Western University
Scholarship@Western

The Organizational Improvement Plan at Western University | Education Faculty

8-9-2022

An Act of Hospitality: From Clinical to Trauma-Informed Academic Support

Melinda M. Dewsbury
mdewsbur@uwo.ca

Follow this and additional works at: https://ir.lib.uwo.ca/oip

Part of the Educational Leadership Commons, and the Higher Education Commons

Recommended Citation
Dewsbury, M. M. (2022). An Act of Hospitality: From Clinical to Trauma-Informed Academic Support. *The Organizational Improvement Plan at Western University, 275*. Retrieved from https://ir.lib.uwo.ca/oip/275

This OIP is brought to you for free and open access by the Education Faculty at Scholarship@Western. It has been accepted for inclusion in The Organizational Improvement Plan at Western University by an authorized administrator of Scholarship@Western. For more information, please contact wlswadmin@uwo.ca.

Abstract

Higher education environments tend to sustain interpretations of student success that place the responsibility on students alone. This perspective, often described as deficit thinking, shapes educational responses into remedial ones. In this view, students who struggle do so because of poor study skills or habits. Academic support, then, fills the students with what they lack. This approach assumes that all students access learning in the same way, and that all students are equally able to make good academic choices. However, research on adverse childhood experiences (ACEs) finds that many students bring with them a history of trauma, which changes the way they learn and respond to new stressors. A trauma-informed approach recognizes the institution's responsibility to acknowledge the impact of trauma and to design support according to trauma-informed principles. This organizational improvement plan examines the institution's role in academic support, with a change plan designed for one Canadian university. The discussion is rooted in interpretive organizational theory and social cognition as an approach to change, with specific attention on sensemaking. Using the change path model and a servant leadership orientation, I develop a three-loop plan that employs a community of practice (CoP) as the mechanism for change. I suggest the initiation of the CoP, strategies to mobilize change through social and institutional learning, mechanisms for monitoring the change path, and communication strategies to encourage second-order change. With a metaphor of hospitality, I consider how to open the educational space for all students to enter and thrive.

Keywords: academic support, trauma, servant leadership, interpretivism, sensemaking, community of practice, hospitality

Executive Summary

This persuasive study in the form of an organizational improvement plan applies interpretivism and a social cognitive approach to interrogating the problem of practice and seeking a solution. There is an emphasis on reframing through sensemaking. Throughout this study, I employ the concept of hospitality, which is both a metaphor and a philosophy.

In Chapter One, the institutional context establishes the foundation for the problem of practice. The economic, political, and socio-cultural factors point to some of the university's vulnerabilities and suggest a structural functionalist identity. This is compared to a traditional, formal table set for guests. Next, I provide analysis of my positionality and level of empowerment as background for my leadership role. I explain how servant leadership aligns with my institution, my personal nature, and my theoretical lens. After providing these layers of context, I present the problem of practice that I address in this study, which emphasizes how a clinical, deficit-based approach to academic support ignores the impact of trauma on learning. After describing the current and desired future state of learning support, I provide a literature review of trauma and learning as well as conceptual approaches to academic support. I provide guiding questions using a five-step hospitality framework to structure my inquiry. Building on the context and analysis of the problem, the next section considers my leadership vision for improvement as well as the change drivers that prepare the way for change. Finally, using Cawsey et al.'s (2016) change readiness tool as a guide, I analyze organizational, group, and individual readiness to enter into a second-order change regarding academic support.

Chapter Two moves from context, problem, and readiness analysis into consideration of solutions. The chapter begins with a discussion of leadership of planned second-order change through servant leadership, with the addition of trauma-informed leadership principles. I consider which change framework will align best with these leadership approaches, the problem

itself, and the institutional context. I assess Kotter's model as well as the Kübler-Ross model, and although both offer some benefits, I determine that Cawsey's change path model is the best fit to frame my improvement plan because it provides structure without rigidity, values relational and participatory change strategies, and focuses on improvement rather than simply reaching an end goal. To prepare for a critique of possible solutions to the problem, I engage in a detailed critical analysis of the university using Tierney's (1987) enacted environment framework, which has an interpretivist foundation. Next, I discuss and compare three possible solutions: reframing academic support through structural change, through governance, or through a community of practice. The third option is the best fit for the problem and the organization. I provide an overview of ongoing improvement through a PDSA inquiry cycle as it would work in a community of practice. Applying Starratt's (1991; 2004; 2005) work on ethics, the chapter concludes with a discussion of some of the ethical and social justice considerations in leading the chosen solution for implementing a trauma-informed approach to support.

In Chapter Three, I unfold specific plans for implementing a community of practice as a change agent. Starting with the formation of the CoP as a preliminary step, I move through each stage of the change path model and identify concrete plans for the learning process, moving from macro to micro change. This implementation plan is presented as a series of loops, with each loop growing slightly larger than the last to indicate the spread of the change. The change plan includes a learning orientation related to trauma in each loop, a connection to lived experience, and specific learning activities. The next section outlines a monitoring plan within each loop, with additional consideration of the culture of the community of practice itself. Next, I provide principles drawn from hospitality and specific tactics for communication of the change through answering why, what and how (Beatty, 2015). The chapter ends with considerations for the

future as the change eventually becomes institutionalized. With ongoing PDSA cycles, evaluating the impact of the change on the university through institutional data will be meaningful. In addition, I discuss the future of the community of practice and the successful learning activities it will hopefully contribute to the academic and transformative work of the university.

Acknowledgements

Growing up on a small family farm, I had many opportunities to observe how quickly the most vulnerable kittens and piglets lost their opportunity to thrive, how they were marginalized by the stronger, healthier babies. This difficult life lesson from the barn drew out in me a keen awareness of marginalization and a drive to take action in whatever way I can. For this reason, I am thankful for my farm childhood as a force in shaping my way of seeing the world.

I want to thank my parents, Lloyd and Diana, for teaching me the value of staying curious and of dedication, hard work, and hospitality. I am also thankful for my parents-in-law, Wayne and Ursula, for showing me how to pause and reflect, especially when accompanied by a good cup of coffee and a piece of pie. To my husband, Jeff, who always knew I would reach this milestone, who listened to me talk and talk about the theories and ideas I was learning, and who spent hundreds of hours on evenings and weekends without me – I give my thanks and my heart. I also thank Manny, Amanda, Nick, and Will, who have supported me with encouraging words and hugs, celebratory meals, evening games of Carcassonne and Cheat, and surprise treats.

I also want to acknowledge my co-workers: Carolyn, who shared her own journey with me and spurred me on to begin this doctoral work in the first place; Shine, who has prayed for me all along the way; and Dave, who has held up the fort on the days I've taken off to write.

Finally, I am thankful for my community at Western, with special thanks to Dr. Scott Lowrey and Dr. Beate Planche who shepherded me through the process of this work from proposal to final draft. To my cohort colleagues, you have challenged my thinking, shared dialogue, encouraged, commiserated, answered my questions, and made me laugh.

It does not escape me that having the opportunity to pursue education is an immense privilege that many women in the world will never know. May I steward this experience to serve others.

Table of Contents

Abstract i

Executive Summary ii

Acknowledgements v

List of Tables xii

List of Figures xiii

Acronyms xiv

Glossary of Terms xv

Organizational Context 1

    Economic Factors 2

    Political Factors 4

    Social and Cultural Factors 4

    Institutional Frameworks 5

    Figure 1 7

Leadership Position and Lens Statement 8

    Positionality 8

    Empowerment 9

    Servant Leadership 10

Leadership Problem of Practice 12

    The Role of Metaphor in my Analysis 13

The Current State of Academic Support ... 14
The Future State of Academic Support ... 15
Framing the Problem ... 15
Adverse Childhood Experiences (ACEs) ... 16
Approaches to Academic Support ... 18
Guiding Questions ... 20
Notice ... 21
Care and Invite ... 21
Prepare and Provide ... 22
Leadership-Focused Vision for Change ... 23
Vision of Institutional Improvement ... 23
Social Justice and Inclusion ... 24
Sensemaking and Reframing ... 26
Change Drivers ... 27
Change Readiness ... 28
Institutional Readiness ... 29
Group Readiness ... 30
Individual Readiness ... 32
Conclusion ... 34
Chapter Two: Planning and Development ... 36

Leadership Approaches to Change 36
Leading Purposeful, Second-Order Change 36
Mobilizing Change through Servant Leadership 37
Trauma-Informed Leadership 39
Framework for Leading the Change Process 40
Kotter's Model 41
Kübler-Ross Model 42
Chosen Framework: The Change Path Model 43
Critical Organizational Analysis 46
Internal Contradictions 46
Identity 48
Communication 50
Solutions to Address the Problem of Practice 52
Reframing through Structure 53
Reframing through Governance 55
Reframing through a Learning Orientation 58
Narrative Inquiry 60
Reverse Mentoring 60
Evaluating the Chosen Solution 61
Table 1 Summary of Solutions for Leading Change 63

Inquiry Cycle 63
Figure 3 PDSA in a Community of Practice........ 65
Leadership Ethics and Responsibility in Organizational Change........ 65
Ethical Considerations on the Change Path 66
Social Justice for Students 70
Conclusion 70
Chapter Three: Implementation 72
Implementation Plan........ 72
Foundation: Establish a Community of Practice 73
Stage One: Initiation of the CoP........ 73
Stage Two: Knowledge Mapping 74
Stage Three: Domain and Practices........ 75
Awakening: Loop One........ 76
Mobilization: Loop Two........ 78
Acceleration: Loop Three 79
Figure 4 82
Change Process Monitoring and Evaluation........ 82
Foundation Stage 83
Monitoring: Loop One........ 84
Monitoring: Loop Two 85

Monitoring: Loop Three ... 86

Throughout the Change Path ... 90

Communication Plan ... 91

Principles from Hospitality ... 91

Stage One: Strategies for Communicating Why ... 92

Stage Two: Strategies for Communicating What ... 94

Stage Three: Communicating How ... 97

Tactics ... 98

Employ Aesthetic Ways of Knowing ... 98

Draw on Internal Expertise ... 98

Communicate Frequently and With Multiple Modes ... 99

Choose Labels Carefully ... 100

Considering Different Audiences ... 101

Next Steps and Future Considerations ... 101

Conclusion ... 104

Narrative Epilogue ... 105

References ... 106

Appendix A: Starratt's Five Ethical Responsibilities ... 135

Appendix B: Community of Practice Meeting Plan ... 136

Appendix C: ACEs Survey ... 137

Appendix D: Summary of Implementation and Monitoring Plan 138

Appendix E: Sample Three-Question Survey 142

Appendix F: Monitoring the Progress Towards TIA Through Discourse Analysis 143

List of Tables

Table 1: Summary of Solutions for Leading Change ……………………………………….. 63

Table D1: Implementation and Monitoring at the Foundational Stage ………………………. 138

Table D2: Implementation and Monitoring in Loop One ..…………………………………… 139

Table D3: Implementation and Monitoring in Loop Two ……………………..…………….. 140

Table D4: Implementation and Monitoring in Loop Three ……………………..…………… 141

List of Figures

Figure 1: Classic Formal Table …………………………………………………………….. 7

Figure 2: Educational Hospitality Metaphor …………………………………………………… 22

Figure 3: PDSA in a Community of Practice …………………………………………………… 65

Figure 4: Three-Loop Implementation Model ………………………………………………….. 82

Acronyms

ABV	Attention-Based View (of change Management)
ACEs	Adverse Childhood Experiences
CoP	Community of Practice
GPA	Grade Point Average
SPU	Small Pacific University, a pseudonym for the purpose of anonymization
TIA	Trauma-informed approach

Glossary of Terms

Academic success: Defined by meeting the institution's learning outcomes. At SPU, academic success is measured by growth in knowledge, application of knowledge, complex thinking, inquiry and problem-solving, global awareness, creativity, spiritual formation, and contributions to the well-being of self and society (SPU, 2015b). In higher education, academic success is often measured by GPA, with a 2.0 being the threshold for success at SPU.

ACEs (Adverse Childhood Experiences): Traumatic experiences in childhood that influence brain development and stress responses. Categories include abuse (physical, emotional, and sexual), neglect (physical and emotional), and household instabilities (family members with mental illness, incarceration, family violence, substance abuse, and divorce) (Felitti, et al., 1998).

At-risk Students: A term used at SPU to categorize students whose academic performance is below 2.0 (C average). At-risk students may also be identified by professors based on attendance, participation, and engagement in learning. At SPU, at-risk students are flagged through a reporting system which alerts advisors, deans, and student life staff to follow up.

Childhood Trauma: The cumulative impact of ACEs, also known as childhood trauma, developmental trauma, and complex developmental trauma in the literature. Related terms are toxic stress and toxic shame, which refer to the physiological and psychological toxicity of experiencing chronic trauma. Childhood trauma is not the same as PTSD because it is developmental (Van der Kolk, 2005).

Clinical approach or Service-based approach: An institutional system that pairs a need with a specific service, under the assumption that a learning problem can be solved through the intervention of a relevant expert. This is considered a remedial view in that a student's learning is characterized by an academic problem, like an illness, that needs to be treated with the relevant "medicine." For example, a student for whom English is not their mother tongue is burdened by

grammatical incompetency which can be treated at the writing centre (Ashmore, 2018; Avramidis & Skidmore, 2004; Sefalane-Nkohla & Mtonjeni, 2019). This concept is related to a deficit approach.

Community of practice (CoP): A group of people who share knowledge and experience in a specific domain, or subject area. This group develops community through collaborative learning and through engaging in defining practices. The concept of a CoP was initiated and made known through the work of Wenger.

Deficit approach: A way of thinking that categorizes a person or a situation based on what is lacking or how that person or situation fails to meet the defined standards (Tierney, 2008; Zerquera et al., 2018)

Dominant narrative: A way of interpreting and retelling meaning that becomes shared by the majority of people in a social context; the story that over time becomes the definitive story told by the majority (Adichie, 2009; Lumby, 2012); also called **majoritarian narratives** (Roxas & Gabriel, 2017).

Flourishing: A holistic description of success. Rather than focuses on outcomes or achievements, the concept of flourishing includes confidence to actively contribute and engage in academics and society (Gokcen et al., 2012).

Holistic support: Founded on an understanding of learning as a complex experience that is affected by physical, emotional, psychological, experiential, spiritual, and cognitive factors. Support strategies respond to this complexity (Avramidis & Skidmore, 2004; Ashmore, 2018; Davidson, 2018; Hickey et al., 2020).

Hospitality: The notion that human dignity is honoured through inviting and being invited into each other's presence. This is a universal concept, evident in many teachings: in the biblical call

to “love your neighbour,” which requires seeing others as valuable, perceiving their needs, and giving generously; in ancient story, such as *The Odyssey*; and in global philosophy, such as “in Africa, [where] an ideal person is primarily hospitable. This hospitality is ideally extended to all people: friends, foes and/or strangers. It is also extended to all departments of life” (Gathogo, 2008, p. 40).

Non-traditional students: Includes people who differ from the traditional university population, such as students from linguistic, cultural, ethnic, or racialized populations, adult learners, students with disabilities, students from immigrant families, students from marginalized communities, and academically at-risk students (Avramidis & Skidmore, 2004).

Reciprocity: The principle of offering something, whether knowledge, time, expertise, affect, or material goods in return for the same. Reciprocity is categorized as a social norm, one that transcends culture and context (Bicchieri et al., 2018; Stock et al., 2018). It is also an important ethical principle in knowledge sharing and mobilization (Su et al., 2021).

Resilience: A condition of well-being that enables a person to persevere through stress; “the development of psychological resilience may provide individuals with an ‘inoculating effect’ from undesirable outcomes which often arise from exposure to stressful situations or events” (Hammermeister, et al., 2020, p. 14).

Sensemaking: The human drive to find meaning in experiences and phenomena (Ancona, 2012; Weick, 1995).

Traditional students: In the university population, students who are usually 18-24 years of age, fluent speakers of English, middle class, abled, academically competent, and well-prepared to participate in academia

Trauma-informed approach (TIA): When leaders understand the prevalence and impact of trauma on all stakeholders and choose educational designs in response to this way of thinking; when decision-makers question ways in which current practices ignore or ignite trauma. The generally agreed-upon principles of TIA are safety, choice, collaboration, trustworthiness, and empowerment (Buffalo Centre for Social Research, 2022).

Chapter One: The Problem

The practice of hospitality[1] spans time, place, and culture. In ancient texts such as biblical narratives and Homer's *The Odyssey*, acts of hospitality mirror the sacred. In fact, it was a common belief that the stranger may, in fact, be a deity (O'Gorman, 2007). Furthermore, in African tradition, hospitality is seen as inseparable from humanness (Gathogo, 2008). It is also intertwined with inclusion and exclusion, and belongingness is at the crux (Carlier, 2020). On the other hand, in his various writings, French philosopher Jacques Derrida wrestles with the differences between what he calls *the Law of hospitality* and the *laws of hospitality*. The Law is the utopian ideal, the ethical principle of full inclusion of all people in all spaces. The laws are the specific contextual rules and boundaries that exist to define hospitality in a specific place (Derrida, 2000).

These principles of hospitality provide a philosophy and a metaphor for analyzing higher education. In this metaphor, the institution plays the role of host, and the students are guests. Authentic hospitality requires five steps: noticing, caring, inviting, preparing, and providing.[2] These steps of hospitality provide tools for an analysis of my problem of practice, proposed change, and the leadership of this change in my specific institution.

Organizational Context

Small Pacific University (SPU[3]) is located in western Canada, where it has been well-established for many decades. The story of its origins has been told and re-told, and now this

---

[1] The term *hospitality* is also commonly used to refer to "the hospitality industry" and conjures up the notion of customer service. In higher education, this could reflect commodification that is a characteristic of the neo-liberal era (Busch, 2014). It is not my intention to use the term in this way. Throughout this OIP, I will unfold the metaphor in its philosophical sense.

[2] This five-step framework is my own. My thinking has been informed generally by the philosophy in the writings of Jacques Derrida and Joan Stavo-Debauge and specifically by the work by Carlier (2020), Janzen et al. (2020), and Pyyhtinen (2020).

[3] SPU is a pseudonym used for the purpose of anonymization.

story holds a legendary quality. Institutional documents, artifacts displayed in key public areas, and the names of buildings all allude to this historical narrative (Morgan, 2006). Thus, even though the institution has changed in some ways over the years, the founding of the university still influences the culture, and the culture sets up interpretations of the host and guests and the relationship between them.

In the Canadian higher education context, SPU is categorized as a small institution, offering both undergraduate and graduate programs. With small class sizes, students and faculty become acquainted, and sometimes top students garner special attention, such as research partnerships. Instructors also have opportunity to notice students who struggle. This is where my question comes in: What is the university culture's narrative of failure and success? How we frame academic struggle will influence how we frame academic support. Indeed, the institutional mission and vision statements both emphasize the role of the university in student development, making explicit the importance of equipping students to serve in society (SPU, n.d.). If personal and social transformation is the purpose, then institutional attention and resources should align. To critique this, understanding contextual factors is the first step.

Economic Factors

The economic realities of SPU are constructed from multiple layers. Like most other colleges and universities, SPU is influenced by neo-liberalism, especially competition, marketization, and consumerism. In this context, students may be perceived as quantities, measured by their economic usefulness, also called *homo economicus* (Brown, 2015; Oxford, 2021). Thus, academic programs that attract the most students and demonstrate the greatest efficiency are prioritized and resourced.

At the institutional level, many of SPU's decisions are driven by the need to diversify and

increase the student population. This is in part because SPU is a not-for-profit private university that receives no government funding. Financial viability depends primarily on tuition, as well as donors, external funding, meticulous budgeting, and resource constraints. As a result of tuition dependency, SPU has pursued *non-traditional students*, such as adult learners, international students, and academically at-risk students. Although providing accessibility to education is part of the rhetoric, the decision to recruit non-traditional students is really an economic one, as manifest in term enrolment reports and financial updates. Similarly, revenue is the driver of retention efforts, and in this context, the cost of academic support is justified as a retention service. Thus, although students are invited into the institutional space, the economic context may overshadow them as individuals who bring their past educational and personal lived experiences into this new place of learning. According to Pyyhtinen (2020), invitation is by nature relational, which causes me to question whether merely opening space for someone (and taking their money) counts as invitation at all.

The micro context in which my problem of practice is situated is The Centre for Learning (The Centre). Daily work focuses on providing various support services, including writing support, discipline-specific tutoring, coaching, study skills, academic advising, and disability accommodations. The value of this work has been measured in metrics, such as how many students made appointments in each service area and average grades attained by these students. The quantification of support services partially justifies the budget for The Centre, and this has contributed to a mindset of competition for which service attracts the most students. Although individual staff members work conscientiously to care for students as individuals, the service-based approach to support tends to silo their work and creates a perceived need to market and validate their service area. In contrast, Starratt argues that the work of educators is *human*

development: the holistic growth of all students to "own" themselves, "claim [their] membership," and "participate fully" (Boston College Libraries, 2011, 5:33-5:47). However, The Centre has unintentionally created its own economic barriers, which sometimes distract from this ethical goal of human development.

Political Factors

Although SPU is a private institution, it is still under the authority of The Ministry of Advanced Education, Universities Canada, as well as other external regulatory bodies, privacy laws, and provincial human rights legislation. These political factors impact The Centre because they determine what can and cannot be. As Bacchi and Goodwin (2016) argue, policy creates discourses, and these discourses are "socially produced forms of knowledge that set limits upon what is possible to think, write, or speak about" (p. 35). For example, if a student must have official documentation of a disability to qualify for academic accommodations, this legislation supports students whose cultures acknowledge and diagnose disability. It excludes some students, such as those whose cultures or families hide disability. In addition, this policy recognizes certain definitions and categories of disabilities, but it does not recognize the long-term impact of trauma on learning, which I will examine in depth later in this chapter. As illustrated by this example of disability, regulations and policies shape the host's interpretation of the guests and the host's heuristic for preparing and providing.

Social and Cultural Factors

The socio-cultural context is also relevant to SPU's culture. At the macro level, provincial and regional demographics have changed, with more and more foreign home-owners, international visitors, immigrants and refugees from numerous countries of origin (Statistics Canada, 2017). These social patterns are mirrored in SPU's population, where traditional

students are no longer the majority. The term *traditional student* refers to 18–24-year-old domestic students who are academically and financially prepared for university studies. Over the past decade, the percentage of qualified high school graduates entering post-secondary has dropped by approximately two percent, and more students are choosing to delay entry to university (Government of British Columbia, 2020). At the same time, according to Statistics Canada (2020), in 2017-18, international student enrolments in Canadian universities increased by 9.3% while domestic enrolment remained almost static. These trends appear in SPU's demographics. For example, between 1991 and 2011, international students composed less than ten percent of the student body (SPU, 1991; SPU, 2011). In contrast, the most recent census document of SPU indicates that this population has grown to approximately half the student body (SPU, 2021a).

In response to the declining traditional market, SPU has created programs that open admission to non-traditional students. These programs include academic support, but the models of support are ad hoc. Kezar (2018) claims that "higher education tends to add on single programs or services to help students rather than fundamentally rethinking the structure and culture to support new students" (p. 10). Instead of "fundamentally rethinking" learning support, SPU has changed and re-changed the structure. Support has become a function and a structure rather than an act of hospitality.

Institutional Frameworks

Institutionally, the rhetoric of servant leadership dominates SPU's narrative through historical and archival story-telling and in formalized documents, such as strategic plans and curricular statements. Undergraduate and graduate degrees in leadership also emphasize the value of servant leadership. This is largely because SPU is a faith-based university that is

founded on biblical teachings and principles, and servant leadership aligns with these values.

However, the leadership practice at SPU does not always demonstrate servant leadership. Many structures of the institution are hierarchical, with significant emphasis on reporting structures and organizational charts, appropriate lines to authority, and an "us versus them" culture related to (dis)trust and use of resources (Kezar, 2018). A frequent call from faculty, for example, is "We need transparency!" This skepticism towards leaders together with a hierarchical behavioural pattern have influenced the culture of The Centre because it was originally established as a structural change by bringing together several previously segregated services. Since then, additional academic support layers have been added, but the staffing and organizational structure have changed with each leader. Currently there are almost 20 permanent staff, ten or more part-time staff, and well over 50 student workers. Due to lack of stable leadership since The Centre was formed, the emotional well-being, validation, and professional development of staff in the Centre has been neglected. Servant leadership shifts attention to the transformation of the individuals and the team, and this is what The Centre needs most to be ready for change.

SPU is most accurately characterized by structural functionalism. The organizational focus or drive of functionalism is the preservation of equilibrium (Burrell & Morgan, 1979/2005; Capper, 2018). Although SPU is under the influence of neo-liberalism as well as social and demographic change, and although the curriculum has grown and changed as a result, organizational structure has changed very little. There are strong shared values and norms that form an unstated rubric for assessing members' behaviours and contributions (Bolman & Deal, 2017). Applying the hospitality metaphor, I compare SPU to the classic formal table. As Figure 1 illustrates, the table is very well-prepared and carefully thought out. Each guest has a designated

place at the table according to a known hierarchy. There is a head of the table, who is the clear leader. Each place setting is identical, with shared norms for the role of each plate and utensil. This table works very well, and the hosts maintain this structure fiercely.

Figure 1

Classic formal table

Note. From *Revelry 4* [Photograph], by S. Loyd, 2018, (https://unsplash.com/photos/RLIhzcnl7IQ)

However, what happens when an unexpected guest arrives, someone who does not fit the system? The system falls apart. At SPU, as the student body keeps changing and the values and norms are challenged, functionalism keeps the focus on trying to "get back to normal" instead of finding new ways to include and care for the students. As a result, some students thrive because they fit, while other students are disadvantaged (Crosby et al., 2018; Starratt, 2005). Lumby (2012) writes, "The dominant culture is likely to be working in each school or college in favour of some and disadvantaging others" (p. 580). Thus, from both a leadership and a social justice perspective, the structural functional organizational approach may be an impediment to hospitality.

Leadership Position and Lens Statement

With over twenty years of experience teaching and leading faculty and academic staff, I have been given opportunities to learn about SPU and to be a participant in its history. Through committee work, I have had insider views of academic leadership at the President, Provost, and Dean levels, and I have worked with people in almost all areas of the institution. This diverse experience gives me strong social capital, which opens up participation for me (Bourdieu, 1986), After many years on faculty, I transitioned to a leadership role at The Centre in 2021. Since my position makes me formally responsible for academic support for all campuses and all students, this gives me opportunity, agency, and voice to lead change in how we approach academic support.

Positionality

My positionality is not defined entirely by my official title and role. As Kezar (2002) explains, positionality theory asserts that a person's leadership is woven from characteristics and personality as well as contextual and cultural factors. My positionality includes my identity as a woman, a person of faith, a scholar, a teacher, a mother, and a poet, but it also includes the influences of SPU's President and executive leaders, the culture of The Centre, the physical and virtual space where my work takes place, the views others have of me, how my team members relate to me, and my academic discipline.

Considering this theory of positionality, my colleagues at SPU identify me as a person who considers and advocates for other people, especially those who are often socially and academically marginalized. My years of work on many committees and in curricular research and change has established respectful collegiality from faculty, while my multi-disciplinary background in systemic functional linguistics, global education, literature, and academic writing has given me scholarly credibility. In addition, being multi-disciplinary has given me an

understanding of complexity, especially how to look at problems and situations from many possible lenses (Bolman & Gallos, 2011). This positionality gives me agency to lead academic support for the institution. From the perspective of hospitality, I have the role of host, which comes with responsibility. I need to steward this role (Eva et al., 2019), to use what I have to foster hospitality wherever I can.

