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Toward Mitho-pimatisowin: A Framework for FNMI Engagement Through Relationality

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Abstract

Indigenous Peoples have experienced harm from colonial beliefs and practices, and one does not need to look beyond the current systems of public education to see evidence of this. This Organizational Improvement Plan (OIP) provides a challenge to the conservative, neoliberal, and Eurocentric orthodoxy that is pervasive in one northern Saskatchewan context, and advocates for a need and a framework to reorient our learning community so that First Nation, Métis and Inuit (FNMI) students and partners see relevance and feel engaged with our organization, thereby producing more positive educational outcomes. With 80% of students identifying as FNMI, and the surrounding community reflecting this demographic, culturally relevant concepts are necessary to guide organizational change. Relationality has been identified as essential for many FNMI peoples, so the local Cree concept of *mitho-pimatisowin*, meaning one's necessity to acknowledge and respect all relations and to accept responsibility for them (Cardinal & Hildebrandt, 2020; Settee, 2011), is a key concept to direct and measure the existing organizational climate and change initiatives, and to prioritize the creation and maintenance of strong relationships between all partners who serve our students and the surrounding community. In support of *mitho-pimatisowin*, an emphasis on team and inclusive leadership will operate through a social constructivist lens so that all our partners can begin to construct meaningful alliances and understandings within a critical paradigm. An emphasis on enhancing our organizational relationships will ensure a culture of collective efficacy is developed, and this will re-center Indigenous worldviews and epistemologies so that they work in collaboration with Western approaches, thereby improving relations and FNMI student engagement.

Keywords: Mitho-pimatisowin, Indigenous, psychological safety, education, social constructivism, inclusive leadership, team leadership

Executive Summary

Historically, formal education in Canada has been selective in creating a narrative that propagates the predominance of Eurocentric ways of knowing and being, and thereby reproducing and maintaining a dominant social organization that has not been representative of diverse perspectives (Gutek, 1997). It is in this milieu that many of Canada's Indigenous Peoples remain negatively impacted by historical and present-day educational practices, and therefore have experienced limited engagement and success in public school contexts (Battiste, 2013; Madden et al., 2013). The contours of this problem can be observed in a lack of Indigenous student engagement at Equity Community School (ECS) - a pseudonym - in northern Saskatchewan. This Organizational Improvement Plan (OIP) addresses the issue through the recentring of Indigenous culture within the organization with a special emphasis on prioritizing "good relations" and thereby establishing the desired state of *mitho-pimatisowin*, a state where respect and responsibility enhance relationality, and improving First Nation, Métis and Inuit (FNMI) student engagement.

Central to the objective of improved relations and student engagement is the necessity to create environments where FNMI students feel safe and culturally accepted (Bishop, 2017; Gunn et al., 2011). Moreover, in creating these conditions, intercultural and intracultural relationships have to be created, maintained and optimized. While a strong teacher student relationship is imperative for student success (Hattie & Zierer, 2018), it is also essential that these teachers work effectively together in solving issues of student engagement and building more welcoming environments (Stoll et al., 2011). Due to the reality of ECS staff being largely non-Indigenous, the most essential element in making our environment more relatable and engaging will be in consultation with the larger FNMI community so that culture and knowledge is dynamic,

relevant, and relational, thereby creating purpose, intention and engagement for FNMI students (Battiste, 2013; Wright et al., 2019).

As ECS is embedded in Eurocentric, conservative, and neoliberal ideologies, and goals revolve around social justice for a marginalized group, a critical social justice lens was selected, but one that acknowledges the interpretivist imperative for pluralistic understanding that is a pretext for social justice action. In creating improved relations and a more culturally relevant organization and education for FNMI students and partners, and to ensure action was taken toward those ends, inclusive leadership and team leadership were selected as approaches to engage with and optimize the relations that will sustain the organization's goals. With these two leadership approaches, and a necessity to improve relations among diverse partners being key to the success of the change initiative, a culture of psychological safety will ensue that will invite everyone into positive relation and encourage collectives to innovate, contribute, and challenge (Choi et al., 2015; Choi et al., 2017; Nembhard & Edmondson, 2006) the existing context so that FNMI students find engagement.

As respectful engagement, a state of psychological safety, and purposeful action toward social justice outcomes are all essential elements within the fabric of positive relationality and thus FNMI student engagement, an agreeable amalgam of concepts and frameworks have merged to support the change initiative. First, Kirkness and Barnhardt's (2016) 4R framework (respect, relevance, reciprocity, responsibility) will inform every stage of the change initiative so that appropriate FNMI engagement contributes to vital relations with FNMI partners and community members. Timothy Clark's (2020) four stages of psychological safety has been selected as the change path that will provide temporal measurement throughout the change trajectory of inclusion safety, learner safety, contributor safety, and challenger safety. Finally,

Theoharis (2007) provides a four -prong approach for social justice action and leadership that focuses on strengthening school culture and community; improving school structures; recentering and enhancing staff capacity and improving student outcomes. These three frameworks overlap and are complimentary as they support the establishment and sustainment of relationships as well as providing areas of focus in implementing a change initiative that is inseparable from outcomes of social justice for FNMI students and supporting partners.

Aiming to create a state of *mitho pimatisiwin* and FNMI student engagement will also require models and mechanisms to communicate, monitor, and evaluate. The Medicine Wheel was selected as a culturally relevant symbol to effectively contain and enhance key messages and aspirations to all partners and members in the change initiative. Due to the importance of inside and outside congruence to the change process, Nadler and Tushman's congruence model (1980) provides the necessary contours of organizational analysis with an emphasis on the continuing cycle of relation between inputs, transformational processes, and outputs. Finally, the plan, do, study, act (PDSA) model, in association with continual qualitative and quantitative inputs from students, educators, and community members will provide the metrics so that the change approaches and behaviours can be adapted as needed in an incremental manner.

The final pages of the OIP provide three salient avenues for potential next steps and future considerations. First, while each educational context is unique and should be approached with that in mind, this change initiative could have a standardized core to be shared with other schools throughout the division, with the help of an Indigenous consultant, to ensure know-how is distributed and FNMI student engagement is realized. Second, any successes achieved divisionally and regionally should also be shared nationally as Canadians continue to heal and initiate change as outlined in the "94 Calls to Action" published by the Truth and Reconciliation

Commission of Canada or TRC (2015). Finally, non-Indigenous educators need to continue to be supportive and work to become allies (McGuire-Adams, 2021) for Indigenous social justice.

Central to this is a willingness to be reflective and reflexive so that the biases of colonialism can be disrupted and thereby Indigenous self-determination can flourish (Battiste, 2013; Tuck & Yang, 2012), the least of which is purposeful and equitable education.

Acknowledgements

First, I would like to acknowledge that I live and work on Treaty 6 territory. This land is the traditional grounds of the Woodland Cree and the homeland of the Métis Nation of Saskatchewan. We are all treaty people and therefore should strive to exist and thrive together in a spirit of understanding and respect.

Although we like to think that we are the masters of our own accomplishments, and it is true that our efforts partially unlock the experiencing of success, the reality is much more inclusive and participatory. With this thought in mind, there are many people I would like to thank and who are responsible for the completion of my doctorate. First, I would like to thank the professors and support staff at Western for their generous contribution of knowledge and expertise in guiding me gently, and sometimes uncomfortably, into the necessary areas so that my work could find a place within the field. Second, I would be remiss if I did not mention the opportunity extended to me by my organization, so that I might engage in this educational endeavour. It is my hope that there is something useful within that may inspire the continued movement toward better education for FNMI students in northern Saskatchewan. Third, I'd like to express gratitude to my family, both immediate and extended. The completion of this degree is not possible without them. To my two children, Emmery and Alistair: this effort is dedicated especially to you as you represent infinite potential and a future sprinkled with possibility. It is my hope that you enfold a love a learning and a mission to serve within you, and that you have many opportunities now and in the future for their expression. Finally, it is with heart-felt gratitude for the many Indigenous people from whom I have learned the enduring currency of deep wisdom, enacted virtue, and the sacredness of spirit. Having been given the opportunity to share and learn together on your sacred ground has seeded the blossoming of this work.

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List of Acronyms

CM: Congruence Model

CRP: Culturally Responsive Pedagogy

CRS: Culturally Responsive Schooling

ECS: Equity Community School

FNMI: First Nation, Métis and Inuit

FTV: Following Their Voices

IEC: Indigenous Educational Consultant

MW: Medicine Wheel

NAD: Northern Administrative District

NLSD: Northern Lakes School Division

NSITTP: Northern Saskatchewan Indigenous Teacher Training Program

PD: Professional Development

PLC: Professional Learning Community

PoP: Problem of Practice

OIP: Organizational Improvement Plan

TRC: Truth and Reconciliation Commission

VMC: Vision/Mission Committee

VP: Vice Principal

Chapter #1: Why Change? Introductions and Locating Problems

To begin, clarity on terminology and usage will be required. The terms “First Nations, Métis and Inuit (FNMI)” and “Indigenous” will be used throughout this Organizational Improvement Plan (OIP) as they are the preferred terms of FNMI partners within my organization and the surrounding community. I am aware that in other contexts, and with other actors, using generalized labels without permission fails to respect the essential right to self-identify with autonomy. Chapter one will introduce the provincial, regional and organizational contexts that inform the problem of practice, revealing inequalities and cultural biases that have led to poor FNMI student engagement in public education. In spite of colonial structures and practices that are counterintuitive to relationality and local FNMI culture, there are key change partners in place. A focus on respectful and appropriate community outreach, along with a willingness for non-Indigenous teacher and educational partners to reposition, will be central to creating a more inviting and psychologically safe space for FNMI students to engage.

Provincial and Regional Context

Saskatchewan is a province that is somewhat obscured by stereotypes. For many the land is dominated by neat rows of crops stretching to the horizon, with grain elevators punctuating the centre of quiet rural villages. However, Northern Saskatchewan stands as an expanse of rugged boreal forest that is studded by clear lakes and connected by vast river systems, such as the Churchill, that nourish and bring the landscape into relationship. The unity of this landscape is rarely disrupted by human settlement, as great distances separate small towns, villages, and mining and logging operations. Nestled within this context, in the largest settlement in The Northern Administrative District (NAD), is Equity Community School (ECS).

While the geographic description of the region may sound idyllic, there are problems and challenges within the demographic as well as the institutions that provide services, not the least of which is public education. 80% of the people in northern Saskatchewan identify as FNMI. A defining feature of this demographic, and one that parallels the circumstances of many Indigenous groups across Canada, is that poverty is more prevalent in these populations than in non-Indigenous populations (Canada Census, 2021); an unfortunate legacy of colonialism and its continuing negative influence. As a result of past colonial policies such as the implementation of residential schools, a deep distrust exists between FNMI people and the school system (Bombay et al., 2014), which has contributed to poor educational outcomes. According to Tunison (2018), 87% of non-FNMI students graduate within three years while only 43% of FNMI students graduate within that same three-year time frame (p. 2). While this data is only one symptom of FNMI disengagement with public education in the province, it does suggest a lack of relevance and support in how education is conceived of and delivered in Saskatchewan schools. With the publication of the 94 “Calls to Action” published by the Truth and Reconciliation Commission of Canada or TRC (2015), along with favourable provincial policies, documents and directives to be discussed in chapter two, the moment is fertile to make positive changes for the benefit of FNMI students and partners. This OIP will focus on engaging FNMI students at ECS through meaningful and collaborative engagement between organizational members and FNMI community partners, so that ECS offers an environment and programming that is imbued with cultural relevance, meaningful and positive relationships, and the psychological safety to participate, collaborate and innovate.

Organizational Context

ECS, a pseudonym, supports a population of approximately 350 students, between the grades of seven and twelve, who are served by a staff of 20 teachers and several support positions. ECS attends to the educational needs of a northern town with a population of 5,000 people, but due to the geographical spread of the North and the limited infrastructure and resources of other surrounding northern communities, the school serves a much larger demographic than just the town it is within. The demographics within the organization matches the demographics of the community, which is that 80% of the student population identify as FNMI. This context and these influences begin to tell the story of ECS, but a deeper probe into organizational systems and culture is needed.

