Practice (PoP) at Trinity Forever Catholic School (pseudonym: TFCS). This is the limited focus on teacher-leader mental health and wellness (MhW) stemming from a lack of resource organization by school and board leadership levels. Current MhW resources are not focussed on the health and well-being of educators. It is necessary to navigate resources that minister to the common good and dignity of all teacher-leaders. This exercise is important to the work of a teacher-leader who is serving TFCS under long-standing conditions that impair MhW. Catholic principles of social justice viewed through Gregory Baum's critical theological lens is featured. A Christian view of critical theory will provide further support. A multi-faceted frame scrutinizes the status quo at TFCS and stays faithful to the Catholic mission and vision of the organization. Through iteration of the guiding questions, authentic-servant leadership coupled with Ai and theological reflection demonstrate what is good and positive at TFCS and begin a transformation by placing teacher-leader MhW in full view of the school community. The change model being employed is AKDAR (Hiatt, 1996; Hiatt & Creasey, 2012), to affect the elimination of the PoP. Teacher-leader MhW needs an equitable place in education discourse, beginning at the school level, and perhaps proceeding to the board level and faith-based conferences, to reach more teacher-leaders in wider contexts. Valuable knowledge can be shared through communities of practice. Teacher-targeted MhW resources need to be discoursed on a regular basis.

Keywords: Educational leadership, elementary school, critical theology, Catholic social justice, teacher wellness, ADKAR

Executive Summary

TFCS is a medium-sized elementary school in Ontario. The PoP here involves the MhW of teacher-leaders: teacher stress continues because there is no plan to demonstrate access to MhW resources for teachers. Discourse on the MhW of teacher-leaders is low. For some time, teacher MhW attention has not been balanced with the work teachers are expected to perform. In other words, in difficult times, teacher MhW ought to be given more emphasis. This is primarily a failure of leadership that can be uncovered through a critical-theological lens, to encourage solidarity and liberation for the vulnerable. As this imbalance continues, wellness tends to decline. Teachers, and their students bear the brunt of the consequences. This OIP seeks to use an authentic-servant leadership approach to find a way to balance teacher-leader MhW with teacher work, in a faith-based context. Considering the Gospel values of dignity of the person, the common good, and Catholic principles of social justice, a contemporary critical-theological lens frames this project.

Analysis

The purpose of chapter one is to present a leadership vision for change that aligns with the organization and a suitable style of leadership. In the case of TFCS, the vision is one where teacher-leaders' MhW is front and center in the mission and vision of the school; with plenty of organized resources coupled with teacher participation to move change. More discourse is needed amongst staff to explore the state of MhW of teacher-leaders. Discourse opens language to allow space for Jesus to heal relationships (Fitch, 2020). The vision of balance between teacher work and MhW must also be present in the SIP. The purpose of chapter two is to present a framework to move the organization from its current state to an improved future state where teacher MhW is prioritized. The framework used is Nadler and Tushman's Congruence Model (1980). The gap between the current state and the future state is critically examined to locate a critical-theological ethos in practice. This OIP employs an amalgamation of leadership styles: authentic-servant leadership, where the change leader becomes like

a shepherd looking after colleagues and opening their collaborative feedback. In chapter two, highlights include the paramount role of ethics in this plan. In chapter three, the implementation, monitoring, and evaluation of a change model is supported with valuable contextual information about TFCS. One critical-theological foundation of the change plan is to honour an ancient idea about lifelong human flourishing espoused by Desiderus Erasmus (Wronska, 2019). Next steps and considerations for knowledge mobilization complete this plan.

Recommendations

The recommendations in this plan include three facets of one main solution: trust in leadership—trust in relationships. How teacher-leaders operate relationally at TFCS will be examined. Through collaborative feedback and participation in their own vision of MhW at school, teacher leaders will explore the education mindsets that impair their wellness, namely, neoliberal ideology in education. Through professional learning communities at the divisional level (kindergarten, primary and junior), teachers will share their reactions to carefully crafted questions aimed at targeting teacher needs. This plan will give teachers the opportunity to appreciate what is good and beneficial at TFCS, from a faith-based perspective for the care and concern of neighbour. Ai and theological reflection are recommended.

Implementation

The implementation of this improvement plan has already begun, due largely to pandemic restrictions placed on teachers and students at school. A flood of MhW resources is currently streaming to all inboxes. With Christ at the center, married with the beauty of our universal culture of critical theological flourishing, this plan can help to sort these resources, to target those for teachers. Media stories have strengthened support of teacher-leader MhW and have echoed the tremendous job that teachers do. This plan will help to locate resources that are teacher-targeted for health and wellness.

Reflection

A faith-based perspective with Christ at the center of the TFCS ethos, allows a change leader to act swiftly to fulfill Jesus' command to 'love thy neighbour'. Gregory Baum asks us to find new forms of cooperation, to uphold principles of social justice (Massey Lectures, 1987). Authentic-servant leadership also assists with this directive, allowing teachers to craft their own vision of MhW, to ride through the pandemic storm together. This plan is valuable to teacher leaders in ever-widening circles of influence as the basis for the development of a knowledge network of MhW for teachers.

Acknowledgements

The journey over the last three years has been of authentic service. It has been my dream to belong to a group of talented people who share a passion for leadership and discernment from across our continent. I am grateful to all my cohort colleagues and professors for their kindness, gentleness, and respect in this remarkable learning experience. In many ways, I am saddened that our collaboration is coming to an end. I will miss our rich discussions and groupwork experiences. Thank you!

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This flourishing is dedicated to my parents: Jean and John. I hope from God's heavenly paradise you can see me and know that this work is the culmination of all the best that you offered me, in my beautiful and peaceful time with you. With God's grace, through you, I have met this milestone with the greatest of happiness. I love you both always and forever. Micah 6:8 (NRSV-CE).

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Acronyms

ABA (Applied Behavioural Assistance)

Ai (Appreciative Inquiry)

BEA (Behavioural Educational Assistant)

CCC (Catholic Curriculum Corporation)

CCCB (Canadian Conference of Catholic Bishops)

CoP (Communities of Practice)

CTF (Canadian Teachers' Federation)

CUPE (Canadian Union of Public Employees)

EA (Educational Assistant)

ECE (Early Childhood Educator)

EOHU (Eastern Ontario Health Unit)

FTE (Full Time Equivalent)

ICE (Institute of Catholic Education)

IEP (Individual Education Plans)

MhW (Mental Health and Wellness)

MS (Microsoft)

NRSV-CE (New Revised Standard Version-Catholic Edition)

OCC (Organizational Capacity for Change)

OCT (Ontario Certified Teacher)

OECD (Organization for Economic Co-Operation and Development)

OECTA (Ontario English Catholic Teachers' Association)

OTF (Ontario Teachers' Federation)

OIP (Organizational Improvement Plan)

PD (Professional Development)

PDSA (Plan, Do, Study, Act)

PoP (Problem of Practice)

SERT (Special Education Resource Teacher)

SIP (School Improvement Plan)

TCDSB (Toronto Catholic District School Board)

TDSB (Toronto District School Board)

TFCS (Trinity Forever Catholic School)

TFSB (Trinity Forever School Board)

Chapter One

The purpose of chapter one is to introduce the reader to several key elements of this OIP. The organizational context at Trinity Forever Catholic School (pseudonym) is presented, along with a problem of practice that has surfaced there, as perceived by the present author. A leadership position and lens statement will help to clarify the position of the present author, and how their agency in this context operates to promote change. The PoP will be situated in a frame, bolstered by guiding questions, a leadership vision for change and extensive literature support. This chapter concludes with the organizational change readiness section, to encapsulate an explanation of the necessity of this OIP (Western University, 2019).

Organizational Context

TFCS is an elementary school in Ontario with a unique context that helps to shape leadership. The school has 31 staff, a new principal, and a new vice principal. With two generations of alumni, its history is broadening. The organization can be understood by examining the political, economic, social, technological, and ecological components of its history (Nadler & Tushman, 1980), to effect change to the PoP. The governance of TFCS falls under a medium-sized Catholic school board, and the ministry of education for the province of Ontario. Leaders at TFCS are compelled to follow the governance of this ministry. For the purposes of the PoP, teacher-leaders are defined as the frontline workers in a school organization (Ontario Public School Boards Association, 2017). They are usually experienced, having taught for several years, and who show leadership ability and capacity. Teacher leaders may question how the provincial government's philosophy of education leadership impacts the TFCS organization. How are we being shaped by the ideologies of today (Fitch, 2020)? Neoliberalism has been the educational philosophy of several Ontario provincial governments, dating back to the 1990s (Apple, 2017; Hubbert, 2009). One understanding of neoliberalism is the commodification of learning to satisfy the global economy (Gleeson, 2015; Gobby, 2017). Great emphasis is placed on student success in the

form of high standardized test scores. Students are to become marketable employees through their high

marks (Winton & Pollack, 2016). Accountability is thus satisfied when students achieve high standing

because it appears that the government system is working, when in fact it is not working to support

vulnerable people (Gobby, 2017). Gregory Baum would cite historical examples of oppressive systems

that do little to support vulnerable groups of people, and therefore an ecumenical response to social

justice is warranted (Baum, 1987). How are teacher-leaders to respond to the education system in

Ontario through a Catholic social justice lens? Our political reality does not jive with the philosophy of

education at TFCS, and a palpable dissonance is created.

One area of dissonance lies in the way that political policy acknowledges and accounts for

teacher-leader MhW. There is scant mention of MhW of teacher-leaders in provincial education

documentation and discourse (Ministry of Education, 2021). Even the site on a 2016 well being initiative

is unavailable at time of writing ([Page Not Found (gov.on.ca)](#)). Resources to support MhW are available

through the government of Ontario but are largely directed toward students (Government of Ontario,

2021). The political climate now in Ontario and for the last generation has not cultivated the MhW of

classroom teachers (OECTA, 2020). This is an unjust social structure or system, as seen through a critical,

postmodern lens (Keller, 2020). At TFCS, teacher-leader MhW is ensconced under the umbrella of

Catholic social justice principles, such as the dignity of the person as a child of God (Pontifical Council for

Justice and Peace, 2004). From this Catholic perspective, our discipleship includes a kerygmatic

approach to the commitment to Jesus as Lord (Bonhoeffer, 2001). We proclaim God's word in our

practice, our relationships, and this proclamation permeates our organization ([School Board], 2021).

The economic picture at TFCS draws attention to the diverse families in the community. It was

apparent during the recent "virtual learning" period of March-June 2020 that some families had limited

access to technology, and needed to borrow from the school, or had no internet connection. One

history at TFCS allows the view of a broad economic demographic of mainly low to middle income

earners; revealed in a recent publication to staff ([School Name] Social Economic Status Report, 2020).

The compassion fatigue of selfless service to students and families who struggle economically takes a

significant toll on teacher-leaders' MhW (Hibbert, et al., 2014). Resources to support teachers' MhW are

necessary. Teachers often provide food, clothing and school supplies to their students who are in need.

Teachers are authentically serving all students in their care (Page & Wong, 2013).

The social context at TFCS is based in a firm Roman Catholic ethos, with Christ at the center of

the community. The strong belief is God's power among us to transform (Fitch, 2020). The common

good and dignity of the person are two prominent principles of the Catholic social justice world view

(Toronto Catholic District School Board [TCDSB], 2014). These principles when viewed through a critical-

theological lens, point to Christianity as a significant agent to renew a more humane world (Baum, 1987).

This ethos is demonstrated in the parent community, through participation in school culture. A

prominent group of families at TFCS belong closely to the parish church. They come together through

the Catholic parent council to fund activities and events. These parents are one source of support for

the MhW of teachers. They are a precious resource.

Currently, there is a close-knit group of staff members who have been part of the community for

20 years or more, while there are many new staff members this year with less than 5 years experience at

the school. Resources to support all staff and their MhW are available online through several websites,

such as the local health unit, as well as call centers within the Employees' Assistance Program (EOHU,

2021; Government of Canada, 2021). Further assistance is plentiful through the association (OECTA,

2021), and a self-assessment website (Starling Minds, 2021).

The technological history at TFCS is a contributing factor to the PoP and must be explained in

more detail. Access to the internet was not available 19 years ago. Since then, blackboards were

covered by white boards. The overhead projector was replaced by other projection equipment. The

computer lab was replaced by laptops, and then I-pads, and then smart boards. Of note: it took over 12

years for smart boards to be available in every classroom, so some teachers were last on the list to receive one. The distribution of technology was thus inequitable, and it caused undue stress for staff. There was clearly a two-tier system for allocation of expensive equipment, and a culture of 'have' and 'have-nots' was created. Furthermore, technological capacity of staff was not equal because some had access to expand their capacity, and others did not. This happened concurrently with a board initiative to broaden technological capacity ([School Board], 2013). Trust in leadership was low for teachers who were promised technology, and then the promises evaporated. This unequal distribution has led in part to a critical view of the PoP, and to a critical theological view to underpin this OIP.

Technology seems to be more equitable now, although there are many levels of technical abilities on staff, responding to two new communication platforms: MS teams and Brightspace. Considering pandemic online learning requirements, technology capacity and ability on staff vary widely. It seems that assumptions are made as to the technical literacy of staff, despite some teacher-leaders having trouble accessing and manipulating documents in unfamiliar formats. It just so happens that staff who have such difficulty were historically last to receive technology upgrades in their classrooms. This recollection is based on the present author's witnessing at TFCS. Again, this fact points toward another unequal outcome, suggesting a critical theological foundation may best underpin this OIP. Over time, this has added to the stress of the workday, because documents are distributed electronically in great numbers, and forms to attest that they have been read and understood are assigned and due later in the week. Thus, the volume of material sent via technology has greatly increased. This material includes many MhW concurrently with the covid-19 pandemic. This OIP will demonstrate that this flood is *not* beneficial for teacher-leaders for two reasons: covid-19 restrictions on teachers mean that there is no time to sift through them all, and most resources are targeted at students (OECTA, 2021). This creates a gap between what is offered and what is needed by teacher-leaders to help look after their own MhW (Bezzina & Buffalino, 2019). A Canada-wide survey queried how streaming technology volume is

affecting the MhW of teacher-leaders (Catholic Teachers' Federation, [CTF], 2020). There will be many more such surveys to come.

Mission, Vision and Goals

TFCS mission is to transform the world by striving for Gospel values such as justice, service, and community. Its vision is to nurture and love the mind, heart, body, and soul of all students; to live the Catholic pillars of faith, hope and love through the teachings of Jesus Christ ([TFCS Board Policy], 2008). Flourishing of all is celebrated and required of all Catholic graduates in accordance with the Catholic Graduate Expectations (Institute for Catholic Education, 2020). One foremost goal is for lifelong learning, consistent with a Christian humanist philosophy (Wronska, 2019). To support this, much time is given to developing a positive mindset (Wilson & Conyers, 2015). MhW of students is prominent in the last five years, while there is less dialogue at the school level on the MhW of teacher-leaders. This lack of teacher-leader MhW dialogue adds to the compassion fatigue that most teachers experience at TFCS (Rodger, et al., 2014).

Change Agenda: Agency as a Leader

The change agenda at TFCS centers around key staff, such as the principal and vice principal, with the faith committee chair, to increase teacher-leader MhW. The question remains about how to maintain and increase wellness for staff. This transformative action is congruent with the agency of one teacher-leader and faith committee chair ([School Board], 2008). The solidarity of the human family to effect transformative change, is the purview of the inclusivity chair ([School Board], 2021b). Nadler and Tushman (1980) signal transformation through alignment between school culture, formal organization structures, people, and tasks (work). Since the present author is part of the staff as faith committee chair, teacher of religious education, and inclusivity chair, encouragement of action for MhW in these three roles is possible. At TFCS, social change is beginning because of the following four recent actions on the part of the principal. First, the principal makes a point to mention "…all the hard-working,

fantastic educators in the room" repeatedly at public assemblies and school masses—a new, charismatic

informal approach. This care and concern is markedly over and above past practice, given the covid-19

protocols as of March 2020. Second, an ad hoc teacher team was formed in 2018. Their task is to

brainstorm how to effectively schedule limited personnel when required substitute teaching positions

are unfilled. Third, 'wellness moments' that begin every staff meeting were implemented in 2018.

These moments have continued virtually this year. For the first ten minutes of the staff meeting,

everyone is led through wellness activities in the form of theological reflection (Cameron, et al., 2012)

with prayerful intentions to increase communication and trust (Cameron, et al., 2012). Formal approval

was received to begin these school culture changes. Finally, in March 2020, the SIP was expanded by the

new principal for continuous input from all staff—instead of a SIP committee—as it was in the past.

Thus, the principal is on board with the change action. These additions were suggested by the present

writer and two other teacher-leaders, to bring to light the PoP. Actions are tightly aligned with the

mission and vision statements of the school, with one vital addition: they purposefully release teacher

MhW into full view. However, this change action is not enough. The ADKAR change model will be used

to raise awareness, create desire, increase knowledge and ability, and provide reinforcement (Hiatt,

1996; Hiatt & Creasey, 2012). There needs to be more awareness about teacher-targeted MhW

resources, and not enough is said about resources that are available to staff, such as free online spaces

for teachers, or the behind-the-scenes efforts of the board. It is not enough to post flyers on these

resources—we must increase desire to dialogue about them. Through dialogue, our language exposes

systems that do not shelter the vulnerable (Fitch, 2020). The OIP will provide more space to further

explore the organizational framework at TFCS, especially how the individual teacher-leaders fare in the

output area of Nadler and Tushman's model, and how other stakeholders' have knowledge of the

change action. The ability to affect change is followed by reinforcement in the ADKAR change model.

TFCS teacher-leaders will also benefit from a theoretical framework for leading change: critical theology to inscribe their needs (Baum, 1987; Baum, 2006).

Leadership Position and Lens Statement

The kind of leadership that is present at TFCS is important here, to establish how it informs the leadership philosophy and lens that will be taken up. TFCS has a novice principal and novice vice principal; therefore, leadership practices are fluctuating. From one perspective, both servant and authentic leadership styles are relevant to the philosophy and lens that frames this OIP. These styles will change over time, as both formal leaders are in their first year of their respective positions. The dominant approach is faith-based, as demonstrated in a Roman Catholic ethos. The biblical metaphor of a shepherd and sheep steers the leadership position, and illustrates that leaders make decisions for the safety and health of staff and students (Lk. 15: 1-7, RSV-CE)**.** The importance to acknowledge the hard work of staff, their faithfulness to their students is part of one leadership position. This creates trust in leaders, and it is important because we are facing a pandemic. There is a charisma in this approach that seems to strengthen teacher-leader confidence in meeting goals (Northouse, 2019), such as mastering the new Teams platform for virtual learning.

The covid-19 pandemic has greatly disrupted familiar practice for staff. This affects leadership currently because the requirements are extraordinary. How often must leaders forge ahead in a global pandemic? As a result, for the first week of September 2020, there was a great disequilibrium between established practices—known to staff and students, and the current state, which is directed by outside agencies such as our local health unit and chief medical officer of health ([TFCS Board]; EOHU, 2020). Teacher-leaders are continuing to be brave, despite the threat of the coronavirus. Leadership practices include demonstrating energy and stamina, empowering teacher-leaders to withstand covid-19 restrictions, adaptability to pivot from in-school to virtual learning, and open honesty and integrity (Cawsey, et al., 2016). Our principal uses a calm voice when addressing staff, humour, and quick

response time for queries. In contrast, positional power is evident when coronavirus protocol is being communicated or questioned: the principal`s demeanor (body language and tone of voice) demonstrates authority and results in an abrupt end to questioning health unit rules to follow. This is an example of a balance between servant and authentic leadership styles, which will be explained later.

Leadership Position Philosophy, Position and Agency: Christocentric and Faith-Filled

An in-depth understanding of how I position myself as a leader requires an explanation of my ontological and epistemological beliefs and assumptions about knowledge, and what it means to know. In this section, I will move from knowledge to leadership in a back-and-forth direction, to demonstrate connections between my view of knowledge, and how it relates to my view of leadership. A Christocentric and faith-filled ethos permeates my position on knowledge and leadership. At the same time, I am open to other views from other faith traditions and from the secular world. For example, Burrell and Morgan (1979) suggest that knowledge is a heuristic device: a method of self-discovery. I would agree with this tenet because from my perspective, knowledge is not an end state of being. In my view, one does not suddenly 'know' all there is to know. There is too much more to experience. My view on leadership, therefore, is also heuristic; leadership too is not an end state of being. It is an evolving, individual construction of consciousness and intuition. Knowledge is further shaped by history: religious, cultural, social, ethnic, and political forces to become reality (Scotland, 2012). One does not arrive at knowledge and cease the quest. Rather, knowledge is a continuum of becoming (Apple, 2016) whereby one is never at the end state; there is always space to discover anew. Leadership too, is influenced by history: the history of institutions, of the political and economic systems that pervade society, of cultures and peoples, of the experiences of people, and the history of the leaders themselves. One assumption I have about knowledge is that the desire to flourish as a human being drives the quest to learn new things (Cameron, et al., 2012); even for experts in the field. At the same time, desire and acquisition changes the innermost being of a person: a transformation develops, whereby the person is

in a constant state of becoming (Hart & Montaghue, 2015). Another assumption I hold is that people are

lifelong learners, and my own life of learning is punctuated more and more by leisure in the ancient

meaning of the word, which is contemplation on the relationship with God (Gary, 2006), and how to use

faith as a lens to critique the problems of society. This will be evident in the Catholic perspective of

social justice that surfaces later.

What informs my leadership? Authenticity, Service, Catholicism, Social Justice

There is a credo that informs my leadership. I position myself as a veteran teacher-leader and

scholar, with a broad experiential base who wants to be of service to bolster my colleagues' well-being. I

see the world through a critical theological lens and subscribe to marrying of critical and Christian

thought (Simons, Olssen & Peters, 2009). According to Gregory Baum, critical theology views the world

through the eyes of faith. Liberation becomes a signpost for those who seek freedom from oppression,

with Christ on their side (Baum, 1987). Jesus brings salvation to the world, as healing from the human

sin of oppression, and this is reflected in the official teachings of the church (World Synod of Bishops,

1971). Jesus transforms the status quo, so that people can flourish. I choose to adopt a critical

theological outlook, that seeks to find the good, and the truth in relationships and cultures from the

perspective of someone who is created in the image of God (De Gruchy, 2018). I have established a

significant amount of personal power in my organization because of my educational philosophy and

action to fulfill Christ-centered, lifelong learning. Within this personal power, are the facets of referent

and expert power. Northouse (2017) would suggest that these attributes come from the perspectives of

colleagues and supervisors, because of the expert knowledge and congeniality that one brings to the

staff. I thoroughly enjoy being the humble 'scholar in the house', although, my view of knowledge

questions the meaning of scholarship. This position carries a certain amount of prestige, and a great

deal of responsibility: I enjoy continuing to proclaim the Gospel message of liberation and salvation for

the oppressed (Luke 4: 14-21, NRSV-CE). My desire is to inform my students to increase their freedom to

use God-given talents to affect change in unjust systems; to stand in these systems and change them from within using Jesus' message. I am obligated to disseminate the most accurate and true information to my colleagues for their own flourishing (Friere, 1970).

Along with personal power, is the power to deliver curriculum to many hundreds of students over the years. This is part of the history of my leadership. Students have always witnessed my love of learning, and a critical theological ethos that insists on equitable access to knowledge for everyone (Brown, 2004). Marginalization is an issue that I exemplify in so many lessons for my students—to seek out the marginalized and serve them, just as Jesus would do (DeMatthews, & Mawhinney, 2014; Ryan & Tuters, 2017; Pope Francis, 2015). I have taught almost all elementary subjects, but I have a penchant for Religious Education, Music and Science. Three other sources of power for me are positional in nature: ambassadorial roles for ecology, inclusion and for faith at the board level. I am also fully qualified for a principalship, although this position is not my vocation. I must be in the classroom, close to my colleagues and students 'on the front lines'.

Theoretical-Experiential Approach

A Catholic social justice ethos matches closely with critical theology tenets such as emancipatory commitment, ethics of solidarity and social economy approach, to form the underpinning of this OIP. Please see Appendix B for an illustration of the critical theology framework of Gregory Baum. There are nine principles of Catholic social justice that inform leadership and point toward theory that is relevant to this OIP (Mulchahy, 2018)**.** Among these is the dignity of the human person and the principle of the common good. These two principles stand out as compatible with TFCS constitution. Every person in the human family is created in the image of God, so to forsake this dignity is to forsake God. Most importantly, the common good of a group of people speaks directly to their well-being (Mulchahy, 2018; Pope Francis, 2020). These two principles match closely with the PoP. In crafting this lens statement, it seems that a faith-based ethos is well supported in the critical social justice literature. Friere (1970) and

others (Ryan & Rottman, 2007; Acton & Glasgow, 2015) describe a social movement that seeks to advocate for individuals or groups of people who are together in solidarity. In the case of this OIP, the group is teacher-leaders at TFCS. Teachers are standing in a system that has practice problems regarding well-being. As this OIP unfolds, evidence to support how teacher-leaders were deprived of valuable information to serve their MhW is presented. For example, teacher-leaders at TFCS were not invited to complete a board MhW survey in 2017, despite having the most stress leave days of any school in the board, according to the association representative. Therefore, teachers at TFCS were deprived of the opportunity to participate in a survey for their own MhW and deprived of clear direction to sources of help for their own MhW. Further, the stress of teaching stymies teacher-leader efforts of self-efficacy for MhW (Bukko, 2019). This work is not suggesting that teacher-leaders are part of a marginalized group, because their personal history is beyond the scope of this OIP. Rather, the marginalization comes from within the education system, which is not serving teacher MhW. In fact, teachers do have an amount of privilege, which can be used to transform the education system from within—in line with Gregory Baum's framework. Instead, teachers are a vulnerable group because the education system the way it is now can be perceived as taking advantage of teacher-leaders. This same system can pit teachers against formal leadership in times of upheaval and stress. This is not the intent of this work, even through tensions are high in this pandemic. In choosing elements of critical theology to underpin this OIP, a faith-filled voice advocates for educators.

Every day, teacher-leaders' MhW is stretched sometimes to the limits. The current pandemic conditions are a clear case in point. Through a critical theological lens, supported by principles of Catholic social justice this problem is identified, and seeks to transform the education systems that prevent communication for teachers' MhW. This is accomplished using a model of authentic-servant leadership.

Two Sides of Servant Leadership

Robert Greenleaf's approach to leadership fits snugly into TFCS, with ten leader characteristics (Greenleaf, 1970; Spears, 2002). Please see Appendix A for a deeper explanation of the tenets of servant leadership according to Larry Spears (2002).

This kind of leadership is rooted strongly in Judeo-Christian theology and proves to be an excellent choice for TFCS. The idea of placing the needs of the other above one's own is paramount, through empathy and a genuine desire to build community (Northouse, 2017). This conviction comes from within the leader, as a kind of selfless devotion to the flourishing of others (Sendjaya, Sorros & Santora, 2008). From a Catholic perspective, this is emulating the teachings of Jesus Christ, who commanded that the first among us must be last—a servant to all (Mk 9: 33-37; NRSV-CE). Jesus himself demonstrated perfect servant leadership by assuming the role of slave and washing the feet of others (Jn 13: NRSV-CE).