Empowerment

Empowerment theory also sheds light on my leadership position because it emphasizes that a formal title or role is not enough to establish leadership. Rappaport (1987) describes empowerment as a relationship between individuals and their communities, including organizational contexts. An individual may be empowered in some contexts but not in others. Spreitzer (1995) applies this theory to the workplace and suggests four dimensions: meaning, self-efficacy, self-determination, and impact. A person who believes their work is meaningful when weighed against their values may be more empowered than others. A person who believes they can do their work well has more empowerment in that context. When a person has a sense of being free to initiate work activities, they experience empowerment. Finally, if the person believes that their work makes a difference and is valued, they become empowered. Garcia et al. (2020) apply empowerment theory from a feminist perspective to discuss women as leaders in higher education. Their study found that "…rather than relying on hierarchy or external power, levels of influence in higher education institutions may be better understood as products of empowerment behavior" (p. 36). Women in academia reported strong positionality because of a sense of empowerment.

If I apply this theory to my own leadership at SPU, I conclude that I am empowered. I know that the work I do is meaningful, and it gives me joy because I value the growth and well-

being of others and the opportunity to extend hospitality. I feel equipped because I have the tools, knowledge, support, experience, critical thinking, and creativity to fulfill my work well and to innovate for the future. Because I have been given autonomy to lead and to design academic support, I have strong self-determination. I do not usually feel trapped by other people's decisions or indecisions. Finally, I know that my work has impact on my team, on faculty, on students, and on the institution because I see my contributions coming to fruition in institutional decisions. Therefore, empowerment theory reveals that not only do I have a formal role to lead, but I am also empowered to be "change-oriented" (Spreitzer, 1995, p. 1449).

Kezar's (2002) literature review of positionality also highlights women as more likely than men to value empowerment, co-creation, and participation in leadership. In my case, these values together with my positionality direct me to servant leadership as my dominant leadership lens. I am not driven by self-promotion or self-edification, nor do I pursue efficiency or performance improvement (Lemoine et al., 2019; Letizia, 2017). Instead, what informs my leadership vision is supporting others to experience personal growth and empowerment, which is the focus of servant leadership.

Servant Leadership

When Greenleaf (1970) initiated the theory of servant leadership, he chose *The Servant as Leader* as the title for his book. This title is significant because it is not about a leader who takes on characteristics of a servant by choice or for strategy. It is about a person who is first a servant (Eva et al., 2019). Greenleaf (1970/2014) explains further in his essay, "Who is the Servant Leader?" that a person who is a servant is so in essence. The opportunity to lead is given and received later. This foundational notion encapsulates the reason I apply servant leadership to my problem of practice. It is a matter of personal integrity because what defines me is my

conviction to help others. Help does not mean completing a task for someone but supporting them so that they may overcome a crisis, grow in sense of self, and become active contributors. Over time, leadership opportunities have been given to me, and I have found that by serving and caring, I have seen many of my colleagues and students flourish. Greenleaf (1970/2014) challenges the definition of meaningful leadership:

> Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 21)

Thus, not only is servant leadership an enactment of my nature, but it is also a way towards social justice, and social justice, in turn, is inseparable from my leadership and from the impact of leadership on others (Theoharis, 2007).

Servant leadership is also suited to the interpretivist theoretical view I apply to my problem of practice. Bolman and Gallos (2011) state, "*Thinking and learning* [emphasis added] are at the heart of effective leadership" (p. xi). Interpretivism facilitates my thinking and learning about the problem by asking myself how individuals and groups in SPU make sense of student learning behaviour and academic support. I become aware of SPU's social construction of the definition of success and failure. For example, when a student disengages from discussion or fails to hand in their work, the professor might assume the student is lazy or draw on a stereotype to make sense of the behaviour (Tierney, 2008; Yan & Pei, 2018; Zerquera et al., 2018). Through interpretivism, I can learn how these institutional narratives and labels influence educational practice, including what academic support can be and who can access it.

Although interpretivism is criticized for seeking to maintain status quo and avoid radical

change (Capper, 2019), the theory helps me to interrogate the responsibility of SPU in the problem. This new understanding equips me to lead others in a way that stirs their self-awareness, invites them into the problem-solving, and initiates collective interpretive change. Servant leadership focuses on decision-making for the purpose of each person's growth. Therefore, this leadership philosophy can begin the path of change by inviting institutional participants into an inquiry of the dominant narrative. As individuals consider and create new interpretations, they become contributors to a new narrative, leading to a relational change path (Hannah et al., 2014). In this way, servant leadership is a response to interpretivist thinking that orients others towards change.

Hospitality as a metaphor complements servant leadership and vice versa. The principles of building up and offering possibilities to others aligns with both concepts. When a person feels seen and valued, the path to trust begins, and when a person is invited to participate or contribute, relationship moves towards community (Bowman, 2005; Eva et al., 2019). In his study of servant leadership in education, Bowman (2005) asserts that the essence of servant leadership is a response to the human need to be valued and loved. Likewise, hospitality starts with validating each person's worth. It is reciprocal and relational (Carlier, 2020). In this way, servant leadership focuses my work on creating a hospitable learning environment, wherein all members of the institution experience opportunities to flourish.

Leadership Problem of Practice

My problem of practice focuses on the current clinical, service-based approach to academic support, which reflects a reductionist, deficit narrative of students. A deficit perspective tends to sustain stereotypes (Gaywish & Mordoch, 2018; Stephens, 2020; Subramaniam & Wuest, 2021). As a result, some students experience shame instead of support (Flynn, 2015; Johnson, 2012). At SPU, the dominant narrative is that a learning problem can be

"fixed" through one of the support services. Although this approach benefits students who are well-prepared and well-regulated to learn (Flynn, 2021), it is not an effective paradigm of support for the many students with *adverse childhood experiences* (ACEs). In fact, a clinical approach is not trauma-sensitive and may even create new layers of trauma for some students (Allen, et al., 2020; Kezar & Fries-Britt, 2020). For SPU, academic support that is not trauma-informed may lead to ethical consequences in terms of equity and inclusion as well as economic consequences in terms of student attrition (SPU, 2015a; SPU, 2018). The central question of this problem of practice is this: How does SPU's approach to academic support exacerbate trauma and limit educational hospitality? I must also query how to steward my position of leadership in The Centre to respond to this problem.

The Role of Metaphor in my Analysis

Throughout this organizational improvement plan, I will apply an interpretive paradigm with a focus on the principles of sensemaking and narrative, which are intertwined. Sociological scholars identify the human drive to make sense of experiences as a means of coping with uncertainty and distress (Ancona, 2012; Weick, 1995). The process of sensemaking includes the creation of a narrative, which encompasses individual and collective identity, history, and context. Shared narratives also create a frame of reference for future sensemaking (Cunliffe et al., 2012). In organizational theory, the narrative upheld by the institution dictates what fits and what does not. As a result, things that do not fit are rejected or marginalized (Haveman & Wetts, 2019).

As Derrida's principles of hospitality suggest, the macro context of higher education, the meso context of the institution, and the micro context of The Centre all have rules to guide decisions of who is included and how. These contexts are socially constructed, establishing

norms that write the narrative for social reality (Lumby, 2012). For example, each university determines admission criteria that establish norms for who gets invited into the space. However, invitation is only part of the process of hospitality. Invitation offers entrance into a space, but it is not enough (Carlier, 2020). In higher education, after a student is invited into the institution, they might go unnoticed and uncared for. They might not experience belongingness. This is especially true for students who struggle in a demanding academic environment (Flynn, 2015). Whose responsibility is it for students to thrive? Is the burden on the student or on the institution or both? I examine how SPU interprets this question as it relates to academic support, and I propose a change that shifts the current narrative. The metaphor of hospitality as a process will guide my analysis of the problem, the proposed change, and my perspective on leading the change.

The Current State of Academic Support

The current state of academic support at SPU is primarily structural and functionalist. Support is organized as separate structures with separate staff and specific functions, such as The Writing Centre for students who need help with writing, Academic Coaching for students who are on probation, and Disability Services for students who seek academic accommodations. On the one hand, each service team has expertise to work well in their service area, and the clear distinct categorization of support might help students identify which service they need. On the other hand, in the hospitality metaphor, The Centre is an example of the classic formal table. Although the seating is structured in advance and people are invited to the table, the place settings and features tend to be "one size fits all." Guests will succeed if they fit the standards, or what Weber calls "the ideal type" (Chowdhury, 2014). In academic support, traditional students who are generally competent learners with high self-efficacy will benefit from the current

approach. However, for other students, these support structures may be less helpful and may even emphasize their misfit-ness at a table that was not prepared for them (Kezar & Fries-Britt, 2020).

The Future State of Academic Support

The future state that I envision is a very different kind of table, one that is set based on knowledge of trauma-informed principles. Staff will recognize that all people are learning, and all forms and stages of learning are valuable. It will be an environment wherein staff are not bound by their area of service or by resources but instead offer their individual expertise, gifts, and interests to support diverse students in multiple ways. Support will not be a remedy for a deficit but an integral part of the learning experience. By developing knowledge of trauma, its impact on learning, and the ways in which support can both help and hurt, all who have a role in academic support will be better equipped to truly see all learners, to care about them, to invite them, to prepare thoughtfully, and to provide for them as individuals on a learning journey.

Framing the Problem

In this section, I offer a literature review to establish the significance of the problem. The term *trauma* refers to a negative experience that taxes a person's coping methods and has long-lasting emotional and cognitive consequences. Traumatic experiences occur throughout life, but childhood trauma differs from a trauma experienced in adulthood because it affects the developing brain and biological systems (Center for Healthcare Strategies, 2021). In this section, I first explore the research on adverse childhood experiences as they impact learning[4]. Next, I

[4] I want to acknowledge that individuals throughout SPU (and all contexts) may be impacted by ACEs. In Chapter Two, I describe trauma-informed leadership, which, combined with servant leadership, informs my own work as a leader. Trauma-informed leadership recognizes the reality and impact of trauma in the experiences of institutional members. However, the focus of this OIP is academic support for students, so this is where I have focused the research.

examine theoretical underpinnings of academic support, how an interpretivist lens frames my understanding of the problem, and how the hospitality metaphor facilitates my inquiry.

Adverse Childhood Experiences (ACEs)

To understand the limitations of a clinical academic support model, it is first important to discuss the research on *adverse childhood experiences* (ACEs) and their effect on learning. The foundational research is known as the Kaiser Study (Felitti et al., 1998). Researchers found strong correlation between early childhood traumas and later health risks, such that the more traumas a person experienced as a child, the greater the likelihood of serious illness in adulthood. The study identified adverse experiences as physical, emotional, and sexual abuse, physical and emotional neglect, and household dysfunctions including divorce, domestic violence, substance abuse, mental illness, suicide attempts, and incarceration. This study launched a vast field of research into the impact of ACEs on physical and mental health as well as learning and education. The authors urge "an effective understanding of the behavioral coping devices that commonly are adopted to reduce the emotional impact of these experiences" (p. 255). In other words, they initiated the notion of a trauma-informed response.

Since the original study, much work has been done to understand how ACEs (also known as *developmental trauma* or *complex trauma*) affect learning. Some of the relevant topics include shame (Edwards, 2019; Taylor, 2015), avoidance and suppression (Hagan et al., 2017), poor executive functioning and impaired processing speed (Dannehl et al., 2017), difficulties with self-regulation and memory (Gröger et al., 2016), language processing and logic (McLaughlin & Sheridan, 2016). One of the leading scholars on ACEs is Bessel Van der Kolk (2005), who explains how childhood trauma, especially neglect, prevents people from experiencing trust. This loss further impacts the person's ability to navigate new or unpredictable experiences, participate

in learning, and create or execute plans. In his book, *The Body Keeps the Score* (2014), he explains how trauma impairs the imagination: “Without imagination there is no hope, no chance to envision a better future, no place to go, no goal to reach” (p. 17). Imagination is what ignites a person’s ability to consider actions and consequences, set goals, and experience motivation. Because trauma interferes with so many cognitive and emotional functions required for learning, it cannot be overlooked in education. In addition, the context of post-secondary learning places students in a very demanding social, emotional, and cognitive environment that taxes even the most well-adapted student (Mackay-Neorr, 2019; Visser et al., 2018). When a person with a traumatic childhood enters into this new and stressful environment, they are likely to experience strain on their coping mechanisms.

ACEs are prevalent in most populations, including university. The original study found over half of participants reported at least one adversity (Felitti et al., 1998). In the Canadian context, Statistics Canada reports that one-third of those surveyed over the age of 15 had experienced childhood adversity (Burczycka & Conroy, 2017). Cohen et al. (2006) compared data from four countries and found that almost 40% reported one or two adversities and one-third reported three or more. In university, the statistics are similar. One American study found that 59% of students reported one or more ACEs and 38% had experienced multiple ACEs (Mackay-Neorr, 2019). A study of university students in Northern Ireland also found that over half of the respondents had experienced one or more childhood traumas (McGavock & Spratt, 2014). Although SPU does not have internal data on ACEs in the student population, this body of research suggests a likelihood in the range of 30-60%. Considering this prevalence and the serious implications of trauma on learning, failure to provide trauma-informed support is a serious gap.

Approaches to Academic Support

Bacchi and Goodwin (2016) discuss their critical view of policy. They write, “Identity is not something that is given; it is something that is practiced” (p. 30). In other words, the institution’s practices or enactments of policy and structure contribute to the participants’ identity. From an interpretivist lens, the university’s narrative of success and failure shapes the approach to academic support.

A deficit view defines failure as the student’s responsibility. The student struggles because they lack cognitive ability or because they are lazy or irresponsible (Carter & Daraviras, 2010). Unfortunately, this view has shaped the experience of many marginalized and racialized students. From this way of thinking, the institution “constructs ‘capability’ as an individual attribute that members of under-represented groups are presumed to lack” (p. 72). Academic support that is based on a deficit perspective focuses on filling perceived gaps in student ability through remediation and services that target a specific learning problem (Sarabia et al., 2021).

An interpretivist view sees success and failure in the cultural context of higher education in general and the institution specifically. University is a culture with its own norms and standards that dictate what a person can and cannot do. These practices are in turn shaped by the traditions of academia. Thus, new students need time to learn how to make sense of the new environment. Students who conform to the preferred behaviours will be labeled successful, but those who cannot remain “aliens” (Holmegaard et al., 2017; Tierney, 2008). Understanding success and failure from this view directs me to a developmental approach to academic support, one that focuses on the value of each person rather than the skills that are missing. Reframing the institution’s narrative leads to a more socially just culture that works towards personal value. Sefalane-Nkohla and Mtonjeni (2019) examined the academic support experiences of students in

the context of a South African university. They argue that:

> Transformation of the way in which [non-traditional] students are perceived by the academy and are inadvertently positioned in a negative way by the university, can only occur when responding to the whole student: to what they tell us about their academic identities in their narratives; to how they represent authority over their work, their research, and their practice in their writing; and to how they interact with tutors. (p. 4)

This developmental or transformational approach recognizes that the institution has a role to play, not only in establishing a structure such as The Centre, but in designing support strategies that recognize each student's learning journey. It moves away from a "medical" or pathological view of academic struggle, in which the student is entirely to blame for failure (Avramidis & Skidmore, 2004).

Ecological theory, developed by Bronfenbrenner (1977) goes further than a developmental approach to view student learning within the complex interactions of various systems. Each person is shaped by their physiology in combination with their environment. The microsystem is the relationship between the person and the immediate environment, such as family. The mesosystem is the intersection of different social contexts, such as family and school. The exosystem refers to what is outside the person's direct experience, such as policies. The macrosystem is the culture and society, and the chronosystem is made up of the many transitions that create a person's experience.

Trauma-informed education recognizes that each participant is constantly negotiating these systems, and that trauma is a frequent factor in each system (Crosby, 2015; Hickey et al., 2020). From this perspective, academic support focuses on relationship and trust, being sensitive to risk readiness, and recognizing student educational experiences of shame (Hickey et al.,

2020). In other words, ecological theory values each student as an individual who is shaped by complex life experiences. It resists reducing students to stereotypes, a tendency that can perpetuate academic barriers and reinforce marginalization (Tierney, 2008).

These different theoretical views of academic failure and support lead me to explore my problem of practice. Applying the hospitality metaphor, the deficit view is akin to permitting someone to sit at the table after they have fixed themselves. The host provides the equipment, but it is the guest's responsibility to make themselves suitable. The developmental approach is like the host seeing and caring for the guest but trying to prepare with only partial information. Ecological theory and trauma-informed education facilitate understanding that each guest is complex and worthy of a seat at the table even if they sometimes behave in non-conforming ways. At SPU, the primary narrative is shaped by a deficit view. For example, for students whose grades drop below 2.0, a probation letter is issued with a list of the requirements for continuing their studies. Academic support is one of the listed requirements. Thus, many students state that they see the support as a punishment for their mistakes. Another example from student feedback is how some students say they do not "need" support because they do not have any "problems." These examples illustrate how the deficit mindset infiltrates the institutional practices and the student experiences.

Guiding Questions

My inquiry into this problem of practice deepens through applying five steps of hospitality: notice, care, invite, prepare, and provide, as shown in Figure 2. This framework facilitates several guiding questions. First, I provide an overview of the framework and then present the questions.

For an act of hospitality to begin, the host (or initiator) must notice the other person. In other words, the person must be visible, and the initiator must be aware of them (Carlier, 2020).

Once the host becomes aware of the other, if they do not care about that person's presence, nothing will follow. Caring requires the host to begin a relationship with the other (Janzen et al., 2020). These two steps lead to the act of inviting, which extends the presence of the guest into the presence of the host (Pyyhtinen, 2020). Next, the host must prepare for the guest's arrival, which includes learning about the guest and adapting based on their individual identity. It also means recognizing that the space will change with the presence of the guest, as the guest becomes a contributor (Stavo-Debauge, et al., 2018, as cited in Carlier, 2020). For example, the host will prepare a menu that accommodates the guest's diet and will thoughtfully prepare the home and the table. If the guest is left-handed, the host will seat them in a comfortable place. These preparations change the environment to create welcome. Finally, the host becomes the provider, serving the guest and paying attention to their needs (Janzen et al., 2020). In this way, hospitality creates a shift: "hospitality opens up to belonging" (Stavo-Debauge, 2017, as cited in Carlier, 2020, p. 242). From this framework, the following questions guide my analysis:

Notice

Trauma-informed support starts with awareness: that many students have experienced childhood trauma and that trauma affects their learning experience (Buffalo Centre for Social Research, 2022; SAMHSA, 2014). Currently, trauma is invisible in most contexts within SPU. How can I as a change initiator create awareness of trauma with staff in The Centre and with other institutional members?

Care and Invite

To move from noticing these students to caring and inviting them into full academic engagement (Wood, 2014), I need to ask this question: How do SPU's macro, meso, and micro contexts influence our interpretation of student success, and how does this interpretation

influence students' opportunities to flourish (Brewster, 2019; Zerquera et al., 2018)?

Prepare and Provide

The work of The Centre is to prepare and provide student support. However, provision that does not flow from preparing is merely cosmetic. Preparing that disregards the identity of the guest is merely task (Felder et al., 2020). Instead, acts of preparing and providing should be a response to noticing and caring (Lumby, 2012). In practice, this might include becoming aware of students who exhibit signs of trauma, responding to them as individuals whose flourishing matters, designing trauma-informed supports, and connecting students to these supports. These steps of hospitality align with Starratt's (1991; 2004; 2005) work on ethics in education in which he argues that a healthy school is created when the ethic of justice, ethic of critique, and ethic of care work together. This brings me to the next key question: What change path will lead SPU staff and faculty to prepare and provide support that is trauma-sensitive and ethical?

Figure 2

Educational Hospitality Metaphor

Note. This infographic is created by the author, M. Dewsbury, 2022. Unpublished.

Leadership-Focused Vision for Change

Recognizing and analyzing a problem is important, but it is not enough without a vision for change. In the next section, I explain my vision and my priorities as a leader for addressing the problem of practice. I then consider the influence of change drivers on the way forward.

Vision of Institutional Improvement

The future state of academic support should improve alignment with institutional values. It is true that the current clinical support approach helps some students earn a higher grade, as evidenced in data reports run each semester by The Centre. I want to acknowledge this positive outcome and the dedication of all staff in academic support. However, the underlying assumptions of the clinical approach do not align well with the transformational aspirations of the institution. Ashmore (2018) describes how a deficit or remedial model aligns with neo-liberalism and has a focus on the financial impact of student attrition on the university. While the role of support in retention cannot be ignored, SPU defines itself as student-focused and growth-oriented. Thus, the current support approach is not a strong fit for the university's values.

In contrast, a trauma-informed view of support focuses on individual transformation through a healing environment including safety, trust, peer support, agency, and mutuality (Buffalo Centre for Social Research, 2022; SAMHSA, 2014). This notion of individual and community wellness is one of SPU's learning outcomes (SPU, 2015b). In addition, SPU has a hospitality policy that makes salient the values of equity, diversity, and inclusion for all students (SPU, 2019). Therefore, academic support that has the individual student as the focus aligns with the institutional identity.

Another potential improvement to the university might be increased student retention. I do not mean retention for the sake of institutional financial gain but for the sake of achieving the university vision of preparing students to be ethical contributors to society. Unfortunately, in

general, students who struggle academically are sometimes stereotyped (Johnson-Ahorlu, 2013; Kim & Hargrove, 2013) or marginalized (Holmegaard et al., 2017; Young, 1990; Zerquera et al., 2018). Literature indicates that many vulnerable students fail out or drop out (Arifin, 2018; Kim & Hargrove, 2013; Zemack-Rugar et al., 2021).

The Canadian University Survey Consortium (CUSC, 2021) found a correlation between grades and retention. This trend is also evident at SPU. For example, an analysis of the Fall 2019 retention data suggests that the higher the GPA, the less likely a student will drop out. The semester data shows that over one quarter of students not re-enrolled had cumulative grades below C, while 10% had a C average and 5% had a B average (SPU, 2020). This evidence suggests that academic success as measured by GPA is a strong factor in persistence and thus retention.

SPU has top rankings in student satisfaction and academic quality, according to national surveys, such as the National Survey of Student Engagement (NSSE). However, retention rates are in the bottom half of national rankings (Canadian Universities, 2018). This indicates that poor retention is not usually due to student dissatisfaction. As SPU's retention data suggests, one differentiating trend is academic thriving. Therefore, a new perspective of student support may be the key to deflating this problem.

Social Justice and Inclusion

The current approach to learning support unintentionally privileges some students over others. For example, students who have a strong sense of agency can plan ahead, manage their time, and take action to make an appointment with the relevant service at The Centre. However, many students with trauma histories struggle with self-advocacy and tend to avoid or suppress when faced with challenge (Hagan et al., 2017; Van der Kolk, 2005). They may know that The

Centre has support available, but they may not access the support because they do not plan ahead, are too overwhelmed to navigate the booking system, or do not know what service they need. As Hickey et al. (2020) describe students who have struggled in their earlier school experiences often bring these experiences of embarrassment and shame into the university context. Avramidis and Skidmore (2004) assert that it is the institution's responsibility to remove these kinds of barriers to support. The work of academic support is therefore inseparable from the work of inclusion. By critically examining the current approach to support, we can become aware of inequities.

In higher education, students are privileged to succeed if they have already developed the preferred academic behaviours and skills through their past educational experiences (Claussen & Osborne, 2013; Holmegaard et al., 2017). Examples include familiarity with how to use disciplinary jargon and culturally-preferred rhetorical structures (Claussen & Osborne, 2013), how to be proactive (Kim & Hargrove, 2013), and how to participate in class and groupwork (Holmegaard et al., 2017). However, students who have not developed these preferred ways of being may be further disadvantaged by the system itself through what is known as *stereotype threat* (Tierney, 2008). In other words, interpretation of student behaviour as revealed through use of deficit labels often establishes a bias against student success. For example, some research of black male students finds that students are less likely to have resilience in learning when educators perceive them as being lazy or lacking agency or ambition (Johnson-Ahorlu, 2013; Kim & Hargrove, 2013). Johnson-Ahorlu (2013) argues that academic interventions need to focus on eliminating the stereotype. Staff in The Centre as well as many of SPU's faculty often act from an ethic of care regarding students who struggle. They demonstrate this through seeking colleagues who can advise on how to help a specific student or demographic, such as

international students. However, SPU's clinical approach creates a systemic deficit mindset that identifies the learning challenge as inherent to the student. In her pivotal work, "Five Faces of Oppression," Young (1990) writes that justice is about "institutional conditions necessary for the development and exercise of individual capacities and collective communication and cooperation" (p. 39). She argues that failing to step into this responsibility to remove barriers is oppression. Regarding academic support, a trauma-informed approach recognizes the institution's responsibility to create the conditions necessary to shift the narrative of struggling students. Thus, my leadership vision of change prioritizes social justice and inclusion.

Sensemaking and Reframing

The nature of this change is best described by social cognition, through which leaders focus their work on reframing (Kezar, 2018). Through a social cognition approach to change, I highlight *sensemaking*, which examines how individuals and groups interpret social phenomena (Weick, 1995). Kezar (2018) asserts that leading sensemaking change prioritizes knowledge creation and cognitive dissonance. Knowledge creation includes exposure to new research as well as experience of multiple possible frames (Bolman & Gallos, 2011). In relation to academic support at SPU, my leadership should prioritize collaborative learning of various support approaches and theories as well as research of trauma. This new knowledge creates cognitive dissonance so that individuals become aware of their current assumptions and see the need to re-think. Weick (2016) calls this creating "interruptions" to the institutional norms. In this way, it is possible for participants to "make new sense of things" (Kezar, 2018, p. 87).

To apply the hospitality metaphor, social cognition challenges the long-held traditions of whom we tend to see and invite, the motivations behind the invitation, and the preparation of the menu and the table. For a host to change the table, they need to know that the guests are complex

individuals who may not fit well at the traditional table. They need to see that there are alternatives to the standard table setting, and they need to make the change because they care about their guests. In other words, sensemaking change motivates attitudinal change, not just cosmetic or isomorphic change (Çalışkan & Gökalp, 2020; Kezar, 2018; Ocasio et al., 2018).

Change Drivers

The need for change in academic support at SPU is driven by meso and micro factors. First, the President is attempting to shift the institutional focus back to its students, especially to the personal flourishing of all students. Neo-liberalism has led to a degree of mission drift as the institution has become more and more focused on recruiting, marketing, and competing. In early 2021, the President unveiled a vision statement that has become a touchstone for many institutional decisions. The vision states that students will be equipped to engage in the improvement of society through thought, action, and daily life. This emphasis on empowerment of students is an internal driver for examining SPU's academic support.

The second driver of the change itself is the re-opening of The Centre and my own presence as the new leader. During the pandemic year of online learning in 2020-21, The Centre shifted to virtual support. The nature of working online makes all interactions intentional and appointment based. The loss of informal interactions isolated individuals and their service areas, further cementing the clinical culture of The Centre. At the same time, the senior leadership role was vacant. Some staff resigned and others joined, resulting in an 18-month period of instability. When I accepted the leadership role in 2021, I was tasked with reinvigorating The Centre. This opportunity to start anew has become a driver for change.

Furthermore, the increasing visibility of struggling students is a potential driver to give the change momentum. With the shift to fully online learning during the pandemic, faculty began

to notice the number of students who need support. This heightened attention creates a sense of urgency. It is an example of *punctuated equilibrium*, which occurs when an issue rises in priority due to an unforeseen circumstance (Cairney, 2016). The new awareness of how many students are struggling will drive the change path as long as the momentum is not lost with the return to in-person learning.

Another driver of the change process is The Centre's staff, who desire meaningful, transformative work. The pandemic experience and the leadership instability at The Centre created a sense of isolation and distrust in resource allocation. Many individuals developed a protectionist stance in response, trying to prove that their specific service is valuable. Thus, the work became less and less rewarding. Using principles of servant leadership, I have been focusing on rebuilding trust and asking each person what they find meaningful. My staff have shared that they desire work that is transformative rather than task based (The Centre staff, personal communication, 2021). This climate prepares the way for staff engagement in change. As Whelan-Berry and Somerville (2010) argue, "Individuals must actually change their values, attitudes, and behaviours in order for organizational change to be successful" (p. 179). Thus, an important change driver is the interest from the staff to pursue more meaningful work.