Like many vestiges of colonialism, ECS is informed and shaped through the paradigm of conservatism, and the ideology that it creates and upholds reproduces elements of the dominant society that do not serve the needs of FNMI students (Gutek, 1997). Moreover, ECS is dominated by neoliberal imperatives, such as imposed hierarchy, increased competition, ubiquitous standardization, and the preservation of political agendas (Apple, 2016; Hurch, 2017). These realities are anathema to the establishment of relationality and the importance of local context for FNMI peoples. Our organization, then, is currently organized to serve colonial, conservative and neoliberal imperatives, and thereby not sensitive and responsive to the local preference of context specific education built on relationships. While organizational leaders are not purposefully creating an environment that limits FNMI learning and success, nonetheless many are actors playing a scripted role in what Lyotard (1984) has called “meta-narratives” that shape the direction of broad domains of behaviour, such as how public education should be conceived of and administered. A key organizational member who can disrupt these insidious scripts, is the Vice Principal (VP), a Cree woman who practices traditional culture and

understands the importance of relation in the local context. She will be an essential component of the community outreach team that will be described in more depth later. Conservative and neoliberal influences also are present through a strange mixture of a largely unconscious command and control, top-down organizational arrangement, which combined with laissez faire leadership creates disorientation and a lack of purpose for organization members, especially for teachers who have direct daily contact with students. Contributing to this problem is that the principal is a white man of Eurocentric descent who, because of the challenges in building FNMI community relationships, is not afforded the support and dynamic FNMI knowledge that intercultural relations can bring. According to Morgan (2006) organizations that are overly hierarchical can be thought of as mechanistic and this approach “tends to limit rather than mobilize the development of human capacities, molding human beings to fit the requirements of mechanical organization rather than building the organization around their strengths and potentials” (p. 31). In considering the laissez faire approach, our organization suffers as a lack of support and initiative is having detrimental effects on employee engagement and investment in organizational directions (Judge & Piccolo, 2004; Skogstad et. al, 2007). Therefore, our organization is stagnating as conservative ideology, neoliberal impositions, laissez faire apathy, and mechanistic and hierarchical leadership structures are creating artificial relations, a concept that Glazier et al. (2017) calls “contrived collegiality” (p. 6), and its existence limits authentic and inclusive collaboration in service of FNMI students and partners. In addition to the VP, a school community coordinator and the addition of an Indigenous Education Consultant (IEC), will help to initiate a FNMI community outreach team so that non-Indigenous partners in the organization, such as teachers and administrators, can have the support needed to facilitate deeper relational understanding.

While conditions within the school need to be addressed, the structure and composition of higher administration and regional governance is promising. Authentic and sustainable change for FNMI education needs to be led or directed by FNMI peoples (Battiste, 2002; Battiste, 2013; Styres, 2017). Currently, Northern Lakes School Division (NLSD), also a pseudonym, is led by a director of education who identifies as Métis and therefore can operationalize mandates and governance directives with a deeper understanding of how FNMI students and partners might benefit. Moreover, of the nine school trustees voted to represent the northern territory of the division, eight are Indigenous with strong ties to the land and their local community. ECS is within an area that is represented by an Indigenous trustee. With this fortuitous alignment of Indigenous governance and administrative power, and with ostensible personal, experiential, and cultural knowledge of the area and people, these influential partners can assist in establishing cultural relevance and *mitho-pimatisowin* (responsibility to contribute to and benefit from good relations) to FNMI students in hopes of increasing engagement. Deep collaborative work requires new ways of working together, trust, shared leadership, sustained focus, and a commitment to collaborative inquiry (Fullan & Quinn, 2016), so it is hoped and expected that Indigenous congruence between governance and operations can have a beneficial influence throughout the system.

Leadership Positionality

Positionality and Agency: Interdependent but Separate

Positionality and Potential for Agency

As the narrative of the ECS change initiative evolves, it is essential to identify my positionality and the factors that define my realm of influence within the organization. I am a senior teacher, and although I am well respected and hold informal influence, the change levers I

can manipulate are limited. Until recently I was a school-based facilitator for a provincial program called Following Their Voices (FTV), an initiative implemented by the provincial government that is designed to raise the educational achievement and participation of Saskatchewan's FNMI students through enhancement of relationships between students and teachers. While the program was suspended at our school due to a lack of teacher capacity, the experience left me with considerable knowledge of what happens in the school's classrooms and a strong foundation of positive relationships among participating staff and students. Therefore, in spite of my lack of formal power, my position within this nexus of relations has potential to further organizational goals (Smylie & Eckert, 2018).

Agency Predicated on Positionality

Having awareness of my limitations, as well as the reach of my influence, will be essential for my agency; therefore, a willingness to be reflective and reflexive is crucial to locating my beliefs and biases so that I may harmonize and be in concert with larger organizational and regional contexts (Tuck & Yang, 2012). The VP, school-community coordinator, IEC and potential FNMI community partners will be instrumental in this process. It is only through a willingness to locate privilege, and therefore acknowledge complicity with colonialism and its past and present harm, can my agency be fully realized by working toward honest and trusting relations with FNMI partners (Flowers, 2015; Allen, 2020). Finally, my role as a teacher places me directly in contact with students, therefore giving me agency to affect student outcomes and have positive influences on FNMI student success (Hattie, 2012; Bishop, 2017; Molla & Nolan, 2020). My position as a teacher provides an opportunity to leverage change through positive relationships with all partners, but probing deeper into inherent elements of positionality and agency is necessary.

Positionality and Privilege: Responsibility to Identify and Co-construct Settler Ethics

A core element of my positionality is one that I have not earned but rather have been privileged to be born into – the identity of being a white-man of European decent. Based on my privilege, there is a need for relentless introspection so that power differentials that have been created and maintained through colonialism can be identified, and careful and respectful collaborations with Indigenous People can be informed through what Kouri (2020) has called “settler ethics” (p. 59). Being guided by both self and contextual awareness that settler ethics can establish, non-Indigenous partners like myself are more equipped and willing to identify the often-concealed power differentials that appear to be the natural order of things (Knaus, 2018). The responsibility of my positionality comes with the necessity to be reflexive and diligent in identifying automatic assumptions that contribute to my privilege at another’s expense (Ewing, 2001; Tuck & Yang, 2012). My role will be to fragment the universal and involve other perspectives in creating an inclusive culture that comes to be accepted as “natural”. Recognizing my position as working to become an ally (Steinman, 2020; McGuire-Adams, 2021), as well as being informed by and sharing settler ethics with non-Indigenous colleagues, is an essential first-step in forming and evolving my identity in relation to FNMI students and partners; thereby allowing for deep reflection that may be instructive to my actions and motives (Kouri, 2020; Regan, 2010). The establishment of, and continued work with, the vision/mission committee (VMC) (to be introduced in more depth when possible solutions are discussed in chapter two) will assist with reframing colonial thinking through the sharing of local culture and knowledge predicated on trusting intercultural relationships.

Worldviews, Lenses, and Theoretical Frameworks: From Pluralism to Action

As a change agent in my context, and considering my positionality, I acknowledge the benefit of seeing the world through the paradigm of interpretivism. With this approach, constructing knowledge and reality is relative to an individual and/or group and is not universal or objective (Burrell & Morgan, 2005; Mack, 2010). This approach can disrupt limiting interpretations of organizations through conceiving of them in a plurality of forms, such as through a variety of metaphors or frames (Morgan, 2006; Bolman & Deal, 2017), but also in allowing for marginalized people to have their ontological and epistemological beliefs and assumptions recognized as equal to Western ways of knowing in constructing an equitable and sustainable organization for FNMI students and partners to engage (Chunoo & Callahan, 2017; Thomas & Inkson, 2009). While accepting the pluralistic guidance of interpretivism, I believe there is a moral imperative to operate with a critical approach lens in generating and manifesting social justice change. A critical approach aims to understand various worldviews and behaviours, and to work toward social and political equality (Capper, 2019; Mack, 2010; Theoharis, 2007; Cohen, 2007). Because meaning is constructed and shared, the lens I view my organization through is informed by participatory change that must take place incrementally so that partners suspicious of change can feel safe to join in a change process. As Scotland (2012) states “the scientific paradigm seeks to generalize, the interpretivist paradigm seeks to understand, and the critical paradigm seeks to emancipate” (p. 14). While some might see this as a progressive trajectory, and it is when considering the evolution of the field of study, I see it rather as a feedback loop with each element having purpose and representation in the organization, but each informing and necessitating a social justice imperative and goal to collectively negate colonialism’s negative influence. While being in the middle as a moderate position and one that can draw from what has come before, as well as seeking to understand fully before mobilizing

social action in the future, interpretivism naturally feeds into the necessity to mobilize action. While my position as a white-man working toward initiating change in an Indigenous realm may come to appear as one of mediator and/or facilitator, mobilizing with permission those who live and breathe the culture, my role is ultimately a change agent with a purpose or agenda, using critical approaches to leverage change. While some question the role an interpretive approach may play in upholding and preserving social inequalities (Capper, 2019), I also believe that it is essential to understand deeply before taking on a project or change with critical action, and this includes one's own positionality and knowledge of where agency begins and ends – knowledge that must be gleaned from relational and contextual lived experience with FNMI people (Snow, 2018; Haig-Brown, 2010). Considering a central driver to organizational change at ECS is to act on the Government of Canada's TRC's 94 Calls to Action (2015), it would be germane to consider the often-cited maxim that if there is to be reconciliation, first there must be truth (Tyson, 2017). However, while essential, "truth" alone is not the goal. While working toward equity and social justice outcomes is a desired outcome, there is evidence to tread carefully on this path and that explicit proactive behaviour toward social justice may in fact have the opposite result from what is intended. According to Ryan and Tutors (2017) when conservative, colonial and neoliberal influences converge and are entrenched in systems that perpetuate inequality, leaders used "discreet activism" to affect the changes they wish to see on a day-to-day bases in achieving their social justice goals. In other words, low-key and consistent action can be the approach that keeps the dominant system from recognizing and/or suppressing actions that disrupt the rationale conformity of the enterprise. Moreover, in working toward social justice outcomes, non-Indigenous leaders and actors will need to be continually vigilant; rather than proclaim social justice intentions, through inward reflection, there is a need to first own

responsibility and acknowledge continued colonial complicity as settler ethics is constructed with honesty and integrity (Tuck & Yang, 2012; Kouri, 2020). As I work to become an ally, it is our role as non-Indigenous teachers and partners to be aware of dangers that will interfere with our ability to not only facilitate understanding between Indigenous and non-Indigenous partners, but to work and lead with purpose and resolve so that *mitho-pimatisowin* can be realized and FNMI students can benefit from stronger relations.

Complimentary Strands in a Braid of Relation

In considering the context and my position within it, as well as understanding that organizational change will require collaboration across intercultural understandings and worldviews (Fraise & Brooks, 2015; Chunoo & Callahan, 2017), social constructivism will be a key thread that weaves throughout the change narrative, organizing and aligning what may seem like disparate parts into a theoretical framework of understanding. Not only is social constructivism commensurate with the Cree concept of *mitho-pimatisowin*, but the approach encourages multiple viewpoints, supports participant awareness, and helps fortify relationships within the organization but also with the surrounding community (Creswell & Creswell, 2018; Mertens, 2019; Thurston et al., 2014). A useful anecdotal heuristic in further understanding the need of respectful collaboration in constructing intercultural solutions, is to consider the Indigenous practice of Two-eyed seeing. According to Hogue (2016) Two-eyed Seeing instructs people to see with one eye the strengths of Indigenous knowledge and with the other the strengths of Western styles of knowing, with both eyes being used to the benefit of all (p. 16). Such an illuminating anecdote clearly underscores the purpose and potential of a social constructivist approach. Being aware of my position of privilege and the necessity to learn and relearn through reflection; the proximity I am afforded to affect change as a teacher in the

classroom; and the understanding that collective collaboration spanning intercultural differences informs how I can best engage as an agent of change in serving FNMI students and partners; therefore facilitating a state of *mitho-pimatisowin*, will need to instruct my thoughts and prioritize my actions.

Leadership Problem of Practice

Disengagement and Misunderstanding: A Relationship Problem

An emerging and ongoing challenge in K-12 schools that serve predominantly Indigenous communities is a lack of student engagement and therefore reduced or limited success for FNMI students. In our school only 40% of FNMI students graduate within three years, if at all. Provincially the statistics are similar to our school. As mentioned, 87% of non-FNMI students graduate within three years while only 43% of FNMI students graduate within that same three-year time frame (Tunision, 2018, p. 2). Graduation rates are only one symptom of the larger problems of student absenteeism and a student belief that the school does not provide the cultural context nor the relationships that FNMI students need to be engaged and therefore successful. A lack of engagement with our school is indicative of specific teaching practices and behaviours that do not align with Indigenous worldviews thereby upholding colonial approaches to education (Carr & Lund, 2009). According to Battiste (2010) part of the problem with the privileging of colonial education is that Indigenous Peoples' "experiences are relayed in spoken and unspoken messages, complete with statistics telling them that it is not okay to be who they are ... creating the fragile environmental base that requires us to rethink how we interact with the earth and with each other" (p. 16). In broad scope, then, a necessary approach to counter the negative "othering" of FNMI students and partners is to emphasize education and ways of connecting that are rooted in Indigenous knowledges rather than treating these

knowledges as “ad-ons”, so that healing can begin through deeper relation with Indigenous ways of being (Cajete, 2000; Battiste & Henderson, 2009). Student success in our organization, then, is predicated on intercultural understanding and starts with strong relationships, an idea that Bishop (2017) calls creating “extended families” (p. 4) in classrooms and in schools. Evidence that our school is lacking in creating an environment that nourishes acceptance and relationship-building can be found in the voices of our students. According to the most recent *Our School* survey data (2021/22), and using the average of grades 7-12, only 46% of students had a positive sense of belonging, compared with the national average of 66%. In addition, using the same grade range sample, only 64% indicate they have positive relationships within the school compared to 76% as the national average. Clearly this data illuminates a disconnect and an area in need of improvement. According to Hattie and Zierer (2018), a positive student/teacher relationship is a strong indicator of student attendance and ultimately student success. Therefore, teachers in our organization are not leveraging their individual and collective impact in changing cultures and practices that may positively influence Indigenous students and encourage increased engagement. The challenge facing ECS, is FNMI students at our school are not engaged due to a lack of intercultural understanding between students and teachers and non-Indigenous teachers’ misunderstanding of the extent that positive relationships influence student success (Bishop, 2017). The problem of practice, then, is FNMI students are not engaging with our school because our non-Indigenous teachers do not reflect upon nor prioritize culturally relevant practices, specifically the importance of positive relationality to FNMI students and the sense of belonging it engenders.