To varying degrees, servant leadership is evident at TFCS. Leadership is punctuated by authentically serving others, with the strong desire to live a Catholic faith. Authenticity requires that servant leadership be hybridized with authentic leadership, to frame the PoP. The facets of authentic leadership evident in this frame are ethics (justice), a moral perspective, and relational transparency between leaders and followers (Walumbwa, Avolio, Gardner, et. al, 2008). TFCS is firm in the belief of a benevolent God whose grace operates through people, to touch the marginalized and impoverished. Happiness comes from authentically serving others. In the classroom, an authentic-servant leadership approach is constituted by placing the needs of students first before the teacher's. In the older grades, students have learned one reflective lesson that calls for students' responses, and one of them is the desire to serve. A pair of hands on the worksheet indicates that they *wish to serve:* to respond to the theme of the lesson by doing God's work. Thus, is fulfilled one of Robert Greenleaf's greatest wishes: for

authentic servant leaders to show others how to serve first, and lead (Greenleaf, 1970; 2002; Culver, 2008; Phelps, 2009).

Leadership Problem of Practice

At TFCS, a two-tiered PoP has emerged that is deserving of exploration. Namely, too many teachers report that increased stress in the classroom coupled with the advance of the covid-19 pandemic is affecting their MhW, and teachers are unaware of what wellness resources are most effective for them. The leadership role that is taken up by the present author is informal—a teacher leader, who has significant agency and scope at the school and board levels with respect to seniority, religious education, inclusion, union stewardship, and ecological initiatives. This agency positions the present writer ideally to bring about change, despite the symptoms and effects of the PoP. A lowered consciousness (Baum, 1987) is a symptom of the absence of MhW dialogue spaces with colleagues, and in TFCS having the most stress leave and teacher absenteeism in the board ([Anonymized Association Meeting], 2017). Teachers have reported symptoms of the PoP such as a pervasive neoliberal education mindset, large class size, low trust in leadership, lack of resources for specialized services and their own compassion fatigue (e.g., emotional labour), which elevate teacher stress (Weston, Ott, & Rodger, 2018; Canadian Education Association, 2010). Of these micro, meso and macro antecedents of the PoP, the most urgent is trust in leadership to provide safety in the classroom (Ontario Education Act, Section 301: 1(1); Ontario Ministry of Education PPM 145; [School Board] Code of Conduct [Policy Code], 2008). Sadly, some teachers do not feel an ethic of care at the school and board levels, and they have communicated these feelings to the present writer on many occasions from different areas of agency. Thus, becoming overwhelmed at work is another symptom (Sokol, Trudel & Babb, 2020). Furthermore, the recent pandemic protocols and virtual learning demands effect teacher wellness to the limits: the 'elephant in the room' is the looming possibility of contracting covid-19 at school (Sokol, Trudel & Babb, 2020), or burning out because of virtual learning demands. Teachers also worry greatly about their

students during virtual learning uncertainties (Sokol, Trudel & Babb, 2020). These symptoms and effects of the PoP are truly unprecedented in the agency and scope of the present writer. Other meso and macro antecedents will follow in the coming sections. Often in teaching experience, leadership is like a foundation where teachers can glean stability, and this stability is paramount for teacher-leaders to build their practice (Agote, Aramburu, & Lines, 2015). Low trust in leadership is both a symptom and an effect of the PoP. The resiliency of teachers to deal with the antecedents mentioned above is reduced, because teachers do not know whether the formal leaders care for their well-being in the face of increasing pressures in practice (Caldwell, Hayes & Long, 2010). These pressures are ubiquitous in Ontario schools and the immediate effect on Ontario teacher-leaders' MhW is surfacing (OECTA, 2020; OTF, 2020). A question to propel the urgency of the PoP is: how can the PoP be reduced—even eliminated—to afford teacher-leaders increased MhW at TFCS?

Despite this evidence, the perspective of the classroom teacher is not being explicitly included through essential dialogue spaces at TFCS. Teachers are unaware of the best MhW resources at the school and board level due to irregular or incomplete discourse on the subject *with* their colleagues. It is not enough to provide files of MhW resources in a board communication platform ([TFCS board learning platform], 2021). It is not enough to complete an ergonomics webinar at the height of pandemic virtual learning ([TFCS health and safety course], 2021). These methods belong to an unjust system that silences teacher voices during a time when teacher-leader surveys, polls and discourse could help more. It seems that not much help comes from the upper tiers of education leadership. For example, the absence of teacher MhW on the ministry of education website is apparent in favour of teacher professional development (Ontario Ministry of Education, 2016; Alberta Teachers' Association, 2019). There is a gap between the ministry of education and teachers' associations in the care and concern for teachers, as demonstrated by literature supporting teacher MhW on federation websites (OECTA, 2020; OTF, 2020; CTF, 2020). The ministry has scant literature on teacher MhW, while the teachers'

associations have a plethora of literature. Amid the pandemic, streaming sources on MhW are left up to teacher-leaders with no time to sift through. Deeper questioning asks why leadership is leaving this task up to over-burdened teacher-leaders. Why are teachers being siloed away from essential dialogue spaces with their colleagues about their own MhW? What implication does the volume of resources have for teacher trust in leadership? The task of improving the symptoms and effects of the PoP necessitates a change agenda.

Framing the PoP: Theoretical Framework for Leading Change

A theoretical framework is a deductive method of investigation based on an existing theory. It forms the structure of this OIP, informing the purpose statement, exploratory questions, problem to be analysed, and change framework (Grant & Osanloo, 2014). When the theoretical framework in this OIP is identified, commonalities between the ontological assumptions of authors of critical theology, critical/Catholic principles of social justice, appreciative inquiry (Ai) and theological reflection are discovered. The following questions are asked: how does the author view knowledge? How is knowledge explored? How do these assumptions intersect with the faith, ontology, and epistemology of the present author? These kinds of frames are tested and validated to prove their efficacy (Creswell & Creswell, 2018). They are created by scholars who are innovative, to explain knowledge, and what it means 'to know'. The following sections are the frame for this OIP: critical theology, critical social justice, Catholic principles of social justice and Ai. The frame is intended to view the micro, meso and macro antecedents that are symptoms of the PoP. For example, critical theology views teacher leader MhW as a fundamental ingredient for a healthy school system (Baum, 2006). This is part of a just organization that meets the needs of teacher-leaders. The PoP macro antecedents are neoliberal political ideology, and mistrust of leadership at different levels (e.g., school, board, ministry). In the Catholic principles of social justice, neoliberalism and mistrust are contrary to the dignity of the person, and the common good. The micro antecedents are the shortcomings in leader/stakeholder

relationships, and the meso antecedents are poor alignments between facets of the organization. Ai views these misalignments as contrary to what is good and affirming. Emphasizing participatory discovery, dream, design, and destiny: the four pillars of Ai can turn misalignments around in a more hopeful, and healthful organization (Barrett & Fry, 2005). There is a solid connection between the antecedents named here and the decline of teacher-leader MhW: the PoP. A pressing factor is the evolving covid-19 protocols and how they are affecting the MhW of teacher-leaders at TFCS. However, upon reflection, the PoP existed long before covid-19 at TFCS. Establishing this frame is included to help the reader with tools to view this OIP, followed by emergent, guiding questions.

Critical Theory and Critical Theology

Several familiar critical theory sources were encountered while crafting this OIP. Critical theory from Paolo Friere (1970; 2000), Apple (2016), Creswell & Creswell (2018), Burrell & Morgan (1979) have influenced the theoretical framework. Parts of these sources are applied to the OIP when viewing unjust systems of society that marginalize groups of people, causing human suffering. This is a secular, postmodernist view where wealth, well-being and power are embedded in unjust social structures and systems (Keller, 2020). The focus here is liberation and an awakening of consciousness, that prompts groups of individuals to practice solidarity for emancipation. Critical theology however, through the eyes of faith and from the words of an eminent theologian in the Roman Catholic church, marries the secular view of a critique of society with a faith-based lens of solidarity, liberation, and *salvation* (Baum, 2006; 1987). For Gregory Baum, human nature is innately sinful, and this permeates our institutions, such as church, government, school, health care and the like. He describes the levels of sin, and how they operate in our world today, through a Roman Catholic lens. Baum would say that the starting point for transforming the sin of society is based in *agape* love—love of neighbour. In critical theology, we reach out to different kinds of organizations where people live and work and extend our hand to them in solidarity (Baum, in Schweitzer & Simon, 2004). At TFCS, the aim is to understand the experiences of

teachers who are working under stressful conditions, and to stand amidst an unjust educational system that impacts their MhW. A question surfaces: why are teacher-leaders at TFCS handed less resources to help themselves? Part of this understanding is to embrace the diversity of the group of teacher-leaders, with all the human experiences that they bring to TFCS. This understanding includes their pre-pandemic history in the organization, leading into the early pandemic times and how experiences have evolved. The theoretical underpinning here is the amalgamation of critical theology and critical theory in a faith-based epistemology. More depth in context follows.

Critical theology is an advocation for the unwritten teacher experiences at TFCS. Critical theology stems from a discipline field that emerged in the documents of Vatican II in the mid 1960s (Baum, 1987). The purpose of Vatican II was to find a way for the church to engage in criticism of the modern world. Roman Catholic solidarity with the whole of the human family was a radical idea at that time, and Gregory Baum, theologian, was deeply involved in this engagement. Social justice became the ecumenical stance of many Christian churches in Canada and abroad (Baum, in Schweitzer & Simon, 2004). With this history in mind, threading through to a Canadian context, the PoP is viewed in the witnessing of the MhW and experiences of staff at TFCS. These experiences concern the wellness and well-being of a highly skilled workforce, a precious resource that must be safeguarded for the sake of our society. Unfortunately, pre-pandemic ministry, district and school board documents reveal a pervasive absence of teacher MhW acknowledgement in writing. Even the current MhW resources at the school level are largely focussed on students, with teacher-leader MhW resources conspicuously absent. This is of little help if teacher-leaders need assistance. Apple (2017) encourages an examination of what is absent and present in an organization; these 'absent presences' form the basis of the PoP.   There is literature to suggest that teacher-leader MhW must come first, since well and strong teacher-leaders can authentically serve students best (Cherkowski, 2020). This absence is a social justice issue: to protect the vulnerable.

Critical Social Justice: Secular and Faith-Based Sources

Critical social justice according to Ryan and Rottman (2007) is added in part, to frame the PoP. Taking up critical social justice in relation to the PoP means that authentic-servant leadership is necessary to provide for the common good, and for the dignity of teacher-leaders at TFCS. Ryan and Rottman (2007) showcase eight approaches to critical social justice for scholar-activists. In keeping Christ at the center of a faith-based ethos, extensive critical social justice repertoire (moral theory) is drawn from the Roman Catholic Church (Pontifical Council for Justice and Peace, 2004). Catholic moral theory revolves around principles of Catholic social justice (Baum, 1987). There are global variations between the number of Catholic social justice principles—from seven to ten. These are woven into a faith-based philosophy, ontology, and epistemology (TCM: The Catholic Miscellany, 2018; Mulchahy, 2018; Toronto Catholic District School Board, 2018).

Catholic Principles of Social Justice

There are nine principles of Catholic social justice illustrated by the Toronto Catholic District School Board (TCDSB: 2014). This poster is well used by thousands of elementary practitioners. Although there are nine principles, this OIP targets a few and amalgamates others to frame the PoP. The first principle is that of the common good. The community of learners at TFCS includes teacher-leaders, students, parents, and others. Therefore, to espouse the common good with a Catholic social justice lens means that the entire human family requires good, fair, honest, and dignified treatment, to nurture the well-being of everyone. Another principle is the dignity of work. All work from a Catholic perspective needs to be safe and life-giving. This does not exclude work done by teacher-leaders at TFCS. Finally, the role of government calls for leaders to protect the dignity and rights of everyone. This is especially needed at TFCS because teacher-leaders have the right to be safe while at work: safe from burn-out, violence, and stressors that cause illness. While this frame evolves, several emerging

questions have surfaced from micro, meso and macro perspectives. The questions follow an introduction to increase clarity.

Guiding Questions Emerging from the PoP

It is essential to understand, raise awareness, build capacity, and explore why teacher-leader MhW discourse is absent in key dialogue spaces in the province of Ontario and beyond to international contexts (Apple, 2017; OECTA, 2020, OTF, 2020). A Christian theological lens with support from critical social justice literature, is used to determine several questions emerging from the PoP at TFCS (Friere, 1970; 2000; Apple 2016; Creswell & Creswell, 2018; Burrell & Morgan, 1979). Namely, too many teachers at TFCS report that increased stress before and during pandemic protocols is having an impact on their MhW. Another layer of this problem is that it comes from a system that does not allow teachers to discourse on their needs. Lines of inquiry are attached to each guiding question. It is expected that the questions will be generative and evolve while writing the OIP (Agee, 2009). Great care has gone into crafting the guiding questions, with reference to leaders in the qualitative research field. The questions must be of a general and broad nature and narrow enough to highlight a specific context to generate exploration and discovery (Creswell, 2020; Creswell, 2007). The outcomes are: understanding why a lack of awareness around teacher-leader MhW resources at the school and board levels is the norm at TFCS, followed by an understanding of why MhW resources are not equal for teachers and their students. There is a disconnect between the visibility of teacher-leader MhW at the school, board, and ministry leadership levels (Rodger, et al., 2014). It was recently disclosed about several board initiatives on teacher MhW: a committee, a survey given to teachers in 2017, and a 'project' that has yet to be approved by executive council. In pandemic times, MhW resources are streamed to teacher-leaders who have no time to read them. Weaving resilience into the guiding questions was considered, but this seemed like a dead end.

The guiding questions are even more efficacious at TFCS when one moves the discourse beyond resilience to the PoP. This OIP builds capacity into a positive and affirming account of what nurturing teacher-leader MhW at TFCS feels like from the perspective of a teacher-leader. In the journey of exploring the literature, the notion of resilience does not improve the situation for teacher-leaders (the PoP remains). Instead, publicizing the positive elements of the organization that enhance MhW, points toward the ideal state of ceaseless striving to eliminate the PoP by authentic-servant leaders and others. The relationship of this choice to the guiding questions is to move from the macro view, which is the ministry of education, and its ideology of neoliberalism that seems to suppress MhW of teachers, to the results of that ideology, and to the micro view at TFCS. It is desirable to move from suppression to freedom of teacher-leader MhW and to create a model to promote an ideal state. The model of effective nurturing of teacher-leader MhW needs will be presented to fulfill Robert Greenleaf's greatest wish: to teach others how to become servant leaders and to perpetuate leadership bent upon the flourishing of others.

The guiding questions may have to be revisited and refined further. Other sources may help to align the guiding questions with critical theology, critical social justice, and a faith-based world view to make present teacher MhW in education discourse spaces, especially at TFCS (Mezirow, 1990; Marshall & Rossman, 2006).

Three Guiding Questions: Literature Sojourns and PoP Analysis

The first guiding question is: what is the ideology behind the absence of leadership around teacher-leader MhW in print documents and discourse spaces? This question stems from the analysis of the PoP, and a line of inquiry about the neoliberal policies that have governed education for the last 30 years in Ontario (Apple, 2016; Gobby, 2017; Winton & Pollack, 2016). These policies are one explanation for a decrease in governmental responsibility for societal needs (Westheimer, 2006). For example, instead of government protecting societal needs, and pouring resources into bolstering communities,

'efficiencies' are found, resources are reduced, and individuals like teacher leaders become responsible

to meet the needs of society by producing high-test-scoring students. As a political rationality (Brown,

2006), neoliberalism commodifies knowledge in education so that students with high standardized test

scores are marketable in the global economy. Thus, political success is equated with economic success,

rather than with increased efficacy toward societal needs, like the MhW of teacher-leaders.

Neoliberalism may be the root cause of the commodification of the teacher-leader workforce, to the

exclusion of the wellness of teachers and to the rise of the PoP (Winton & Pollack, 2016; Gobby, 2017;

Apple, 2016; Apple, 2017). If teacher-leaders and their skills are commodified, then their dignity as

vibrant, creative, innovative children of God is diminished because they are 'successful' only due to

student success, high standardized test scores, and complacent pedagogy that does not critique the

status quo (Ott, et al., 2017). This OIP seeks a different definition of success for teacher-leaders, and

that is to have caring and loving classrooms where leadership is trusted and supported faithfully because

it has been earned through care and concern for the MhW of stakeholders (Winton & Pollack, 2016;

Caldwell & Dixon, 2009; Caldwell, Hayes & Long, 2010). Gregory Baum would label neoliberalism as a

dominant attitude and structure that causes human suffering, proposing the wrong definition of success.

All school leaders can adopt an alternative definition of success, which is the recognition of the whole

human family as filled with God-given potential and power to transform society for good.

A second guiding question is: what consequences at TFCS stem from the limited awareness of

teacher-leader MhW, thus contributing to the PoP? This question matches closely with lines of inquiry

that focus on the role of leadership in supporting the MhW of staff (Ryan & Rottman, 2007), trust in

leadership (Caldwell, Hayes & Long, 2010; Caldwell & Dixon, 2009), teacher absenteeism, and substitute

teacher availability (Agostinelli, 2016). At TFCS, there is a noteworthy cycle that follows a lack of

awareness about teacher-leader MhW resources. Firstly, trust in leadership diminishes, because

stakeholders witness leadership as not meeting their needs and the needs of their colleagues (Cawsey,

Deszca, & Ingols, 2016). Secondly, teacher absenteeism increases, such as extended leave over weeks

and months. It was mentioned earlier that TFCS had the highest teacher absenteeism in the board.

Following teacher absenteeism, is substitute teacher absenteeism (Agostinelli, 2016). Fewer substitute

teachers attend TFCS, and this compounds stress and anxiety because present staff members must fill in

during times when they would usually prepare classes and rest. While teacher advocacy is part of

resource awareness; advocacy is also reduced due to decreased resilience (OECTA, 2020; OTF, 2020).

The connection that well teachers have caring, loving, and trusting classroom environments is

established in the literature (Lever, Mathis & Mayworm, 2017), as is the fact that stressed, burned out

teachers are less able to establish the ideal classroom environment for student learning and wellness

(Koening, Rodger & Specht, 2018; Sokol, Babb & Trudel, 2020). The result is that teachers who need it

take stress leave for weeks or months, to work on their own wellness, away from the pressures of the

classroom (Gray, Wilcox, & Nordstokke, 2017).

The final guiding question for this OIP is: how can authentic-servant leadership, elements of Ai and

theological reflection fit into a critical theological frame to demonstrate the ADKAR change model of

meeting the MhW needs of teacher-leaders? Lines of inquiry that stem from this guiding question

include uncovering what is good and right at TFCS in support of teacher-leader MhW. Ai elements of the

poetic, positive and anticipatory principles will be chosen to model effective school leadership practice

(Cooperrider, 2006). In the poetic principle, the organization is considered the inspiration for change,

whereas in the positive principle, joy is promoted to foster more joy among stakeholders. Finally, in the

anticipatory principle, a strong and shared vision is cultivated (Evans, Thornton & Usinger, 2012;

Cooperrider, Witney & Stavaros, 2005). The faith-based ontology and epistemology woven throughout

the OIP will surface here, with theological reflection and a Christ-centered framework. Hybridized

authentic leadership (Northouse, 2017; Walumbwa, et al., 2008), and servant leadership from the

perspective of Robert Greenleaf (1978; 2002) and the Roman Catholic Magisterium (Patheos, 2021)

supports the ethical, moral obligation to dignify teacher-leaders and embrace the common good. The

ADKAR change model of awareness, desire, knowledge, ability, and reinforcement will be juxtaposed

with these framing elements to suggest solutions to the PoP and prepare a plan to implement the

change (Hiatt, 1996; Hiatt & Creasey, 2012). The above guiding questions need to be situated in the

organizational framework, which is explicated next.

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Leadership-Focused Vision for Change

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A Blend of Gaps, Priorities, Change and Change Drivers

   The following section is an articulation of the current and desired organizational state at TFCS.

Gaps, priorities for change, and change drivers are highlighted in the following section through

examination of the SIP. It is important to note that the current state exists in the bubble of pandemic

rules and regulations, where teacher-leader MhW is tested to the limits. There is also reference made to

pre-pandemic times. The ideal state in this section is envisioned with the covid-19 pandemic largely

under control by evolving vaccines, because ideally, we would all like covid-19 to be ended.

   It is essential to begin with what organizational structures and leadership approaches are

affecting the MhW of classroom teacher-leaders. Change drivers relating to plans and services are

presented.   The current organizational state is one where Nadler and Tushman's congruence model

(1980) can help—the four central elements of formal organization, work, people, informal organization

are out of alignment. The priorities for change are the relationships between these elements.   Several

leadership change drivers that attempt to mitigate stress and build capacity for teacher-leaders are

featured in the current SIP. The change drivers are not intended here as solutions, but as suggestions for

action.

   The current state for some time warranted the premiere heading in the SIP: building staff

wellness— because teachers' MhW was becoming increasingly compromised for the past ten years or

more, and there is increasing evidence that well teachers promote classroom wellness (Ott, et al., 2017;

Lever, Mathis & Mayworm, 2017; Cherkowski, 2020). The SIP entry was inserted in early 2020, at the

request of several teachers, and only because the current principal was open to the SIP being a working

document. This is a priority for change because leadership at TFCS is not always trusted to have teacher-

leader MhW enacted. For this reason, a tone of mistrust of leadership may pervade the discussion,

which is not the intent of this OIP. The principal has called for every teacher-leader to influence the

document with ongoing input; revisions are frequent. This is echoed in the literature about seeing the

current state through the lens of stakeholders because stakeholder input is embraced (Frontier &

Rickabaugh, 2015).

Under the SIP heading Living our Catholic Faith, the internal change driver is staff wellness, and

progress to the ideal state is reflected in an authentic-servant leadership mindset: "We will create

communities for staff to gather, share and create a community of connections" ([School Board], School

Improvement Plan, [School Name] 2020-2021). This wording does attempt to cultivate an ideal state of

increased teacher-leader MhW, where teachers can discourse about what they need in relation to their

work tasks. This SIP wording is echoed in the literature on the ideal state: professional

development/dialogue spaces to increase and improve teacher MhW (Faubert, Campbell, & Osmond-

Johnson, 2020; Thomas-Culver, 2006). Professional development affords teachers dignity and time away

from the classroom to spaces where they can communicate; away from causes of stress: curriculum

pressures, planning and organizing, high needs students, violence in the classroom, and lack of support

from leadership (OECTA, 2020; OTF, 2020). It is desirable to have teachers regularly out of the

classroom, to restore themselves (Tschannen-Moran & Gareis, 2014; McGrath-Champ, Stacey, Wilson, et

al., 2019; Kaur & Singh, 2019).

In the next SIP section, the question is: what will our actions be? Concrete examples of actions

to support the ideal state attempt to change the environment of the organization: morning prayer,

walking club, sharing articles, staff challenges, staff 'shout-outs'. Actions can also be refined to include

spaces for discussion about board MhW initiatives, and a call for volunteers if needed. The vision of refining action is precisely aimed in the SIP; to close the gap of ambiguous terminology and to promote a change in behaviour/mindset amongst stakeholders (Cawsey, Deszca & Ingols, 2016). 'Capacity building' is the terminology that is desirable for the future, since this OIP speaks to increasing teacher-leader MhW and efficacy, to seek the resources they need from the organization.

Finally, the SIP question is: how will we monitor our success? Here, a monthly teacher survey to 'check-in' appears. This goal has not been realised at TFCS to date. A monthly staff survey would be an excellent gage of staff mindset, not as a solution, but as an internal change driver. Other inventories of teacher-leader MhW exist to build capacity and resilience (Maslach, Jackson & Leiter, 2016; Tchannen-Moran & Wolfolk, 2001). These may benefit all staff and may bolster self-efficacy—or the capacity for staff to express needs. What will this survey look like? Will it be in person, or on paper/digital? Initial thoughts indicate that the current synchronous learning platform may be helpful to distribute the surveys, and to record their completion. This element of the SIP will feature prominently in chapter two of this OIP under Possible Solutions to Address the PoP (Western University, 2020).

Improving the Situation: Increase Teacher-Leader MhW to Optimize Student Learning

Rather than focussing on resilience to environmental stressors, which does not alleviate the PoP for teacher-leaders, this OIP will instead appreciate what is good and beneficial at TFCS to increase teacher-leader MhW (Carney & Parr, 2014). Using the design of Ai (Cooperrider, 2006; Witney, 2004), it is noted that there are many strengths of TFCS formal and informal structures, and these help to offset the shortcomings that impact teacher MhW. Cawsey, Deszca and Ingols (2016) suggest several areas for exploration. These are interdependent: the formal and informal structure, the change agenda, and the mission/vision of the school. The formal structure of TFCS includes how information is gathered and mobilized. To increase teacher-leader MhW, staff would benefit from information that points toward MhW resources targeted at teachers. Thankfully, several teacher MhW initiatives at the board and

school levels have been underway since early 2017, when a committee to raise awareness of teacher-

leader MhW needs was formed. This group comprised senior executives, principals, teachers, union

representatives and trustees. This committee was raised at the height of teacher absenteeism and

teacher mistrust of leadership at TFCS, and this context must be acknowledged. In future, every school

in the board needs to be aware of this groupwork, since teacher-leader stakeholders can benefit from

the subsequent staff survey that was drafted ([School Board], [Title of Staff MhW Survey], 2017), as well

as from future projects. Unfortunately, a gap was created because only a sample of teachers were

surveyed: there was a separation between informed and uninformed staff about the survey. Staff at

TFCS were not included in the survey, despite their high absenteeism rate since 2008. Therefore, a

priority for change is for TFCS leadership to inform all stakeholders about teacher-leader MhW initiatives

at the school and board levels, on a regular basis.

At TFCS, the informal structure can be analysed according to Edgar Schein (2017). Artifacts,

espoused beliefs and values and basic underlying assumptions are the tenets of Schein's analysis.

Artifacts at TFCS include the observable behaviour of staff. A long tenure at the school can allow clear

sight of these artifacts (Schein, 2017). Are colleagues stressed? And from what factors? For example,

fatigue, frustration, and a lack of trust in leadership can be recognizable, as are the new stresses brought

on by covid-19. Preparation time is precious and desirable for MhW (OECTA, 2020; OTF, 2020; Brasfield,

Lancaster, & Xu, 2019). Yet, teachers lose their prep time for several reasons, such as not having enough

substitute teachers to cover all classes (Skaff-Schumaker, 2018). Quite recently, TFCS was down four

teachers, and the absences were unfilled. Two teachers had no preparation (read: rest) time that day.

Another result of being short-staffed was the cancellation of professional development with teaching

partners. Collaboration on individual education plans (IEP) in teams with release time was impossible.

This challenge needs support from leadership to nurture teachers' MhW. Thus, another priority for

change is to have a leadership vision that focusses on scheduling professional development to afford

adequate substitute teacher coverage. The key stakeholders here are the majority of teachers, who have IEP students in their class. They would benefit from a change driver that met their needs of collaboration to effectively plan for their IEP students, through support from the Special Education Resource Teacher (SERT) and from leadership.