Change Readiness

Rafferty et al. (2013) and Whelan-Berry and Somerville (2010) emphasize that change influences and is influenced by the institution, the group, and the individual, so in this section, I analyze SPU's change readiness accordingly. I recognize both attitudinal and affective influences. The likelihood of a successful change depends largely on attitude, which Rafferty et al. (2013) define as judgment drawn from information. The leader, then, must choose information wisely and communicate it strategically. Affective readiness is just as important because emotion is a powerful influence on judgment (Rafferty et al., 2013). With these

principles in mind, I apply the change readiness tool from Cawsey et al. (2016) as the primary guide to my analysis of SPU, with additions from other scholars.

Institutional Readiness

At the institutional level, Cawsey et al. (2016) argue "[t]hat readiness depends on previous organizational experiences, managerial support, the organization's openness to change, its exposure to disquieting information about the status quo, and the systems promoting or blocking change in the organization" (p. 102). These factors also reflect the process of socialization into the culture of an organization (Rafferty et al., 2013). This social construction process leads to shared sensemaking and co-constructed assumptions (Bacchi & Goodwin, 2016). Therefore, even at the institutional level, change readiness is influenced by cognition.

At SPU, attitudes toward institutional change are a dichotomy. Previous experience has reinforced change as either top-down and forced upon followers or bottom-up and slow, verging on impossible. Thus, people are sometimes reluctant to participate in change because they doubt that anything will ever come of their work (Armenakis & Harris, 2009; Cawsey et al., 2016). Cawsey et al. (2016) emphasize that this negative institutional experience could be an impediment. However, to balance this risk, my change initiative is in line with the interests of my supervisor who is a member of the senior leadership, and student support is an issue of interest for the current president. Since the current senior leadership prioritizes SPU's student-focused education, my change initiative aligns, and for this reason, institutional members are more likely to hold an optimistic attitude towards its success (Cawsey et al., 2016). In addition, in 2022, members of SPU have been in dialogue about a new strategic plan, and one of the board-directed guiding principles in these conversations is how to better equip students. Student

academic support is certainly a practice of equipping. This alignment with administration and the board is a positive indication of readiness (Cawsey et al., 2016; Kezar, 2018).

Other categories of the readiness tool provided by Cawsey et al. (2016) score positive overall. Openness measurements are especially optimistic, including the culture of innovation, established communication mechanisms, and interest in improving academic support from those outside leadership, such as staff in The Centre and faculty across the institution. The primary risk is the presence of “turf protection” (p. 106) from departments that also support students in various ways outside The Centre.

Cawsey et al. (2016) and Whelan-Berry and Somerville (2010) emphasize the importance of quantitative measurement in change readiness. At SPU, a recent contentious assessment process has created fear and launched each department and faculty into the pursuit of data. Decisions are now driven by how the potential data will shape the next round of assessments. Thus, where data was sparse in the past, it is now being prepared, which might be both helpful and harmful to my change path. On the one hand, the new measurements could draw attention to the need for more investment in academic support. On the other hand, heightened attention to metrics could create barriers for person-centered transformative change.

Considering the culture of skepticism from previous change experiences at SPU, Rafferty et al. (2013) emphasize that a positive affective response depends on the work of the change agent, especially the ability to articulate vision and inspire enthusiasm. With this in mind, if I can urge a new narrative of academic support, I can better foster affective readiness (Bolman & Gallos, 2011). If I can draw upon others as co-narrators based on servant leadership principles (Barbuto & Wheeler, 2006; Hannah, et al., 2014), then I can practice hospitality in the process.

Group Readiness

The individuals in The Centre also influence one another and build a culture that affects readiness for change (Rafferty et al., 2013). To increase acceptance of change, Kezar and Eckel (2002) argue that a leader must attend to the culture's norms because "major alterations to an organization usually impact underlying belief systems" (p. 437). They assert that the workplace and organizational culture influences the process of change leadership, so I turn to an analysis of the norms and beliefs in the culture of The Centre.

Regarding the readiness category, "Credible Leadership and Change Champions" (Cawsey et al., 2016, p. 106), due to the instability of leadership in The Centre, there is an affective climate of distrust by some and caution from others. Many individuals seem to hold to the belief that although their work matters "on the dance floor," no one notices them "from the balcony" (Heifetz, 1994). Staff work hard but are rarely invited to participate in discussions, committees, or task forces. They are disconnected from the executive leaders. Without participation in the wider institution, and without involvement in university decision-making, individuals in The Centre remain isolated from senior administration and from members of the wider institution. I am deliberately seeking opportunities for individuals to become more involved in the institution outside The Centre, and it is my hope that this organizational improvement plan could facilitate growth in the group's sense of validity (Schein, 2010). This drive towards healing and validation reflects my servant leadership approach (Barbuto & Wheeler, 2006).

Cawsey et al. (2016) explain that readiness for change correlates with openness, but the culture of The Centre measures low in openness. Although The Centre is making progress towards teamwork, there is still considerable turf protection. Some people tend to stay in their own offices and rarely interact, even during lunch breaks. At team meetings, some people have

been reluctant to disclose even encouraging stories of their work. This closed attitude may be a result of affective *contagion*, when one person's emotional response spreads to the whole group (Rafferty et al., 2013). There seems to be an underlying attitude of reluctance and a shared emotional culture driven by uncertainty and isolation. However, I am beginning to see improvements in some categories of openness, according to the tool from Cawsey et al. (2016). Some members of The Centre are beginning to interact, share ideas, collaborate and innovate. These are hopeful signs that the group is healing and moving towards readiness for change.

In spite of the challenges, at the group level, the staff at The Centre have strong shared values and assumptions that align well with the institutional values. Kezar (2018) identifies shared values as a positive sign of readiness. In numerous conversations and group meetings, staff have expressed their values of serving others, contributing to transformational learning, and seeking the good in others. The shared values are a healthy starting point for change.

Individual Readiness

Armenakis et al. (2007) provide a helpful framework from a follower-centric perspective. The framework includes five beliefs about change: discrepancy, appropriateness, efficacy, principal support, and valence. The leader's responsibility is to become aware of and involved in the construction of these beliefs.

Discrepancy refers to a noticeable gap between present and future states (Armenakis et al., 2007). Most of the staff in The Centre agree that the current approach to support is insufficient, and all members of the team value the students. When I started in this leadership position, I interviewed each person to give them an opportunity to be seen and heard. In each interview, the person expressed an eager attitude towards helping students and voiced the value of transformation. When I asked them about the ideal future state in their role, everyone was

surprised by the question and not yet able to articulate a clear answer. This tells me that the individuals see the need for change but do not know what that change could be, nor do they have a clear vision for the future (Cawsey et al., 2016). Thus, the individuals see a gap, which means the principle of discrepancy is in place.

Appropriacy is the belief that an action or change is relevant to the problem (Armenakis et al., 2007). Since staff do not know what or how to change the current state, appropriacy is not yet influential in readiness. However, it will become important later in the change path, especially in the communication plan.

Efficacy is the belief that it is possible for the organization to carry out a specific change plan (Armenakis et al., 2007). In other words, it is about trust. As Cawsey et al. (2016) highlight, if staff have had positive change experiences, they will be more likely to trust in another. The Centre is still only a few years old and yet in this short time, it has changed in structure, location, leadership, and resourcing. Thus, members have experienced ongoing change that has been outside their agency. They desire stability and will benefit from developing trust in my leadership before they will be ready to invest in another change (Armenakis et al., 2007; Cawsey et al., 2016).

Cawsey et al. (2016) and Aremenakis et al. (2007) both describe how believing that the proposed change has support from leadership is a crucial step in readiness. Followers need to believe that their formal leaders are committed to the change in order to be ready to engage it. In the context of The Centre, I am still new in my leadership role, but I have been making progress with improving some long-standing problems. Some staff seem to see me as committed to improving the issues that are important to them. Regarding university administration, staff at The

Centre have been kept at a distance and for this reason, there is no foundation for trust in their commitment. For these reasons, principal support is a belief under development.

Finally, valence refers to the belief that the change will bring personal benefit to the staff (Armenakis et al., 2007). Since some members of The Centre have expressed a growing hopefulness in the future of The Centre's work and are beginning to freely initiate new ideas, they might be receptive to becoming involved in a new approach to support. If they become participants in the change process, they will benefit through personal and professional growth. However, I suspect that some long-term staff may resist if they feel that the work to which they have contributed is under threat. The need for change can imply that the curriculum or model an individual has worked hard to establish for The Centre is not sufficient, which leaves that person feeling rejected (Buller, 2015). From a servant leadership lens, I want to respect and honour people's contributions and frame their work as foundational rather than disposable.

Overall, change readiness assessment reveals SPU and The Centre to be in a developmental stage, wherein readiness is beginning to emerge. For this reason, this organizational improvement plan prioritizes strategies for healing, validation, and trust-building. Servant leadership is a fit for this work (Eva et al., 2019).

Conclusion

In this chapter, I have offered an analysis of my institutional context, introduced my leadership position, and presented my problem of practice. I have framed the problem through interpretive organizational theory and a social cognition approach to change that emphasizes sensemaking. I have summarized essential literature on ACEs and academic support. I have described my vision for change and how my leadership choices will be influenced by change drivers and readiness factors. As I move into Chapter Two, I continue to apply the hospitality metaphor to examine possible ways forward, ways that could create a more socially just context

for academic flourishing.

Chapter Two: Planning and Development

As I begin to answer the guiding questions presented in Chapter One, the concept of hospitality calls me to question the relationship between the giver and the receiver and between the receiver and the received (Carlier, 2020). How do I make sense of who I am in this change process? As the leader, am I entirely in the position of giver, which implies that I have something that others do not have? What if I also see myself as the receiver, the one who needs the knowledge and gifts of others? Even more, what if I see myself as the received, a person that others accept into their space? In addition, the university and its culture can be viewed through these same questions. These challenging inquiries shape my thinking about how to lead a paradigm shift in academic support and how to encourage SPU to engage in second-order change from clinical to trauma-informed academic support.

Leadership Approaches to Change

My first and third guiding questions focus on my own responsibility as a leader to facilitate awareness of trauma and to identify a change path that will suit the context and lead to second-order change. Elliot (2015) explains that "do no harm" is a much greater principle than "doing good." His second guiding principle is "leadership of learning" (p. 318). Thus, as I consider how to lead the reframing of SPU's academic support, I should measure my leadership choices against these principles. The way I lead the change should avoid harm for all stakeholders and should unfold the change as an act of learning, in which I, too, am positioned as a learner.

Leading Purposeful, Second-Order Change

A new way of framing academic support is a purposeful change that affects SPU's culture. It is a meaning-making change, a shift in norms, which Kezar (2018) calls second-order.

It is an intentional, planned change to the essence of an organizational framework or system towards a specific new direction. In this kind of change, the leader's role is to facilitate a specific new interpretation and to "phase out" the previous way of thinking (Bartunek & Moch, 1987). Sterrett and Richardson (2019) describe second-order change agents as "learning engineers" (p. 227) because their role is to facilitate group learning as the mechanism for change. Second-order change requires the leader to be relational and engaged in their educational community (Sterrett & Richardson, 2019), and to focus on trust-building (Kezar, 2018). It is the kind of change that is suited to servant leadership, which is relational and longitudinal rather than project-based and performance-driven (Lemoine et al., 2019; Letizia, 2017). At the same time, along the path towards second-order change, I expect there will be some first-order changes such as reevaluating the use of appointment-booking as a means for accessing support or rewriting the communication to students on academic probation.

Buller (2015) lists five types of change leaders: renovators, borrowers, combiners, planners, and re-definers. Considering my servant leadership approach in the context of second-order change at SPU, I am best characterized as the last, a re-definer. I want to facilitate inquiry and rethinking about academic support and to do so through approaching change leadership as an act of hospitality rather than a job to be done.

Mobilizing Change through Servant Leadership

When a desired change is interpretive, leader-focused orientations are not very effective (Brown, 2014). More specifically, Buller (2015) explains that a hierarchical culture values fast decision-making and procedural, structured actions. This orientation does not prioritize consultation, contributions, strengths and talents, or innovation. Thus, a top-down leadership approach is well-suited to efficiency-driven change but not to follower-centric change (Brown,

2014; Buller, 2015). Instead, this kind of change occurs over time through bringing people alongside, inviting them into participatory inquiry, and facilitating *reciprocity* (Brown, 2014; Eva et al., 2019). Such strategies harmonize with servant leadership (Spears, 1995; van Dierendonck, 2011).

Servant leadership emphasizes action through making room for everyone to contribute (Greenleaf, 1970/2014). If I value participation and collaboration, I recognize that my knowledge alone is incomplete, and the knowledge of others contributes to a more complete vision and direction for change (van Dierendonck, 2011). Members in SPU can become teachers and learners together, with each person feeling ready to offer their knowledge and strengths rather than being confined and paralyzed by a specialized role (Gronn, 2010). Servant leadership can inspire staff at The Centre and other stakeholders to develop a learning orientation through which we can collectively discover knowledge of ACEs, which is the first and most crucial step away from clinical support and towards becoming a trauma-informed institution.

Research has consistently found strong positive correlations between servant leadership and employee well-being. In van Dierendonck’s (2011) literature review of servant leadership, he identified research findings of positive outcomes, such as high commitment, work satisfaction, trust, self-actualization, collaboration, and teamwork. Kool and van Dierendonck, (2012) found that servant leadership aligned with acceptance and commitment to a change initiative because of the undercurrent of trust and authenticity. Black (2010) found strong positive correlations between servant leadership and followers’ sense of being valued and supported as individuals. These studies suggest that a servant leadership approach can mobilize change through focusing on a caring and supportive environment.

Servant leadership also mobilizes change because it engages hope. When a person

interprets the institutional culture as unsupportive, when they see that proposals and task force reports result in nothing but a file in an archive, they grow pessimistic (Buller, 2015). When a person believes that they lack agency to make change, this contributes to resistance to new change initiatives (Bandura, 2018). However, servant leadership has been associated with optimism. Searle and Barbuto (2011) assert that hope is "the degree to which a person can remain resolute in pursing objectives — or find alternate paths when necessary" (p. 108). Hope, then, is a variable in a person's willingness to participate in rethinking.

Trauma-Informed Leadership

Since my problem of practice highlights SPU's lack of trauma awareness, my leadership of the solution can be strengthened if I model a trauma-informed approach. Trauma-informed leadership is a close fit with servant leadership, which values emotional work and the need for healing. In their study, Barbuto and Wheeler (2006) found that leaders who concentrated on creating safety for people to express themselves also facilitated the growth of trust, ultimately building a team of people who likewise focused on serving others. Other servant leadership scholars also found that servant leaders tend to exhibit two key trauma-informed attitudes: they recognize that people have experienced trauma, and they accept their own opportunity to participate in healing (Lemoine et al., 2019; Spears, 1995).

Trauma-informed leadership is a new leadership categorization with a growing body of foundational scholarship. The underlying principle of trauma-informed leadership is awareness of the presence of trauma in many people's experiences and the long-lasting impact of trauma on learning behaviour. In other words, a trauma-informed leader sets aside the dominant narrative of behavioural labels, such as "inefficient" or "uncooperative." They re-interpret the narrative as a trauma story, which equips them to respond with healing actions rather than authority and

correction (Allen, et al., 2020; Kezar & Fries-Britt, 2020; Stokes & Brunzell, 2019). The trauma-informed leader also acknowledges that "healing systems are the result of an organization's shift from being trauma-inducing to trauma-informed. This includes being socially and racially just" (Reddam & Azevedo, 2019, pp. 8-9).

Institutional culture can be traumatizing for some people. Their prior experiences may have shaped their interpretation of whether they belong and of what they can and cannot do in that context (Holmegaard et al., 2017; Lumby, 2012). In my leadership context at SPU, trauma-informed leadership is essential to my proposed change because it models the focus of the change while also acknowledging that some of the change participants have trauma backgrounds. When I invite people to research and discuss our academic support approach, this dialogue requires risk readiness and trust (Eller & Eller, 2019; Türk-Kurtça & Kocatürk, 2020). For people with trauma backgrounds, I must focus on their sense of safety through connection before they feel ready to fully engage in the conversation (Reddam & Azevedo, 2019).

Framework for Leading the Change Process

My third guiding question in Chapter One seeks the link between the most appropriate change framework and the eventual outcome of the change, so I now turn my attention to analyzing possible frameworks. Scholarship is abundant in examining how and why change fails. Kezar (2018) says that failure arises from misunderstanding and oversimplifying the change process. Furthermore, she says that leaders sometimes ignore the importance of context and readiness and fail to develop a robust research base for the change initiative. Whelan-Berry and Somerville (2010) describe failure due to the distractions of daily operations and competition of other initiatives. Bolman and Gallos (2011) view failure embedded in blindness to complexity, especially when leaders "see a limited or inaccurate picture – miss important cues and clues in

their environment" (p. 9). Buller (2015) asserts that failure is often due to trying to change the organizational structure right away rather than first changing the culture. He also describes how stakeholders are often reluctant to commit to another person's visionary plan. Cuban (1990) argues that change fails because of faulty diagnoses of the problem and mismatched solutions. By applying interpretivism and social cognition, I realize that these pitfalls are often rooted in sensemaking, which refers to the human need to interpret or find meaning in events or phenomena (Ancona, 2012; Weick, 1995). Thus, I seek a change framework that will help participants make new sense of the work of academic support. I explore models proposed by Kotter, Kübler-Ross, and Cawsey as potential frameworks.

Kotter's Model

Kotter's well-known 8-step model for change (Kotter, 2011) may be effective for a first-order change, such as introducing a new form of technology or establishing a new workflow or improving an academic advising process. Kotter's ideas focus on the completion of an activity or a project rather than the gradual movement of reframing. This model also assumes a rationalist approach: that change is linear, that a problem can be solved, and that there is an agreed-upon destination (Bacchi & Goodwin, 2016; Buller, 2015). Kotter's framework is attractive because it makes the actions of a leader concrete. However, it ignores the influence of assumptions and interpretation. It is leader-centric rather than follower-centric, so it establishes the leader as "giver" and the follower as "receiver." In addition, Kotter's model reveals a scientific management approach to change in that it emphasizes the actions of the leader and does not recognize the influence of context (Buller, 2015). This differs from my chosen social cognition approach which is highly contextual and recognizes the role of all participants in the creation of meaning. Thus, a framework that is primarily cognitive and rationalist ignores the complexity of

individual, group, and organizational experience and does not align well with my theoretical foundation.

Kübler-Ross Model

On the other end of the rational-affect dimension, the Kübler-Ross model applies the stages of grief and loss to the process of organizational change: denial, anger, bargaining, depression, and acceptance. It focuses the work of the leader on navigating these stages until the followers eventually reach acceptance (Buller, 2015). I agree that many people struggle during change because they experience a form of grief related to losing what has become familiar, even if it is not healthy. Losses include work patterns, professional face, power, and legitimacy of expertise (Zell, 2003). Although change as grief is an interesting perspective, in my proposed change at SPU, I do not envision significant grief because the change will not likely threaten roles or daily routines.

Maurer (2010) writes a brief tongue-in-cheek editorial critiquing this framework. He argues that there is neither a research basis for the original work itself nor for its application to organizational change. In addition, he disparages the assumptions behind this construct of change, specifically that the leader is benevolent and knows best, and that the followers are victims who will in time see the leader's wisdom. Maurer seems to dismiss the emotional economy of an organization. I disagree. As I see it, this model focuses on the experiences of the followers and draws the leader's attention to the emotional context of change. It emphasizes the receivers of change, but it still seems to place the leader in the giver role.

Friedrich and Wüstenhagen (2017) also point out the insufficient research regarding emotions in organizational decision-making. However, instead of dismissing this concept, they see the gap as an opportunity for inquiry and extend the conversation to a study of "the grieving

leader." To explain further, the leader's interpretation of a problem or solution is influenced by emotion. Drawing on their literature review of psychosocial explorations of emotion in decision-making, the authors discuss how each stage of grief affects what the leader can and cannot do. Thus, Friedrich and Wüstenhagen (2017) interpret the leader as the giver but see the leader as a co-participant.

Looking at the Kübler-Ross model in higher education, Zell (2003) also places the leader alongside followers. In Zell's study, she collected the responses of 40 professors during a significant curricular change in one university's physics department. She found that many of the participants experienced the five stages of grief. In such times of grief, the leader must be willing "to assume a 'stance of inquiry' (an openness to reconstructing one's view of life), as well as a willingness to risk and actively experience failure, disappointment, and pain" (p. 91). In other words, the leader must be willing to value and participate in emotional labour along with the followers. It seems unlikely that most stakeholders in a university department would be ready to enter such a vulnerable state. Although the Kübler-Ross model validates the role of emotion in change management and honours the well-being of followers, as a change framework to structure my initiative, it does not fit my problem of practice in the context of SPU.

Chosen Framework: The Change Path Model

The change path model (Cawsey et al., 2016) arises from a culmination of the history and professional experience of change leadership. It draws on the best aspects of models such as Kotter and Kübler-Ross, giving it a robust research base. This framework combines practical leadership actions with a recognition of the experiences of the recipients and the emotional work involved in change. Thus, it aligns well with servant leadership and trauma-informed leadership. Although the authors construct this model from their critical review of other frameworks and

theories, unlike Kotter's 8-step model and the Kübler-Ross model, there is minimal literature regarding its application in real organizational change. In this sense, my application of this model relies on the expertise and credibility of Cawsey and his colleagues rather than on demonstrated success.

The change path model provides structure for change while also recognizing that change leadership cannot be prescribed or rigid. In this framework, assumptions include the influence of organizational context, the active role of the leader, the value of inviting participation, and the emotional responses of the followers (Cawsey et al., 2016). These assumptions align with the theoretical foundations of this organizational improvement plan: interpretivism, social cognition, and servant leadership.

At the *awakening* stage, the change path model assumes that change leadership is both complex and contextual, so my focus as a leader is on making sense of the organizational context of SPU. Without consideration of the external and institutional culture and systems, this change is unlikely to succeed. My long history at SPU and my extensive involvement in many previous change initiatives equip me for thorough work at the awakening stage. However, as a newcomer to The Centre, I need to position myself as a learner of the micro context and culture.

In the *mobilization* stage, participants contribute to a shared understanding of the problem and bring the problem and vision for change into dialogue. During this stage, my own actions should be listening and gathering together the contributions so that the participants discover urgency. At the same time, I can draw on the institutional analysis to determine what existing systems or structures provide a solid foundation for the change (Cawsey et al., 2016). For instance, SPU has a long-established process for alerting key people when a student is in crisis. This could be a starting place for recognizing the influence of trauma. Because the reframing of

academic support is a cognitive change, the learning orientation of this mobilization stage is fitting.

Stage three is *acceleration*, when active implementation begins. The change path model emphasizes the significance of drawing on and validating the expertise and strengths of others throughout implementation (Cawsey et al., 2016). This fits with servant and trauma-informed leadership. Thus, during acceleration, I should have a facilitator role to encourage participants to pause, re-analyze, consult others, seek more research, and make adaptations. I should also have a participant role as a co-learner. Together we will study how trauma-informed support and other related support philosophies have been designed and implemented in other educational contexts, and from this, we will begin to build a plan for SPU. In this change plan, I anticipate a slow movement through this stage because changing a way of thinking especially in higher education is also changing a culture (Gray Wilson, 2010; Kezar, 2018).

The final stage of the Change Path Model, *institutionalization*, occurs when the desired state is reached. I do not want to get distracted by *outputs*, such as the completion of a proposal and recommendations or the launch of a new structure. Perrault et al. (2018) explain, “While these outputs are objectives in that they are specific, attainable, and measurable, they lack the measurement of a greater societal impact” (p. 571). An *outcome* is how people apply and respond to the change (Brown, 2014). Therefore, part of institutionalization will be to assess whether people are applying the new way of thinking and whether they experience positive emotions. Beyond outcome, the kind of change I propose is about *impacts*, which are the enduring changes in the larger social context (Bodem-Schrötgens & Becker, 2020). Ultimately, I hope that a trauma-informed lens will bring improvement to the culture of SPU and to the students in their personal learning journey.

The change path model demonstrates improvement science, which recognizes both rational and relational contributions (Hawkins & Hinnart-Crawford, 2020; Langley et al., 2009). On the one hand, it acknowledges the value of making research-informed, analytical predictions of improvement. On the other hand, it also values the input of stakeholders and questions who is involved and who is impacted by the problem, process, and solution. This complex thinking is "profound knowledge" (Langley et al., 2009; Lewis, 2015), and this aligns with the interpretive and social cognitive lens of this study. As an improvement science model, the change path also emphasizes change not as a singular outcome but as a long-term learning orientation in the organization (Lewis, 2015). In other words, this model for leading change is invitational and hospitable, which is well-suited for leading second-order planned change (Gray Wilson, 2010).

Critical Organizational Analysis

The second guiding question presented in Chapter One queries the influence of the institutional context and culture on our interpretations of academic success. To respond to this question, I employ the interpretivist *enacted environment* framework as described by Tierney (1987). In contrast to the descriptive data-driven analysis of the objectivist, the interpretivist sees the university as a dynamic environment defined by those who inhabit it. The framework includes four categories: "(1) find internal contradictions, (2) clarify the identity of the institution, (3) act on multiple, changing fronts, and (4) communicate" (p. 68). These categories are neither sequential nor hierarchical. As a leader, I can apply these ways of thinking to discover what is working well and what might need to change at SPU and especially at The Centre.

Internal Contradictions

A contradiction or inconsistency between the institutional claims and the enacted reality suggests that past changes were not coherently applied or that a desired state has not been

achieved. Tierney (1987) hypothesizes that institutions often ignore these kinds of contradictions and instead highlight their preferred but inaccurate narrative.

At SPU, there is moderate consistency regarding diverse experiences of learning. Institutional documents, such as the approved learning outcomes (SPU, 2015) emphasize holistic learning. The liberal arts core highlights the institutional prioritization of diverse epistemologies (SPU, 2018a). In addition, the design of the core courses includes choice, which honours student agency and attempts to reduce barriers (SAMHSA, 2014). Thus, the curricular underpinnings respect and celebrate different forms of learning and different ways of engaging.

However, the “Academic Calendar” does not mention academic support, and its only mention of academic success is to enforce course prerequisites and achieve a 2.0 GPA. There is no mention of academic flourishing and no recognition of diverse learning experiences (SPU, 2021b). I acknowledge the purpose of this document as a formal statement of academic programs, policies, and procedures. However, I also note the silence regarding diverse learning and academic support. This silence is a contradiction to the preferred narrative that is told by recruiters, which emphasizes the university’s diverse and supportive environment and a promise of personal transformation.

At the micro level of The Centre, there is an internal contradiction about collaboration. In the initial design document for The Centre, collaboration is the first described characteristic (SPU, 2015b). In informal staff communication such as word clouds created during staff meetings, descriptions of The Centre also highlight the word “collaborative.” However, daily enacted behaviour indicates otherwise. Although members of the team communicate with one another, there has been little evidence of collaborative thinking, planning, or projects. Each person stays in their own workspace, and unless I seek them out, I will not see most team

members throughout the day. As discussed in Chapter One, an underpinning of The Centre is a culture of protectionism that makes collaboration seem a threat. Black (2015) highlights how the nature of higher education, with its tendency for highly specialized expertise, creates a barrier to collaboration. This is one way to interpret the contradiction of collaboration. Since each person is focused on their own area of expertise and on protecting themselves, the segregated service model of academic support perpetuates.

