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Shifting Individuals and an Organization Towards Social Justice: A Teacher Education Program Imperative

Jennifer L. Skelding
Western University, jskeldi@uwo.ca

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Abstract

Globalization is the interconnected national and international forces that shape and define nations, economies, and peoples and that extend to schools. Higher education institutions, and kindergarten to Grade 12 school systems, are impacted by the internationalization of teaching, research, and service in response to market- and ethically driven discourses of targeted international admissions policies. Teacher education programs are positioned to respond to the internationalized teaching and learning context to support nondominant teacher candidates and prepare future teachers for diverse classrooms post-graduation. This OIP problematizes an inconsistent strategic direction to prioritize culturally sustaining pedagogies in a diverse teacher education program located in British Columbia, Canada. It draws from the theoretical concepts of critical epistemology and organizational identity as foundational drivers of change and incorporates concepts of intercultural competency development and culturally responsive pedagogies as evidence-based models to guide improvement plans. A social justice–oriented plan executed through a transformative leadership approach at both the macro and micro change levels creates the structural foundation for this OIP. Appreciative and collaborative inquiry offer all stakeholders' participatory access points to amplify nondominant voices in the change process. A generative, multimethod integrated monitoring, evaluation, and communication plan supports this foundational change through a learning approach. The outcome connects theory to practice for stakeholders to promote unlearning and prioritize the decolonization of teacher education as liberation for nondominant students.

Keywords: teacher education, Appreciative Inquiry, culturally responsive pedagogy, equity, transformative leadership, social justice

Executive Summary

Globalization is a constant force shaping higher education in Canada. In a Universities Canada (2014) survey, 96% of institutions named internationalization a strategic priority. At Liberal Arts University (LAU, a pseudonym), located in western Canada, internationalization is both an admissions policy and a strategic priority to develop global competencies for learners. Thirty-three percent of LAU undergraduate students are international, defined through citizenship. Notably, there has been a 100% increase in international students at LAU over the past five years. Internationalization at LAU centres the focus of this Organizational Improvement Plan (OIP) as senior leadership has identified a need to address how the growing numbers of international students experience teaching and learning in their courses. Further, senior leaders have questioned how faculty at LAU respond through their curriculum and pedagogical orientations to international student identities in their courses.

Having established the broad contextual focus of internationalization at LAU, this OIP drills down to a context within a context: LAU's teacher education program (TEP). The growth rate of international students in the TEP maintains pace with the rate in the larger organization as international students are a market-driven admissions priority for LAU. This OIP explores a problem of practice that asks how the TEP at LAU can align strategic language with senior leadership internationalization goals so that teaching and learning practice changes through culturally responsive pedagogies. The deep hope embedded in this OIP is far beyond impacting strategic language and changing teaching practice in a TEP. Nondominant students who do not identify with the Eurocentric identity experience a tacit colonial mindset and systemic oppression in teaching and learning spaces in the TEP. Thus, this OIP seeks to interrogate and disrupt hegemony that purports that "West is best" by influencing strategic language in mission, vision,

and values documents and experimenting with culturally responsive pedagogies in TEP courses so that all students can develop their intercultural competence in preparation for future classrooms. When theory and practice combine as praxis, change is inevitable.

This OIP suggests three possible learning solutions to address strategic language alignment and increase culturally responsive pedagogies in TEP courses: (a) internationalization policy creation in the School of Education, (b) an appreciative inquiry (AI) summit followed by a year-long professional learning community centred on intercultural competency development through the Intercultural Development Index assessment tool, and (c) allow status quo to persist and enact change through program review structures. These solutions are predicated and sustained through learning and address prioritizing equity for nondominant teacher candidates through transformative leadership. Further, all of these solutions are necessary to sustain positive change. It becomes, therefore, a matter of prioritizing which comes first when considering a change that will last and have the most significant impact on equity now.

Implementation of the proposed change in the TEP at LAU is a foundational change in that the very foundation of teaching of learning is built upon the cornerstones of an ongoing colonial project to preserve power for Eurocentric, Western thought (Cote-Meek, 2014; Waks, 2007). This OIP is disruptive, transformative work that has the potential to encounter various challenges as critical epistemology and identity development takes place for individuals and the organization (Capper, 2019). Transformative leadership is initiated when power structures are critiqued, and questions of justice and democracy are spoken in spaces of learning (Shields, 2011, 2020). Anticipated challenges emerge as stakeholders begin to unpack long-held assumptions about "best practices," explore positionality and concepts of identity, seek to maintain power structures that benefit few, and engage with political pedagogies.

To address these challenges, the way change is implemented in this OIP is strategic to ensure that the TEP's organizational strength, collaboration, and the nature of change support transformative work. This OIP details two types of change: macro and micro. Macro change occurs at the organizational and strategic level, defined as theory—strategic language creation in the TEP. Micro change takes place within the program classrooms, and for this OIP defines how stakeholders will learn and experiment with culturally responsive pedagogies—practice.

Macro change as theory development is enacted through AI. AI is a collaborative change process that affirms and challenges stakeholders through a telling process of sharing stories (David Cooperrider and Associates, 2012). AI strengthens mutuality—the sharing of power—and advances social capital in an organization (Field, 2003; Nothwehr, 2004). Micro change, as practice, employs collaborative inquiry (plan, act, assess, reflect) in a professional learning community as an iterative, collaborative learning model to enact change in teaching (Earl & Katz, 2006; Ell et al., 2020; Hargreaves & O'Connor, 2018). Throughout the macro and micro change processes, evaluative thinking is reinforced through the participatory and dialogical inquiry structure. A multimethod and integrated approach acts to monitor, evaluate and disseminate the key messages of transformative change.

Following the successful implementation of this OIP in the TEP at LAU, next steps include policy creation to ensure an institutional commitment to diversity and developing intercultural competency for all. Future research considerations on the nature of transformative leadership and learning in TEPs are also proposed to understand better the ethico-onto-epistemological evidence encountered during change implementation.

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Acronyms

AI   (Appreciative inquiry)

BC   (British Columbia)

BCTC   (British Columbia Teachers' Council)

BIPOC   (Black, Indigenous, and People of Colour)

BLM   (Black Lives Matter)

CCT   (Cultural competence for teachers)

IDI   (Intercultural Development Index)

LAU   (Liberal Arts University)

OIP   (Organizational Improvement Plan)

PLC   (Professional learning community)

PoP   (Problem of practice)

SoE   (School of Education)

TEP   (Teacher education program)

Definitions

Anticipatory principle, a principle of appreciative inquiry, suggests that "the way people think about the future will shape the way they move towards the future" (Reed, 2007, p. 27).

Appreciative inquiry (AI) is an approach to enact organizational change. "AI is a philosophy that incorporates an approach, a process (4-D cycle of discovery, dream, design, and destiny) for engaging people at any or all levels to produce effective, positive change" (Cooperrider et al., 2008, p. xv).

Colonial education refers to the historical process whereby a state secures its place as a privileged entity to build the "empire." The state employs education, particularly curriculum and pedagogy, "as a means of establishing for the 'other' a world view and a concept of self and community" (London, 2002, p. 96).

Constructivist principle of AI states that knowledge about an organization and its destiny is created through social discourse. "The way we know is fateful. Awareness of this concept enables change. We create what we can imagine" (Watkins, 2011, p. 72).

Culturally responsive pedagogies are the approaches that faculty employ in the classroom to ensure equitable academic success, whereby students develop cultural competence and critical consciousness to counter the status quo of the dominant social order (Ladson-Billings, 1995).

Decolonization in the educational context is the "cultural, linguistic and psychological divesting of colonial power" (Indigenous Corporate Training, 2017, para 1).

Globalization is the interconnected national and international forces that shape and define nations, economies, and peoples. The ubiquitous nature of information technology, climate change, global pandemics, local and global causes, impacts of globally interconnected economies, and the vast interest and investment in worldwide sport and international relief

efforts exemplify how globalization impacts all aspects of modern life (Choudaha & van Rest, 2018).

   Global education is a teaching and learning paradigm that shapes how people think, how and where they gain information, how they communicate, and where, how, and to (with) whom they make an impact. Whereas globalization is a force that impacts people worldwide, global education affirms many characteristics of a liberal arts education. Global education focuses on the transformation of minds through (a) the critical examination of ideologies, philosophies, and worldviews; (b) the development of analytic, writing, and communication skills; (c) the mastery of rhetoric, synthesis, and argumentation; and (d) the advancement of working knowledge of literature and technology (Boyd, 2006).

   Glocalization is a term used to connect the global and the local (Boyd, 2006). Although similar to globalization, glocalization erases the fear of difference but not the differences (Patel & Lynch, 2013). As educators seek to extend a global education to their students, the university actively and intentionally navigates and creates a "third culture" best described by the term glocalization. As a third culture space, LAU seeks to facilitate diverse cultural connections through meaningful engagement, dialogue, negotiation, and community building (Patel et al., 2011).

   Intercultural competence is defined as "the process of acquiring the culture-specific and culture-general knowledge, skills and attitudes required for effective communication and interaction with individuals from other cultures" (Paige et al., 2003, p. 174).

   Internationalization is the process of unifying an intercultural dimension into an institution's tripartite functions: teaching, research, and service. Internationalization in higher

education remains a contested term as the literature presents two major discourses: market-driven and ethically driven (Guo & Guo, 2017).

International education (IE) refers to programs of study for Canadian students who study abroad to gain new knowledge of culture and ideas, as well as programs for students from abroad who study in Canada.

Internationalization of education is "a commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research and service mission of higher education" (Hudzik, 2011, p. 6).

Logic model is an illustrative tool that depicts the resources, processes, and expected outcomes for change theory in an easy-to-read diagram (Markiewicz & Patrick, 2015; Mertens, 2008).

Macro discourse refers to the shaping of IE globally (Allan, 2013).

Micro discourse examines and deals with IE implications within a school (Allan, 2013).

Nondominant group is used to represent minoritized students based on cultural and linguistic practices.

Poetic principle is a principle of AI that posits that each stakeholder in an organization is unique, and each person experiments with various plotlines that they are interested in (Reed, 2007; Watkins, 2011).

Positive principle, a principle of AI, observes that people are naturally drawn towards ideas and images that captivate them with energy: "There is power in positive questions; the affective side of transformation; the dynamic of hope" (Watkins, 2011, p. 74).

Practice is defined as the work that leads to transformative learning for teacher candidates through the informed use of culturally responsive pedagogies.

Praxis unites theory and practice so that those oppressed are liberated, and the mistakes of the oppressors are not repeated (Freire, 1970/2000).

Simultaneity principle, a principle of AI, asserts that inquiry and change co-occur (Watkins, 2011).

Social regulation is a set of rules or permissions that govern what is, and consequently what is not, acceptable for learning environments to ensure quality standards and enduring learning for all students (Magno, 2015).

Telling process employs story for communication to express ideas effectively (Cockell & McArthur-Blair, 2013; Reed, 2007).

Theory is the language framing mission, vision, values, and key performance indicators and is typically found in strategic documents.

Transformative learning for teacher candidates is "radical change towards justice through critically oriented epistemologies" (Capper, 2019, p. 5).

Wicked problems are questions or contexts that contain innumerable causes and cannot be solved with traditional strategic approaches or have a correct answer (Rittel & Webber, 1973).

Chapter 1: Introduction and Problem of Practice

"What unimagined and unimaginable outcomes might become available if we were willing to risk the possibility that we simply do not know where we are going?" (Gaztambide-Fernández, 2012, p. 55). Gaztambide-Fernández (2012) offered a powerful provocation that at first glance may seem an unusual, and counter-intuitive, beginning for an Organizational Improvement Plan (OIP). An OIP must be able to articulate the result of the improvement, so that the plan can begin; yet, what if the result cannot be known, if the deep hope of the improvement process is currently unimaginable? Such is the case for this OIP, which seeks social justice for subjugated people in a colonialized system of Western teacher education. The way forward in a centuries-old system of privilege is to centre "the work that needs to be done by those towards whom these ways forward are intended—the pre-service and in-service teachers . . . the teacher educators" (Pirbhai-Illich et al., 2017, p. 252).

Colonial education in this OIP refers to the historical process whereby a state secures its place as a privileged entity to build the "empire." The state employs education—particularly curriculum and pedagogy—"as a means of establishing for the 'other' a world view and a concept of self and community" (London, 2002, p. 96). When viewed through a colonial lens, radical change within Western teacher education programs (TEPs) is necessary. TEPs have both a responsibility and an opportunity to practice what they teach. The British Columbia (BC) Ministry of Education (2008) has noted that a primary responsibility for educators is to create culturally responsive services for communities, rather than expecting the community to align, and adapt, to what currently exists. For radical change to occur in schools, the process must begin in the diverse classrooms of TEPs and, more broadly, within university contexts. The problem of practice (PoP) at hand is an inconsistent strategic direction in prioritizing culturally

sustaining pedagogies. As a result, intercultural competency development as a primary focus for teacher candidates is seen as lacking in the TEP situated in an institution of higher education in western Canada. For the purposes of this OIP, intercultural competence is defined as "the process of acquiring the culture-specific and culture-general knowledge, skills and attitudes required for effective communication and interaction with individuals from other cultures" (Paige et al., 2003).

Organizational Context

Liberal Arts University (LAU; the name has been changed for anonymization purposes) is a liberal arts undergraduate and graduate institution of higher education located in BC, Canada. In the past five years, the number of international students attending LAU has increased by 100%. In 2011, LAU established and began to implement an internationalization policy through the work of a Global Education Task Force. It was recognized in 2011 that the traditional undergraduate population admission rates were gradually declining for domestic students at LAU. The Global Education Task Force was created to chart the course for a new, international student admissions priority. Since 2011, assessment of the reasons for and consequences of this shift in student admission priority has focused on an objective measure of the number of international students and the rate of growth in the registration of international students. Although there is much to celebrate about a rapidly growing international student presence on campus, there has been little work exploring international undergraduate students' experiences of learning from their own perspectives.

In 2019, another global task force was enacted at LAU: the International Student Task Force. It was tasked with reviewing the Global Education Task Force report (LAU, 2011) to critically evaluate what has happened since the internationalization policy was enacted. Members

of the International Student Task Force represented all facets of LAU, including faculty, academic support staff, student life staff, enrolment team, and members of senior leadership. Specifically, the International Student Task Force aimed to develop recommendations that would improve the international student experience within the broader LAU ecology of learning, and enable LAU to better fulfill its mission of graduating "ethical leaders" to assume positions in the global marketplace and community (LAU, 2020).

Both the Global Education Task Force report (LAU, 2011) and the International Student Task Force (LAU, 2020) recommendations recognized LAU's strategic direction in their content. Both reports also established the need to expand the institution's international footprint through three key pillars: global awareness across the university, diversification of the student body, and the consistent use of inclusivist pedagogies in classrooms. The International Student Task Force reported that LAU has been responsive to internationalization from 2011 through 2020. Diversification of the student body and global awareness across the university have significantly increased, yet a gap remains for the third pillar: the use of inclusivist pedagogies that are directly linked to culturally responsive pedagogies.

Culturally responsive and culturally sustaining teaching practices are necessary, inclusive pedagogical approaches in today's higher education classrooms. For the purposes of this OIP, culturally responsive pedagogies are defined as the approach that faculty employ in the classroom to ensure equitable academic success, whereby students develop cultural competence and critical consciousness to counter the status quo of the dominant social order (Ladson-Billings, 1995). Faculty want to honour and centre their students' cultural and linguistic practices, yet there is a dearth of research offering clear guidance on how to do so (García-Sanchez & Orellana, 2019; Tierney, 2018). Indeed, the International Student Task Force report

generated in 2020 revealed that faculty at LAU were unsure what constitutes inclusive pedagogies—including culturally responsive pedagogies—and how to use them in their courses. It is within this context of institutional uncertainty that the School of Education (SoE) and TEP at LAU are situated.

The SoE faculty at LAU comprises a small number of tenured or tenure-track professors (currently fewer than seven); a small number of teaching, non-tenure-track, full-time professors (fewer than four); and several instructors on limited-term contracts (fewer than 12). The SoE at LAU is a small program that offers a five-year concurrent education program and a two-year professional degree program. Approximately 200 students are enrolled in the undergraduate SoE, and 66 (33%) of these students are international students seeking to become certified teachers in BC. The vision statement for the SoE (2019) speaks of a place where "students are led beyond meeting standards and acquiring pedagogical expertise and background knowledge, to the life-long exploration and development of philosophical understandings of what it means to be human, to be educated, and to live well with others" (para 1).

LAU's teacher candidates graduate from the SoE with a professional certificate to teach in the province of BC. The TEP thus seeks to fulfil three goals:

1. Prepare graduates to realize LAU's purpose of becoming "ethical leaders [teachers] in the global marketplaces [schools] of life" (LAU, 2015, para. 3);

2. "Prepare caring, competent educators and scholars who, in turn, engage responsibly and respectfully with students, society and the world" (SoE, 2019, para. 6); and

3. Meet TEP provincial requirements for teacher certification with the British Columbia Council of Teachers (BCTC).

As certified BC teachers, graduates must be prepared "to enable all learners to develop their individual potential and to acquire the knowledge, skills and attitudes needed to contribute to a healthy, democratic and pluralistic society and a prosperous and sustainable economy" (BC Ministry of Education, 2008, p. 4). There is no doubt that kindergarten to Grade 12 (K–12) schools in BC are pluralistic and diverse: for example, students in the small city of Abbotsford speak 88 distinct languages (K. Godden, personal communication, March 15, 2019). However, the language of the SoE's strategic plan does not speak specifically about the need to employ— or model—culturally relevant pedagogies or to address intercultural competency development for teacher candidates, nor does it reference LAU's broader internationalization pillar of employing inclusivist pedagogies in spaces of teaching and learning.

LAU's TEP is positioned to prepare students for critical intercultural work in their future classrooms and affirms their cultures today. Scholarship in this intersectional space requires teacher educators to ask: "Are our practices aligned with a form of colonization?" (Tierney, 2018, p. 403). If the teaching and learning approaches employed are uniformly Westernized pedagogies, then decolonization—in the educational context, the "cultural, linguistic and psychological divesting of colonial power" (Indigenous Corporate Training, 2017, para. 1)— becomes necessary. LAU's TEP shoulders the task of preparing teacher candidates to teach across cultures by linking the "discursive construction of educative spaces" (Helfenbein, 2018, p. 19) in the in-between, the intercultural space. Supporting teacher candidates in developing intercultural competencies, as transformative learning, is thus an issue in both the future classroom context and their present learning context as adult learners. A culturally responsive lens is required in the SoE to enact prioritized change within this context and to respond to the

institution's identified need to focus on the pillar of inclusive pedagogies in both theory and practice.

Leadership Position and Statement

When employing organizational theory for equity and diversity, what leadership framework is required to create an organizational response, a culturally responsive structure of learning, that responds to questions of justice and democracy for both the individual and the public good (Shields, 2010)? To answer this question, I acknowledge that my leadership framework must support the interrogation of a leader's beliefs, views, and values through literacies organized around the theme of global education (Khalifa et al., 2016; Shields, 2010). Therefore, it is critical that I make explicit my identity and subjectivity to bring to light the sociocultural and political–historical contexts that have shaped my bias and standpoints (Harding, 2009).

I am a female Canadian citizen born in a large urban centre in southern Ontario. My formal education took place in institutions where whiteness was the dominant culture for both students and staff. My mother's parents immigrated from the United Kingdom, and my father was born in Scotland and immigrated to Canada as a teenager. I have many relatives in England and Scotland and family connections in Ireland. I have come to understand that these are not merely accidental, interesting, global connections but rather a part of my historical roots. I am thus complicit in the ongoing project of colonization both through my familial heritage as British and through the ongoing privileges I am systemically afforded as a White woman. As a teacher-educator, I enter into my work seeking to become an ally to those who do not hold my level of privilege and assumed power.

How I view the world is also a product of my culture and position. A worldview is a philosophical orientation based on answers to questions such as "What is real?" "What is right?" "What is the good stakeholders should seek?" "What actions do stakeholders take?" (Taves et al., 2018). An individual's responses to these big questions link to the beliefs and values that "shape vision of life and way of life" (Valk, 2010, p. 83). A transformative worldview envisions a world of equality, empowerment, and liberation from oppression (Creswell, 2014). Creswell (2014) described way of life as actions "for reform that may change lives of the participants, the institutions in which individuals work or live, and the researcher's life" (p. 9). My leadership in teacher education improvement in the professional year program is transformative work, as it seeks to address inequality in the learning environment for teacher candidates and shoulders the responsibility of establishing liberatory practices and pedagogies that resist the oppression of nondominant groups in future classrooms (Khalifa et al., 2016).

Through a transformative lens, my leadership approach is established by taking time to reflectively situate myself in relation to the context in accordance with the White Racial Identity Development index (Helms, 1990, 1995). Through critical self-awareness, I have begun unpacking my cultural status and the benefits I gain from living, working, and playing in a colonial landscape. Helms (1995) asserted that White people can learn to "avoid life options that require participation in racial oppression" (p. 185). Although it is essential to interrogate oneself to determine one's position in an intercultural space, I acknowledge that even though I view Helms as a remarkable person of significant influence in the field of racial identity, her identity development index has been criticized as "pseudo-science" (Rowe, 2006, p. 240). Her findings are considered to be "marginal outcomes [to support her] . . . cherished beliefs" (Rowe, 2006, p. 240). Nonetheless, I chose to employ the White Racial Identity Development index as a self-

reflection guide to enact change for myself alone as a leader who has a deep hope for equity in my organization.

Moreover, my transformative worldview is borne out of a deep appreciation for the writing and thinking of Freire (1970/2000), in which the critical theories of pedagogy pertinent to this OIP find their roots. Freire was committed to a democratic approach to learning in which the teacher and students interact through dialogue in an equitable space. A colonial narrative in the classroom perpetuates a power structure wherein the teacher deposits tokens of knowledge into empty receptacles: the students. Freire referred to this as a "banking" method of education. Contrasting with the banking model is a critical pedagogy in which learners find their way to intellectual and social freedom through informed action, a pedagogy Freire called praxis.

Praxis unites theory and practice so that those oppressed are liberated, and the mistakes of the oppressors are not repeated (Freire, 1970/2000). Liberatory praxis also stands as a potential link to inclusive pedagogies (Lorenz, 2013; Wilson, 2017), yet praxis alone is not sufficient to grow intercultural competency in teacher candidates (Lorenz, 2013). If praxis were to stand apart from advancing social justice, then the myth of teaching as a neutral profession could be realized. Wilson (2017) asserted that

> within an inclusive teaching framework, teachers are recognized authority figures vested with power and transformative abilities in classrooms and school communities. Hence, they can be active agents who work towards countering colorblind, powerblind, and oppressive dynamics to acknowledge and challenge oppression. (p. 6)

In this OIP, those who are oppressed belong to nondominant groups. The term *nondominant group* is used to represent minoritized students based on cultural and linguistic practices. Oppressed students have historically been treated as remedial cases who require

"fixing" through the Westernized methods according to which schools have organized their practices; thus, these groups of students are systemically disadvantaged (García-Sánchez & Orellana, 2019; Gutiérrez et al., 2017).

　　The PoP in this OIP is bound to both organizational and personal change. By shifting language in the TEP strategic documents where I am an informal leader, my practice will change, as will that of my peers. An essential iterative dimension is woven into this OIP and adapted from the work of Rafferty et al. (2013) and Napier et al. (2017), whereby theory influences practice and practice influences theory in a synchronous cycle. Rafferty et al. found that theory informs practice when assessing and creating the conditions for change readiness; Napier et al. found that practice influences theory when assessing and creating the conditions for change readiness. In this OIP, I assert that theory is represented through the language of change vision and strategic direction, whereas practice is defined as the work that leads to transformative learning for teacher candidates through the informed use of culturally responsive pedagogies. The iterative and synchronous cycle of theory and practice as drivers for change is represented in Figure 1, where the teacher candidate is at the centre of transformative learning. Symbolic elements in Figure 1, the lightbulb and the heart, represent that the change approach in this OIP seeks to manage the head and the heart of stakeholders. This is further explored through the findings of organizational change readiness later in this chapter.

Figure 1

The Synchronous Cycle of Theory and Practice for Teacher Candidate Transformative Learning
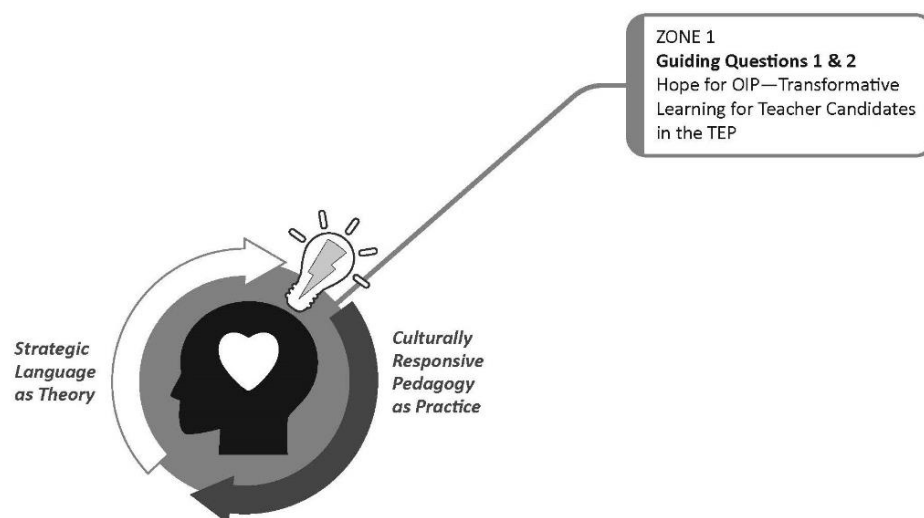
Note. For a transformative change, both theory and practice are required.