Contextualizing the Problem: Improved Relations in Support of FNMI Students

As mentioned earlier through citing Bombay et al. (2014), the lack of FNMI student engagement is situated in broader contexts which include a lack of trust in the institution of schooling. An overreliance on prescribed relationships informed by neoliberal influences has led to impersonal transactions that are not congruent with the central tenant of relationality for FNMI students and partners (Styres, 2017). Limited and ineffectual connections between the larger community and ECS is a result of this issue, therefore the school is not nourished and supported with authentic FNMI culture and ways of knowing (Battiste, 2002; Battiste, 2013). Within the organization, current leadership practices, both formal and informal, tend to follow direction without vision and a known purpose, and this has led staff to complete their work in isolation and to be removed from the effective and beneficial influence of healthy and challenging collectives (Stoll et al, 2006; Thorpe et al., 2011). Building a culture of collaboration between teachers and students is vital for student attendance and thus success (Harris, 2010; Gottfried, 2014), and this idea can also be expanded to include all educational partners that are influenced by the reach of ECS. Unfortunately, the current organizational arrangement and climate limit the development and prioritization of strong relations and collaboration. To be successful, our organization will need to understand the potency of collective action and the necessity of a clear and directing mission that provides purpose and focus (Beach, 1993). These priorities will be further addressed in the OIP when possible solutions are explored in chapter two.

Framing the Problem of Practice

Alienation: The Antithesis of Relationship

In attempting to frame the problem of practice it is germane to begin with an ideal for how formal schooling can serve FNMI students. According to Battiste (2010) formal schooling should “provide an environment, experiences, and knowledge, where students may work toward

their gifts and purposes ... passed down through the collective stories, traditions, customs, and identities of Aboriginal peoples” (p. 14). Inherent in this statement is the prioritization of relationships as an instrument of self-identity and actualization. In an often cited and seminal work Freire (1970) states the alienation of youth may be the single biggest factor in student disengagement and the achievement gap. Students need to envision a place for themselves within a community as well as having a clear purpose for their education. Freire’s concept of “alienation” describes a limiting state of existence and being for marginalized people in general but serves as a useful point of reference when thinking of FNMI students not being able to see themselves in a nexus of positive relationships that reflect their culture and, therefore, their identity. Lack of identity, purpose, and positive relationships clearly show that when these factors are absent in a school, then engagement suffers (Willms et al., 2009; Bishop, 2017).

While the scope of the challenges facing Indigenous communities may lead to change partners in a school reverting to deficit thinking and placing lack of engagement and school performance on Indigenous students and caregivers (Grant & Gillespie, 1993; Ladson-Billings, 2020), it is important that educators own their responsibility to affect change within their realm of influence. This is especially true of non-Indigenous teachers who also need to own their position of privilege in relation to FNMI students as part of committing to an ethic of care (Kouri, 2020).

While I have already mentioned Hattie (2018) and his use of meta-analysis to trace the broad contours of the positive influence teachers can make on student success, there is a strong corpus of literature that validates the importance of relationships to student engagement (Willms, et al, 2009; Fredricks, et al., 2004) and places the light of agency within our organizational reach and, therefore, responsibility. In unpacking this influence more explicitly, Brayboy and Castagno (2008) suggest “teachers must possess a particular set of dispositions, attitudes, values, and

knowledges to be successful with Indigenous students” (p. 969). In particular, FNMI students respond well to teachers who emphasis informal behavior, radiate personal warmth, and have a willingness to give up authority (Yazzie, 1999; Pewewardy & Hammer, 2003). It is not a stretch, to suggest that a teacher who possess these qualities prioritizes students over other educational components that have been overly privileged in the matrices of colonial education. Extending the influence of positive relationships between teacher and students into the realm of effective praxis, Bishop et al. (2010), have used their *Te Kotahitanga* initiative in New Zealand to show how implementing culturally responsive pedagogy, rooted in relationships, can improve the educational achievement of Maori students. The initiative placed the creation of “extended families” as the fulcrum in tipping the local narrative toward one of engagement and success. While the focus of my OIP is on person-to-person relationship-building, the concept of culturally responsive schooling (CRS) is worth exploring further, for not only are relationships with people emphasized but also the multi-layer strata of locally-developed curriculum and effective pedagogy that is responsive to FNMI ways of knowing and learning (Brayboy & Castagno, 2008). Teachers at ECS, working in culturally responsive schooling professional learning communities (PLCs) that are guided by the VMC, can help address this issue.

Prioritizing Ethical Care

With 80% of students identifying as FNMI and 80% of teaching faculty identifying as non-FNMI, there is a need to construct pathways of intercultural understanding. Because the imperative is for the school to serve the students and the community, the onus is on the organization to create the conditions that best nourish the creation of stronger relations. While the neoliberal and colonial influences on schooling have traditionally privileged empirical truths and data-driven imperatives, present at ECS in varying degrees of utility, there is a need to lay

the larger foundations based on a people-first ethos. Shapiro and Stefkovichs' (2017) "ethic of care" or Fullan's (2006) "human paradigm" are complementary to *mitho-pimatisowin* and together they should serve as contributors to a bedrock that naturally supports a strong culture of relations and trust. Change agents and partners would also be wise to nurture good relations with an ethic of hospitality, comprised of generosity and inclusion in further enhancing positive relationships (Winslade, 2018), and to learn to sit in silence and listen with intention as key actions in initiating strong relations and to begin to undo the deceptive colonial structures that continue to inflict harm (Swan, 2017). Building the essential relationships needed with FNMI students and partners will require teachers in classrooms, the outreach team, and members of PLCs to learn to reflect and listen with intent. Fortunately, even though culture is created by founders of an organization and then formed through a shared history (Schein, 2010), change agents can still leverage the dynamic nature of an evolving culture so that it promotes more collaborative, pluralistic, and relational aspects. A willingness for non-Indigenous change agents to identify with settler ethics, and more importantly to enact it, will be essential as we continue to add bricks and to lay the foundations of an ethic of care that will be needed to underwrite any successful change.

National, Provincial and Regional Influences Shaping the Problem

94 Calls to Action: A Pan-National Blueprint

An overarching macro-driver that has enormous input into the milieu of influences that shape and frame the problem of student engagement at ECS, is the development and dissemination of the TRC's 94 Calls to Action (2015). The document provides guidance and clear directives for collective and individual action in creating better relations among treaty peoples and restorative justice to Canada's Indigenous Peoples. Specifically, action 63 calls

upon, “Canada to maintain an annual commitment to Aboriginal issues, including ... building capacity for intercultural understanding, empathy, and mutual respect” (p. 7). This driver is broad in scope, but it will be essential in guiding levels of government toward policies that prioritize Indigenous well-being, and at an organizational level will provide a salient benchmark which will inform our vision, purpose, and behaviours. The necessity of building intercultural understandings is central to positive change at ECS as Indigenous and non-Indigenous partners socially construct new and equal paths forward that rise above the contemporary and historical politics of oppression (Fraise & Brooks, 2015). According to Belle (2016) “organizations exist and function as economic, social, and political entities. Their rules, roles, and relationships are governed by unifying and conditional factors that characterize their institutional climate ...” (p. 333). Critical approaches and purposeful action, under the direction of TRC’s guidelines, will mobilize ECS to act with a heightened awareness of internal and external factors that limit our ability to serve FNMI students and partners. Therefore, it will be a central catalyst that not only encourages reflection on our positions (and complicity) within the colonial structure but gives clear and actionable suggestions on how to begin to mend a broken relationship.

On Sacred Ground: Provincial and Regional Influences

The framing of the problem can be sketched with more detail in considering the provincial and divisional context. A congruence between multiple levels of governance and operations can maximize organizational outcomes, regardless of positionality (Campbell & Fullan, 2019). A teacher-led approach in enhancing FNMI student engagement is fortified through the provincial government’s prioritization of policies that are conducive to creating environments that encourage relationship-building. Specifically, one of the four pillars in the Provincial Education Plan Framework (2020) is to create and maintain “inclusive, safe and

welcoming learning environments” (p. 4). A fortuitous articulation is present then in considering how provincial priorities merge with divisional interests. Outlined previously was the benefit of having Indigenous trustees guiding and advising divisional operations that are overseen by a director who identifies as Métis. The influence of this alignment may be present in division planning and policy. An examination of the Northern Lakes School Division #113 Strategic Plan (2020) focuses on the importance of welcoming learning environments by focusing on culture and student engagement. The strategic plan focuses on five priorities. The most relevant for my problem, positionality, and context is the prioritization of FNMI student attendance, achieved through the combination of Following Their Voices as well as other land and culture-based activities. The five strategic priorities, student engagement among them, are guided by a mission mandated to “provide a respectful, safe and healthy learning environment for students that builds pride and engagement in their cultural heritage, positive attitudes and self-respect” (p. 18). Considering the multi-level coherence between federal, provincial and regional entities that prioritize intercultural understanding and improved learning environments so that they reflect Indigeneity, it is reasonable that these influences can be leveraged by teachers in ECS in improving student engagement within their realm of influence.

Seeing the Problem Anew: Changing the Story

Thomas Berry, cited in (Battiste, 2010), states the problem quite succinctly when relating “It’s all a question of story. We are in trouble just now because we do not have a good story. We are between stories. The old story, the account of how we fit into it, is no longer effective. Yet we have not learned a new story” (p. 17). While Berry’s assertion and intention may be broadly applied to the vastness of ecological and evolutionary complexity, I believe it is relevant here for it suggests the importance of interrelationships and the lag that can exist between our reality and

the narrative that creates and represents that reality. Even though our organization exists on a smaller scale it still is connected and shaped through larger relational influences.

Organizationally and beyond educational partners, Indigenous and non-Indigenous, need to construct a new story collaboratively that FNMI students want to hear and can identify with (Thomas & Inkson, 2009; Smylie & Eckert, 2018). Teachers, in leveraging the drivers, policies, and tools available to them, can make an enormous impact if willing to reflect upon and prioritize the importance of relationality and the strength of their position as agents of change (Molla & Nolan, 2020). Constructing stronger relations through intercultural understanding can improve FNMI engagement and thereby recentre the primacy of *mitho-pimatisowin* to accept and honour the responsibilities and benefits inherent in our interactions (Settee, 2011).

Contextualizing the Problem: PESTE Analysis Protocol

Finally, to give a larger sense of the context in which my organization nests, and thus a deeper understanding of the problem, a PESTE analysis will illuminate the surrounding ecosystem. According to Cawsey et al. (2016) “change starts with shifts in an organization’s environment ... external happenings will drive and push the need for change” (p. 6), such as considering the current government in power and their policy tendencies, to local and regional economic downturns that influence employment prospects. These factors can be examined, and their influences considered, in the following PESTE Analysis Protocol.

Political: Provincially we have a conservative government which has made deep cuts to education in the name of economic austerity. This will influence our assets in making education relevant to FNMI students with a respect to locally produced resources.

Economics: The northern region of the province is rich in natural resources, in particular uranium and lumber, so skills and training commensurate to fill job vacancies will be a

consideration. Unfortunately, a large uranium corporation has recently permanently laid off 800 employees, so this will impact the economics of the region and may influence new directions in training.

Social: 80% of the population identify as FNMI. The historical trauma experienced by this population for generations has led to many social challenges and problems. These include lack of employment opportunities, lateral violence, substance abuse, family breakdown, and suicide and community dysfunction (NLSD Strategic Plan, 2018). Another factor to consider resulting from a legacy of colonial policy, is that a deep distrust exists between FNMI people and the school system (Bombay et al., 2014), started and maintained through intergenerational trauma.