To sum up this analysis of contradictions, there are gaps between the institutional aspirations and the enactment of them. The solution should take into consideration the need to bring academic support into institutional dialogue in the context of SPU's vision and learning outcomes. It should also promote collaboration among staff in The Centre as a strategy towards examining what is working well, what we can expand, and what we can redesign from a trauma lens.

Identity

According to Tierney (1987), an institution's identity emerges from multiple influences including the mission statement, the institutional history, the presence of influential participants, the alignment of values with structure, and the use of resources. Identity provides a baseline for behaviour, belongingness, and decision-making. In addition, "[a] dynamic sense of identity allows the institution to choose and reject choices thrust on it by the environment" (p.70). In other words, identity is like a compass, orienting decisions, and ordering priorities.

As a faith-based liberal arts university, SPU has a distinctive identity. This creates a tension because of the demands of the neo-liberal climate of higher education. Although SPU celebrates its distinction, competition and marketization mean that leaders can be pulled away from the desired identity by fiscal survival (Rine et al., 2021). Tierney would say that this is an

objectivist response: that the institution is at the mercy of the environment's pull factors. From an enacted environment perspective, organizations can determine their own identity through interpretation and meaning-making. Thus, SPU can maintain its distinctive identity by interpreting its priority characteristics. If I apply this perspective to SPU, the best solution to the problem of practice should appeal to the preferred identity.

The mission statement of SPU situates the university as the primary actor, with the responsibility to shape the students. The expectation is that through their experiences at SPU, students will develop leadership qualities that align with their faith, that equip them to serve the social good, and that direct their purpose. The vision statement focuses on transformation of students' minds, actions, and lived experiences (SPU, n.d.). In addition, web-based marketing materials emphasize the role of faith integration in the learning process. Other institutional documents communicate shared beliefs and values, and faculty and staff conversations reiterate the President's call to be student-focused in all decisions. These reflections of identity combine with the historical narrative of the institution, especially the calling to create a faith-based high-quality education. In fact, SPU identifies strongly with top external rankings that validate the academic quality and expertise of the faculty.

Looking at this constructed identity, I notice the absence of both academic support and the recognition of learning variations. These characteristics are buried, which manifests in the structure and resourcing. Although the creation of The Centre has moved academic support slightly forward, the work of The Centre and its presence in the institutional identity is still peripheral. It has minimal integration into academic and curricular life, and its resourcing has not expanded in spite of expectations to meet the needs of more and more students. Thus, the solution to the problem of practice should consider the need to improve the perspective and

position of support as an alignment with SPU's identity.

Complex Critical Thinking

In an enacted environment, complex critical thinking precedes actions. Cognitive tasks might include considering multiple possible solutions, recognizing when an embedded practice has become a problem, being conscious of consequences present and future, and recognizing the interaction of a proposed change with institutional values (Tierney, 1987). Change leaders actively engage in such thinking, and servant leaders do so as a moral responsibility towards the betterment of the people who will participate in change (Eva et al., 2019).

SPU's current framing of academic support, success, and failure is embedded in practice. Although some people recognize that SPU's current model of support needs improvement, SPU has not examined the layers of the problem. For example, a service-based support model checks the box for the institution, and this allows staff and faculty to separate themselves from the problem. If staff and faculty see the problem as someone else's, they do not need to participate in solving it (Zerquera et al., 2018). Tierney (2003) asserts that when we, members of academia, reject our role in learning support, we are like "academic Pontius Pilates, washing our collective hands of responsibility" (p. 4). Avramidis and Skidmore (2004) concur. They argue that academic support should not be siloed, but to change this, institutional and systemic change has to occur. Thus, the solution to my problem of practice should invite participants from across the institution in order to highlight how support is everyone's responsibility.

Communication

In Tierney's (1987) framework, he explains that actors in the organization interpret meaning from spoken and written communication but also from observations of and immersion in daily experiences, action, and events. This takes me back to the hospitality metaphor. If the

same group of people are always invited to the meal, then many others are never invited, and their voices are never heard, neither are their perspectives considered. The host continues to be oblivious to other ways of thinking. The dominant communication emerges from the invited group, and this cycle sustains that narrative.

Young (1990) writes of the institutional participation in oppression. She describes "how the dominant meanings of a society render the particular perspective of one's own [non-traditional] group invisible at the same time as they stereotype one's group and mark it out as the Other" (pp. 58-9). In other words, when the dominant group forms the communication, they form a "dominant meaning," and this meaning pushes others out through dismissing their very presence or through reducing them to a stereotype. This dominant pattern appears in many parts of SPU. Many of the same individuals are present at multiple tables because the practice has been to seek representatives from each department. As a result, the deans, chairs, and department leaders govern most conversations. It is not yet a common practice to seek diverse participation that differs from departmental representation (Gronn, 2010).

From their literature review, Buenestado-Fernandez et al. (2019) forward their "Index for Inclusion" (p. 5), which includes eight categories. If I apply these categories to SPU, I find many gaps. The *mission statement* does not recognize diversity or inclusion in any way. There is no *governance* of equity, diversity, and inclusion (EDI), nor is this recognized in the current *strategic plan*. The *organizational culture* recognizes diversity in a cosmetic way that can be leveraged for marketing. There are *inclusion initiatives* in the grassroots but there is no mention in SPU's public or internal communication, nor has there been a noticeable *research presence* in EDI. There are some student-initiated clubs and support groups, but these groups are rarely invited into institutional conversations. *Events* honour students who have measured up to the

definition of success, as measured by GPA, but there have been no events to highlight divergent learning journeys. Finally, although some faculty respect learning preferences by offering assessment options, *professional development* attention to universal design is only beginning. To date, there has not been any discussion of trauma. Therefore, at SPU, the communication through word and action enacts a culture that does not invite non-traditional actors into the conversation. This change plan will aim to address this problem by intentionally inviting diverse participants and valuing lived experience.

To sum up, the institutional gaps exist because the responsibility for academic support has been labelled the work of The Centre, but The Centre and those who work there are isolated from the rest of the university. Academic support is not well-integrated into the culture of learning but set up as a collection of services. It targets students who are deficit in some way, such as those with low GPAs or disabilities. Although the discourse of SPU declares the value of equipping students and being student-focused, the isolation of support and the lack of critical thinking about it communicate otherwise. An unintended consequence of these gaps may be the creation of barriers for some students. Avramidis and Skidmore (2004) explain,

> Rather than locating the discussion around ‘learning support’ within a student services arena, we would suggest that the challenge of removing barriers in relation to learning requires a significant reform of institutional practices and the creation of conditions conducive to the learning of all students. (p. 66)

With this in mind, I turn to some possible solutions for leading “significant reform” and initiating conditions for improved academic support.

Solutions to Address the Problem of Practice

The enacted environment framework highlights the institutional context and provides a tool to analyze three potential solutions. In the following analysis, I examine each solution for

how it might address the gaps as identified in the institutional analysis. I also consider resource implications and conclude with a metaphor of hospitality for each solution. Table 1 summarizes the solutions and my analysis.

Reframing through Structure

At SPU, academic support has been centralized through the creation of The Centre. The decision to centralize was made with little attention to leadership or resourcing, and so The Centre has become confined in and by its current structure: a collection of mostly siloed services that share a physical space. Institutional theory draws attention to *legitimacy*, that an institutional field or structure earns a rightful place in the academy. The assigned legitimacy is reinforced through resourcing (Austin & Jones, 2015). This theory sheds light on the problem of practice and suggests a solution. Since The Centre has low legitimacy and resourcing, the staff have maintained a protectionist stance. They view their work as a service that needs to be sold to students. Staff delineate their work to defend it, and as many staff members have told me, they have not felt empowered to contribute or collaborate beyond the daily tasks of their role. Perhaps the current structure of the Centre has a role in reinforcing territorialism and disempowerment. Thus, it might be possible to break the pattern by disrupting the structure.

Structural changes include re-organizing the division of labour, adding new programs or services, redistributing leadership, and creating new work routines and practices. Structural change risks negative emotions and interpersonal tensions because people may feel that they have little control over decisions. Even if the leader seeks preferences from each person, it is nearly impossible to please everyone (Rosenburg, 2018).

At SPU, this solution would include disassembling the current service division of The Centre so that there is only one large support team, with each person contributing from their

individual strengths, educational backgrounds, and expertise rather than the label of a specific service (Gronn, 2010). This more flexible team would still ensure that students could experience support from experts, but these experts could be free to support students in multiple ways rather than being confined to a single service. For instance, an academic advisor could help a student choose a healthy course load but could also coach that student in reducing exam stress. This relational approach is a key element of trauma-informed education (Biddle & Brown, 2020; Reddam & Azevedo, 2019). Furthermore, a more flexible support team might expand the credibility of academic support through partnering with profesisors in each school and faculty. This expanded network would then facilitate a wider institutional trauma-informed perspective (Myers et al., 2019). A change in work routines and interactions would introduce people to new ways of thinking (Salisbury, 2020). I could add a new leader with expertise in trauma to support this work, or I could set up a new program that specializes in support for students with ACE backgrounds.

Applying the enacted environment framework to this solution, I see some strengths. For example, a change in structure has the potential to clearly publicize the shift in academic support, making the change more salient. This addresses the internal contradictions. However, an emphasis on structure risks reinforcing the service-based model and the gap in collaboration. Structural change may not lead to improvement if it does not facilitate attitudinal and behavioural changes at the individual level (Whelan-Berry & Somerville, 2010). Meyers et al. (2019) describe their study of a second-order change in the US public school context. They argue that when an educational problem is institutionalized, it cannot be quickly solved by adding a service or a new program. This change might help but only on the surface. This reinforces Kezar's (2018) assertion that structural changes, especially adding on new programs, tend to

cover up the real issues. In this way, a structural change may not solve the gap in identity because structural changes are less likely to impact wider institutional meaning.

It is possible that a structural shift could bring about a new narrative, but again, this change is likely limited in scope. Through the process of considering the current and preferred future structure, participants would have the opportunity to question assumptions and engage new ways of thinking. If the structural change were to include partnerships with faculty and other areas of SPU, it could contribute to changing the way the environment communicates messages of support and academic thriving. However, I do not have the agency to change multiple structures within the institution, so realistically, this solution would likely focus on the micro level.

Considering resource needs, a structural change might require funding for additional positions, space and financial resources. Although options such as partnering with other SPU stakeholders would not require funding, my experience has shown me that most restructuring incurs costs, both human and financial. For example, hiring a leader to focus on trauma would require an additional salary as well as additional office space and equipment.

In terms of hospitality, a structural solution is like a “dinner theatre.” The party is publicly promoted, but the guest list is limited. The event itself is prepared in advance, with all aspects orchestrated via structured roles. The level of involvement of each participant is controlled by the host, and the experience only influences the direct participants and those they choose to tell. Therefore, a restructuring is not the best solution because it promotes appearance of change without deeper change while at the same time incurring significant resource costs.

Reframing through Governance

The next possible solution to reframe academic support is to influence change through

governance. Austin and Jones (2015) define governance as a meaning-making system, "the means by which order is created in the academy to achieve the goals/missions of education, researching, and providing service to multiple publics" (p. 2). If governance has the job of creating order for the purpose of fulfilling the mission, then governance could create a new order for academic support.

Currently, academic support is invisible in SPU's formal decision-making bodies. There is no representation on Senate or on any sub-committees of Senate. There is no committee of institutional stakeholders to plan, vet, and guide decisions related to academic support. Without representation in governance, there is no legitimacy for the work of The Centre (Ausin & Jones, 2015). Therefore, perhaps formal representation in governance could bolster the position of academic support in SPU and position a trauma-informed change within the broader university culture.

Due to loose coupling, SPU's various offices and departments make decisions independent of one another (Sultana, 2012), and some of these decisions place increasing demands on The Centre to provide support. For instance, admission policies and athletic recruitment practices now invite more non-traditional students who may need trauma-informed learning support. Therefore, situating academic support within the decision-making bodies could improve communication and spread a trauma-informed perspective. However, Tamtik and Guenter (2019) point out that many committees fail to consult and draw upon the experiences of the people they seek to support. Thus, a governance response may be more easily said than done.

This solution has potential to increase the profile of academic support through governance and to create institutional attention in decision-making and resourcing. In terms of repairing gaps between what SPU says and does, governance can create a public emphasis and

improve prioritization for actions (Tamtik & Guenter, 2019). However, in SPU, there is a culture of skepticism that questions whether outputs (such as reports and recommendations) will ever become outcomes (Brown, 2014). Governance can address the gaps to a certain extent through bringing people together to exchange their perspectives. However, if the participants are the same people present at other tables, critical thinking is limited. The effectiveness may depend upon inviting non-traditional participants who can contribute new ways of knowing and thinking, but only if those who traditionally hold power are willing to share power with newcomers (Botas & Huisman, 2012; Dua & Bhanji, 2017). Moreover, because structures such as Senate and committees are highly formalized, critical thinking is controlled through rules and normative practices. Whether governance is an effective solution depends in part on how social capital is distributed among actors and whether trust is a central condition (Tierney, 2003).

From a resource perspective, a governance change would not require additional positions, equipment, office space, or other costs. However, it would require investments of time and knowledge. In higher education, these costs are calculated in workload points, which have an economy of their own for dean and faculty negotiations. In a small institution such as SPU, service workload points are already controversial.

As a metaphor, a governance change is like the “fanju,” a Chinese business practice translated as “a meal with a purpose” (Q. Liang, personal communication, November 21, 2021). The meal is not a secret, but it is not an open invitation, and only select people are invited. All participants know that they are invited for the purpose of achieving an outcome that may or may not be mutually beneficial. Power shapes the norms and rules. Change is accomplished, but it may not be in everyone’s favour. Thus, although I should not ignore the gap in governance

regarding academic support, as a solution to the problem of practice, it does not align well with my theoretical foundations.

Reframing through a Learning Orientation

When seeking second-order change from an interpretive lens, the most effective solution is to facilitate social learning that explores and ignites new ways of thinking (Sterrett & Richardson, 2019). This level of learning asks participants to engage in new sensemaking through employing new discourse and applying new concepts (Munati et al., 2017). Reframing cannot be top-down mandated change (Brown, 2014). On the contrary, for individuals to engage in and ultimately accept a new way of thinking, the change requires "repeated, ongoing, and inclusive efforts" (Kezar, 2018, p. 87). In other words, second-order change occurs through social processes that are also effortful.

According to Weick (1995), this kind of change requires structured cues to prompt people to examine assumptions. Salisbury (2020) provides an excellent example of this. The study presents the need for teachers to reframe their pedagogy to create inclusion for marginalized students. Salisbury claims that change occurs through teacher knowledge development, reflection, and recognition of privilege. In terms of leadership, Salisbury's research highlights "intentionally designing organizational routines and artifacts that shape the social interactions of teachers" (p.129). Therefore, exposure to knowledge activities with new people brings about shifts in sensemaking. In the context of SPU, the solution I propose involves three interrelated strategies to facilitate organizational learning: establish a community of practice, participate in narrative inquiry, and engage in reverse mentoring. All of these strategies can unfold while The Centre continues to provide academic support. Unlike a solution through restructuring or governance changes, this solution can begin to inform support practice in a gradual way without

disruption to the staff or students and without increased demand for human or financial resources.

Community of Practice

First, a community of practice (CoP) suits the problem, theoretical underpinnings, leadership approach, and proposed change leadership framework. A CoP is defined as a purposeful gathering of people to engage in co-learning from multiple perspectives, recognizing each person's contributions. It is built on reciprocity, which foregrounds social cognition and mobilizes knowledge (Su et al., 2021). Thus, a CoP is interpretive, social, collaborative, and growth oriented. It is collegial rather than hierarchical (Groff, 2020), and it values the place of emotion and reflection in the learning process (Jakovljevic & Da Veiga, 2020). These values align with servant and trauma-informed leadership approaches. A CoP is also a change-focused initiative without being a task or project-focused direction (Jakovljevic & Da Veiga, 2020), so it suits my problem of practice and second-order change. However, according to Wenger (1998), a CoP is not just *participation*. It moves ideas into *reification*, or the creation of *artifacts*, which in this proposed CoP might include academic support processes, teaching practices, partnerships, and individualized learning plans. Finally, a CoP facilitates co-construction of identity, which situates the change in collaborative meaning-making (Annala & Mäkinen, 2017).

Wenger's (1998) definition of a CoP emphasizes three characteristics: domain, community, and practice. As a solution to my problem of practice, the CoP includes the *domain* of ACEs and academic support theory, especially trauma-informed support. The *community* includes staff in The Centre as well as staff in other departments, faculty, students, and parents. Because all participants can contribute their lived experiences, disciplinary knowledge, and diverse perspectives, the CoP can create rich learning (Fear et al., 2002; Gurbutt & Cragg, 2019).

The *practice* includes specific learning behaviours, such as participation in reverse mentoring and listening to narratives.

Narrative Inquiry

Narrative inquiry can be a powerful strategy for learning in the CoP. Welton et al. (2018) endorse the value of first applying a critical lens to our dominant narratives and then listening to counter-narratives from the voices that are often unheard. This cognitive work requires participants to recognize themselves in the narrative and to be willing to take responsibility for their part. From a meta-analysis of 60 articles, Miller et al. (2020) found that critical narratives give space for people to speak for themselves and thus work towards justice. However, they warn against inaction: “Counter-narrative can affect change in the educational system, but only if the sharing and analysis … form the basis for transformative action” (p. 284). For example, Meyers et al. (2019) report on the effectiveness of influencing decision-makers through story rather than data. As they explain, data is both familiar and rational, while story is a more novel form of engagement that values emotion. Dua and Bhanji (2017) also forward the value of story, including literature and drama, as a means to expose people to new interpretations of reality. Thus, narrative could be a valuable practice in the CoP and an impetus for second-order change.

Reverse Mentoring

Mentoring is a relational practice that facilitates learning through participating in another person’s meaning-making. The mentor is positioned as the one whose experience and knowledge is valued (Clarke et al., 2019). In reverse mentoring, the person who is normally subordinate steps into the position of mentor while the person who is in a leadership position becomes the listener. This method of learning aligns with servant leadership because, just as servant leadership flips the power model, reverse mentoring results in “the abolition of the mentorship

model as an apprenticeship or hierarchy" (p. 694). In addition, the experience of reverse mentoring facilitates deep understanding through social cognition and could inform reframing. It does so by honouring a person's experiential knowledge rather than focusing on their deficits (Zauchner-Studnicka, 2017). In the context of this organizational improvement plan, students with trauma backgrounds can become mentors for myself and others in the community of practice.

Evaluating the Chosen Solution

Applying the enacted environment, I see many strengths in applying a learning orientation as a solution. First, although it is more subtle than other solutions, it is entirely social and collaborative, which is required to change sensemaking (Weick, 1995). Of the three possible solutions, the learning organization has the most potential to address narrative inconsistencies at SPU because the process of learning and shifting is contextual. Although transformation of the institutional identity gaps will be slow, a learning community can shift the narrative until it becomes a new shared norm (Munati et al., 2017). In terms of complex thinking, a CoP can engage diverse participants interactively to apply multiple frames to academic support and the impact of ACEs. Finally, the inclusive and open nature of a CoP communicates an important message about diverse learning and has the potential to model a trauma-informed perspective, such as the development of trust and safety and the value of relationship. Output, such as collaborative papers, presentations, instructional models, practices, and re-designed physical spaces can lead to outcomes, namely, an improved academic support design. Even more, this solution can create an impact if it leads to a trauma-informed institutional identity and personal flourishing for students. However, the drawbacks to this solution are the slow pace of change and the risk of not gaining traction or notice at the organizational level. In addition, as Kezar (2018)

highlights, the learning organization tends towards idealism, so I must acknowledge the pressure of power and territorialism that are likely to impede change at times, especially as the work of the CoP moves from initial learning into change actions.

Considering resource needs, I see no demands for new positions, workload changes, space, technology, or operational funding. At SPU, there are tight budget constraints resulting from loss of tuition revenue during the COVID-19 pandemic. Thus, a solution with minimal expenses will be more likely to succeed than other solutions. Since participants join voluntarily, there are no service points to negotiate. The participants benefit from building their scholarly profile, which could lead to publication and conference opportunities, so the rewards are self-motivating. In fact, a number of colleagues in different schools and faculties have already expressed interest in joining this kind of learning community because they have personal or professional interest in a trauma-informed approach. On the other hand, I acknowledge that reliance on volunteer participants comes with risks, such as commitment and sustainability.

Using the metaphor to analyze this solution, establishing the CoP as a change agent can be compared to a “potluck.” Although the meal is not loudly marketed, there is no limitation on how many or what kinds of people can attend. There are basic rules to ensure safety and order, but there is a lot of freedom to bring whatever a person has to contribute. Guests mingle and experience a variety of foods, some that they have never tried before, and each person learns to enjoy new experiences through the social exchange. Similarly, the CoP as a solution for leading change has the potential for incremental second-order change. It also has the potential to leverage and celebrate SPU’s strengths, address the institutional gaps, validate the good work of staff in The Centre, and implement a trauma-informed approach to academic support customized to SPU’s identity and values.

Table 1

Summary of Solutions for Leading Change

Solution	Internal Contradictions	Institutional Identity as compass	Complex Critical Thinking	Interpretive Communication	Resources	Hospitality
Structure	Salient; May reinforce service model and impede collaboration	Not likely to lead to change in the identity gap	Possibility to instigate new thinking and build a new narrative	Possibility to change the communication of the environment and identify new voices	Requires new positions, increase in human and financial resources	**Dinner theatre**
Governance	Possibility to build collaboration and highlight institutional priority; Risks providing "output" but not "outcomes"	Addresses the current silence regarding academic support and diverse learning but may do so in a cosmetic way.	Isolated and controlled construction of ideas; excuses others from seeing their role	Possibility to include new voices; requires willingness to accept social capital of non-traditional contributors; communicates clear priority	Minimal financial resources but human resources and time investment; implications for workload points	**Fanju**
Community of Practice	More subtle approach; Highly collaborative; Addresses narrative inconsistencies	Over time, the work of social learning can make academic support and trauma a shared narrative	Opportunity to bring together diverse voices. Focus on re-thinking and learning from multiple perspectives	Open and inclusive space; Communicates clear priority; Output can become outcome but contingent upon gaining notice	Minimal resources required; Participants join voluntarily; open to all stakeholders	**Potluck**

Inquiry Cycle

The solution is more likely to be successful if the change agents humbly recognize that it will likely need to be revisited and adjusted. Pausing throughout the implementation to consider what is working and what is not will reveal gaps that might otherwise be missed (Cleary, 1995;

Leis & Shojania, 2017). For this purpose, a Plan-Do-Study-Act (PDSA) cycle (Deming, 1993, as cited in Moen & Norman, 2010) can be adapted to the context of a CoP. I propose applying PDSA at the end of each stage of the implementation plan, which I explain further in Chapter Three.

Although the PDSA (or Deming) cycle originated from the scientific method and many applications focus on product improvements and quantitative data (Moen & Norman, 2010), it has also been used as a learning orientation for improvement in higher education (Montano et al., 2005; Sayah & Khaleel, 2022; Zalewska, 2021). Since a CoP is focused on learning through inquiry and dialogue, an informal application of PDSA seems suitable. In fact, as the PDSA cycle evolved, many scholars and practitioners have emphasized the usefulness of employing multiple cycles throughout a change path. For example, Leis and Shojania (2017) explain that an initial cycle might be for the purpose of understanding the problem in detail, followed by another cycle during the planning of a solution, and yet another during implementation. This interpretation of the Deming cycle fits well with my three-loop implementation plan as described in Chapter Three.

With the view to continuous improvement during the change path, the CoP can begin the *Plan* stage with deciding on a specific learning focus and learning strategies. The *Do* stage focuses on the members participating in those learning activities. The *Study* stage includes reviewing the findings to determine if there is sufficient information or whether more is needed, and to consider whether the findings are moving towards improvement for SPU. The *Act* stage urges us to either revisit and continue more learning activities or to move on to the next cycle. An illustration of PDSA in a CoP is shown in Figure 3. Borrowing from Leis and Shojania (2017), the CoP can employ this cycle first to understand the problem (the impact of trauma on

learning and support), then to investigate responses (such as a trauma-informed approach), and then to begin to implement a new approach. Taking pause to listen and learn communicates the value of the process, the participants, and the change recipients (Cleary, 1995). In this way, the PDSA inquiry cycle demonstrates ethical decision-making and hospitality.

Figure 3

PDSA in a Community of Practice

Note. The steps of PDSA are standard, but in the context of a CoP, the activities are social learning oriented through reading, listening, dialogue, and other academic practices.

Leadership Ethics and Responsibility in Organizational Change

Leading a trauma-informed movement via a CoP calls me to consider the various stakeholders from an ethical lens. Northouse (2019) emphasizes that when leaders are in a position to influence others, this position requires responsibility. Starratt (2005) lists five key ethical responsibilities in the context of education: responsibility as a *human being* to respond with respect and dignity, as a *citizen* to seek the social good, as an *educator* to use knowledge with integrity, as an *administrator* to critique systems, and as an *educational leader* to be motivated towards the betterment of others. See Appendix A for a visual of these responsibilities.

He writes that, “The honoring of the ethical responsibilities of all domains creates the foundation for the leader’s invitation to … engage in transformative ethics. When the community responds to that invitation, it begins to own a communal pursuit of higher, altruistic ideals” (p. 133). What would it look like for SPU to respond to this invitation? Does a trauma-informed approach to academic support lead us to better conditions for student flourishing?

Ethical Considerations on the Change Path

Although a CoP can be an effective driver of second-order change, it is possible that the isolation of this work in a self-contained informal community could signal to the institution as a whole that others are not responsible for improving academic support. In other words, it could divorce the university and other stakeholders from accepting the invitation to pursue greater good. Given the siloing that is a frequently cited characteristic of academia (Roper, 2021; Trust et al., 2017) as well as SPU’s tendency to relegate decisions to task forces, this separation of responsibility is a risk (Tierney, 2003; Zerquera et al., 2018). As part of my proposed solution, I envision addressing this through participatory communication and engagement of institution-wide conversation.

If it is true that socially just school leadership questions the structures that impede inclusion and create marginalization (Guo-Brennan & Guo-Brennan, 2021), then another ethical dilemma that I face is how to challenge the institution’s dominant definition of student success, for this definition lies beneath approaches to academic support. If SPU defines student success as retention and sustained tuition dollars, then academic support will be only a means to a neo-liberal end (Busch, 2014). If success is defined as participation in SPU as a community, we must consider who defines what participation looks like, and does it look the same for all students (Wood, 2014)?

From a bourdieusian perspective, if success means acquiring the cultural capital that holds its value in the SPU environment, then the weight of responsibility is on the student and SPU does not need to adjust (O'Shea, 2016). According to Naidoo (2004), Bourdieu's idea was that "higher education is conceptualized as a sorting machine that selects students according to an implicit social classification and reproduces the same students according to an explicit academic classification" (p. 459). Thus, the tendency of higher education is to retain its dominant narrative, and the definition of student success is not questioned. Therefore, as I have a responsibility to critique systems and work towards the betterment of these systems (Starratt, 2005), throughout the change path of this organizational improvement plan, I should look for opportunities to encourage the re-definition of success wherever my positionality allows.

Another ethical challenge I anticipate is demonstrating respect for all the staff in The Centre, who are the current institutional experts in academic support. While I expect that many staff will choose to join the CoP and engage enthusiastically in the learning process, some may choose not to join. As their leader and the initiator of this change, I need to give them respect as knowledgeable, valued contributors, as individuals who care deeply about our students. As Northouse (2019) emphasizes, common goals are important for a healthy team environment, but I cannot impose my vision for change, nor can I in any way coerce my team members into my change path. Rather, according to Starratt's (2005) principles, it is my responsibility to communicate clearly and openly about the work of the CoP, to share knowledge of trauma and learning with integrity, and to invite staff from The Centre to explore their values and assumptions. Through a trauma lens on ethical leadership, Kezar and Fries-Britt (2020) use the term "acting with" (p. 12). This is the concept of being with or alongside those who are directly affected by a change. By honouring the growth process of both individual and collective

learning, we also honour one another with dignity.