One leadership theory that informs the action outlined for change is culturally responsive and sustaining leadership that encompasses aspects of transformative leadership, which is itself "inclusive, equitable and deeply democratic" (Shields, 2010, p. 559). A second leadership theory that I ascribe to is social justice leadership, as it too incorporates the next level of transformative leadership. Social justice leadership "attributes include an activist orientation, self-awareness, confronting inequities that students from marginalized racial, socioeconomic, linguistic, gender, and cultural groups face, and focus on building relationships with families and community groups" (Tichnor-Wagner, 2019, p. 4). Building upon both culturally responsive and sustaining leadership as well as social justice leadership is transformative leadership (Shields, 2020). Transformative leadership begins with "questions of justice and democracy; it critiques inequitable practices and offers the promise of not only greater individual achievement but of a better life lived in common with others" (Shields, 2011, p. 2).

Above all, regardless of the leadership typology, leaders must engage with praxis. Leadership in a TEP must seek to "identify and institutionalize practices that affirm Indigenous and authentic cultural practices of students" (Khalifa et al., 2016, p. 1278). Leadership then becomes more about action—"performing cultural work" (Khalifa et al., 2016, p. 1278)—than intellectually advocating for change. Internationalized spaces require that diverse people in diverse environments transcend the borders of difference to solve complex problems through reciprocity and equality. Leadership, therefore, involves community and collaboration as necessary components of action-oriented, affirmative, and liberatory practices.

One notable caution deserves attention when positioning myself within both culturally responsive and sustaining leadership and social justice leadership approaches. If not carefully checked, White education leaders can easily default to notions of charity over justice (Capper, 2019), and "students outside the norm . . . may be felt sorry for or be objects of pity based on deficit assumptions about students and families outside of the norm" (p. 62). I also acknowledge that any epistemological claims I make throughout this OIP, and the resulting change, stem from my positionality. I see this work—change in the TEP with the aim of social justice—as knowledge acquisition that connects stakeholders to the world, and each other, through a collaborative process built upon taking the best and making it even better (Takacs, 2002).

Leadership can act as a moderating influence on a change process (Shareef & Atan, 2019). Regardless of leadership position, or typology, there are tools to regulate change leadership, which I discuss in Chapter 3 and define later as monitoring and evaluation processes. *Social regulation* is defined as a set of rules or permissions that govern what is, and consequently what is not, acceptable for change in learning environments to ensure quality standards and enduring learning (Magno, 2015). The rules are intended to restrict inequalities, barriers, and

systems of oppression and promote access to learning for all. For example, Magno's (2015) work has confirmed that leaders experience social regulation as leadership accountability. Accountability binds leaders to a set definition of success for their program (e.g., pre and post differences on an assessment tool, or percent of satisfactory course evaluations by current students). Regulative tools "bring in a fresh analytical perspective—governmentality—in order to delve more deeply into not what leaders do but how we might understand the techniques of regulation, techniques of power and technologies of self" (Magno, 2015, p. 61). Educational leadership requires action, yet it also requires self-regulative tools to understand leadership and leadership consequences in change planning and execution. Therefore, I must moderate my leadership position through monitoring and evaluation tools that align with my agency in the change process discussed in Chapter 3.

Problem of Practice

The specific PoP I am addressing is the lack of strategic attention given to culturally responsive pedagogical approaches in the TEP at LAU. As the newest tenure-track faculty member in LAU's SoE and coordinator of the professional year program for secondary-level teacher candidates, my agency for change lies at the student level, where I can enact change for student learning without engaging in a formal process. To enact change at the program level and influence the tone and language of strategic documents in the SoE, as a new faculty member, my leadership agency would require amplification from the grassroots: agreement and activism among fellow faculty and students. Although my sphere of influence includes strategic planning conversations in the TEP (e.g., program review and certification meetings), I do not have the ability to craft the language in the TEP strategic documents. The sphere of control for this level of authorship and leadership is found at the dean and program chair levels of my institution.

Therefore, this OIP must include a change path mechanism that aligns with my agency, an appreciative inquiry (AI) model that I discuss further in Chapters 1 and 2.

Teacher candidates who have experienced culturally responsive pedagogies embedded in a program that challenges the assumptions of a mainstream Western education framed in the cultural, historical, and societal norms of the dominant group are better prepared to handle diverse classrooms after graduation (Azzahrawi, 2020; Pirbhai-Illich et al., 2017). It is problematic that the strategic program documents in the SoE lack prioritized language— theory—and direct stakeholders to intentional action—practice—centred on culturally responsive pedagogies. There is a growing sense of urgency to address social and cultural equity issues in teaching and learning through culturally sustaining pedagogies, the result of which is socially just education (Azzahrawi, 2020; Capper, 2019; Pirbhai-Illich et al., 2017).

<div align="center">**Framing the Problem of Practice**</div>

With the organization context (LAU) and the context within the context (SoE), established earlier in this chapter, it becomes clear that multilevel, considerable forces are exerting pressure and power as hegemony, resulting in a PoP. To help make sense of the levels and frame the PoP for clarity and direction, I assert that different light sources act as an effective analogy. Figure 2 represents the different light sources as a visual for the analogy. Macro discourse analysis is represented by the floodlight, shining broadly on the dominant discourse and hegemonic factors at play. A motion-sensor spotlight highlights the micro discourse through the International Student Task Force's work at LAU, as the recommendations identified a need to focus on the student experience and lever inclusivist pedagogies (LAU, 2020). The motion is akin to the self-identification of organizational identity on the axis of social justice identity development (M. Adams & Bell, 2016; Capper, 2019) discussed later in this chapter. The beam

of a flashlight visually describes someone reading the SoE strategic documents and noticing that

the language of prioritized focus does not match the goals and recommendations of the

International Student Task Force (LAU, 2020). Finally, a laser pinpoints the TEP's professional

year program as a site for change representing my agency's specific focus. At this concentrated

point, I am fully aware of the urgency to create learning spaces of equity for all students and to

graduate future teachers ready to engage with diverse students with hearts and minds awake to

injustice. Subsequent sections of Chapter 1 begin by examining the literature and discourse

analysis surrounding the metaphorical floodlight of macro and micro discourse framing this OIP.

Figure 2

Light as an Analogy for Discourse Analysis
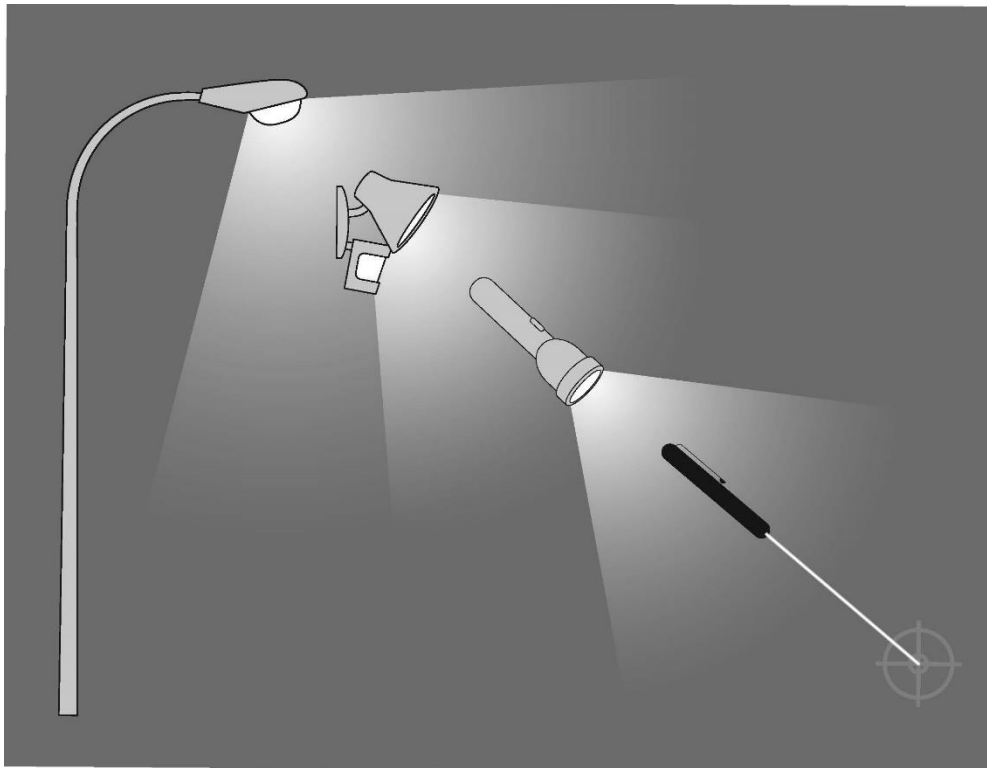
Note. The types of light help understand the narrowing of the focus of the PoP as a context

within a context.

Floodlight: Macro Discourse Analysis

Macro discourse refers to the shaping of international education (IE), whereas micro discourse examines and deals with IE implications within a school (Allan, 2013). To map discourse trajectories for these areas, I examine the impact on culture creation, preservation, or deterioration according to the level of the analysis: global or local. Whom does a particular definition of IE serve and why? As this OIP is oriented towards social justice and decolonizing teaching and learning spaces in a TEP, many levels of analysis are required. For example, why does LAU seek international students in the admissions process for the SoE? Furthermore, once the international student is studying locally, what curriculum and pedagogical approaches are employed in instruction, and why?

Hudzik (2011) defined the internationalization of education as "a commitment, confirmed through action, to infuse international and comparative perspectives throughout the teaching, research and service mission of higher education" (p. 6). IE is more than the geography of where the learning occurs as the world is increasingly globalized. Globalization, for this OIP, is defined as the interconnected national and international forces that shape and define nations, economies, and peoples (Choudaha & van Rest, 2018). Global education is a teaching and learning paradigm that shapes thinking; how and where students gain information; how students communicate; and where, how, and on whom students make an impact (Boyd, 2006). As LAU progresses with a focus on internationalization in a globalized world, it is essential to highlight the act of unifying intercultural competencies into all dimensions of the SoE as a critical lever to create equity in the institution's teaching and learning spaces and counter the hegemonic, unspoken view that "West is best" when it comes to education.

Globalization is a force that impacts people worldwide, and global education affirms many characteristics of culturally responsive and sustaining teaching. Global education focuses on transformative learning through (a) the critical examination of ideologies, philosophies, and worldviews; (b) the development of analytic, writing, and communication skills; (c) the mastery of rhetoric, synthesis, and argumentation; and (d) the advancement of working knowledge of literature and technology (Khalifa et al., 2016). Global education will position teacher candidates to both find their place and simultaneously transform their future classrooms.

Through discourse analysis, it is argued that IE exists to "westernize" society, thus ensuring the inevitable feature of modernization of education in a neoliberal context (Allan, 2013, p. 155). Pragmatically, market forces such as capitalism and free trade for the commodity of education drive IE. International schools offer an advantage in the global market for career opportunities. A dominant discourse as "current thinking sees international higher education as a commodity to be freely traded and sees higher education as a private good, not a public responsibility" (Altbach & Knight, 2007, p. 291). Nondominant students at LAU, in the SoE, and preparing to be future teachers in BC are public responsibilities for all stakeholders in this OIP. One of the theoretical propositions of transformative leadership theory posits that education is a lever for public good that strengthens a democratic society of knowledgeable and radically empathic citizens (Shields, 2020). Thus, this OIP interrogates the macro discourse by creating strategic language that results in culturally responsive practices with the hope of transformative learning for students in the SoE.

Floodlight to Motion Sensor: Micro Discourse Analysis

Micro discourse analysis unpacks the situation within a school at the local level and begins the process of shining a floodlight until the metaphorical motion detector is activated.

Allan (2013) asserted that for students, "the framework of the international school environment defines the situation in which cultural interactions take place, and in doing so can ameliorate or worsen the process of acculturation of different cultural groups" (p. 76). Moreover, each school itself holds a particular organizational identity or culture (Capper, 2019). LAU's International Student Task Force identified in 2020 that there is work to support inclusivist pedagogies in its global classrooms and that amassing data regarding international student experiences is a necessary precursor to enacting change. By identifying these critical gaps in LAU's program, the task force members have begun the process of moving LAU forward on the continuum of social justice identity development (M. Adams & Bell, 2016). In essence, the motion sensor has been activated—this self-identification stands as a marker on the continuum for change readiness at LAU. M. Adam and Bell's (2016) action continuum for social justice is found in Appendix B.

Even with this vital step, without action, LAU remains closer to supporting than to confronting oppression, which are polar ends of M. Adams and Bell's (2016) axis of social justice identity development. For example, in the eight stages on the action continuum, Stage 1 denotes active participation in oppressive behaviour and Stage 8 initiates prevention (M. Adams & Bell, 2016). As the International Student Task Force has self-identified oppressive actions yet has not acted to stop them, the institution is situated at Stage 3, recognizing without action. It is time to connect theory to practice at LAU, and this PoP situates this informed action/change within my realm of agency as a faculty member in the TEP. The context of globalization in IE's macro discourse and LAU's organizational identity situated in the micro discourse both exert pressure on the PoP at hand. The macro and micro discourses shaping the PoP also serve as external and internal change drivers.

Motion Sensor to Flashlight: Framing the PoP Through Literature Surrounding Teacher Education Programs

Those in teacher education, myself included, are public intellectuals; as such, we are "directed to combine our scholarship and our programmatic work with an activist sensibility and commitment" (Stephenson & Ling, 2013, p. 20). TEPs are thus spaces designed to enact "counter-hegemonic movements" (Stephenson & Ling, 2013, p. 20) against a "one-size-fits-all" (i.e., Western or Northern) approach that seeks to restore equitable diversity in both future and current classrooms. I agree with Maloney and Saltmarsh (2016) that TEPs must espouse and model best practices in culturally and linguistically diverse spaces. In this way the second theoretical proposition for transformative leadership theory is revealed as an "individual private good" (Shields, 2020, p. 5). When conditions of learning spaces are "inclusive, respectful and equitable" nondominant teacher candidates can focus on academics (Shields, 2020, p. 5).

The change sought in this OIP situates itself at the TEP level: more specifically, on the influence that faculty have on the TEP environment. The literature focuses on ways TEPs can create intercultural competency development for teacher candidates, such as experiences abroad or within nondominant group domestic communities (Landa et al., 2017; Slade et al., 2019). Learning in context-specific environments can impact the development of intercultural competencies for teacher candidates (Landa et al., 2017; Slade et al., 2019, Smolcic & Arends, 2017). In this sense, immersive experiences allow teacher candidates to develop "deeper levels of empathetic understanding for language and cultural challenges faced by children" (Landa et al., 2017, p. 252). Nevertheless, immersive experiences alone do not create the intercultural competencies that are foundational for culturally responsive and sustaining teaching (Landa et al., 2017). TEPs require an intentional focus on authentic classroom experiences and the

opportunity to engage in critical, guided reflection on the experience for transformative learning to occur through praxis. "Experiences of practice [praxis] provide a platform in teacher education for preservice teachers to begin to examine and develop practice that is rigorous, ethical and critical" (Arnold & Mundy, 2020).

One dominant critique of TEPs is that they are designed to create "classroom ready" rather than "context ready" teachers (Allen & Wright, 2014). Hattie (2015) has argued that "at present, teacher education is little more than a cottage industry, an apprenticeship rather than a profession, and it is devoid of debate about the effect of teacher education programmes on student learning" (p. 29). To be context ready, teacher candidates must be prepared to address the reality of the Canadian school system as a public responsibility. Canadian schools have been described as an "ongoing colonial project" (Cote-Meek, 2014, p. 10; see also Grosfoguel, 2011; Pirbhai-Illich et al., 2017). The colonial world system has had a profound influence on schools, and the academy, in "what is taught, how it is taught and who does the teaching" (Cote-Meek, 2014, p. 14). As context-ready teachers, graduates of LAU must view school through an intercultural lens,

> to view the relationships within classrooms as intercultural, and to draw on indigenous and de-colonial scholarship to inform how this intercultural space might be understood in order to develop pedagogies that better serve those students who continue to be marginalized and pathologized by the current system. (Pirbhai-Illich et al., 2017, p. 13)

Flashlight to Laser Light: Framing the PoP Through SoE Program Artefacts

One of the primary objectives in the SoE's (2019) *Strategic Academic Plan* is to "engage students in transformational learning" (p. 2). Although LAU's SoE has a solid reputation— graduates from the program have a 99% employment rate in the year following certification—

little is known about whether graduates experienced "transformation," as this term is not defined

in program artefacts (e.g., website, TEP policies, strategic documents). For the purpose of this

OIP, transformation for teacher candidates is replaced with *transformative learning*, "radical

change towards justice through critically oriented epistemologies" (Capper, 2019, p. 5). By doing

so, the metaphorical flashlight pivots to the sky as a beacon that this OIP challenges the

dominant macro, micro and contextual hegemonies oppressing nondominant students. Further,

the SoE strategic document refers to "expanding and strengthening Indigenous pedagogy and

content throughout the program" (SoE, 2019, p. 3) on an equal level with expanding "website

and promotional materials that are consistent with the SoE Mission and Learning Outcomes"

(SoE, 2019, p. 3). Given that the strategic document does not define transformation, nor

prioritize LAU's internationalization commitment to inclusivist pedagogical approaches at a

visionary level, direction is absent for faculty to channel their teaching and research towards

social justice and equity.

Guiding Questions Emerging From the Problem of Practice

Through understanding the organizational context and the factors that shape the PoP, the

following four guiding questions emerge:

1. What strategies might address the need for culturally responsive and sustaining

   leadership to influence the strategic documents in LAU's TEP, including change

   vision?

2. How can faculty interrogate their own pedagogical approaches and assess their

   effectiveness to liberate nondominant students and counteract the hegemonic factors

   at work?

3. How does changing the strategic language in the SoE influence LAU's identified gap in employing inclusivist pedagogies?

4. How can faculty ensure teacher candidates are prepared to employ culturally responsive and sustaining pedagogies in their future classrooms in BC?

To simplify the scope of the guiding questions and keep the OIP's priority focus on the identified PoP (inconsistent strategic direction to prioritize culturally sustaining pedagogies in the TEP), Figure 3 captures the zones of context for this OIP. Just as tossing a pebble into a pond causes ripples of water displacement, so too does aligning theory and practice in a synchronous cycle of change in a TEP. Further, Figure 3 situates the connection to the guiding questions of the OIP into the zones of change context.

Figure 3

Zones of Context and Connection to the Guiding Question
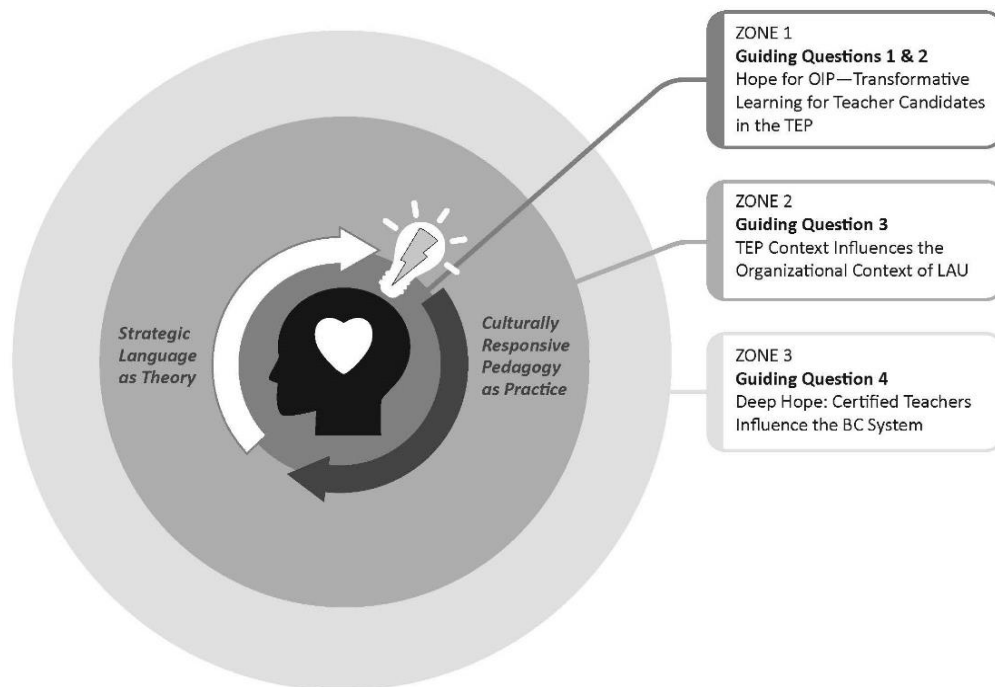
Note. This OIP contains a context within a context within a context. The zones help the leader frame the guiding questions that continue to influence the PoP.

Markiewicz and Patrick (2015) asserted that challenges and constraints are to be anticipated and planned for before the change process begins and that during change, common constraints—such as political, monitoring, and data challenges—have a level of predictability (p. 67). This PoP is no exception: Some of the typical constraints have been predicted and are framed here as anticipated challenges. First, politically, allyship is a contested area for a White feminist (MacIntyre, 2020). The power and privilege that have been systematically afforded to me are unsettling at best. I am thankful for the work of Capper (2019) surrounding critically oriented epistemologies, yet I acknowledge that identity development for self and organizations is challenging sociopolitical work that requires intentionality for organizing change in this space. I plan to counter this challenge by establishing my identity formation along multiple dimensions (e.g., race, social class, gender identity, ability, linguistic diversity) through self-study and reflective interrogation (Capper, 2019).

Another inherent challenge in this OIP is that the universal understanding that "one does not know what one does not know" holds true in this context. I am on the journey of exploring my intercultural competency development, yet I cannot assume that others are as well. Nor can I assume that my faculty peers in the SoE, or the broader LAU organization, will acknowledge the evidence of a colonial system of White and Western privilege as hegemonic. Based on personal reflection from the late summer of 2020 (when race riots erupted across North America) to the present day (when antiracist teaching styles are both sought after and denigrated in social media), confronting privilege is neither easy nor safe work. As a new faculty member at LAU, I have not garnered enough relational trust to enact change that others do not see as necessary. Alternatively, my peers may be offended by the gaps that I have identified in our TEP, as teaching and learning are highly personalized in the profession: for example, teachers—and thus

teacher educators—may find it challenging to view their work as separate from their personal identity (Timperley et al., 2007). I seek to mitigate this tension through my leadership-focused vision for change and choice of change implementation tools, discussed in the next section.

<div align="center">**Leadership-Focused Vision for Change**</div>

To lead change in this space, I align with Capper (2019), who asserted that understanding organizations is "not as simple as 'flipping frames' that Bolman and Deal (2017) advocate in their Four Frames model" (p. 7). Rather, the organization must be viewed through an epistemological framework that encapsulates "worldview, history, and systems [that are] inseparable from an individual's [or an organization's] intersecting identities" (Capper, 2019, p. 7). Leading change in the TEP requires an assessment of LAU through critically oriented epistemologies to determine change readiness and support this OIP's primary change strategy, AI, defined and discussed in the next section of this chapter. Bolman and Deal's (2017) frames are not oriented toward equity or social justice; instead, they are centred in structural–functionalism, which maintains "historic systems and structures of oppression" (Capper, 2019, p. 43). Capper's theory of individual and organizational identity towards social justice reveals that identity formation is not linear, nor can it exist in a vacuum of individuality.

Figure 4 represents Capper's (2019, p. 220) theory of individual and organizational identity whereby the leader is at the top of the interconnected process to move an organization towards social justice and shows how each facet of the organization is interconnected. A socially just leader cannot shift an organization towards social justice if staff, students, and community identity development are not exerting influence on the organizational identity. This is not solo work for a single leader. "Organizational theory informed by critically oriented epistemologies centres identity development in all aspects of organizational life—decision making, conflict,

structure, motivation, leadership, politics, among others—anchored in the ultimate goal of organizational equity" (Capper, 2019, p. 223).

Figure 4

Theory of Individual and Organizational Identity Toward Social Justice
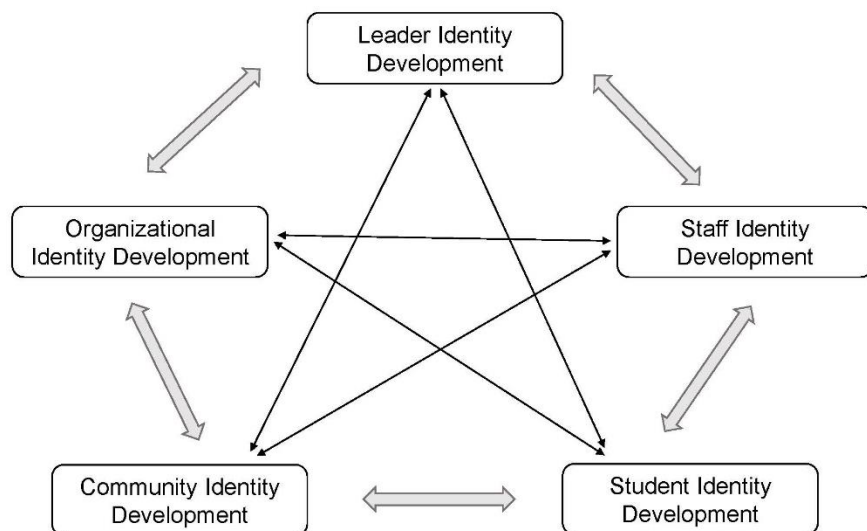
Note. Each level of identity development influences the other. None can stand on its own; they are interconnected, represented by bidirectional flow arrows. Adapted from *Organizational Theory for Equity and Diversity: Leading Integrated, Socially Just Education*, by C. Capper, 2019, p. 220. Copyright 2019 by Routledge; Taylor & Francis Group.