Technology: Internet access is now commonly considered the fourth utility, along with heat, light and water service. Accordingly, and typical of the north, demand has outstripped the ability of infrastructure to support demand. Another consideration is a provincial emphasis on science and technology. Skills such as “adaptability, complex communication, social skills, non-routine problem solving, self-management, and systems thinking” (Bybee, 2010, p.996) are considered STEM skills that will help students prepare for 21st century life.

Environment: Existing in the boreal forest, our organization is prone to frequent evacuations due to forest fires. In addition, frequent flooding of the Churchill river system has led to similar evacuations for people in the community. Moreover, the importance of environment and land to FNMI Peoples is foundational, and is a key to healthy relations, identity and knowledge creation (Styres, 2017; Battiste, 2002). Ironically, with such emphasis placed on environment in an ecological sense, it is curious that our school environment has not received cues from the surrounding context and thus adapted for the benefit of FNMI students.

A vision of change for ECS, in light of all the factors that I have highlighted which work to impede *mitho-pimatisowin*, is an organization that collaborates respectfully, authentically, and effectively and places FNMI culture and worldview alongside Western ways of knowing as we work to become allies in serving FNMI educational engagement (Fraise & Brooks, 2015; McGuire-Adams, 2021). Understanding the organizational context is essential for this vision. Equally important is to be asking the proper questions so that we may identify additional problems and concerns and thereby focus and guide our response toward the creation of an organization that provides an environment that encourages FNMI student engagement.

Guiding Questions Emerging from the Problem of Practice (POP)

National, provincial, and regional metrics and narratives continue to tell a story of FNMI student disengagement from formal education. The problem reaches beyond the day-to-day contact between educators and students and involves a lack of engagement as well between Indigenous communities and publicly administered education (Battiste, 2010; Chunoo & Callahan, 2017). As a tool to offer direction in probing a complex challenge, and to uncover potential ancillary factors and influences that compound the problem, it will be useful to employ the utility and potency of asking appropriate questions. Three questions that are connected to my PoP are:

1. As change agents and participating partners who are non-Indigenous, how do teachers and other educational partners effectively and with sensitivity help facilitate a change that involves FNMI students', partners' and community members' knowledge and know the limits of our influence?
2. Which spaces do FNMI students learn best in and what do the relationships look like?

3. As informal leaders and change agents, how do we as teachers, partners, and community members move the organization toward a culture that values collaboration and inclusion so that we can leverage the benefits of collective efficacy?

What follows is a deeper probe into these guiding questions so that a more holistic understanding of how we can serve FNMI students and partners may emerge. At this stage the exploration is not comprehensive nor summative, but rather will provide a glimpse into salient issues influencing the PoP and hint at the terrain to come in our organizational change journey.

Initiating FNMI-Centered Change as an Ally

As is often cited in Saskatchewan when organizations turn toward matters of Indigenous self-determination and societal equity, the Office of the Treaty Commissioner reminds us “that we are all treaty people”. This statement sets a pan-provincial climate of cooperation and intercultural understanding which can free non-Indigenous partners with good intentions of the paralysis associated with fear of cultural appropriation. However, it is essential to be mindful that non-Indigenous partners cannot declare allyship, but rather should work to become allies through trust, mutual respect, and permission (McGuire-Adams, 2021; Steinman, 2020). Due to the majority of our educational partners being non-Indigenous – especially our teaching faculty – it will be important to reflect deeply on personal privilege and traditional Eurocentric ubiquity (Kouri, 2020; Reagan, 2010). Equally, it will be important for non-Indigenous educators to understand the moral obligation and professional duty inherent in holding a position of such influence in shaping FNMI education. Klug and Whitfield (2003) suggest non-Indigenous teachers need to be “bicultural” and through a combination of action and reflection confront their own prejudices to redefine their perceptions of Indigenous Peoples and to interrogate their own identities through the application of multiple perspectives, part of an ongoing process to identify

and enact settler ethics that contribute to the building of an ethic of care. As a teacher-leader I will need to work toward and model an equilibrium between a robust propensity toward reflexivity and the necessity for considered and purposeful action toward building intercultural understanding, and thus a rich and textured educational experience that FNMI students can engage with. Central to this goal will be the collective work of the vision/mission committee as well as other Indigenous organizational change agents, such as the outreach team members.

Learning Environments

As mentioned earlier, while all students desire an environment of personal connection that fosters support and encouragement, FNMI students in particular are especially orientated to these outcomes through relationship (Willms et al., 2009; Fredricks et al., 2004; Bishop, 2017). Our teachers and organizational partners need to understand that FNMI student engagement is predicated on creating learning environments that promote feelings of safety and cultural acceptance (Gunn et al., 2011). This premise is at the core of student motivation to engage, and therefore learn, within an organization that can feel foreign and thus engender alienation. We as an organization, and myself as a change agent, will need to model and hence operationalize the tenants of positive teacher-student relationships to bring to fruition the influence that state has on engagement and academic achievement (MacIver, 2012; Milne, 2017; Preston, 2016). The school-wide social justice PLC and the culturally responsive schooling PLC will help with modeling positive relations. Moreover, while teacher-student relations are important, the nexus of connection needs to be expanded so that the larger community can nourish and fortify dynamic webs of interconnection within our organization that may otherwise become mired in stasis (Battiste, 2010; Fraise & Brooks, 2015). Finally, along with the outreach team engaging with the larger community, I embrace the opportunity to model and therefore disseminate what

effective and appropriate behaviours look like in creating a more welcoming environment for FNMI students (Preston et al., 2017).

From Individual to Collective

Presently there is an organizational proclivity for teachers and educational partners to default to the ineffectual comfort of working in isolation. This can be observed in our school thorough a lack of scheduled time for collective professional development (PD), something that is likely in the purview of administration, but also among the teachers who prefer working within their silos even when collective activities are offered and encouraged. Moving toward a collective will require sharing responsibility and this process will foreshadow the establishment of one of our leadership approaches: team leadership. Team leadership can be thought of as shared leadership and shared leadership, essentially, are teams whose members are empowered to share the tasks and responsibilities of leadership (Solansky, 2008). Sharing leadership is symbiotic to relationship building and this will be important in addressing the danger and persistence of educational silos (Little, 1990) that keep knowledge and experience from being accelerated. Mobilizing leadership in the middle creates opportunities for collaboration where all teachers can take the lead and advance the school's capacity for change and development (Thorpe, et al., 2011). This approach fosters the natural development of PLCs and this is where our agency and positionality can get traction on change encouraging people in sharing and critically interrogating their practice in an ongoing, reflective, collaborative, inclusive, learning-oriented, growth-promoting way (Stoll et al., 2006). Again, the school-wide social justice and culturally responsive schooling PLCs will help mobilize and normalize collective collaboration. Finally, as mentioned in the last section, leveraging the power of collectives is not just within the domain of teacher teams and PLCs. True collaboration needs to involve the larger community.

ECS lacks a common vision and the creation of a mission and vision should involve all educational partners and community members and be based on ethics and respect (Azaddin, 2011). Tactful and inclusive collaboration with the larger community, using Kirkness and Barnhardt's (2016) 4Rs (respect, relevance, reciprocity, responsibility) as a guide, will be a necessary element of leading change and ensuring that the larger community is an essential part of the collective team. The 4Rs, while initially being outlined as an approach to retain and engage FNMI students in postsecondary education, will be useful not only as a guide for change agents to engage with the larger community, but also to instruct how to relate to FNMI students. A vision for change is an inclusive community of change agents and learners, who are willing to leverage the power of collective vision and action in spanning intercultural gaps. In closing these gaps, FNMI students, through the power of relation, can walk in two worlds with coordination and engage with an organization that aspires to, and is nourished by, *mitho-pimatisowin*.

Leadership-Focused Vision for Change

The nature of the work that we aspire to initiate and follow through on involves the building of relationships, the spanning of knowledge gaps, and the leveraging of collective innovation in the service of improving FNMI student engagement at ECS. With such a vision for change it is fitting that these goals are underwritten by the sinew of social constructivism that is mobilized through a social justice and critical approach. These concepts and frameworks can further be thought to be circumscribed and/or complemented by *mitho-pimatisowin*, which instructs how one relates in a good way. The following section aims to provide a vision for change while carefully considering how the confluence of contemporary context with influential drivers creates currents and vortices that will need to be navigated.

Current Situation

While ECS sits as a node that is continually supplied with influences, policy priorities, drivers, and current knowledge that can assist with organizational change toward Indigenous engagement, the reality is that there is often a palpable gap between research and the implementation of its theories and ideas (Fullan, 1993). One of the first deficits that can be observed at ECS, and one that prevents and sabotages any authentic relationships to form, is the lack of consistent and living Indigenous culture within the school on a day-to-day basis (Hare & Pigeon, 2011). This lack of Indigeneity sends a message that local culture is not equal to the dominant Western ways of knowing and being (Battiste, 2010; Kanu, 2022). At best attempts to create and incorporate Indigenous culture has come across as half-hearted and tokenistic; at worst, in spite of 80% of students at ECS identifying as FNMI, our programming and environment is bereft and barren of authentic Indigenous content. While our division does have an IEC, the position is new and there is much learning to make the position more effective and to ensure that the resource can be shared equitably by the division's many schools. At the school-level we have had sporadic visits from Elders and Knowledge Keepers, but the contact with students and staff has been so intermittent that the essential lessons and inherent potential for engagement is not sustained. Complicating this matter, is the difficulty of getting a variety of Elders to come to the school due to the harmful legacy of Canada's residential school legacy and the continual stigma it inscribes on modern schools for many Indigenous Peoples (Wright et al., 2019). The lack of an Elder in school on a day-to-day basis means that many attempts to bring traditional content to the organization is not integrated properly as it is not brokered by a Knowledge Keeper who can impart the teachings authentically and through relational proximity to traditional content and kinship with FNMI students (Battiste, 2013; Wright et al., 2019; Hare & Pigeon, 2011). The result is that non-Indigenous educators and partners miss out on a learning

opportunity that is more than just “wall paper” and “window dressing”. It is clear that new approaches need to be examined concerning recruitment of Indigenous Knowledge Keepers to inspire traditional culture and thereby invite FNMI students into relationship with aspects of their identity that non-Indigenous people cannot offer. Inviting non-Indigenous educators and partners within the circle of learning as formal and informal professional development can also animate the culture in such a way as to accelerate the understanding of key traditional principals that inform how best to relate to FNMI students. PD which will be discussed in more depth in chapters two and three will be important to this goal.

The importance of collaboration also needs to be addressed. Teachers tend to work in isolation of one another, thereby forgoing the potent amalgam they could produce in a crucible of alliance. The problem of addressing FNMI student engagement through authentically Indigenizing spaces and improving relationships between teachers and students is going to require collective intelligence and the innovation it brings. More frequent PLCs can improve collective efficacy and also set an expectation and be a model for how our organization can learn together, relate together, and solve problems together. Smyth et al. (2013) propound that schools need to become relational places where students can work to create their identities as successful people (p. 311). The idea can be extended to include teachers who through relationality can forge identities of success through collective efficacy. The alchemy of change, however, is not limited to relationships between organizational participants but rather can, and should, focus on the interrelationships between many factors. A useful exemplary to use when considering aspects that affect Indigenous student engagement and learning is Toulouse (2016) school context model. The model suggests that educators focus on four key areas:

- Classroom features (differentiation, linked to experiences, high expectations, management, and relationships)
- Teacher communities (professional development, collegial relationships, students learning)
- School Climate (safe, support inclusion, shared leadership, curriculum deconstruction)
- External Environment (community engagement, integration of school and community, focus on social change, connections to global citizenship)

It is notable, that while this model addresses a broad swath of topics, the principal theme seems to suggest the centrality of community and relationships in creating inclusion and acting with competence. A vision for change will involve closing the relationship gaps that exist between key actors: educator-to-educator, educator-to-student, and organization-to-community. While the school context model illustrates areas of priority and facilitates understanding of FNMI student needs, Theoharis (2007) model of social justice leadership action will ultimately be used. While it aligns and agrees with Toulouse's model of student needs, and this is why the school context model was mentioned, it ultimately veers toward a critical and social justice approach that suits the work that needs to be done in our context. Why we need to change and how we will go about implementing and sustaining that change will be explored in more detail as we continue the journey and new horizons emerge.

Influences Driving Change

An in-depth treatment of change drivers is not needed here as they have been introduced previously and will be further explicated later in this OIP. It is apropos to illuminate a need to further improve the communication practices within the systems and frameworks of multilevel governance, so that there is coherence between change agents and influential actors.

Unfortunately, addressing this issue is beyond my purview and influence. While macro and micro change drivers are present in the form of federal, provincial and divisional policies which are prioritized and well intentioned, these are often impotent as the implementation is not effective due to a lack of capacity and know-how at the organizational level (Milne, 2017).