Espoused beliefs and values include the vision, and mission of the organization. At TFCS, the mission is to transform the world by striving for Gospel values such as justice, service, and community. Its vision is to nurture and love the mind, heart, body, and soul of all students; to live the Catholic pillars of faith, hope and love through the teachings of Jesus Christ. Flourishing of all is celebrated (mission/vision statements have been paraphrased for anonymization purposes). Under the umbrella of transformational Gospel values, is the Catholic social justice principle of the common good and the principle of dignity of the person (Pontifical Council for Justice and Peace, 2004; Mulchahy, 2018). Here, the interests of stakeholders and the organization match. Teacher-leaders want to experience dignity at their place of work. The organization strives to enact Jesus Christ's command to love your neighbour (1 Cor. 1-13, NRSV-CE). The connection between well teachers, and well students is paramount. The literature is clear that students improve when teachers are operating at the 'top of their game' (Ott, et al., 2017; Cherkowski, 2020). A priority here is to maintain Gospel values that call for dignity and the common good for all teacher-leaders. The faith-based component is a real asset for teachers because Catholic social justice teaching includes well-being for all members of the human family.

Basic underlying assumptions round out Schein's analysis (2017). For the community at TFCS and for Catholic school communities all over Ontario, these are encapsulated well with the Catholic graduate expectations (Institute for Catholic Education, 2020). There are seven overall expectations and 52 specific expectations that demonstrate a Christian ethos footing student achievement, curriculum development, teacher education, school board initiatives and how a faith-based environment connects with the secular world. The main purpose of the expectations is to reflect the true encounter with the

person of Jesus Christ daily at school (Institute for Catholic Education, 2020). The biblical foundation of this encounter is in the story of the Road to Emmaus (Lk. 24: 13-53, NRSV-CE). Two disciples meet a stranger on the road and begin a conversation with him. The stranger listens to their anguish over the crucifixion of Jesus, calms them, and their destination is changed. He accompanies them back to Jerusalem for supper. It was at the breaking of the bread that the disciples recognized that the stranger was Jesus. The graduate expectations serve in this OIP to guide study towards the desired state, which is a model for increasing teacher-leader MhW at TFCS and beyond to other school contexts.

Organizational Change Readiness

One of the most difficult of tasks as a teacher-leader is to determine the organizational capacity for change (OCC). In this regard, agency as a teacher presents some limitations, because informal leaders are not privy to information above the ranks of the organization. Consideration of whether it is enough to simply state that there is a desire for change at TFCS is part of the OCC. This statement fits well with the agency of a teacher-leader because of countless discoursing with colleagues on MhW. Teacher leaders all want their organization to care about them more. The change readiness framework from Judge and Douglas (2009) that proposes eight elements is included (see Table 1). A brief description of each element in context as low (L), medium (M), or high (H) at TFCS is included. One understanding of the need for change, with help from Cawsey, Deszca and Ingols (2016) comes next. Change is performative; a constantly fluctuating process whereby actors are in a constant state of becoming, with organization as the result (Tsoukas & Chia, 2002).

Table 1

Eight Dimensions of Change Readiness

Trustworthy Leadership: senior leaders have earned the trust of other stakeholders **[M]**	**Innovative Culture**: the organization has established norms of innovation **[H]**
Trusting Followers: non-executives openly dissent or follow the leadership **[L]**	**Accountable Culture**: stewardship of resources and deadline integrity **[M]**
Capable Champions: attraction and retention of employees **[L]**	**Effective Communication**: the organization has multi-directional communication **[M]**
Involved Middle Management: middle managers link senior managers with stakeholders **[L]**	**Systems Thinking**: focus on root causes, interdependencies, and boundaries **[M]**

Note: Adapted from (Judge & Douglas, 2009, p. 638).

The eight elements in Table 1 are congruent with critical theology and critical social justice because trust, retention, communication, innovation, integrity, stewardship, and interdependencies suggest a culture of kindness and respect for teacher-leaders (Mattison, 2019; Starratt, 2005; Bukko, 2019). It is the estimation that TFCS organization is constantly changing. Three assets that are evident from the table are trustworthy leadership, innovative culture and systems thinking. At TFCS, the innovative culture of the school demonstrates a willingness to try new approaches. Trustworthy leadership is improving with the appointment of a new principal and a new vice principal. Finally, systems thinking has a higher priority with the new administration and causes for stress among teachers are being addressed from several angles, such as the SIP, and increased communication. It is of course, up to the organization leadership to require and to live these ideals. A perception that lip service is paid to social justice from leadership at times, stemming from a mountain of responsibilities and not enough time to address every issue. Initial questioning is whether teacher-leader MhW is neglected due to administrator fatigue. Robert Greenleaf's work helps focus a lens on ethics and organizational change: "…there is an urgent need, around the world for leadership by strong ethical persons….to help others move in constructive directions" (Greenleaf, 1977, p. 240). Are these stakeholders already changing? The goal is to move in a direction that fosters teacher-leader MhW. One teacher-leader's perspective on this need follows.

The Need for Change: A Teacher-Leader's Perspective

There are four areas considered to determine the need for change at TFCS (Cawsey, et al., 2016, p. 100). These are:

1. Seek out and make sense of external data

2. Seek out and make sense of the perspectives of other stakeholders

3. Seek out and make sense of internal data

4. Seek out and assess personal concerns and perspectives

To date, these areas continue to evolve, and are within reach given the agency of a teacher-leader.

The external data from the organizational system greatly impacted TFCS. These include another crisis in funding at the Ontario Ministry of Education dating back to 2017, causing a downward spiral that ultimately resulted in province-wide strikes (OECTA, 2020). This downward spiral is explicated here for clarity. Due to a sharp decrease in funding to TFCS board, 2 full time equivalent (FTE) positions were declared redundant in 2018-2019. Junior class sizes ballooned, with one grade six class at 36 students. A fixed computer table was removed from the room, to make space for nine more desks. Substitute teachers would refuse to accept the crowded junior classes, and those teacher absences often went unfilled. Professional development was often cancelled, because there were not enough substitute teachers available to relieve participating teachers (Agostinelli, 2016). Classroom teacher-leaders were increasingly more absent, especially in the junior division. Two additional junior teachers opted for stress leave of weeks or months. These external factors were beyond the control of stakeholders at TFCS, and they in turn competed with internal forces.

Internal system forces created an intense dissatisfaction with the status quo.   As a last resort, Canadian Union of Public Employees (CUPE) staged a legal work-to-rule campaign in late 2019. Essential support staff such as custodians, early childhood educators (ECE), educational assistants (EA), behavioural assistants (BEA) and others halted the unpaid tasks they would usually do over and above

their job descriptions. This created a rippling internal crisis at TFCS, so much so that the school was not

deemed safe for high-needs students: many remained home for the week of the legal work-to-rule.

Similar stories of other schools circulated in the media (OECTA, 2020; OTF, 2020). One of these tasks for

which the CUPE essential staff were not paid is being on-call for behavioural concerns in classrooms.

When a student was escalating in their behaviour, a call to the office would dispatch a CUPE staff

member who had training in Applied Behavioural Assistance (ABA), as per the students' safety plan.

CUPE staff were no longer lending a hand with students in crisis, and the principal was then dispatched,

and subsequently unable to meet the demand for help across multiple classrooms. This event caused

intense stress and anguish for classroom teachers, who would call for assistance, but none was available.

But by far, the most intense internal system force that destabilized the TFCS environment was the

complacency caused by an unjust system of streaming students (core and immersion).

In a few classes, such as in the French Immersion stream and others, there were no students

with safety plans, or behavioural concerns. These cohorts were not exposed to the high needs that

existed in other classes. The teacher-leaders here were in turn not exposed to the tremendous support

that the CUPE members afforded other classes, and this seemed to colour their perception of the work-

to-rule mandate. Perhaps the necessity for work-to-rule was not clearly understood by these

stakeholders, and a gap was formed between staff members who were happy with the status quo (there

is nothing wrong here), and those who were suffering because of the status quo (many things are wrong

here). With no dialogue between cohort teacher-leaders, the experiences of some staff were entirely

absent. More dialogue was needed, but not provided. It is a concern that the system will similarly

prevent dialogue during this OIP process, and a plan will be needed to increase dialogue about the MhW

of teacher-leaders at TFCS. In the three instances mentioned, teacher-leaders grew more vulnerable

because the support they needed in this environment was not available. Change is imminent for TFCS

because change is always occurring (Tsoukas & Chia, 2002). The question is one of capacity. This section

concludes the chapter.

OCC: Organizational Capacity for Change

What is TFCS capacity for change? Teacher leaders do wonder, particularly about their

colleagues, and especially about MhW. Thousands of conversations on this very subject were witnessed

at TFCS by the present author. Further, sentiments and statements from these conversations can be

categorized such as those in this OIP: faith, hope, trust, stewardship of relationships, love of neighbour

and service. These conversations will not be shared here, however, it is acknowledged they shape and

influence teacher-leader pedagogy. The literature can provide guidance, such as the eight dimensions

contained in Table 1 (Judge & Douglas, 2009). This strategy is appropriate to apply elements of authentic

servant leadership to an organization like a school (Culver, 2009).   This section would benefit from

explicit data that connects the framework to the organization through data analysis. Unfortunately, data

such as teacher surveys, school climate surveys and wellness surveys are beyond the agency of the

present writer. The fact remains that surveys are not part of practice at TFCS, and when such a wellness

survey was sent out in June, 2021, it was a rarity, and most welcome by stakeholders. This seems a clear

indication that teacher-leaders' MhW has captured the interest of the new principal and vice principal.

Further, teacher-leader persistence about anonymous teacher surveys at TFCS has paid off. In

September, 2021, there will hopefully be a return to in-school learning. The present writer is

enthusiastic about what the data of the wellness survey did show. Perhaps the survey itself, is an

indication of change readiness.

Chapter Two

The purpose of chapter two is to present a leadership framework to support the reader's understanding. Leadership approaches to change is followed by a specific framework to lead the change process. The chapter continues with a critique of the organization, with possible solutions to solve the PoP. Finally, the chapter concludes with the paramount role that ethics plays in this OIP. After reading chapter two, the reader will have a better understanding of the planning and development phases of crafting this OIP (Western University, 2019).

Leadership Approaches to Change: Hybridized Authentic-Servant Leadership

The chosen leadership approach for this OIP is authentic-servant leadership, as espoused by Catholic social teaching and in the work of Robert Greenleaf and others (Greenleaf, 2001; Spears, 2010; Phelps, 2009). Each element of this hybridized leadership style is shown here in Figure 1 so the reader may appreciate two distinct leadership styles that are blended to reflect those of the present writer. For the purposes of this PoP, authentic-servant and servant-authentic leadership will be used interchangeably, to solidify the PoP approach. These leadership styles are being used to address the PoP for the following reasons: most importantly, to enable "intuitive insight", which is the capacity to listen, to be empathetic and to get a grounding of what the needs of staff are (Streipe & O'Donoghue, 2014). Currently at TFCS, the needs of staff are not well known, given the lack of discourse and data on TFCS MhW. Secondly, to cultivate a sense of moral purpose is behind the blending with the authentic leadership. This in turn bolsters the Catholic mission and vision of the school. Teacher-leaders desire to see their colleagues well—revealing their own vulnerability. For example, if a teacher-leader wants to see their colleagues well, then they are not focussing on themselves. The teacher-leader becomes vulnerable because they are focussing on others. It takes strength to show this vulnerability, and this is reflective of the true strength of the servant leader (Greenleaf, 2001). Raising consciousness in the workplace about the needs of others serves to strengthen bonds between stakeholders, and hopefully,

trust also increases. Finally, the blend of servant and authentic leadership is seen through a social-

constructivist lens, to embrace all stakeholders—supportive and oppositional—in order to strengthen

collaborative teams (Porter, 2016; Shapira-Lishchinsky, 2015; Mulemans & Maitlin, 2019). Increasing

trust is a cornerstone in this OIP, as it reflects the *agape* love mentioned earlier, love of neighbour. And

it also reflects the principle of solidarity in critical theology (Baum, 2004). This is an example of Jesus'

Law of Love in action (Matt 27: 37-40; NRSV-CE). Figure 1 demonstrates the hybridization of leadership

styles used in this framework.

Figure 1

Hybridization of Leadership Styles
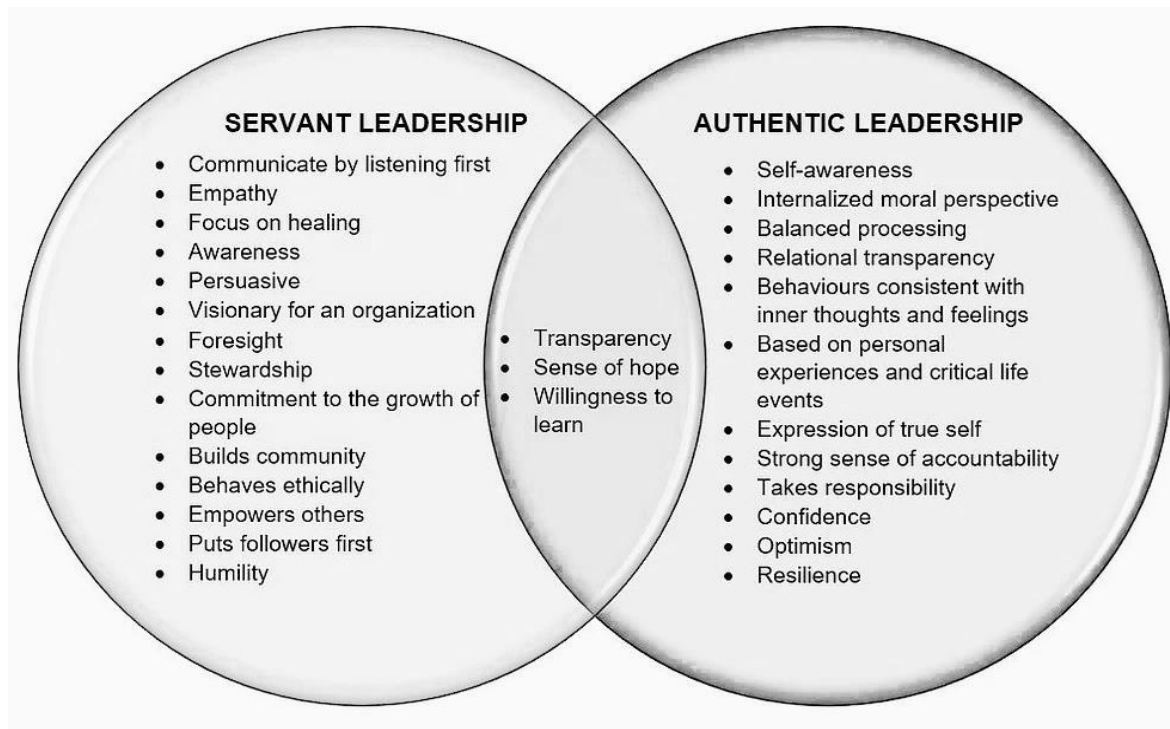
Note: Adapted from (Baruta, Garrett, Rouleau & Wojcik, 2020).

Taking the first element in accordance with practical authentic leadership (George & Sims, 2007;

Walumbwa, Avoilo, Gardner, et al., 2008), leading from core values paves the way for the desire to serve

others. Purpose, strong values, trusting relationships and a great sense of empathy is key (George, 2003;

Walumbwa et al., 2008; Avolio et al., 2017). Taking the second element in accordance with Catholic

moral teaching, servant leadership is demonstrated perfectly in the person of Jesus Christ, when He

assumes the role of slave and washes the feet of others (Jn 13: 12-17, NRSV-CE). This is the image of

servant that pushes against the PoP at TFCS: leaders ought to assume this role also, in response to the

stresses that impede teacher MhW. These stresses can manifest themselves in symptoms like

opposition to change. Authentic-servant leadership answers the need for change; to increase the

capacity of teacher-leaders to choose online MhW resources at TFCS. To plan dialogue on these

resources is the intent here—especially with those who oppose the change (Porter, 2019). Initial

thoughts contemplate the paradox of the term 'servant leader' and how this applies in a Catholic

organization. Critical theology would suggest that if service is performed by groups of people, solidarity

in action is strengthened (Baum, 2004). In a more secular vein, Robert Greenleaf and Larry Spears

cultivated ten characteristics of the servant leader (Powers, & Moore, 2020). For this OIP, the original

ten precepts of servant leadership of listening, empathy, healing, awareness, persuasion,

conceptualization, stewardship, foresight, commitment to the growth of people and building community

(Spears, 2010), are held alongside precepts of authentic leadership such as confidence, optimism, and a

moral perspective (Baruta, et al., 2020).   From Wong and Page (2003) circles of authentic-servant

leadership within TFCS will be explored. These will be carried one step further using the Catholic faith-

based approach as commanded by Jesus Christ for His disciples. This section will end with a description

of the limitations of authentic-servant leadership and the relation to Nadler and Tushman's Congruence

Theory (1980). The following section highlights the contemporary conceptions of leadership that

permeate the PoP.

Conceptualizations of Leadership

Conceptualizing leadership is a preoccupation in the practice of teaching. One conviction of

leadership evokes a way to upset and interrupt an undesirable status quo, such as the PoP at TFCS;

lending itself naturally to a critical theology/critical theory standpoint (Baum, 2004; Burrell & Morgan,

1979; Scotland, 2012; Apple, 2016). Another is that leadership when viewed through a critical lens always involves issues of power (Komives & Dugan, 2016). At TFCS, the positional power of the principal and vice principal is one example of this reality. If formal leaders adopted several precepts of servant-authentic leadership, would trust be increasing in relationships? Would the authentic servant leader embrace opposition to change (Shapira-Lishchinsky, 2015)? The tentative answer is yes because formal leaders who demonstrate empathy, healing and especially awareness, may also display a vulnerability that stakeholders would notice. This vulnerability could elevate trusting relationships, as the formal leaders would become participants rather than 'principals'. Further, teacher-leaders have positional power over their students as leaders of the class. Likewise, if teachers demonstrated authentic-servant leadership precepts such as foresight, commitment to growth and optimism, students would undoubtably benefit. From one perspective in context, teacher-leaders do demonstrate many of the precepts of authentic-servant leadership, and they have very healthy relationships of trust in their classrooms. Formal leaders at TFCS can adopt these precepts, to elevate leadership, embrace opposition as a team strengthening tool in context (Porter, 2016), and raise consciousness about the PoP. To address the PoP at TFCS, change will be created by empowering all stakeholders to use the authentic-servant precepts to help identify and locate available MhW resources targeted to staff and participate to express their wellness needs. The change model known as ADKAR: awareness, desire, knowledge, ability, and reinforcement (Hiatt & Creasey, 2012; Hiatt, 1996) will be presented later in this chapter, and contrasted with the Beer, Eisenstat, and Spector Six Steps to Effective Change (1990).

As part of epistemology, a view of empowered leadership comes from within, through authentic service: to look after the needs of others before one's self. This is contained snugly in a Roman Catholic ethos. This is also contained in a social constructivist world view, that seeks to explain how new information is learned by people interacting together (Shapira-Lishchinsky, 2015). The intention to assist one's peers with flourishing and afford these children of God with every dignity possible is one idea of

leadership (Cameron, et al., 2012; Hejj, 2019). It is the intention here to persevere with similar

contemporary conceptualizations of leadership, that belong to a collective of teacher-leaders who

socially construct their own realities (Lincoln & Guba, 2007). These teacher-leaders would benefit from

the normalization of the acceptance of opposition because it is through opposition that groupthink is

abandoned, and rich discussion ensues (Porter, 2019). There are specific precepts of leadership that will

be used in this OIP, that fit into critical theology. These are service, trust, and love of neighbour (Baum,

2017; Greenleaf, 1979; Caldwell, Hayes & Long, 2010; Caldwell & Dixon, 2009). Without these three

precepts, leadership becomes focussed on authority, rather than social justice and the empowering of

others (Komives & Dugan, 2016; Wong & Page, 2003), or the transformation of dogma and institutions

from within (Baum, 2004). Moral, ethical, and just treatment of all is paramount. This is a weighty

responsibility for teacher-leaders when enacting a change model.

Propelling Change

How can authentic-servant leadership propel change? How can authentic-servant leadership do

this in relation to the PoP? These initial thoughts require authentic-servant leadership to be paired with

Nadler and Tushman's Organizational Congruence Model (1980). This is a popular method for

structuring an organization's analysis. Authentic-servant leadership then becomes one input of TFCS

components, when seen through a social-constructivist worldview that accepts opposition. Taking the

input ingredients of the model into consideration (history/culture, resources, and environment),

authentic-servant leadership is a style that has been largely absent from TFCS history. Furthermore,

opposition has been routinely demonized at TFCS: like a personal attack that derails unity (Porter, 2016).

This has been the case along with embracing groupthink as unity. This OIP leadership approach will

change this view. Adopting a social-constructivist world view, where new knowledge is acquired through

opposing viewpoints, all stakeholders' views create deeper thinking and reflection on the PoP (Shapira-

Lishchinsky, 2015). In the past, authentic, distributed, and laissez-faire leadership were evident.

Authentic-servant leadership coupled with a social-constructivist worldview, can be used in several ways within the organization leading to a strong aspect of community building (Wong & Page, 2003). It is essential to earn the trust of stakeholders and to create a sense of community bent on meeting the goal of deeper awareness of MhW resources and discourse about staff wellness needs. Another ingredient is demonstrating authentic love of neighbour through a servant's heart (Institute for Catholic Education, 2018; Wong & Page, 2003). This included embracing opposing views on change. The literature is clear that trust in leadership increases when followers sense that their leader holds care and concern for them (Caldwell, Hayes & Long, 2009; Caldwell & Dixon, 2010). This is the ideal situation and desired outcome for solving the PoP: to rebuild the trust between leaders and stakeholders at TFCS. Doing the work of an authentic-servant leader means that the conceptualization of leadership can shift to one that nurtures relationships. Authentic-servant leadership, although not perfect, is the ideal choice for this PoP because of this shift, to be discussed in the following section.

The Ideal Approach with Criticisms

Authentic-servant leadership is a unique style when compared to others because care, empathy, and an altruistic manner are a way of being as opposed to a set of traits for the leader (Feibig & Christopher, 2018; Northouse 2019). In the case of the PoP at TFCS, the sense of empathy coming across from an authentic-servant leader would be beneficial to socially construct new learning on MhW. Stakeholders are shown resources to strengthen and maintain their MhW and are given a platform to voice their wellness needs and participate in antecedents of the lack of attention to teacher-leader wellness. In authentic-servant leadership, with a social-constructivist world view, the locus of power is not within one individual, because authentic-servant leaders share power with others, and it is a defining method of establishing leadership (McMahone, 2012). This sharing of leadership is known as the "discipleship of equals" in the New Testament Gospels (The Holy Bible, NRSV-CE, 1971; Feibig & Christopher, 2018). This empowering dynamic allows for a strong sense of community in the

organization, and this could also benefit the staff at TFCS.   However, there are several criticisms of

authentic-servant leadership that must be conveyed to distinguish its meaning vis a vis the PoP.

The first criticism of authentic-servant leadership has been alluded to previously. This is the

paradox contained in part of the term itself: servants and leaders are opposites. In the traditional

paradigm, a servant is a person who does menial work, who is depicted as weak (Wong & Page, 2003).

This is what Robert Greenleaf noted about the character of Leo in Herman Hesse's *Journey to the East*

(1956; 2003). However, in Hesse's story, when Leo disappears the traveling party falls into disorder. It

turns out years later that Leo was the head of the religious order that sponsored the journey: a true

authentic-servant leader who felt compelled to put the needs of his followers above his own. The

second criticism is that authentic-servant leaders only work for followers who make all the decisions.

They are passive, and their leadership style is at odds with the human inclination to want power

(Herbert, 2005). Furthermore, an authentic servant leader who embraces opposition may not be able to

realize change in a timely manner, due to increased discussion and debate. This is contrary to the

literature on social constructivism, whereby the primary goals are "…varied perspectives, multiple ways

to discuss and resolve problems, the evaluation of alternatives, and encouraging self-awareness of the

learning process" (Willey & Burke, 2011). In fact, authentic-servant leaders have a host of intrinsic

talents that help them to steer the course considering the goals of the organization. Spears (1998) and

Greenleaf (1979) would postulate that the authentic-servant leader is far from passive, and could rely on

any one of ten precepts, and others have added an eleventh precept (Sipe & Frick, 2015). For the

purposes of the PoP, the following terms are of critical importance: empathy, healing, stewardship,

commitment to the growth of others, and building community (Crippen, 2010). Despite the criticisms,

authentic-servant leadership remains appropriate for this OIP and can be aligned with the ADKAR change

theory created by Hiatt and Creasey (1996; 2012), and the Six Steps to Effective Change model proposed

by Beer, Eisenstat and Spector (1990).

Framework for Leading the Change Process

Leading the change process at TFCS requires a change model to best address the PoP. Transformative change (Baum, 1987) from a critical theology-Catholic social justice positioning is suggested as relevant to the PoP and the following two change models. This section will consider the ADKAR change model (Hiatt, 1996), alongside the Beer, Eisenstat and Spector change model (1990; 2016) to lead the change pathway. These relevant change models and their key assumptions are presented. Finally, the chosen model will be explained in relation to the PoP.

How to change has led to two relevant framing theories. Please see Appendix C for an illustration of the following change models. The ADKAR change model from Hiatt (1996), and the Beer, Eisenstat and Spector change model (1990; 2016) are appropriate for the context because they are meant for change at the individual or the organization level. The Beer, Eisenstat and Spector framework, 1990, is adequate because the six elements can be aligned to the organization and PoP. Each element overlaps, and the sequence of them is important (Beer, Eisenstat & Spector, 2016). The first element connects directly to the PoP: to mobilize consensus around a problem. It is important for stakeholders at TFCS to agree that there is a PoP that they want to change. While it is probable that all may not agree, this first element points toward dialogue around MhW. The second element describes the formation of a shared vision for stakeholders. In context, the shared vision asks stakeholders to realise care and concern for colleagues who are suffering. This element matches well with the Catholic ethos of the common good. The third fosters consensus, competence, and cohesion to move along the change. These align with future collaboration in divisional teams, like extensions of the more formal MhW team mentioned earlier. The fourth element does describe the participatory involvement of stakeholders, and it stresses not to force rapid change in a top-down fashion. This will work well in context since top-down directives are not well received in the organization. Fifth, the revitalization is instituted, meaning that the change is happening. The term 'revitalization' invokes a hopeful

countenance that would align with the mission of the organization. Finally, monitoring and adjusting

involves correcting imperfections. This adjustment implies a flexibility that is desirable to fine-tune the

change pathway as needed.

In contrast to the Beer, Eisenstat and Spector change model, the ADKAR change model has five

phases (Hiatt, 1996; 2014). The five phases of the ADKAR change model are: awareness—to make all

stakeholders aware of the PoP. The second phase is desire: to create and sustain a proclivity to change.