Appreciative Inquiry

AI is a collaborative and transformative change methodology grounded in positive psychology. It allows a social justice leader to enter into a complex landscape that requires change, such as the need to establish strategic priorities so that an increase in liberatory praxis occurs in a diverse TEP. As mentioned at the beginning of this OIP, this is not a problem that can readily be solved, as the solution is currently unimaginable. A new paradigm for organizing transformative change is required: This PoP is a mystery to be embraced (Watkins, 2011). In the current colonial, Western culture, leaders tend to break down a problem into component parts to

reset the system to its "default setting" (Cote-Meek, 2014, p. 17), metaphorically speaking. AI proposes a different process for organizing change, one that follows a cycle of appreciating the best of the current situation, envisioning possibilities, dialoguing what is required, and innovating to create a new future. A new way of thinking will be established through this process, and "positive interactions will render regressive resistance irrelevant" (Black et al., 2017, p. 51). As an approach to organizational change, AI focuses on studying "what gives life to human systems when they function at their best" (Whitney & Trosten-Bloom, 2010, p. 1). Rather than focusing on deficits or gaps, AI is fully affirmative. To this end, AI gathers the successes and strengths of the organization's past, present, and future vision.

AI rests upon five principles—constructivist, simultaneity, poetic, anticipatory, and positivist (David Cooperrider and Associates, 2012; Reed, 2007)—and each principle has a connection to the PoP at hand. The first principle is the *constructivist principle*. Social constructivist theory (Gergen, 1982, 1999) describes the process that one uses to construct one's ideas about the world through an interpretive lens. AI is committed to the means of construction: The stories people share about their past, present, and future hopes can shape the way people think and act (Cockell & McArthur-Blair, 2013; Reed, 2007). The constructivist principle then implies that understanding an organization and its destiny are co-constructed through dialogue between stakeholders (Watkins, 2011). The second principle is *simultaneity*: inquiry and change co-occur. Inquiry is provocative and causes one to reflect, which in turn leads to acting and thinking differently. The third principle is *poetic*, which posits that each stakeholder in an organization is unique, and each person experiments with various plotlines that they are interested in. This experimentation can be both individualistic and collective, yet AI allows a level of accessibility to people by connecting to their stories. The fourth principle is the

anticipatory principle, which suggests that "the way people think about the future will shape the way they move towards the future" (Reed, 2007, p. 27). The last and fifth principle is the *positive principle*, which observes that people are naturally drawn towards ideas and images that captivate them with energy: "There is power in positive questions; the affective side of transformation; the dynamic of hope" (Watkins, 2011, p. 74).

Each of these philosophically oriented principles centres on stakeholders' stories throughout a change process and allows unique, often marginalized, voices to surface. Students from nondominant groups, for example, will have equal opportunity to share their stories and contribute to socially just education both now and in their future classrooms. This opportunity serves to elevate their voices while concurrently accessing the voices of the dominant group through the sharing of story. What emerges during AI are themes common to all stakeholders regardless of position, power, place, or culture. These themes become the driving focus for change as what individuals focus on becomes their reality. In this way, AI represents the bidirectional arrows in Capper's (2019) framework for social justice in an organization, illustrated in Figure 4.

AI has been labelled as a "management fad" (Collins, 2003, p. 188) and described derisively as "warm and fuzzy" or as a "rose-coloured glasses" approach (Fitzgerald et al., 2001, p. 215). Yet, the most salient criticism of AI is that researchers focus solely on axiological concerns and deny—or choose to ignore—epistemological and ontological issues (Bushe, 2007). With a steady focus on the positive without attention to the generative, where new action is created, AI is seen merely as a campfire session of mutual admiration. To mitigate these concerns, it is necessary to carefully craft the language used in the appreciative interviews using generative qualities. Bushe (2007) defined four criteria for generative questions: (a) they are

novel, (b) they connect to emotion and memory, (c) the dialogic process builds relationships of trust, and (d) they "force us [stakeholders] to look at reality a little differently" (p. 7). Further, by coupling AI with Capper's (2019) critical epistemological identity development framework, stakeholders in the change process will identify new knowledge creation rather than lingering in opinion and beliefs.

Change Drivers

Organizational Change Drivers: Zone 1

The TEP is a community, set within an organization (LAU), situated within a system (BC's K–12 schools). Figure 5 depicts the zones of influence, where Zone 1 is the PoP, and the bidirectional change drivers that exert pressure both internally and externally. The illustration in Figure 5 aligns with Whelan-Berry and Sommerville's (2010) assertion of a need for a "mix of change drivers across the key steps of the organizational change process" (p. 187) rather than multiple drivers. At each zone in Figure 5, a mix of drivers are represented as bidirectional influences of change, discussed in this section. The mixture of multiple drivers is best captured by positioning them in the various zones of the PoP. For example, Zone 3 is influenced by social drivers in the sociopolitical context of the province. Zone 1's drivers are grounded in admissions data and specific faculty teaching in the TEP. The types of change drivers are not alike—there is a mixture that adds dimension to the context of change.

Figure 5

Influences of Change Situated in the Zones of Context in LAU's TEP
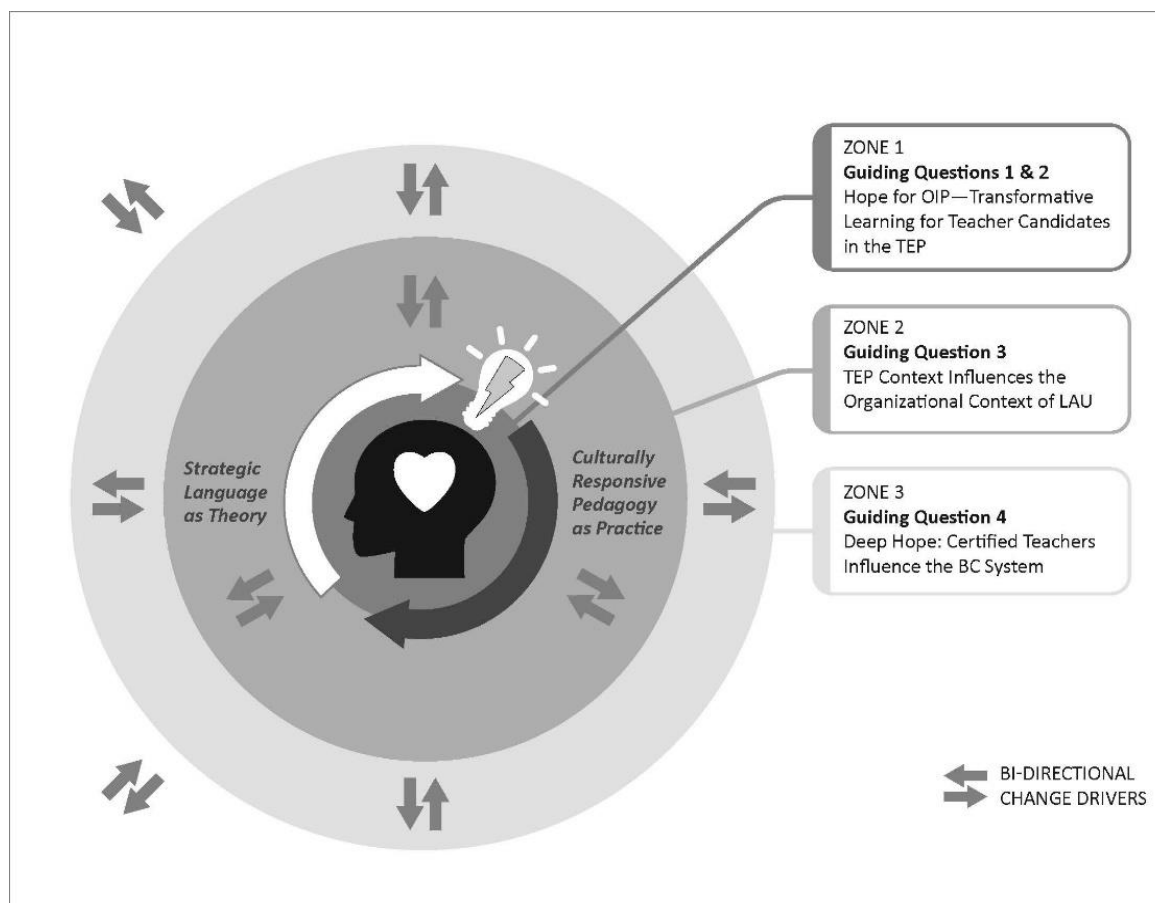
Note. Change in Zone 1 impacts other zones through the influence of bidirectional change drivers at each level.

Change Leader and Change Process

Capper's (2019) framework also acts as a tool for diagnosing and analyzing challenges in the change trajectory. As the leader of change in the professional year program, my leadership identity development is essential. I am a change agent who identifies as an "Emotional Champion" (Cawsey et al., 2016, p. 270). Emotional champions use change vision pull (rather than analytical push) and strategic change (rather than incremental change) to enact change. As a result, the influence strategies that I intend to utilize as *internal* change drivers are (a) education

and communication, (b) participation and involvement, and (c) facilitation and support (Kotter & Schlesinger, 1989). All of these internal change drivers also lever the AI change cycle, as they naturally support the model.

Education and communication allow the change leader to proactively plan for the change process and establish anticipatory thinking for all stakeholders. Stakeholders draw together through AI in a communal process that explores experiences. AI centres discovery on the *telling process*; story is the communication style that people commonly employ to express ideas effectively (Cockell & McArthur-Blair, 2013; Reed, 2007). This type of collective interaction allows stakeholders to learn from one another and listen attentively to the experiences of others. Education and communication both occur in the AI change model and are irresistible internal change drivers that often create a sense of community. Likewise, participation and involvement are hallmarks of the process. AI assumes an engaged stance within which the change leader facilitates change through the "active input of those exploring change" (Reed, 2007, p. 47). Lastly, AI supports people: "The process of development in AI starts with uncovering experiences of achievement in the past and present and involving people in planning for the future" (Reed, 2007, p. 47).

In this light, the change stakeholders all become drivers of change. The stakeholders identified in this OIP are primarily faculty and students at LAU and extend to school associate (mentor) teachers in the K–12 system who support the teacher candidates. Small changes in identity development, coupled with small changes in the pedagogical approach by stakeholders, can amass into greater change in the TEP. As the teacher candidates are also students of LAU, and the faculty in the TEP also teach undergraduate courses, the influence of transformation extends to Zone 2: the broader LAU internationalization goal to employ inclusivist pedagogies.

Change Momentum: Zones 1 and 2

Change momentum itself can be an internal change driver. The both/and mechanism depicted in Figure 1, where AI change dialogue centres on both theory *and* action—strategic priority and culturally responsive pedagogies—creates energy in the system, which propels the iterative nature of the work. Knight and De Wit (1995) referred to this state as a two-step process enabling internationalization to occur: strategic implications for the organization partner with program-level changes. In the context of the SoE, the 2020–2022 academic years will see a program review and recertification process with the BC Ministry of Higher Education. Members of the SoE, including faculty and staff, meet biweekly to review, discuss, and document program artefacts required for the certification process (e.g., syllabi, scholarship and research awards, assessment standards, program outcomes, student satisfaction data). This form of self-study allows SoE members to identify gaps, celebrate successes, and dream for the future. An external review team visited the LAU campus in January 2021 to interview students, faculty, and staff, and report on their findings regarding ministerial compliance for certification.

LAU supports the program review process; support and agency are thus tied to the process to ensure a successful outcome. It is a strategic move to align the process to this PoP, as the results will directly impact the SoE positively during the program review. Indeed, a new addition to the SoE strategic documents (albeit outside of the focus for this OIP) regarding program outcomes was cocreated by the self-study team in response to the appreciative interviews that took place for the review. Last, all internal program reviews are shared with the LAU academic community within the institution's senate structure. This step provides an opportunity to showcase the change initiatives and the work linked to liberatory praxis as a

response to the International Student Task Force's recommendation that inclusive pedagogies are necessary approaches in an internationalized campus (LAU, 2020).

External Change Drivers: Zone 3

External change drivers in society exert pressure on the desired change. The summer of 2020 saw a marked spike in community interest in social justice that cascaded from the tragic death of George Floyd at the hands of three police officers in Minneapolis, Minnesota (Hill et al., 2020). The video capturing the death of Floyd was the spark that ignited a wildfire of outrage, where hundreds of thousands of people came together with a singular focus on the Black Lives Matter (BLM) movement. Society woke up, and in response, educators began the work of ensuring that curricula and classrooms were antiracist. BLM is not an issue of importance solely in the United States. Parallel calls of support for Black, Indigenous, and People of Colour—BIPOC (Garcia, 2020)—movements erupted in Canada. All nondominant groups are demanding equity and liberation, as is just. The current sociopolitical climate in Canada stands as a critical external change driver for my PoP.

Organizational Change Readiness

Organizational change is not linear; it is complex, iterative, and, if not carefully managed, results in unintended outcomes, surprising change leaders (Whelan-Berry & Sommerville, 2010). Napier et al. (2017) identified the importance of assessing organizational change readiness before beginning a change process: "Ensuring organisational involvement and commitment to change is essential" (p. 139). The operational definition of organizational readiness is a measure of how the stakeholders view the need for the change, and if they agree with it (Cawsey et al., 2016). When considering organizational readiness for this OIP, I reflectively employed Cawsey et al.'s (2016) readiness for change questionnaire. The readiness for change questionnaire can be

viewed in Appendix C. A score lower than 10 for this questionnaire—which seeks input about readiness dimensions ranging from executive support and change champions to rewards for change and accountability measures—indicates that an organization is "not likely ready for change" (Cawsey et al., 2016, p. 110). The score for LAU on this formative assessment was 4. I can confidently predict that change would be challenging if I attempted to enact this change process in Zone 2 of Figure 4. This finding, however, receives further attention in Chapter 2 of this OIP, as I consider potential solutions for the PoP.

Fortunately, the PoP is centred in Zone 1: the TEP in the SoE, for which the same questionnaire yielded a score of 20. With this higher score, I can focus on the specific dimensions where readiness is not visible as I progress with Rafferty et al.'s (2013) multilevel perspective for assessing change readiness. A multilevel perspective allows a change leader to account for both individual and organizational perspectives. Rafferty et al.'s framework differs significantly from Cawsey et al.'s (2016) questionnaire, which does not consider individual change readiness for the change leader. The multilevel framework of readiness for change (Rafferty et al., 2013, p. 113) is simplified in Figure 6 to facilitate the discussion in this section of the OIP. In this simplified version of Rafferty et al.'s framework, readiness for change is addressed at two levels, organizational and individual, through an understanding of external pressure, internal context, and generalized group characteristics before cognitive and affective change readiness are determined.

Figure 6

A Simplified Version of the Multilevel Framework of Readiness for Change
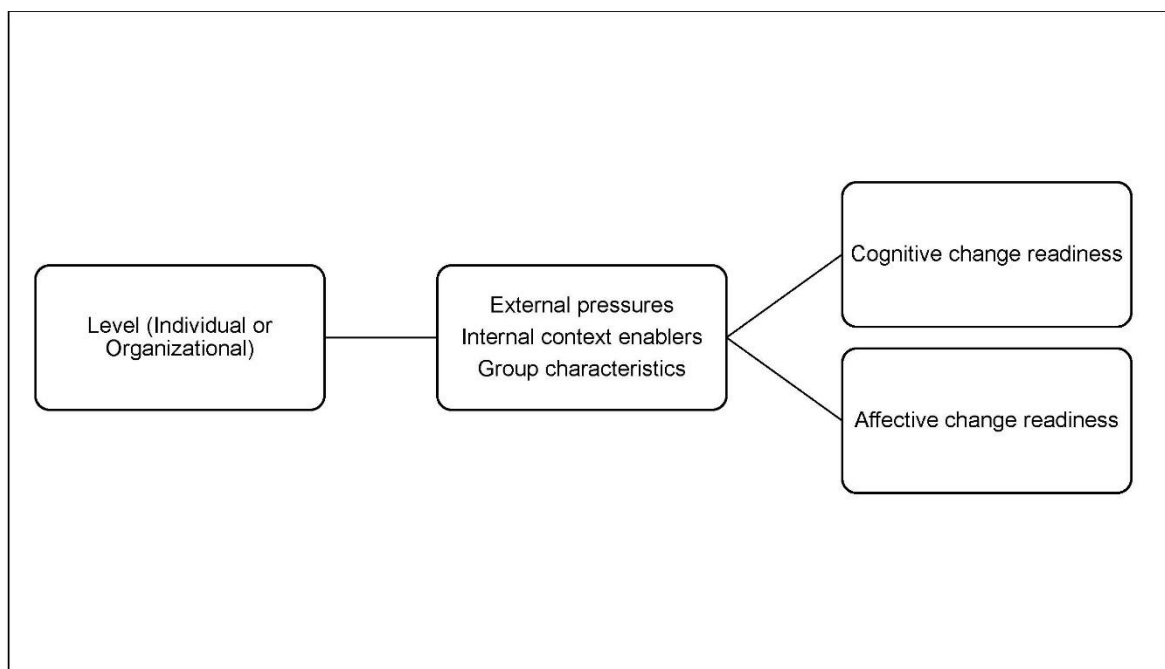
Note. This representation of the multilevel framework of readiness for change captures the antecedents for change to assess overall readiness. This simplified version does not include the outcomes, nor does it capture the cross-level relationships. Adapted from "Change Readiness: A Multilevel Review" by A. E. Rafferty, N. L. Jimmieson, & A. A. Armenakis, 2013, *Journal of Management*, *39*(1), p. 113 (https://doi.org/10.1177/0149206312457417). Copyright 2013 by Sage.

The external pressures (the light analogy discourses described earlier) are clearly defined at the organization level. There is, for example, a pragmatic consequence if LAU does not prioritize employing inclusivist pedagogies: international student admissions will decline as LAU's reputation as an institution that prioritizes the dominant culture holds fast. The same holds true for the internal context enablers. International students currently studying in the TEP will be disadvantaged in a system where a "West is best" pedagogical paradigm dominates. The

TEP road to teacher certification will be fraught with misunderstandings about what equity looks, sounds, and feels like in a BC classroom. The program review team's characteristics are participatory and equitable: for example, at the biweekly program review meetings, a rotating chair is established, and discussion protocols are employed so that no one person can dominate the conversation. The TEP stakeholders are all cognitively prepared to encounter change; indeed, it is expected during program review and through the recertification process.

Lastly, the TEP may not be ready for change when assessed on the affective level. The number of faculty and staff in the TEP is small. There is a pervasive feeling that most are on the edge of perpetual exhaustion: for example, one colleague shared in a recent webinar social gathering, "I just cannot wait for this semester to be done." Moreover, LAU enacted several austerity measures at the onset of COVID-19 in the spring of 2020. As a result, the budget has been significantly reduced, and a vacant faculty position was not filled. Those who will be affected through the change process do not feel that there is access to sufficient resources to support it (Cawsey et al., 2016). This situation is problematic, as it dampens the affect and effect of a generally positive team of educators.

Overall readiness for the organization is mediocre at best. The score of 20 out of 35 on Cawsey et al.'s (2016) questionnaire and the lukewarm assessment results through Rafferty et al.'s (2013) multilevel assessment of change readiness antecedents both indicate that change readiness must be intentionally accounted for. The change ahead will require management for both the head and the heart. Head and heart change management are visually captured in Figures 1 through 3 with a lightbulb and a heart to prioritize the nature of the intended change. Managing the PoP with a compelling vision for change—transformative learning for teacher candidates through intercultural competency development—speaks to an educator's heart. Allowing the

change process to be guided by a positive, collaborative, participatory model—AI—also creates the conditions for trust development and community strength. Employing the theory of culturally responsive pedagogies (Ladson-Billings, 1995, 2009, 2014), the signature pedagogy of liberatory praxis (Freire, 1997/2000), and the critical epistemology of identity (Capper, 2019) manages the mind of the stakeholders. The both–and mechanism of theory and practice establish a robust environment that creates energy to influence both the broader organization of LAU and the K–12 schools of BC.

Chapter 1 Conclusion

P. J. Adams and Buetow (2014) described the assembly of a central argument for a dissertation as a metaphorical marionette play. This OIP can be described using the same metaphor. The grand theorist, Freire, is the master puppeteer. Freire's (1970/2000) contribution to education is best known through his text *Pedagogy of the Oppressed*, and Freire is known to be the founder of the critical pedagogy movement. Translational theories guide the strings of the marionettes. The control bars of the puppets are represented by those who are making "headway in converting grand theory into field-relevant ideas" (P. J. Adams & Buetow, 2014, p. 102). In this OIP, the translational theory is Capper's (2019) organizational theory for equity and diversity through critical epistemology.

Beneath the stage lies the foundation for the set of the play: the foundational theory for change, in which the stage anchor is the functioning worldview. I refer to this foundation as the deep hope for change, for liberation and equity for nondominant students in the TEP, so that diverse classrooms of the future are places of social justice. My worldview is transformative. The stage for this marionette play is built upon the foundation out of materials representing the change path model (Cawsey et al., 2016). This OIP employs a collaborative, participatory,

positive change path model: AI. As such, the stage is flexible, resilient, and can be easily added on to or reduced to highlight the marionettes. The set and backdrops for the show represent the factors that shape the PoP, which can change according to which act of the play the change plan is in.

Last, in a place of importance, are the theoretical concepts—the marionettes—through which the character development is showcased. In this case, the marionettes are working towards an unknown future, where all students are able to showcase their cultural strengths in spaces of teaching and learning. The conceptual understanding of both/and, where both theory and practice are required for transformative learning and change drivers are levered for greater impact, all represent the theoretical concept development in this OIP. Let the show begin!

Chapter 2: Planning and Development

Chapter 1 of this OIP began by introducing an organizational and personal PoP whereby the TEP is out of strategic alignment with LAU's (2011) internationalization policy. As a result, culturally responsive pedagogies are not prioritized through teaching practice. Understanding that the TEP is growing with international students and preparing teacher candidates for the diverse BC classroom context, strategic alignment must occur, and culturally responsive practice follows as a socially just change for nondominant students. Contextually, the PoP situates the TEP to offer change to three zones: (a) within the TEP program as transformative learning for teacher candidates, (b) on the LAU internationalized campus as a positive influence, and (c) in diverse BC classrooms after a teacher candidate graduates. Chapter 1 highlighted that a change in strategic language is insufficient to disrupt hegemonic discourse associated with IE and teacher education. A feminist approach to change involving both/and allows for theory and practice to lever change through the generative, dialogic change process, appreciative inquiry (AI) (Bannet, 1992).

Chapter 2 further develops the OIP by defining relevant leadership approaches that enact individual and organization development towards social justice through critical epistemologies. Identity development is a disruption to a Westernized education system, and thus a particular leadership typology is required to lead change. Chapter 2 introduces the framework for leading the change process and offers a critical analysis of the TEP context to assess readiness for change for all stakeholders. As the PoP gains clarity, precision, and depth through discourse analysis, three possible solutions emerge for a comparative analysis before one is selected to enact. Last, ethical implications for leadership and the change process are discussed so that the solution upholds the deep hope for liberation for nondominant teacher candidates.

Leadership Approaches to Change

"As individuals or as peoples, by fighting for the restoration of [our] humanity [we] will be attempting the restoration of true generosity. And this fight, because of the purpose given it, will actually constitute an act of love" (Freire, 1970/2000, p. 29). When change requires radical disruption—transformative leadership—I am drawn to Freire's writing. Before I can comprehend a leadership theory that leads to revolutionary consciousness, I must position it as an act of love. While Freire did not define love, others have attempted to unpack the notion of Freirian love (Schoder, 2010; Smith-Campbell & Littles, 2016). Love, for the purposes of this OIP, is defined as "the engine that generates an ongoing and continuous enriching educative process of dialogue that leads to personal critical awareness and critical consciousness" (Smith-Campbell & Littles, 2016, p. 35). When viewed as an act of Freirian love, a transformative worldview allows a leader to approach wicked questions through self-awareness, critical identity development, and integral positive behaviours. This approach in turn creates positive organizational development (Avolio & Gardner, 2005; Gardner et al., 2005). Leadership then becomes the "ability for one to critically read and (re)write the world in ways that promote hope, love and humanization" (Darder, 2017, p. 186).

For years, I have ascribed to the idea of transformational leadership (Leithwood & Sun, 2012); when considering the SoE's strategic documents, I found hope in the language surrounding teacher candidate transformation. Using the analogy of light from the discourse analysis section in Chapter 1 (refer to Figure 2), the floodlight has long been shining on my educational leadership practice, and it has been comfortably warm and bright. The motion-sensor light recently alerted me to movement in this field that I had not noticed before: critical leadership theory, and specifically transformative leadership. Suddenly, the use of the word

transformation both in the literature on transformational educational leadership and embedded in the SoE's strategic language does not represent the profound hope of this OIP. Thus, the language requires unpacking to set the stage for action and positive change as a radical act of love. I begin by briefly establishing the critical differences between transformational leadership and transformative leadership, and then move on to how transformative leadership is enacted practically as a change leader in the TEP.

Transformational leadership, for the purposes of this OIP, occurs when members of an organization are highly engaged by inspirational goals that are linked to shared values (Leithwood & Sun, 2012). The leader facilitates creating a shared vision in the organization by investing in support and people development while holding high expectations of all members (Caldwell et al., 2012). Transformative change requires leadership that offers continual interplay between theory and practice: "In other words, transformational leaders make schools as they are better, whereas transformative leaders focus on schools as they might be" (Hewitt et al., 2014, p. 229).