At the same time, The Centre has an ethical responsibility *because* we are tasked with providing all aspects of academic support to SPU students. Accepting status quo without engaging in honest critique is irresponsible. In other words, we might be blocked from practicing an ethic of care if we do not first practice an ethic of critique (Starratt, 1991). Staff in The Centre, as leaders of support, are thus responsible to examine whether current approaches, processes, and practices create advantages for some students over others, set up unnecessary barriers, or reinforce stereotypes and dominant interpretations of behaviour (Tierney, 2003; Wood, 2014). Even for staff who do not join the CoP, the conversations about TIA should stir up these kinds of critical questions. Burns (1978) argues that leaders must be in community with their followers in order to foster critical thinking about conflicting values. Starratt (2004) calls this the "ethic of presence," the leader's engagement in affirming the value and experiences of the staff, in reflecting on leadership decisions, and in enabling the growth and autonomy of followers. This means it is my responsibility to lead with an ethic of presence, which can stimulate an ethic of critique in The Centre. However, this ethic is inseparable from an ethic of care, which has the dignity and growth of others at its core.

Regarding the CoP as a change driver, all five of Starratt's (2005) responsibility categories apply. In order to create an atmosphere of hospitality, of an open and transformative learning space, we have responsibility to respond to one another with respect and care. We also have responsibility as citizens of SPU and our wider community to pursue learning not for our individual benefits, such as future publications or professional accolades, but for the benefit of our students and their communities. As we participate in learning about trauma, its impact on learning, and a trauma-informed approach to support, we have an ethical responsibility with this

knowledge. For example, we must read and listen broadly, be aware of potential biases, and seek understanding of opposing views. Starratt (1991) asserts that applying an ethic of critique alone leaves an issue disassembled; it is also an ethical responsibility to reconstruct an issue through applying both justice and care. Thus, members of the CoP should guard against becoming consumed by a trauma-informed critique of SPU's support. Instead, our work should focus on how to improve SPU's academic support in terms of equity of access, reduction of stereotypes, removal of barriers and redefinitions of success (Naidoo, 2004; Wood, 2014).

Regarding the use of narrative inquiry throughout the change path, there are some ethical considerations. Working through the change *with* students rather than making decisions *about* students recognizes the value of student voice and experience (West et al., 2020). Narrative techniques spotlight the voices of those who are often ignored or marginalized (Roxas & Gabriel, 2017). However, this ethic can be compromised without clear communication to students to ensure that they understand the purpose of the research, how the narratives are being collected, and how the information will be used. Furthermore, students might feel obligated to participate in order to please the university staff or professor who invites them. This power differential can be difficult to avoid (West et al., 2020). It can make the students feel like a means to an end, which violates the principle of respect and dignity (Northouse, 2019).

Another consideration in the use of narrative inquiry is the risk of bias in the invitation, selection, and analysis processes (Çelik, 2012). Wells (2011) explains that researchers' understanding of narrative tends to be shaped by a Western bias, so that narratives that make more sense to the listener tend to be selected, while narratives that differ from the preset expectation tend to be downplayed. In addition, Çelik (2012) cautions researchers about the risk of empathy bias, which occurs when the listener imposes their emotions onto the narrative.

Another complicating factor is representation. One person's lived experience should be valued as that person's story, not as a representation of a whole group. Adichie (2009) calls this "the danger of a single story." She explains that story can be used to minimize a person or a whole group and to elevate oneself. She writes, "Power is the ability not just to tell the story of another person, but to make it the definitive story of that person" (10:00). Adichie's words remind me that narratives are important because they have the power to shape thinking, but this power also calls for responsibility. Thus, when the CoP draws on narratives and lived experience, we must accept our responsibility to steward this knowledge carefully.

Social Justice for Students

All students, but especially students with trauma histories, are the recipients of this planned change in academic support. The hoped-for outcome of the change should be improved feelings of safety in accessing learning support, and the impact of the change should be personal thriving (Guo-Brennan & Guo-Brennan, 2021). Literature shows that TIA is a practice of social justice because it supports vulnerable students through creating safety and opportunity in the educational context. It demonstrates social justice through shifting how educators interpret students and their behaviour, and through drawing attention to how some practices create re-traumatization or disadvantage (Crosby et al., 2018). Therefore, implementing TIA at SPU is inherently about social justice.

Conclusion

Rethinking and reframing is a second-order change that cannot occur through a project or policy. It is all about learning, so a solution that places the change within a learning orientation is most suitable. Based on my institutional analysis using Tierney's enacted environment, I have proposed the development of a community of practice, which will include both narrative inquiry and reverse mentoring as methods to position all contributors as valued voices. This solution has

the potential to address institutional inconsistencies and facilitate hospitable open spaces. Applying servant leadership together with trauma-informed leadership respects the growth of each participant and positions myself as a co-learner. Finally, considering the ethical and social justice issues in this change plan establishes the foundation for implementation.

Chapter Three: Implementation

In Chapter Two, I forwarded a solution to move SPU away from a clinical, deficit approach and towards a trauma-informed support model. My proposed solution is to develop a community of practice (CoP) focused on trauma-informed education and to learn directly from students through narratives and reverse mentoring. In Chapter Three, I develop the implementation plan in detail by following the change path model. The goals of this plan are to create a CoP with diverse membership from the SPU community, to learn collectively and reframe our ways of thinking about academic support, and to spread this new thinking into SPU as a whole. The desired outcomes are that SPU will design academic support in a way that recognizes trauma, and that all students, including those with trauma backgrounds, will be supported in a way that facilitates flourishing and reduces re-traumatization. The impact will be a more hospitable and socially just learning environment.

Implementation Plan

With the interpretive nature of this change, the implementation plan moves gradually from macro to micro change management (Kang, 2015). At the macro level, I provide the foundation for reframing through establishing a CoP, which will become the change leader[5] through offering evidence-informed recommendations (Artime et al., 2021). Through the work of the CoP, a trauma perspective on academic support will spread over the period of one year, moving into specific change actions in the final three months. Institutionalization of a trauma-informed approach will be gradual over the following year or more. This timeline is consistent with other second-order change movements at SPU. The implementation plan is illustrated in Figure 4 as a series of loops. To begin each loop, a learning focus provides a foundation, which

[5] I will use the pronouns "we" and "us" to recognize that I am a participant in the CoP.

links up to related lived experience. These learning practices are a form of knowledge mobilization and as such inform actions (SSHRC, 2021) and send the change to the next loop.

Foundation: Establish a Community of Practice

At SPU, The Centre is the formal structure where academic support is designed and facilitated. In my position as senior leader of The Centre, I have the authority to initiate institutional change related to academic support. Therefore, I will take the first step to initiate a CoP for the study of TIA. Although I will take the role of change driver at this stage, once the CoP begins, my role will shift to being a participant in the group. Wenger et al. (2002) emphasize how an organization should actively "nurture" or "cultivate" a learning community if they are using a CoP as a change mechanism. Applying this advice, I will build a CoP over a period of ten to twelve weeks with strategic development of domain, community, and practices (Wenger, 1998).

Stage One: Initiation of the CoP

In the first two weeks, the action will focus on inviting people to join the CoP and launching the first meeting. The membership should be diverse and non-hierarchical (Gurbutt & Cragg, 2019; Munati et al., 2017), and members should already be engaged in trauma or support work formally through scholarship or pedagogy or informally through personal experience (Wenger, 1998). Thus, I will begin by inviting specific individuals who are already invested in academic support and trauma, many of whom I already know through previous informal conversations. Membership should include academic staff, faculty, students, and possibly family members[6]. I will encourage founding members to invite others in their networks who have

[6] As a point of clarification, I am not suggesting that we ask students to bring their parents or other family members into their education. University students are adults and privacy laws ensure that parents do not have access to their student's information without the student's consent. My suggestion here is only in the context of membership in the

scholarly, practitioner, or lived experience related to ACEs (Artime et al., 2021).

An ethical consideration is how to create equity for all members. Gurbutt and Cragg (2019) assert, “It is important that one group is not perceived as being invited into the learning space to meet the needs of another” (p. 15). It is possible that students and parents will view their presence as research subjects rather than equal participants. Therefore, the initial gatherings of the CoP should focus on learning about one another in order to build mutual respect as the first step (Hakkola et al., 2021).

From a practical perspective, during the first meeting of the CoP, members will determine organizational details, such as meeting frequency and schedule, whether to meet in a physical space or online, and what digital communication channel to use for sharing documents and posting questions. A sample meeting schedule is included in Appendix B. It is important to consider these meeting practices from an inclusion perspective. For example, the choice of a meeting time could privilege some people and create barriers to participation for others. This could impede a sense of belongingness, which is a key characteristic of a healthy CoP (Munati et al., 2017).

Stage Two: Knowledge Mapping

After the CoP has held its initial meeting, the next action is to participate in knowledge audit and knowledge mapping (Jakovljevic & Da Veiga, 2020; Liebowitz, 2005; Wenger & Wenger-Trayner, 2015). In this activity, members offer the knowledge that they bring with them, including the various perspectives represented, domain knowledge of trauma, and experiential knowledge. Knowledge mapping is well-suited to a CoP because all forms of knowledge are valued, and all people are positioned as contributors (Liebowitz, 2005). It also highlights the

---

CoP. Since parents have significant lived experience to contribute from the family context, this is a form of expertise, and they could bring helpful voices into the CoP.

specific expertise each person brings. The mapping exercises invite participants to interrogate the relationships between concepts, identify themes and gaps, and formulate questions (Nitchot & Wettayaprasit, 2021). By engaging in knowledge mapping, the members of the CoP can develop a direction for their learning while at the same time growing in respect for one another.

Stage Three: Domain and Practices

In the third stage of establishing the CoP, we will focus on defining the domain and learning practices. As Wenger (1998) emphasizes, a CoP is not just a group of people who work together or a group of people who share an interest. It is a social learning environment that is clearly defined by a domain, or subject to be studied. If the domain is too vague or poorly defined, the CoP may lack commitment and enthusiasm. Conversely, a well-defined domain enables individuals to determine their interest and commitment, which in turn invites participation (Wenger & Snyder, 2000). In the context of SPU, members of our CoP will begin with the general topic of trauma and learning but define the domain through a combination of the knowledge mapping process as well as initial readings. Members will contribute to a collection of readings and other resources to launch their inquiry.

Another characteristic of a CoP is establishing shared practice, which sets up norms within the community and instigates specific actions (Munati et al., 2017). In this proposed CoP, practices include developing a collection of readings and resources, dialoguing about key learnings, and seeking lived experience. In stage three of establishing the CoP, members will define how we select readings, who leads discussion, and how we take and share notes. CoP literature supports a loosely guided, flexible structure (Wenger & Snyder, 2000). Since CoPs are founded on the social construction of knowledge through inquiry, the meetings may or may not have an agenda, and in most cases, the agenda will emerge during the meeting itself (Munati et al., 2017; Wenger & Snyder, 2000).

In addition, we will pursue learning through narrative inquiry, which is a practice that in this case invites and values the voices of students and families with trauma histories as well as educators who have applied a trauma-informed approach (TIA). This notion of seeking lived experience is recognized in CoP literature (Artime et al., 2021; Wenger & Wenger-Trayner, 2015). To prepare for this form of learning, members of the CoP will map their network knowledge of students, families, and educators who may be willing to provide narratives. As a point of clarity, for privacy, we will not ask students to share their personal trauma stories but rather how they have navigated learning and experienced academic support. In addition, we will seek SPU ethics board approval prior to engaging in narrative inquiry.

It is my expectation that participation in the CoP will draw attention to the gap between current and future states of academic support and inspire enthusiasm for improvement from those who are already allies (Armenakis & Harris, 2009). In this way, the CoP will act as the change agent and will follow Cawsey et al.'s (2016) change path model into each loop of change.

Awakening: Loop One

Cawsey et al. (2016) emphasize that leading change should begin with intentionality. It starts with participants being invited to understand and consider the current state and the need for improvement. They explain that this awakening step is what draws attention to assumptions and instigates re-thinking. With this in mind, in loop one, the activities of the CoP will target new ways of thinking. I anticipate ten to twelve weeks as a reasonable timeline.

First, members of the CoP will read the original ACEs study (Felitti et al., 1998) and follow this with taking the ACEs survey, a version of which is found in Appendix C. Although for privacy reasons, I do not suggest discussing each person's result, we could debrief through an anonymous survey, using an online polling tool such as Menti. We could also discuss if or how

SPU could use the ACE survey for the student body.

At this first stage of the change path, to create awakening and to provide foundational knowledge of the domain, I suggest a "learning by dialogue" practice. Through exposure to new ideas and social learning, we can experience cognitive dissonance, which is a key activator of change (Çalışkan & Gökalp, 2020). In the CoP, each member brings a perspective from their discipline, profession, or personal lived experience. Bringing these different ways of knowing together offers new perspectives and interpretations (Capper, 2019; Fear et al., 2002; Hakkola et al., 2021; Munati et al., 2017).

These social cognitive experiences will expand through seeking experiential knowledge (Wenger & Wenger-Trayner, 2015). The use of narrative inquiry for awakening and sustaining change has solid research support (Miller et al., 2020; Munati et al., 2017; Roxas & Gabriel, 2017; Welton, et al., 2018), and giving voice to those with experiences of trauma humanizes the problem (Barabasch, 2018; Briggs, 2018). Thus, in loop one, we will invite students to share narratives of how trauma has affected their learning experiences. These narratives will be in the form of anonymized written testimonies, with the option for students to speak to us in person if they prefer. In addition, family members often experience their students' emotional and behavioural responses to the learning environment, making them important educational witnesses. Roxas and Gabriel (2017) argue that families are often neglected in research within higher education, so this is an opportunity to bridge that gap.

However, collecting these stories is not enough, as Miller et al. (2020) emphasize. In order to learn from stories, we will apply discourse analysis, which is a method of examining linguistic cues for themes, recurring words and rhetorical patterns (Curtis et al., 2021; Wells, 2011). This research method requires expertise, which I bring to the CoP as a practice rooted in

my disciplinary background in applied linguistics. We will employ discourse analysis first towards the end of loop one, upon collection of student and family narratives, and again at the end of loop two when the next collection of narratives occurs.

According to Wenger et al. (2002) and Wenger and Snyder (2000), the work of a CoP requires leadership attention to infrastructure and resources. In my position as leader of The Centre and initiator of the CoP, I will need to be attentive to resource needs, including funding for books or other resources and support during the ethics board approval process. Other resources during loop one include access to readings and resources for all members and willing students to share their experiences.

Mobilization: Loop Two

Cawsey et al. (2016) describe mobilization as the time to make sense of the anticipated change through analyzing assumptions and leveraging current systems. In this change plan, mobilization occurs within and through the CoP. By this point, the CoP has already established shared knowledge of the domain and an understanding drawn from narrative. It has developed norms of practice. With community well-established, the CoP will be ready to launch outward-facing practices, and the learning orientation will shift to analysis. I expect a timeline of ten to twelve weeks for loop two but also acknowledge that learning should be seen as continuous and the process for second-order change is developmental and non-linear (Kezar, 2018).

The analysis will begin with reading about TIA in organizations in general, such as SAMHSA (2014), and in the trauma-informed school movement in particular (Baweja et al., 2016; Chafouleas et al., 2016; Davidson, n.d.; Perry & Daniels, 2016). Studying and discussing these resources will prepare members of the CoP to look closely at SPU's learning support practices.

The narrative inquiry part of the loop will include accounts from people who have been either a leader or a change recipient in a similar educational change. For example, we could read published articles documenting the implementation of TIA in a school. We could follow up with contacting the authors and inviting them to speak with us. We may choose to employ narrative inquiry methodology, such as discourse analysis, to identify themes (Miller et al., 2020), discover sensemaking choices (Çalışkan & Gökalp, 2020; Wells, 2011) and ultimately highlight the strengths and gaps in SPU's systems (Xing et al., 2020).

After learning from both readings and narratives, the next step is to examine the academic support practices at SPU through a trauma lens. For instance, we can examine how students access support, whether there might be barriers or deterrents for students who are affected by trauma. We can consider whether the assumptions underlying self-advocacy are trauma-sensitive. In this analytical step, we will reach out to SPU members outside the CoP to understand the history and rationale of current practices. By employing a trauma lens to practice, we will continue to notice the gap between present and future states but at the same time identify possible next steps.

Acceleration: Loop Three

With a deepening understanding of trauma and TIA, the CoP is ready to move into acceleration. This is the stage of the change path in which micro level changes begin (Cawsey et al., 2016; Kang, 2010). It is also in this loop that the communication plan will be activated. In this academic support change plan, I am calling loop three "Learn by Doing." I anticipate a timeline of three to four months for this loop.

One action to accelerate the change from the CoP outward is to practice intentional *social contagion*, defined as taking on the attitudes and behaviours of people in one's social

environment (Bovasso, 1996). Individual members of the CoP will begin to influence the people in their specific spheres, such as The Centre or a university department, where they already have a degree of social capital (Hakkola et al., 2021). In daily interactions, members of the CoP will look for opportunities to share TIA. For example, if a colleague refers to a struggling student as lazy, we might ask a trauma-informed question, such as, "What is going on behind that behaviour?" To spread TIA beyond our specific institutional departments, we can pursue opportunities for new social interactions through initiating informal conversations over lunch with colleagues outside our own departments or joining new groups. By changing our own social routines, we will have opportunities to share our learning of trauma with more people and to learn from their questions and perspectives (Gurbutt & Cragg, 2019; Lewis, 2011). This contagion process is an important step in knowledge mobilization, which begins at the individual level before moving to the organizational level (Jesacher-Roessler, 2021).

Another micro level change focus during loop three is the revision or creation of artifacts, such as The Centre website, academic support manuals and materials, as well as the physical space of learning areas, including The Centre. For example, a foundational principle of TIA is safety (Buffalo Centre for Social Research, 2022). With this principle, members of the CoP can revise descriptions of various learning services to eliminate wording that might feel coercive. We can recommend changes to the physical space of The Centre, such as a redesign of layout or furnishings that will create a more hospitable environment (Gurbutt & Cragg, 2019).

At this point in the learning process, the CoP participants will have developed a strong knowledge base upon which to offer evidence-based recommendations. In loop three, we will co-create a document that provides definitions of trauma-informed principles and academic support along with specific recommendations for change. We might draw on *The Trauma-Informed*

Organizational Change Manual developed by the Buffalo Center of Social Research (2021), but we will need to adapt it to the context of higher education and SPU in particular. It includes guidelines for communication, hiring practices, orientation and training of staff, creating safety, and reviewing policies.

As specific changes begin at SPU, the CoP will continue to seek lived experience, specifically through reverse mentorship (Campbell et al., 2020; Clarke, et al., 2019; Curtis et al., 2021). Mentorship is a form of relational, experiential learning that normally positions the person in authority as the giver of knowledge and the junior person as the receiver. Reverse mentorship flips this hierarchy (Clarke, et al., 2019). Therefore, students who have trauma backgrounds become mentors of the staff and faculty who are in the process of implementing TIA. For example, if one of the recommended changes for The Centre is to adjust the appointment booking tool as a possible barrier, we can learn through reverse mentoring how the students respond to different forms of access. One important ethical consideration in reverse mentoring is to ensure that students never feel coerced or obligated to participate (Campbell et al., 2020). This is a risk when the people asking have positions of status, such as professors and directors (Murphy, 2012).

From a resource perspective, we will need the support of senior leaders at this stage, especially as we begin to interact with more people and make visible changes (SAMHSA, 2014). If recommendations include policy revisions or new policy development, the CoP will need to work with senior leaders to draft such documents, elicit feedback from stakeholders, submit them through the various levels of governance, and implement them.

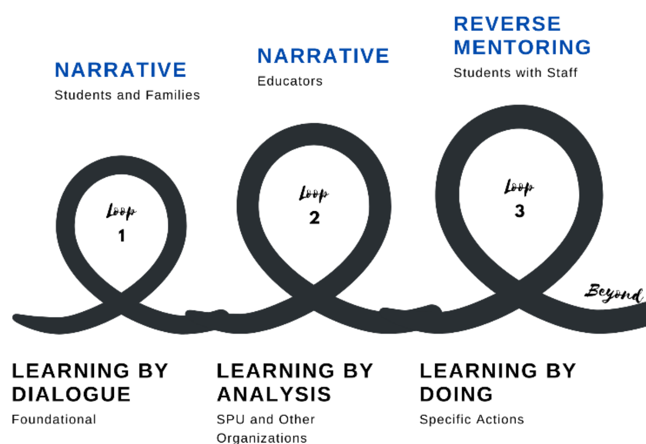
In addition, we will need to identify students who are willing to serve as mentors, and we will need funds for small expenses, such as lunches for student mentors. If changes to physical

space require renovations or new furnishings, this will impact budget. As the budget manager for The Centre, I have the authority to allocate funds, but budgets will likely be reduced until SPU recovers from the impact of the COVID-19 pandemic.

The three-loop implementation model is summarized in Figure 4. The movement in each loop begins at the bottom with the learning focus and then moves upwards to draw upon lived experience in the form of narrative inquiry in loops one and two and reverse mentoring in loop three. Each loop is slightly larger than the previous loop to indicate the increasing institutional participation and impact. Momentum can also reverse in response to results of monitoring and PDSA.

Figure 4

Three-Loop Implementation Model



Note. Movement in each loop is initially from left to right. Each loop indicates a stage of the change path.

Change Process Monitoring and Evaluation

As the PDSA cycle highlights, change implementation requires an intentional pause to study or check on whether the change is tracking towards improvement (Moen & Norman,

2009). In the change plan for SPU, members of the CoP will monitor each loop of the change path. A summary chart of the implementation and monitoring plan is provided in Appendix D.

My servant leadership approach to change directs my motives for monitoring and evaluation. Greenleaf's (1970/2014) oft-quoted words provide a foundation: "Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" (p. 21). In other words, the ideal effect of change is personal growth for participants and recipients of the change. For staff and faculty, this growth includes increased empowerment in their teaching and support practices, and for students, personal growth might be a sense of truly belonging in the university learning environment. Markiewicz and Patrick (2016) emphasize that monitoring should go beyond simply tracking data. It should focus on outcomes. Thus, considering the nature of second-order change and the monitoring domains as proposed by Markiewicz and Patrick (2016), the reframing of academic support is best assessed for impact and sustainability.

Foundation Stage

In the foundation stage, monitoring focuses on the readiness of the CoP as a change agent. Taking the advice of Markiewicz and Patrick (2016) to create guiding questions, at this stage, we will ask, "How well-established is the CoP? Is it ready to begin its work?" After the first meeting, we will consider whether there are enough members to begin or whether we need to take more time to build the membership. After step two, during which the CoP will map their perspectives and knowledge, we will consider whether the membership has enough diversity and whether members have been comfortable to participate. After the third step and prior to beginning loop one, we will consider whether the members of the CoP feel confident enough to begin the work of learning. Wenger and Snyder (2000) recommend using non-traditional forms

of assessment for CoPs, with the focus on asking members for their reflections and responses. In this foundation-building stage of change, we will monitor by polling members and inviting informal feedback.

Monitoring: Loop One

In loop one, our focus is awakening to new ways of thinking through the lens of trauma. The primary monitoring question is "Have we experienced change in our understanding and interpretation of student learning?" We can monitor this through reflection, which is a valued practice in CoPs (Hakkola et al., 2021; Wenger, 1998) and a means of recognizing emotional interactions with the topic (Burkitt, 2012). In the context of learning about trauma, wherein emotional interaction with knowledge could be sensitive, we could practice private reflection through journaling as well as shared reflection for those who are comfortable.

In addition, we can monitor changes in our awareness of trauma through reporting changes to professional practice (for staff and faculty) or learning practice (for students). It is possible that the new knowledge and perspective will already begin to have an impact on individual members' professional practice (Hakkola et al., 2021). For example, individuals from The Centre might begin to respond to students in new ways. Faculty members might begin to use different labels for students to reduce a deficit view and replace it by an understanding of trauma (Friis, 2018; Levine, 2004). These early changes to individual practice are also the beginning points of change for the students, who are the ultimate change-recipients.

Another focus for monitoring at this stage is the dynamics within the CoP. This is important because the CoP acts as the change agent and having a healthy community will move the change forward. In loop one, with dialogue as the learning practice, we expect to experience active conversation and open questioning. Hakkola et al. (2021) describe CoPs as welcoming,

safe spaces where people can be vulnerable and open. The question is how to assess the dynamics of the learning community. Wenger and Snyder (2000) argue for non-traditional forms of assessment of CoPs, such as asking for testimonials. I suggest using a brief assessment, such as a three-question survey, as shown in Appendix E. This tool does not require a significant time investment but gives voice to all members to anonymously share their experiences in the CoP.

Learning in a CoP is evolutionary in nature, which implies the need to modify the learning journey and revisit next steps (Artime et al., 2021). If there is little evidence of awakening or if the CoP is not well-established, we will stay in loop one. Therefore, by the end of loop one, we should pause to consider whether we are ready to move to loop two.

Monitoring: Loop Two

As we go through mobilization in loop two, the emphasis is on learning through analysis. The question to guide monitoring is, "How does our analysis affect our thinking about change?" At this stage, thinking about TIA and discovering its application to SPU will hopefully lead to cognitive dissonance, defined as a sense of discomfort when confronted with different ways of thinking or believing (Hinojosa et al., 2017). This experience of dissonance can stimulate new sensemaking and move a change forward (Çalışkan & Gökalp, 2020). However, cognitive dissonance theory also explains that people might respond to the discomfort by committing even more to the original way of thinking or by dismissing the topic entirely (Hinojosa et al., 2017; Vaidis & Bran, 2019). Therefore, monitoring CoP members' experiences during this learning process should highlight their responses to dissonance.

One measurement of cognitive dissonance is behavioural change (Hinojosa et al., 2017). In loop two, as members become immersed in analysis of TIA and their own part in the learning culture of SPU, I anticipate that individuals will take conscious steps to adjust their own work.

Wenger and Wenger-Trayner (2015) assert that this is a key measurement of the success of a CoP. It might also be helpful for members to reflect on where they do and do not have agency in matters of academic support and thus how they can influence change (Hakkola et al., 2021). Reflective journaling and small group debriefing could be effective methods to monitor how members of the CoP are analyzing, wrestling with, and applying what they discover in their spheres of influence.

Monitoring: Loop Three

By loop three, members of the CoP have grown in knowledge, perspective, and approaches, and they have analyzed their own assumptions as well as some of the relevant practices of SPU. Many have begun to apply TIA to their own work and to talk about it with colleagues and peers. As the change accelerates and moves outside the CoP, the focus of monitoring will be whether the specific actions are indeed creating change. Guiding questions include, “Are staff in The Centre and other members of SPU beginning to reframe their interpretations of student academic behaviour?” “Is there evidence from practices, artifacts, and discourse that trauma-awareness is spreading?” “Do student experiences and behaviours indicate improvement towards flourishing?”

To measure reframing, members of the CoP will look for evidence of trauma-awareness in their departments and areas of influence. One way to do this is through informal interviews with university colleagues with whom we already have trust-based relationships. Sample questions include, “What influences your students’ learning experience?” and “What do you think academic support looks like for your students?” During the interviews, we can listen for rhetorical evidence, such as labels or descriptors of student behaviour and the presence of key words from TIA. Informal interviews are likely most suitable so that faculty and staff do not feel

like they are being formally evaluated. Swaim and Spire (2020) argue that informal interviews or "conversations with a motive" can provide authentic data, but there are important ethical guidelines. Following their suggestions, we should ensure that our colleagues know the work that we are doing and what our motive is in setting up conversations. We should avoid conversations that could in any way harm our colleagues, including their sense of respect.