In the case of TFCS context this could amplify an inclination that is already there. Knowledge is the third

phase: to allow stakeholders to see where the problem is coming from, and ways they can find solutions

together. Knowledge corresponds to an increased understanding about education mindsets and how

they impact colleagues. The fourth phase is ability: to show stakeholders how they can raise their

consciousness and increase their expression of MhW needs. Finally, reinforcement: to act upon

stakeholder needs and wants from divisional meetings; to maintain and reinforce what colleagues want

and need. Both change models align with the authentic-servant leadership model used in this OIP. The

commonalities of the change models are explained next (see Appendix C).

In Appendix C, the loops in the middle of the illustration show the commonalities between the

change models. These are: understand need, set goals, determine priorities, collaborate, solutions and

sustain change. Both change models adequately describe that the PoP needs to be understood. The

ADKAR change model is preferred here, due to its terminology. In the ADKAR model, the first phase,

awareness, seems more comprehensive than the Beer, Eisenstat and Spector change model, where a

diagnosis is sought. Clinical, quantitative terminology in the Beer Eisenstat and Spector model resurfaces

in other areas, such as the third and fifth elements. It is important for the MhW team to appreciate the

terminology used in the change model. It must be clear and easy to interpret. At TFCS, a quantitative

slant to the vocabulary would not be useful, therefore, the ADKAR change model has more user-friendly

terminology for the context.

A second difference between both change models lies in who initiates the change. In the Beer, Eisenstat and Spector model, change is instituted by a 'general manager'. For the ADKAR model, the change is initiated by sponsors, coaches, and champions. These are different stakeholders who are supportive of the change, and they play different roles in the organization. The ADKAR model seems to be more focused on the people in the organization, while the Beer, Eisenstat and Spector model is focused on the "creation of a new asset" (Chawain, Vuuren & Roodt, 2003). This purpose would not hold well in the OIP, MhW is not an asset. Rather, this is a human need of care and concern and without MhW, people can become oppressed. Looking upon MhW as an asset points to the commodification of wellness, and a neo-liberal mindset that this OIP backs away from.

The last difference between the two change models is in the number of phases (Hiatt, 1996; Hiatt & Creasey, 2012) or elements (Beer, Eisenstat and Spector, 2016). The MhW for TFCS colleagues is framed as an urgent PoP that ought to be changed sooner, rather than later. For this reason, the five-phase length of the ADKAR model, as opposed to the six-element cycle of the Beer, Eisenstat and Spector model is once again preferred. While it is unclear whether one model would be faster than the other to achieve the goals proposed in this OIP, five is less than six. This conclusion is based on the understanding of both models. The ADKAR model seems to be clearer and more comprehensive. It is for the above reasons that the ADKAR change model as the change pathway in this OIP is chosen. ADKAR will be used to arrive at solutions to the PoP, to be explained after other frames are presented. Please see Appendix I for the ADKAR elements as part of the implementation plan.

Another relevant frame suitable for this OIP is transformative change. Shields (2018) presents ten precepts of transformative change that are relevant to the PoP. In particular, the precepts that involve equitable change, promotion of the common good, the address of power, and interdependence can be briefly explained in relation to this PoP. These precepts are echoed in the work of Gregory Baum, in his critical theology approach to changing institutions from within (Baum, 2017; 2006; 2004; 1987).

Equitable change is sought for all teacher-leaders who are not aware of, or who have no time to scour resources to help their MhW. Equitable means that teacher-leader voices are heard in regular discourse on MhW at TFCS. Desire to help others achieve equity in their professional and personal context is the second element of the ADKAR change model. Personal context influences desire, such as the need to see colleagues well. The promotion of the common good follows the ADKAR desire element and ties in with the Catholic ethos of the principles of social justice (Canadian Conference of Catholic Bishops, 2020). The address of power examines the role of the teacher-leader change agent in this OIP, and how they can be most effective as researcher and stakeholder. How power can be used to assist teacher-leaders is another consideration. Interdependence means how stakeholders are in relationship at TFCS: being well together is also part of the ADKAR desire element.

Another relevant framework for the PoP is critical theory. Located under the umbrella of transformative change, critical theory is best suited to express dissatisfaction with the status quo (Burrell & Morgan, 1979) and sometimes the need for immediate change (Friere, 1970; Apple, 2016). Critical theory seeks to infuse social justice into the leadership of an organization (Brown, 2004). At TFCS, the status quo is such that most teacher-leaders are not aware of which MhW resources are targeted to them. Further, most teacher-leaders have the know-how to access MhW resources. This is the third ADKAR change model element: knowledge (Hiatt, 1996). What is the knowledge base of the teacher-leaders at TFCS. What is their capacity for accessing the MhW resources? What is their capacity to learn how to use the resources? With current MhW resources, the ADKAR element of awareness of the need for change is increased because there is so much to choose from and no time to scrutinize the resources properly (Sokol, Trudel & Babb, 2020). The ill effects of covid-19 stress at school further prevent self-efficacy for a few teachers, as the cycle of burn out continues (Ott, et al., 2017). Some teachers become disconnected from their own autonomy and leadership due to stress and fatigue, while they are unable to speak up and keep up with the demands placed upon them, especially in the new "virtual learning"

classroom. It is then that servant-authentic leaders can step in to assist their Knowledge of MhW

resources, using precepts like stewardship and community (Spears, 2010 a,b).

Critical theory boasts a subjectivist reality, whereby stakeholders at TFCS have their own unique

realities. No two teachers will see the MhW picture in the same way. It becomes necessary to ask

whether teacher-leaders are being oppressed by certain elements of their realities (Friere, 1970; 2014;

Brown, 2004). This PoP suggests that oppression is in fact the case since teacher-leaders' who are slowly

burning out are at a marked disadvantage. The term 'oppression' here refers to *mental pressure and*

distress (Simpson, 2008) from the seemingly endless antecedents of the PoP.   This term is being used

authentically to express what the present author has witnessed about colleagues who are suffering

(Baum, 2004). This suffering leads to stress leave of weeks or months, and clinical intervention has been

warranted for several of colleagues, the present author included. To visualize this phenomenon, picture

being stuck inside an hourglass, with sand falling down. Feeling trapped and wanting to escape from the

pressure is a foremost desire. As the oppression sets in, teacher-leaders become less resilient, less

participatory, and less able to mitigate classroom difficulties (Carney & Parr, 2014), or are completely

overwhelmed in the "virtual learning" curve. They may feel powerless to improve their situation.

Several relevant types of organizational change are suggested to reduce this oppression for teacher

leaders at TFCS.

Relevant Types of Organizational Change

This OIP seeks to plan purposeful, procedural change that focusses on how MhW resource

information is communicated to teaching staff at TFCS. A predictable, first-order change is necessary

(Lewis, 2019) to eliminate the PoP, that is consistent with prevailing values. After the change has been

acknowledged, the ADKAR model continues with ability—to implement the change action, making it a

force of habit (Hiatt, 1996; Hiatt & Creasey, 2012). For example, for a small and predictable change, Ai

(Cooperrider, 1990; 2008) supports the kind of change that needs to occur and best fits with the PoP of

too many teacher-leaders being unaware of MhW resources targeted at staff, and not having enough

direction from leadership. The approach of Ai can help, being multi-faceted and containing several

change perspectives (Bushe, 2001). These are discovery: explore the best of what is, dream: collaborate

by supposing what might be, design: collaborate further by developing what might be and destiny:

experiment with what can be (Barrett & Fry, 2005). Ai marries well with the ADKAR change model,

because it fosters empowerment and collaboration between teachers, while allowing for participatory

involvement in the change process (Waters & Whyte, 2015).

The first change perspective that suits the PoP involves the social construction of reality (Denzin

& Lincoln, 2017). At TFCS, all staff shape the realities that they experience. These are multiple and

subjective and are woven with organizational change (Evans, Thornton & Usinger, 2012). Ai stems from

the post modernist philosophy that values how social interactions shape realities, and are limited only by

imagination (Bushe, 2001). Emphasis is on language to construct meaning. Emphasis is also on inquiring

with more than just the head, but also with the heart. This aspect of Ai marries well with the ethos of

TFCS because the heart is the seat of personal connections with God (DeFreitas & Kinsella-Bliss, 2018).

With the heart, stakeholders at TFCS feel and connect contemporary issues to the Catholic faith.

Inquiring from the heart then, has the potential to heal the PoP at TFCS (Bushe, 2001).

A second change perspective posited by Cooperrider (1990) is the heliotropic hypothesis. In

brief, the heliotropic hypothesis means that an organization can evolve towards the most affirmative

pattern of being held for its members. This is much like in creation when a sunflower bends toward the

sun—an excellent visualization for this PoP. At TFCS, the heliotropic hypothesis is reflected in the motto

"be the best you can be". The perspective implies movement or flourishing to what might be envisioned

for TFCS children of God (Cameron, et al., 2012). This is hope for the future, to empower teacher-

leaders, and others.

A final change perspective embedded in Ai is the organization's inner dialogue (Bushe, 2001). Through collaboration, stakeholders dream, design, and plan a destiny for the organization (Cooperrider, 1990). According to Bushe (2001), the inner dialogue at TFCS speaks to different layers of ADKAR awareness in staff. There is the conscious, rational layer, reserved for formal communication at staff meetings. Currently, staff meetings are frequent and virtual during the pandemic. Then there is the unconscious, inner dialogue that takes place between small groups or perhaps in confidence. These are perceptions, interpretations, and judgements as patterns of thinking or being, also known as schemas in psychology (Bushe, 2001). Teacher-leaders perceive, interpret, and judge the need for eliminating the PoP. This inner dialogue is important for changing the PoP at TFCS. Bushe (2001) insists that the inner dialogue is a powerful stabilizing force that responds to official communication and decisions. There is a steady flow of inner dialogue at TFCS. This OIP will seek to change this dialogue in small increments over a long period of time to reinforce that teacher-targeted MhW resources are available and accessible to all staff, and a platform for expression of needs is available.

Chosen Framing Theory and Organizational Change Type

Based on the above explanations, one framing theory and organizational change type matches best with the PoP at TFCS. The chosen framing theory is critical theology because some staff at TFCS work in an imperfect organization with significant stress and fatigue in their workplace and "virtual learning" experiences, sometimes staff are without the self efficacy to find MhW resources for help. Critical theology urges Catholics to transform the institution from within, to ease the suffering of people (Baum, 1987). Internal dialogue—that which occurs outside of formal meetings and communication— indicates that trust in leadership is being impacted due to this reality. Through Ai and its change perspectives of social constructivism, heliotropic hypothesis, and inner dialogue as stabilizing forces, it is suggested that the PoP can be ameliorated to benefit all teacher-leaders with the ADKAR change model. To firmly seat these change perspectives, a critical organizational analysis is warranted.

Critical Organizational Analysis: What to Change

Like a ripple effect, teacher-leaders who are unable to locate teacher-centered MhW resources continue to be affected by a combination of multiple organization systems (Lam, 2005). This section explores what is going on at TFCS, and what needs to change is concurrently defined. Nadler and Tushman's congruence model (1980) will be used to clarify gaps that exist in relation to the PoP, and levels of analysis will be presented regarding how the people in the organization affect one another and how the organization affects its people. An in depth internal and external environmental assessment follows, from the perspective of a teacher-leader change agent. The literature is consulted to ground this analysis, which begins with factors that belong to Nadler and Tushman's input system, in Figure 2.

Figure 2

Components of the Congruence Model
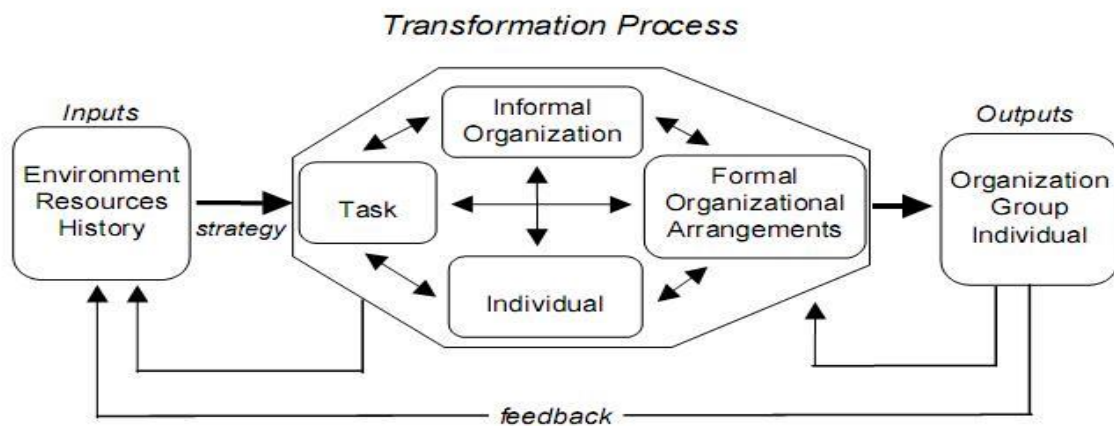
Note: Adapted from (Nadler & Tushman 1980).

The input, according to Nadler and Tushman (1980), consists of environment, resources, and history of TFCS. The first environmental factor that relates to the PoP is the current neoliberal ideology governing provincial politics in Ontario. This environmental factor needs to change. Knowledge of neoliberal ideology is warranted at TFCS because it is neoliberalism, among other capitalist-market driven principles, that cause sin to enter organizations and institutions (Baum, 2017; 2004). The

literature points to a neoliberal philosophy that has existed in Ontario politics since the 1990s (Apple, 2017; Hubbert, 2009). This philosophy has neglected the MhW of classroom teachers for the last 40 years (Ali, 2019; Khoury, 2015). Under a neoliberal philosophy, several ideas about education stand out: such as the measuring of student success by standardized testing (Winton & Pollack, 2016), the commodification of learning to satisfy a global market (Gobby, 2017), and the reduction of state responsibility for the welfare of its citizens (Khoury, 2015). Teacher-leaders seem to be perceived as a highly skilled force whose work is subject to free market competition (Nagahara, 2011), and they receive full blame when students' test scores are low. Neoliberal ideology in Ontario resulted in spending cuts to education, with a loss of thousands of teaching positions in 2018-2019 (OECTA, 2020). Several of these were lost at TFCS. The impact of losing two full time teaching positions resulted in ballooning class sizes, and increased stress upon teacher-leaders MhW (OECTA, 2020). Some of the more serious results were not enough staff on hand to lend assistance when students were in crisis, not enough substitute teachers available to fill teacher absences, professional development was routinely cancelled, and teachers had to compensate for unfilled positions. Immediately, two *additional* full-time teachers took stress leave for weeks or months.

'Social' is the next input factor of Nadler and Tushman's model that has implications with the PoP (see Figure 2). Relationships at TFCS were in flux. It seemed like trust in leadership was at an all time low. Specifically, trust between teacher-leaders and formal leaders, and the school board is the focus here. This low trust also spilled over to key teacher-leader stakeholders and Trinity Forever School Board. Mostly, the quarrel was with the provincial government, who implemented the austerity cuts in true neoliberal fashion. In January 2020, staff at TFCS went on strike for four staggered workdays, in solidarity with brothers and sisters across all publicly funded systems in Ontario. Soon, some of the austerity cuts were marginally rolled back, and collective agreements were slowly reached by teachers' and support staff unions in Ontario. Trust remains fluctuating in context, and this must change. One

cornerstone of this OIP is to increase the trust between stakeholders through MhW discourse supported by authentic-servant leadership.

Political unrest at TFCS, the quarrel with the provincial government, four lost paid days, and a mounting workload due to ballooning class sizes took its toll. The immediate loss was felt by newer teachers, economically. This is another input on Nadler and Tushman's model (1980). The loss of four paid workdays was more significant for teachers at the lower end of the salary grid. Economic anxiety was evident as teachers began to car-pool more than usual, to make up for the shortfall. The strike days were strategic to cause minimal financial hardship—scheduled for one per two-week pay period. What seemed like days after a lukewarm resolution to the teachers' strikes, the news broke of the coronavirus in Wuhan, China. Staff at TFCS supposed that the March break would be extended, although it was not surmised by how much.

Covid-19 has had a profound effect on the culture of TFCS. Culture is part of the history of the organization, as per the Nadler and Tushman model (1980). Although covid-19 occurred long after the PoP was fully realised, it must be discussed here as a major exacerbation of the PoP: teacher-leaders shifted from not being aware of MhW resources to serve them, to being overwhelmed by MhW resources. Furthermore, the resources continue to be targeted away from teacher-leaders. Initial thoughts consider the resources as a hindrance, since "virtual learning" provokes anxiety (Canadian Teacher's Federation, 2020). Teacher-leaders are stressed most of all because they worry about their students (Farmer & West, 2019). A strategy is needed now to reverse some of these damaging and potentially damaging input factors.

In concert with the guiding questions listed in this OIP, a strategy can be generated to increase transparency of MhW resources for all staff—and provide equitable access to MhW programming for all staff. While the focus of the PoP is teacher-leaders, meaning, Ontario Certified Teachers (OCTs), the

faith-based ethos and the critical social justice framework demand that ECEs, EAs, and CUPE staff are included here.

Emerging Gaps

To carry out the change initiative, the work, or tasks that are completed at TFCS will have to be slightly modified. Prior to the PoP being articulated, the work at TFCS was largely conducted by teams of teachers under the facilitation of the school principal. Since the teams of teachers in some cases were highly experienced and efficient, a distributed style of leadership was cultivated consistently (Gronn, 2008). However, this leadership resulted in key MhW resources falling through a gap—teacher leaders were not led toward board initiatives, such as a committee on staff MhW, a survey on teacher MhW and professional development opportunities on teacher wellness.   Foresight and awareness were lacking in the formal leadership at the school and board levels. When staff became aware of the MhW resources, it made little sense to *not* participate, given we were just informed of our unprecedented absenteeism and stress leave numbers ([Anonymized Association Meeting, 2017]). What was the reason for excluding TFCS staff? Some speculated that it was suspect, and this further complicated relationships of trust. This gap continues and points to the lines of inquiry of this OIP. For the work to be effective, school initiatives on MhW will have to be publicized to all staff at TFCS. Any future surveys on the MhW of teacher-leaders must include staff at TFCS; ideally, all staff at every school ought to be equally included. Finally, MhW professional development ought to be mandatory for all at TFCS, and coverage will have to be sought and attained.

The people at TFCS are being guided in new directions by a novice principal and a novice vice principal. Most staff are very experienced, and their hands make less work for formal leaders through their expertise in pedagogy and understanding of how organization components have functioned. With the onset of covid-19 school closures, staff are immersed into delivering their programs online (Bicknell, 2020), learning a new collaborative online platform (Machechne & Baumgartner, 2020), and in some

cases shifting grades and subject areas, almost overnight (Freeman, 2020). This is another unprecedented gap: the future is indeed unpredictable. How will covid-19 impact our education system? Students? Staff? Despite the considerable skill of the staff, uncertainty and imbalance is all around, and there is constant worry about students. Work demands have increased dramatically: staff are unable to discourse with each other in person. Staff effectively siloed in spaces due to pandemic protocols and prescriptions. Natural and free behaviour that was commonplace before covid-19 rules and regulations such as visiting and chatting with colleagues in classrooms, eating all together in the staff room, socializing after school and on special occasions, and physical contact like high-fives and the occasional hug are not permitted. It was common at school to see teachers walking out to their cars during their planning time or lunch time, appearing anxious and stressed (Chevalier, 2020). Upon the return to school in September 2020, teacher leaders bore the considerable burden of learning new covid-19 protocols from behind masks, goggles, and shields. At time of writing, covid-19 cases continue to rise, and the future is uncertain (EOHU, 2020; 2021).

These factors are important to note in this OIP because teacher-leaders are brilliantly adapting to a changed workplace (Collie & Martin 2016). Added to this is the 2021 school closures that mean teachers have only virtual contact with each other. The proverbial 'elephant in the room' is the possibility of contracting the covid-19 virus. Many teachers are also fearful that their students will fall ill, that they are not faring well at home, or they will bring the coronavirus home to their families (EOHU, 2020b). Thus, the demand to ensure the MhW of teacher-leaders has never been more dire as educators await a turn for an inoculation.

The final area of Nadler and Tushman's model is output. Here, space is afforded to describe how the strategy affects the system, the unit, and the individual. It is apparent that further changes need to happen before solutions can be suggested in chapter three of this OIP. First, there needs to be congruence between the four pillars at the center of the model. This can be achieved with a MhW plan,

which is described in the next section, to build trust and connect with the PoP. Constant fine-tuning of

the strategy may be in order, depending on how the pillars fluctuate in relationship (Cawsey, Deszca, &

Ingols, 2016). If the four pillars are aligned, then it would seem like the strategy is working. However, if

one pillar is misaligned, this could affect the other pillars—then the strategy must be adjusted to keep

the balance. The desired state becomes important: trust must be increased between the four pillars;

mainly between the people and the formal organization leaders (Tschannen-Moran & Gareis, 2015;

Agote, Aramburu & Lines, 2015; Iqbal, Farid, Khan, et al., 2020). Could the people be more at ease? This

is doubtful, given the current pandemic projections. However, even amidst the pandemic, teacher-

leaders' flourishing can continue its trajectory (Cameron, et al., 2012). If staff are flourishing, then

students would receive the best the staff have to offer, and this could go a long way to easing pandemic

anxiety and uncertainty. Finally, it must be underscored that faith development is the foundation for the

whole community at TFCS. Any model that is created from this OIP to increase awareness of teacher-

leader MhW resources must have faith as its nexus.

Possible Solutions to Address the PoP

The OIP calls for a possible solution divided into three aspects to alleviate the PoP. Part of the

PoP is that teachers who need MhW resources may be unable to search them out due to being

overwhelmed with classroom stressors, and especially the covid-19 stressors. Another part of the PoP is

that teachers do not have a formal platform to voice their MhW needs. Because of the current state of

the organization, complications arise that mire teacher-leaders down in stress that impacts their

wellness. Such is referenced in the literature as MhW literacy (Carr & Frank, 2019). To be MhW literate,

means that communities of practice (CoP) are used to communicate and increase dialogue about specific

problems using authentic servant leadership precepts (Greenleaf, 1979). There is one distinct solution in

three parts presented in this section, from the perspective of a teacher-leader change agent. The

principal and vice principal have the agency to prioritize, change, select resources and amalgamate any

of the proposed, and to change the order of their use. It is the role of the present author to continue to suggest these aspects, based on stakeholder needs, and to write them into the SIP. Each aspect of the solution will be described in detail, linked to literature and to the PoP and guiding questions, to build trust and be situated in terms of how they will solve access to teacher-targeted MhW. The corresponding gap identified in the organizational analysis will be connected and supported with pertinent literature. Finally, the aspects will be compared, and amalgamated—forming the best solution in context. How each aspect is supported by authentic-servant leadership is presented. Suggested resources needed and priorities to determine which aspect of the chosen solution will be used in each phase of change are discussed. Why each aspect is included and then amalgamated into the possible solution closes this section.

It is acknowledged that these aspects occur from the perspective of the current writer, from a particular ontological and epistemological frame (Guba & Lincoln, 2008). When brought before other stakeholders, different responses and different aspects that may modify the following are anticipated. Other frames that are involved here are: critical theology, critical social justice, authentic-servant leadership theory, Ai, and theological reflection, showcased alongside each aspect of the solution. The final consideration is whether to include the status quo as a fourth aspect. This remains to be seen, nevertheless, the status quo will be explored to end the section, and how it affects the people and the organization. The first aspect corresponds to a chart illustrating key concepts in a MhW plan (see Appendix D).

Possible Solution Aspect One: Trust in Leadership

To increase trust between teacher-leaders and formal leaders of TFCS is the first priority in a possible solution to the PoP. For this aspect, trust is defined as a reciprocal relationship whereby one person takes a risk and is vulnerable to the other, while the other displays a willingness and benevolence to safeguard the vulnerability of another (Walker, Kutsyuruba & Noonan, 2011). At TFCS, an erosion of

trust in the relationships between stakeholders and formal leaders over the last ten to fifteen years is a

symptom of not giving the wellness needs of teacher leaders priority, or results because the principal

said one thing, and did another (Cawsey, Deszca & Ingols, 2016). In the literature when trust is

compromised between formal and informal leaders other organization systems suffer (Kutsu. For

example, in Nadler and Tushman's congruence model, lack of trust can affect the alignment between the

internal elements of people, work, and the formal organization (Nadler and Tushman, 1980). The

principal is the primary leader who must cultivate trust between all stakeholders (Tchannen-Morgan &

Gareis, 2014). Next are the teacher-leaders, who in many respects are more enduring to TFCS than the

formal leaders. These trusting relationships are vital to the flourishing of teacher-leaders (Cameron, et

al., 2012), the culture of the school (Duignan, 2014) and the success of students (Tchannen-Morgan &

Gareis, 2014). *Interdependence* refers succinctly to such relationships, because each stakeholder relies

upon others to meet organizational goals (Leithwood, et al., 2010; TFCS SIP 2020-2021).

Possible solution aspect one is explained according to six important OIP elements, listed in the

left-hand column in bold text (see Appendix D). Possible approaches to building trust between

leadership and teacher-leaders are suggested, such as: the MhW team will navigate, rank, and target

teacher-centered MhW streaming emails. The resources needed will be accessed through the MS teams

school communication platform. The following resources are envisioned: substantive research on trust

and building trust (Caldwell, Hayes & Long, 2010), trust from a sacred perspective using the 23rd Psalm

(The Holy Bible, 1971), icebreaking activities and checklist (Bhattacharyya, 2013). The MhW team will

highlight and discuss complex issues of trust such as between stakeholders and formal leadership and

the board. Stakeholder interdependence will be fostered afterwards, during half-day professional

development meetings in divisions. This is another valuable resource and building communities of

practice sessions during PD days is essential (Government of Ontario, 2014). Other resources in practice

are: the MhW team, to seek out teambuilding exercises that stem from the Ontario Leadership

Framework, such as those used in the past at TFCS (Government of Ontario, 2013). Finally, the

authentic-leadership approach to the first aspect comprises the following: to listen to the needs of

stakeholders, to focus on healing wellness for all staff, to take on a stewardship role in relationships—to

use the servant approach of putting others first. It is expected that these approaches will be adjusted

and fine-tuned during the change process. Therefore, they are labelled as draft approaches (see

Appendix D). It is anticipated that the priority for trust in leadership will be the focus of the MhW team,

to establish a firm foundation for the change initiative (Caldwell, Hayes & Long, 2010). Trust will bring

about an ethic of care for teacher-leaders, and this may help to propel buy-in to the change initiative.

While trust increases, the neoliberal mindset needs to decrease.

Possible Solution Aspect Two: Limiting the Neoliberal Mindset

Teacher-leaders can manage their own MhW up to a point. As witnessed in practice, most

teachers are keenly aware of their own limitations when it comes to pedagogy and their students.