By examining ways of promoting transformative change in TEPs, I shift my attention from pinpointing changes to creating and enacting those changes in the professional year program's classrooms. A transformative disruption is necessary because, despite growing numbers of international students and a call for inclusivist pedagogies from the International Student Task Force (LAU, 2020), not enough change is taking place in LAU's classrooms. For example, when reviewing formative assessment reports for teacher candidates in advanced practical courses, 100% of the nondominant students received feedback that they were not meeting expectations for teacher development in at least one competency area. In comparison, only 10% of the dominant group were not meeting expectations for teaching skills. The theory

and the practice are not, however, connected for nondominant student success. I assert that the vague strategic language centred on transforming students does not disrupt the hegemony, nor cause stakeholders to interrogate their own cultural assumptions; thus, there is no change in practice towards culturally responsive pedagogies.

Transformative leadership in a diverse TEP requires a unique skillset of *glocal* literacies. Glocal (or *glocalization*) is a term used to connect the global and the local (Brooks & Normore, 2010). Although similar to globalization, glocalization erases the fear of difference but not the differences (Patel & Lynch, 2013). This positioning is a hallmark of an intercultural mindset: the ability to comprehend and accept cultural differences while adapting leadership deeply. For example, an intercultural mindset of adaptation asks how leadership can adapt to diversity, rather than how diversity can adapt to leadership. Brooks and Normore's (2010) nine literacies (see Appendix D) allow leaders in glocal spaces to take stock of their practice and plan for continual self-improvement on the continuum towards an intercultural mindset and organization. Transformative leaders advance their "identity development across race, gender, social class, ability, sexual/gender identity, religion, and their intersections to inform their social justice [transformative] leadership practice" (Capper, 2019, p. 219). Self-assessing, interrogating, and developing glocal literacies propels a leader's identity development.

Leaders in teacher education must assess, comprehend, and exercise their agency to enact change for future teachers and classrooms. Suppose the goal of teacher education is to move beyond classroom-ready to context-ready, "cottage industry to professional development" (Hattie, 2015, p. 29), leading to a reviewing of the structural design of the TEP. In that case, there is an ethical imperative for all leaders. Transformative work requires praxis, and praxis is an act of love (Freire, 1970/2000). Through a "cyclical praxis of critical questioning, reflecting,

and action" (Darder, 2017, p. 188) embedded in an AI change process, stakeholders begin to imagine and produce the sort of world they believe in. In this way, leadership creates a form of social consciousness that is "actively cultivated and nourished during . . . time together through critical dialogues and social relationships that help[ed] reshape . . . perceptions and interactions with one another and the world in which we must survive as teachers" (Darder, 2017, p. 15).

TEPs are called to continual learning and must advance an orientation to cyclical, collective inquiry, with an obligation to action involving participation resulting with liberation for oppressed students. Collective inquiry further reinforces the premise of this OIP that radical change results when theory and practice are connected through cyclical praxis. The goals of this type of change create forms of engagement that mobilize organizations, shifting the role of leader to that of supporter and ally rather than distant observer, critic, or director (Tierney, 2018, p. 412). The goal of a glocal TEP is a call for bidirectional exchange in a pluralistic space through inclusivist pedagogies. It involves a deep understanding of glocal literacies that inform structural program redesign as a commitment to diversity and provide opportunities to develop intercultural competencies and ethical possibilities. How is this pragmatically achieved through a transformative leadership approach, and how does this impact Zones 2 and 3 identified in Figure 3? Pragmatic considerations are reviewed first as theory and then as practice in this section of the OIP.

In Zone 1 of focused change, theory and practice are connected through praxis and dialogic discourse, yet practice is difficult to change in the absence of strategic language (theory) to mandate and guide it (Rafferty et al., 2013). A "well-articulated ideological stance can help a teacher [educator] to powerfully transverse the sociopolitical agendas . . . by enacting counterhegemonic classroom practices rooted in a culturally democratic understanding of rights"

(Darder, 2017, p. 171). A TEP's ideological narrative, found centrally in strategic artefacts, must explicitly name the program's values with clarity. The language of the program demonstrates inner core beliefs that align with social justice practices. An internal seismic shift is required to "shift the worldview of normativity" (Capper, 2019, p. 191) so that new skills, roles, and practices are developed. I acknowledge that theory without practice will not result in change, and that educators are more apt to problem-solve proactively when their values align with the organization's vision (Capper, 2019, Napier et al., 2017). Figure 7 connects theory to practice visually by revealing the cyclical nature of transformative change, linking conceptual understanding to lived experiences as an AI theoretical framework. For example, when stakeholders engage in AI interviews, their conversation supports strategic development as people share personal anecdotes, stories, and understandings about common terms: strategic language. This creates a conceptual vision of what a cocreated socially just TEP looks, sounds, and feels like. Simultaneously, when stakeholders explore stories of their successful practice together, their lived experiences both stand as record of growth and inspire change in teaching practice. This synergistic energy is the heart of AI: narrative stories support collective change by linking conceptual vision to lived experience, as represented in Figure 7.

Figure 7

The AI Cycle as Synergistic Change

Conceptual Visions

Strategic

Appreciative inquiry in theory development exploring multiple definitions and conceptual understanding of decolonial education

Practice

Appreciative inquiry in practice exploring culturally responsive pedagogies through the discover, dream, design, deliver, evaluate process

Lived Experiences
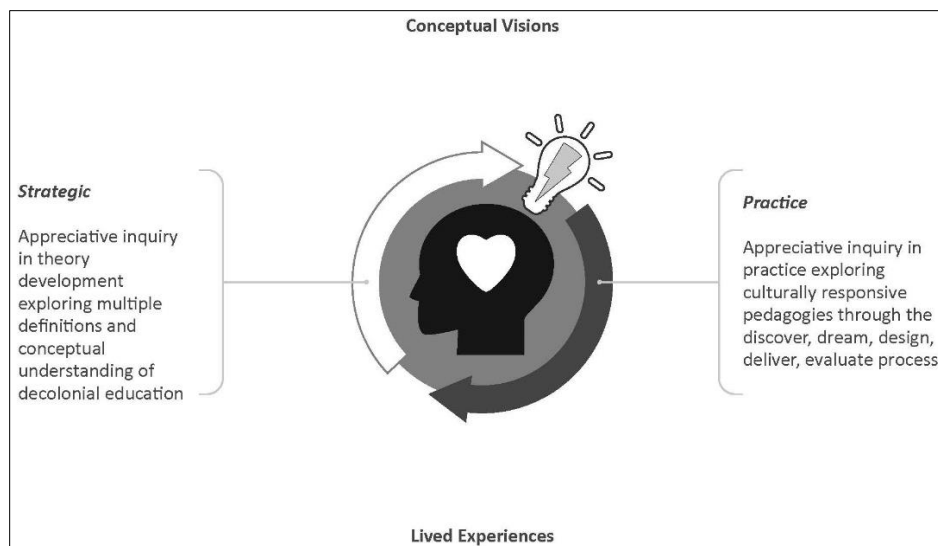
Note. The AI cycle links theory to practice through question-posing and dialogic sharing.

Pragmatically, faculty and staff in LAU's TEP can lean into two different evidence-informed practices to further strengthen stakeholder identity development and counterhegemonic values. Landa et al. (2017) described a cultural competence for teachers (CCT) theoretical framework, created as an extension of Deardorff's (2015) theoretical formulation for developing intercultural competence in secondary school students. The CCT framework has four stages: requisite attitudes, knowledge and comprehension, desired internal outcomes, and desired external outcomes (Landa et al., 2017, p. 253). First, the shift in attitude requires a teacher candidate to demonstrate curiosity and express respect for and acceptance of cultures and people in nondominant groups. Knowledge and comprehension refer to the "ability to learn and analyze the cultural norms and practices" (Landa et al., 2017, p. 259), as well as develop self-awareness of unconscious bias as a desired internal outcome. Finally, desired external outcomes include "recognizing that pedagogical practices that occur in one cultural context may be transferrable to others" (Landa et al., 2017, p. 260).

Smolcic and Arends (2017) explored how teacher candidates can develop intercultural competencies through peer partnerships with current international students. Their goal was to

"support students in questioning a typical overemphasis on national cultures that can hide unequal power relations and structural inequalities that result in poverty, violence and racism" (Smolcic & Arends, 2017, p. 2). To position students towards changing internal outcomes (Stage 3 in the CCT), an awareness of their cultural lens and ethnocentrism are achieved through activating a "sociopolitical consciousness" (Smolcic & Arends, 2017, p. 2) that draws upon Freire's (1970/2000) idea of conscious, informed action.

Last, as an informal change leader, I am also a stakeholder in this organizational identity shift for justice and am committed to my identity development as it will influence other stakeholders. As such, I acknowledge that my leadership style acts as a variable of relational power. In this context, my transformative leadership style results in personality power (power as a dimension of ethical leadership is addressed and reviewed further in this OIP; Cawsey et al., 2016). Positivity and woo (winning others over) are two of my signature strengths according to the CliftonStrengths Assessment (Gallup, 1999). "The ability to inspire trust and enthusiasm from others (charisma) provides many leaders with significant individual power" (Cawsey et al., 2016, p. 187). Transformative leadership benefits from the power of charisma (Caldwell et al., 2012); indeed, the ability to disrupt thinking and engage stakeholders' heads and hearts through a relational trust will bring about revolutionary change. This hope is captured in Figure 1: the lightbulb near the head represents a transformation in stakeholder thinking, and the heart-in-mind signifies the act of love.

The impact of transformative, charismatic leadership can be a strength during a time of change; yet, as with every light, there is a shadow. The shadow side of personality power occurs when stakeholders do not value congruence alignment with the leader or are not grounded in participatory, reciprocal moves, radical empathy and accompanying humility. I must access other

forms of power to compensate for this likely possibility. Network and knowledge power can also

be built through transformative leadership practices and act as necessary tools for individual and

organizational identity formation toward social justice. For this OIP, both network and

knowledge power are grounded in the principles of social constructivism. Networks are

constructed through interactions between people, and the interaction can represent anything from

a friendship link to the flow of information, energy, or resources (Cook et al., 1983).

Knowledge power is an epistemological construct that has more recently been defined

through policy creation and a mentality of governance (Nale & Lawlor, 2014). This construct

aligns with the primary focus at Zone 1 of this OIP, where theory (governance) must connect to

practice. Figure 3 depicts the circular flow of network and knowledge power when building

individual and organizational identity toward social justice. The flow of power also stands as a

change driver, which I address in the next section. I assert that the change pathway employed in

this OIP—AI—stands as a mechanism to leverage network and knowledge development and to

mitigate individual personality power risk.

Framework for Leading the Change Process

The PoP at hand in this OIP is the noted inconsistency between LAU's

internationalization policy (LAU, 2011) and the TEP's strategic documents (SoE, 2019). This

lack of alignment does not position the TEP to prioritize culturally responsive pedagogies as a

signature pedagogy for teacher candidates to experience. It has been established that to bridge

this gap, theory and action must combine through praxis: one cannot exist or create change

without the other. Further, it is established that as a change leader, I am a formal leader in my

TEP classroom, thereby able to enact changes in practice, and an informal leader in the TEP (an

equal among peers), where change thus requires a collective vision. This summary of the organizational context raises the question: How will change occur?

Before I can address how to enact change, I must identify the type of change I seek through a transformative leadership approach. Waks (2007) asserted that "social institutions underlie concrete organizations in a foundational way" (p. 294). When social institutions become ungrounded, the organization sways as if with seismic waves, because the foundation is not stable. The colonial system of education is the institution that is beginning to crumble beneath my concrete organization: the TEP and, more broadly, LAU. I agree with Pirbhai-Illich et al. (2017) that

> a response to this [crumbling] has to be de-colonial to view the relationships within classrooms as intercultural, and to draw on indigenous and de-colonial scholarship to inform how this intercultural space might be understood in order to develop pedagogies that better serve students who continue to be marginalized and pathologized by the current system. (p. 13)

Pedagogy is political, and culturally responsive pedagogies are not an exception. The type of change that is addressed by applying potential solutions to the PoP is fundamental. Fundamental change is not primarily about organizations: It is a re-alignment of an organization to "new institutional ideas and norms" (Waks, 2007, p. 294). The TEP requires change in educational ideas, norms, signature pedagogies, and priorities that match the emerging foundational social institution. Considering my agency as both a formal and sometimes informal leader, and addressing foundational change, the best change pathway forward is an AI theoretical perspective to advance mutuality and social capital principles.

The perspective offered through AI as a way to "produce collaboratively beneficial change by affirming members and stakeholders . . . [is an] ecology of collaboration" (Calabrese, 2006, p. 173). Nothwehr (2004) defined mutuality as "the sharing of 'power-with' by and among all parties in a relationship in a way that recognizes the wholeness and particular experience of each participant toward the end of optimum flourishing of all" (p. 254). In an AI theoretical framework, mutuality is a formal norm. It is best understood in context, as each person approaches conversation with a perspective of truth shaped by culture, gender, politics, etc. (Nothwehr, 2004). For example, as a White woman, I seek to divest the power that my identity affords me, whereas my peer, a Korean woman, justly seeks to gain power. Appreciative interviews help stakeholders understand this context through the sharing of stories in trusted spaces.

The principles of AI also advance social capital within an organization. Field (2003) summarized social capital theory with two words: "relationships matter" (p. 1). Social capital is created through connections. These connections create networks, and stakeholders view the networks as a resource: hence the word *capital* (Field, 2003). Social capital has been defined by Putnam (1993) as "features of social organisation, such as trust, norms, and networks, that can improve the efficiency of society by facilitating coordinated actions" (p. 169). AI is a tool for social constructionism that develops social capital and mutualism through its design. Rather than limiting change to a process of stages, as Kotter and Schlesinger (1989) suggested, or perceiving it as bound, with a beginning, middle, and end, as Lewin (1952) proposed, AI is an iterative process. AI is embedded in conversations, questions (to build theory through conceptual understanding), and a collective practice of discovery, dreaming, designing, and delivery (Watkins, 2011). As Watkins (2011) noted,

Since all change processes begin with framing an issue and collecting some data to give

us better understanding of the issue, we become aware that in the very act of doing these

preliminary activities we, even at that moment, are engaging in the process of socially

constructing our futures through the choices we make about how to "frame the issue" and

the dialogues we have as we make inquiries into those issues. (p. 48)

Social constructionism is established through social mutualism and social capital

principles by centring fundamental, transformative change in the TEP on the AI theoretical

framework. At the same time, knowledge and network power are simultaneously strengthened

for all stakeholders.

Where then does the AI begin for this PoP, and how is the issue framed? Figure 4 depicts

Capper's (2019) theory of individual and organizational identity development to impact critical

epistemology and change in an organization. Several self-assessment identity indexes exist to

essentialize identity on an axis of race, class, gender, etc. (Capper, 2019). Understanding that

identity is intersectional in this context, I propose that along with the appreciative interview

process, all stakeholders self-assess their intercultural competency development through the

Intercultural Development Inventory (IDI; Hammer, 2009). The IDI presents an individual's, and

a group's, profile on a continuum of "orientations toward cultural differences that range from

more monocultural perspectives to more intercultural mindsets" (Hammer, 2009, p. 204). For all

stakeholders to recognize action needed for change, an intercultural mindset is necessary. Such a

mindset is characterized by acceptance and adaptation of cultural artefacts and expressed through

action by the individual or group: to phrase it simply, "less of me, more of you" in teaching and

learning spaces. In the middle of the continuum is minimization. A stakeholder at this point on

the continuum, as Hammer (2009) observed,

tends to pursue efforts at structural integration and equity concerns and elimination of

bias, prejudice, and discrimination. This is accomplished by establishing common

policies, practices, and universal principles and values in the organization that clearly

spell out the firm's commitment and activities to eliminate cultural, ethnic, gender, age,

sexual orientation, and other group stereotypes and discriminatory behavior. Clearly these

goals support improved intercultural relations. Nevertheless, they do not adequately

address issues focused on valuing diversity and, even less, on adapting to cultural

differences. (p. 210)

The IDI (Hammer, 2009) stands as a benchmark for all stakeholders in identity

development and the continuum graphic is found in Appendix E. The AI change process allows

stakeholders to understand their position on the IDI continuum and to create a common language

to shape understanding during appreciative interviews.

Critical Organizational Analysis

Pollack and Zirkel (2013) have offered two guiding questions for leaders to reflect on

before transformative change begins: "What forms of 'property' are at stake in this area in which

we believe change is needed? [and] Whose material interests are likely to be adversely affected?"

(p. 300). *Property*, in this sense, is defined as tenets that mark ownership or entitlement and

access. For example, property in this PoP is considered by asking who can write strategic

language, also known as theory, or who can create policy at LAU, and who actually does so. I

assert that theory alone will not enact enough change in the TEP: Practice is also required. The

property connected to practice—the use of culturally responsive pedagogies—is the loss of

control and power in the classroom for Western faculty. Culturally responsive pedagogies and

praxis of truth require "confronting whiteness and white privilege—turning the gaze 180 degrees

towards those whose assumed normalcy and neutrality support their narratives of 'doing good' while hiding from themselves their complicities in ontological and epistemological violences" (Pirbhai-Illich et al., 2017, p. 237).

Analyzing the culture of the TEP, the artefacts and grey literature of the organization provide compelling narratives. For example, the report generated by the International Student Task Force (LAU, 2020), the strategic documents of the SoE (2019), and the program review documentation for the TEP (all of these documents were addressed in Chapter 1, during which the floodlight, flashlight, and laser light discourse analysis was developed) stand as artefacts of the gap that requires bridging and established evidence of change readiness. In this section of the OIP, I address what to change in the TEP through an intersectional lens, a Venn diagram of where theory and practice overlap. First, I consider critical analysis of the organization as properties of theory. Next, I analyze the properties of practice. Finally, I establish how the intersectional space reveals a need for policy and continued focus on LAU student teachers undergoing transformative learning. Critical analysis of the TEP in this light continues at the Zone 1 level, wherein my agency stands as a formal leader, and extends to Zone 2, LAU, where I am an informal leader (refer to Figure 3).

Theory (Strategic Language)

The variable of gender is a legitimate analytic element to use in reviewing how theory and strategic language are created. At LAU, fewer than 10% of senior administrators are women; significantly, 86% of the faculty in the SoE are women. The TEP's feminization presents an interesting lens through which organizational culture is assessed as inherent, contextualized tension. More specifically, the third level of organizational cultural analysis is understanding the "basic underlying assumptions" (Cawsey et al., 2016, p. 190) of the organization. Assumptions

about which gender makes decisions to enact change are not articulated at LAU, yet one can infer from the disproportionate number of male senior administrators that the cultural norm is that men make the decisions and enact change. Notably, this understanding is not as simple as it may seem. I look toward the nuances of the organization's leadership and assess power and political dynamics to draw a firm conclusion about whether gendered leadership is a cultural phenomenon at LAU.

"Individuals have power because of the position they hold, who they are (character and reputation), and who and what they know" (Cawsey et al., 2016, p. 187). In the TEP's current context, all change-oriented decisions require the dean of the SoE's approval. The dean is an influential female stakeholder at LAU, as her title alone carries positional power. The dean has held her office for 4 years and has developed significant knowledge power. Further, the dean is trusted by the SoE, and the broader K–12 education community, as her reputation for solid research positively impacts spaces of learning; thus, her network power is strong. Of note, three women hold leadership positions as deans at LAU on a council of 12 members.

Understanding that the question of gender remains unresolved yet worthy of consideration, and that the dean is a critical component for change to occur, I align with Foucault (as cited in Mchoul & Grace, 1997) that power and gender are not properties but strategies that remain in constant tension and in perpetual activity. In this light, women in leadership at LAU, including myself as a change leader in the TEP, are not victims of gender with diminished capacity for voice and change; rather, women are participants of change who exercise their voice as a collective strategy to enact transformative change. The creation of new strategic language will require a collective participatory process, which AI offers through appreciative interviews. Further, through participation in the change process, identity development occurs in gender,

power, and culture for all members. As individual identity develops through knowledge and

network power, so too does the organizational identity shift. Perhaps the change process outlined

in this OIP will influence the number of women leaders at LAU in the future, and thus shift the

perception that decision-making is a gendered process in the organization. Through appreciative

interviews, the predominantly female voice of the faculty members and the dean of the SoE will

be amplified and thus enact positive, radical change, whereby more women will author policy

and strategic language.

Practice (Culturally Responsive Pedagogies)

Culturally responsive pedagogy is political and treated as property as a critical analysis

lens (Pirbhai-Illich et al., 2017). Transformative work in teacher education and school-based

practices that are influenced by colonialism and dominant Western discourse requires a change

leader to acknowledge that there will be a negative effect on members of the dominant group.

Ladson-Billings (1995) asserted that there are three central tenets to culturally relevant

pedagogy: (a) students must experience academic success, (b) students must develop and/or

maintain cultural competence, and (c) students must develop a critical consciousness through

which they challenge the status quo of the social order (p. 160). Ladson-Billings (1995, 2014)

also added five common beliefs that teachers employing culturally responsive teaching shared:

(a) it is a moral imperative that all students can achieve success, (b) pedagogy is an art and a

science, (c) teachers identified with and belong to a community, (d) teaching was viewed as

service to the community, and (e) a core belief was that teaching must include a bidirectional

exchange and creation with students as a mechanism for knowledge creation.

This approach disrupts the colonial notion that teachers are politically and racially neutral

and that teachers possess all knowledge, to be imparted to empty vessels (students) waiting to be

filled. Instead, teachers are positioned to be community builders as they develop critical

consciousness, both for themselves and their learners, and view nondominant students as assets

for learning. In this light, Freire's (1970/2000) concept of revolutionary consciousness is

developed as teachers shift their identity within a positive "community of learners" (Ladson-

Billings, 1995, p. 163) where the learning is cocreated and reciprocal. Teachers must learn about

the nuances of culture in their classroom as a form of deliberate study. "No teacher education

course can ever cover every potential cultural conflict. Thus, culturally relevant teachers take the

initiative to learn about the communities where they work" (Ladson-Billings, 2014, p. 80).

Through this lens, the students as stakeholders in the change process—and the heart of the deep

hope for this OIP that the students will enact culturally responsive and sustaining pedagogies in

the classrooms of the future—become a central consideration for change.

Culturally responsive and sustaining pedagogies require a diverse community for learning

(Paris & Alim, 2017). While beginning to diversify in numbers of international students, the TEP

must consider accelerating admissions priorities to Indigenous and nondominant students. The

TEP faculty pool is predominantly White and female in the professional year program—the last

year of teacher certification. It is imperative that nondominant students are actively recruited

through "innovative and nontraditional ways to bring the right people into teaching" (Ladson-

Billings, 2009, p. 143). A prioritization for diverse students will require a policy solution for

admission to the program. Likewise, the faculty of the TEP requires further diversification. I

address policy as a solution in the following section of this chapter.

Policy in the Intersection of Theory and Practice

At the intersection of a metaphorical Venn diagram, where theory and practice combine,

the student is situated. Figure 3 depicts the transformative process as a connection between the

head and the heart of any stakeholder (e.g., student, faculty, staff member, teacher). The centring

of these stakeholders constitutes the act of decolonizing a TEP through radical change. The grey

space surrounding the head of the stakeholder best represents the policyscape of LAU and the

nested context of the TEP. Policy analysis is conducted through two approaches: policy as text

and policy as discourse. "Policies are textual interventions into practice [that] . . . pose problems

to their subjects" (Ball, 1993, p. 12), and those problems "must be solved in context" (p. 12). As

text, I ask, what policies exist to support the pillar of inclusivist pedagogies for international

students, as expressed through the International Student Task Force report? What policy text

exists to prioritize admission to nondominant students and to diversify the professoriate? On the

other hand, policy discourse does not reduce the study of policy to exclusively textual artefacts.

> We do not speak a discourse, it speaks us. We are the subjectivities, the voices, the
>
> knowledge, the power relations that a discourse constructs and allows. We do not "know"
>
> what we say, we "are" what we say and do. In these terms we are spoken by policies, we
>
> take up the positions constructed for us within policies. (Ball, 1993, p. 14)

Finally, policies shine a light on the values of the organization. Arafeh (2014) stated that "this

[education policy and processes] is necessarily a value-based process because it attempts to

advance certain points of view as to what constitutes 'problems' and 'solutions'" (p. 9).

In a search through LAU's policy texts shared on the internal intranet site for staff and

faculty, I was unable to find a single policy text that referred to internationalization, equity, or

diversification. Thus, the reports from the Global Education Task Force (LAU, 2011) and the

International Student Task Force (LAU, 2020) are interpreted as policy discourse. Borrowing an

approach from critical policy analysis, Figure 8 is a word cloud from the International Student

Task Force report highlighting the themes and values embedded in the document.

Internationalization is the process of unifying an intercultural dimension into the tripartite functions of an institution: teaching, research, and service. According to Guo and Guo (2017) internationalization is a contested term, and the "literature on the internationalization of higher education presents two major discourses: market-driven (i.e., related to fostering economic performance and competitiveness) and ethically driven (i.e., related to charitable concerns for enhancing the quality of life of disadvantaged students) discourses" (p. 852).

Figure 8

Policy Discourse Analysis of the International Student Task Force Report as a Word Cloud

Note. A word cloud emphasizes repeated words in a text by creating larger words. This emphasis reveals priority language in the document and driving themes.