While this can be an impeding problem, our positionality as teachers is ideal for teachers are well positioned to affect positive change for students and are noted for having the most direct positive influence on learning environments and student success (Hattie, 2012; Bascia, 2014; Molla & Nolan, 2020). Hattie (2012) notes this process is enriched and accelerated when teachers work in collectives and generate collective efficacy. This process contributes to the overall vision of improving all strands and webs of connection in realizing an organizational state of *mitho-pimatisowin*. While consistency and capacity-building is challenged in our division and in our school by high teacher turnover, there is a local Northern Saskatchewan Indigenous Teacher Training Program (NSITTP) that offers promise that retention can be improved and Indigenous ways of knowing and being can be successfully implemented through the hiring of Indigenous teachers who hold the dual promise of engaging FNMI students and also teaching non-Indigenous teachers deeper levels of cultural understanding and thus improved ways to relate (Fraise & Brooks, 2015).

To advance the need to implement collective change on the front lines, and to move away from relying on the abstractions of policies that are declared from distant offices, further efforts need to come in the form of community outreach. While some tools employed are useful, there is a cult of reliance on positivist metrics and traditional bureaucratic power structures that create dissonance between formal education and Indigenous students and partners (Battiste, 2013). These approaches will need to be tempered and the need to relinquish organizational “control”

can be encouraged through fruitful collaboration and therefore guidance by Indigenous partners and community members so that the circle widens, and institutional power is shared and cross-pollinated by community buy-in (Smylie & Eckart, 2018; Battiste, 2013). Elders and parents will be key partners in creating networks of relations that can make our organization more relevant to FNMI students, and we will work toward this with our community outreach team and the eventual establishment of our cross-cultural vision/mission committee.

Finally, the prioritization of building strong relationships and working collaboratively and inclusively can only happen when individual actors feel that they have psychological safety. According to Timothy Clark (2020), psychological safety, “is a condition in which you feel (1) included, (2) safe to learn, (3) safe to contribute, (4) safe to challenge the status quo – all without fear of being embarrassed, marginalized, or punished in some way” (p. 2). A vision for change can include a goal that every student, educator, administrator, and community member feel a measure of safety so that true change and innovation can happen through creative and collaborative fusion. This process can lead to deeper engagement of FNMI students, the heart of our change initiative and the focus that ancillary policies, behaviours, and initiatives should flow to.

Chapter 1 Summary

Chapter one provided regional and organizational contexts that illuminated embedded inequalities that contribute to FNMI student lack of engagement and therefore poor educational outcomes. The problem has been identified as non-Indigenous teachers and educational partners not understanding the importance of good relationships and a psychologically safe environment for FNMI students and partners. The framing of the problem provided ancillary conditions, drivers and influences that added nuance to the problem. Guiding questions have emerged

around how to reflect and work toward becoming an ally as well as how ECS might benefit when students, teachers, educational partners and community members prioritize positive relationships and collaboration. A vision of change has been articulated that includes intercultural understanding and improved relationships, thereby creating a state of *mitho-pimatisowin* for FNMI students and partners.

Chapter #2: What Needs Transformation? Leadership Approaches for Change

Chapter two will explore the specifics of what needs to change within ECS. First, the chapter will explore two complimentary leadership approaches that fit the context of the problem and prioritize the benefit of relationships toward social justice outcomes. Second, an examination of key influences and drivers gives deeper understanding to the context and illuminates key partners in leveraging the change initiative. A modified CM will be used to evaluate organizational readiness. Finally, four possible solutions are laid out that can address the problem of FNMI student and partner engagement, with benefits and limitations being discussed. An integrated option will be selected due to the strength of a holistic approach.

Leadership, Ethics, and Social Justice

In agreement with my positionality and lens are my proposed leadership approaches. While I focus on two leadership approaches in particular, the idea of ethics and social justice is so inextricably combined with most effective approaches that ethical leadership concerned with social justice circumscribes, connects to, and informs all leadership behaviour. Developing *moral literacy* (Tuana, 2014) throughout an organization should be a universal goal, and due to my positionality, it starts with an ability to identify privilege and reflect deeply on how we will lead ethically (Frick & Frick, 2019). In thinking about leadership and its connection to social justice it is useful to consider the purpose of education. According to Ayers:

The purpose of education in a democracy is thoroughly social and radically individual: to achieve the fullest development of each ... as the necessary condition for the full development of the entire community, and conversely, to realize the fullest of all as essential for the full development of each. (As cited in Griffiths & Portelli, 2015, p. 3).

In other words, if we are to be successful in engaging FNMI students and partners we need to have ethical and social justice informed leadership approaches that respect and understand the symbiotic and inseparable relationship between both individual and collective success. The selection of my leadership approaches is guided by this notion.

Inclusive and Team Leadership: Approaches for Psychological Safety

Early on in my exploration to find a leadership approach that fit my context, I was attracted to transformational leadership for its ethical focus on moving away from the transactional and embracing the higher aspirations of followers, such as a deeper sense of morality and purpose in engaging with organizational objectives (Base, 1990; Stewart, 2008). Since, I have realized that my positionality may limit my ability to utilize this approach, but nonetheless I plan to take the best of its aspirations for higher purpose in developing and implementing an overarching leadership approach that serves a social justice outcome. A condition that exists in ECS which interferes with FNMI student and partner engagement, as well as with educators leveraging collective efficacy in service of FNMI students, is a limited state of psychological safety. Edmondson (1999) first coined the term to represent the degree to which one feels accepted by and comfortable being open and vulnerable with others at work. The research has been extended and given nuance by supporting the notion that people who have psychological safety do not have to worry about their self-image, status or that their career will be adversely affected when they present themselves, thereby enabling and encouraging a sharing

of diverse knowledge(s) and skill (Edmondson, 1999; Hu et al., 2018). It is reasonable to conclude, then, that the presence of psychological safety is foundational to the establishment of positive relationships: student-to-teacher, teacher-to-teacher, and organization-to-community. In light of a lack of psychological safety limiting our organizational effectiveness, I have chosen inclusive leadership and team leadership as ethically informed approaches that can address factors and influences which interfere with FNMI student and partner engagement. Moreover, inclusive and team leadership align successfully with social constructivism and *mitho-pimatisowin* in creating a framework that can critically interrogate the status quo and invite all who can influence, and are influenced by, ECS to engage within a matrix of acceptance, understanding, and collective potency.

Inclusion: The Origin of Relationship

Inclusive leadership is one of my chosen approaches; as the name implies, it emphasizes diverse relationships and engenders feelings of psychological safety, creating environments of inclusion that support and value the differences of others (Choi et al., 2015; Choi et al., 2017; Nembhard & Edmondson, 2006). This will be essential in creating relationships and organizational capacity as we build and model moral literacy throughout the school and within the community. Moreover, the act of inclusion begets psychological safety. This is true not only in individuals, but throughout organizational systems which can encourage healthy risk-taking and innovation, and can lead to the first steps toward being willing to engage in a beneficial collective (Choi et al., 2017; Hantula, 2009). The understanding that all are included, and everyone has the psychological safety to learn and contribute, will need to be naturalized and will be established as a moral literacy that all are familiar with and guided by as we move through change (Clark, 2020; Tuana, 2014). An inclusive leadership approach values people for

who they are and the diverse knowledges they can offer, and this is essential to a teacher establishing a culturally responsive classroom (Brayboy & Castagno, 2008) as well as a community of teachers wishing to enrich their collective abilities and accelerate their effectiveness (Stoll et al., 2006). Considering my positionality and my realm of influence, both engendering great potential for effective change as a teacher with intimate proximity with students and teacher-peers, inclusive approaches to leadership can widen our circle of knowledge and give us more allies in doing the work that needs to be done in service of a more engaging environment for FNMI students (Oppi et al., 2022).

Team Leadership: Building Capacity and Flattening the Hierarchy

Team leadership is a natural product and precondition of inclusive leadership – both compliment and sustain the other. While I outlined the benefits of team leadership earlier when probing the research associated in chapter one’s guiding questions section, it is pertinent to repeat the relevance this approach has to my context and the power it can yield. I also clarify that sharing leadership is a natural component within team leadership. It creates and is created by sharing and distributing skills and abilities, with various members stepping forward to lead when required (Aime et al., 2014). In other words, while shared leadership focuses on the interactions between individual members in a team (Wang et al., 2012), and this is important, I choose to forward the collective capacity and the ensuing outcomes that lead to holistic change through team leadership. Due to a lack of intercultural understanding and a dearth of constructive relationship-building being central to my organizational problem of practice, an approach that encourages and benefits from collective knowledge, wisdom, and skill is desirable (Chunoo & Callahan, 2017; Thomas & Inkson, 2009; Fraise & Brooks, 2015). One of the benefits of team leadership is the natural extension this approach has to the development of increased PLCs,

where teachers can work in collectives inclusively, reflectively, and in a growth-promoting way (Stoll et. al, 2006). Due to the nature of team leadership, as leadership that is shared among team members depending on whom or what context calls for certain insights or skills, a direct challenge to the existing top down hierarchy can be employed (Aime et al., 2014). Moreover, a team leadership approach naturally is oriented toward reaching beyond the confines of the school to include essential partners in the community (Battiste, 2010). As an organization that aspires to engage FNMI students, knowledge and ways of being flowing into ECS from the outside community can only enrich our organization (Battiste, 2013; Wright et al., 2019). Research suggests that for FNMI students to be successful Elders, parents, and community members need to be given active roles in the development of culture-based education initiatives, programs, and school policies (Demmert & Towner, 2003; Klug & Whitfield, 2003). Team leadership should not only be considered as an effective choice through its ability to enhance teacher and student efficacy, it should be considered essential for widening the circle of influential partners and community members who can provide important knowledge and fill key roles in making FNMI education more engaging.

Inclusive and team leadership are two valuable instruments that give, and are given, agency through their empowering association with a social constructivist theoretical framework and the mobilizing imperative of a social justice and critical approach to organizational change. This corpus of interconnected and complementary concepts and approaches combine to support the establishment of *mitho-pimatisowin*, which is predicated on an organizational state of individual and collective psychological safety. Exploring a framework and change path that prioritizes psychological safety is where we will turn to next.

Framework for Leading the Change Process

Radical Change but Incrementally

In considering a framework for approaching a change initiative, it is imperative to recognize the complexity of the endeavour and to understand the lattice of relationships that combine to either support or impede the process. Moreover, while models and frameworks are developed to support clarity and understanding, and this can provide a simplicity that does not overwhelm a potential change agent, the dynamics of human interaction rarely can be captured through such approaches and therefore can be studied with paradoxes, inaccuracies, and misdirection. One such paradox, due to the nature of my context is that my change approach must be viewed as radical if social justice, equity, and FNMI engagement is to be realized (Capper, 2019; Styres, 2017). It may be surprising that I suggest that in tandem with conceptualizing my change as radical, I also contend that change must be carried out with measure and pace that is considered incremental (Carter et al., 2014). While radical change combined with an incremental approach may seem like incompatible and mutually exclusive dyads, I propose that they are not and in the unique milieu of my context they may be a necessary duo. The change my organization endeavours to achieve is radical in that it aims to re-center traditionally marginalized epistemologies and ontologies, and I suspect that this will challenge the existing culture and threaten some within the colonial enterprise (Ryan & Tuters, 2017). Traditionally teachers have been resistant to change and unwilling to reflect on or move toward culturally responsive methods (Bishop & Berryman, 2010; Berryman et al.; 2013). This resistance can be considered an unwillingness or inability to reposition themselves, and therefore a miscarriage of opportunity to understand their biases and the power and privilege inherent in birthright (Oskineegish & Berger, 2013; Steeves, 2020). Incremental and continuous change can work along with radical change (Carter et al., 2014) so that change may not seem so daunting to

fearful agents and followers, and radical change can be thought to unfold in a measured and continuous way that may assuage the jolt of fear that radicalism may engender. Termeer et al. (2016) suggest that radical and incremental change do not need to be conceptualized as existing on opposite ends of a spectrum. In fact, it can be argued that to conceptualize both as being dichotomous is a vestige of Eurocentric thought and worldview and therefore may be incompatible with traditional Indigenous integrative and holistic custom (Styres, 2017). I suspect that change will be a long and difficult process and will require commitment, collaboration, sensitivity and a continued assurance being made to all that the creation and maintenance of psychological safety will be prioritized. Radical change working in tandem with increments of adjustment, will be needed to underwrite an effort at changing processes and culture and informing selected change paths.

Construction of a framework through which a change process can be facilitated and encouraged is complex. However, I am certain that one item of necessity that is not complicated by intricacy (at least in recognition if not in application) is the need for all partners in a change initiative to agree that change, while not easily achieved, is needed for the improvement of an aspect or fragment of organizational life (Burke, 2018). Not only will everyone need to recognize and accept that change is needed, they will have to constantly evaluate and evolve to best meet the complex needs of all partners (Cawsey et al., 2016), in our case in service to FNMI students. To evaluate and to evolve partners and community members need time and space that is sufficient to both accept and actualize beneficial changes in service to FNMI student engagement. Likewise, a clear vision that engenders a firm sense of purpose is also needed. Therefore, a radical approach can provide vision and purpose, while incremental change can offer a temporal path that allows the initiative to materialize. Let us turn now to a change path

model that exists meritoriously at the intersections of radical and incremental change, inclusive and team leadership, and the social constructivism that can bring change partners and community members into relationship.