However, the PoP highlights the threshold where a teacher's self-efficacy is diminished due to increasing

stressors (Barari & Barari, 2015; Collie & Martin, 2016), and inauthentic leadership practices that do not

prioritize the MhW of teacher-leaders (Caldwell, Hayes & Long, 2010). The second aspect to the solution

is to "…encourage school colleagues and formal leaders to collaboratively develop a teacher well-being

plan including stress-management techniques" (Varadharijan, 2020). This aspect can be accomplished

by upholding the school mission and vision statements, to foster emotional, spiritual, and cognitive well-

being of all staff (see Appendix D). Resources needed for this aspect are: the SIP plan at TFCS, the

mission and vision statements at TFCS, to begin. This plan can be part of the SIP for the following school

year and require collaborative participation from teacher-leaders to realise it. The MhW team will

compose a definition to describe the desired state of the organisation. A pressing issue becomes

redefining what is meant by "success" at TFCS. Is success defined by the prescriptions of TFSB for SIP

entries, academic pedigrees of teacher-leaders, or the scores achieved on standardized tests? Or is

success defined according to Catholic social justice principles, that places the emotional, spiritual, and

cognitive wellness of teachers first? The latter definition of success mirrors TFCS mission and vision

statements, and it mirrors the vision of authentic-servant leadership of flourishing for teacher-leaders

(Cameron et al., 2012). This idea will be revisited in chapter 3.

Collaboration would effectively interrupt the neoliberal mindset that places teachers in their

own silos of care and break the boundaries that prevent communal efficacy. In this aspect, the gap

identified is the "intense individualism" cultivated within a neoliberal mindset that leads to isolation and

diminishing self-efficacy in teacher-leaders (Bezzina & Buffalino, 2019). With a critical theology lens,

under the tenet of a Catholic ethos—to love one another—what ought to be happening at TFCS is a

MhW team approach to show authentic care and concern for all staff (Caldwell & Dixon, 2009). This is

one complex problem to address. It is critical that all teacher-leaders have trusting relationships with

colleagues—so they may seek help when needed, and then proceed to a discussion on neoliberal

mindset with colleagues. Such relationships are authentic and meaningful (Bezzina & Buffalino, 2019).

Having a teacher MhW plan such as this in place—to bring to bear what it is that teacher-leaders need—

is more formal than the informal dialogue of the staff room, and it goes farther to nurture effective

communication between stakeholders (Soyadi, 2019). Stakeholder interdependence will be maintained

once stay-at-home orders are lifted, but can include continuing staff liturgies every Wednesday, "drive-

by" birthday and milestone acknowledgements for staff, and "wellness" home deliveries for staff.

Finally, authentic-servant leadership will support this aspect through awareness of neoliberal practices in

context, being persuasive that the neoliberal mindset is contrary TFCS mission and vision statements—

thus contributing to MhW gaps and providing alternatives to the neoliberal mindset grounded in the

principles of Catholic social justice, and critical theology. For this to be successful, the MhW team will

have to seek out resources on the neoliberal mindset for reference. It is suggested to begin with Apple,

(2016), Apple, (2017), and Gobby, (2017). The resource list of each of these would be consulted to seek

out more on neoliberalism from a Catholic perspective. Once stakeholders have a grasp of

neoliberalism, room is needed for storytelling about neoliberal experiences at TFCS. Storytelling is an

effective means to break down neoliberal isolation for teacher-leaders and can reveal their experiences.

It is a good way to break the ice for the second possible solution aspect (Bhattacharyya, 2013). TFCS

teachers enjoy telling stories in front of colleagues, and this may bolster the authentic-servant approach

after pandemic isolation.

The second aspect flows naturally into the third, which is sourcing or drafting of a MhW survey

for all staff, to open communication about teacher leader wellness.

Possible Solution Aspect Three: A Survey to all Educators at TFCS

The third aspect of the possible solution is for the MhW team to search out or draft a teacher-

leader survey to establish an accurate picture of the experiences of teacher-leaders. This aspect follows

neoliberal mindset collaboration. One example of such a resource is a school staff stress questionnaire

(see Appendix H). In addition to a survey, are other feedback forms to allow more teacher participation

and feedback opportunities, such as polls, paragraph reflections, votes, and focus groups. The Ai positive

system (define, discover, dream design, destiny) can be used as a resource to build cohesion and a

common purpose (Tocino-Smith, 2021; see Appendix K). There are an increasing number of surveys

administered to teacher-leaders by their unions each year. The latest survey from OECTA (2020)

concerned the back-to-school protocols on information technology to support different modes of

learning: synchronous, asynchronous, in-school, and remote. In November 2020, another larger survey

was administered by CTF, targeted at the MhW of teacher leaders during pandemic times (CTF, 2021).

OECTA and CTF want to know how teachers are coping with heightened demands on teachers'

adaptability. It appears that the volume of streaming information required to be absorbed is causing

mental pressure and distress. A survey for teacher-leaders is a valuable resource to formal leaders at

TFCS to reveal these symptoms of the PoP. In fact, it has already been suggested to the formal

leadership, as the third aspect of a possible solution—followed by an in-depth study of the data received by the MhW team. Part of the survey exercise is to introduce fictitious scenarios that illustrate the PoP. The teacher-leader change agent is to present case studies, asking teacher-leaders "what would you do" in specific scenarios. The cases would be based on the PoP and the lines of inquiry that inform this OIP; several are available in the OECTA literature (OECTA, 2021) and echo recent Professionally Speaking magazine articles from the Ontario College of Teachers (2021). Scenarios are established in the literature as effective means of social constructivism--to explore a role-play situation where problems and solutions can be discussed and experienced by actors (Shapira-Lishchinsky, 2015). Both role play and round table discussion have been used at TFCS to unpack fictitious case studies about problems in the classroom. Taking this familiar exercise one step further to the MhW of teacher-leaders could encourage participation and dialogue, to recognize the PoP in the examples.

Enabling a survey, role play and case studies, followed by other feedback forms, into the culture of teacher-leader work at TFCS is sorely needed at this time for two reasons. First, allowing teachers to have an equitable voice in the workplace fulfills the tenet of authentic-servant leadership that the needs of the other are afforded greater weight than in the past, while the school mission and vision statements are upheld. Leaders need to have the foresight to commit to build community. Showing optimism for the divisional meetings could foster this community. Sponsoring increased MhW communication as the moral thing to do also supports the authentic-servant leadership approach (Baruta, et al., 2020).

Catholic educators must minister to the needs of the vulnerable: to love one another as Jesus commanded (The Holy Bible, 1971). For the PoP, this love becomes expanded to include teacher-leaders by giving them equal opportunity to sound down their needs. In the literature, a shared workplace means that teacher-leader MhW must be included in any discourse on wellness (Ott, et al., 2017). The current formal leadership is demonstrating a keen, authentic belief in these tenets of the Catholic faith, and TFCS mission, while combining them with a servant's heart (McEvoy, 2009; TFCS Mission, 2020;

Institute for Catholic Education, 2018). A combination of these three aspects in the order presented is

chosen to bring a hopeful end to the PoP, and to address possible gaps in practice.

Addressing the Gap: What can be done?

A first priority is to allow teachers time, or to make time, for teacher rest, relaxation, and

reflection during the school day (Canadian Principals, 2020; Gary, 2006). Action to support the change is

already happening. During these pandemic times, formal leaders rolled around a cart of cookies, coffee,

and orange juice for teacher-leaders to begin the school day. These snacks were carefully chosen to

appeal to most teacher-leaders. The inclusion of orange juice is a healthy choice intended to boost the

immune system (Canadian Principals, 2020). This is an unprecedented action on the part of formal

leadership to demonstrate care and concern for educators: to rebuild trust. It is incredible how covid-19

restrictions of not allowing a food buffet to prevent congregating in the staff room allowed an act of

serving the staff. Another action is to invite key stakeholders to join the MhW team. The members

already part of the team are principal, vice principal, faith committee chair, an EA/ECE representative

and two experienced teacher-leaders. The mandate of the committee is to plan and carry out actions

that promote staff wellness: in school and out. The committee shares their intentions and solicits

feedback at every staff meeting, as needed. The actions are meant to increase awareness of MhW

resources, and to provide a platform for teacher-leaders to participate in MhW programming for staff.

The concluding remarks help to solidify the aforementioned three aspects.

Conclusion: One Possible Solution is the Best Solution

Selecting a possible solution incorporates building trust in leadership, limiting the neoliberal

mindset, and increasing MhW collaboration between all stakeholders at TFCS. The possible solution is

displayed in the centre of Figure 3: increasing teacher-leader MhW discourse. This is like the strategy in

Nadler and Tushman's Congruence Model (1980) that is consciously chosen to reduce and hopefully

eliminate the PoP (Cawsey, Deszca & Ingols, 2016). The reason for adopting the three aspects in the

order presented is multi-faceted. Each aspect, on its own and in combination, align with key elements of this OIP: the organization, the authentic-servant leadership lens, and the Catholic social justice principles of the common good, the dignity of the person and others. This concluding section provides more details about these alignments and justifies why the aspects are chosen.

Trust in leadership is the priority aspect to be undertaken first. When trust is realised, there is a sense of dignity between people in the organization. Dignity from a Catholic perspective is the foundation for a moral society, where everyone is treated with love and respect (TDSB, 2014). When there is trust in leadership at TFCS, formal and informal leaders are afforded dignity. The alignment with Catholic social teaching enhances this aspect of the possible solution. Following dignity, is the common good principle. People live in community and are social (Shapira-Lishchinsky, 2015). How we organize the TFCS community, especially to afford trust in leadership, means that the common good of everyone is upheld (TDSB, 2014), another alignment with principles of Catholic social justice. Using an authentic-servant leadership lens, trust in leadership brings forth the positive elements of optimism and healing (Baruta, et al., 2020) that are desirable to approach the PoP. It is for these alignments that trust in leadership is solidified as an aspect of the possible solution.

In reducing the neoliberal mindset, different facets of this OIP come into alignment. The first is a transformation from within an unjust system that marginalizes teacher-leaders. This is found in critical theology (Baum, 1987). In becoming aware of neoliberal mindset, and able to identify it creeping into practice, teacher leaders participate in this transformation. The Catholic social justice principles of dignity and the common good apply here to teacher leaders, who despite not being given enough opportunities to nurture their own wellness, manage to pour these values into their practice. This is a prime example of authentic servant leadership—another alignment. Finally, this second aspect helps to focus an application of Ai, the positive system in this OIP used to promote and celebrate strengths, optimism, and hope at TFCS (Tocino-Smith, 2021). The timing to celebrate strengths is ideal, given these

pandemic restrictions and prescriptions. For these alignments, reduction of the neoliberal mindset is chosen to be an aspect of the possible solution. Each of the two aforementioned aspects has now primed stakeholders for the third aspect: a chance to form communities of practice (CoP).

The third aspect of the possible solution is to survey all stakeholders at TFCS. Previously, it was mentioned that staff at TFCS were left out of a 2017 TFSB survey on the MhW of teacher-leaders. This practice would be reversed considering the third aspect to the possible solution. A survey like the one contained herein (see Appendix H) is the beginning of new insights and understandings about the work experience at TFCS. A school climate survey for teachers, for example, can "…assist in developing, monitoring, and sustaining a positive and healthy school climate" (School Mental Health Assist, n.d.). This connects with Nadler and Tushman's Congruence Model (1980), as internal elements like people and work must be aligned to operate effectively. A survey from all staff provides valuable information for the MhW team, who will collect the surveys and find the baseline data of MhW at TFCS. This will not be the only time teachers can participate. There will be other kinds of participation after the MhW team is able to meet again. Suggestions are: feedback forms, paragraph responses, and polls. This aspect aligns with TFCS stakeholders, structures, and mission and vision statements, because the response rate for a recent survey was 100 per cent (TFCS [Wellness Survey], 2021). The survey was well received, according to several staff. A perfect response rate could indicate that teachers wanted to complete the survey to communicate. This is plausible given pandemic social restrictions, and the social nature of people at TFCS. This is another alignment to the social-constructivist worldview of the present writer. Future surveys can be administered during staff meetings to gage teachers' perceptions and suggestions (Cooper, et al., 2015). The last time staff was surveyed in this way was over 15 years ago, indicating the need for more staff participations. Thus, the third aspect of the possible solution has alignments within the OIP and is chosen as part of the possible solution.

Figure 3

Aspects of the Possible Solution and Connections
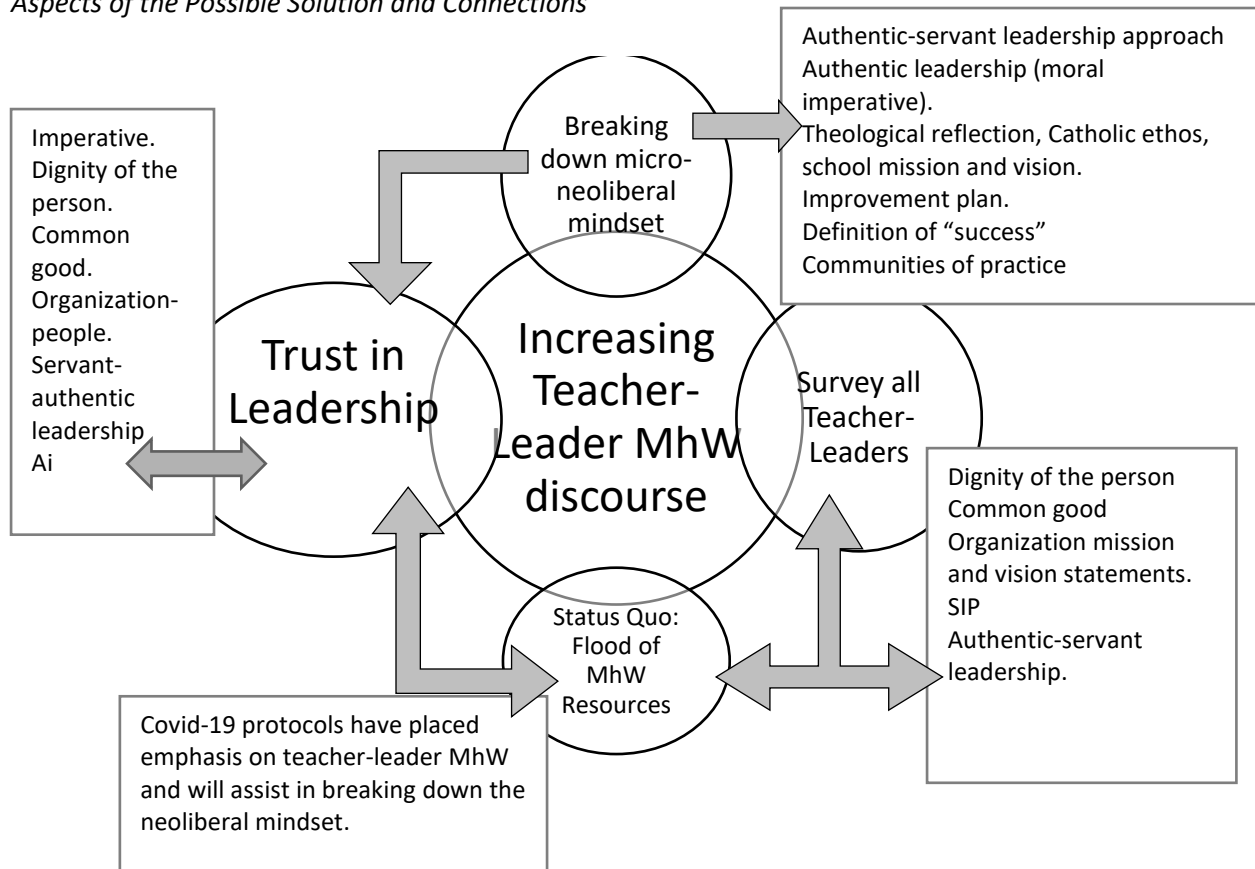
Other factors to consider concern how the three aspects are interrelated. For example, the covid-19

MhW resources sought may yield another survey to administer. One site in particular seems promising:

http://www.edu.gov.on.ca/eng/teachers/climate.html. Further, participatory surveys place dignity of

the person in a more visible position in the organization, because they imply that participants' views

matter. Finally, critical theology-Catholic social justice is the driving force here, grounded in a Catholic

ethos and authentic-servant leadership moral imperative. These aspects of a possible solution and their

alignments to OIP elements include the paramount position held by ethics.

Leadership Ethics and Organizational Change

The considerations that allow stakeholders at TFCS to lead in ethical ways are paramount in this

OIP because change will affect the behaviour of stakeholders (Sharif & Scandura, 2012). If solutions are

initiated to increase trust in leadership and solve the PoP—such as opposing the neoliberal mindset

through servant-authentic leadership, and feedback forums to gage teacher-leaders' wellness—then several concerns arise that must be approached ethically through the responsibility of the organization. For example, the resistance of stakeholders, the stigma of MhW, and the perception of servant-authentic leaders who take time for themselves, rather than focussing on the 'other' (Gary, 2006). These concerns are explained and related to servant-authentic leadership. A clear definition of ethics follows; one that is faith-based and blended with critical theology and critical social justice. Three ethical responsibilities of leaders at TFCS are explained and tied to the PoP. Concerning possibilities conclude this section and how they shall be addressed ethically.

Ethical leadership is one way to promote the common good for every person at TFCS (McMahone 2012). In moral terms, this kind of leadership is firmly seated in principles and values (Shields, 2017). With a Catholic ethos, that upholds the dignity and value of every child of God, ethics encompasses our faith-based mission and vision (TFCS, 2020). This OIP would not be complete without attention to the vital role that ethics play in leadership. Several writers include ethics as a foundation that every leader needs in their approach to leadership (Ryan & Rottman, 2007; Caldwell, Hayes & Long, 2010; Ehrich, et al., 2015; Ciulla, 2005). One definition of ethical leadership is "…a social, relational practice concerned with the moral purpose of education…a dynamic, continuing activity" (Ehrich, et al., 2015, p. 198). This definition encompasses several precepts of authentic-servant leadership, such as acting justly and kindly toward others in life. Having a strong sense of moral purpose, also encompasses the *agape* love of neighbour. Further, ethical leaders are essential in any organization, to try and combat the forces that compromise dignity of the person and the common good. Initial thoughts wonder whether a high degree of ethical action by a leader matches with trusting relationships around them. This definition will be used to preface the following three facets of ethical leadership. An explanation of these facets follows, and how they are fundamental conceptions of this OIP.

Three Facets of Ethical Leadership

There are three facets of ethical leadership that relate to this OIP: justice, caring, and critique (Ehrich, Harris, Klenowski, et al., 2015). It is essential to treat others with justice. This is a democratic principle whereby everyone is treated with equity—each according to their needs. At TFCS, there is a resurgence of equity guided by the principal and vice principal. Despite Covid 19 restrictions, a cart holding 'somewhat healthy snacks' was served observing protocols at a recent professional development day. This action may not seem like an ethical approach, but in context, covid-19 restrictions placed normally social teachers in isolation, and this was a shock. Reaching out with snacks was a superb idea to establish community. The cart was very well received by teachers, who needed some connection with staff. Caring means that a leader is concerned and authentically interested in the well-being of others. Caring leaders use their positional power to advocate for their followers. They choose to show a love for their neighbour because it is the right thing to do (McEvoy, 2009). At TFCS, the ethic of care is evident amid covid-19 protocols, as leaders strive to connect with teacher-leaders by being visible in every part of the school and connecting verbally with enthusiasm. Critique means that a leader is willing to stand up for systems and procedures that are unethical, calling them out as harmful to the individual, team, and society. This is echoed in critical theology—to transform organizations from within (Baum, 1987, 2017). The underpinning of this OIP is infused with critique through critical theology and critical social justice. This OIP calls out the inequitable treatment of teacher-leader MhW as unethical. Ethical choices are then paramount in this OIP, and the three above facets connect solidly to servant-authentic leadership and a moral ethos of stewardship (Caldwell, Hayes & Long, 2010). The approach in practice is servant-authentic leadership choices.

Servant-Authentic Leadership as an Ethical Approach

Servant-authentic leadership is an ethical approach. Whether it be centered in faith-based leadership, like at TFCS, or in a secular leadership approach, like that of Robert Greenleaf, the elemental

choices of a servant leader: humility, respect, selflessness, forgiveness, honesty, and commitment

coupled with the elemental choices of an authentic leader: autonomy, confidence, optimism, and

behaviour that is consistent with internal moral reasoning, are ethical (Starratt, 2014; Hunter, 2004;

Baruta, et al., 2020). According to McMahone (2012), the practice of servant-authentic leadership can

transform an organization into a virtuous one. There only need to be virtuous, servant-authentic leaders

to take up the work. It seems fantastic that a servant-authentic leader would be more concerned with

others than with themselves. The notion goes against the individualism often associated with top-down

leadership and the prevailing neoliberal mindset in education. Theological reflection would suggest the

biblical text of 1 Corinthians, 1-13 (The Holy Bible, 1971) as the quintessential verse about love. What

would be the implication for the organizational environment and community were servant-authentic

leadership embraced? For example, if TFCS leaders practiced servant-authentic leadership, would the

PoP of inequitable teacher well-being treatment exist in its present state? Three anticipated concerns

are emerging as this change action progresses. These are highlighted in the next section, linked to

critical theology and Catholic social justice principles.

Ethical Concerns and the Responsibility of Leaders

Critical theology and critical theory seek to upend the status quo, to foster critical thinking and

empowerment of stakeholders at TFCS (Baum, 2017; 2004; Rexhepi & Torres, 2011). The nine social

justice teachings of the Catholic church play a central role TFCS mission (Toronto Catholic District School

Board, 2020). One anticipated concern is trying to break the neoliberal mindset that contravenes

Catholic social teaching about integral human promotion, referred to as 'flourishing' in this OIP. The

responsibility of leaders at TFCS is for the flourishing of the whole person as an authentic expression of

spiritual, cultural, moral, mental, and physical well-being. Another concern is that some educators will

choose not to participate because they may be steeped in groupthink, which is the preoccupation to

conform, leading to poor decision-making (Cawsey, Deszca & Ingols, 2016). At TFCS, considerable

groupthink has been derailed in the past through the positional power of the principal, who actively

accepts diverse thinking, and turns the discourse away from conformity.

Another anticipated reaction specifically to teacher feedback/participatory dialogue as a solution

to the PoP, is the stigma associated with MhW (Campbell & Mowbray, 2016; Mattison, 2019). From a

Catholic perspective, this concern aligns with another principle of Catholic social teaching: the dignity of

the person (TCDSB, 2020). We are called to love one another, and this includes anyone who is suffering

in their MhW (Baum, 1987). At TFCS, the uptake of lovingly surrounding an educator who is struggling is

repeatedly demonstrated. However, MhW is a delicate subject, and most often private. Initial thoughts

wonder whether staff will be truthful in their survey answers, fearing perhaps that their privacy will be

infringed. This can be eased in two ways: to have a digital response, whereby anonymity increases, and

to have open and frank discussions about educator needs in the organization.

A final anticipated concern is the impact of the covid-19 restrictions and prescriptions on

educator MhW. A crisis in MhW of staff similar to sick leave in 2017 is anticipated because of an

untenable work environment. This crisis will compel staff to look after themselves before looking after

others, and this contradicts the servant-authentic leadership framework of this OIP. At time of writing,

we are several months into the return to school, and "virtual learning" is taking hold, during another

provincial lockdown to combat covid-19. There has not been a time at TFCS when hope is challenged

this way. The literature continues to point towards an uncertain future (Bryce, et al., 2020). The affects

of working under the covid-19 restrictions and prescriptions have barely begun, yet they are plain to feel

each day. For example, within the organization, one educator has already taken long term leave, and the

scramble to find someone to take their place continues. With a servant-authentic approach, teacher

leaders must continue despite this uncertainty. Using a Catholic ethic of faith in times of loss, we can

only unite for the sake of wellness for all. It is hardly easy day after day, balancing now home, work,

school, and wellness.

Ethical considerations form the foundation of the faith-based ethos of TFCS. The above section first defined ethics and then moved on to describe three facets of ethical leadership that tie in to the OIP. Anticipated concerns during the change action were discussed in relation to the ethical responsibilities of the organization, vis a vis the theoretical and leadership frames of this OIP. In the following chapter, a change implementation plan is presented, with ideas about how communication will unfold as the OIP is launched.

Chapter Three

The purpose of chapter three is to present a plan for implementing, evaluating, monitoring, and communicating change at TFCS (Western University, 2019). It may be helpful for the reader to imagine what change looks like at TFCS. One important aspect of the change plan is the agency of the present author, who is a teacher-leader, and not a formal leader. Therefore, it is understood that this change plan is iterative, and relies upon the needs of teacher-leaders that may fluctuate. The following sections also conclude with how valuable knowledge will be mobilized and shared with other communities of practice (CoP). After reading chapter three, the reader will have a broad understanding of the direction of improvement at TFCS, to potentially eliminate the PoP.

Implementation Evaluation and Communication

Change Implementation Plan: The ADKAR Change Model

The following change implementation exploration seeks to provide goals and priorities for change at TFCS to remove the PoP. In the following sections, the ADKAR change model will be described in five phases. The plan is to increase dialogue on MhW incrementally, over the course of the 2021-2022 school year, using the ADKAR change model phases linked with Ai positive system elements, complete with many avenues for communication to build trust between teacher-leaders. The question of how the change is going to occur underlies the thought behind the process. It is planned that each phase of ADKAR will take about 2 months, totalling the number of months in the school year. This will include at least 2 divisional meetings and 2 MhW team meetings per phase of ADKAR. Further, the solution elements from chapter 2 aimed at addressing the PoP will be deeply examined in terms of stakeholder reactions, personnel engagers, resources, implementation issues, and goals. Limitations for three main facets of the possible solution are presented to conclude this section.

First Cycle of Change: Trust, Awareness and Desire

The first goal of the change implementation plan is to increase the trust that people at TFCS have in leadership at school. The formal aspects here, are the training and development of people, specifically whether teacher-leaders are aware of the PoP. This is shown in the first cycle of the ADKAR model, called awareness (see Appendix I). To become aware of the PoP, according to ADKAR, teachers need to be able to identify the differences between the current state of MhW and the desired state (Hiatt, 2006; Hiatt, & Creasey, 2012). A priority in September and October, 2021, is to establish congruency between the four pillars of the organization: people, work, informal and formal elements, to promote awareness of MhW targets and finally, to encourage desire: the second element of the ADKAR change model: to assist a team effort to help colleagues. This congruency will be completed by the MhW team, and stakeholders, during and after collaboration. Commonalities will be noted during participation in the discussion under the headings *trust*, and *awareness*. All responses will be noted to align with the Catholic social justice approach of dignity and the common good.

The plan begins with inquiry-based questions, to identify the parameters of the MhW picture in context, and to open up collaborative discourse. Questions will be introduced to all stakeholders at TFCS during upcoming PD days in August, 2021 in divisional meetings: what is the current state of MhW at TFCS? What is your desired state of MhW at TFCS? What are the differences between the two states? The MhW team has predicted, based on the completion of the ADKAR monitoring worksheet example prior to school closures in the spring of 2021 (see Appendix F), that responses may include informal aspects like the cultural norms that exacerbate the PoP: such as low attention paid to teacher-leader MhW, inadequate staffing, pre-pandemic ballooning class sizes and the covid-19 prescriptions and restrictions; all of which have impaired trust. The MhW team expects to receive a variety of responses, and these may require modifications to the implementation plan to reflect stakeholder concerns. The responses will be solicited in paragraph form through a reflection sheet on the MS teams communication

platform. It will be due by the day before the next MhW team meeting, two weeks from the date of the

divisional meeting. This is the current practice for feedback at TFCS.