Elements of both discourses are found in LAU's (2011) internationalization policy and visualized in the word cloud in Figure 8. For example, the most heavily emphasized words are *faculty*, *staff*, *study*, *global*, and *service*. Market-driven words have secondary prominence, such

as *fund*, *top*, *plan*, and *increase*. Ethically driven words such as *welcome* and *support* figure less prominently. The values in these two reports can thus be seen to orient more heavily towards a market discourse (LAU, 2011, 2020). The transformative change sought in this OIP demands an ethically driven discourse with enduring value on the liberation of the oppressed. "To tackle the ever-growing social inequalities due to the narrow economic policy making in education, we [educators] need a radical shift towards policies that are informed from Freire's problem-posing education" (Kromydas, 2017, p. 7).

Possible Solutions to Address the Problem of Practice

At this stage of the OIP, it is tempting to present possible solutions for this PoP as definitive viable pathways to shift the TEP toward social justice and radical change; yet I return to the essential question at the beginning of the paper, where Gaztambide-Fernández (2012) asked, "What unimagined and unimaginable outcomes might become available if we were willing to risk the possibility that we simply do not know where we are going?" (p. 55). I pose this question again not to cause confusion but to acknowledge that a PoP may not be "easily tidied up without doing a disservice to the creative and constructive debates that they arise from and engender" (Reed, 2007, p.179). Further, I align with Gergen (2003), who posited that processes of change must avoid "the general tendency over the past several decades to remain fixed within the ritual dance of attack and counter-attack" (p. 40) whereby a colonial mindset of "survival of the fittest" pervades as solutions compete against each other for dominance. This mindset runs as a counternarrative to the essence of this OIP: that change is a radical act of love developed in community. Therefore, all the proposed solutions in this section are possible results of the AI cycle depicted in Figure 9. As AI attempts to discover and appreciate an organization's

strengths, ideas are generated for innovation, taking on many different forms from policy to

professional learning communities (PLCs).

Figure 9

Proposed Solutions for the PoP
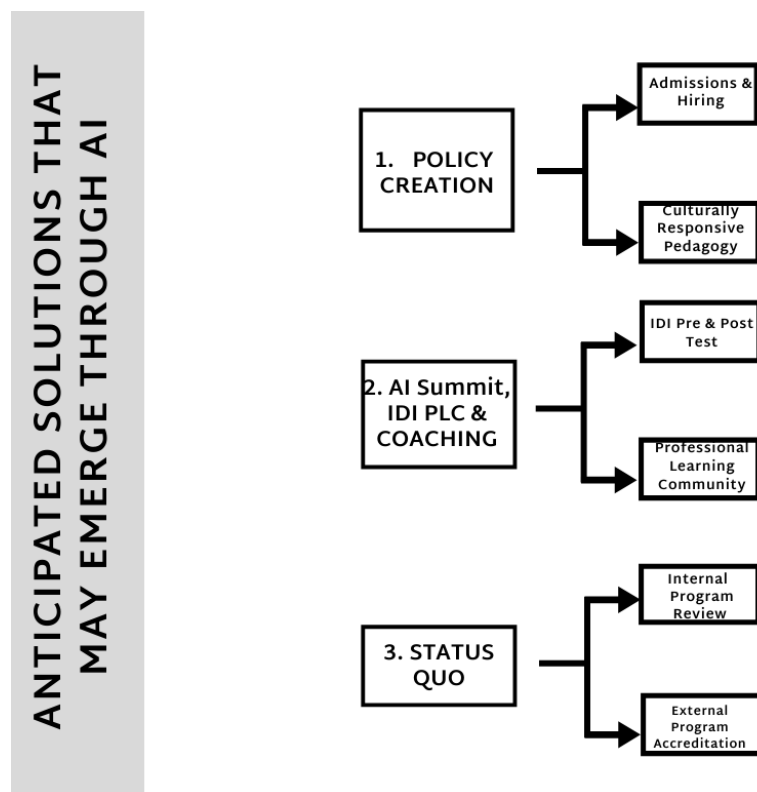
Note. Three transformative solutions as possibilities for positive change. All proposed solutions are framed within the AI cycle of positive change (refer to Figure 7).

I propose three main solutions to the PoP. Conceptualized in Figure 9, the first solution centres on policy creation, approval, and implementation, by linking theory and practice together. The gap between strategic language and practice is thus closed as a non-negotiable for all of LAU's programs and departments—including the TEP. Next, an identity development solution employing the IDI assessment and creating a multistakeholder PLC furthers the practice of culturally responsive pedagogies, as all community members are equal partners in the creation

of knowledge. Last, a viable possibility is to allow the TEP to continue as status quo, where the natural processes of change exert pressure on the program.

Proposed Solution 1: Policy Creation

The policyscape for problem-posing education policy does not currently exist at LAU. Given the tacit executive leadership endorsement of inclusivist pedagogies that exists in the system, as internationalization increases, senior leaders at LAU must enact policy to realize the desired change. Further, through a critical analysis of the organization and the extant literature on culturally responsive and sustaining pedagogies, more diversification of the student body and the academy is required. This solution is loosely connected to my agency, as any LAU member can author a policy and send it to the Senate Policy Council for review and approval. Yet it is improbable that the council would approve new policy without support from multiple campus stakeholders, including an endorsement from senior leaders at or above the dean station. My position as a member of the International Student Task Force will need support from critical friends such as the associate provost of teaching and learning and the vice president of enrollment. This solution could succeed if senior leaders are part of the AI process along with faculty, students, and school associates.

Key OIP considerations for this proposed solution include the following:

1. Policy language is determined through the knowledge and network power built during the AI change process.

2. Policy authors will share common knowledge and a moral imperative for the new policy creation.

3. As the AI interviews are taking place in the TEP, the policy's primary authors will be women. As a result, the policy language is uniquely positioned towards the pedagogy of care (Noddings, 2003).

4. Policies directed at creating a diverse classroom and staffroom will create needed pressure for the practice of culturally responsive pedagogies.

This solution illustrates the importance of policy as the metaphoric glue connecting theory and practice in order to disrupt a system. Further, the principles of mutualism and social capital strengthen when a broad membership of stakeholders—from all levels of power—combine with a singular focus to enact ethically driven, positive change through policy creation. This solution proposal challenges the perception that men at LAU typically make decisions, as most of the stakeholders in this context are women. The second proposed solution focuses more concretely on stakeholders as learners and places identity development at the heart of change.

Proposed Solution 2: IDI Professional Learning Community

Whereas Proposed Solution 1 enacts a top-down approach through policy creation, Proposed Solution 2 leans into my formal agency as an assistant tenure-track professor in the TEP where professional learning is a formal norm. Change enacted through this solution envisions a grassroots approach, wherein the students' lived experience combined with a new awareness of intercultural competency development through the IDI assessment (Hammer, 2009) creates momentum for change. As stakeholders interrogate their intercultural mindset, establish goals to transition towards cultural adaptation in their practice, and act to change, a collective, innovative process emerges. A PLC is a relational space of trust, sharing, critical challenge, and deep reflection. The PLC members are my peers—the faculty in the SoE. The IDI assessment would be used strategically to document the group and individual profiles before and after the

community employs the AI model for change. Documentation of change on the IDI continuum

acts as a record of change for both the group and the individuals involved. In this scenario, a

certified IDI coach would facilitate understanding of the IDI, establish clear goals, and coach

members throughout the year as a layer of accountability and development.

Key OIP considerations for this proposed solution include the following:

1. Sharing appreciative interview stories builds trust for change and acts as a continued
   lever for change in a cycle of learning as a community.

2. Students are vital participants on an equal plane with faculty and school associates in
   this model in the initial AI Summit. The learning is reciprocal and equitable.

3. The PLC's impacts are anticipated and seen in Zone 2: LAU's classrooms.

This solution is best described as a sustained community of learning. There is an inherent

tension between theory and practice—which comes first? This solution suggests a two-part

solution whereby an AI summit creates the conditions for theory development as a co-

constructed strategic document for the SoE. Next, a PLC—collaborative inquiry—further

develops network and social knowledge and mutuality and social capital by using a plan, act,

assess, reflect cyclical inquiry. Collaborative inquiry is a tested and true method for solving

complex problems with sustaining solutions (Dumont et al., 2010; Earl & Katz, 2006; Ell et al.,

2020; Hargreaves & O'Connor, 2018; Timperley et al., 2007; Timperley et al., 2014). The PLC

focuses on practice—specifically, developing culturally responsive pedagogies in classrooms.

Members of healthy PLCs act as iron strengthening iron, so that belief and action align in tandem

with identity development. Last, this is a solution that matches the TEP context, where

transformative learning is the priority requirement for change. The final solution presents the

status quo as a viable option for change.

Proposed Solution 3: Status Quo

Although change is slow in higher education, change is inevitable. At LAU, the process

of cyclical internal program review forces the TEP members in the SoE to critically review

artefacts from several stakeholders, such as survey results from graduates, school associates, and

faculty, as well as current student feedback. Moreover, the TEP has the privilege of putting forth

teacher candidates' names for professional certification in the province of BC. The program is

thereby externally reviewed for ministerial compliance every 5 years. Last, as my agency

extends formally to my teaching spaces, I can enact change in practice without a process that

requires others to authorize the change. When all the above factors are combined, change is

predestined. Key OIP considerations for this proposed solution include the following:

1. My agency as a formal and informal leader is acknowledged by my peers,

2. The SoE grows closer through the relationships built through the AI process.

3. Change is generative and self-selected.

Although the goal of this OIP is fundamental change, I assert that an incremental positive

change is possible to achieve the result. Self-selected change that results in change over time

reinforces most educators' moral imperative: to make a difference in our students' lives. The

change process may be slower in this solution, but it is realistic. It is conceivable that selecting

this solution as the preferred model would allow others to follow in time. The status quo option

also acts to demystify transformative leadership by "exposing the mundaneness" (Liu, 2017, p.

344) of leading. Borrowing from the trivialized expression produced by Britain's Ministry of

Information in 1939, the saying "Keep calm and carry on" applies to Proposed Solution 3.

Each of the three proposed solutions requires further attention to method,

implementation, and review for effectiveness. Given this need, I employ a revised version of

Jones' (1991) issue-contingent model decision-making framework to evaluate the solutions side by side and select the most effective one to employ (Kelley & Elm, 2003).

Comparison of the Proposed Solutions

As shown in Table 1, several variables distinguish Solutions 1, 2, and 3 from each other. The resource of time refers to the length of time associated with each solution. Policy creation and the AI summit and IDI PLC combination could be completed within one academic year, whereas to see any change while maintaining the status quo would require a minimum of two academic years. Similarly, Solutions 1 and 2 draw in external stakeholders and thus create an internal pressure for change. Status quo does not require additional personnel as this work involves SoE stakeholders alone. Fiscal resources are required only for Solution 2, an AI summit and IDI PLC, as experts are required to secure institutional commitment and legitimize the work associated with change. Information interpretation and dissemination is varied for all three solutions and are dependent upon the nature of the solution. Solutions 1 and 2 employ LAU's technology infrastructure, whereas Solution 3 does not. Each solution has a unique implementation plan that matches the polity of LAU that governs change. Finally, key OIP considerations describe the scope and impact for each solution. Solution 1 develops knowledge and network power and liberates women to author policy. Solution 2 builds trust and diminishes power over structures in the SoE to lever change. And Solution 3 allows change to be self-determined by the internal members of the SoE.

Table 1

Comparison of Solutions 1, 2, and 3

	Solutions		
Variable	Solution 1	Solution 2	Solution 3
Necessary change	Policy creation and implementation	AI Summit and an ongoing IDI PLC	Status quo
Resources			
Time	Upon release of the International Student Taskforce report	August–April: AI summit Sept–April: IDI PLC	2020–21: Internal review 2021–22: External review & Ministry of Higher Education recertification
Personnel	OIP stakeholders, vice president enrollment, registrar	Dean, SoE faculty, teacher candidates, school district personnel	Status quo
Fiscal	Not applicable	IDI coach, AI facilitator, release time	Not applicable
Information	Strategic communication plan	Voluntary participation; public exhibition of learning	Critical analysis of program structure; faculty decide focus
Technology	LAU's intranet for stakeholder review	Blog, ePortfolio	Not applicable
Proposed implementation	• Marketing strategy to attract nondominant students to LAU. • Hiring strategy to attract and retain nondominant faculty/staff. • 12 months after policy approval. • Monitoring data collected through course evaluations.	• AI Summit for strategic language (theory) • IDI pre-assessment: September • Stakeholders establish goals • IDI PLC Sept–April • IDI post-assessment: April	• 2020–22: Ongoing department meetings • 2021–22: External review • Next internal review: 2023–24 • Next external review: 2026–27
Key OIP considerations	• Language developed through knowledge and network power created through AI; shaped by women authors. • Will create pressure to enact change in practice—. • Solution impacts Zones 1 and 2 of this OIP.	• AI interviews build trust and propel change. • Power structure diminished; learning is reciprocal and equitable. • Solution can impact Zones 1–3 of this OIP.	• Personal agency is acknowledged as formal and informal leader of change. • SoE levers AI structures during review. • Change is generative & self-selected.

Comparing the proposed solutions requires several lenses to decide upon one of them to solve the PoP. As this OIP is grounded in transformative work characterized by transformative leadership and envisions a deep hope of decolonized teaching and learning spaces, the decision-making framework must ethically orient the change leader toward justice. The issue-contingent model of ethical decision-making directs decision makers to six dimensions of moral intensity to determine subsequent behaviour (Jones, 1991; Kelley & Elm, 2003). Jones's (1991) original model did not factor in the context of the organization. Kelley and Elm (2003) thus revised the model to address contextual considerations and how they "affect the moral intensity of ethical issues" (p. 139). Using the original issue-contingency model (Jones, 1991) as a scoring mechanism, the process is repeated for contextual considerations with the revised model (Kelley & Elm, 2003). Following the scoring for the second evaluation, the change leader considers organizational context to assess how this alters the original model's scores; both processes combine to produce a selected solution (Kelley & Elm, 2003). Figure 10 reveals the scores for each proposed solution assigned through the dimensions created by Jones (1991) for moral decision-making.

The following list of dimensions and brief descriptors establish the language for the decision and comparison (Jones, 1991) employed in Figure 10.

1. Magnitude of consequences: the total of the benefits (or harms) for nondominant students of the solution in question.

2. Social consequences: the degree to which the solution will be seen as just and positive.

3. Probability of effect: a combination of the function that the solution will actually take place and benefit nondominant students in the TEP.

4. Temporal immediacy: the length of time between the present and the time when benefits will be evidenced—where shorter time represents greater immediacy.

5. Proximity: the degree of "nearness" between the change leader and the beneficiaries.

6. Concentration of effect: the number of people affected through the decision. (pp. 372–377).

Figure 10

Scoring the Proposed Solutions

Solution	Magnitude of Consequences	Social Consequences	Probability of Effect	Temporal Immediacy	Proximity	Concentration of Effect
Proposed Solution #1: Policy Creation	Medium	Low	Low	High	High	Medium
Proposed Solution #2: AI Summit & IDI PLC and Coaching	Low	Medium	Medium	Medium	Medium	High
Proposed Solution #3: Status Quo	High	Low	Medium	Low	Low	High

■ High Degree of the Dimension Considered
■ Medium Degree of the Dimension Considered
■ Low Degree of the Dimension Considered

Note. Adapted from "Ethical Decision Making by Individuals in Organizations: An Issue-Contingent Model," by T. M. Jones, 1991, *Academy of Management Review*, *16*(2), p. 379 (https://doi.org/10.5465/AMR.1991.4278958). Copyright 1991 by Academy of Management.

The coding in Figure 10 reveals that Proposed Solution 2 is a superior decision according to the original issue-contingent model (Jones, 1991); however, there are contextual considerations for the TEP that act as limitations for decision-making—even when the decisions are moral. Kelley and Elm (2003) asserted that the organization's context holds power over those making ethical decisions. For example, there are real fiscal constraints in the TEP context at LAU in a season of austerity measures due to COVID-19. The costs associated with Proposed

Solution 2, as outlined in Table 1, thus grant depth to context as an additional issue to consider. I can mitigate the risk of cost, precluding Proposed Solution 2 as nonviable, by centring on my agency to enact the solution. Contextually, I have a much higher probability of securing funding for the IDI assessment and coach from my supervisor, the dean of the SoE, than I do of overcoming the challenge of convincing senior leaders to join me in the art of policy writing and thus implementation.

With consideration for the issue-contingent model for decision-making (Jones, 1991) and the revised model for context (Kelley & Elm, 2003), I have selected Proposed Solution 2 (herein identified as IDI PLC) due to comprehensive alignment with my agency and moral imperative, and the urgent need for justice in the TEP. Further, as fundamental change requires new language for an organization as the social foundation crumbles, this solution grants an in-depth opportunity to establish common language among all stakeholders before new policy creation. I hope that this will place the metaphorical horse before the cart. Last, theory and practice are considered in the TEP context, which supports an identified focus on Zone 1, resulting in transformative change for students and other stakeholders. Chapter three of this OIP presents the implementation plan for the IDI PLC solution but before action is taken, an ethical analysis is required.

Leadership Ethics and Organizational Change

The transformative worldview envisions a way of life with equality, empowerment, and liberation from oppression (Creswell, 2014). As for way of life, Creswell (2014) described actions "for reform that may change lives of the participants, the institutions in which individuals work or live, and the researcher's life" (p. 9). When a leader aligns with a transformative worldview and seeks to restore equity or liberate the oppressed, the resulting growth and

leadership development is as much for the leader as it is for the persons set free or empowered. Ethical leadership development is a natural consequence of a transformative worldview, whereby dimensions of morality, ethics of care, justice, and critique (Starratt, 2004, 2013) combine to produce improvement and "improve the life chances of all [members of an organization]" (Ehrich, et al., 2015, p. 198).

The purpose of ethical leadership is to liberate those who are oppressed or living under political inequity. In such cases, reciprocal relationships are necessary between all stakeholders, especially when organizational improvement planning is iterative and ongoing: As Rittel and Webber (1973) noted about wicked problems, "At best, they are only re-solved—over and over again" (p. 160). Wicked problems and questions require an ethical leader (Liu, 2017). Rittel and Webber's early writing affirmed this sentiment:

> Consequently, the scientific community does not blame its members for postulating hypotheses that are later refuted—so long as the author abides by the rules of the game, of course. In the world of planning and wicked problems no such immunity is tolerated. Here the aim is not to find the truth, but to improve some characteristics of the world where people live. (1973, p. 167)

In this context, the question of "What if I am wrong?" regarding the solution that is carried forward for positive change becomes minimized. In a critical epistemology identity and organizational development model, all stakeholders are engaged in ethical growth that propels the organization towards justice for all members.

Ethical leadership considers three ethics: care, justice, and critique (Ehrich et al., 2015; Starratt, 2013). Ethical leadership in this regard is not about a position or certain behaviours. It is an approach with skills and relational competencies at the forefront of this leadership disposition

and an acknowledgment that leadership occurs in interaction, engagement, and negotiation within an organization (Liu, 2017). The ethic of care is for the student; it is a radical act of love. The ethic of justice is for the nondominant and dominant students; it incites revolutionary consciousness. The ethic of critique challenges the colonial system to be decolonized; it creates transformative spaces of disruption. Starratt (2013) posited that teachers do not need to be "professional ethicians . . . rather, we need to stay close to our roots as educators" (p. 78). As a certified educator in BC, I am bound by nine professional standards (BC Teachers' Council, 2019). I will apply the ethics of care, justice, and critique to the professional standards as a framework for detailing my commitment to ethical leadership in the TEP and my deep hope for long term impact in Zone 3, BC schools.

The ethic of care demonstrates a value for all people just as they are and is infused throughout all the professional standards for educators. For example, Professional Standard 1 states: "Educators foster students' positive personal identity, mental and physical well-being, social and personal responsibility, and intellectual development" (BC Teachers' Council, 2019, p. 4). Ethics of care are grounded in relations. To enact positive change for my students, I must know them well, and they, in turn, will acknowledge that care (Noddings, 2003).

A strong community spirit is a hallmark for the ethic of justice and fair and equitable treatment of all people (Starratt, 2004). Justice and democracy are closely knit, whereby a leader seeks to establish social norms and decision-making practices that value collectivism, as all people have a voice in the process. Where a leader discovers systemic oppression or inequity, there is work to create an inclusive environment for all. Professional Standard 6 states: "Educators build upon student capacity for intercultural understanding, empathy and mutual respect" (BC Teachers' Council, 2019, p. 5), and Professional Standard 8 highlights community:

"Educators contribute to a culture of collegiality" (BC Teachers' Council, 2019, p. 5). In light of this OIP, the ethic of justice, as defined by Starratt (2004) and connected to democracy, can be problematic, as traditional conceptualizations of democracy include the tenet of majority rule; however, nondominant students are not the majority. To counter this imbalance, I define the ethic of justice by understanding that fairness is not sameness. Pedagogy is political, and the ethic of justice helps education leaders better understand their role as champions for children's rights as an act of radical love. My students are not children, yet the guiding question for this OIP extends to their future classrooms, where they will be doing the heavy lifting of care, justice, and critique.

The final ethic in Starratt's (2004) framework is the ethic of critique. It is here that I find compelling language surrounding policy analysis and considerations of injustice or exploitation. The organization's structures and processes demand crtique by leadership to determine if there are systems of oppression at work. For example, in this OIP, perception of male-dominated decision-making as oppressive to women, the lack of policy as text surrounding both internationalization and equity initiatives, and the market-driven narratives uncovered in policy discourse analysis all stand as indicators that there is work to be done at LAU as an ethic of critique. Professional Standard 9 affirms that the ethic of critique is a necessary part of leadership: "Educators critically examine their own biases, attitudes, beliefs, values and practices to facilitate change" (BC Teachers' Council, 2019, p. 5).

"Ethical leaders, in this professional context, are those who act fairly and justly" (Ehrich et al., 2015, p. 199). Education as leadership is grounded in moral agency. Professional Standard 2 states: "Educators are role models. Educators are held to a higher standard and are accountable for their conduct on duty and off duty" (BC Teachers' Council, 2019, p. 4). Liu (2017) directed

her readers to understand that one of the dominant discourses about ethical leadership is that the leader is "power-neutral" (p. 344). As such, I must ensure that the language I have selected in this OIP surrounding my agency as an informal or formal leader in specific contexts is understood to be powerful, not power-neutral. Although I am not claiming allyship through the work of this OIP (allyship must be named by others, not claimed by self), I am proclaiming radical transformative change that is fundamental in the TEP. I agree with Liu that the idea of a power-neutral, ethical leader "reproduce[s] the sacralisation of leadership and elide[s] considerations of the ways in which leadership can reinforce systems of oppression" (2017, p. 344).

The PoP that I am exploring in this OIP acts as a self-directed self-study of leadership: this is just. As I review the extant literature on transformative leadership, critical epistemology of individual and organizational identity (Capper, 2019), and collective, participatory change through AI, I am reminded that relationships matter. As a relational, ethical leader, I seek to divest power for myself and promote inclusion, equity and collaboration so that nondominant voices are amplified and supported.

Chapter 2 Conclusion

This chapter explored critical leadership theory and leadership approaches for the social justice change stated in the PoP. I named AI as the framework for leading the change process by developing individual and organizational identity as a critical epistemology. As LAU's organizational context's social foundation is shifting under the weight of societal injustice, I assert that foundational change in the TEP demands new language and approaches through culturally responsive and sustaining pedagogies and theory. Foundational change will result when theory and practice unite in praxis, and all stakeholders share a revolutionary

consciousness. I identified gaps through critical organizational analysis and established a path forward using critical policy analysis, wherein policy as text and policy as discourse revealed key considerations for positive change. Three proposed solutions were discussed before applying the revised issue-contingent model (Jones, 1991; Kelley & Elm, 2003) to determine that IDI PLC stands as the next best move for positive change. The decision to employ the IDI PLC pathway toward envisioned change is grounded in relational and moral agency with learning at the core. It is thus governed by ethical leadership: ethics of care, justice, and critique. In the next chapter, I discuss plans for implementing, monitoring, evaluating, and communicating the IDI PLC solution.

Chapter 3: Implementing Monitoring and Evaluating Change

Chapter 1 of this OIP described LAU's context, the of the SoE, and the TEP. It identified the lack of alignment between strategic language and culturally responsive practices in response to both the increasing numbers of international students and an institutional policy for internationalization as a priority focus for programs. In Chapter 1, I also established my leadership position, agency, and lens for change: liberation for nondominant students in the TEP. Chapter 2 explored leadership typology and established a framework for leading transformative change based on a combination of theory and practice through the participatory and iterative appreciative inquiry (AI) process and principles. The AI process in turn sustains change in both theory and practice, centres this change in critical epistemology for individuals and the program, and shifts the organizational identity towards social justice. Chapter 2 revealed critical organizational gaps and identified the changes necessary for the PoP. Following evaluation through the revised issue-contingent model (Jones, 1991; Kelley & Elm, 2003) of possible solutions, I determined that the most appropriate solution involved two components: (a) an AI summit for the development of theory, and (b) an IDI PLC to create conditions for culturally responsive pedagogies as practice.

In Chapter 3, collaborative processes that include an AI summit and iterative cycles of plan–act–assess–reflect, as outlined in the IDI PLC solution of Chapter 2, combine to shift critical epistemology towards social justice through a change implementation plan. Chapter 3 also establishes the change implementation plan by defining theory and practice as macro and micro change management, respectively (Kang, 2015). The change implementation plan connects to the previously described analogy of light (see Figure 2, in Chapter 1), as the IDI PLC occurs at the analogy's flashlight and laser light levels. Chapter 3 also situates the solution as a

primary logic model, along with two nested-logic models, to "get a picture of what the program is intended to do and what is needed to accomplish the desired outcomes" (Mertens, 2008, p. 158). Chapter 3 describes the monitoring, evaluation, and communication plan for the IDI PLC to support change by exploring foundational and strategic principles inherent in the change process and to align with the theme of critical organizational epistemology. Last, next steps and future research areas are explored through personal reflection that reflect the hope for the long term outcomes of this OIP.