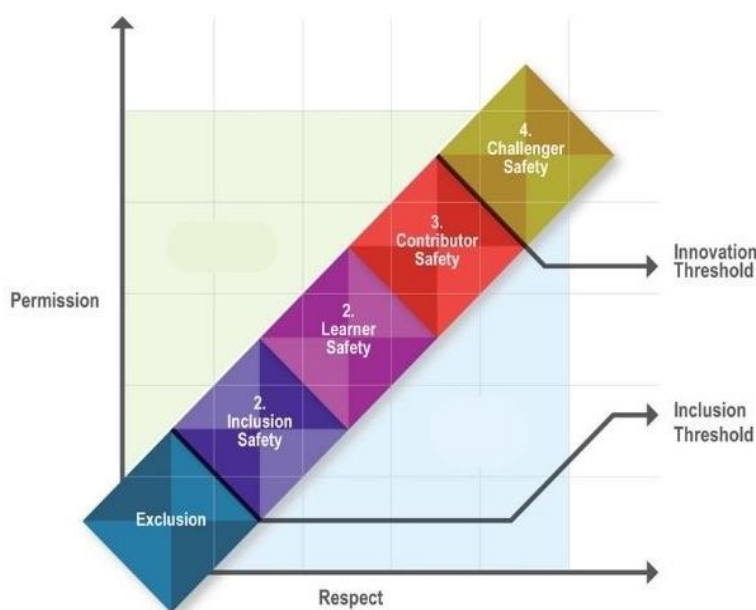
A Path Forward: Prioritizing a Human and Relational Framework

Due to the challenges of integrating FNMI culture within our organization, and the relationality imperative that is inherent in that process, students and change partners need to feel confident that they are valued and that their contributions matter (Clark, 2020). While a thorough review of various change path models is beyond the scope of this OIP, I will quickly name some models that I have explored that eventually led to identifying a suitable model for my context. In considering change path models I first explored Lewin's (1951) stage theory of change and realized that the unfreeze, change, freeze concept could appear simple enough to appeal to change partners who otherwise are fearful of the magnitude of a change process. However, after some consideration, I concluded that the same simplicity that attracted me to the model posed limitations that were not congruent with my context, such as a linear arrangement that seemed to have a terminus or lack of continuity. I then explored Jeanie Daniel Duck's five-stage change curve (2001) for its emphasis on dealing with fear and the ever-present spectre of emotional and relational turbulence that can disrupt change. The path (stagnation, preparation, implementation, determination, and fruition), while relevant and focused on emotions and relationships, was ultimately deemed unfit as the author's focus was more on the corporate context rather than on public education. In knowing that tending to change partner and community member emotions and managing relationships would be central to any transformation, I ultimately will use Timothy Clark's (2020) four stages of psychological safety (inclusion safety, learner safety, contributor safety, challenger safety) as a framework for moving our organization toward stronger relations

and therefore collective innovation. According to Clark (2020), psychological safety, “is a condition in which you feel (1) included, (2) safe to learn, (3) safe to contribute, (4) safe to challenge the status quo – all without fear of being embarrassed, marginalized, or punished in some way” (p. 2). I have chosen this path, which emerges from, and is couched in, conventional literature on the value of psychological safety, because psychological safety is a key component in developing new ways of thinking in a team environment (Kim & Connerton, 2020) and is relevant at all levels of an organization, whether it is a teacher engaging with a student; students engaging with other students; or teachers engaging with teachers in PLCs. The process can create a relationship between equity, ethics and social justice that leads to the construction of understanding and therefore the capacity to move forward in solving our challenges. Figure 1 provides a modified visual of the selected change path.

Figure 1

Four Stages of Psychological Safety Change Path Adaptation



Note. Adapted from Clark (2020)

Four Stages of Psychological Safety

While the four-stage progression is comprehensive and effective, I have added additional details to each stage explanation so that it is more reflective of the ECS context. Specifically, due to the importance of appropriate outreach and interactions with FNMI partners and community members, I have added Kirkness and Barnhardt's (2016) 4Rs within each stage to sketch how each concept may be addressed and which change partners will be involved and/or affected. A more detailed examination will come later in chapter three.

Inclusion Safety

For the conditions to be ready for an organization to change, the first and most important stage of psychological safety for an organization to establish is inclusion (Clark, 2020). Without individual partners having a deep sense that they are included, then there can be no effective collaborative work, and therefore an opportunity cost for an organization that chooses not to leverage the power of positive relations. Inclusion safety has been prioritized through my selection of inclusive and team leadership, and these will be instrumental in creating a state of inclusion that the other stages are predicated on, as well as the success of the organization's mission. Table 1 outlines key actions and actors of inclusion safety.

Table 1

Key Actions and Actors of Inclusion Safety

4Rs	Key Actions	Actors
Respect	Respectful community outreach through culturally preferred relationship building such as smudging, informal interactions and storytelling.	Outreach Team
Relevance	Clearly communicated need to co-construct culturally relevant schooling to engage FNMI students.	Outreach Team
Reciprocity	Respectfully sharing intercultural dialogue to develop vision for FNMI-centered education.	VMC
Responsibility	Outreach signals organizational responsibility to transform education to properly serve students and community.	Outreach Team

Learner Safety

Once inclusion safety is established then stakeholders are free to accelerate their learning. Learning is obviously a very visible objective and outcome for a school, but in an organization that serves a student body that identifies as 80% FNMI then the necessity to reposition (to learn and unlearn) becomes a salient expedient of social justice and equity (Brown, 2007; Oskineegish & Berger, 2013; Steeves, 2020). When considering the potential of effective learning from all levels of the power structure (not only the influential traction between teachers and students), then systemic cohesion proliferates and “when everyone is building knowledge, the capacity for everyone to be a problem solver increases” (Fullan & Quinn, 2016, p. 80). Table 2 outlines key actions and actors of learner safety.

Table 2

Key Actions and Actors of Learner Safety

4Rs	Key Actions	Actors
Respect	Respecting and communicating the necessity of dynamic FNMI knowledge to our organization’s present and future success.	VMC Elders Repositioning PD
Relevance	Learning to improve best practices and relations so culturally responsive and relevant environments are created and maintained.	VMC Social Justice PLC Culturally Responsive Schooling PLC
Reciprocity	Willingness to continue to learn as an intercultural team in creating and implementing FNMI education.	All Partners
Responsibility	Continuing to reflect on privilege and develop and share settler ethics that explicitly challenge colonial bias and harm.	Non-Indigenous Teachers/Partners

Contributor Safety

To have all stakeholders contributing is an essential objective along the path of change, and to reach this stage would signal that a threshold has been reached where the human resources and systems they reflect converge in a synergy of optimization (Fullan & Quinn, 2016). Leveraging the power of all partners is the manifestation of collective efficacy and the

inscription of inclusive and team leadership approaches, informed by a social and critical lens, upon the identity of the organization. Inherent in contributor safety, and something that will be explored further in chapter three when we look at measurement and evaluation, is the culture of accountability that it encourages (Clark, 2020). Table 3 outlines key actions and actors of contributor safety.

Table 3

Key Actions and Actors of Contributor Safety

4Rs	Key Actions	Actors
Respect	Continuing to incorporate, celebrate and sustain FNMI knowledge and success within the school.	Teachers/Educational Partners
Relevance	Continued incorporation of social justice informed action and culturally relevant practices into ECS spaces.	Teacher PLCs Student Feedback Conferences VMC
Reciprocity	Sustaining respectful and relevant collaborations through an inclusive and team-oriented approach.	Mid-year Conference Teacher PLCs VMC
Responsibility	Communicating and celebrating that each partner in the change initiative has an obligation to contribute their unique skill and/or knowledge.	All Partners

Challenger Safety

The final stage in the change path process is when all change partners can safely challenge the orthodoxy of neoliberal and colonial vestiges within the educational enterprise. This stage is a natural progression of contributor safety and is the apex of an organizational state that is coordinated, calibrated, and working toward common goals. While politics has not been made an explicit part of this OIP, viewing my organization and world through a critical lens has implicitly made the change effort a political act toward social justice ends (Capper, 2019; Mack, 2010; Theoharis, 2007). It is no stretch to suggest that when this stage has been reached our organization will begin to reap the fruits of our collective labour, and *mitho-pimatisowin* will be a sustained reality. Teachers, administrators, and community members will understand their

obligation in the web of relations that enables and gives purpose for FNMI students to engage with ECS. Table 4 outlines key actions and actors of challenger safety.

Table 4

Key Actions and Actors of Challenger Safety

4Rs	Key Actions	Actors
Respect	Prioritizing and establishment of FNMI knowledge and relationality within classrooms and ECS environment.	All Participants
Relevance	Regular celebrations of FNMI culture and partner success as well as teacher action toward social justice outcomes.	All Participants
Reciprocity	Conferences and student feedback ensure that all voices are being heard and measured in the co-construction of FNMI education.	Surveys Conferences VMC
Responsibility	Evaluating, reinforcing, and realigning actions to continue to challenge colonial influence and prioritize FNMI students.	End-of-year Conference VMC

A beneficial corollary to using Clark's (2020) four stages of psychological safety framework is that as the organization and its partners move through the stages, they emerge, incrementally, from an organization that is largely paternalistic to one where individuals and teams are empowered, accountable, and self-motivated to carry out organizational change with the certainty that psychological safety affords (Choi et al., 2015; Choi et al., 2017; Nembhard & Edmondson, 2006). Having outlined the framework and path for change we will now have a closer look at limitations and suitability for social justice and equitable outcomes.

Possible Limitations Eclipsed by Potential to Support Equitable Outcomes

Although the framework presents tremendous potential to assist with the change plan, there may be some limitations. First, the focus on "softer" more "humanistic" concepts such as relationality and psychological safety may come up against resistance from those who expect empiricism, quantitative metrics, and priority on numerical data to qualify as the only verifiable way to measure the quality and utility of a change path (Duck, 2001). Such a calculus is informed by colonial bias and disregards the importance of psychological safety to unlocking

positive relationships, collaborative work, and the amplifying effect this process can have on finding solutions to organizational problems (Edmondson, 2009; Clark, 2020). Second, while four steps or “stages” may simplify the process and aid in engagement, there may be some who believe a four-stage model may not be detailed enough or provide the rigor required to lay out a change with sufficient detail, leading to a vague plan that does not assist in the change initiative. Finally, many may struggle with “challenging” the status quo as individuals due to the ubiquity and entrenchment of colonialism and the insurmountable feat this might seem to present. True, while there may be moments of doubt, the path is a process and the imperative to “challenge” may only feel natural once inclusion, learner, and contributor safety have been realized.

In spite of the limitations mentioned above, the four stages of psychological safety change path facilitates equitable and social justice outcomes. To prioritize inclusion as a first order of change recognizes that being able to learn, contributing knowledge and skill, and having the sense of conviction to challenge inequity, depends on individual and collective psychological safety. This will be key for FNMI community outreach and for positive relations within PLCs organized by inclusive and team leadership. A second order of change, which is predicted on inclusion, is to accelerate learning. To accomplish our goals intercultural learning is instrumental, namely, the necessity of non-Indigenous partners to learn the importance of relationship to FNMI students and partners. Just as important will be the required work non-Indigenous partners will need to do to identify privilege and learn from each other with the continued development and enactment of settler ethics (Kouri, 2020). A third order of change, then, is to contribute in challenging the colonial orthodoxy within our organization, a process that moves toward equity and social justice, through a four-stage framework of psychological safety.

Organizational Change Readiness

Influential Change Drivers: Truth and Reconciliation

In considering a change plan for ECS it is essential to first carefully consider and evaluate how receptive the organization is to transformation, and to explore some of the micro and macro change drivers which exert influence. One of the most significant and urgent change drivers concerns The TRC's 94 Calls to Action (2015). Specifically, *action 63* calls upon, "Canada to maintain an annual commitment to Aboriginal issues, including ... building capacity for intercultural understanding, empathy, and mutual respect" (p. 70). This driver is broad in scope, but it will be essential in guiding levels of government toward policies that prioritize Indigenous well-being, and at an organizational level will provide an overall benchmark which will inform our vision, purpose, and behaviours. In further exploring the TRC's influence and looking at other specific calls to action as they explicitly pertain to education, *action No. 62* and other recommendations from *No. 63* explores the gap that exists between hegemonic teaching practices and the unique needs of FNMI students. For example, specific actions suggested for *No. 62* include to "provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms" as well as to "make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for K-12 students" (p. 70). *No. 63*, in addition to what has been mentioned relating to intercultural understanding, calls for further change by "sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history" along with "identifying teacher-training needs relating to the above" (p. 71). A deep consideration of the TRC calls to action are inseparable from an effective evaluation of our organization's readiness for change. Considering our FNMI context, along with

the range and scope of the TRC's influence among all levels of government and society in general, means the weight on decision-making and policy development through Indigenous-led recommendations cannot be ignored. Moreover, an examination of the recommendations reveals an overall message of the necessity of intercultural understanding in initiating change toward re-centering Indigenous knowledge, identity, and relationality within our formal institutions.