This team effort will be established through collaborative inquiry (Schnellert & Butler, 2014), and

according to the collaborative norms. These include, but are not limited to the following: personal

conversation, email, MS teams, group discussion, divisional meetings. The current collaborative

structure is formulated based on the team approach: to dialogue together in teaching teams, grade

teams and divisional teams. This aligns with social constructivsm, the worldview that permeates this OIP

(Shapira-Lishchinsky, 2015). The norms of practice include: kind acceptance of the views of others,

gentle support of colleagues, and respect of differing opinions and viewpoints to reflect mission and

vision statements about learning (TFCS [Mission and Vision], 2021). Each member of the team has a

place, a belonging. In light of recent TFSB initiatives on inclusion, extending this kindness, gentleness

and respect to brothers and sisters of Indigenous, BIPOC, LGBTQ2, and other communities has transpired

(TFSB, 2021). The MhW team will examine critically how the current state of MhW emerged, and

suggest ways based on practical experiences to uphold the dignity of the person, and the common good

of colleagues. The MhW team will seek to empower others in discourse in professional learning

communities (PLCs). According to the ADKAR change model (Hiatt, 2006; Hiatt & Creasey, 2012), the

elements of awareness and desire can work here to highlight the PoP for stakeholders, and to increase

the inclination to work as a team, in learning about the PoP and how to help colleagues who have

concerns about change.   It is important to note that awareness and desire are not the same. Awareness

comes first in the ADKAR model, to signal to teachers that there is a PoP to address. Desire as a proper

noun is the second phase of the implementation plan, and is seen as further along in the change process,

because people have been made aware of the PoP by the MhW team efforts, through collaborative

inquiry, to authentically serve teacher-leaders. Desire comprises an iterative response by teachers to

overcome the PoP as part of a team (Hiatt & Creasey, 2012).

After all the paragraphs are in, the MhW team will study the qualifiers in each paragraph. They will be looking for the following: *rarely, sometimes, frequently, always*. These qualifiers are key to understanding the MhW experiences and desires of stakeholders, and they will be pulled out and critically examined. Finally, the MhW team members will report back to stakeholders on these qualifiers during divisional meetings at the end of September, 2021, and the paragraphs will be amalgamated into current state and desired state paragraphs that staff are free to revise and edit. It will be important to note the paragraphs that have qualifiers at the extreme: *rarely* and *always*. Initial thoughts wonder if these extreme qualifiers can be linked to more pressing concerns of stakeholders. These paragraphs will be retained and posted in MS teams platform under the staff notebook page.

One aspect of the desire cycle of the implementation plan, is to note the predicted increase in MhW discourse (see Appendix I). With the current state and desired state paragraphs familiar to all stakeholders by November and December, 2021, the time to hand out the school staff stress questionnaire follows (see Appendix H). This questionnaire was found in the available MhW resources, on the MS teams platform. Staff will be asked to complete the questionnaire during the divisional meetings, after the paragraphs are read through and edited by participants. The intent of the questionnaire is to gather baseline data and to increase discourse. This is a movement from the organization current and desired state, to the individual current state. This movement is a *focussing of the lens* through which macro, meso and micro components of the PoP can be viewed. With the responses submitted securely online, anonymity can be guaranteed, and the results can be formatted in multiple ways for future dissemination.

The MhW team has the task of studying the responses of the questionnaire, along with two inquiry questions: what did teachers report about a healthy work environment? What did teachers report about colleagues who help their MhW? Afterwards, the MhW team will act upon the responses of the participants. The action is yet to be determined. There will be room to extend the action to

include the participants, in a true flow of sharing and caring. This flow is found in elements of Ai (see

Appendix K), to be discussed alongside the baseline data. Ai is also introduced here, and aligned with the

change plan model. The introduction of the Ai positive system will be conducted by the MhW team at

their meeting at the end of October, 2021. All data received will be anonymized to protect the privacy of

the participants. Ai is being used here because of its focus on positivity, enabling groups of people to

learn and socially construct their future (Tocino-Smith, 2021). Ai aligns with Catholic principles of social

justice, critical theology, social consructivism, and other elements of this OIP. Ai will help teacher-

leaders to turn away from the PoP, which means turning away from a problem-focussed center of the

discussion. Instead, Ai enables turning towards a positive view of what is working at TFCS, towards the

goal of human flourishing (Cameron, et al., 2012). It is important to note that the PoP is not

abandonned, just its negativity.

Coupled with this first goal of building trust through ADKAR awareness and desire, are two

elements of Ai: discovery and dream (Cooperrider, 2008; Tocino-Smith, 2021). In the 5D cycle of Ai (see

Appendix K), collaboration occurs through communities of practice (CoP). The intent is to gather

divisional groups of teachers to discourse on specific MhW topics generated by stakeholder participation

at previous divisional meetings. Discussion about the best of what *is* at TFCS—centered around a current

state paragraph, and to suppose what might be—centered around the future state paragraph

amalgamates ADKAR with Ai. The best would be the predisposition of teachers to curiosity and

faithfulness to colleagues and the team. These two elements serve to unite teachers and leadership in

learning about the PoP and in authentically serving the wellness of colleagues. Trust in leadership can be

increased since teachers and formal leaders would be working together, as part of the same wellness

team. Questions to consider are: what makes a healthy work environment for you? Give an example

about how your MhW responds to colleagues? What do colleagues do to help? It was mentioned in

chapter one that a group of teacher-leaders at TFCS have been together for more than 20 years. This

history strengthens and reinforces love of neighbour, which is an important part of the school's mission; adding to the effectiveness of professional collaboration, and demonstrating desirable modelling for new teachers. Possible volunteers to engage others may be drawn from this collaboration. At TFCS, there are always volunteers from divisional meetings who opt to lend a hand with various projects. The MhW change implementation will be no different, because there are already two stakeholders who have offered their help. Theological reflection (Cameron, et al., 2012) will be used as a tool to further reinforce contemplation on love of neighbour, and the MhW team will include biblical verses frequently to insert a faith-based perspective to this first goal. In the collaborative meetings, a lectio divina (divine reading) of scripture will begin to focus inquiry. Theological reflection and lectio divina are also important to maintain a constant solidarity in faith with the mission and vision as a Catholic organization (Baum, 1987). These practices are conducive to a calm mind, heart and body, as we join in koinonia—fellowship with God, and others in the human family.

Strategy Two for Change: MhW Literacy for All Staff

The second goal in the change implementation plan is to increase literacy for teacher-leaders at TFCS. Two literacies that the MhW team will focus on are neoliberal mindset and MhW knowledge. In the ADKAR change model, the elements of awareness, and knowledge surface here, slated for January and February, 2022, to encourage learning about how neoliberalism pervades educational discourse and practice, such as emphasis on product to determine success, and to blame teacher-leaders when product falls short of expectations (Fauziyatu, 2020; Berkovich, 2013). Linkages to the lines of inquiry in this OIP demonstrate neoliberal mindset at work. The MhW team will pair neoliberal mindset with teacher-leader MhW to exemplify how one can influence the other (see Appendix K: Knowledge). Critical, reflective inquiry questions are asked: what are you looking for in a MhW resource? What does MhW literacy mean to you? How do you help your colleagues' wellness? MhW resources that are streaming from outside the organization, from TFSB, will be summarized for all staff who may need these avenues

of wellness. Using the MS teams communication platform, a designated MhW team member will leave a

video message to stakeholders about MhW resources, broken down in summary for busy teacher-

leaders to absorb. The priorities for this second goal follow.

The first action for the MhW team is to provide a list of MhW resources that are targeted to

teacher-leaders. This influences the ADKAR idea of desire because teacher-leaders can become more

aware of the experiences of their teacher colleagues, to want to help them in their wellness. A second

priority is to enable staff capacity and ability to access and navigate the resources that will help them

best. The recent "virtual school" experience at TFCS provides the technical backdrop for communicating

how to access and navigate pertinent resources for staff. The MS teams platform is ideally suited as a

tactic to distribute the work of navigating resources for staff. Further, staff who are hesitant with

technology can meet virtually with an MhW team member to go over a resource together, at a slower

pace if necessary. This will be explained later in this chapter on reactions of stakeholders. The second

goal can also be paired with an element of Ai.

Cooperrider (2008) includes dream and design in the Ai positive inquiry system. Both elements

involve collaboration between people at TFCS. In this case, a MhW team member and a stakeholder

would collaborate on improvements that might be made to staff MhW, and on improvements that can

be realised. Another iterative facet of collaborative inquiry is to co-plan, co-teach and co-monitor

problems raised (Schnellert & Butler, 2014). Beginning with a lectio divina, mindful inquiry follows on

MhW literacy needs and wants. This grouping is mentioned in the literature on communities of practice

(Government of Ontario, 2014). Cooperrider (2008) writes about supposing what might be, and

developing what can be in this regard. This connection pairs with the mission and vision of TFCS: what

might be is that the PoP will be eliminated, and what can be is that teacher-leaders can locate and

manipulate the MhW resources they need quickly and easily. They will be able to discourse readily with

the MhW team, and colleagues in their division, to relate and reflect. The collaboration will foster

increased trust for leadership, who are authentically serving their colleagues in the way Jesus would.

The MhW meeting is scheduled for midway through each month, and the divisional meetings occur

during the first week of each month. Divisional discourse however, occurs much more frequently.

Strategy Three for Change: Reinforcements and Communication

The third strategy for change is to use the ADKAR elements of ability and reinforcements to

solidify the change agenda. The third strategy enters the timeline in March, 2022 and continues until

June, 2022 (see Figure 4). This is seated in the framework of cycle four and five of the implementation

plan (see Appendix K). For cycle four (ability) to be realized, the first three cycles need to become force

of habit, according to Hiatt, 1996. It is predicted that awareness, desire and knowledge cycles will help

the MhW team, engagers and teacher-leaders participate in the change process. Observations and

concerns of stakeholders have been discussed using authentic servant leadership and the inquiry

supports mentioned are in place. Discourse on MhW will increase. Possibly, there may be a decrease in

teacher absenteeism, and stress leave. In order to sustain the change, the MhW team need to look for

slides back into the pre-change comfort zones around trust, and neoliberal mindset through feedback

from stakeholders and their own observations. One reinforcement that would sustain the change and

meet the goals of the aforementionned solution elements, is to formulate a MhW credo for staff. This

credo—or statement of belief—will encompass the major tenets of this OIP: critical theology, Catholic

principles of social justice, Ai, and theological reflection. Inquiry questions need to be asked: are

teacher-leaders accessing the MhW strategies suggested and if so, is the MhW of teacher leaders being

reported as increasing? The teacher stress questionnaire may be reassigned at this junction in order to

compare results with the initial offering. The MhW team will support the inquiry by providing at-a-

glance reviews of selected resources to explore, based on divisional meeting discourse. The following

questions will be asked: what do we want our MhW to be in light of Gospel values? How can we be

MhW ambassadors? What authentic-servant habits do we foster? (see Appendix K: Cycle Four). A

priority for this change strategy is that the MhW team communicates effectively with stakeholders.

Effective collaboration needs four conditions: structural supports, structural/cultural and emotional

supports, learning/process supports and teacher ownership (Schnellert & Butler, 2014). An explanation

of this approach follows, within the destiny element of Ai (Cooperrider, 2008).

Authentic-servant-leadership requires that empathy, healing, stewardship, commitment to the

growth of others and community are evident whenever the MhW team communicates with

stakeholders. Further participatory collaboration will occur between engagers and stakeholders in

divisional meetings with four kinds of support in place (Schnellert & Butler, 2014). Structural support

means that time is allotted for collaboration. The time will be part of divisional meetings, and this is a

change from past practice. Cultural/social/emotional support means that teams of stakeholders draw

comfort from their team, enabling them to share their strengths and vulnerabilities in the face of change.

Learning and process supports will allow stakeholders the choice of resources that meet their needs

(webinars, grade-team groupings, conferences,). Finally, teachers with ownership in their professional

collaboration will be more engaged with change when they have a platform to express their concerns.

(Schnellert & Butler, 2014). The destiny element of Ai allows the MhW team to experiment with

different ways to practice these authentic-servant leadership supports. This will be dependent upon

what each stakeholder needs from leadership. Candid discussions about stakeholders are desirable

when the MhW team meets to (re)focus the change action. To reinforce action, leadership must be

authentically serving the stakeholders, putting the aforementionned supports in place to foster the

ADKAR change elements in line with Ai positivity in every staff member. Figure 4 indicates the timeline

suggested for each cycle of the implementation plan. In the figure, the month is approximated, and the

text indicates the ADKAR element, what feedback may be due from teacher-leaders, any themes and

tasks to cover, followed by data collection pieces. Following Figure 4, the possible solutions explained in

chapter 2, in light of stakeholder reactions, personnel engagers, resources, implementation issues,

ADKAR change model goals and limitations are explored.

Figure 4

Timeline for Each Cycle of the Implementation Plan

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┌─────────────────────────┐   ┌─────────────────────────┐   ┌─────────────────────────┐
│ August, 2021. Introduction│   │ September-October       │   │ November-               │
│ to the PoP and authentic- │→ │ 2021. ADKAR-            │→ │ December 2021.          │
│ servant leadership.       │   │ awareness, Ai- discover.│   │ ADKAR desire, Ai:       │
│ Validation of stress for  │   │ Current-future state    │   │ dream. MhW              │
│ teachers. Introduction    │   │ paragraphs due. Trust   │   │ resource summary        │
│ asking for more teacher   │   │ building. Critical exam │   │ and feedback from       │
│ feedback this year.       │   │ of PoP. Stress survey.  │   │ stakeholders.           │
└─────────────────────────┘   └─────────────────────────┘   └─────────────────────────┘

┌─────────────────────────┐   ┌─────────────────────────┐   ┌─────────────────────────┐
│ May-June, 2022. ADKAR:  │   │ March-April, 2022. ADKAR│   │ January-February, 2022. │
│ reinforcements, Ai: destiny-│←│ ability, Ai: destiny-sustain│←│ ADKAR first three      │
│ sustain developments.     │   │ developments. MhW credo.│   │ elements, Ai: dream.    │
│ Celebrations of MhW       │   │                         │   │ MhW credo introduction. │
│ achievements.             │   │                         │   │                         │
└─────────────────────────┘   └─────────────────────────┘   └─────────────────────────┘
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Possible Solutions: Some Limitations

Three aspects to the possible solution were presented in chapter 2 of this OIP. Each is considered part of one main solution, and are explained here emphasizing management plan categories that conclude this section. The first solution is to build trust between teacher-leaders and formal leaders at TFCS. It is anticipated that building trust will be a long term goal, causing reactions in stakeholders. Stakeholders are entitled to their feelings and reactions; as a teacher-leader change agent, the job is to make sense of how stakeholders are reacting (Cawsey, et al., 2016). Understanding these reactions comes next, using an authentic servant-leader's heart to uphold the dignity of the person. Personnel engagers are those people who can help to promote the solution, from within divisional team meetings. In addition to the MhW team, there are two teacher-leaders and one other staff member who are already talking about increasing trust in the workplace. These people just happen to belong to the three divisions mentioned earlier: kindergarten, primary and junior. It is intended that these individuals be

engagers in the divisional meetings. These colleagues will be approached with exploratory discourse on examples of trust in the organization; this is the discovery component of Ai (Cooperrider, 2008). Of note are implementation issues and limitations to building trust—these are situated within covid-19 fear and uncertainty. There is the opening and closing of schools since March 2020, the stress reaction surrounding contracting the covid-19 virus and how these two elements could combine to decrease self-efficacy. Most recently, the "virtual school" experience boosted trust for authentic servant leadership, because of the support given to teacher-leaders during a very stressful time.

The second possible solution is to reduce the neoliberal mindset in the organization. Surprise and skepticism are anticipated as reactions. One limitation is that neoliberalism seems to be a lofty subject, as talk of philosophy is not frequent at TFCS. When the discourse is pushed in that direction, these kinds of reactions can be perceived. There are better times to introduce more 'academic' discourse, and these are when the pace is somewhat slower during the day, or when there are no pressing deadlines approaching (i.e. report cards). Then, it seems colleagues have time to think a little deeper. Engagers here are the principal and vice principal, who have taken the emphasis off product—or produced work—as the main focus for upcoming assessment. This is clearly steering away from a neoliberal practice, which is to include as much product as possible to evaluate students (Berkovich, 2013; Apple, 2016).   The resources here call for the SIP, the mission and vision statement, and Catholic social justice principles. Short-term goals of desire and knowledge from the ADKAR change model can influence solution implementation and add to the breadth of information on MhW resources available.

The final solution is to have all staff complete surveys and participate in other forms of dialogue (polls, votes, reflection statements, MhW credo). One limitation is that some surveys won't be completed, so a plan to push staff to complete them may be necessary. For example, the initial activity in divisional meetings could be to complete feedback. Data from the feedback will be collected from divisional meetings by the engagers, studied by the MhW team, to explain how staff are responding

within a range of specific topics. Included in the data must be questions about trust in leadership,

perceptions of safety while at school, comfort level with specific practices (neoliberal mindset) and

practices that can boost MhW at TFCS. Envisioned stakeholder reactions could be a sense of

empowerment, excitement, joy, skepticism or frustration about having to do the work. Three staff

members are being considered as engagers. Two are teacher-leaders, and the other is a BEA. Resources

to find teacher-leader surveys are needed. The first place to begin is with the human resources

department, who happened to draft and administer a recent survey on staff MhW, excluding TFCS. This

fact was alluded to in a previous chapter of this OIP. There is consideration about drafting a TFCS MhW

survey as part of collaborative inquiry, particular to our context. Another department to consider is the

special education team, who draft and administer a student resiliency survey every year. The MhW team

could each suggest a few questions that they wish to explore; driven by divisional meeting discussion.

Implementation issues include having to purchase a professional staff survey, that may prove to be

costly. Another implementation issue is whether to require that all complete the survey, or whether it

be optional. An ideal time to administer the survey would be at the end of the next round of

professional development (PD), as an 'exit card'. It would be desirable to have several short-term

surveys that address the three possible solutions to eliminate the PoP. This would ensure that the

surveys are complete during the tenure of the current principal and vice principal, as well as before two

members of the MhW team retire. Limitations to surveys are the possible low response rate from

stakeholders, whether there are enough finances to purchase a professional survey, or to employ a

professional to create the surveys. The ADKAR goal here is reinforcement: taking place after possible

solutions one and two are underway.

  A change implementation plan that features the ADKAR change model and the 5D Ai positive

system needs a timeline to situate it in context. It is suggested that the timeline of this change be the

remaining tenure of the current principal, and vice principal, and two members of the MhW team. In

TFSB, principals and vice principals are transferred routinely, so it is safe to say that their tenure should

be for another few years. The retirement dates for the two MhW team members are approaching

sooner than this. It is then suggested that the timeline for this change action be limited to 1-1½ school

years, and this will be discussed and finalized at the next MhW team virtual meeting. A new change path

model conceptual map is presented here, reflecting key discussion points from this first section of

chapter 3 (see Appendix G). This change path model conceptual map is an iterative tool, and will

continue to be refined to satisfy the elimination of the PoP at TFCS. Beginning at the center, is the

organization. TFCS is flanked by four "walls" here: trust between people, dignity of the person, the

Catholic social justice principle of the common good, and social justice. These four battlements align

with and enable the elements in the outer ring of the circle. For example, the increased knowledge of

the discipleship of equals, key to critical theology is socially just. Furthermore, the formal organization

requires social justice for its components to function. Authentic-servant leadership can increase trust

between people, and trust between people increases consciousness at work. The principle of dignity is

important, because this can increase stakeholder ability through participation and teacher-leader MhW

would increase. The common good principle of Catholic social justice enables increased desire to see

others well (the head, heart, and hands pastoral approach) in Catholic social teaching.

Change Process Monitoring and Evaluation

The monitoring and evaluation of the change process is an essential component for facilitating

and maintaining the MhW of teacher-leaders at TFCS. The ADKAR change model and the PDSA

monitoring and evaluation scaffolding are suggested to assist here because they have successfully been

juxtaposed in the education literature on training and support of teachers (Jackson, 2019). In each of the

ADKAR five phases, the PDSA framework is inserted to provide a visual guide to help monitor progress

(see Appendix I), and to focus on the following three questions: What are we trying to accomplish? How

will we know that a change is an improvement? What change can we make that will result in

improvement? (see Appendix I). This visual guide is intended to help the MhW team divide the ADKAR component into four parts. PDSA would be helpful to stakeholders at TFCS because it is a cyclical monitoring tool that reminds stakeholders the focus of the phase. Similar tactics for "chunking" information into smaller components have been used in the past at TFCS, and it is hoped that familiar tactics increase collaboration and "buy-in" to the change agenda. It is noted here that evaluation and monitoring in this OIP is difficult, due to the emotional nature of the topics explored. This challenge will be mitigated through collaborative inquiry supports by the MhW team when data is collected and measured. The following relies on a conceptual understanding of monitoring from Whelen-Berry and Somerville (2010) that links change drivers to the change process. TFCS change leaders must be able to determine whether change drivers such as those in the ADKAR model with the PDSA cycle have been successful through monitoring and evaluation. For example, in the *plan* component, goals and implementation are established. In the *do* component, the ADKAR elements are implemented. *Study* means that outcomes such as stakeholder response data are examined and monitored. Finally, in the *act* component, new knowledge is applied (Demming, 2000). Within this context, monitoring is a generative process that requires change leaders to observe and document what is going well, for whom, and under what circumstances (Council of Chief State School Officers, 2018). The intention is to use notes in addition to the data sets collected from colleagues (survey responses, paragraph submissions, oral communication) during MhW team meetings, and divisional meetings. It is important to know what is working, for whom, and their responses. Quotations verbatim from colleagues can be recorded as necessary to provide a fulsome picture of data sets. Data collection is indicated in Table 2, showing multiple methods paired with guiding questions that will be used. In context, each phase of change and evaluation at the end of each phase is accomplished jointly by the teachers, the engagers, and the MhW team in a participatory action of improvement (Cameron, et al., 2012). Evaluation is the process of making judgements about the success of a change action (Markiewicz & Patrick, 2016). The monitoring

and evaluation evidence that stems from the ADKAR change action elements are: monitoring and

evaluation questions/responses, indicators of MhW-ADKAR elements, multiple data collection methods,

multiple data sources, timing of data collection, responsibility for data collection (SPREP, 2020). These

are preliminary here and will be adjusted as the change action is generated through participation. In the

monitoring and evaluation components, the role of teacher-leader change agent is like a bridge between

stakeholders, giving feedback and engaging communication. Table 2 is a preliminary glance at how

evaluation and monitoring will be linked with the ADKAR change model through specific questions. Of

importance is the accessible expert column and how this links with the Catholic social justice principle of

dignity of the person: at TFCS, there are experts to help distribute the work of gathering information,

faith-based connections, formal leader sponsorship, and technical troubleshooting. These experts are

valuable in the day-to-day operation of the school because they have unique talents to contribute to the

team effort. These talents will be celebrated later in this section and linked with principles of Catholic

social justice. Common strategies used at the school level will be explained later in this section.

Table 2

Monitoring and Evaluation, Central Goals and Predicted Analysis

Monitoring/Evaluation Question	Evaluated Action/<u>Method</u>	<u>ADKAR Phase</u>/PDSA Cycle-Central Goal	Accessible Expert/Data Collector	Predicted Analysis
Were the tactics implemented using authentic-servant leadership? Which elements of the leadership approach were used (empathy, foresight, growth, confidence, optimism)?	Building trust, increasing discourse, taking a survey, navigating resources. <u>authentic-servant checklist</u>.	<u>Awareness, desire, ability</u> (short term phases) Building trust is the goal. PDSA-*plan* (goals/implementation)	Principal (tech/ social media, faith committee chair(ethics), V.P. (survey admin/data).	Survey data, increased discourse, compliance (watching teams webinar, completing survey).
Did the strategies used lead to positive change as observed, witnessed, or documented?	Discourse on different mindsets in education: neoliberalism/ Ai/Catholic <u>collaborative discussion</u>.	<u>awareness, knowledge</u> (short- and medium-term phases). Exploring ed. mindsets is the goal. PDSA-*do* (ADKAR elements implemented)	All hands-on deck. Anecdotal evidence from all. Data collection by MhW team.	Increased focus and witnessing of goals and tactics to achieve them.
Did strategies lead to improved discourse, communication or use of MhW resources?	What is the data to evaluate? What are the results of the data? <u>MhW/divisional team meetings, notes/minutes.</u>	<u>Ability, reinforcements</u> (Long term phases). Participatory action. PDSA: *study-act* (outcomes examined, knowledge applied).	Principal and MhW team to invest continuous support.	Follow-up surveys, videos, newsletters to parent community.

One monitoring and evaluation question in Table 2 asks about how authentic-servant leadership

is used to achieve a desired outcome. The leadership approach here plays a key part in communication

with all teachers about MhW. An authentic-servant leadership checklist will be used to determine what

elements of the leadership approach are being used. These elements will be applied from a Gospel

values perspective by the faith committee chair. Needing help in this endeavour is anticipated.

Beginning with formal leadership, the principal and vice principal are required to remain as authentic as

possible, steadfast, and sponsor the initiative of increasing teacher MhW. Ideally, sponsorship comes

from the organization first, modelled for all stakeholders. At this time, there is no question that formal

leadership are modelling intense devotion to staff, given the covid-19 restrictions at TFCS. Sponsoring

this change means that formal leadership must uphold increasing MhW in teachers and uphold Gospel

values in the process. Dignity of the person and love of neighbour are two of these values. Authentic-

servant leadership elements on a checklist will uphold these Gospel values and inform the ADKAR

elements. Please see the middle column of Table 2 for clarification about the connection to the ADKAR

model, its phases and the corresponding PDSA cycle. Furthermore, the amalgamation of two leadership

approaches also increases the breadth of collaborative inquiry frames to choose from. In chapter two of

this OIP, a Venn diagram of these repertoire choices is presented (Baruta, et al., 2020). Stakeholders will

be involved in the process of monitoring and evaluation by providing feedback such as oral participation

during divisional meetings, or by written reflections after meetings. There are several stakeholders who

are engaged in providing feedback using pen and paper comments, and this will continue. These

reflections will be responses to specific questions (see Appendix E and F). The stakeholder participatory

role will be upheld, and participants will be given the means to contribute their experiences. This

maintains Jesus' command to love thy neighbour, and these responses will be used to form the

discussion for the following MhW team meetings. The following will be used to support monitoring and

evaluation: foresight, stewardship of relationships, community builder, empowering others—from

servant leadership—and balanced processing, transparency, accountability, and confidence—from

authentic leadership (Baruta et al., 2020). These approaches are connected to the monitoring and

evaluation plan through one ontological stance on being in relationship with colleagues. As a change

leader, always focussed on the continued flourishing of others, these approaches are kept in mind when

contributions are made to the MhW team. It will be beneficial to observe the choices of colleagues and

observe similarities and differences of approach in the divisional meetings. For other teachers and

leaders at the school, leadership elements will be different, and this can add to the richness of the team,

and the depth of care and concern for each other.