Another potential method for trauma awareness is to continue with narrative inquiry. As members of the CoP, we can certainly engage in journaling our own growing awareness, and we can invite interested colleagues to read our journals and write their own narrative responses. In this way, a narrative dialogue can occur, challenging participants and chronicling the change path.

Narrative inquiry, however, has limitations and ethical considerations. In their critique of counter-narratives in particular, Miller et al. (2020) caution against the risk of merely collecting stories. In the context of teaching, there is the tendency to use narrative as a means to challenge dominant thinking, but there is a shortfall in assessing whether attitudinal change is enacted in daily practice. Miller et al. (2020) write, "In addition to collecting counter-narratives as data and analyzing them as content, we should employ a comprehensive framework to focus on whether or not counter-narratives move beyond the sharing stage and into transformative action" (p. 283-84). With this in mind, the CoP should create a framework that explicitly monitors the change in both attitude and practice as reflected in narrative dialogue.

To assess whether the acceleration of trauma-informed thinking is spreading to practice, we can also employ discourse analysis to examine new artifacts, such as reports, presentation slides, and departmental communications. In The Centre, staff create teaching materials, student communications, social media channels, and posters. These artifacts are symbols of sensemaking

(Bolman & Deal, 2017). Thus, discourse analysis can examine the use of TIA terms and principles in these artifacts to determine if change is happening. Wells (2011) argues that discourse analysis creates a means for examining assumptions embedded in language and that this understanding is the key to restorative work. Language reveals sensemaking through the ways in which people label themselves and their experiences. Labels both shape and reflect perceptual understanding, so a change in labels identifies a new interpretation (Bartunek & Moch, 1987; Hakkola et al., 2021).

For instance, an expression such as "This student has issues!" highlights a deficit mindset. The language itself perpetuates the way of thinking through normalizing it. In contrast, an expression such as "There is something more going on for this student" identifies the problem as originating from the student's environment. Therefore, by analyzing relevant university artifacts, we can assess individual and institutional sensemaking, which will tell us whether trauma awareness has begun to shift interpretation, and at what level (Tsoukas & Hatch, 2001). See Appendix F for a simple example of discourse analysis to assess the level of TIA.

If staff in The Centre and other SPU members are beginning to change in their thinking and actions, it is essential to assess whether these perceived changes are felt by the students, who are the change-recipients. To do this, I propose one or more student focus groups. These focus groups can be a means to seek and value authentic student voices, which is a critical aspect of servant leadership and an act of hospitality. Literature highlights the value of focus groups in higher education. Van Ongevalle et al. (2013) employed an interpretive approach to monitoring and evaluation in an educational context. They argue that monitoring and evaluation of changes involving human interaction is best approached from a complexity mindset and a learning orientation rather than a linear functionalist approach. In this context, they identified focus

groups as successful methods for evaluating changes in attitude, knowledge, and behaviour. They emphasize strengths as high engagement, ability to follow up with the same focus group at a later stage, and discovery of significant insights.

In addition, we should be conscious of creating a hospitable context that demonstrates value of each person's contribution. Bourne and Winstone (2021) explain the importance of focus groups as a means of valuing individual student voices, recognizing that surveys tend to flatten student voices or identify students merely as data points. In their study, they used a combination of silent reflection, collaborative activity completion, group dialogue, and anonymous debrief. Their focus group design may be one we can adapt for SPU.

In addition to qualitative methods, the CoP can monitor student experience of academic support through quantitative information, such as the number of students who engage in support and frequency of engagement in support. If academic support is no longer labeled as a penalty for low grades, if students are not made to feel ashamed of their academic challenges, and if staff begin to employ trauma-informed design, my hope is that more students will choose to engage in support. The Centre has data available through the appointment-booking software to be able to benchmark and compare appointment-based engagement. This data can be cross-referenced with course grades and semester GPA to look for correlations between support and GPA. Increasing GPA suggests that students who seek support are experiencing growth, enabling them to engage in coursework, hand in assignments, and develop confidence in themselves as learners. No change in GPA suggests that support is not yet contributing to growth, at least not in a quantifiable way. Thus, quantitative tracking spotlights measurable behaviour, which together with qualitative evaluation of student experience provides insights into whether the change is beginning to lead to outcomes and impact.

Monitoring this change with a specific focus for each loop aligns with a non-linear change path and my expectation that the monitoring data will sometimes direct us, the members of the CoP, back to the learning focus of the loop. The monitoring methods that I have proposed are participatory and honour the steps of hospitality by going beyond invitation to the table. In this way, I recognize that just making space for others is only the beginning of change (Stavo-Debauge et al. 2018, as cited in Carlier, 2020). The use of narrative inquiry, focus groups, and informal interviews place the emphasis of monitoring on the value of experience and align with my interpretive organizational theory, social cognition approach to change, and servant leadership. Discourse analysis is also a practice of interpretivism as it examines sensemaking through dominant and counter-narratives (Curtis et al., 2021; Wells, 2011). In sum, the proposed monitoring methodologies look for whether there are improvements to the problem of practice: whether a trauma-informed approach to academic support creates conditions for student flourishing.

Throughout the Change Path

In the CoP itself, each person's experience as a member is a priority. The momentum of the change path should be maintained through trust, relationship, and empowerment of all participants. The CoP should be an environment of hospitality, where people feel safe to share their voices and ask questions (Hakkola et al., 2021). Another emphasis is the emotional health of the members, that each person will experience freedom to be their full selves through meaningful community (Barbuto & Wheeler, 2006). This is also what Starratt means when he talks about human development as the work of education, starting with the staff and instructors (Boston College Libraries, 2011). To monitor the experiences of the CoP members, we can observe participation, member retention, and the level of active learning. If multiple members

drop out or attend sporadically, if there is little participation in dialogue, or if learning is stunted or shallow, these are indicators that the CoP is not thriving and may not be effective as the change driver (Wenger et al., 2002). Furthermore, if members of the CoP experience emotional difficulty as a result of the subject matter or during the process of implementation, it will be important to respect and support their needs, such as taking a leave from the CoP or connecting with a trauma counselor. Fortunately, SPU has inexpensive on-site counseling available for students, staff, and faculty as well as a strong network of therapists via the Counseling Psychology department.

Communication Plan

In the foundational stage, communication will be limited to creating awareness of the CoP and extending an invitation (Wenger et al., 2002). In loops one and two, when the plan is focused on learning in the CoP, communication outside the CoP will be primarily informal, such as conversations with colleagues over coffee. This is a meaningful form of communication, according to Lewis (2011), because it is relational. As the CoP enters loop three and begins to take actions, a formal communication plan will be essential. We will consider how to communicate to staff and faculty regarding the CoP’s new knowledge as well as the principles of a trauma-informed support approach. Although in reality, the communication decisions should be made collaboratively by the CoP members, for the purpose of this organizational improvement plan, I offer principles to guide these decisions, along with examples.

Principles from Hospitality

Returning to the notion of hospitality, communication can be understood as a means to create open space for the presence of others. In its classical sense, hospitality is considered both provision for others and an act of entering into community (Sweet, 2012). Metaphorically, when

a person notices and cares about another person, if that is the end, there is no hospitality. However, if the two people invite each other to share a meal, the act of receiving from the other person initiates mutuality and openness (Pyyhtinen, 2020). If this exchange of time, space, and food with one another continues, a relationship forms. However, hospitality can become uncomfortable when it is offered for personal gain or out of obligation rather than relationship (Sweet, 2012). This means that authenticity and appropriacy are important principles.

Like hospitality, if the role of organizational communication is transformational, not just transactional, then the outcome is the growth of trusting relationships. This is a premise of servant leadership: that morality is determined by whether an action brings about individual and social good (Lemoine, et al., 2019; Letizia, 2017; Searle & Barbuto, 2011). Thus, communication as an act of hospitality is directed towards the good of others through opening up an otherwise guarded "space." In this case, I do not mean a physical space but a space of knowledge (Lewis, 2011). These are the principles underlying the reasons, strategies, and tactics for communicating the movement towards trauma-informed support.

Stage One: Strategies for Communicating Why

With servant leadership's emphasis on moral good, beginning the communication plan with rationale demonstrates respect and begins to create a hospitable opening in the institutional conversation. Furthermore, Beatty (2015) argues for starting with "why" as a way to connect to the leadership vision and to create enthusiasm for the new direction. Moreover, Whelan-Barry and Somerville (2010) and Armenakis and Harris (2009) explain the importance of communicating why the current state is not enough and how the future state will benefit the institution. However, I do not want to use rationale strategies as a way to manipulate buy-in but as a way to show respect and receive trust in return (Lewis, 2011).

Drawing on Beatty's (2015) advice to connect the "why" to the organizational vision, the communication will begin by linking to SPU's vision statement: preparing students to impact social good through thoughts and actions. Endrejat et al. (2020) found that leading solution-focused conversation, as opposed to problem-focused dialogue, was more likely to motivate people to engage a change. At the "why" stage of communication, this strategy directs us to place the focus of our communication on the benefits of TIA in terms of achieving SPU's vision rather than on all the current shortcomings. For example, our communication might report that TIA can make the future state more inclusive and the work of preparing students more transformative.

If we hope to encourage colleagues to re-interpret student learning and support, another communication starting point is to appeal to values because values inform interpretation (Chowdhury, 2014). At SPU, one of the formal institutional core values is that learning is a practice of doing good to others. As we consider the "why" of a new approach to academic support, we can encourage colleagues to discuss how learning and doing good to others connect to their own work. Members of the CoP can first discuss this question and then bring it to their areas of influence. This discussion topic prepares the way for challenging established and common interpretations of student learning behaviour. It begins to engage others in thinking about the importance of academic support in the context of the university's core values.

After connecting to vision and values, the communication plan will become more specific through employing social accounts, which are defined as the leader's narrative of how they came to a decision (Cobb et al., 2001; Tucker et al., 2013). In other words, communicating through a social account gives listeners a way to understand the thinking behind a decision. Tucker et al. (2013) found that social accounts reduce ambiguity and develop trust. Therefore, this strategy is

a means of demonstrating vulnerability, which is a value of both servant leadership and TIA. Furthermore, Cobb et al. (2001) describe social accounts as a way for leaders to influence sensemaking. In communicating TIA to the staff and faculty at SPU, the CoP will communicate our journey of learning, including the various challenges, questions, and ethical considerations. We can provide this social account through group contexts, such as a panel presentation at a professional development session. In this way, we do not merely present information about changes but invite university members into the learning experience.

To build on this foundation, story or narrative can move the topic from the abstract to the concrete (Cairney, 2016). It can stimulate self-analysis and awaken new perspectives (Welton et al., 2018). In her analysis of narrative inquiry, Lavoie (2021) explains, "thinking with story, rather than thinking about story, facilitates the use of tacit and embodied knowledges in meaning-making" (p. 3). The student and family participants in the CoP become an important communication resource at this point in reframing. Those who are willing to tell their story (not of their childhood experiences but of their learning journey) can contribute to building the "why" for a trauma-informed interpretation. At SPU, avenues for student learning stories could include interviews on one of SPU's professional podcasts or a creative story-telling project through the university's theatre, art gallery, literary magazine, or digital media.

Stage Two: Strategies for Communicating What

The next communication stage focuses on the nature of the change along with the anticipated outcomes and impact (Beatty, 2015). Communicating the most important information at key times enables participation. Conversely, lack of information keeps people on the outside and contributes to resistance (Lewis, 2011). In this change initiative, the CoP will shape the specific information that has come from their learning activities. For instance, foundational

information might include what ACEs are, how they impact learning, ways trauma manifests in student behaviour, and trauma-informed strategies in the academic environment. Focused information might emphasize what a trauma lens reveals about current SPU academic support, as well as the specific TIA changes we propose as fitting for SPU. Knowledge mobilization in a deductive pattern, moving from general research-based knowledge to specific new practices scaffolds the change and in so doing, facilitates participation (Jesacher-Roessler, 2021).

A guiding principle for communicating "what" is the attention-based view (ABV) of change management, which is rooted in social cognition (Ocasio et al., 2018). ABV is defined as "the process of intentional, sustained allocation of cognitive resources to guide problem solving, planning, sensemaking, and decision making" (p. 158). Applying this to communication, the purpose is to engage the "cognitive resources" of university members. In this way, communication is designed to get people to pay attention and to sustain that attention. If too much information could impede attention (Lewis, 2011) in the change plan for SPU, the CoP can create messages that break the information into small blocks and sequence these blocks in a way that builds one on the other.

Another key characteristic of this second stage of the communication plan is its participatory and action-oriented nature (Whelan-Barry & Somerville, 2010). Since reframing academic support is a cognitive change, not a policy or mandate, communication is built on the premise of social meaning-making, recognizing that people shape one another's attention and interpretation (Ocasio et al., 2018). The process of influencing others begins even before this formal communication plan, when CoP members use informal communication to share what they are learning. Lewis (2011) defines informal communication as natural, daily interactions, such as conversations in the hallway and over lunch. Lewis explains that these interactions are a vital

part of a change because colleagues shape one another's interpretations and attitude. This takes me back to Starratt's (2005) categories of ethical responsibility. As members of the CoP share our learning through informal means, we have the responsibility to respect our colleagues and to represent knowledge honestly. We should approach this informal communication with humility and openness, not with coercion or judgment (Northouse, 2019).

In addition to informal participatory communication, the CoP will use structured participation opportunities, such as a mini-conference or workshop. These platforms are already a part of SPU culture, as various departments host their own in-house events. Endrejat et al. (2020) label these strategic communication experiences *participatory interventions*. In these group sessions, they recommend inviting dialogue about the proposed solution. For example, we can invite our colleagues to discuss how TIA could improve student well-being and retention in their departments or areas.

When using participatory methods, we should exercise caution about our motives. When leaders create methods for participation without any intention of listening to or acting on the feedback, the participation becomes mere tokenism or what Lewis (2011) calls "ritualistic participation" (p. 72). In the culture of SPU, many staff and faculty have an attitude of skepticism towards participatory communication because too often it has been ritualistic. This is also a violation of my servant leadership values. Thus, as the CoP plans participation strategies, we must avoid tokenism and keep our thinking aligned with a resource approach. As Lewis (2011) describes, a resource approach values all participants and recognizes that each person is a resource to shape or "author" the change. This brings me to another principle: capacity.

Higgs and Rowland (2005) highlight building capacity as an essential leadership focus in change management. They explain that a change path is more likely to be successful if the leader

builds capacity in others rather than acting on the power of the leader. To build capacity, Higgs and Rowland suggest creating and supporting time and space for honest dialogue, where people feel safe to ask difficult questions and explore them together. From their case study of seven organizations, they found that capacity-building correlates with success in second-order change when it is driven from within the organization. Moreover, this emphasis on capacity aligns with servant leadership and trauma-informed leadership principles, so it is an appropriate strategy for the type of change and the leadership approaches in this change plan.

Applying these principles of resource participation and capacity-building, the CoP will create formal or semi-formal opportunities, such as workshops and table talks, for colleagues, students, and families to learn about and discuss various academic support approaches, assumptions embedded in each, and potential impact on both students and SPU. This domain focus leads to attention on academic support and invites participants to find their own questions and challenges. Kezar (2018) refers to these strategies as "sensegiving" (p. 92) because they are facilitated experiences for wrestling with new thinking. Instead of just promoting TIA as the only solution and an entirely positive change, sensegiving opportunities invite university members to engage in the "gain/loss frame" (Lewis, 2011). Through open conversation about both pros and cons, participants can uncover their own conclusions. According to Lewis (2011), this reduces the likelihood of suspicion about a change and builds trust and capacity. This participatory approach embeds communication in social construction of meaning and moves the change forward through enactment rather than leader-centric one-way messages (Endrejat et al., 2020).

Stage Three: Communicating How

The third stage of communication, according to Beatty (2015) is to communicate the steps that we, the implementers, propose to take to move from the current state to the future state.

In this implementation plan, I will not designate detailed steps, as these will be constructed collaboratively in the CoP. The specifics will also be informed by feedback from participatory communication and from the PDSA cycle in each loop. What I can suggest in this communication plan are evidence-informed tactics that suit SPU.

Tactics

Both Lewis (2011) and Rucchin (2022) emphasize the importance of leveraging already established and legitimized communication practices in the institution. In this section, I analyze some communication tactics that align with SPU's culture and practices.

Employ Aesthetic Ways of Knowing

In the context of institutional change for equity and social justice, Dua and Bhanji (2017) advocate for the use of the arts, such as literature and drama, as the most effective methods to engage new thinking. Lavoie (2021) describes an experience of combining narrative inquiry with embodiment specifically through visual arts as a form of communication. Xing et al. (2020) engaged musical composition in combination with storying and found that this dual way of knowing enhanced their understanding. Antal (2009) reports on a research endeavor to examine the impact of "artistic interventions" on organizations. The researchers found that participants in activities such as story-telling and visual arts were able to shift their focus from a utilitarian view to the human aspects of an organizational situation. At SPU, the liberal arts identity is heightened, and in the core curriculum, there is an explicit emphasis on aesthetic ways of knowing. This establishes artistic communication as a valid form. In this context, I suggest engaging the arts to communicate how a trauma-informed approach to academic support could emerge at SPU.

Draw on Internal Expertise

Rucchin (2022) advises leaders to seek the help of experts who are already in the organization. In this implementation plan, the members of the CoP bring diverse expertise, which might include scholarly and professional knowledge of communication. In addition, SPU has several communication scholars, including experts in organizational communication. The university media department is another formal structure for supporting communication needs, and some types of communication must be vetted by this department. Therefore, soliciting the knowledge and direction from internal communications professionals is a fitting tactic.

Communicate Frequently and With Multiple Modes

One of the common mistakes in implementing change is communicating a lot of information early in the process but failing to maintain this momentum. Sometimes an organization prepares a formal message without any follow-up communication, which leaves the recipients assuming that the initiative is null and void. Sometimes communication comes as a bombardment of early messages that dwindles over time. Sometimes the only medium of communication is email (Lewis, 2011). Instead, ongoing communication that includes incremental updates, small successes, and stories of encouragement keep the change in the forefront (Klein, 1996).

To create this kind of regular and varied communication, I suggest using some of the existing communication modes at SPU. There is a weekly email from the university media department in which university news is highlighted. The CoP can provide updates on what they are learning and possibly some of the stories from participants in narrative inquiry (with permission and anonymization). At the micro level of The Centre, staff who join the CoP can provide updates at monthly meetings as well as informally through posts on our internal Teams page. A current practice in monthly meetings is to highlight encouraging stories from daily work.

This is a fitting practice to begin to share if and how TIA is making a difference.

Another existing mode at SPU is the monthly faculty professional development session, which usually takes on a teaching and learning theme each semester. TIA and/or ACEs might be a suitable theme, but this would require approval from my supervisor, who is responsible for professional development sessions. The current practice in these sessions is to engage with a guest speaker or a panel of SPU faculty and staff who have interest or expertise in the theme. This would be an opportunity for members of the CoP to communicate with colleagues about their learning, small success stories, pilots of TIA, and recommended practices at SPU.

Choose Labels Carefully

As interpretivism emphasizes, meaning-making relies on labeling social phenomena, which in turn reflects and reinforces assumptions (Tsoukas & Hatch, 2001). Thus, communication of this change implementation plan will inevitably apply labels of the change initiative itself, the various participants, SPU's context, The Centre, and many other aspects. In the creation of messages, regardless of mode, it is important to choose labels carefully. Cordiner et al. (2018) studied the relationship between leader labels, such as *champion*, and the ways in which other people responded to the change. They found that these labels influence perception. For example, the champion label created a narrative of "high-status hero" (p. 497) while failing to communicate the leader's actual role and responsibilities. The researchers conclude, "that labels do matter in HE. While they will never be completely neutral, or uniformly understood, it is essential that, before project implementation, they are thoroughly examined as potentially unsuitable identity badges" (p. 497). Thus, not only is the frequency and medium important, but the word choice carries potentially long-lasting impact.

As the CoP discusses messaging, we will need to weigh the potential message carried in

each label. For example, if we express the invitation for staff and faculty participation as “We are championing a new initiative and invite you to join us,” we put the focus on our own admirable work. In contrast, we could write, “Would you consider contributing your experience of how you support students in your specific discipline?” This question eliminates the hero status and labels the faculty and staff as disciplinary experts.

Considering Different Audiences

In this change initiative, the first audience is the CoP. When it is time to communicate outside the CoP, the audience is first colleagues and peers through informal dialogue, then moving outwards to the wider audience of faculty and senior leaders. However, this change does not require approvals from formal bodies, nor does it require changes to organizational charts or requests for facility upgrades. Therefore, there is no need for preparing formal appeals, with one exception. If the CoP suggests making recommendations for policy changes, this will necessitate formal meetings and documents.

Due to the social nature of communication for this change, the messaging should be created to provide updates and invitations for participation. Lewis (2011) argues for consistency in messages for all audiences. Since individuals in the same university talk to one another, if different messages go out to different audiences, this can lead to confusion and suspicion. With this in mind, it is best to create communication that engages wide audiences, using different modes for greater impact (Beatty, 2015).

Next Steps and Future Considerations

Because institutionalization of this change will take place gradually over time, evaluation via institutional data will likely occur in the future. Ideally, the purpose of collecting data should not be to fight for funding but to consider whether the change is making a difference in

institutional outcomes. According to PDSA, if the change does not lead to improvement, then it will be my responsibility as the change initiator to revisit the change, make adjustments, or discontinue it (Moen & Norman, 2009). If the CoP is still together after the initial year, this evaluation is best done together. In this way, the micro level change management is still nested in the CoP as the change driver, which not only facilitates consistency but also keeps the micro changes connected to the macro level considerations.

Institutional data of relevance includes reports from the Office of the Registrar, such as number of students on probation, required to withdraw, and dropped out. If many of the students in academic trouble are students with trauma backgrounds, then a trauma-informed approach to support should contribute to academic improvement and confidence, which should reduce the number of students who are dismissed for low grades or who give up and leave the institution. Other relevant data includes the number of alerts submitted by faculty for students who are missing classes, not engaging, and not submitting assignments. If trauma-informed support is well-implemented and a positive change, I expect a downward trend in these numbers. On the other hand, I hope to see an increase in student participation in academic support, which can be measured by data from The Centre.

Another consideration is the future of the community of practice. I wonder for how long the group can be sustained. According to Munati et al. (2017), CoPs create sustainability through building social and cultural capital and through “long-term organizational memory” (p. 220). Wenger and Snyder (2000) concur. They explain that CoPs can generate long-term change over a period of years. In addition, CoPs tend to persevere due to their informal nature. Munati et al. (2017) claim that a CoP is like “a symbolic arena where individuals have the chance to fully express their identity and become aware about their organizational membership” (p. 224). They

explain that this kind of personal growth feeds commitment to the group. Although I truly hope that each person in the CoP will experience this kind of personal development, I am also aware of the competing demands on staff and faculty, parents and students who make up the CoP. In the context of higher education, time and attention are easily pulled to other projects and committees.

It is possible to morph the CoP or expand its work into a more formalized university centre for scholarship, perhaps called The Centre for Trauma-Informed Higher Education. SPU has a number of well-developed and highly respected research centres, so this option is both familiar and valid in the context. This structure would continue the multi and interdisciplinary conversations started in the CoP, but the purpose would shift from awakening and initiating change to researching, discussing, and sharing knowledge. Membership of research centres is open to students and members of the community, so they preserve a hospitable space.

As the change in academic support eventually becomes a shared way of thinking in The Centre and across the academic environment, my ambition is to also establish an ongoing practice of reverse-mentoring. Although mentorship is sometimes practiced only for a short time, retaining some of the partnerships for the entirety of a student's career at SPU would provide rich learning for the mentee as well as all of us engaged in the work of trauma-informed support (Lavoie, 2021; Murphy, 2012). In addition, if reverse-mentoring is successful for this change, there is promise to build it into an ongoing opportunity for staff and faculty to learn from students about other experiences, including how race, language, culture, religion, gender identity, and (dis)ability influence the ways in which students navigate learning (Curtis et al., 2021; Dunham & Ross, 2016).

Conclusion

Change momentum directed by social learning is well-suited to a higher education context, in which diverse educational members can contribute to the inquiry process in a CoP. As new co-learning practices unfold at SPU, interpretive possibilities will also expand, and ideally, fewer students will exist on the margins of academia (Curtis et al., 2021). Returning to my metaphor, when the hosts take time to learn about their guests, they know better how to prepare the meal and set the table. They make these preparations not out of duty but because they value the guests. When the guests arrive for the meal, they will not feel like strangers in someone else's space. Instead, the space will be open to transformation by the very presence of the guests (Stavo-Debauge et al., 2018, as cited in Carlier, 2020). In the same way, SPU's provision of trauma-informed academic support can demonstrate the inherent value of all students.

Narrative Epilogue

Over the course of this doctoral program, I have been challenged to engage in complex analysis of the higher education landscape, organizational theory, and leadership philosophy. I want to honour the many scholars that have gone before me and contributed to my rich learning experience. As I became immersed in reading, I noticed more the colonial bias in academia. The vast majority of scholars considered to be worthy contributors, cited widely and highlighted as key theorists throughout the literature, are usually situated in English-speaking Western contexts. I decided to become intentional in pursuing contributions from global scholars, and this is reflected in my list of references. This diverse reading experience has expanded my interpretations and established my confidence in TIA as a globally recognized and researched practice.

My journey to this organizational improvement plan began in 2010, when my family welcomed a five-year-old boy into our family through adoption. Although I cannot tell his story here, for it is his story to tell, I can say that this boy's early life was characterized by multiple traumas. I began to learn about adverse childhood experiences and complex developmental trauma, and soon I began to recognize the impact of trauma in the academic behaviours of some of my undergraduate students. As we spent time together to create a learning plan, some students began to disclose traumas from their family and childhood experiences. In response, I began to employ trauma-informed support in small ways, such as focusing on connection and safety in the learning plans. As a result, many of these students overcame early academic barriers, began to flourish, and eventually graduated. After observing the impact of TIA in these students' learning journeys, I have had a sense of stewardship to contribute what I have been learning and to continue to learn. In this way, this study is an outpouring of my ethic of care.

References

Adichie, C. A. (2009). *The danger of a single story* [Video]. TED Conferences. https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/transcript?language=en

Allen, T. G., Jackson, A., Johnson, D. N., & Jordan, D. D. (2020). Preparing North Carolina principals for trauma-sensitive leadership. *Journal of Organizational and Educational Leadership*, *5*(2). https://digitalcommons.gardner-webb.edu/joel/vol5/iss2/5

Ancona, D. (2012). Sensemaking: Framing and acting in the unknown. In S. Snook, N. Nohria, & R. Khurana, *The handbook for teaching leadership: Knowing, doing, and being* (pp. 3-19). Sage.

Annala, J., & Mäkinen, M. (2017). Communities of practice in higher education: Contradictory narratives of a university-wide curriculum reform. *Studies in Higher Education*, *42*(11), 1941–1957. https://doi.org/10.1080/03075079.2015.1125877

Antal, A. B. (2009). *Transforming organizations with the arts*. TILLT Europe. https://wzb.eu/system/files/docs/dst/wipo/researchreport.pdf

Arifin, M. H. (2018). The role of student support services in enhancing student persistence in the Open University Context: Lesson from Indonesia Open University. *The Turkish Online Journal of Distance Education TOJDE*, *19*(3), 156–168. https://doi.org/10.17718/tojde.445116

Armenakis, A. A., Bernerth, J. B., Pitts, J. P., & Walker, H. J. (2007). Organizational change recipients' beliefs scale: Development of an assessment instrument. *The Journal of Applied Behavioral Science*, *43*(4), 481–505. https://doi.org/10.1177/0021886307303654

Armenakis, A., & Harris, S. G. (2009) Reflections: Our journey in organizational change research and practice. *Journal of Change Management*, *9*(2), 127-142. https://doi.org/10.1080/14697010902879079

Artime, T. M., Buchholz, K. R., & Jakupcak, M. (2021). Engaging stakeholders for change: A learning community methodology for implementing evidence-based, trauma-focused care on college campuses. *Psychological Trauma: Theory, Research, Practice, and Policy*. Advance online publication. https://doi.org/10.1037/tra0001079

Ashmore, T. L. (2018). *What is the role of academic support in contemporary UK HE?* [Doctor of Philosophy (PhD) thesis, University of Kent]. https://kar.kent.ac.uk/73885/

Austin, I. & Jones, G. (2015). *Governance of higher education: Global perspectives, theories and practices*. Palgrave.