Change Implementation Plan

Kang (2015) asserted that the literature surrounding change management conflates the language of a change process (or intervention) with change tactics or guidelines. For example, Kang posited that when change management is a process (or intervention) for transformative change, this is *macro change management*. Macro change management is strategic and involves shifting organizational direction. *Micro change management*, then, encompasses the tactics to implement the change and is mainly centred at the human (stakeholder) level (Kang, 2015, p. 30). Kang's definitions support the tension inherent in this OIP, which has described the need for both theory and practice as synergistic forces for change. Specifically, the PoP is grounded in a transformative worldview, grand theory (liberatory praxis), and subsequent leadership typology to enact alignment in strategic documents between LAU and the TEP. However, a strategic document is not sufficient for sustained transformative change for stakeholders: notably, change must occur within teacher candidates' minds and hearts.

For this type of transformative change to work, tactics and action are required for the theory to translate to practice (praxis) as culturally responsive pedagogies in the TEP. Both macro and micro change management processes are needed to implement change in this OIP.

Figure 11 depicts macro and micro change management situated within the light source analogy, wherein the light sources represent the nested layers of change, as opposed to cascading change. Macro change management broadly captures the change in strategic language which guides the practice at the micro level. Thus, more light is cast over the SoE. The laser light of micro change targets individual faculty members enacting change in their practice.

Figure 11

Macro and Micro Change Management Situated Within the Light Source Analogy
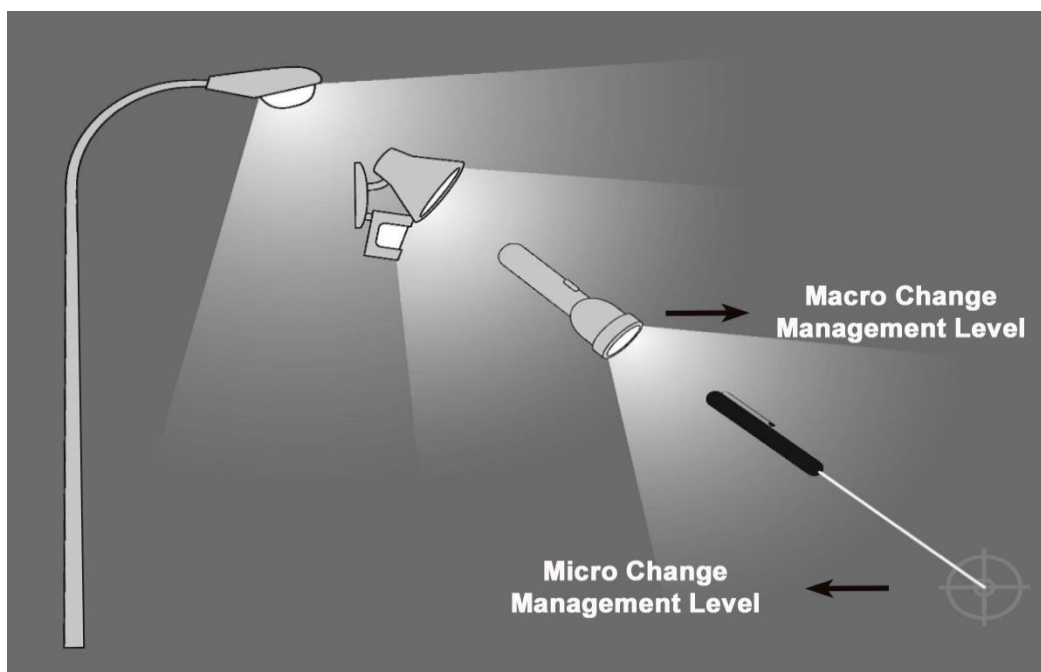
Note. For successful change implementation in this OIP, both macro and micro change management processes must work concurrently.

With the levels of change management established—theory as strategic language as macro, and practice as the use of culturally responsive pedagogy as micro—it is now possible to compare each change-management level in the IDI PLC proposed solution. The macro change represents institutional alignment through vision language while the micro change manages the pragmatic action of teaching methodology and strategies in the TEP classrooms for teacher

candidates. The first stage in the change implementation plan is the AI Summit to revision the

theory underling the SoE. The AI summit is a single event involving all stakeholders whereas the

IDI PLC is an ongoing monthly learning protocol for all faculty members focusing on the micro

change solution for deep learning about culturally responsive pedagogies in the TEP. Appendix

A, Table A1 offers an overarching view and summary of the parallel approaches in the IDI PLC

solution.

In Chapter 1 I noted that in this change plan, institutional stakeholders, while change

recipients, can also be change agents and change drivers in the IDI PLC solution. Duality is

possible only if there is a culture of continual improvement and learning within the organization

(Cawsey et al., 2016). A signature strength of the TEP revealed in Rafferty et al.'s (2013)

multilevel assessment of change readiness in Chapter 1 is that organizational coherence centres

on values and culture rather than on structure. A values-based commitment to improvement

allows faculty and students to commit both mind and heart to the change process (Cawsey et al.,

2016). A commitment of mind and heart can be instrumental as an internal change driver only if

the problem is recognized; the failure to do so is described as a possible threat in Appendix A,

Table A1.

In personal, program, and organizational identity development change is limited if

stakeholders are unaware that the purpose of the change is morally just or if they view

themselves as standing apart from the problem. The change implementation plan must therefore

include a shift from structural–functional to critically oriented epistemologies (M. Adams et al.,

1997; Capper, 2019). One way of managing this possible threat is the planned pre- and post-IDI

assessment tool as a micro practice for change. Facilitated by the IDI coach, stakeholders will

have time to position themselves on the monocultural to intercultural axis and establish personal

teaching and learning goals. The IDI assessment trajectory is found in Appendix E, Figure E1.

Capper (2019) asserted that an "organization's social justice identity development is a

process of mutuality . . . in a continual process of influencing identity development within each

other and within the school" (p. 219). Figure 4 in Chapter 1 illustrates this process of mutuality

and holistic, critically oriented epistemology for the SoE. Wanous et al. (2004) considered

cynicism's attributional perspective as an influence among stakeholders in change processes.

They asserted that widespread participation counters cynicism and encourages "joint

responsibility for change efforts" (Wanous et al., 2004, p. 1433). Meaningful collaboration

during times of change discourages cynicism, and stakeholders "experience a sense of

ownership" (Wanous et al., 2004, p. 1433) that contributes towards the successful realization of

the change outcomes. The principles of mutuality, positivity, and inclusivity are embedded in

both the macro and the micro change management approaches to ensure that stakeholders have a

primary role in transformative change.

There are challenges to address in the duo-fold approach planned: agency in this OIP

context, decision-making in collaborative change processes, and shifting from an epistemological

base to a pragmatic orientation to evaluation. Inquiry, in this context—AI and collaborative—is

performed with stakeholders, not on stakeholders. In Chapter 1, the case was made for

organizational identity development through critical epistemology towards social justice in the

leadership-focused vision for change (refer to Figure 4). Chapter 1 also asserted that a new

paradigm for transformative leadership is required for this OIP context. AI principles support the

shift to collective change: constructivist, simultaneity, poetic, anticipatory, and positivist.

In light of these principles, a facilitator (rather than a leader) prompts stakeholders to share stories and dream about solutions. I am a certified AI facilitator through the Centre for Appreciative Inquiry, thus equipped to lead the AI process. Nevertheless, understanding my agency as an informal change leader in the SoE (Zone 2) and formal change leader in the TEP (Zone 1), I elect to lead through micropractices in the micro change management plan (Radaelli & Sitton-Kent, 2016). For example, for each monthly IDI PLC meeting, I will assume responsibility for the event's structure, such as agenda, monitoring, and evaluation of the change. The AI summit, however, is a macro change process for the SoE. To implement change in this space, I will coordinate efforts with the dean to procure a certified AI facilitator to initiate macro change management. The macro and micro change management structure acts as a solution for the PoP and affords a solution to the agency dilemma. For this approach to be successful, I need to trust the process and ascribe to a high-structure and loose-control approach as a change leader with two agency levels.

Decision-making in collaborative processes also presents a challenge to this plan. Appreciative and collaborative inquiry are tools employed to "yield guidance rather than direction" (Shulha et al., 2016, p. 196). This OIP context is complex and centred on the organization's ability to learn: critical epistemology. As such, those making decisions are not committed to a single evaluatory approach. Nor can it be assumed that they are sufficiently versed in evaluation theory to inform decisions. The process itself supports informed decision-making as choices reveal themselves to stakeholders along the way. I subscribe to Brown's (2013) definition of *decision* as "the enactment of a clearly stated choice among alternative courses of action, made in response to a perceived change in circumstances and conducted in a context of ambiguity" (para. 13). For example, following the AI summit, the dean will decide

how best to include the learning in new strategic language. The summit's themes stand as choices drawn from the process of sharing stories, collaboratively dreaming, and designing a preferred future for internationalization in the TEP. Likewise, in the IDI PLC, stakeholders will uncover choices through the shared learning process, a collaborative inquiry that will guide their decisions to enact change in their practice.

If the AI summit and IDI PLC are seen only as learning events—without action on the other side—then the change sought in this OIP cannot be considered praxis. The macro and micro change plan processes (outlined in Appendix A, Table A1) have been selected, as they share common principles, "pragmatic tools that can encourage [stakeholders] to extrapolate relevance" (Shulha et al., 2016, p.195). Principles then act to strengthen the duo-fold change plan with a shared social fabric that unifies change and supports decision-making. Of critical importance are the principles of collaborative monitoring and evaluation. For this OIP, *monitoring* is defined as an early and ongoing warning system in implementation. Beyond warning stakeholders of impending challenges, monitoring also captures early success and achievements (Markiewicz & Patrick, 2015). *Evaluation* "uses the results of monitoring, complemented by other forms of data gathering . . . to arrive at evaluative conclusions" (Markiewicz & Patrick, 2015, p. 123). Evaluation allows evaluators to ask to what extent the change was successful. Shulha et al. (2016) described eight principles required for collaborative evaluation, illustrated in Figure F1 in Appendix F.

The AI change process includes many of these principles, as outlined in Chapters 1 and 2. For example, what Shulha et al. referred to as the principle of "fostering meaningful relationships" (2016, p. 201) is *social constructionism* in AI. Social constructionism "posits that human connection is the central process that creates, maintains, and transforms realities"

(Whitney & Trosten-Bloom, 2010, p. 49). Acknowledging where principles overlap illuminates the outliers, and the principles of monitoring and evaluation require further exploration for my PoP.

There is a strong relationship between inquiry and learning. How, then, does a collaborative, participatory change process promote evaluative thinking? Both AI and collaborative inquiry offer an epistemological approach to the pragmatic orientation of evaluation through the principle of evaluative thinking. This OIP defines *evaluative thinking* as "an attitude of inquisitiveness and the belief in the value of evidence, that involves skills such as identifying assumptions, posing thoughtful questions, pursuing deeper understanding through reflection, and perspective taking and making informed decisions in preparation for action" (Archibald, 2013, para. 5). Throughout the macro and micro change process, evaluative thinking is reinforced through the participatory structure of inquiry which aligns with transformative outcomes in the social construction of knowledge (Shulha et al., 2016).

A multimethod and integrated approach is necessary to evaluate transformative change processes (Bledsoe & Graham, 2005; Markiewicz & Patrick, 2015; Mertens, 2008; Shulha et al., 2016). Although multiple monitoring and evaluation approaches are suggested in the next section of this OIP, the evaluation questions employed are universally centred in three broad domains: (a) appropriateness, (b) effectiveness, and (c) impact. Appropriateness refers to the degree to which the design, implementation, and initial results of the change process "encompass the needs of key stakeholders" (Markiewicz & Patrick, 2015, p. 99). Effectiveness seeks to measure how well the change process meets transformative outcomes and the fidelity of implementation (Markiewicz & Patrick, 2015). Impact measures the effectiveness of the logic models employed in this OIP, which are described fully in the next section.

Change Process Monitoring and Evaluation

A logic model illustrates the resources, processes, and expected outcomes for change theory (Markiewicz & Patrick, 2015; Mertens, 2008). Knowlton and Phillips (2013) asserted that logic models are "robust communication platforms that can anchor a shared construction that eventually serves strategy development, monitoring, evaluation, and learning" (p. 160). When monitoring and evaluating change in a transformative paradigm, the development of a logic model allows stakeholders to cocreate theories along with revealing "links that are needed for the program to function, such as cultural influences" (Bledsoe & Graham, 2005, p. 303).

This OIP has one main logic model, summarized in Figure 12, and two nested-logic models, Figures 13 & 14, that inform the integrated approach of monitoring and evaluating change and are discussed in the subsequent sections. For this OIP, nested-logic models represent the principle of simultaneity occurring in the TEP on two different levels: macro and micro. The duo-fold change processes cannot be prioritized a priori. I lay claim to a loose temporal order for change in this OIP; as such, I cannot classify the macro and micro logic models as cascading events of change. As the premise of change requires the synergy of theory and practice, simultaneously exerting energy on each other, a nested approach is necessary to communicate the macro and micro change processes.

Figure 1 in Chapter 1 illustrates that although the change process is student-centric, program artefacts (theory and practice) are essential for the transformative change to occur. Theory (as strategic language) and practice (as culturally responsive pedagogies) create the conditions for transformative learning through transformative leadership. As the proposed solution requires macro (AI summit) and micro change (IDI PLC) management, specific stakeholder management, resources, and challenges will be addressed through an integrated

monitoring and evaluation plan for both nested-logic models addressed further on in this OIP.

Figure 12 depicts the main logic model for this PoP to capture the totality of change holistically.

Figure 12

Main Logic Model: Strategic Alignment of Theory and Practice in a Global EP
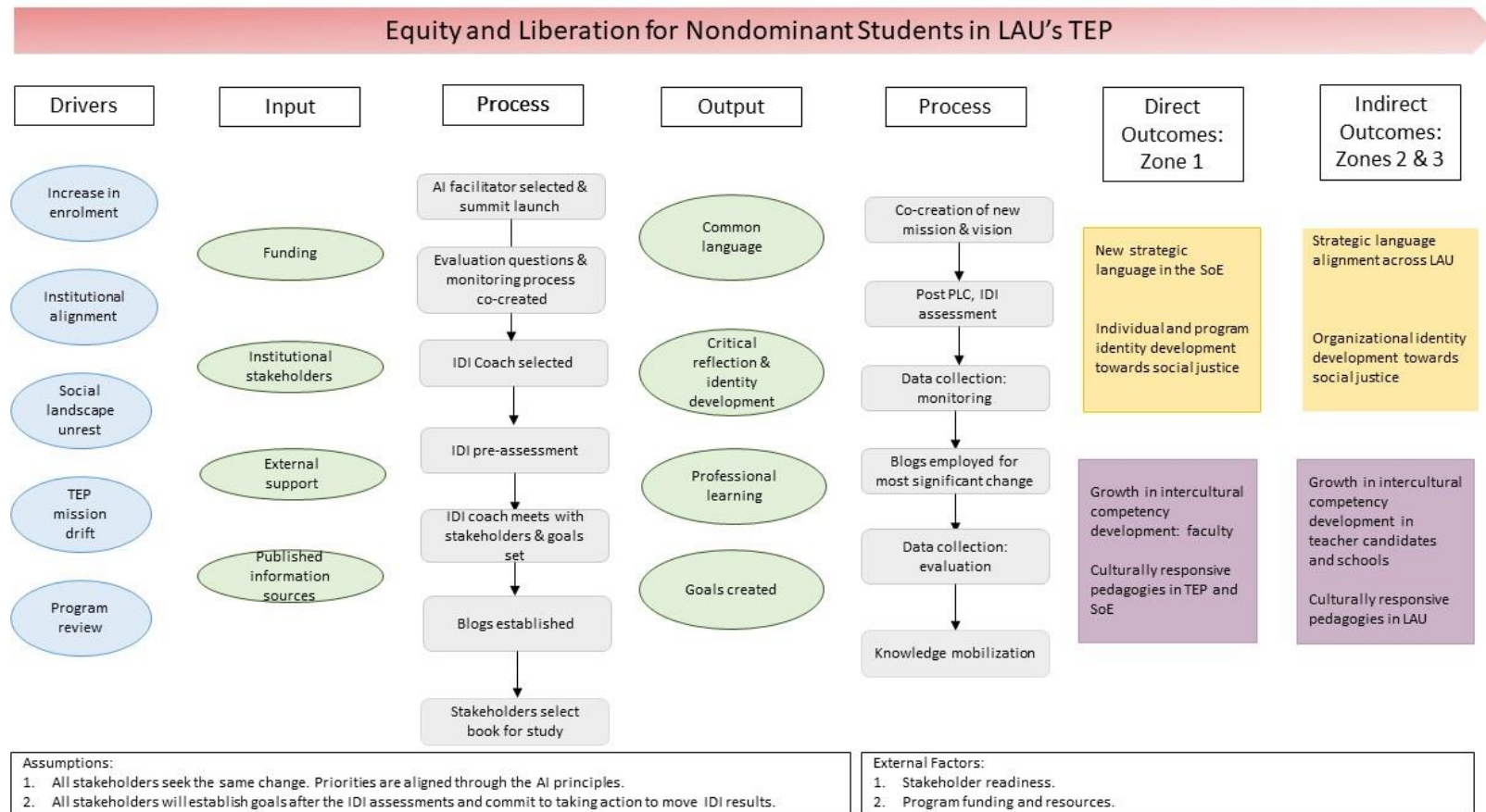
Note. Orange represents macro change through theory development; light purple represents micro practices to develop. These colours are used in subsequent nested logic models.

Monitoring and Evaluation for Macro Change Management: Theory

The main logic model depicted in Figure 12 presents the complexity of the proposed change process, revealing both why nested-logic models are employed to communicate the necessity of micro and macro change management approaches and how they will proceed. Nested-logic models allow the details of the holistic theory of change to be adapted for specific stakeholders and communicate different activity levels to ensure success with intended outcomes, which are addressed in the next section of this OIP: the communication strategy. The first nested-logic model expands the direct and indirect outcomes shaded in orange from Figure 12 and is represented in Figure 13 to capture the macro change elements for theory development.

The macro change management outlined in Figure 13 employs two integrated monitoring and evaluation approaches. The first evaluation approach is empowerment (Fetterman & Wandersman, 2005). An empowerment approach to evaluation aligns with AI's participatory principles introduced in Chapter 1. The goal for an empowerment approach for monitoring and evaluation is capacity building (Fetterman & Wandersman, 2005). For example, stakeholders collectively engage in goal setting, and strategy development, and thus are empowered to achieve self-determination and evaluate their program.

Learning is the second evaluation approach employed. When learning is evaluated within a change theory, indicators and targets for monitoring and evaluation are often not helpful (Markiewicz & Patrick, 2015). Markiewicz and Patrick (2015) asserted that indicator-free qualitative methods help address assessment when wicked problems form the PoP, as is the case for this OIP. Another central consideration of the macro change management plan is *inclusivity*. An inclusive approach is achieved through AI's constructivist and poetic principles: the sharing

of stories from lived experience. These principles allow all stakeholders to understand the reality in which they live and to interpret their teaching and learning experiences in a global TEP.

The AI facilitator procured for the AI summit will guide AI in a community of stakeholders: students, faculty, administration, school associate teachers, and other LAU community members. I will assume a participant role, listen to stories, and contribute to the learning by sharing my lived experience. The community of stakeholders will take an equal role, as they hold the "reins of power as to how the inquiry is conducted" (Mertens, 2008, p. 137) in this nested-logic model found in Figure 13. AI follows a set pattern of cyclical inquiry that includes four D's: discovery, dream, design, and destiny (David Cooperrider and Associates, 2012). AI artefacts for the summit are included in Appendix G.

To assess the AI summit's effectiveness to shift the SoE towards aligned strategic language with LAU's internationalization policy, Appendix A, Table A2, summarizes the integrated monitoring and evaluation process for macro change. Although the evaluation approach addresses participation theory through empowerment evaluation and the learning approach through AI, more traditional methods monitor and evaluate appropriateness through a participation approach (Fetterman & Wandersman, 2005). It is essential to monitor and evaluate participants' characteristics, as Chapter 2 established that gender and cultural identity (for example) are moderating influences for the context and PoP. Participation, therefore, includes indicators and targets. There are ethical considerations for this data collection, such as seeking sensitive information about gender and cultural identity. As such, a protocol for the voluntary collection and protection of the data collected is essential. An exemplar protocol from the University of Michigan for protecting sensitive data can be read in Appendix H

Figure 13

Nested Logic Model: Theory (Strategic Language) Development—Macro Change
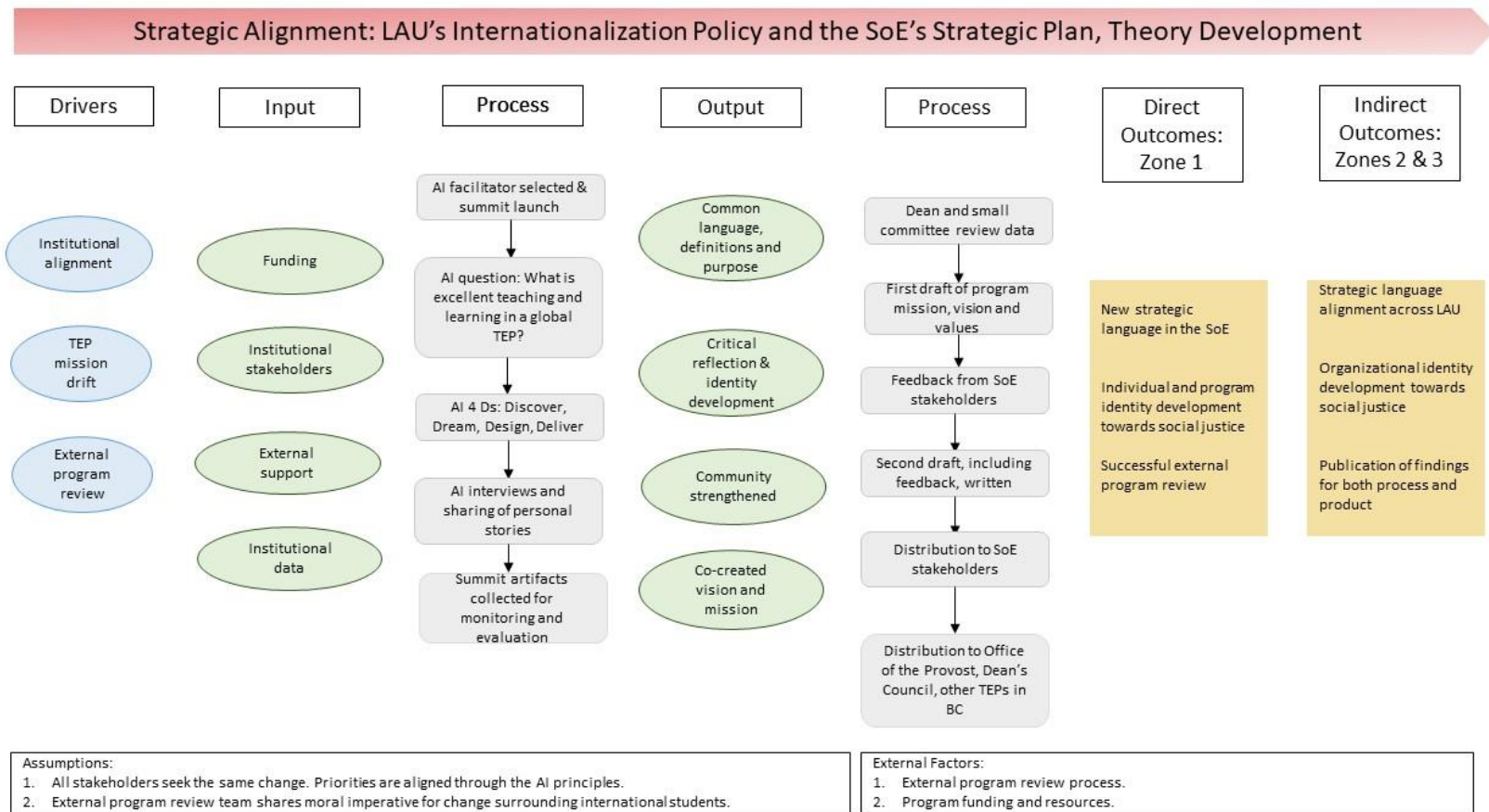
Note. All columns in this nested-logic model have been adjusted to focus specifically on theory development as macro change in this

OIP

Monitoring and Evaluation for Micro Change Management: Practice

The second nested-logic model expands on the direct and indirect outcomes (light purple shading) in Figure 12, and illustrates the micro change management components that address teaching and learning practice. Figure 14 represents the IDI PLC that will begin following the AI summit in August 2021. Stakeholders in this change process are faculty members of the SoE. Excluding external stakeholders differs from the macro change plan, where stakeholders span across all three zones depicted in Figure 5, as change in teaching practice is highly personalized and potentially challenging. Trust, reciprocity, and mutuality contribute to developing the program's internal network power and act as change drivers. The principles of collaborative evaluation, and AI, align with the collaborative inquiry structure (plan–act–assess–reflect), a sequence that repeats monthly in the PLC. The IDI PLC includes monthly meetings where selected faculty share personal problems of practice as case studies. The PLC considers the case study, then offers feedback to develop the next best move for the faculty member who presented the case. Appendix I contains an example of the collaborative inquiry protocols, including questions used to create a predictable routine for the PLC meetings.