Monitoring and evaluation is also tightly connected to the ADKAR change model; (see Appendix

F) for an example of an ADKAR monitoring worksheet. This worksheet is intended to be used with the

MhW team, following a divisional meeting with participants. Whether or not this sheet is effective for

the MhW team is yet to be determined through MhW team consensus. Awareness highlights the risks of

not changing to address the PoP. TFCS cannot continue with lowered teacher-leader MhW because this

does not fulfill the Catholic mission and vision ideals. TFCS can move from a stressful work environment

into one of ethical stewardship of relationships (Caldwell, et al., 2014; Caldwell, et al., 2010; Caldwell &

Dixon, 2009). ADKAR provides effective communication between teachers, coaching between

stakeholders and experts, and access to information that are all required to move the change agenda.

These ADKAR outcomes also contribute to the data needed to monitor and evaluate the change process

and could not be gathered without a change model such as this. Figure 5 explains how ADKAR and

monitoring and evaluation are connected. Some communication tactics are included. This diagram is

followed by ADKAR communication tactics.

Figure 5

ADKAR Monitoring and Evaluation Connections

| ➢ Awareness | Desire | Knowledge | Ability | Reinforcements |
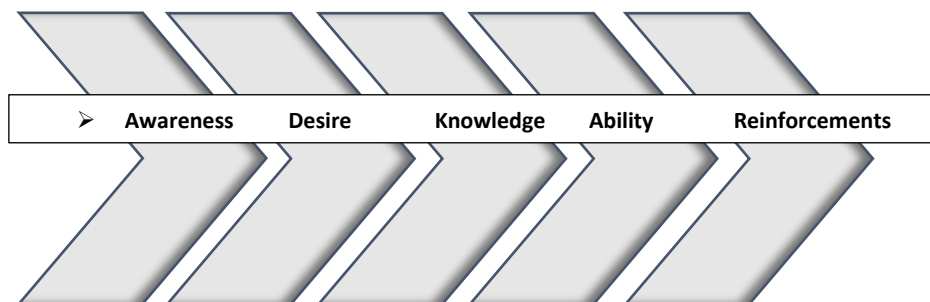
Monitoring: What are the successes of the ADKAR change drivers? Observe and document what is going well, for whom, and under what circumstances. Use notes, with specific methods, to answer questions.
Evaluation: What judgements can be made about the success of the change driver? As change action is generated, the judgements inform further action.

Monitoring and Evaluation ADKAR Communication Connections

Awareness Tactics: effective communication, coaching, acces to information, risks of not changing highlighted

Reinforcement Tactics: celebrations-recognition, rewards, stakeholder feedback, audits, accountability systems

Desire Tactics: executive sponsorship, assess risks and resources, engage all staff, align incentives, communication goals/obstacles, sponsorship coalition

Success-Observe-Document-Make Judgements about Successes-Authentic-Servant Leadership Lenses

Ability Tactics: Supervisor involvement, access to experts, performance-compliance monitoring, exercises during training

Knowledge Tactics: training-webinars, job aides (checklists), 1:1 coaching as needed, user groups/forums for peer learning

Note: Data from the ADKAR Change Model (Hiatt, 1996; Hiatt & Creasey, 2012).

Monitoring and evaluation of the ADKAR change process at TFCS needs the help of social norms and communication conventions already being used in context. The following tools that are commonly used have been witnessed by the present author. Effective communication delivers important information between stakeholders. Here, key messages are relevant to specific audiences (Rucchin, 2021). Coaching enables stakeholders to meet one-on-one with colleagues to learn specific skills and strategies, for example, using technology. Access to experts on staff proves helpful when stakeholders are unsure of how to do something. The experts are teacher-leaders who have experience with different phases of this change plan. Their role will be to use their expertise to advance the change or monitor and evaluate in discourse with others. Staff routinely access expert colleagues to help solve problems, and this tactic will be employed fully. For example, this access was vital during the "virtual learning" mode of teaching in March-June, 2020 and January, 2021 when the technological learning curve was very steep. Job aides like checklists, flow charts and webinar presentations with multiple choice exit

cards are also helpful monitoring and evaluation conventions. These are used frequently at the end of monthly health and safety webinars. Peer facilitation and collaboration are commonplace even though covid-19 restrictions have curtailed teachers' in-person movement in the building. Formal leadership involvement through sponsorship and desire demonstrate authentic-servant leadership: that the principal and vice principal follow, follow through, and follow up is very important to all staff. All these processes can help to collect information to inform the change process. The following section describes the specific information that is collected and how it connects to change.

The specific information needed to inform the change process is known as data (Ontario Leadership Strategy, 2014). Earl and Katz (2006) highlight that data can be used for a number of purposes. Those related to this OIP are improving policy and practice around teacher-leader MhW, evaluating the effectiveness of the solution to the PoP, and promoting the accountability of the organization to meet teacher-leader MhW goals of building trust, increasing discourse on relevant education mindsets, and gathering feedback from all staff. Three types of data are predicted to come from the ADKAR change process: survey responses and teacher feedback, collaborative conversations and participation among all staff, and sustained inquiry questions about MhW among teachers. These types of data are different because they are from different sources, and they are categorized differently. For example, survey responses usually come electronically. They have a set structure and can be easily analysed using technology. Collaborative conversations are ideally personal, and because of covid-19 restrictions are now online. Sustained inquiry questions refer to the existing questions presented in this OIP to guide the change action; anticipated from divisional and MS teams meetings. An example of the first survey to be administered is the school staff stress questionnaire. In brief, survey responses and teacher feedback will be quantified on a scale and projected to reflect the amount of stress impeding MhW on staff. Other forms of electronic feedback are polls, and votes. The vice principal is the resident expert for completing this task and presenting the findings to stakeholders using MS products. How

stressed teachers are will soon be discovered and inquiry will continue from there. It is noted that ethics

and privacy are important to prevent singling out any one teacher-leader. The data will be reflective of

the staff as a whole team, and individual responses will be properly anonymized. This safeguards the

dignity and privacy of each staff member.

Collaborative conversations on teacher-leader MhW bring inquiry and professional development

into the school culture, thus expanding what teacher-leaders know about their collective experiences.

These data are difficult to measure but can be discussed openly in meetings as stakeholders offer. When

teacher-leaders know about their collective experiences in light of Gospel values like dignity of the

person and love of neighbour, they can make informed choices about their MhW and that of others. For

example, collecting anonymized anecdotal notes from divisional and MS teams meetings informs the

authentic-servant leadership choices that are made. Collaborative inquiry from an Ai perspective will

help to identify what to measure and evaluate, when to measure and evaluate, and how. The following

chart helps to explain this approach, using the SOAR (strengths, opportunities, aspirations, and results)

acronym.

Table 2 corresponds to an illustrated Ai approach (see Appendix K). If the plan is successful, then

there will be evidence from the following columns of increases in the ADKAR elements. The staff will

report more awareness of the PoP. Desire to participate and get involved with improving the MhW of

colleagues will increase. Knowledge about education mindsets that nurture teacher-leaders' MhW will

also increase. In the ending phases, teacher Ability and Reinforcements will also increase, suggesting

that teachers have become more MhW literate, and are using authentic-servant leadership to

demonstrate care and concern for colleagues. This table is preliminary and will be informed by launching

further into the change action.

Table 3

Monitoring and Evaluation at a Glance

What to Measure/Evaluate?	When? *Aligned With ADKAR*	How? Communities of Practice
Strengths of our current state. *What is going well for you? Why? Under what conditions?*	Pre-change and during change *Awareness and Desire (ADKAR)*	Collaborative conversations about data: video, survey, reflection, poll, staff vote, MhW team meetings, Divisional meetings, announcements
Opportunities to get to the future state. *What do you think can get us to the future state?*	Pre-change *ADKAR-Knowledge*	MS teams minutes, collaborative discussion, prayerful meditation/reflection
Aspirations for our future state *What are your hopes for teacher-leader MhW?*	Pre-change and during change *Knowledge and Ability (ADKAR)*	Collaborative inquiry, recorded minutes of meetings, reach out to sister school for ideas.
Results after change *How did we do? What needs to happen to reinforce the change?*	Post-change action. Were ADKAR elements successful? *Reinforcements (ADKAR)*	Observation, opinion polls, staff votes, MhW credo statement, meeting minutes.

Whether the change plan is successful is further framed by the following questions: what is the outcome on the MhW of teacher-leaders? What is the perception of trust in relationships? What is the outcome of the change action on the school mission and vision in light of Gospel values? These questions are connected to the goals set out in the change implementation plan: building trust, exploring education mindsets and participatory action. While the plan sets goals, the main questions above gage how the implementation of the change model is working. If the outcome matches the goal, then we can conclude that ADKAR is working. Figure 6 shows the ideal scenario: that the outcomes are matching the main goals of the OIP.

Figure 6

OIP Goals and Outcome Question Alignment: The Ideal State

Building Trust

Change action outcome is increased trust in relationships. MhW increases.

Exploring Education Mindsets

Education Mindset literacy increases. School mission includes mindsets that nurture MhW through values: Dignity of the person, Common good.

Participatory Action

Teachers have multiple ways to participate in the change process. School mission includes every voice.

Predicted outcomes are grouped into three categories: *more of*, *less of* and *possible*. For example, if the change action is successful for the MhW of teacher-leaders, then there will be evidence of more MhW, communication, feedback/involvement, MhW literacy, laughter, and participation in Gospel values (dignity of the person, love of neighbour). Furthermore, there would be less resistance to the change action, and uncertainty about the PoP. There is the possibility of less teacher absences/long term leave as the literature connects teacher-leader MhW to physical health and vigour (Gray, et al., 2017). It is noted that the success of the change action will not yield these results all at once, but it is expected they will emerge as the process of change unfolds. Currently, these are predictions that are desirable. One important factor to consider is the refinement of the change process, during its course. The following ideas suggest how the change action could be refined when needed.

A flexible approach is needed to reflect complications that may arise during the change action. This plan predicts several complications that may occur. First, is the uncertainty around the covid-19 pandemic future. There is the possibility that covid-19 cases may spike in our region and force the closure of our school once again. This is likely, given patterns of recent spikes (EOHU, 2021). It would be more difficult to access stakeholders, members of the MhW team, and formal leaders if "virtual learning" is reinstated. The complications of virtual learning itself would cause a spike in the stress levels of

teachers. None of TFCS teacher-leaders prefer this method over in-person learning, as was discovered

through collaborative conversations. Teacher-leaders cited a heavy workload, eyestrain and other

physiological symptoms, steep technology usage per day and lack of time for fresh air as a few of many

detrimental consequences for teacher-leaders and especially students. Their experiences are also

reflected in a recent Canada-wide survey on "virtual learning" experiences (CTF, 2020). A second

possibility is greater resistance to the change action. The reactions to the PoP may be seen differently

than predicted. It is suggested that teacher-leaders who are more MhW literate will see the connections

between the organization and its role in sponsoring the increase of MhW. However, the opposite may

occur. Stakeholders who are less MhW literate may report more ease with the MS teams platform. This

I would attribute to an assumption, which is an expected possibility. Only when the communication

begins between people in the organization will a path forward be realised. Until then, this is only a plan.

Therefore, the predictions made could be adopted, perhaps in part, or fully abandoned because they

were less desirable than another change direction.

Plan to Communicate the Need for Change and the Change Process

A plan to communicate the need for change and the change process is necessary to boost

teacher MhW at TFCS. In this OIP, communication is framed around Catholic intellectual tradition, that

teaches how discrete interpersonal relationships also have implications in ever-widening societal circles

(Roberts, 2012). In other words, how to express dignity of the person, and love of neighbour in one-to-

one relationships carries over to the same expressions concerning larger societal groupings. This OIP

links communication to these key principles of Catholic social justice that teaches love for our neighbours

(Toronto Catholic District School Board, 2014). The following communication plan is based on discrete

interpersonal relationships that promote trust in the organization, increase dialogue on dominant

education mindsets, and increase collection of teacher-leader feedback. The path of communication is

visualized as antiphonal: similar to the 'call and response' ancient format of the Catholic Mass

(Renaissance Concert Chamber Choir, 2012). These are the three goals of this OIP to be facilitated by

careful, servant-authentic communication. The plan has four phases: pre-change, development of need,

middle phase, and confirmation phase (Klein, 1996). The four phases have a purpose, to inspire the need

for change in the organization, to explain the impact of the change on teachers, and to be consistent

with information sharing (Cawsey, et al., 2016). The communication route is two-way: based on the

action of specific tactics, and the feedback and learning that arise from the action (Cawsey, et al., 2016).

This process in the literature is known as double loop learning (Tsoukas, & Chia, 2002; Pietrzak &

Paliszkiewicz, 2015; Evans, et al., 2012). The double loop learning model in Figure 7 is suggested to align

best with TFCS. This is most like the style of communication that is in use today. This model is part of

the communication plan and is important in this OIP because the double-loop allows for feedback from

teachers. Reflection is also of great importance. The feedback serves two purposes: communication and

data collection in one. In the ADKAR change model, teacher feedback is necessary to move between

phases (Hiatt, 1996; Hiatt & Creasey, 2012). A sample explanation follows for the value of balanced

Work and MhW for teachers.

The following suggests how the double loop communication pathway will work at TFCS. In

Figure 7, the double-loop communication path begins with "balanced work and MhW for teachers" as

part of a Catholic ethos and one focus of this OIP. This is the pre-change period communication plan. In

the current state, want a teacher's work ought to be balanced with their wellness. Learning is

contingent upon the common belief that children of God need to be well in their spirit, mind, and body

(Valadez & Mirci, 2015). This is the development of need area of the loop. Children of God refers to

everyone, everybody belonging to the human family (Baum, 1987). The error detected by the PoP is that

teacher work is not currently balanced with their need for wellness. This communication plan offers the

intervention of the ADKAR change model, to balance the work and MhW of teacher-leaders. Next is the

change intervention, continuing along the communication pathway in the middle period. The

communication pathway is indicated with arrows, to illustrate how the value is critically questioned at

MhW Team and Divisional meetings. Individual teachers can also reflect independently of these

meetings. The confirmation phase begins with this critical questioning of current practice through

collaboration and discourse. Teacher communication on the principle of wellness occurs in all phases of

the ADKAR change model mentioned in chapter 2. Intervention of the ADKAR phases is followed by a

correction: "participatory action/inquiry". This means teachers become involved in their own MhW

through collaborative inquiry and participation in divisional meetings with engagers and me. Reflection

is a common practice at the school because teacher-leaders think on a problem, and frequently offer

their suggestions of what would work in context. This reflection style would be encouraged through

Christian meditation, for example. Video series on Christian meditation are widely used to lead the

community through prayer and reflection, to insert more leisure time into the school day (Gary, 2006).

This tactic would provide the perfect setting for reflection on key values in the double-loop model.

Reflection is important because stakeholders and leadership can explore their assumptions, and the

assumptions of others (Senge, 2006). Reflection could be led in a whole group setting or be provided to

individual teacher-leaders. All staff will be given the opportunity to participate in polls or by voting on

suggested strategies to augment the value under scrutiny. They will be encouraged to submit

reflections/strategies through MS teams to any member of the MhW Team. Or perhaps they will hold

onto their feedback until the next meeting. Both are options. Furthermore, their strategies will help to

quickly spread team learning amongst the staff (Schrum & Levin, 2015); perhaps even influencing long

held assumptions toward MhW.

For example, TFSB has always held that student MhW is paramount. Now with the emergence of

the PoP—causing the weakened MhW of teacher-leaders at TFCS, and with the unprecedented crisis of

covid-19, this core value is changing to place equal emphasis on teacher-leader MhW. Sources in the

literature suggest that teacher-leader MhW ought to come first (Lever, et al., 2017). The double loop

communication plan is illustrated here, and the next section connects to the awareness phase of the

plan.

Figure 7

Double-Loop Communication and Learning at TFCS
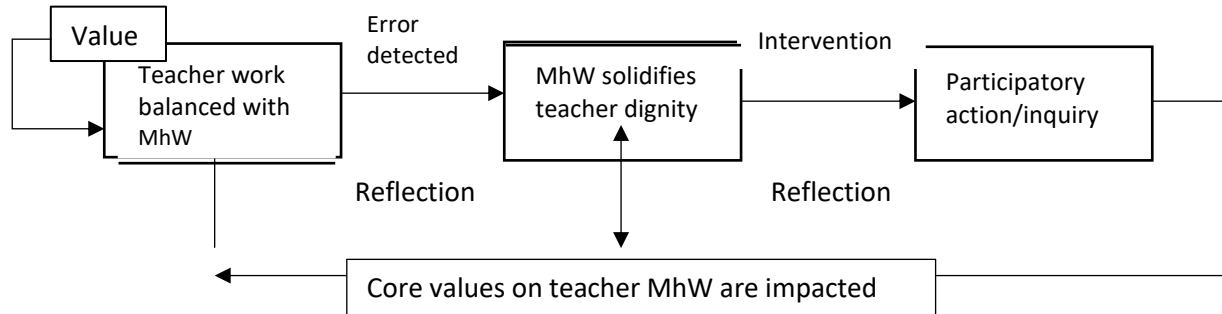
Note: Adapted from (Evans, Usinger and Thornton, 2012 and Klein, 1996).

Building Awareness

The first distinct phase of communication is meant to build awareness of the PoP, as part of the

pre-change period. This period is distinct from the awareness phase of the ADKAR change model,

however, there are some commonalities. The engagers of this pre-change period are: the MhW team

members, specifically, the vice principal, who is skilled in gathering and compiling data from surveys. In

retrospect and based on countless informal conversations on teacher MhW with colleagues, the

assumption is that most stakeholders at TFCS were aware of the PoP at one time or another. As

mentioned in previous chapters, the lack of MhW resources, literacy and practice was common at the

school level. MhW resources were routinely targeted to students and their families as needed. Not

enough MhW resources, discourse and practices were targeted at teacher-leaders, and this has

consequences for relationships of trust (Cooper, et al., 2016). To build awareness of the need for

change, in the confirmation of need period, approval must be gained by stakeholders that teacher-leader

MhW needs to increase. This period will make use of literature about the impact of covid-19 restrictions

on teacher-leaders in schools, and their families. One good thing about the pandemic crisis in the

organization is its tendency to point out errors in policy, such as imbalances between the MhW needs of

teacher-leaders and their work. This communication will continue with reference to the history of TFCS,

sponsored by the MhW team members who have been at the school the longest, and who can speak to

the treatment of the MhW of teacher leaders over the last two decades or more. A double-loop

communication model for the pre-change period follows (see Figure 8). This is a preliminary model,

subject to refining after the MhW Team meets to discuss further goals of communication. This model

will be used for the other phases of the communication plan. Please see Appendix J for the other sample

periods of the communication plan.

Figure 8

Pre-Change Communication Sample

Value: Gain approval; communicate the need to balance teacher MhW with work; communicate risks if MhW declines or does not increase. Build trust in relationships by modelling dignity.

Stress survey for all staff

VP: illustrations presented

Key ideas from staff on stress.

Reflection (MhW Meeting)

Reflection (Divisional Meeting)

Evidence to support current stress levels on staff provide data for further discourse and reference. First opportunity to allow teachers to participate and use their voices.

Note: Adapted from Evans, Thornton & Usinger, 2012.

How will the issues be framed?

Ai and theological reflection frame important issues to effectively communicate with

stakeholders at TFCS. In particular, the 5D model of Ai is shown (see Appendix K), to demonstrate how

the communication pathway is conceived (Fifolt & Lander, 2013). In this two-way pathway,

communication is seen as flowing back and forth between teacher-leaders. This includes values, and

feedback. Values and feedback (reflection) are seen as unique facets of communicating. Each is as

important as the other. Beginning with a pressing issue, such as "teacher work balanced with MhW",

communication will be framed through discovering the best of what is. From a strengths-based

perspective, communication will revolve around highlighting what is working well in relationships at

TFCS. This focus will augment the communication plan by targeting ways to establish balance between

work and MhW. Opportunities continue when we conceive of ways to balance wellness and work.

Opportunities come in collaborative inquiry groups (divisional and MhW team). Based on specific

aspirations, using the faith-based principle of hope, we design the approach to balance work and

wellness. Finally, results demonstrate destiny, and collaboration to sustain balance between work and

MhW is used. The approach pathway: strengths, opportunities, aspirations, and results is the acronym

SOAR, that aligns with the dove in the center of the pathway. The Ai pathway will rely on participation

between the MhW team, engagers, and all stakeholders in the school. These are some unique audiences

that make up the people of TFCS community. Ai will respond to the differences in each audience, with

authentic-servant leadership principles tailored to the strengths and needs of each audience. The

leadership style chosen further strengthens the communication plan by aligning with Gospel values of

dignity and the common good of all teachers. The suggested principles were shown in chapter two of

this OIP (Baruta, et al., 2020). Common participation together can help to construct an understanding of

what trusting relationships mean. Taking ownership of relationships further strengthens the

communication plan. The Ai pathway will also be used for other topics such as education mindsets,

available MhW resources targeted to teachers and the communication of data/feedback. The picture at

the center of the Ai pathway shows a white dove (see Appendix K). As a focussing image, this represents

not only the third person in the Blessed Trinity, but also the faith-based underpinning of the Catholic

ethos and the anonymized name of the school herein. Another means to frame these issues is

theological inquiry, (see Figure 9).

Figure 9

Theological Reflection: Experience, Analysis, Reflection, Action
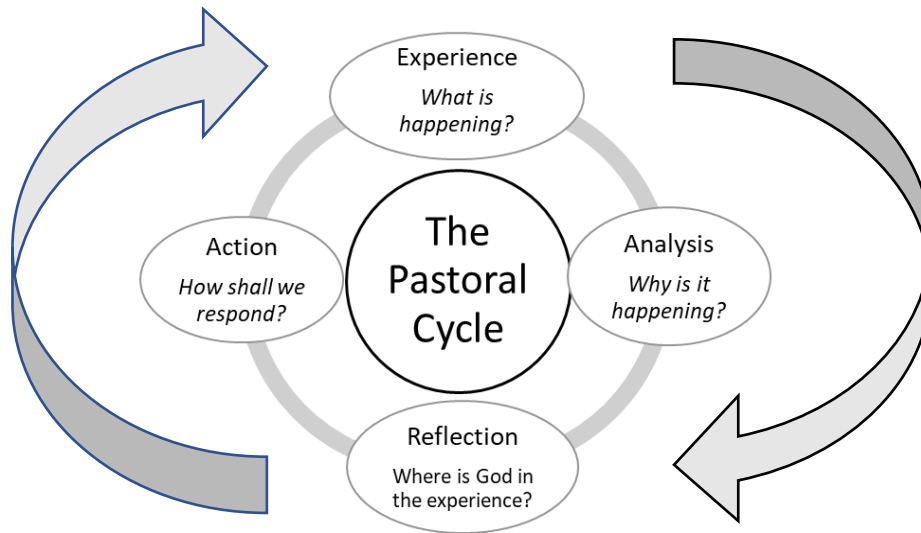
Note: Adapted from (Kenyon, 2017.

Using a theological reflection frame, important issues like dignity of the person, the common good, and Catholic social justice, will be explored using the above questions. For example, if the issue is education mindsets, the neoliberal mindset will feature prominently. Cycling through the questions in Figure 9 will determine that neoliberal mindset is contrary to a Catholic ethos for many because neoliberalism lacks attention to the common good and the dignity of the person (Pope Francis, 2020). This theological reflection will produce important feedback from stakeholders. A variety of responses and questions are anticipated, while opportunities for stakeholders to provide feedback will be welcomed.

Reactions of Stakeholders

Stakeholders will have a range of reactions to the change initiative, and they will have ample opportunity to provide feedback and share their reflections: during virtual staff meetings, using survey forms, and during informal communications. The goal of answering their questions is to dispel rumors and misconceptions about the change, its purpose, or details. The change leader will take on this role, in consultation with the principal, whose positional power can provide further stability for uncertainty.

Consistent messages will be important to establish fidelity between the different audiences. For

visualization purposes, stakeholders will have many reactions to the change action. There may be some

resistance until stakeholders have clarity about how the change will affect them (Cawsey, et al., 2016).

While anticipating resistance seems contrary to an Ai positive mindset, this has been a reality with

previous changes at TFCS over time. Stakeholders' resistant reactions can be mitigated through reducing

misinformation about the change, through communication and collaboration. It is important to

acknowledge that reactions will be respected and concerted attempts to understand reactions is part of

the authentic-servant leadership response. It is understood that reactions are borne out of uncertainty,

eagerness to participate, energy, and enthusiasm, among others. Through reactions and reflections on

the reactions, the MhW team will formulate the best approach for different audiences based on need.

Continuous learning will surface from stakeholder reactions, while the MhW team meets to discuss

reactions and feedback from teachers. The second phase of communication is described next.

Communication Tactics: Development of Need Period

In the development of need period of communication, it will be particularly important to use

multiple tactics for information sharing. Currently, these are: MS teams, email, school website, social

media channels, and personal communication. The MS teams platform was recently pushed into use by

the covid-19 virtual learning necessity in March 2020. This was indeed a steep learning curve for staff;

however, the MS teams frame is still heavily used. Diverse communication tactics here can take the form

of a live meeting, a pre-recorded message, chat, and a myriad of links to outside sources. There is

currently a MhW channel in several teams available to all staff. A request to "like" the message is part of

the evaluation of whether stakeholders viewed that material. One pattern that emerges here is that

when a teacher sees many "likes" on a certain message, they are compelled to read and "like" that

message, because it seems important or popular. This tactic can be used to advance important

messages.

In contrast to the MS teams platform, and other electronic means to communicate, are the in-person tactics to be used in this plan. Some stakeholders at TFCS prefer to receive communication live. In-person communication is the most effective avenue to deliver information about the change initiative. Effective feedback can also be gathered from in-person conversations to provide a more complete picture of the reaction and questions of a colleague. Virtual conversations do not provide the of nuance in body language cues, voice inflection and intonation that help to complete context. In-person communication also can provide reassurance as needed, and stability through consistent key issues and topics. In-person communication also strengthens trust between colleagues (Forbes Coaches Council, 2020; Battiston, et al., 2020; 2017).

Anticipated Question Examples

Figure 10 shows questions from teacher leaders at TFCS. Each question is a prediction and may or may not surface*.*

Figure 10

Anticipated Questions from Teacher-Leaders

What is the stress level of my colleagues?

How will this change effect my work-load?

Who is mental health and wellness really for?