Avramidis, E., & Skidmore, D. (2004). Reappraising learning support in higher education. *Research in Post-Compulsory Education*, *9*(1), 63–82. https://doi.org/10.1080/13596740400200167

Bacchi, C. & Goodwin, S. (2016). *Post-structural policy analysis: A guide to practice*. Palgrave Macmillan.

Bandura, A. (2018). Toward a psychology of human agency: Pathways and reflections. *Perspectives on Psychological Science*, *13*(2), 130-136. https://doi.org/10.1111%2Fj.1745-6916.2006.00011.x

Barabasch, A. (2018). The narrative approach in research and its use for policy advice. *International Journal of Lifelong Education*, *37*(4), 468–481. https://doi.org/10.1080/02601370.2018.1506517

Barbuto, J. E., & Wheeler, D. W. (2006). Scale development and construct clarification of

servant leadership. *Group & Organization Management*, *31*(3), 300-326. http://dx.doi.org/10.1177/1059601106287091

Bartunek, J. M., & Moch, M. K. (1987). First-Order, second-order, and third-order change and organization development interventions: A cognitive approach. *The Journal of Applied Behavioral Science*, *23*(4), 483-500. http://dx.doi.org/10.1177/002188638702300404

Baweja, S., Santiago, C. D., Vona, P., Pears, G., Langley, A., & Kataoka, S. (2016). Improving implementation of a school-based program for traumatized students: Identifying factors that promote teacher support and collaboration. *School Mental Health*, *8*(1), 120–131. https://doi.org/10.1007/s12310-015-9170-z

Beatty, C.A. (2015). *Communicating during an organizational change*. Queen's University IRC.

Bicchieri, C., Muldoon, R., & Sontuoso, A. (2018). Social norms. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*. https://plato.stanford.edu/archives/win2018/entries/social-norms/

Biddle, C., & Brown, L. M. (2020). Banishing "Siberia" and student seclusion: Leading trauma-informed systems change in a rural school. *The Journal of Cases in Educational Leadership*, *23*(2), 85–97. https://doi.org/10.1177/1555458920910771

Black, S. A. (2015). Qualities of effective leadership in higher education. *Open Journal of Leadership*, *4*, 54-66. http://dx.doi.org/10.4236/ojl.2015.42006

Bloom, S. L. (2010). Organizational stress and trauma-informed services. In B. L. Levin & M. A. Becker (Eds.), *A public health perspective of women's mental health* (pp. 295–311). Springer. https://doi.org/10.1007/978-1-4419-1526-9_15

Bodem-Schrötgens, J., & Becker, A. (2020). Do you like what you see? How nonprofit campaigns with output, outcome, and impact effectiveness indicators influence charitable

behavior. *Nonprofit & Voluntary Sector Quarterly*, *49*(2), 316–335. https://doi.org/10.1177/0899764019868843

Bolman, L. G., & Deal, T. E. (2017). *Reframing organizations: Artistry, choice and leadership* (6th ed.). Jossey-Bass.

Bolman, L.G., & Gallos, J. (2011). *Reframing academic leadership*. Jossey-Bass.

Boston College Libraries. (2011). *Interview with Robert J. Starratt on Refocusing school leadership: Foregrounding human development throughout the work of the school, by Robert J. Starratt* [Video]. http://hdl.handle.net/2345/bc-ir:107871

Botas, P.C., & Huisman, J. (2012). (De)constructing power in higher education governance structures: An analysis of representation and roles in governing bodies. *European Journal of Higher Education*, *2*(4), 370-388. https://doi.org/10.1080/21568235.2012.746422

Bourdieu, P. (1986). The forms of capital. In J. C. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). Greenwood Press.

Bourne, J., & Winstone, N. (2021). Empowering students' voices: The use of activity-oriented focus groups in higher education research. *International Journal of Research & Method in Education*, *44*(4), 352–365. https://doi.org/10.1080/1743727X.2020.1777964

Bovasso, G. (1996). A network analysis of social contagion processes in an organizational intervention. *Human Relations*, *49*(11), 1419-1435. https://doi.org/10.1177%2F001872679604901103

Bowman, R.F. (2005). Teacher as servant leader. *The Clearing House*, *78*(6), 257–259. https://www.jstor.org/stable/30192122

Brewster, L. (2019). Learning support creates a safe space for mistakes. *Clinical Teacher*, *16*(4), 404–406. https://doi.org/10.1111/tct.13060

Briggs, A. Q. (2018). Second generation Caribbean black male youths discuss obstacles to educational and employment opportunities: A critical race counter-narrative analysis. *Journal of Youth Studies*, *21*(4), 533–549. https://doi.org/10.1080/13676261.2017.1394997

Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. *American Psychologist*, *32*, 513–531. https://doi.org/10.1037/0003-066X.32.7.513

Brown, S. (2014). You can't always get what you want: Change management in higher education. *Campus - Wide Information Systems*, *31*(4), 208-216. http://dx.doi.org/10.1108/CWIS-07-2013-0030

Brown, W. (2015). *Undoing the demos: Neoliberalism's stealth revolution*. Zone.

Buenestado-Fernández, M., Álvarez-Castillo, J.L., González-González, H., Espino-Díaz, L. (2019). Evaluating the institutionalisation of diversity outreach in top universities worldwide. *PLoS ONE*, *14*(7), 1-19. https://doi.org/10.1371/journal.pone.0219525

Buffalo Center of Social Research. (2021). *Trauma-Informed Organizational Change Manual*. University at Buffalo.

Buffalo Center of Social Research. (2022). What is trauma-informed care? University at Buffalo. http://socialwork.buffalo.edu/social-research/institutes-centers/institute-on-trauma-and-trauma-informed-care/what-is-trauma-informed-care.html

Buller, J. L. (2015). *Change leadership in higher education: A practical guide to academic transformation*. Jossey Bass.

Burczycka, M., & Conroy, S. (2017, February 16). Family violence in Canada: A statistical profile, 2015. *Juristat*. https://www150.statcan.gc.ca/n1/en/pub/85-002-x/2017001/article/14698-eng.pdf?st=5JPH5mhU

Burkitt, I. (2012). Emotional reflexivity: Feeling, emotion and imagination in reflexive dialogues. *Sociology (Oxford)*, *46*(3), 458–472. https://doi.org/10.1177/0038038511422587

Burrell, G., & Morgan, G. (2005). *Sociological paradigms and organizational analysis: Elements of the sociology of corporate life*. Ashgate. (Original work published 1979).

Busch, L. (2014). *Knowledge for sale: The neoliberal takeover of higher education*. MIT Press.

Cairney, P. (2016). *The politics of evidence-based policy making*. Palgrave Macmillan.

Çalışkan, O., & Gökalp, G. A. (2020). A micro-level perspective in organizational change: Cognitive dissonance, sense-making and attitude change. *Educational Administration: Theory and Practice*, *26*(4), 719-742. https://doi.org/10.14527/kuey.2020.016

Campbell, K. M., Braxton, M. M., Tumin, D., & Rodriguez, J. E. (2020). Reverse mentoring between minority students and faculty. *Journal of Best Practices in Health Professions Diversity*, *13*(2), 184–188. https://www.jstor.org/stable/27056500

Canadian universities with the highest (and lowest) graduation rates. (2018, January 8). *Macleans*. https://www.macleans.ca/education/canadian-universities-with-the-highest-and-lowest-graduation-rates/

Capper, C. A., (2019). *Organizational theory for equity and diversity: Leading integrated, socially just education*. Routledge.

Carlier, L. (2020). Experience of urban hospitality: An ecological approach to the migrants' world. *Urban Planning*, *5*(3), 241-251. https://doi.org/10.17645/up.v5i3.3069

Carter, J.C., & Daraviras, T. (2010). Cultivating college success among underprepared students. *NADE Digest*, *5* (1), 1-7. https://files.eric.ed.gov/fulltext/EJ1097621.pdf

Cawsey, T. F., Deszca, G., & Ingols, C. (2016). *Organizational change: An action-oriented toolkit* (3rd ed.). Sage.

Center for Healthcare Strategies. (2021). *What is trauma?* Trauma-Informed Care Implementation Resource Center. https://www.traumainformedcare.chcs.org/what-is-trauma/

Chafouleas, S. M., Johnson, A. H., Overstreet, S., & Santos, N. M. (2016). Toward a blueprint for trauma-informed service delivery in schools. *School Mental Health*, *8*(1), 144–162, https://doi.org/10.1007/s12310-015-9166-8

Chowdhury, M. F. (2014). Interpretivism in aiding our understanding of the contemporary social world. *Open Journal of Philosophy*, *4*, 432-438. http://dx.doi.org/10.4236/ojpp.2014.43047

Clarke, A. J., Burgess, A., van Diggele, C., & Mellis, C. (2019). The role of reverse mentoring in medical education: Current insights. *Advances in Medical Education and Practice*, *10*, 693–701. https://doi.org/10.2147/AMEP.S179303

Claussen, S., & Osborne, J. (2013), Bourdieu's notion of cultural capital and its implications for the science curriculum. *Science Education*, *97*(1), 58-79. https://doi.org/10.1002/sce.21040

Cleary, B. (1995). Supporting empowerment with Deming's PDSA cycle. *Empowerment in Organizations*, *3*(2), 34–39. https://doi.org/10.1108/09684899510089310

Cobb, A. T., Stephens, C., & Watson, G. (2001). Beyond structure: The role of social accounts in implementing ideal control. *Human Relations*, *54*(9), 1123–1153. https://doi.org/10.1177/0018726701549001

Cohen, R.A., Hitsman, B.L., Paul, R.H., McCaffery, J., Stroud, L., Sweet, L., Gunstad, J., Niaura, R., MacFarlane, A., Bryant, R.A., & Gordon, E. (2006). Early life stress and adult emotional experience: An international perspective. *International Journal of Psychiatry in Medicine*, *36*(1), 35-52. https://doi.org/10.2190/5R62-9PQY-0NEL-TLPA

Cordiner, M., Thomas, S., & Green, W. (2018). Do labels matter when implementing change? Implications of labelling an academic as a champion: Results from a case study. *Studies in Higher Education*, *43*(3), 484–499. https://doi.org/10.1080/03075079.2016.1180674

Crosby, S. D. (2015). An ecological perspective on emerging trauma-informed teaching practices. *Children & Schools*, *37*(4), 223–230. https://doi.org/10.1093/cs/cdv027

Cuban, L. (1990). Reforming again, again, and again. *Educational Researcher*, *19*(1), 3-13. https://doi.org/10.3102%2F0013189X019001003

Cunliffe, C., Coupland, C., Colville, I., Pye, A., & Brown, A. D. (2012). From hero to villain to hero: Making experience sensible through embodied narrative sensemaking. *Human Relations (New York)*, *65*(1), 63–88. https://doi.org/10.1177/0018726711424321

Curtis, S., Mozley, H., Langford, C., Hartland, J., & Kelly, J. (2021). Challenging the deficit discourse in medical schools through reverse mentoring: Using discourse analysis to explore staff perceptions of under-represented medical students. *BMJ Open*, *11*(12), e054890–e054890. https://doi.org/10.1136/bmjopen-2021-054890

CUSC. (2021). *2021 graduating student survey master report*. https://cusc-ccreu.ca/

Dannehl, K., Rief, W., & Euteneuer, F. (2017). Research article: Childhood adversity and cognitive functioning in patients with major depression. *Child Abuse & Neglect*, *70*, 247–254. https://doi.org/10.1016/j.chiabu.2017.06.013

Davidson, S. (n.d.). *Trauma-Informed practices for postsecondary education: A guide*. Education Northwest. https://educationnorthwest.org/sites/default/files/resources/trauma-informed-practices-postsecondary-508.pdf

Derrida, J. (2000). *Of hospitality* (R. Bowlby, Trans.). Stanford.

Dewsbury, M. (2022, April). *5 steps of educational hospitality* [Infographic]. Unpublished.

Dua, E. & Bhanji, N. (2017). Mechanisms to address inequities in Canadian universities: The performativity of ineffectiveness. In F. Henry, C. E. James, P. S. Li, A. Kobayashi, M. S. Smith, H. Ramos, & D. Enakshi (Eds.). *The equity myth: racialization and indigeneity at Canadian universities* (pp. 206-238). UBC Press.

Dunham, A. H., & Ross, M. (2016). What can reverse mentoring relationships contribute to communities of practice involving developed and rising economies? In S. Buckley, G. Majewski, & A. Giannakopoulos (Eds.), *Organizational knowledge facilitation through communities of practice in emerging markets* (pp. 61-84). IGI Global. https://doi.org/ 10.4018/978-1-5225-0013-1.ch004

Edwards, L. (2019). *Adverse childhood experiences and adult psychological outcomes: The roles of shame and resilience*. ProQuest Dissertations Publishing. http://search.proquest.com/docview/2307164330/

Ehrich, H., Harris, J., Klenowski, V., Smeed, J., & Spina, N. (2015). The centrality of ethical leadership. *Journal of Educational Administration*, *53*(2), 197–214. http://dx.doi.org/10.1108/JEA-10-2013-0110

Eller, J. F., & Eller, S. A. (2019). Taking on Trauma: The first steps to becoming a trauma-informed school. *Principal*, *98*(3), 42–43. http://www.compcenternetwork.org/

Elliott, G. (2015). Critical practice leadership in post-compulsory education. *Educational Management Administration & Leadership*, *43*(2), 308-322. https://doi.org/10.1177/1741143213494891

Endrejat, P. C., Meinecke, A. L., & Kauffeld, S. (2020). Get the crowd going: Eliciting and maintaining change readiness through solution-focused communication. *Journal of Change Management*, *20*(1), 35–58. https://doi.org/10.1080/14697017.2019.1620826

Eva, N., Robin, M., Sendjaya, S., van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and call for future research. *The Leadership Quarterly*, *30*(1), 111–132. https://doi.org/10.1016/j.leaqua.2018.07.004

Fear, F., Adamek, M., & Imig, G. (2002). Connecting philosophic and scholarly traditions with change in higher education. *The Journal of Leadership Studies*, *8*(3), 42-52. https://doi.org/10.1177%2F107179190200800304

Felder, M., Stavo-Debauge, J., Pattaroni, L., Trossat, M., & Drevon, G. (2020). Between hospitality and inhospitality: The Janus-Faced "arrival infrastructure." *Urban Planning*, *5*(3), 55–66. https://doi.org/10.17645/up.v5i3.2941

Felitti, V. J., Anda, R. F., Nordenberg, D., Williamson, D. F., Spitz, A. M., Edwards, V., Koss, M.P., & Marks, J. S. (1998). Relationship of childhood abuse and household dysfunction to many of the leading causes of death in adults: The adverse childhood experiences (ACE) study. *American Journal of Preventive Medicine*, *14*(4), 245–258. https://doi.org/10.1016/s0749-3797(98)00017-8

Flynn, E. E. (2015). It's all about saving face: Working with the urban college student. *College Student Journal*, *49*(2), 187–194. https://link.gale.com/

Friedrich, E., & Wüstenhagen, R. (2017). Leading organizations through the stages of grief. *Business & Society*, *56*(2), 186–213. https://doi.org/10.1177/0007650315576151

Friis, R. (2018, February 26). Here we go again: "The students are not 'stupid and lazy.' *University Post*. University of Copenhagen. https://uniavisen.dk/en/here-we-go-again-the-students-are-not-stupid-and-lazy/

García, H. A., Nehls, K., Florence, K., Harwood, Y., & McClain, T. (2020). "The ones who move things along:" How women mid-level managers navigate academic landscapes. *New Directions for Higher Education*, *189*, 25–39. http://dx.doi.org/10.1002/he.20358

Gathogo, J. M. (2008). African philosophy as expressed in the concepts of hospitality and ubuntu. *Journal of Theology for Southern Africa, 130*, 39–53.

Gaywish, R., & Mordoch, E. (2018). Situating intergenerational trauma in the educational journey. *Education*, *24*(2), 3–23. https://doi.org/10.37119/ojs2018.v24i2.386

Gocen, A., & Sen, S. (2021). A validation of servant leadership scale on multinational sample. *Psychological Reports*, *124*(2), 752–770. https://doi.org/10.1177/0033294120957246

Gokcen, N., Hefferon, K., & Attree, E. (2012). University students' constructions of "flourishing" in British higher education: An inductive content analysis. *International Journal of Wellbeing*, *2*(1), 1–21. https://doi.org/10.5502/ijw.v2i1.1

Government of British Columbia. (2020). *STP fast facts*. Student Transitions Project. https://www2.gov.bc.ca/assets/gov/education/post-secondary-education/data-research/stp/stp_fast_facts.pdf

Gray Wilson, D. (2010). Building bridges for change: How leaders enable collective change in organizations. *Development and Learning in Organizations*, *24*(1), 21–23. https://doi.org/10.1108/14777281011010488

Greenleaf, R. K. (1970). *The servant as leader*. Robert K. Greenleaf Publishing Center.

Greenleaf, R. K. (2014). Who is the servant-leader? *International Journal of Servant-Leadership*, *10*(1), 17–22. (Original work published 1970).

Groff, A. (2020). Community of practice (CoP). *Salem Press Encyclopedia*.

Gröger, N., Matas, E., Gos, T., Lesse, A., Poeggel, G., Braun, K., & Bock, J. (2016). The transgenerational transmission of childhood adversity: Behavioral, cellular, and epigenetic correlates. *Journal of Neural Transmission*, *123*(9), 1037–1052. https://doi.org/10.1007/s00702-016-1570-1

Gronn, P. (2010). Leadership: Its genealogy, configuration and trajectory. *Journal of Educational Administration and History*, *42*(4), 405-435. https://doi.org/10.1080/00220620.2010.492959

Guo-Brennan, L., & Guo-Brennan, M. (2021). Leading welcoming and inclusive schools for newcomer students: A conceptual framework. *Leadership and Policy in Schools*, *20*(1), 57–75. https://doi.org/10.1080/15700763.2020.1838554

Gurbutt, D. J., & Cragg, R. M. (2019). *Culture, change and community in higher education: Building, evolving and re-building learning environments*. Routledge.

Hagan, M. J., Bush, N., Mendes, W. B., Arenander, J., Epel, E., & Puterman, E. (2017). Associations between childhood adversity and daily suppression and avoidance in response to stress in adulthood: Can neurobiological sensitivity help explain this relationship? *Anxiety, Stress & Coping*, *30*(2), 163–175. https://doi.org/10.1080/10615806.2016.1259473

Hakkola, L., Ruben, M. A., McDonnell, C., Herakova, L. L., Buchanan, R., & Robbie, K. (2021). An equity-minded approach to faculty development in a community of practice.

Innovative Higher Education, *46*(4), 393–410. https://doi.org/10.1007/s10755-020-09540-8

Hammermeister, J., Mount, S. E., Jordan, C., Briggs, L., & Galm, R. (2020). The relationship between mental fitness skills, psychological resilience, and academic achievement among first generation college students. *College Student Journal*, *54*(1), 13–24. https://link.gale.com

Hannah, S. T., Sumanth, J. J., Lester, P., & Cavarretta, F. (2014). Debunking the false dichotomy of leadership idealism and pragmatism: Critical evaluation and support of newer genre leadership theories. *Journal of Organizational Behavior*, *35*(5), 598–621. https://doi-org.ezproxy.student.twu.ca/10.1002/job.1931

Hartley, D. (2010). Paradigms: How far does research in distributed leadership 'stretch?' *Educational Management Administration & Leadership*, *38*(3), 271–285. https://doi.org/10.1177/1741143209359716

Hawkins, J., & Hinnant-Crawford, B. (2020). *Introduction to Improvement Science* [Video]. https://vimeo.com/401113261

Heifetz, R. A. (1994). *Leadership without easy answers*. Harvard University Press.

Hickey, G., Smith, S., O'Sullivan, L., McGill, L., Kenny, M., MacIntyre, D., & Gordon, M. (2020). Adverse childhood experiences and trauma informed practices in second chance education settings in the Republic of Ireland: An inquiry-based study. *Children and Youth Services Review*, *118*, 1-16. https://doi.org/10.1016/j.childyouth.2020.105338

Higgs, M., & Rowland, D. (2005). All changes great and small: Exploring approaches to change and its leadership. *Journal of Change Management*, *5*(2), 121–151. http://dx.doi.org/10.1080/14697010500082902

Hinojosa, A.S., Gardner, W. L., Walker, H. J., Cogliser, C., & Gullifor, D. (2017). A review of cognitive dissonance theory in management research: Opportunities for further development. *Journal of Management*, *43*(1), 170–199. https://doi.org/10.1177/0149206316668236

Holmegaard, H. T., Madsen, L. M., & Ulriksen, L. (2017). Why should European higher education care about the retention of non-traditional students? *European Educational Research Journal*, *16*(1), 3–11. https://doi.org/10.1177%2F1474904116683688

Jakovljevic, M., & Da Veiga, A. (2020). An integrated academic community of practice model (ACoPM). *Innovations in Education and Teaching International*, *57*(3), 339–351. https://doi.org/10.1080/14703297.2019.1623061

Janzen, M., Levine, K., & Sutherland, D. (2020). Improving educational experiences for children in our care: An ethic of hospitality. *Canadian Journal of Education*, *43*(4), 953–975. https://journals.sfu.ca/cje/index.php/cje-rce/article/view/4345

Jesacher-Roessler, L. A. J. (2021). The travel of ideas: The dual structure of mobilized knowledge in the context of professional learning networks. *Journal of Professional Capital and Community*, *6*(2), 133–147. https://doi.org/10.1108/JPCC-06-2020-0048

Johnson, D. E. (2012). Considering shame and its implications for student learning. *College Student Journal*, *46*(1), 3-17. https://link.gale.com/

Johnson-Ahorlu, R. N. (2013). “Our biggest challenge is stereotypes:” Understanding stereotype threat and the academic experiences of African American undergraduates. *Journal of Negro Education*, *82*(4), 382–392. https://doi.org/10.7709/jnegroeducation.82.4.0382

Kang, S. (2015). Change management: Term confusion and new classifications. *Performance Improvement*, *54*(3), 26–32. https://doi.org/10.1002/pfi.21466

Kezar, A. (2018). *How colleges change: Understanding, leading, and enacting change* (2nd ed.). Routledge.

Kezar, A. (2002). Reconstructing static images of leadership: an application of positionality theory. *Journal of Leadership Studies*, *8*(3), 94-109.

Kezar, A., & Eckel, P.D. (2002). The effect of institutional culture on change strategies in higher education. *Journal of Higher Education*, *73*(4), 435-458. http://dx.doi.org/:10.1353/jhe.2002.0038

Kezar, A., & Fries-Britt, S. (2020). How do we lead on equity? Hint: Avoid a routine approach and focus on building trust. *Liberal Education*, *106*(3). https://www.aacu.org/liberaleducation/2020/fall/kezar

Kim, E., & Hargrove, D. T. (2013). Deficient or resilient: A critical review of black male academic success and persistence in higher education. *Journal of Negro Education*, *82*(3), 300–311. https://doi-org.twu.idm.oclc.org/10.7709/jnegroeducation.82.3.0300

Klein, S. M. (1996). A management communication strategy for change. *Journal of Organizational Change Management*, *9*(2), 32-46. https://doi.org/10.1108/09534819610113720

Kool, M., & van Dierendonck, D. (2012). Servant leadership and commitment to change, the mediating role of justice and optimism. *Journal of Organizational Change Management*, *25*(3), 422–433. https://doi.org/10.1108/09534811211228139

Kotter, J.P. (2011). Leading change: Why transformation efforts fail. In *HBR's 10 must reads on change management*. Harvard Business Review Press.

Langley, G. J., Moen, R. D., Nolan, K. M., Nolan, T. W., Norman, C. L., & Provost, L. P. (2009). *The improvement guide: A practical approach to enhancing organizational performance* (2nd ed.). Jossey-Bass.

Lavoie, M. (2021). Walking alongside: Relational research spaces in visual narrative inquiry. *International Journal of Qualitative Methods*, *20*. https://doi.org/10.1177/16094069211053107

Leis, J. A., & Shojania, K. G. (2017). A primer on PDSA: Executing plan–do–study–act cycles in practice, not just in name. *BMJ Quality & Safety*, *26*(7), 572–577. https://doi.org/10.1136/bmjqs-2016-006245

Lemoine, G. J., Hartnell, C., & Leroy, H. (2019). Taking stock of moral approaches to leadership: An integrative review of ethical, authentic, and servant leadership. *The Academy of Management Annals*, *13*(1), 148–187. https://doi.org/10.5465/annals.2016.0121

Letizia, A. (2017). *Using servant leadership: How to reframe the core functions of higher education*. Rutgers University Press.

Levine, M. (2004). *The myth of laziness*. Simon & Schuster.

Lewis, C. (2015). What is improvement science? Do we need it in education? *Educational Researcher*, *44*(1), 54–61. https://doi.org/10.3102/0013189X15570388

Lewis, L. K. (2011). *Organizational change: Creating change through strategic communication* (1st ed.). Wiley-Blackwell.

Liebowitz, J. (2005). Linking social network analysis with the analytic hierarchy process for knowledge mapping in organizations. *Journal of Knowledge Management*, *9*(1), 76–86. https://doi.org/10.1108/13673270510582974

Loyd, S. (2018, July 31). Revelry 4 [Photograph]. *Unsplash*. https://unsplash.com/photos/RLIhzcnl7IQ

Lumby, J. (2012). Leading organizational culture: Issues of power and equity. *Educational Management Administration & Leadership*, *40*(5), 576-591. https://doi.org/10.1177/1741143212451173

Mackay-Neorr, C. (2019). *Adverse childhood experiences (aces) and toxic stress among college students: prevalence, risks, and academic success*. Washington State University. ProQuest Dissertations Publishing.

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

Maurer, R. (2010). Why the stages of grieving are an excuse for inept change management. *The Journal for Quality and Participation*, *33*(1), 38.

McGavock, L., & Spratt, T. (2014). Prevalence of adverse childhood experiences in a university population: Associations with use of social services. *British Journal of Social Work*, *44*(3), 657–674. https://doi.org/10.1093/bjsw/bcs127

McLaughlin, K. A., & Sheridan, M. A. (2016). Beyond cumulative risk: A dimensional approach to childhood adversity. *Current Directions in Psychological Science*, *25*(4), 239–245. https://doi.org/10.1177/0963721416655883

Meyers, C.V., Goree, L., & Burton, K. (2019). Leading with a commitment to equity. *Phi Delta Kappan*, *100*(8), 47–51. https://doi.org/10.1177/0031721719846889

Miller, R., Liu, K., & Ball, A. F. (2020). Critical counter-narrative as transformative methodology for educational equity. *Review of Research in Education*, *44*(1), 269–300. https://doi.org/10.3102/0091732X20908501

Moen, R., & Norman, C. (2010, November). Circling back: Clearing up myths about the Deming cycle and seeing how it keeps evolving. *Quality Progress*, 22-28. https://deming.org/wp-content/uploads/2020/06/circling-back.pdf

Montano, C. B., Hunt, M. D., & Boudreaux, L. (2005). Improving the quality of student advising in higher education: A case study. *Total Quality Management & Business Excellence*, *16*(10), 1103–1125. https://doi.org/10.1080/14783360500235843

Morgan, G. (2006). *Images of organizations*. Sage Publications.