Figure 14

Nested Logic Model: Practice (Culturally Responsive Pedagogies), Micro Change

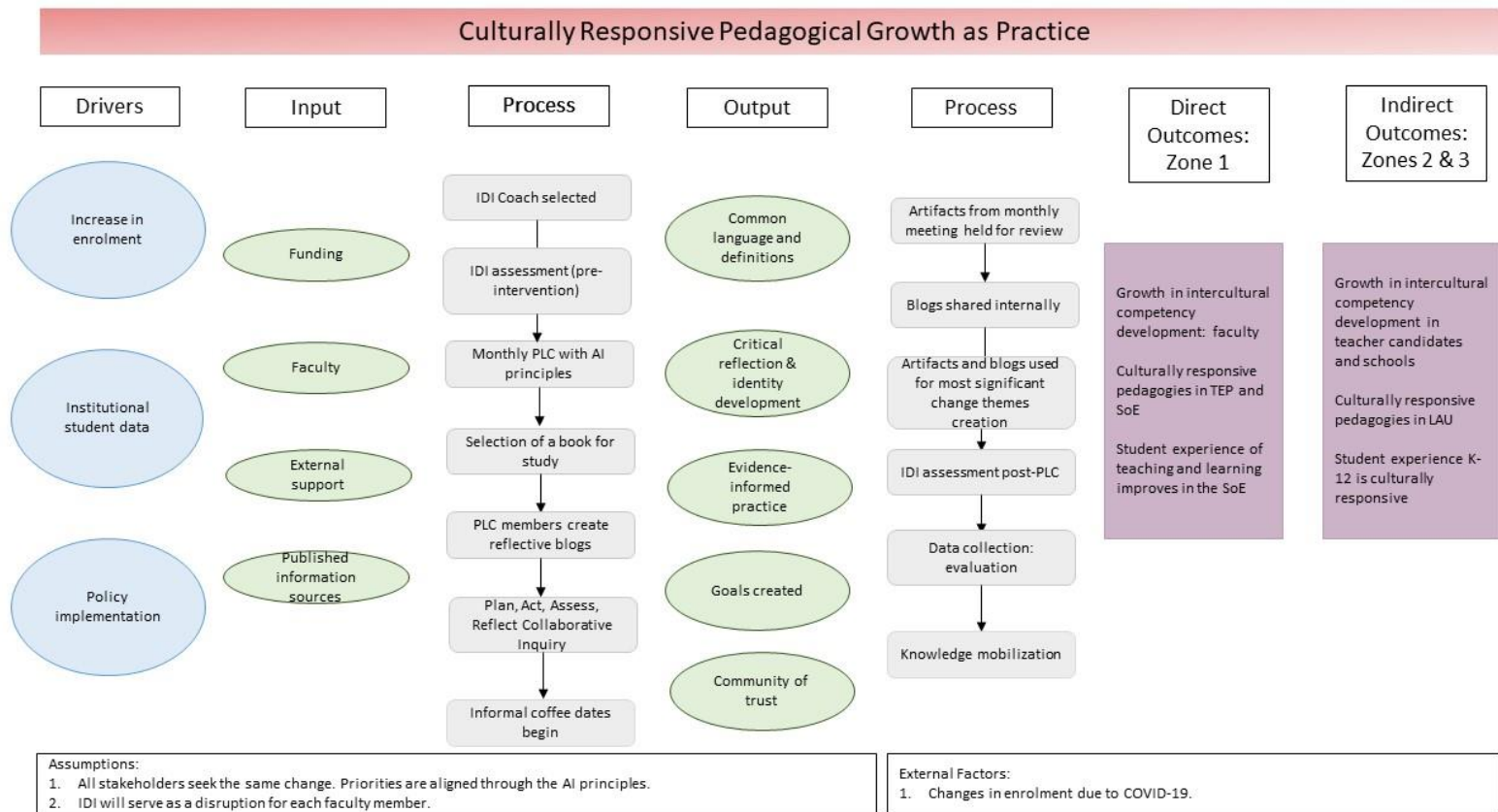*Note*. All columns in this nested logic model have been adjusted to focus on practice development as micro change in this OIP.

Also situated within the IDI PLC change process are mechanisms for ongoing integrated monitoring and evaluation in a micro change assessment environment similar to macro change. The integrated approach is described in Table A3 in Appendix A. Critical differences for micro change monitoring and evaluation plans include integrating a social justice approach with transformative evaluation through mixed methods (Mertens, 2008, 2010). The approach used to assess stakeholder identity development towards social justice is the most significant change technique (Dart & Davies, 2003; Mertens, 2008, 2010), which Dart and Davies (2003) described as "a dialogical, story-based technique" (p. 137). The purpose of this technique is to "facilitate program improvement by focusing the direction of work towards explicitly valued directions and away from less valued directions" (Dart & Davies, 2003, p. 137).

The IDI assessment tool and the IDI coach's work offer a way for stakeholders to establish a baseline on the intercultural index (see Appendix D), establish personal goals for growth through their practice, and determine the level of change by doing the IDI assessment again at the end of the PLC. It is assumed that the participants' group profile and individual standing on the index will develop towards an intercultural mindset. This assumption allows the IDI tool to act as both a monitoring and an evaluative tool for micro change. As the IDI contains five dimensions ranging from monocultural mindset to intercultural mindset (denial, polarization, minimization, acceptance, adaptation), at least one step of growth is considered as an indicator of successful change in practice.

The methodology of most significant change begins with establishing the evaluation question as a loose domain of change. At the first PLC meeting, members will cocreate a purpose for the monthly meetings, structured similar to the following: "Enact changes in our intercultural competency development through our teaching practice." The evaluation question to assess

micro change is deliberately left vague so that faculty can define the performance indicators together later (Dart & Davies, 2003). At the end of each PLC meeting, members will capture the story of their learning in a short, reflective blog post. PLC members will read the blog posts between the meetings and draw out common themes to describe the most significant lesson learned. Members of the PLC will be encouraged to meet for coffee in pairs, read the other blog posts, and discuss the story of learning in an informal space. Discussing and collaboratively documenting of the themes contained in the blogs will occur at the beginning of the next PLC meeting. A summary of the integrated monitoring and evaluation plan for micro change is located in Appendix A, Table A3.

The PLC employs a collaborative decision-making process, described in the first section of Chapter 3 (see Change Implementation Plan), to decide which themes are forwarded to the dean. As the PLC meetings take place monthly, this process repeats itself six times a year. The final PLC meeting would include the dean to review the themes and create a synthesis of the most significant change to be shared with the Office of the Provost and the Deans' Council.

The monitoring and evaluation plan for the micro change plan foreshadows potential ethical issues. As the data collection tools include participant attendance records, privacy and confidentiality concerns surface as they do in the macro change integrated approach. Appendix G provides an example of a solution employing protocols for the collection and storage of the data. Data are also collected through the blog posts written by faculty, wherein faculty members may share sensitive and personal information. All stakeholders must grant informed consent to share their blogs through the site's privacy settings to account for this possibility. Training for this technical action will be provided through instructional designers at LAU in the Centre for Teaching and Learning. The IDI data collection for individual faculty also contains highly

personal information. To safeguard these data, faculty will see only their own IDI results. The

IDI results' privacy is controlled by the external IDI coach; communicating this level of

confidentiality is vital to ensure stakeholder participation. The final report presented after the

post-PLC IDI assessment articulates a group—rather than individual—level of intercultural

development. Last, all of the themes collected for the most significant change throughout the

academic year will be presented without attaching faculty names. Collaborative inquiry and pre-

and post-PLC IDI group results allow for the creation of critical epistemology as a group

together: Collaborative inquiry and tracking IDI growth create a fundamental shift from

individual to group development towards social justice.

In summary, the purpose of evaluation is to render judgement (Scriven, 2007). In this

OIP, the integrated monitoring and evaluation approach is designed to assess organizational

change, learning, and TEP improvement towards social justice. After one cycle—one academic

year—of change, I will offer evaluative conclusions based on three domains: appropriateness,

effectiveness, and impact. If, for example, in the macro change assessment for theory

development, the AI artefacts align with LAU's internationalization policy mandates, then the

change will be deemed successful through an evaluation of impact. Conversely, if the cocreated

strategic documents following the AI summit do not include language on transformative change

for nondominant students, the change process will be considered unsuccessful for the evaluation

domain of effectiveness. In this situation, the stakeholders would have time to adjust and respond

through the micro change process of the IDI PLC.

I acknowledge that it is an oversimplification to present evaluatory conclusions in this

binary fashion of successful and not successful. AI and collaborative inquiry cycles may be

difficult to close due to the "open-ended nature that can make it difficult to decide when, or if,

the work is ready to share" (Reed, 2007, p. 155). Indeed, lessons learned along the way can contribute to the learning and thus shift critical epistemology. Nonetheless, there are natural moments in the change cycle when it is useful to communicate what has been done (Reed, 2007). Chapter 3 is grounded by principles; similarly, the communication strategy proposed in the next section has three foundational themes: "voice, audience and message" (Reed, 2007, p. 155).

Plan to Communicate the Need for Change and the Change Process

Chapter 3 began with exploring the change implementation plan by establishing two levels of change management: macro and micro. Next, the macro and micro change processes integrated monitoring, and evaluation plans were established by employing one primary logic model and two nested models representing the plan for theory (strategic language alignment) and action (increased culturally responsive pedagogies in the TEP). All of the change management plans described—regardless of level—rest upon AI principles and extend to collaborative inquiry. It is logical then that the same principles also shape the communication strategy employed during change management: constructivist, poetic, simultaneity, anticipatory, and positive (Reed, 2007; Watkins, 2011, Whitney & Trosten-Bloom, 2010). In the next subsection, Strategic Principles for Comunication, I review each principle and connect the central themes to establish the communication strategy.

Strategic Principles for Communication

The principles form the foundation of a metaphoric wall of strategic communication throughout the main logic model's series of inputs, activities, and outputs to outcomes (Figure 12). The pragmatic application of the overall strategy aligns with the nested-logic model level (Figures 13 & 14), thereby establishing the building blocks to communicate and disseminate learning through carefully crafted key messages.

Constructivist and Poetic

Constructivism is a way of being, of knowing that it is just as important how one walks as it is to arrive at a destination. Educators hold means and ends together when they care about the kind of existence they create for their students and when they push back on hegemony that harms their students: monocultural approaches to teaching and learning, bias, and colonial structures of power in the classroom, to name a few. They construct critical epistemology and ontology together through the process of AI and collaborative inquiry. As a group, they not only identify new learning; they experience the process. In this OIP, constructivism is developed through *theory-talk*, which is defined as the language that "influence in our practical actions out in the world of our everyday, practical affairs" (Shotter, 2006, p. 600).

The poetic principle "emphasizes how people author their world continually, choosing the parts of their stories that are most interested in at the time and experimenting with plotlines" (Reed, 2007, p. 26). Whose voice, then, should be heard during communication and dissemination of learning? The voice that is constructed simultaneously in the macro and micro change plans is a shared poetic collective. Shotter (2006) captured this idea beautifully with an understanding of "withness" rather than "aboutness" (p. 591): "We enter into dialogically structured relations with the others and othernesses around us, and literally treat them as beings 'who' can issue such 'calls' to us" (p. 593). When people are with each other in dialogically structured relations—such as AI and collaborative inquiry—each stakeholder has a voice. Thus, the first block in the foundation of the communication strategy is set: poetic stakeholder voice is constructed in the dialogical together. Artefacts collected from withness-thinking moments—such as AI summit quotations from reflective blogs, group profile results from the IDI

assessment, and most significant change narratives—together act as a collaborative and inclusive approach to address diversity and difference.

Simultaneity and Anticipatory

The macro and micro change management plans both rely on the premise that inquiry and change are simultaneous. Further, the change is self-propelling and generative if stakeholders can envision the profound hope for change outcomes and create expectations based on that hope (Reed, 2007; Watkins, 2011; Whitney & Trosten-Bloom, 2010). The communication strategy must be founded on the question: Who is the communication for? Resting on the simultaneity and anticipatory principles, the second block is laid: Communication messages are created for "withness-thinking" and "aboutness-thinking" (Shotter, 2006, p. 587). In essence, such messages are required both for the people engaged in the learning and for those who are peripheral to the learning yet stand to gain from or be challenged by it. The audience must be identified before the message is communicated.

Positive

The positive principle is easily misinterpreted. In Chapter 1, I reviewed critiques of AI, such as assertions that the positive focus inherent to AI is shallow and best done around a campfire rather than in academic discourse. The positive principle, however, does not restrict stakeholders from tackling opposition and challenges. Indeed, challenges afford them time to innovate and envision a new, preferred future; this OIP could not be conceived without interrogating a PoP. The positive principle reminds stakeholders that they are drawn towards "ideas and images that provide nourishment and energy" (Reed, 2007, p. 27). The last block in the communication strategy is laid through this understanding: The message shared, and how the message is shared, will position learning to offer hope and build an inclusive community.

Communication Strategy

The change process in this OIP is iterative and collaborative. At the end of one cycle of change—one academic year at LAU—I hope that even though the work will not yet be done, stakeholders will have shared, created, and articulated compelling stories of learning together as they seek equity for nondominant students. The integrated monitoring and evaluation plans provide opportunities for formal and informal reports and internal and external dissemination of learning. Formal reports address evaluation questions, include valid and reliable performance indicators that highlight accomplishments against expected outcomes, and demonstrate a capacity to learn and adapt (United Nations Sustainable Development Group, 2012). Formal reports have established audiences that extend across stakeholders in all three zones of this OIP (see Figure 3). Informal reports are micromessages shared in Zones 1 and 2 through artefacts created in the IDI PLC process and include ad hoc tactics such as social media, photos, videos, and event reports.

Table A4 in Appendix A offers an overarching view of the communication strategy for this OIP. Both formal and informal reports ascribe to the strategic principles for communication, and Table A4 offers direction about which reports showcase specific principles and when. It is assumed that all reports will ascribe to the strategic principles as change processes are rooted in them; however, formal and informal reporting opportunities can strategically highlight one or two principles and act as change drivers where good can generate greater good. For example, the routine monitoring reports completed after each event in the change cycle are designed to monitor the change implementation's appropriateness: are the participants representative of nondominant cultures? These reports present the actual numbers of participants and reveal information about who is involved.

For the strategic communication strategy to be effective and support the integrated monitoring and evaluation plan, the key messages referred to in Table A4 are supported by the strategic principles but crafted through a critical analysis of Armenakis and Harris's (2002) five key change message components. I elected not to use Armenakis and Harris's components for the foundational principles, as the language in their work directs readers towards a transformational change process rather than a transformative one (2002, p. 170). Transformational and transformative changes are not "antithetical to one another, but they can be in tension with each other" (Hewitt et al., 2014, p. 226). I have adapted some of the components of Armenakis and Harris's work, and decided not to use others, to support how key messages are crafted to create compelling messages that lever positive change. The high-level goal of the strategic communication strategy found in Table A4 is to ensure that message and media redundancy are utilized for the consistent message retention that the TEP is learning and, perhaps more important, that the TEP is unlearning in a decolonization process of both theory and practice (Cawsey et al., 2016).

Armenakis and Harris's (2002) five key change-message components are (a) discrepancy, (b) efficacy, (c) appropriateness, (d) principal support, and (e) personal valence. "Discrepancy addresses the sentiment regarding whether change is needed" (Armenakis & Harris, 2002, p. 170). As this OIP is centred on shifting organizational identity towards social justice through critical epistemology, the word *sentiment* is problematic in this definition, implying as it does that stakeholders have an opinion that may or may not support change. I acknowledge the truth of this situation, yet transformative leadership requires a leader to know what is just, what is right. When nondominant students are oppressed, sentiment is not enough. The change message must then share facts and address discrepancies through truth untainted by opinion. Routine

monitoring, a key message in the formal reports described in Table A4, pertains to the number of nondominant group participants and gender: discrepancy is communicated and reinforced through statistics.

Self-efficacy, defined as confidence in one's ability to succeed, implies that stakeholders may not believe they are capable of change and thus come to a full stop (Armenakis & Harris, 2002). Instead, this OIP positions a group to engage in with-ness in the dialogic. "Everything we need—at least, in understanding how to 'go on' with the others and othernesses around us in our practical affairs—is available to us out in the activities occurring between us and them" (Shotter 2006, p. 587). As such, efficacy is disregarded as a critical component for change messages in this OIP. Instead, key messages centre on sharing stories that come from the experience of being together in a structured way (e.g., AI summit and PLC). Table A4 situates story sharing in the micro change final report as a celebration of the learning. The informal reports reinforce the participants' narrative in both the AI summit and the IDI PLC by capturing deep learning or critical reflection moments. As previously established in this chapter, appropriateness is already a consideration in this OIP. The integrated monitoring and evaluation plan holds appropriateness as an evaluation domain and allows the key message to address the stakeholders' needs throughout change implementation (Markiewicz & Patrick, 2015).

Armenakis and Harris (2002) referred to principal support as an indication of institutional commitment to the change through resources. Human and financial resources are critical signs of institutional commitment to change, and these resources support the development of critical epistemology. A message of principal support stands as a prioritization cue for the TEP to all stakeholders. For example, Table A4 positions this key message component in an informal report distributed before the change process begins and acts as a call to action and invitation to

participate in the AI summit. It is assumed that if stakeholders are aware of the institutional commitment to this change process, as indicated by the human and financial resources attached to the work, then their desire to participate will be reinforced.

The last message component is personal valence: "Members of the change target are interested in 'what is in it for me?'" (Armenakis & Harris, 2002, p. 171). This consideration is an interesting one for some stakeholders in this OIP—including me. The change itself will divest power from some stakeholders. Those with dominant identities will be challenged to view critically the current social order status quo in the SoE. Culturally responsive pedagogy "works from the assumptions that much of mainstream education is framed on the cultural, historical, and social norms of the dominant group" (Pirbhai-Illich et al., 2017, p. 15). The micro change management plan, in particular, will work to "unpack these norms through the development of critical consciousness but also focuss[ing] on the diverse knowledges of minoritized students" (Pirbhai-Illich et al., 2017, p. 15). The question for all stakeholders in this OIP—"What is in it for me?"—becomes "What is in it for you—or us?" and "How can LAU's TEP support more power for you?" Thus, Armenakis and Harris's (2002) conception of individual intrinsic goodness (personal valence) is not applicable in this communication strategy unless it is significantly altered to seek others' good. This moral imperative will take time to develop together and may not be realized in one change cycle.

In summary, a strategic communication plan is constructed from the ground up, resting on communication principles as foundational support. The integrated monitoring and evaluation plan provides a framework for reporting and disseminating the learning through key messages. The key messages are constructed through a critical analysis of Armenakis and Harris's (2002) components for change communication. Often, when exploring how to position a communication

message as a compelling narrative, the best example is offered by how not to do it. For this transformative OIP, Armenakis and Harris's work presents an opportunity for deep reflection about creating new messaging components in a transformative, participatory process with a liberatory outcome. I assert that this new approach to creating key messages will support stakeholder commitment in processes where a group generates solutions for complex problems, and empowerment and learning are evaluated together.

Chapter 3 Conclusion

Chapter 3 took the proposed solution from Chapter 2—AI summit and IDI PLC—extrapolated an implementation plan, established an integrated monitoring and evaluation process, and described a strategic communication plan. Returning to the metaphorical marionette play introduced in the conclusion of Chapter 1, this OIP is out of production and the play has begun. During a live theatrical performance, the director's function is to ensure the quality of the production and realize the intended artistic vision for the show. Chapter 3 captures the essence of the director's work from the casting to opening night, the show's run that follows, quality control, and responding to fans' and critics' reviews. Preparing for the change implementation process in this OIP required that the two structures, AI summit and IDI PLC, be defined as macro and micro change management, respectively, to establish the various stakeholders' roles and align with their agency. The integrated monitoring and evaluation nested change plans allow the change leader to make adjustments along the way using data collected during the change cycle. From the show's marketing plan to feedback after the final performance, the play's messages are grounded in common communication principles so that the main idea is clear for all—critical epistemology as LAU's TEP begins to shift towards social justice for nondominant students.

Next Steps and Future Considerations

Change is a radical act of love developed with and in community. Shifting individual and

organizational identity towards social justice for nondominant groups in a TEP requires time, a

dialogical approach to theory development, connection of theory through practice, and a good

deal of persistent courage as power is redistributed through empowerment and learning. This OIP

has presented a change plan that employs inquiry principles to capture change at the macro and

micro levels of a TEP in western Canada, where I am an assistant professor in the SoE. The

intended outcome of change can be best described as a prioritized focus responding to increased

internationalization in the SoE through a synergistic connection of strategic language and

evidenced-informed, culturally responsive practice. Through an evaluatory learning approach,

members of the SoE will cocreate strategic language after an AI summit and enact changes to

their teaching practice with support found in the IDI PLC.

The nature of this change is foundationally transformative and highly disruptive. In

Chapter 1, I asked, "What needs to change?" The short answer: strategic language in the SoE

(theory) and culturally responsive pedagogies in BC classrooms (practice). Chapter 2 explored

the question, "What assumptions and barriers make the change challenging?" Macro and micro

discourse, the policyscape of LAU, gender, politics, ethics, and readiness for change for

stakeholders are all responses to that question. A learning solution—critically oriented

epistemology—through an AI summit and an IDI PLC was presented as a way forward to

challenge the assumptions and overcome the barriers. Chapter 3 tackled how best to monitor,

evaluate, and communicate throughout the change process in response to the question "How will

we as stakeholders know if what we learn will improve equity for nondominant students?"

Principles that act as pillars for this change process serve to support stakeholders to be brave,

position identity as growth-oriented (for individuals as well as for the organization), remain open

and transparent about the why and how of the learning, stay connected in a supportive

community, and be able to be slightly uncomfortable together as equity unfolds in our TEP.

Throughout this OIP, I have acknowledged that "understanding multiple forms of inequality or

disadvantage sometimes compound themselves and create obstacles that often are not understood

within conventional ways of thinking about social justice" (Whitney et al., 2019, p. 13). For

example, Aremankis and Harris's (2002) key message components for change required

adaptations to match the transformative worldview contained herein. This section of the OIP

explores what is anticipated next for the SoE at LAU and research implications for myself post-

OIP.

One limitation of this OIP and precursor to further exploration and research relates to

students' participation as primary stakeholders for change. Although students are invited into the

AI summit, they are are not prioritized in the IDI PLC that follows--faculty. There is a deep-

rooted assumption here that links back to the colonial discourse for education. The teacher holds

the learning and the teacher thus enacts the change. This statement is challenging and

condemning to write as I began constructing this OIP with a call to decolonize education.

Through critical reflection, I assert that my identity and position in this discourse will continue to

present an internal barrier to change unless I decenter myself and allow change to occur at the

periphery of leadership. I, too, am being transformed in the ethico-onto-epistemological

dimensions (doing, being, and knowing).

Thus, nondominant student voice and agency are the next themes for this ongoing

decolonizing change process. I suggest that the subsequent AI summit include only nondominant

students and that the vision created during and after the event be presented, and supported by the SoE, for priority implementation at LAU.

As proposed in Chapter 2's presentation of solutions, policy creation is a future next step for both the SoE and the broader LAU context. Once the precursor of learning is in place and the organization begins to shift towards a social justice identity, policies will sustain and ensure the institutional commitment. Equity in the academy or increased action on inclusive pedagogies will increase if bound by policy. For example, the admissions process for the TEP (Bachelor of Education) admissions data and program success rates from the past five years could be reviewed to see if any patterns reveal inequity in entry. If the data support the lingering need for equity as representation, then policy crafting and implementation could ensue.

Last, throughout the writing process for this OIP, I have felt the call to future research on transformative leadership and transformative learning in teacher education. The curriculum employed in BC is conceptually based upon the premise of understanding, knowing, and doing. What if the conceptual understanding extended to understanding, knowing, doing, and being? There is work to be done in this domain for higher education, and I am thankful to be in a position where my agency aligns with the study of transformative work.

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Appendix A: Change Implementation Tools for a Dual-Process Solution

Table A1

Macro and Micro Change Management: Both Part of the Solution

Variable	Macro change management	Micro change management
Definition	Theory: Strategic language	Practice: Culturally responsive pedagogies
Change level	Institutional alignment (visionary)	Classroom teaching and learning in the TEP (pragmatic)
Process	Two days of AI mid-August during department strategic planning week (referred to as the AI summit).	Collaborative inquiry (AI principles with plan–act–assess–reflect cycle); IDI assessment pre- & post-academic year
Change agent(s) / stakeholders	AI certified facilitator (external support); participatory, inclusive approach: dean, faculty, students, school district partners.	IDI coach (external support); SoE Faculty (individual and program identity development: critical epistemology) through collaborative inquiry.
Timing	Implementation: Onset of change implementation, August 2021	Implementation: Invitation extended to faculty at the end of the August AI session.
	Monitoring: Through the micro change management plan	Monitoring: Ongoing monthly meetings.
	Evaluation: End of academic year review for editing and adjustments, May 2022	Evaluation: Most significant change (Dart & Davies, 2003) following each monthly meeting.
Goal(s)	Cocreation of a living, strategic plan for the SoE	Increased use of culturally responsive pedagogies; development of intercultural competencies; visible artefacts of learning for knowledge mobilization.
Possible threats	Disconnection from the internal collaborative inquiry and external stakeholder needs; financial implications.	Voluntary design may have limited impact (suboptimization); assumption that all stakeholders will see change as necessary.