Why does this change apply to me?
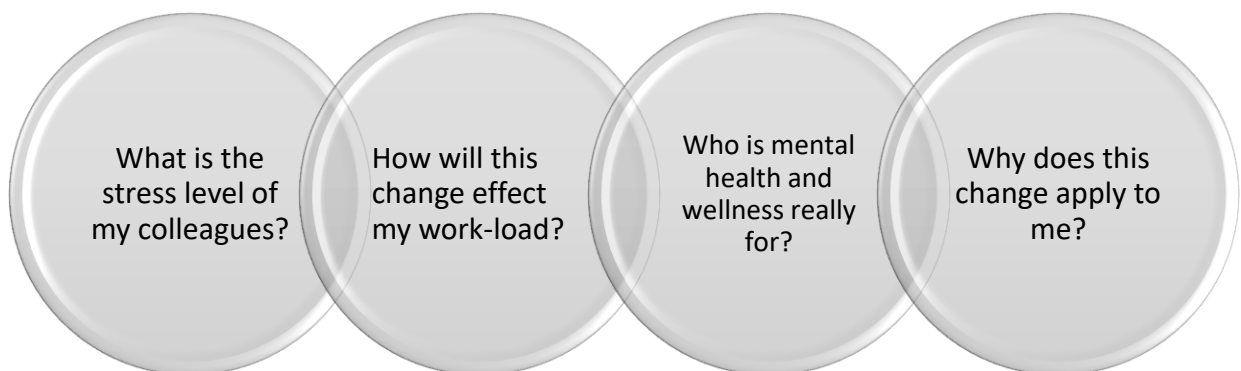
It is understood that the above questions will point to different concerns and perspectives about the change initiative. From the perspective of authentic-servant leadership, the role of shepherd for the change leader is sufficient, to look after the MhW of colleagues, and this matches the agency of the

present writer. This is a fitting metaphor from a Catholic ethos: shepherd and sheep. From a theological

reflection perspective, comes the Parable of the Lost Sheep (The Holy Bible, 1971). In this chapter from

the Gospel of Matthew, Jesus teaches how the shepherd seeks to find one lost sheep from ninety-nine.

The moral of the parable is that the shepherd holds so much care for their flock, that they leave the

ninety-nine, to find just one. In communicating with colleagues about MhW, the goal is to seek out the

ones who need clarification, listening, or validation of their experiences. The authentic-servant

leadership literature will be consulted as needed, to respond in such a way that affords dignity to every

stakeholder and upholds the common good of the community.

Conclusion: Next Steps and Future Considerations

As the preliminary phases of this OIP end, the action of launching awareness of the PoP will

commence. The following short-term goals are listed in order of importance. First, is to finalize MhW

team meeting times and continue to refine how to go about increasing trust in relationships, opening

conversations on education mindsets that nurture teacher-leader wellness, and beginning to gather

feedback from colleagues. Through Catholic social justice principles like the dignity of the person, and

the common good, coupled with authentic-servant leadership, successes, and milestones as MhW

capacity increases on staff will be celebrated. Second, the wellness moments, at the beginning of each

staff meeting, will be used to present celebrations and successes as a team. New information on teacher

wellness is always emerging, and the TFCS new information will be shared using knowledge mobilization

(Levesque, 2009). According to Peter Levesque, founder of Knowledge Mobilization Works, the change

leader can ask questions: how can the results of this OIP be mobilized so teachers can have what they

need in a usable format? The goal is for the OIP results to flow to education sectors to influence decision

making. This is a task for the MhW team, who are not meeting at time of writing. Therefore, in

September, 2021, discussion can begin on how to mobilize the OIP results as they come in. Preliminary

suggestions are: the formation of an interactive knowledge network, to form communities of researchers

in a meeting space, and to organize meetings between teachers and researchers to build trust (Levesque, 2016). The overarching goal is the sharing of knowledge to fulfil one tenet of this OIP: human flourishing. This mobilization is yet to be determined.

Beyond TFCS, a mid-term goal is to share this OIP with the TFCS sister school in the board, with TFSB Religious Education department, and with TFSB teacher wellness committee. There is also the possibility of presenting at a When Faith Meets Pedagogy conference in the fall of 2021. This is a long-term goal that may surface. The Catholic Curriculum Corporation (CCC) website will be consulted frequently to follow conference calls for submissions (CCC, 2021).

The entirety of this OIP has come at a critical time for teacher-leaders at TFCS. We are contending with the crisis of covid-19, and school has become linked with the risk of contracting the virus. While restrictions tighten, and virtual learning looms again, there is hope amidst this crisis, because the urgent need to have mentally well teachers has found front-page publicity. It is the intent of this OIP to ride this wave of publicity and consume the flood of MhW resources that have appeared as if by magic when there used to be so few. In an organization committed to Gospel values, critical theology, and Catholic social justice, we are finally commencing the discourse on the MhW of teacher-leaders. Amen.

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Appendix A

The Ten Precepts of Servant Leadership (Spears, 2002).
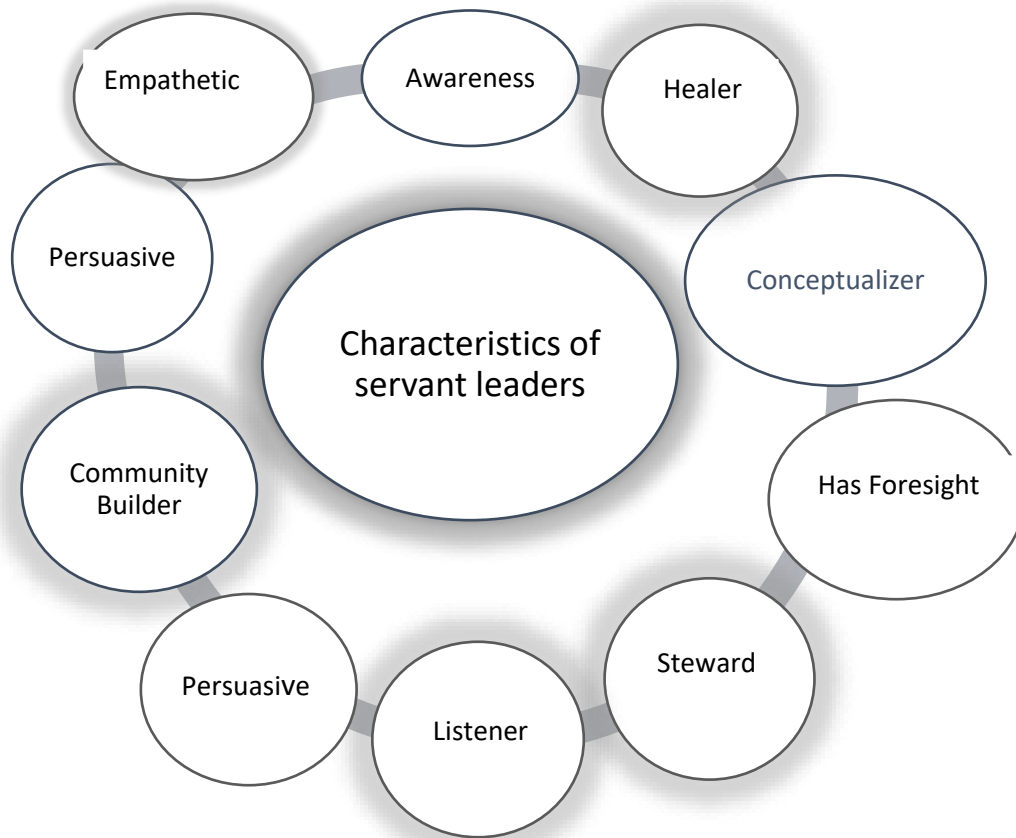
Awareness**:** Servant leaders view themselves and their own perspectives in the context of the situation.

Conceptualization**:** Servant leaders respond to problems in creative ways.

Stewardship**:** Servant leaders take responsibility for the greater good of society.

Healing**:** Servant leaders focus on the well-being of others towards healing.

Listening**:** Servant leaders communicate by listening first. Communication is interactive.

Commitment to Growth of Others**:** Servant leaders are committed to helping each person in the

organization to grow personally and professionally through professional development, skills upgrading,

and involving them in decision making.

Empathy**:** Servant leaders see the world from other people's point of view.

<u>Community Builder</u>**:** Servant leaders foster the development of community for followers to feel safe, connected to others, and feel free to express their own individuality.

<u>Persuasion</u>**:** Servant leaders convince others to change through gentle persuasion.

<u>Foresight</u>: Servant leaders practice predicting what is to come based on context.

Appendix B

Critical Theology Framework of Gregory Baum (2001).

Experience of God in the world (suffering-exploitaion)

Theological Reflection/Response
• Liberation theology
• Political theology
• Contextual theologies

Social, economic needs are connected (Polanyi)

Catholic social teaching tradition

Perspectives of the Marginalized

Understanding, solving social/ economic problems

Teachers are standing in a system that marginalizes. How do they transform it from within?

Cooperation to transform relationships of trust (ethic of solidarity)

System transcending reform

Appendix C

Two Change Models and Commonalities

Shared diagnosis of the problem	Understand Need	Awareness of the Problem
Shared vision	Set Goals	Desire to change
Consensus, cohesion, concern	Determine Priorities	Knowledge
Spread revitalization	Collaborate	Ability to change
Institute revitalization	Solutions	Reinforcement
Monitor and Adjust	Sustain Change	
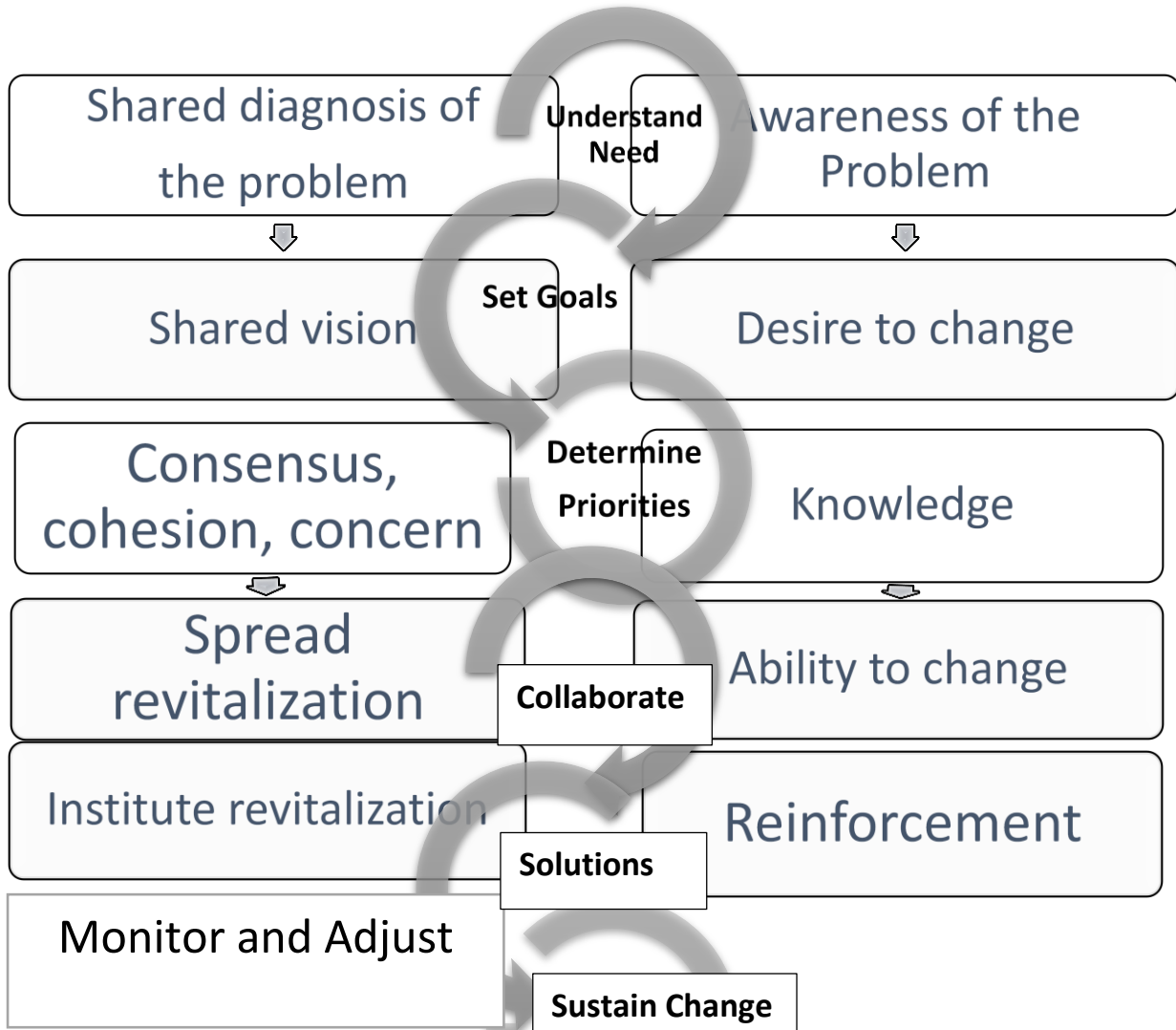
Appendix D

Possible Aspects to Address the PoP

PoP Teacher-Leader MhW lacking pre-pandemic and during pandemic: absence of leadership	Aspect One Building Trust in Leadership DRAFT	Aspect Two Limiting the neoliberal mindset DRAFT	Aspect Three Survey all teacher-leaders (stakeholders) DRAFT
How is the PoP addressed?	MhW team navigates resources, ranks them based on context, targeting teacher-centered resources	MhW team upholds the school mission and vision statements: to uphold emotional, spiritual, and cognitive well being of all staff	MhW team drafts and polishes a survey for staff addressing the PoP and staff MhW
How are teacher-centered MhW resources accessed?	Teacher-centered MhW resources are featured on MS teams, timeline to be discussed based on rank.	MhW team adds a definition of "success" to the SIP: based on teacher-leader MhW and defines a desired state.	MhW team pulls points from ranked resources to craft/search for a survey focussed on desired state.
How to address complex problems?	MhW team highlights complex issues of trust and trust building between teachers and leadership	MhW team highlights complex issues of neoliberal mindset that create stress and anxiety for teachers, contrary to mission/vision of TFCS	MhW team may opt to include cases in the survey, asking "what would you do?" Cases are based on PoP LOI.
Comparison of Solutions: ability to meet desired state	Building trust between leadership and staff is paramount. Trust lays ground for a stable work environment.	Reducing the neoliberal mindset follows (re)building trust.	Drafting a survey follows reducing the neoliberal mindset.

Stakeholder Interdependence and Resources	MhW team, teacher-Leaders, school secretary, all staff; MS teams, PD half-days away from virtual learning, substantive literature on trust, biblical references (23rd Psalm). Ai positive system icebreaking checklist/questions.	MhW team, teacher-leaders. Status quo: staff liturgies on Wednesdays, TBD after lockdowns (drive-by on staff birthdays, home deliveries). Storytelling resources.	All staff. MS teams. A survey. Have the foresight to commit to build community. Show optimism, use the Ai system to create cohesion and purpose.
Authentic-Servant Leadership Approach to the solution	Listening for the needs of stakeholders. Focussing on healing wellness for all staff. Taking on a stewardship role in relationships. Using the servant approach: putting others first.	Becoming aware of neoliberal practices in context. Being persuasive that neoliberalism causes MhW gaps. Contrasting neoliberalism with our mission and vision in context.	Sponsor how increasing communication is the right (moral) thing to do.

Appendix E

A Plan to Manage the Transition

Solution	Stakeholder Reactions	Personnel Engagers	Resources	Implementation Issues	Goals (S) (M) (L) Term	Limitations
Building trust	Resistence-Acceptance: fear anxiety mistrust sabotage passive-refusal actively-engaged	MhW Team Teacher-Leaders CS Council Chair P/VP Faith Committee Chair	Tech. MS teams Social Media Ranked MhW resources (teacher-centered) PD days	Covid-19 uncertainty Closed schools Contracting virus Timelines (P/VP tenure up in <5 years)	ADKAR Awareness (S) MhW Team Teacher Leaders Educators	Stress Impairs self-efficacy Time constraints (P/VP tenure)
Target Neoliberal mindset	Surprise Skepticism	P/VP Report card comments less focussed on product	SIP Vision/ Mission Gospel Values Neoliberal literature	Technology know-how Capacity/ Ability of stakeholders	Desire (S): Implement solutions Knowledge (M): Resources	Dated resources revisited often
Increased collaboration between stakeholders	Empowering Resistence Compliance	MhW Team Teacher Leaders	MhW resources: staff surveys Stress checklist	Purchase a survey Cost of survey	Ability (S-M); Reinforce-ment (L)	Tenure of P and VP; retirement of OCTs

Appendix F

ADKAR Monitoring Worksheet Example

ADKAR ASSESSMENT

Brief description of the change	
Notes:	
Awareness of the need for change	Score
Notes:	
Desire to make the change happen	Score
Notes:	
Knowledge about how to change	Score
Notes:	
Ability to change	Score
Notes:	
Reinforcement to retain change	Score
Notes:	

Awareness

List the reasons you believe the change is necessary. Review these reasons and rate the degree to which this person is aware of them, or the need to change. (1 is no awareness, 5 is total awareness)

Desire

List the factors or consequences (good and bad) that create a desire for this change. Rate the person's desire to change, taking into consideration the motivating factors, but also their convictions and any associated consequences. (1 is no desire to change, 5 is strong desire)

Knowledge

List the skills and knowledge needed to support the change, including if the person has a clear picture of what the change looks like. Rate this person's knowledge or level of training in these areas. (1 is no knowledge, 5 is highly knowledgeable)

Ability

Considering the skills and knowledge identified in the previous question, evaluate the person's ability to perform these skills or act on this knowledge. Rate this person's ability to implement the new skills, knowledge and behaviors to support the change. (1 is no ability, 5 is very able)

Reinforcement

List the reinforcements that will help to retain the change. Are incentives in place to reinforce the change and make it stick? Rate the reinforcements and how they help support the change. (1 is not helpful, 5 is very helpful)

https://i.pinimg.com/originals/ed/3e/3d/ed3e3daac63117c6d782754294dfe0a1.png

Appendix G

Change Path Conceptual Map
Trinity Forever Catholic School
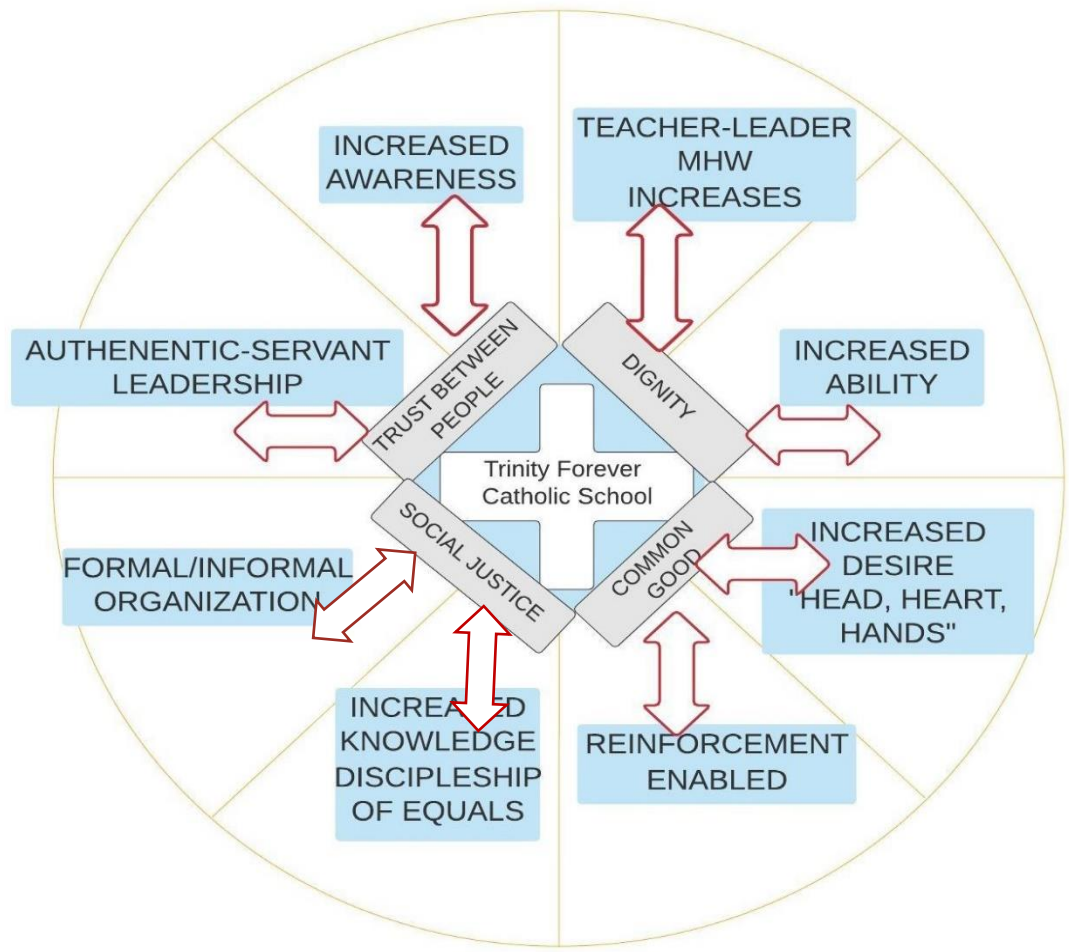
Appendix H

School Staff Stress Questionnaire Example

JUST HOW STRESSED ARE YOU?
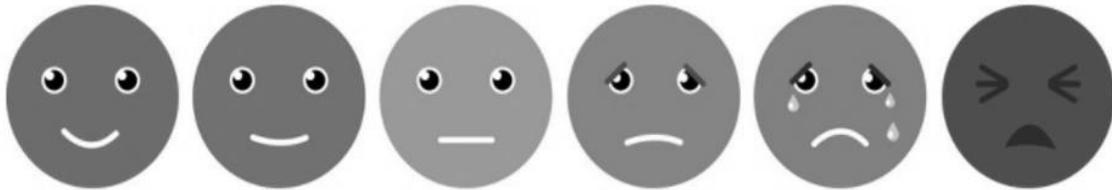
Here is the School Staff Stress Questionnaire you can complete to find out!: http://needsfocusedteaching.com/teacher-stress-survey-new/

Note that, although it's called a "teacher survey", it is really applicable to all school staff and not just teachers!

Appendix I

Plan, Do, Study, Act Linked with ADKAR Change Phases

Awareness

- •ADKAR Change Model: **Awareness**. MhW literacy of staff can be increased. Desired and current state statement. Staff will create a desired state and current state paragraph.
- •Predict results
- •How will this be tested?

- •MhW Team solicits a paragraph statement from staff about the current state of teacher-leader MhW, and the desired state.
- •MhW Team collects paragraphs
- •MhW Team sorts and synthesizes the paragraphs

Plan | Do

Act | Study

- •MhW Team shares reflections on data. Decides how to adopt, or amalgamate Current State and Desired State paragaphs.

- •
- MhW Team compares qualifiers in paragraphs to predictions.
- •MhW documents learning points under Awareness of staff: How aware is staff that there is a PoP?

Cycle One

Desire

Plan

- ADKAR Change Model**: Desire**. Staff want to participate in addressing the PoP. Go Team!
- Staff can use servant leadership to assist colleagues.
- Predict results: relationships nurtured
- How will this be tested?
- Teacher stress will be on a continuum from little to lots

Do

- MhW Team increases communication between colleagues through participatory dialogue.
- Teacher Stress Survey
- Question: what makes a healthy work environment for you?
- Question: give an example of how your MhW responds to colleaues? What do colleagues to help?

Act

-
- MhW Team shares reflections on data. Decides whether to adopt, or amalgamate or craft other questions.
- MS Teams meeting first Tuesday of each month. Attendance is mandatory.

Study

- What did teacher-leaders report about a healthy work environment?
- What did teachers report about colleagues that help their MhW (Ai: **Discovery**).
- Answers to Teacher Stress Survey

Cycle Two

Knowledge

Plan
- ADKAR Change Model: **Knowledge**. Increasing MhW literacy is possible.
- What do staff want to know about neoliberal mindset?
- Predict results
- How will this be tested?

Do
- MhW Team increases dialogue about MhW literacy and identifying neoliberal mindset in practice (what would you do?
- Question: what are you looking for in a MhW resource?
- What does MhW literacy mean to you? How do you help your colleagues' wellness?

Study
- MhW Team asks staff to consider volunteering to be a MhW engager, someone who actively increases the MhW of staff.
- MhW team asks staff to consider joining the MhW team

Act
- MhW Team shares reflections on data. Decides whether to adopt, abandon or amalgamate answers to questions.

Cycle Three

Ability

Cycle Four

Plan
- ADKAR Change Model**:** **Ability**. Awareness, Desire and Knowledge can be a force of habit.
- Engagers lead from within staff
- Predict results: increased MhW
- How will this be tested

Do
Change is implemented by MhW Team, Engagers and teacher-leaders

Time and resources need to be considered to allow force of habit

Teacher-leaders and others become more capable, knowledgeable

Act
- Looking for teacher empowerment
- Talk about the future state, and what we want it to be
- Move forward into that future state of empowerment and increased MhW literacy

Study
Observations are recorded and reflected upon

Ai: Destiny (what can be)

Time is needed to collect observations and practice new MhW habits

Reinforcements

- ADKAR Change Model: **Reinforcements**. Need for authentic, credible, consistent leadership
- Predict results
- How will this be tested?

- Dialogue about MhW gains and desired state does not stop
- MhW Team, Engagers, and teacher-leaders continue the dialogue
- Collaboration can be focussed on desire to help others
- Authentic-Servant Leadership

Plan | **Do**

Act | **Study**

- MhW Team continues with communication, collaboration and collegial dialogue on the subject at appropriate whole staff venues (staff meetings).

- New resources and collaboration continues. Resources are included in the MhW Channel on MS Teams

Cycle Five

Appendix J

Phases of the Communication Plan

Development of Need Period Sample Communication Loop

Intervention

| Value: Balance MhW and work |
| How do you balance your MhW and work? |
| Theological Reflection and discussion |
| Key teacher ideas on balance |
| Reflection: Christian |
| Reflection: Christian |
| Name the core values that teachers present. Take notes about them. |

Middle Period Sample Communication Loop

| Value: What Ed. Mindsets |
| Ed. Prevailing mindset, AI mindset. Scripture readings |
| Positive mindset. What is working at our school? |
| What should we sustain? What should we abandon? |
| Reflection: MhW Team meetings |
| Reflection: divisional meetings |
| What core values about the prevailing mindset are out there? |

Confirmation Period Sample Communication Loop

Value: We have the ability to increase our wellness

Intervention

What do we want our Credo of MhW to be?

Turn to our faith for guidance: scripture, leisure.

Where is God in our experience of ability?

Reflection: MhW Team Meeting

Reflection: Divisional Meeting

How do we feel about Lectio Divina, Oratio Divina and Visio Divina (Divine Reading, Divine Proclamation, Divine Imagery? What are our core values?

Appendix K

The 5D Cycle Communication Map of Ai

Trinity Holy Spirit In Christianity God The Father God The Son PNG, Clipart, Athanasius Of Alexandria, Catholic, Father God, God, God The Father Free PNG Download (imgbin.com)

(center symbol reference)

Note: *Adapted from Fifolt & Lander (2013).*