Influential Drivers: The Regional Economy

Another driver, while smaller in scope, may be more perceptible on a day-to-day basis. The awareness that traditional resource jobs, such as mining employment, are becoming scarce points to a change in regional employment needs as the sector moves away from resource extraction and toward service and information jobs (Bone, 2012). Educated and skilled graduates will be needed to fill the workforce as there are already education gaps and they are likely to get worse. An increase in traditional Indigenous knowledge, a goal within the school to increase FNMI student engagement, can have the ancillary effect of creating capacity within the community for employment opportunities related to Indigenous-owned and led cultural tourism (Lane, 2001). In light of the economic outlook, the pressure for our organization is to succeed in our purpose: to serve the local community in providing relevant and appropriate education to the area's youth so that they are confident in who they are and have the necessary knowledge and skills to contribute to the world around them. Serving FNMI students and partners is inseparable from championing and enacting social justice. Theoharis (2007), in his qualitative research with school leaders, revealed four approaches leaders tend to enact toward social justice in spite of myriad resistances: a) raising student achievement; b) improving school structures; c) recentering and enhancing staff capacity; and d) strengthening school culture and community. As we continue to examine our organizational change readiness, these four areas can guide our

priorities as we work to embed social justice outcomes within the change initiative. These areas can be observed as zones of prioritization as we move toward outlining possible solutions and strategies in enhancing FNMI student engagement.

Influential Drivers: Indigenous Representation

Although there are challenges that interfere with organizational change, such as change partner fear and reluctance toward the process of transformation (Duck, 1999), we have important advantages that will assist the process. The most important, as mentioned earlier, is we have Indigenous representation in our governance structure as well as in upper administration. These positions will be important in implementing and interpreting FNMI interests. Most obvious is the fact that our board trustees are 90% Indigenous and these trustees work with an Indigenous director of education who is trained to operationalize board recommendations with decisions being informed through his Indigenous lived experience. For an organization that is well connected and enjoys the benefits of coherence, decisions and directives that are informed and for the best interest of FNMI students can only enrich the occasionally viscous environment where teachers and students operate.

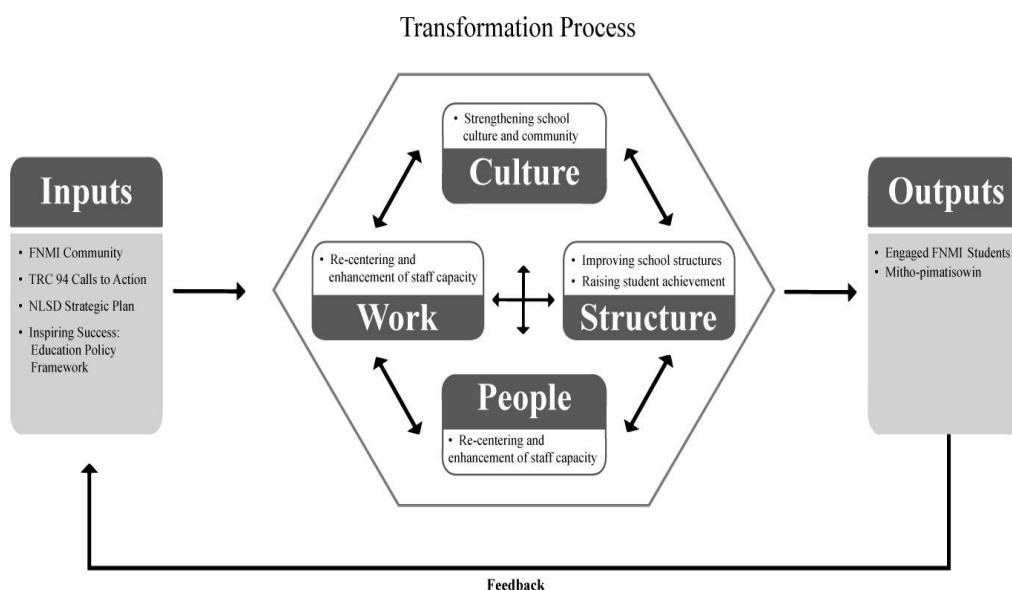
The Congruence Model: Deeper into Organizational Change Readiness

Open to Possibilities: Adaptive Advantages

To probe deeper into organizational analysis, and to assess organizational readiness for change, Nadler & Tushman's (1980) congruence model (CM) will be used. An adapted visual of the model can be seen in figure 2.

Figure 2

Modified Congruence Model



Note. Adapted from Nadler & Tushman, 1980; Theoharis, 2007.

The model conceptualizes an organization as an open system and “builds on the principle that organizations, like organisms, are ‘open’ to their environment and must achieve an appropriate relation with that environment if they are to survive” (Morgan, 2006, p. 38). This approach is congruent with the importance of relationality to FNMI worldviews and therefore can harmonize the process of connecting disparate parts and relations (Styres, 2017; Battiste, 2013; Settee, 2011). The CM conceptualizes four key organizational components in the transformation process: (a) The work happening in the organization; (b) the people within the organization; (c) the formal organization including structures and systems; and (d) the informal organization or culture. Incidentally, these elements also align fortuitously with Theoharis (2007) four social justice priorities, an affiliation that can be viewed in Table 6 at the end of this section and a dual mechanism that simultaneously identifies a gap and provides an action-oriented approach to closing it. The CM can be a useful tool to identify gaps between present and desirable organizational states (Cawsey et al., 2016). Moreover, the model promotes enhanced

alignment and articulation between inputs and organizational elements, so that outputs can reflect organizational goal objectives (Nadler & Tushman, 1980). The CM will be used to acknowledge significant inputs such as environmental factors and organizational history, as well as examining elements within the transformation process that are eloquently conceptualized as a cycle of interconnection within the organization; a milieu of formal and informal factors that determine which individuals are best suited for which tasks. The outputs can be measured and evaluated, and the process begins again with feedback that informs the symbiosis of an organization in relation to the larger community. In considering inputs, the TRC's recommendations are potent change drivers and our organizational partners are therefore more aware of Indigenous issues. Moreover, as a result of the ubiquity of this awareness across sectors and governments, Saskatchewan educators have more practical tools to assist with implementing a better environment for FNMI students and partners. These resources, such as the Saskatchewan government's policy document, *Inspiring Success: First Nations and Métis PreK-12 Education Policy Framework*, is evidence that collaboration toward FNMI student success is proceeding, and that these initiatives have been seeded, partly, through the TRC's mandate of reconciliation. While this is a beneficial input, and strengthens the organization's position for change, the transformation process within the organization requires augmentation.

Organizational Change: Priorities and Processes of Transformation from Within

The organizational elements that comprise the transformation process are still influenced by the legacy of neoliberal and Eurocentric informed practices. The people and the culture continue to show bias toward standardize testing and pedagogies that do not reflect local context or relations. Moreover, teachers continue to work in silos and are not learning together and accelerating their practice as collectives. The formal organization shapes and is shaped through

the culture of maintaining the status quo and this is partly caused through deficit thinking toward FNMI people (Grant & Gillespie; 1993; Ladson-Billings; 2020) and a learned helplessness on the part of organizational partners, including my teaching peers. A push toward a more decolonized education can challenge Eurocentric norms and biases (Kovach, 2009; Munroe et al., 2013), and therefore challenge the cycle that sustains FNMI disengagement and educator stasis. Using inclusive and team leadership and considering my experience and relationships with teachers and students alike, we are well positioned to probe what may seem like an impervious colonial monolith with questions that challenge the prevailing biases.

A desirable output would be to have an engaged FNMI student body, supported by an equally engaged team of educators who are willing and actively including and learning from the larger FNMI community. “Since constructivist learning is a social endeavor, community is essential for learning to occur” (Lambert et al., 1995, p. 39). This truth consolidates my leadership approaches, theoretical framework, and organizational and individual lenses into a strand that has simple eloquence and potent utility. If we are to create a state of *mitho-pimatisowin*, and therefore FNMI student engagement, we need to have individuals and collectives, who, through psychological safety, are willing to learn and unlearn along a continuum that moves toward social justice and the realization of truth and reconciliation. While important, an examination of organizational readiness is tantamount to a promise without the follow through. To move closer toward fulfilling our organizational objectives we will need to investigate possible solutions.

Possible Solutions and Strategies: Scanning the Terrain

If we are to have any success with our change initiative, it is essential to be reminded of the power of inclusion in creating the conditions to transform our organization. Inherent in all

proposed solutions and strategies is for partners entrenched in and informed by colonial orthodoxy and ideology to be able and willing to “reposition” themselves so that they have self and group awareness in challenging a limiting status quo (Oskineegish & Berger, 2013; Steeves, 2020). Moreover, strategies and solutions are predicated on the degree to which an ethos of intercultural collaboration can be socially constructed and maintained in the service of deeper understandings and a willingness to critically interrogate toward a beneficent social justice outcome (Chunoo & Callahan, 2017; Thomas & Inkson, 2009), in this case, a deeply nuanced and renewed commitment with FNMI students and partners as together we build an educational experience that is worthy of engagement. As this section unfolds, key change drivers, such as the TRC’s 94 Calls to Action (2015) will have their signature on proposed strategies and solutions. Key paradigms such as Shapiro & Stefkovichs’ (2017) “ethic of care” or Fullan’s (2006) “human paradigm” will be ideological threads that order and arrange what may seem like separate parts into a uniform relation to present a state of *mitho-pimatisowin* and therefore the enduring engagement of FNMI students and partners alike. As theory and ideologies need to interface with effective praxis, each proposed solution and strategy will be examined and measured against a rubric of available resources including assets such as time, human resources, and fiscal investment. These three assets will be further explained as each solution is offered. Each solution will also be evaluated by their potential to address the existing gap within the CM’s transformation process. While solutions and strategies are closely interconnected and relational, it will be best for one distinct solution to emerge so that it can be operational and remain within the focus and scale of my positionality and therefore agency. Admittedly, especially in an Indigenous context, the line between the conception of an individual solution and the interconnected nature of many is a difficult line to identify and demarcate.

Solution #1: Vision/Mission Committee

Toward a Common Vision, Understanding and Ethic of Care

A central principal in the formation of a relationship is to share: to have common characteristics and/or ideas, visions, or goals for a mutually beneficial present or future outcome. While this definition may not encapsulate every rendering of the concept, it is germane to our purposes here and provides a useful platform through which other solutions may depend. As mentioned earlier, while examining the organizational context, an ineffectual combination of laissez faire leadership and impersonal, centralized directives have not leveraged the potential dynamism of various partners working collectively, thereby encouraging stagnation (Morgan, 2006; Judge & Piccolo, 2004; Skogstad et al., 2007). This approach is antithetical to building powerful alliances in service of influential goals. In light of this, one of the most glaring deficiencies in our organization is the lack of a unifying vision, and one that is created by a diverse range of people from within the school as well as the surrounding community. Beach (1993) suggests “vision is an agenda of goals ... vision is a dream about how the ideal future might be ... it gives rise to and dictates the shape of plans ... vision infuses the plan with energy because it gives it direction and defines objectives. Even the most unassuming vision constitutes a challenge to become something stronger, better, different” (p. 50). This entreaty encapsulates the range and utility a vision may provide an organization in serving a community with vigor and integrity. I propose that a vision statement committee be established that includes members from the school staff, student body, senior administration, board trustees and parents and Elders. While a mission and vision has been crafted at the divisional level and is widely communicated, ECS, as the flagship school in the division needs a specific and context-appropriate aspiration to give us purpose and collective representation. Together, a vision needs to be established that

offers guidance and answers questions such as 1) what does successful education look like for our FNMI students? and 2) What are the values that we need to engender in our staff and students so that success is part of our organizational culture? Indigenous partners and community members will be essential in shaping a vision that decolonizes our space and places students in the centre of a culturally relevant and enriching learning environment (Demmert & Towner, 2003; Klug & Whitfield, 2003). Considerations surrounding appropriate and ethical interactions with Indigenous communities will have to be considered and prioritized, and Kirkness and Barnhardt's (2016) 4Rs of respect, relevance, reciprocity and responsibility again will be a useful tool while planning and carrying out collaborative engagement. If a common vision can be created it is reasonable to suggest that our organization may reap the benefits of more robust community participation in the future, for community members have investment in a common purpose (Wright et al., 2019). Moreover, partnerships in creating a vision for our organization that includes partners from both Eurocentric and Indigenous worldviews may produce a more fruitful and inclusive way forward (Fraise & Brooks, 2015). Again, this idea is perfectly captured by the concept of "Two-eyed seeing", the tradition that allows individuals to see the world with the strengths of an Indigenous perspective while also using the strengths of a Westernized perspective (Bartlett et al., 2012; Hogue, 2016). In other words, students, educators and community members need to walk in both worlds with equal measures of competence and cultural understanding, and this competence and understanding should first be reflected through a shared vision. Due to the tenuous history between Indigenous Peoples and colonial entities such as federally and provincially-funded schools (Bombay et al., 2014; Carr & Lund, 2009), both the initiative and the invitation should rest with the organization. This gesture sends a strong signal toward reconciliation and can start the process of intercultural collaboration, giving shape

to a vision through which purposeful action and change can follow. As outlined in Table 5 at the end of this section, this solution can be measured through the assets of time, human resources, and fiscal investment.