Note. This table compares macro change management with micro change management to create an overview of the two-fold solution for this OIP. Adapted from "Change Management: Term Confusion and New Classifications," by P. Kang, 2015, *Performance Improvement*, *54*, p. 27 (https://doi.org/10.1002/pfi.21466). Copyright 2015 by Wiley.

Table A2

Monitoring and Evaluation Plan for Macro Change Management: Theory (Strategic Language)

	Monitoring					Evaluation			
Evaluation questions	Focus	Performance indicators	Performance targets	Data sources	Who and when	Focus	Method	Implemen-tation	Who and when
Appropriate-ness To what extent did stakeholders participate in the AI summit?	Participant attributes	Number, gender, cultural identity	Number: 75% of invited; no targets for gender or cultural identity	Attendance data	AI facilitator in August 2021	Group factors as moderating influences on learning and decision-making	Survey	Email	OIP author after the AI summit
Impact: Stakeholder Empowerment and Learning Approach To what extent did the process generate a common vision, mission and values?	Language use and themes drawn from shared stories	Not applicable for learning and empowerment approaches		AI artefacts collected during discover and dream phases of the summit	OIP author after Day 1 of the AI summit	Congruence of themes; use of common language and definitions	AI artefacts collected during all four D stages: narrative stories and themes	Google Docs	OIP author, dean, and voluntary committee in Sept 2021

Note. The orange colour connects to the direct and indirect outcomes of Figure 13.

Table A3

Monitoring and Evaluation Plan for Micro Change Management: Practice (Culturally Responsive Pedagogies)

| Evaluation questions | Monitoring | | | | | Evaluation | | | |
	Focus	Performance indicators	Performance targets	Data sources	Who and when	Focus	Methods	Implemen-tation	Who and when
Appropriate-ness: To what extent did stakeholders participate in the IDI PLC?	Participant attributes	Number, gender, cultural identity	Number: 75% of invited; no targets for gender or cultural identity	Attendance data	OIP author following each monthly meeting	Group characteristics as moderating influences on learning and decision making	Attendance data	Attendance records	OIP author in April 2022
Effectiveness: To what extent did participants increase their IDI position on the index?	Personal goals established for teaching and learning	One goal established at the end of each PLC		Blog posts	OIP author following each monthly meeting	Movement on the IDI index from mono-cultural to intercultural	Pre and post IDI assessment	IDI group result comparison	IDI coach and OIP author in April 2022
Impact: Stakeholder and Social Justice Changes in our intercultural competency development through our teaching practice.	Themes are drawn from shared stories in reflective blog posts	Not applicable for learning and empowerment approaches		PLC meetings and blog posts	All PLC members at the onset of PLC meetings, beginning with the second meeting	Most significant change	Most significant change methodology adapted for the PLC structure	Final PLC devoted to the synthesis of themes	PLC members & dean in April 2022

Note. The light purple colour connects to the direct and indirect outcomes of Figure 14.

Table A4

Strategic Communication Strategy Encompassing Macro and Micro Change Processes

Report type	Timeline	Audience	Audience interest	Overall focus	Contents	Dissemination
Routine monitoring	After AI summit &each IDI PLC meeting	Dean; all participants	Accountability; program improvement	Participation	Number of people participating (% of invitation); key messages	Distribute to dean only
Final evaluation, macro, change in theory	End of September	Deans' Council; Office of the Provost; external program review team; International Student Task Force	Strategic direction and policy alignment; program improvement; proactive response to social climate	Conclusions; program critical epistemology toward social justice	Institutional commitment & alignment; recommendations; key messages	Desktop publish and electronically distribute to campus leaders in Zone 2; post summary brochure on TEP website
Final evaluation micro, change in practice	End of May	Participants of the IDI PLC; Office of Teaching and Learning	Program improvement; lessons	Most significant change; lessons; learning	Conclusions (IDI group profile change); lessons; Recommendations; key messages	Desktop publish and distribute to team and leaders in Zone 1; create videos for storytelling about lessons learned and post to TEP website and social media (Zones 2 & 3)
Literature brief and invitation to participate	Before the AI summit	TEP faculty; students; alumni; school district personnel	Learning orientation	Define terms; establish a baseline of inequity; research base	Key messages; learning; invitation— call to action	Desktop publish and electronically distribute to team and leaders in Zone 1, 2, 3
Case studies as stories	Intermittent	External stakeholders; beneficiaries	Learning orientation in Zones 2, 3 and beyond	Sharing knowledge; celebrating learning	Key messages; learning	Social media (photos, videos, tweets, Facebook)
Publications (e.g., articles, papers)	Intermittent	External stakeholders; beneficiaries	Learning orientation in Zone 3 and beyond	Sharing knowledge	Key messages; learning	Journal articles; conference and workshop papers; social media

Note. The light orange rows align communication strategy to the evaluation questions in Table A2, light purple rows align with Table A3, and those without colour contain communication strategies used throughout both macro and micro change plans.

Appendix B: Social Justice Action Continuum

As indicated in the action continuum for social justice development (Adams & Bell, 2016), individuals progress through eight stages:

Stage 1: Actively participating (e.g., telling racist jokes)

Stage 2: Denying

Stage 3: Recognizing, no action

Stage 4: Recognizing, action

Stage 5: Educating self

Stage 6: Educating others

Stage 7: Supporting, encouraging (e.g., forming an allies' group)

Stage 8: Initiating, preventing (e.g., policy)

Appendix C: Change Readiness Questionnaire

Readiness dimensions	Readiness score
Previous change experiences	
1. Has the organization had generally positive experiences with change?	If yes, Score +1
2. Has the organization had recent failure experiences with change?	Score -1
3. What is the mood of the organization: upbeat and positive?	Score +1
4. What is the mood of the organization: negative and cynical?	Score -2
5. Does the organization appear to be resting on its laurels?	Score -1
Executive support	
6. Are senior managers directly involved in sponsoring the change?	Score +2
7. Is there a clear picture of the future?	Score +1
8. Is executive success dependent on the change occurring?	Score +1
9. Has management ever demonstrated a lack of support?	Score -1
Readiness dimensions	
10. Are senior leaders in the organization trusted?	Score +1
11. Are senior leaders able to credibly show others how to achieve their collective goals?	Score +1
12. Is the organization able to attract and retain capable and respected change champions?	Score +2
13. Are middle managers able to effectively link senior managers with the rest of the organization?	Score +1
14. Are senior leaders likely to view the proposed changes as generally appropriate for the organization?	Score +2
15. Will the proposed change be viewed as needed by senior leaders?	Score +2
Openness to change	
16. Does the organization have scanning mechanisms to monitor the environment?	Score +1
17. Is there a culture of scanning and paying attention to those scans?	Score +1
18. Does the organization have the ability to focus on root causes and recognize interdependencies both inside and outside the organization's boundaries?	Score +1
19. Does "turf" protection exist in the organization?	Score -1
20. Are senior managers hidebound or locked into the use of past strategies, approaches, and solutions?	Score -1
21. Are employees able to constructively voice their concerns or support?	Score +1

Readiness dimensions	Readiness score
22. Is conflict dealt with openly, with a focus on resolution?	Score +1
23. Is conflict suppressed and smoothed over?	Score -1
24. Does the organization have a culture that is innovative and encourages innovative activities?	Score +1
25. Does the organization have communication channels that work effectively in all directions?	Score +1
26. Will the proposed change be viewed as generally appropriate for the organization by those not in senior leadership roles?	Score +2
27. Will the proposed change be viewed as needed by those not in senior leadership roles?	Score +2
Readiness dimensions	
28. Do those who will be affected believe they have the energy needed to undertake the change?	Score +2
29. Do those who will be affected believe there will be access to sufficient resources to support the change?	Score +2
Rewards for the change	
30. Does the reward system value innovation and change?	Score +1
31. Does the reward system focus exclusively on short-term results?	Score -1
32. Are people censured for attempting change and failing?	Score -1
Measures for change and accountability	
33. Are there good measures available for assessing the need for change and tracking progress?	Score +1
34. Does the organization attend to the data that it collects?	Score +1
35. Does the organization measure and evaluate customer satisfaction?	Score +1
36. Is the organization able to carefully steward resources and successfully meet predetermined deadlines?	Score +1

Note. The scores can range from -10 to +35. The purpose of this tool is to raise awareness concerning the readiness for change and is not meant to be used as a research tool. If the organization scores below 10, it is not likely ready for change and change will be difficult. The higher the score, the more ready the organization is for change. Use the scores to focus your attention on areas that need strengthening in order to improve readiness. Change is never "simple," but when organizational factors supportive of change are in place, the task of the change agent is manageable. Adapted from *Organizational Change: An Action-Oriented Toolkit*, by T. F. Cawsey, G. Deszca, & C. Ingols, 2016, pp.108–110. Copyright 2016 by Sage.

Appendix D: Glocalization Literacies

Table D1

Literacies Required by Leaders in Glocalized Educational Settings

Literacy	Function
Political	Leaders understand the formal and informal processes at the local, national, and global level.
Economic	Leaders exercise an acute business sense to increase their institution's market and impact.
Cultural	Culture is conceived as a way of interpreting and being in the world (Killick, 2016, p. 75) and can be intersectional among multiple cultures.
Moral	Leaders assume informed responsibility before making decisions. Decisions are student centred.
Pedagogical	A reflexive concept, seen as a fundamental competence, pedagogy requires leaders to read, understand, and critically analyze documents that inform teaching and learning in their institutions.
Information	Leaders "need to know why, when, and how to use all of these tools and think critically about the information they provide" (Brooks & Normore, 2010, p. 64).
Organizational	Leaders understand politics and how communication, decision-making, conflict management, and bureaucratic social patterns work.
Spiritual/ religious	Leaders are attuned to religious and spiritual dimensions, as these forces act upon stakeholders in various and personalized ways.
Temporal	Leaders possess an understanding of the educational context, including the past, the present, and a vision for the future.

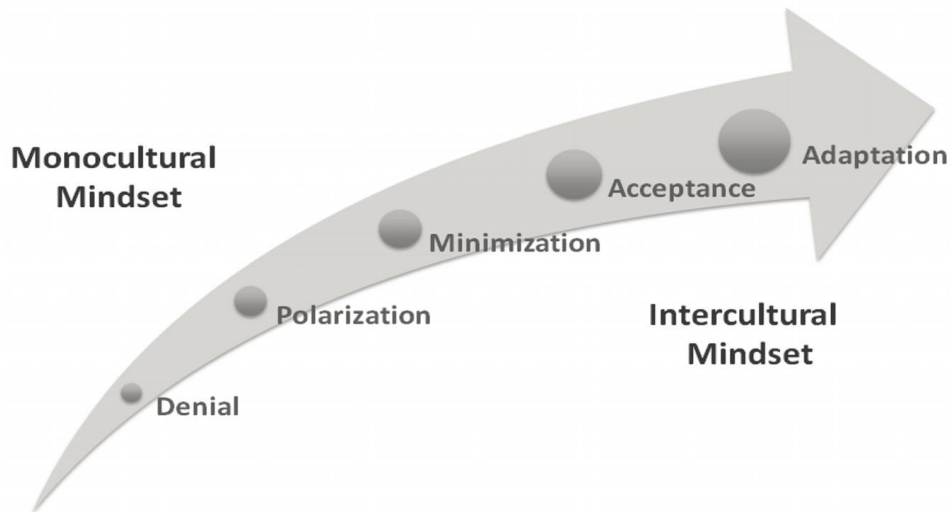*Note.* Adapted from "Educational Leadership and Globalization: Literacy for a Glocal Perspective," by J. S. Brooks & A. H. Normore, 2010, *Educational Policy*, *4*(1), pp. 52–82 (https://doi.org/10.1177/0895904809354070). Copyright 2010 by Sage.

Appendix E: Intercultural Development Continuum

Figure E1

*The Intercultural Development Continuum*

Note. Adapted from "The Intercultural Development Inventory: A New Frontier in Assessment and Development of Intercultural Competence," by M. Hammer, 2012, in M. Vande Berg, R. M. Paige, & K. H. Lou (Eds.), *Student Learning Abroad*, p. 119. Copyright 2012 by Stylus Publishing.

Appendix F: Principles to Guide Collaborative Approaches to Evaluation

Figure F1

Integrated Principles for Use in Guiding Collaborative Approaches to Evaluation
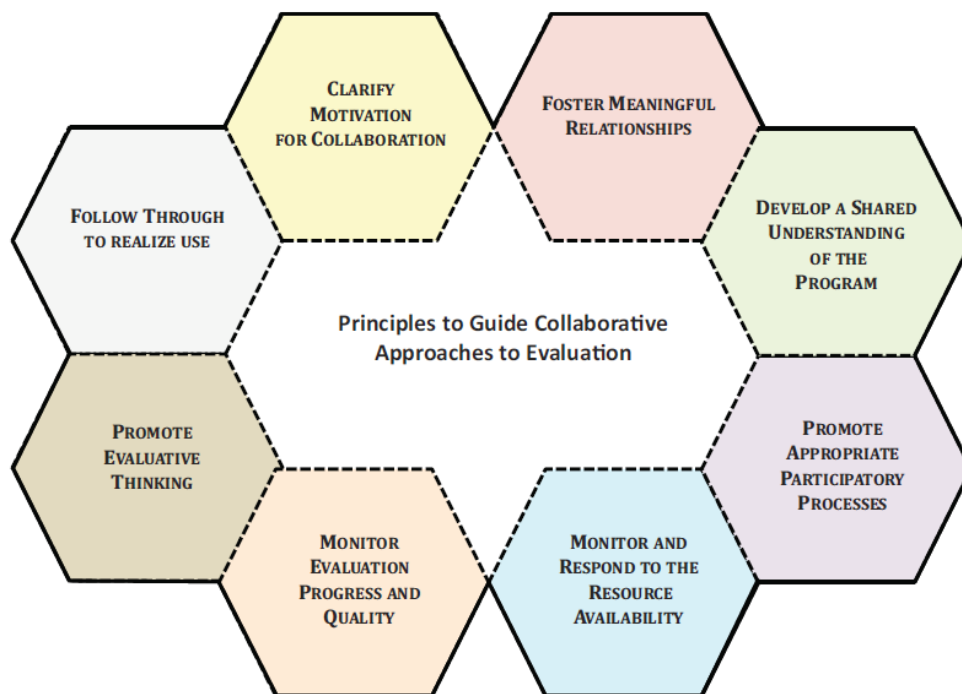
Note. Adapted from "Introducing Evidence-Based Principles to Guide Collaborative Approaches to Evaluation: Results of an Empirical Process," by L. M. Shulha, E. Whitmore, J. B. Cousins, N. Gilbert, & H. al Hudib, 2016, *American Journal of Evaluation*, *37*(2), p. 194 (https://doi.org/10.1177/1098214015615230). Copyright 2016 by Sage.

Appendix G: Appreciative Inquiry Summit Artefacts

AI Summit
Dream and Design Workgroup: An Appreciative Inquiry
Inquiry Guide—Establishing the Positive Core

PROCESS
Using the questions in this inquiry guide, interview your partner (25 minutes each). Do not ask questions back and forth; stay in the role of interviewer or interviewee for the full 25 minutes and then switch roles.

Try not to stray from the questions, but feel free to ask follow-up questions, particularly if your partner seems excited about a particular topic.

Listen—deeply. This is not a dialogue; it is an interview.

Take notes on this document as you go. Just notes—not a transcript.

When you are finished with the interview, recall the best stories, dreams, and quotes and record the highlights on the inquiry summary sheet at the end of this document.

INTERVIEW QUESTIONS

Introduction

Tell me a little bit about you and your role in the School of Education (SoE).

- What first attracted you to education at LAU—how did you get involved?

- What were your first joys and impressions of teaching and learning in the SoE?

Core Values

Shared core values are essential to the teaching and learning in the SoE.

- Without being humble, what is it that you value most about yourself as a teacher and learner?

- What do you value most about the way your agency serves the SoE and ensures it is achieving its goals? What are two or three core values that you hold to support your position in the SoE?

- How do you experience these core values every day in the teaching and learning you do?

Transformative Learning

Teaching and learning are defined in many different ways and impacted by many different factors.

- Share with me a time you experienced true transformative learning?

- What factors contributed to this experience?

- What does the phrase "intercultural competency" mean to you?

Professional Development

If the SoE program success is tied to transformative learning, direct service providers and administrators need professional development to progress and grow as experts with serving and supporting the LAU population, as current strengths and skills are only a part of creating excellent services and supports.

- Tell me about a professional development opportunity you participated in that significantly contributed your effectiveness in teaching and learning.

- How did this opportunity contribute to your effectiveness?

Community Engagement

Creating a transformative learning experience for **all students** depends on the engagement of key stakeholders, natural supports, formal organizations, and key administrators. Providers, administrators, and interested community members are most productive and contribute the most when they are involved in, enthusiastic about, and committed to the aspirations and outcomes of an initiative.

- Think of the best project you have been involved with in the SoE. During that time, what most contributed to your enthusiasm and commitment to your work and the project?

Equity

Everyone participates in transformative efforts to equip our teacher candidates to respond to the diversity in their current practica and future classrooms.

- What is your best experience in the classroom where all members were met where they are at?

- What can you or your organization do or do better to ensure equity for all members of the SoE?

Vision for the Future

A clear vision of our future is critical to managing and improving equity in the SoE.

- Imagine a time in the future when the SoE is at its very best. In a sentence or two, share with me your vision for creating a teacher education program that equips our teacher candidates to love their learners.

Inquiry Summary Sheet

Complete this summary sheet with some notes from the interview you conducted with your partner so you can share the high points and themes of their stories during the next activity.

What was a good quote from your partner's stories?

From the stories your partner told, how and when is the SoE at its best?

What did your partner say that energized you or sparked your excitement about creating an SoE

that equips?

What is your partner's vision for the SoE?

Appendix H: Research Data Protection Protocols Sample

This research protocol exemplar is from Research Ethics and Compliance, University of Michigan (2020, para. 1–9) and has been reproduced with permission.

Maintaining human subject data securely with the appropriate level of anonymity, confidentiality, or de-identification is a key factor in ensuring a low risk threshold for the participants, the researchers, and the university.

As such, principal investigators (PIs) and their study teams may be required to outline the **data management and security procedures** in the eResearch Institutional Research Bureau (IRB) application for IRB review. In addition to the information provided in responses to specific eResearch application questions, you may be required to provide a Data Management and Security Protocol. IRB recommends that research teams consistently follow the core data security controls, whether or not the research involves the collection of personally-identifiable [*sic*] data.

Core Controls

1. Details on what tools can be used for which institutional data types can be found in the Sensitive Data Guide. This includes cloud computing & encryption standards.
2. All data collection and storage devices must be password protected with a strong password. A strong password requires a level of complexity. Please follow the link for crafting a strong password.
3. All sensitive research information on portable devices must be encrypted.
4. Access to identifiable data should be limited to members of the study team.

5. Identifiers, data, and keys should be placed in separate, password protected/encrypted files and each file should be stored in a different secure location.

6. If it is necessary to use portable devices for initial collection or storage of identifiers, the data files should be encrypted and the identifiers moved to a secure system as soon as possible after collection. The portable device(s) should be locked up in a secure location when not in use. The PI should consult with their departmental Information Technology (IT) Security Unit Liaison (SUL) to discuss how to correctly secure computers, laptops, and other devices for safe use in the collection and storage of research data.

7. Google Mail and Calendar services may not be used to collect, store, or transmit confidential or sensitive human subjects research data or protected health information (PHI). The Sensitive Data Guide provides information on what specific IT resources may be used with sensitive human subjects research data and protected health information.

8. If utilizing any cloud-computing services, the PI must follow the safe computing guidelines (see Resources below) and IT policies.

9. All data collected on portable devices should be transferred to an approved service as soon as possible after collection, and deleted from the portable collection devices.

10. If research includes sensitive identifiable data, outside consultants or vendors should be required to sign a confidentiality agreement. Ensure that you are compliant with all institutional Third Party Vendor requirements.

11. If the research design allows, the PI should delete or destroy identifiable information as soon as possible after collection.

Key Definitions

The IRB often finds that the terms **anonymous**, **confidential**, and **de-identified** are used incorrectly. Knowing the correct use of these terms can help you determine the appropriate data management and security procedures for your project.

ANONYMOUS

Data are *anonymous* if no one, not even the researcher, can connect the data to the individual who provided it. No identifying information is collected from the individual, including **direct identifiers** such as name, address or student identification number.

Researchers should be aware that collection of **indirect identifiers** (i.e., information regarding other unique individual characteristics) might make it possible to identify an individual from a pool of subjects. For example, a study participant who is a member of a minority ethnic group might be identifiable from even a large data pool.

CONFIDENTIAL

Confidential data has a link between the data and the individual who provided it. The research team is obligated to protect the data from disclosure outside the research according to the terms of the research protocol and the informed consent document. Methods to reduce the risk of inadvertent disclosure include:

- Storing the subject's name and/or other identifiers separately from the research data
- Replacing the subject's name and other identifiers with a unique code and using this code to refer to the subject data. Note that coding the data does not make that data anonymous.
- Storing the code key separately from the subject's identifiers

DE-IDENTIFIED

Data are considered de-identified when any direct or indirect identifiers or codes linking

the data to the individual subject's identity are stripped and destroyed.
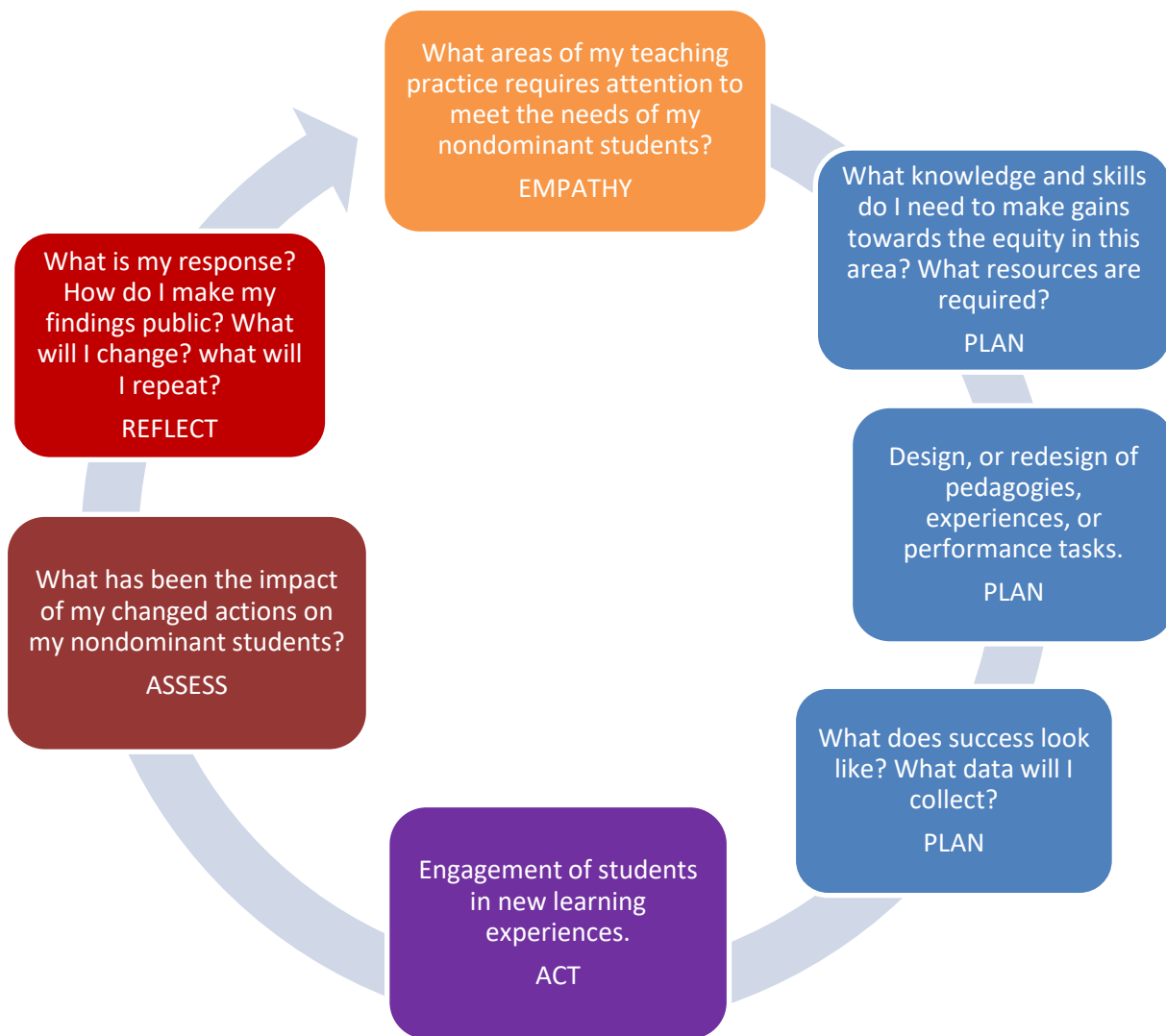
INSTITUTIONAL DATA

Institutional data is defined as any data that is owned, licensed by, or under the direct

control of the University, whether stored locally or with a cloud provider.

Appendix I: Collaborative Inquiry Process and Protocols

Figure I1

SoE Professional Learning Community Collaborative Inquiry

Note. Questions in the inquiry cycle act as conversation protocol for the PLC meetings. Adapted from "Intentional Interruption: Breaking Down Learning Barriers to Transform Professional Practice," by S. Katz & L .A. Dack, 2013.