Munati, A., Impedovo, M. A., & De Palma, P. D. (2017). Managing social and human capital in organizations: Communities of practices as strategic tools for individual and organizational development. *Journal of Workplace Learning*, *29*(3), 217-234. http://dx.doi.org/10.1108/JWL-07-2016-0062

Murakami, E. T., & Mackey, H. J. (2018). *Beyond marginality: Understanding the intersection of race, ethnicity, gender and difference in Educational Leadership.* Information Age Publishing Inc.

Murphy, W.M. (2012). Reverse mentoring at work: Fostering cross-generational learning and developing millennial leaders. *Human Resource Management*, *51*(4), 549–573. https://doi.org/10.1002/hrm.21489

Naidoo, R. (2004). Fields and institutional strategy: Bourdieu on the relationship between higher education, inequality and society. *British Journal of Sociology of Education*, *25*(4), 457-471. https://doi.org/10.1080/0142569042000236952

Nitchot, G. L., & Wettayaprasit, W. (2021). Pedagogically-Informed knowledge mapping: Representing contextualised competences. *Electronic Journal of e-Learning*, *19*(5), 308–320. https://doi.org/10.34190/ejel.19.5.2118

Northouse, P. G. (2019). *Leadership: Theory and practice* (8th ed). Sage.

Ocasio, W., Laamanen, T., & Vaara, E. (2018). Communication and attention dynamics: An attention-based view of strategic change. *Strategic Management Journal*, *39*(1), 155–167. https://doi.org/10.1002/smj.2702

O'Gorman, K. (2007). Dimensions of hospitality: Exploring ancient origins. In C. Lashley, P. Lynch, & A.J. Morrison (Eds.), *Hospitality: A social lens* (1st ed.) (pp. 17-32). Elsevier.

O'Shea, S. (2016). Avoiding the manufacture of "sameness:" First-in-family students, cultural capital and the higher education environment. *Higher Education*, *72*(1), 59–78. https://doi.org/10.1007/s10734-015-9938-y

Oxford. (2021). Homo economicus. In *The Oxford dictionary of philosophy*. Retrieved September 22, 2021, from https://www.oxfordreference.com/view/10.1093/oi/authority.20110803095943203

Perrault, E. K., Inderstrodt-Stephens, J., & Hintz, E. A. (2018). Tracking success: Outputs versus outcomes—A comparison of accredited and non-accredited public health agencies' community health improvement plan objectives. *Journal of Community Health*, *43*(3), 570–577. https://doi.org/10.1007/s10900-017-0454-0

Perry, D. L., & Daniels, M. L. (2016). Implementing trauma—informed practices in the school setting: A pilot study. *School Mental Health*, *8*(1), 177–188. https://doi.org/10.1007/s12310-016-9182-3

Pyyhtinen, O. (2020). Friends of relational sociology? The relational current as a space of hospitality. *Digithum: Les Humanitats En l'Era Digital*, *26*, 1–12. https://doi.org/10.7238/d.v0i26.3199

Rappaport, J. (1987). Terms of empowerment/exemplars of prevention: Toward a theory for community psychology. *American Journal of Community Psychology*, *15*(2), 121. https://doi.org/10.1007/bf00919275

Reddam, M., & Azevedo, S. (2019). Trauma-informed leadership through all stages of crisis: Reflections following the Camp Fire. *Leadership*, 8–11. https://leadership.acsa.org/trauma-informed-leadership

Rine, P. J., Brown, J. T., & Hunter, J. M. (2021). How institutional identity shapes college student recruitment: The relationship between religious distinctiveness and market demand. *The American Journal of Economics and Sociology*, *80*(1). https://doi.org/10.1111/ajes.12375

Roper, L. (2021). Encouraging interdisciplinary collaboration: A study of enablers and inhibitors across silos in higher education. *Interdisciplinary Journal of Partnership Studies*, *8*(1), 6–. https://doi.org/10.24926/ijps.v8i1.3687

Rosenberg, A. (2018). Taking apart structural change. *International Journal of Organizational Analysis*, *26*(2), 368–381. https://doi.org/10.1108/IJOA-04-2017-1156

Roxas, K., & Gabriel, M. L. (2017). Que luchen por sus intereses (To fight for your interests): Unearthing critical counter-narratives of Spanish-speaking immigrant parents. *Journal of Latinos and Education*, *16*(3), 243–262. https://doi.org/10.1080/15348431.2016.1229618

Rucchin, G. (2022, January 17). *Organizational improvement using strategic communications* [Lecture recording]. OWL@Western University. https://owl.uwo.ca

Ryan, J. (2016). Strategic activism, educational leadership and social justice. *International Journal of Leadership in Education*, *19*(1), 87-100. https://doi.org/10.1080/13603124.2015.1096077

Salisbury, J.D. (2020). Moving a school toward cultural relevance: Leveraging organizational structures, routines, and artifacts to shape social interactions. *Journal of Education for Students Placed at Risk*, *25*(2), 126–145. https://doi.org/10.1080/10824669.2019.1705161

Sarabia, H., Enriquez, L. E., Rodriguez, V. E., Zaragoza, L., & Tinoco, S. (2021). What helps students get help? An exploratory analysis of factors that shape undocumented college students' use of academic support services. *Journal of Latinos and Education*, *20*(3). https://doi.org/10.1080/15348431.2021.1949994

Sayah, H., & Khaleel, A. (2022). The application of accreditation standards institutional Iraqi in Iraqi universities using Deming cycle (PDSA): An applied study in the colleges of Sumer University - Iraq." *Proceedings on Engineering Sciences*, *4*(1), 23–32. https://doi.org/10.24874/PES04.01.004

Schein, E. H. (2010). *Organizational culture and leadership* [electronic resource] (4th ed.). Jossey-Bass.

Searle, T. P., & Barbuto, J. E. (2011). Servant leadership, hope, and organizational virtuousness: A framework exploring positive micro and macro behaviors and performance impact. *Journal of Leadership & Organizational Studies*, *18*(1), 107–117. http://dx.doi.org/10.1177/1548051810383863

Sefalane-Nkohla, P., & Mtonjeni T. (2019). 'We are not a 'fix-it shop:'' The writing centre as a uniquely configured learning space. *Stellenbosch Papers in Linguistics Plus*, *57*, 1–23. https://doi.org/10.5842/57-0-807

Spears, L. C. (1995). *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*. Wiley.

Spreitzer, G. M. (1995). Psychological empowerment in the workplace: Dimensions, measurement and validation. *Academy of Management Journal*, *38*(5), 1442–1465. https://doi.org/10.5465/256865

SPU. (n.d.). *Mission and vision statements*. Institutional website.

SPU. (1991). *1991 institutional census*. Internal SPU document: unpublished.

SPU. (2011). *Spring 2011 institutional census*. Internal SPU document: unpublished.

SPU. (2015a). *Approved learning outcomes*. Internal SPU document: unpublished.

SPU. (2015b). *Task force report and recommendations for student support*. Internal SPU report: unpublished.

SPU. (2018a). *Liberal arts core*. Institutional website.

SPU. (2018b). *Retention report*. Internal SPU report: unpublished.

SPU. (2019). *Hospitality policy*. Internal SPU document: unpublished.

SPU. (2021a). *Spring 2021 institutional census*. Internal SPU report: unpublished.

SPU. (2021b). *Academic calendar*. Institutional website.

SSHRC. (2021). Knowledge mobilization. https://www.sshrc-crsh.gc.ca/funding-financement/programs-programmes/definitions-eng.aspx#km-mc

Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. *Educational Administration Quarterly*, *27*(2), 185–202. https://doi.org/10.1177/0013161X91027002005

Starratt, R.J. (2004). *Ethical leadership*. San Francisco: Jossey-Bass.

Starratt, R. J. (2005). Responsible leadership. *The Educational Forum*, *69*, 124-133. https://files.eric.ed.gov/fulltext/EJ683738.pdf

Statistics Canada. (2017). *Focus on geography, 2016 Census*.

https://www12.statcan.gc.ca/census-recensement/2016

Statistics Canada. (2020). *Canadian postsecondary enrolments and graduates, 2017/2018*. https://www150.statcan.gc.ca/n1/daily-quotidien/200219/dq200219b-eng.htm

Stephens, D. W. (2020). Trauma-informed pedagogy for the religious and theological higher education classroom. *Religions*, *11*(9), 1–14. https://doi-org.twu.idm.oclc.org/10.3390/rel11090449

Sterrett, W. L., & Richardson, J. W. (2019). The change-ready leadership of technology-savvy superintendents. *Journal of Educational Administration*, *57*(3), 227–242. https://doi.org/10.1108/JEA-09-2018-0160

Stocks, E. L., Mirghassemi, F., & Oceja, L. V. (2018). How is your day going? Reciprocity norm in everyday communication. *International Journal of Psychology*, *53*(3), 167–175. https://doi.org/10.1002/ijop.12369

Stokes, H., & Brunzell, T. (2019). Professional learning in trauma informed positive education: Moving school communities from trauma affected to trauma aware. *School Leadership Review*, *14*(2), 1–12. https://scholarworks.sfasu.edu/slr/vol14/iss2/6

Su, X., Lin, W., Wu, J., Zheng, Q., Chen, X., & Jiang, X. (2021). Ethical leadership and knowledge sharing: The effects of positive reciprocity and moral efficacy. *SAGE Open, 11*(2), 215824402110218. https://doi.org/10.1177/21582440211021823

Subramaniam, P. R., & Wuest, D. A. (2021). Trauma-sensitive physical education teacher education. *International Journal of Physical Education*, *58*(2), 2–14.

Substance Abuse and Mental Health Services Administration (SAMHSA). (2014). *SAMHSA's concept of trauma and guidance for a trauma-informed approach*. HHS Publication No. (SMA) 14-4884. https://ncsacw.samhsa.gov/userfiles/files/SAMHSA_Trauma.pdf

Sultana, R.G. (2012). Higher education governance: A critical mapping of key themes and issues. *European Journal of Higher Education*, *2*(4), 345-369. https://doi.org/10.1080/21568235.2012.719672

Swain, M., & Spire, Z. D. (2020). The role of informal conversations in generating data, and the ethical and methodological issues. *Forum, Qualitative Social Research*, *21*(1). https://doi.org/10.17169/fqs-21.1.3344

Sweet, W. (2012). Hospitality and ethics. In F. Reiterer, C.C. Udeani, & K. Zapotoczky (Eds), *Gastfreundschaft als paradigma interreligiöser Und interkultureller begegnung* [*Hospitality: A paradigm of interreligious and intercultural encounter*] (pp. 115-124). Brill.

Tamtik, M., & Guenter, M. (2019). Policy analysis of equity, diversity, and inclusion strategies in Canadian universities – How far have we come? *Canadian Journal of Higher Education*, *49*(3), 41-56. https://doi.org/10.47678/cjhe.v49i3.188529

Taylor, T. F. (2015). The influence of shame on posttrauma disorders: Have we failed to see the obvious? *European Journal of Psychotraumatology, 6*(1), 28847. https://doi.org/10.3402/ejpt.v6.28847

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

Tierney, W. G. (1987). Facts and constructs: Defining reality in higher education organizations. *Review of Higher Education*, *11*(1), 61–73. https://doi.org/10.1353/rhe.1987.0008

Tierney, W. G. (2003). Remembrance of things past: Trust and the obligations of the intellectual. *Review of Higher Education*, *27*(1), 1-15. https://doi.org/ 10.1353/rhe.2003.0043

Tierney, W. G. (2008). *The impact of culture on organizational decision-making: Theory and practice in higher education*. Stylus.

Todd, S. (2003). *Learning from the Other: Levinas, psychoanalysis, and ethical possibilities in education*. SUNY Press.

Trust, T., Carpenter, J. P., & Krutka, D. G. (2017). Moving beyond silos: Professional learning networks in higher education. *The Internet and Higher Education*, *35*, 1–11. https://doi.org/10.1016/j.iheduc.2017.06.001

Tsoukas, H., & Hatch, M. J. (2001). Complex thinking, complex practice: The case for a narrative approach to organizational complexity. *Human Relations*, *54*(8), 979-1013. https://doi.org/10.1177%2F0018726701548001

Tucker, D. A., Yeow, P., & Viki, G. T. (2013). Communicating during organizational change using social accounts: The importance of ideological accounts. *Management Communication Quarterly*, *27*(2), 184–209. https://doi.org/10.1177/0893318912469771

Türk Kurtça, T., & Kocatürk, M. (2020). The role of childhood traumas, emotional self-efficacy and internal-external locus of control in predicting psychological resilience. *International Journal of Education and Literacy Studies*, *8*(3), 105-115. http://dx.doi.org/10.7575/aiac.ijels.v.8n.3p.105

Ungvarsky, J. (2020). PDSA cycle. *Salem Press Encyclopedia of Health*. EBSCO.

Vaidis, D.C., & Bran, A. (2019). Respectable challenges to respectable theory: Cognitive dissonance theory requires conceptualization clarification and operational tools. *Frontiers in Psychology*, *10*, 1189–1189. https://doi.org/10.3389/fpsyg.2019.01189

Van der Kolk, B. (2005). Developmental trauma disorder. *Psychiatric Annals*, *35*(5), 401-408. https://traumaticstressinstitute.org/wp-content/files_mf/1276541701VanderKolkDvptTraumaDis.pdf

Van der Kolk, B. (2014). *The body keeps the score: Mind, brain, and body in the transformation of trauma*. Penguin.

van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of Management*, *37*(4), 1228–1261. https://doi.org/10.1177/0149206310380462

Visser, L., Korthagen,F.A.J., & Schoonenboom, J. (2018). Differences in learning characteristics between students with high, average, and low levels of academic procrastination: Students' views on factors influencing their learning. *Frontiers in Psychology*, *9*(808). https://doi.org/10.3389/fpsyg.2018.00808

Weick, K.E. (1995). *Sensemaking in organizations*. Sage.

Weick, K.E. (2016). 60th Anniversary essay: Constrained comprehending: The experience of organizational inquiry. *Administrative Science Quarterly*, *61*(3), 333–346. https://doi.org/10.1177/0001839216633453

Wells, K. (2011). *Narrative inquiry*. Oxford University Press.

Welton, A. D., Owens, D.R, & Zamani-Gallaher, E. M. (2018). Anti-racist change: A conceptual framework for educational institutions to take systemic action. *Teachers College Record*, *120*(4), 1-22. https://doi.org/10.1177%2F016146811812001402

Wenger, E. (1998). *Communities of Practice: Learning, meaning and identity*. Cambridge University Press.

Wenger, E., & Snyder, W. (2000). Communities of practice: The organisational frontier. *Harvard Business Review*, *78*(1), 139–145. https://hbr.org/2000/01/communities-of-practice-the-organizational-frontier

Wenger, E., & Wenger-Trayner, B. (2015). Introduction to communities of practice: A brief overview of the concept and its uses. https://wenger-trayner.com/introduction-to-communities-of-practice/

Wenger, E., Mcdermott, R., & Snyder, W. (2002). *Cultivating communities of practice*. Harvard Business School Press.

West, D., Luzeckyj, A., Toohey, D., Vanderlelie, J., & Searle, B. (2020). Do academics and university administrators really know better? The ethics of positioning student perspectives in learning analytics. *Australasian Journal of Educational Technology*, *36*(2), 60–70. https://doi.org/10.14742/ajet.4653

Whelan-Berry, K. S., & Somerville, K.A. (2010). Linking change drivers and the organizational change process: A review and synthesis. *Journal of Change Management*, *10*(2), 175-193. https://doi.org/10.1080/14697011003795651

Wilson, I. H. (1996). The 5 compasses of strategic leadership. *Strategy & Leadership, 24*(4), 26-32. https://doi.org/10.1108/eb054561

Wood, B. E. (2014). Participatory capital: Bourdieu and citizenship education in diverse school communities. *British Journal of Sociology of Education*, *35*(4), 578-597. https://doi.org/10.1080/01425692.2013.777209

Xing, D., Bolden, B., & Hogenkamp, S. (2020). The sound of silence: A musically enhanced narrative inquiry into the academic acculturation stories of Chinese international students

with low spoken English proficiency. *Journal of Curriculum and Pedagogy*, *17*(1), 25–47. https://doi.org/10.1080/15505170.2019.1627616

Yan, L., & Pei, S. (2018). "Home away from home"? How international students handle difficult and negative experiences in American higher education. *Journal of International Students*, *8*(1), 453–472. https://doi.org/10.5281/zenodo.1134338

Young, I.M. (1990). Five faces of oppression. In *Justice and the politics of difference* (pp. 39-65). Princeton University Press.

Zalewska, E. (2021). The application of continuous quality improvement methods at universities in the opinion of students and lecturers of the University of Lodz. *Folia Oeconomica Stetinensia*, *21*(1), 175–189. https://doi.org/10.2478/foli-2021-0012

Zauchner-Studnicka, S.A. (2017) A model for reverse-mentoring in education. *International Journal of Educational and Pedagogical Sciences*, *11*(3):551–558. https://doi.org/10.5281/zenodo.1129019

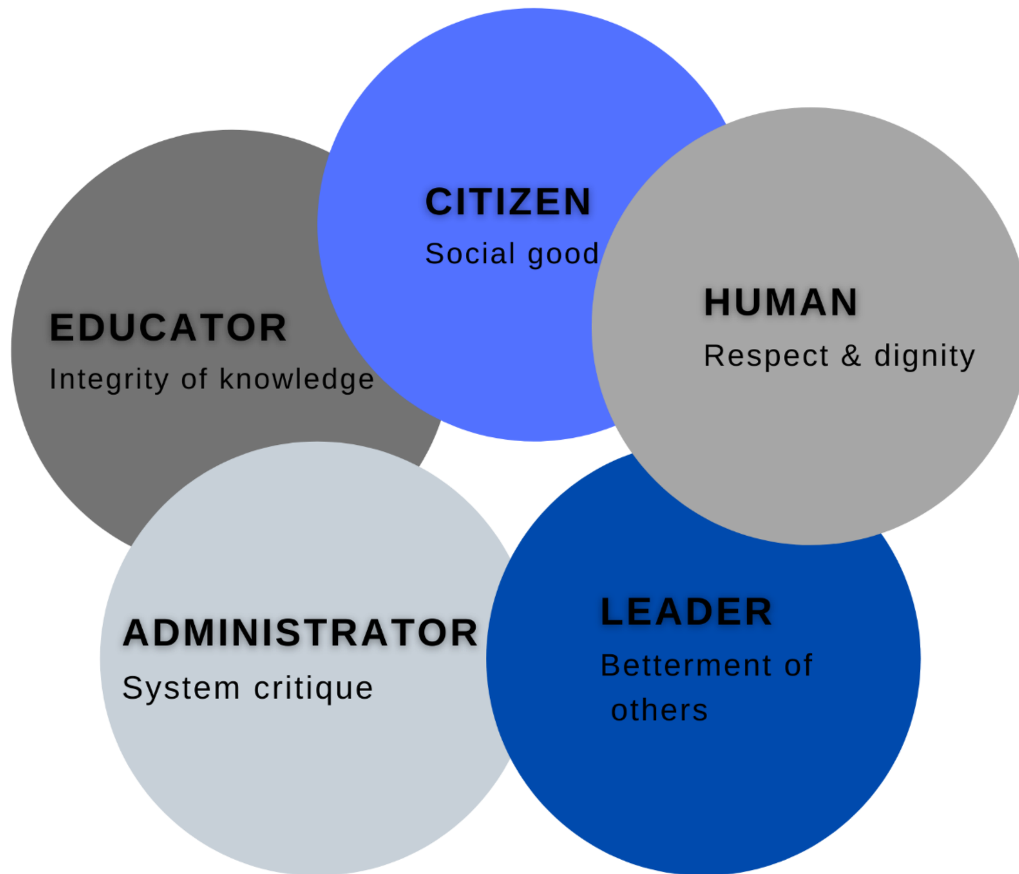
Zell, D. (2003). Organizational change as a process of death, dying, and rebirth. *The Journal of Applied Behavioral Science*, *39*(1), 73–96. https://doi.org/10.1177/0021886303039001004

Zemack-Rugar, Y., Corus, C., & Brinberg, D. (2021). The academic response-to-failure scale: Predicting and increasing academic persistence post-failure. *Journal of Marketing Education*, *43*(1), 103–119. https://doi.org/10.1177/0273475319826628

Zembylas, M. (2020). From the ethic of hospitality to affective hospitality: Ethical, political and pedagogical implications of theorizing hospitality through the lens of affect theory. *Studies in Philosophy and Education*, *39*(1), 37–50. https://doi.org/10.1007/s11217-019-09666-z

Zerquera, D. D., Ziskin, M., & Torres, V. (2018). Faculty views of “nontraditional” students: Aligning perspectives for student success. *Journal of College Student Retention: Research, Theory & Practice*, *20*(1), 29–46. http://dx.doi.org/10.1177/1521025116645109

Appendix A: Starratt's Five Ethical Responsibilities



Note. According to Starratt (2005), these five responsibilities intertwine to form the foundation for ethical decision-making in education.

Appendix B: Community of Practice Meeting Plan

Loop and Meeting Number	Focus
Foundation, Meeting 1	Introductions; Organization of future meetings
Foundation, Meeting 2	Knowledge Mapping: Experiential
Foundation, Meeting 3	Knowledge Mapping: Domain
Foundation, Meeting 4	Prepare readings and resources
Foundation, Meeting 5	Prepare for narrative inquiry and prepare invitations for story-tellers
Loop 1, Meeting 1	Take the ACEs survey and discuss
Loop 1, Meeting 2	Dialogue about readings
Loop 1, Meeting 3	Dialogue about readings
Loop 1, Meeting 4	Dialogue about narratives
Loop 1, Meeting 5	Dialogue about narratives from discourse analysis
Loop 2, Meeting 1	Read and discuss TIA principles
Loop 2, Meeting 2	Discuss SPU's academic support
Loop 2, Meeting 3	Discuss learning from TIA at other institutions
Loop 2, Meeting 4	Read or invite practitioners of TIA
Loop 2, Meeting 5	Discuss learning from practitioners
Loop 3, Meeting 1	Reflect and share how TIA is changing current practices
Loop 3, Meeting 2	Dialogue and plan for social contagion
Loop 3, Meeting 3	Reflect and share conversations and interactions
Loop 3, Meeting 4	Discuss artifacts and physical space through TIA
Loop 3, Meeting 5	Begin to draft definitions
Loop 3, Meeting 6	Begin to draft recommendations
Loop 3, Meeting 7	Debrief and discuss next learning

Note. This plan is a sample. In a CoP, decisions should be made collaboratively, and scope and pace are often reviewed and revised (Artime et al., 2021).

This meeting plan assumes meeting every second week.

Appendix C: ACEs Survey

How many adversities have you experienced in your life prior to age 18?

Note. The adverse childhood experiences listed here have been found to affect neurological and psychological development. When participants take the survey, the only information they report is the total number of ACEs in their childhood. Adapted from the original CDC-Kaiser ACE study (Felitti et al., 1998).

Appendix D: Summary of Implementation and Monitoring Plan

Table D1

Implementation and Monitoring at the Foundational Stage

Foundational Stage						
Step	**Suggested Timing**	**Focus**	**Actions**	**Resources**	**Considerations**	**Monitoring Focus**
1	2 weeks	Initiate a Community of Practice	Invite members Hold first meeting Establish meeting frequency, duration, structure Establish communication tool (i.e. Teams or Slack)	Meeting space (if meeting in person) Access to communication tool and reliable internet	Practical: Finding enough people with professional or experiential knowledge of trauma Scheduling a time that does not privilege some members over others	Membership of the CoP
2	4 weeks	Knowledge Mapping	Map perspectives Map experiential knowledge Map knowledge of trauma and TIA	Physical space and/or digital tool for mapping	Validating knowledge and contributions of all members	CoP participation and diversity
3	4 weeks	Set Domain and Practices	Build resource collection: Collaboratively choose readings and/or videos Determine structure and roles for learning practices Map networks for narrative inquiry Apply for ethics board approval for soliciting student narratives	Access to readings and/or videos for all members	Respect privacy of suggested students in narrative network; do not name students or provide identifying information	Readiness to begin

Table D2

Implementation and Monitoring in Loop One

Loop One						
Step	**Suggested Timing**	**Focus**	**Actions**	**Resources**	**Considerations**	**Monitoring Focus**
1	6 weeks	Learn by Dialogue	Take ACEs survey Read the resources in the CoP collection and dialogue Note-taker records key ideas from the dialogue and disseminates the notes	Access to CoP collection Potential access to funding to purchase books or access to other resources	Taking the ACEs survey should be voluntary and private	Change in understanding and interpretation Active dialogue in the CoP
2	4 weeks	Narrative Inquiry	With ethics approval, invite students and their families to share stories of how they navigate learning and their experiences with learning support Identify recurring words and themes from the narratives	Ethics board approval Willing students Expertise in discourse analysis	Protecting the privacy of students and families is essential; students may choose to speak openly, but this is not expected	

Table D3

Implementation and Monitoring in Loop Two

Loop Two						
Step	**Suggested Timing**	**Focus**	**Actions**	**Resources**	**Considerations**	**Monitoring Focus**
1	6 weeks	Learn by Analysis	Study published literature on TIA as applied in other organizations Apply case studies to analyze practices at SPU (esp. The Centre)	Access to literature	Possible reluctance or resistance from staff in The Centre (especially those who are not in the CoP)	Cognitive dissonance and discovery of gaps
2	4 weeks	Narrative Inquiry	Interview and read narratives from educators who have implemented TIA Dialogue about key learnings Note-taker records discussion and disseminates the notes	Funds for honorariums for guests	Different contexts influence implementation and experiences. The CoP should discuss comparable contexts.	

Table D4

Implementation and Monitoring in Loop Three

Loop Three						
Step	**Suggested Timing**	**Focus**	**Actions**	**Resources**	**Considerations**	**Monitoring Focus**
1	3 months	Learn by Doing	Intentionally practice social contagion Apply recommended practices in our spheres of influence Create and/or revise artifacts that are in our purview to reflect trauma-informed language and principles Co-create a series of definitions and recommendations for TIA at SPU: The Centre and Faculty practices	Support from senior academic leaders	Communication to the wider university is essential at this stage	Effectiveness of the specific actions and incremental changes
2	To begin in conjunction with changes to practices	Pilot reverse-mentoring	Read literature on reverse-mentoring Volunteers from the CoP and The Centre participate in reverse-mentoring (see Curtis et al.)	Students willing to serve as mentors Funds for lunches, coffee, etc.	No one should feel coerced or obligated into mentorship	

Appendix E: Sample Three-Question Survey

Instructions

Highlight your response according to the following scale:

1	Rarely
2	Often
3	Almost always

Add your comments in the blank space.

Do you feel connected in the learning community?	Do you feel comfortable expressing your thoughts?	Do your contributions matter?
1 2 3	1 2 3	1 2 3

Note. This three-question survey is intended as a quick tool to monitor participant experiences in social learning contexts, such as the community of practice and focus groups. Questions are intended as examples only. The tool can be completed in digital or paper forms, according to the situation.

Appendix F: Monitoring the Progress Towards TIA Through Discourse Analysis

Recurring words or phrases	**Associated theme**	**Associated trauma-informed principle**	**How we are doing** 1 – not yet trauma-informed 2 – beginning 3 – progressing 4 – fully trauma-informed
Requirement Responsibility Students must…	Expectations for student behaviour	Choice and empowerment	1
Create space Make room Respect silence	Students' emotional states	Safety	4
Relational Together	Relationship	Connection	3
Weak student Student's issues	Observation of student behaviour	Awareness	1

Note. This is a simple hypothetical example for illustration purposes.