Time. While there will be an investment of time as the outreach team establishes relationships to form the Vision/Mission committee, as the change initiative moves through the change path the time required will be minimal as the processes will be naturalized and become habitual. Aside from establishing a common vision and mission for education at ECS at the outset of the school year, the requirement would be to meet once a month to communicate progress and accept guidance and directives.

Human Resources. The investment in human resources would be considered moderate. The Vision/Mission committee ideally is a large diversified collective of partners, but as mentioned above the participants all the participants will not be involved in the day-to-day operations of ECS.

Fiscal Investment. The cost of this initiative would be low. Much of the work associated with this approach would be outside regular school hours and would be considered of a voluntary nature. There is a small budget to offer a stipend for partners working toward school improvement, but the cost would be minimal.

When considering potential in addressing the gap (see Table 6), the cultural and symbolic dimensions are strong as the solution is an act of reconciliation and an opportunity to reposition our non-Indigenous staff as well as empower the FNMI community. These beneficial outcomes come into alignment with two of Theoharis' (2007) four approaches to leaders' successful enactment of social justice. Specifically, "recentering and enhancing staff capacity" as well as "strengthening school culture and community" (p. 231).

Solution #2: Reestablishing Knowledge(s) Through Elder/FNMI Guided PD

Crossing Intercultural Barriers to Seek Wisdom

For FNMI students to engage and have success, teachers have to be sensitive to student needs and be willing and able to adapt (Brown, 2007). They need to be responsive. Teachers need to acknowledge the unique needs of diverse students, act to address those needs, and adapt approaches as student needs and demographics change over time (Klump & McNeir, 2005). One area to adapt approaches is in the realm of culturally responsive schooling (CRS). FNMI students cannot be expected to have success when we evaluate them against the expectations of a colonial, neoliberal, and Eurocentric enterprise (Battiste, 2013). Classroom environments that respond to students' cultural and learning dispositions sets them up to achieve success on their terms and in a way that respects their inherent cultural epistemologies (Bishop, 2017). In other words, when education takes a holistic approach with multiple and obvious connections to students' worlds outside of school, increased engagement naturally follows (Castagno & Brayboy, 2008). One recommendation is to increase opportunities for more land-based and place-based educational experiences. This approach will require more effort in developing relations with the community and appointing, or having a volunteer, be a liaison between the school and community. While there are few FNMI staff at ECS, if we are successful in creating and implementing our committee for creating a common vision it is likely that we will be in a position to have a community volunteer take this role.

A natural outgrowth of this solution would be to have a lead-teacher or facilitator work with teachers to improve their teaching approaches so that they are more appropriate for FNMI learners. In-house professional development could be led by an Elder or a committee of individuals who have intimate knowledge of CRP and land-based practices and these teachings

could be instructive to non-Indigenous teachers (Wright et al., 2019). Within a short distance from ECS is a band-run, federally funded school who may have the personnel to assist with relevant teaching approaches. In addition, a new Northern Saskatchewan Indigenous Teacher Education Program (NSITEP) has launched in the community and would be a rich source to tap for essential knowledges and therefore a relationship should be prioritized. A member, or members, from these organizations can provide key learnings and focus as we reposition to be more relevant and effective at engaging FNMI students (Brown, 2007). Bishop et. al. (2014) have done extensive work in New Zealand in making public schools more appropriate for Maori students, and as a result has identified four dimensions that make a teacher successful in that context. The dimensions include “(a) the strength of relationships evidenced in the classroom, (b) the level of discursive practice, (c) the level of cognitive demand, and (d) the percentage of Indigenous student engagement in the class” (p. 197). Keeping these dimensions in mind, I propose that a peer-to-peer facilitator/mentor teacher role be developed, a person who is informed through the committee of expert FNMI partners previously mentioned, and who respectfully observes teachers in their teaching environment. Through this process, and resulting feedback, a facilitator then assists teachers as they co-construct goals so that their teaching is more responsive to student learning in their environments. It will be necessary that these dimensions be operationalized. In other words, they will need to be distilled into recommended actions and behaviours so that they can be practical to teachers and also easier to monitor and evaluate. As with most successful initiatives, participants should have input and involvement in what this process looks like, and inclusive leadership can assist with this procedure. The observation process will take place every few months with the facilitator having weekly check-ins to monitor teacher progress. The facilitator will offer coaching and model strategies as well.

This solution would be teacher-led and sustained thereby improving capacity from the bottom or middle of the organization and thereby disrupt the classic neoliberal/Eurocentric model of an organization as existing in a hierarchy and/or to being metaphorically similar to a machine (Morgan, 2006). While this approach would exist within teams of teachers, thereby leveraging and utilizing the power of team leadership (Derrington & Anderson, 2020), administration would have to provide the human resources, time and funding to make this proposal a reality. With essential resources being made available by the administration, this process places agency and influence within the realm of teachers to affect change. A possible complication with this solution is our organization's cultural climate of fear and resistance to change. While resistance will be explored further in the next chapter, in this context it can be attended to through what Kotter and Schlesinger (2008) consider to be the powerful combinations of education and communication as well as involving partners in the change and making them active participants. Again, a process that is lubricated through inclusive and team leadership.

Time. The time commitment for this solution will be high. The preparation and implementation of Elders and Knowledge Keepers within school curricula as well as for supports for the on-going CRP PLC will require a time investment. Moreover, implementing and sustaining the on-going PLCs comprised of teachers within the day-to-day operation of the school will require additional temporal considerations.

Human Resources. The human investment will be moderate. Although there are many moving human components within this solution, once the processes begin and routines are established, the successful incorporation of inclusive and team leadership will create efficiencies that will streamline operations, generate solutions, and create a culture of human value rather than cost.

Fiscal Investment. The fiscal investment of this dimension is moderate. FNMI partners brought in during school hours will be paid for their time leading and assisting with PD. Moreover, there will be an additional cost for substitutes as time and space will need to be created during working hours so teachers can meet for PLCs and so the teacher mentor/facilitator can carry out observations and meetings.

Although this approach will call for more resource investment, which is a matter beyond my direct influence, the potential to address the gap is strong. With proper resources in place structural dimensions can be modified so that they encourage collective efficacy and teamwork, thereby enhancing the organization's human and cultural dimension. In using the mental frame of cause and effect it is reasonable to infer that if cultural and structural dimensions are enhanced, the symbolic power of implementing a FNMI guided initiative will have myriad benefits in increasing community and student engagement. As always, the establishment of strong relationships, inclusion and psychological safety will need to be prioritized if this approach is to be implemented successfully.

Solution #3: Broad Spectrum Collective Efficacy

Learning and Growing in Relationship

The local Woodland Cree concept of *mitho-pimatisowin*, which translates appropriately yet imperfectly in English to “living the good life”, is predicated on acknowledging the interconnected nature of relations and our obligations to that web of creation (Cardinal & Hildebrandt, 2000; Settee, 2011), and therefore is vital to organizational and community health and change success. This idea, and its praxis in our environment, is essential if 1) FNMI students are to engage in our culture and programs, and 2) if the partners in our environment and those that support it are to experience and be empowered by a sense of personal and collective efficacy

(Bandura, 1997). According to Hattie (2009) “with person centered teachers, there are more engagements, more respect of self and others, there are fewer resistant behaviours ... and there are higher student achievement outcomes” (p. 119). With this in mind, new and existing teaching staff will receive professional development sessions from a local Elder and the VP that emphasizes the foundational importance of relationships to FNMI People, and behaviours and actions will be modelled so that teachers understand what this might look like in an educational context. This exercise in repositioning will be a PD opportunity that is delivered over a two-day period in the allotted days leading up to the resumption of classes in September, but periodic check-ins to monitor and support the building and maintenance of authentic relationships will be ongoing. This approach, understanding and valuing the centrality of positive relationships to FNMI partners, will be integrated with the other solutions but an explicit and direct focus on this concept during start up can ensure that everyone is on the same page. This is especially relevant as our institution has higher than average teacher-turnover, therefore there is a necessity to give new teachers training in this area.

A persistent issue in our organization, and one that perpetuates poor outcomes for FNMI students, is that teachers invest in deficit thinking (Ladson-Billings, 2020). Due to the magnitude of the social and cultural challenges many FNMI students face, a reality that disadvantages many, teachers are often overwhelmed and lack confidence in their ability to make a difference within the realm of their control – their classroom. Prioritizing the development of collective efficacy in teachers so that they have confidence to affect change is vital (Hattie, 2012). An emphasis on inclusive leadership and team-oriented leadership (informed by the values of transformational leadership) can help teachers raise expectations for FNMI students and also enable the building of strong networks that nurture collective efficacy in the service of a moral

imperative which is more than just a transactional exchange (Bass, 1990; Thorpe et al., 2011). A solution to improving collective efficacy can be traced back to building stronger relationships with FNMI students and understanding that to build better relationships and to comprehend their unique experiences and knowledges is to head in the direction of improved outcomes, and therefore the realization of personal and collective efficacy (Bishop et al., 2014). Equally important is for teams of teachers to share that same sense of trust and effectiveness in their realms of influence. As outlined in Table 5 at the end of this section, this solution can also be measured through the assets of time, human resources, and fiscal investment.

Time. Time investments for this solution are moderate. Planning and organizing the initial repositioning PD will require time and effort. Space will also have to be made, formally and informally, so that appropriate relations can be established between PLC partners as well as between teachers and students.

Human Resources. This solution will require moderate human resource investments. Similar to time investments, there will be commitment needed from organizational actors as well as FNMI community partners in carrying out the repositioning PD. Likewise, all participants will be expected to model behaviours of inclusion that foster positive relations.

Fiscal Investment. This solution will have a moderate fiscal investment. There will be a cost in bringing in FNMI partners to participate in the repositioning PD as well as further supports to sustain key learnings as the year progresses.

A structural solution to consider regarding the potential to bring about change is to schedule more frequent PLCs where teachers get a chance to build relations and develop acumen in solving the challenges that impede FMNI engagement. This process, while beneficial for teacher-teams and PLCs, also enriches how we relate to FNMI students and partners.

Chosen Solution: An Integrated Approach

Finding a Way with Holistic Interconnection

In looking closely at the offered solutions, it is clear that each one has benefits and limitations. For this reason, I believe the best path forward will be an integrated and holistic approach. Striking a committee to leverage multiple partners in creating a common vision for FNMI education can be considered an essential starting point in setting the tone for intercultural understanding, cooperative discussion, and increasing participant buy-in (Demmert & Towner, 2003; Klug & Whitfield, 2003). Moreover, with the larger community involved, it may prove an easier task in having more participation in school-related projects and therefore a more diversified and socially just cadre of voices contributing to FNMI student engagement (Fraise & Brooks, 2015). Equally important is the opportunity that intercultural collaboration can offer for the development of settler ethics, as non-Indigenous partners reflect upon their privilege within the establishment of colonialism and learn to sit in silence and reposition through authentic relationship and cultural experiences (Flowers, 2015; Allen, 2020; Haig-Brown, 2010). For these reasons, establishing a diversified VMC is the genesis of our integrated solution. This approach is expected to meet with resistance as many potential partners lack trust in the enterprise of formal education due to harmful government policies, such as residential schools (Bombay et al., 2014). Trust takes intention to build and organizational transparency and signaling of good intentions is not only necessary but crucial.

Repositioning: Learning from Elders and Knowledge Keepers

Bringing in Elders and Knowledge Keepers is essential if culture and tradition is to be dynamic, living, and relational (Battiste, 2013; Wright et al., 2019). This approach will enrich organizational programming and foster FNMI engagement both as a method to involve students

directly but also to educate non-Indigenous teachers and make them aware of the limitations and biases inherent in not placing Indigenous ways of knowing and relating on equal footing with Eurocentric methodologies (Brown, 2007; Khalifa et al., 2019). The repositioning PD at school start-up will be part of this solution so that teachers understand the necessity of relationships to FNMI students and this message should be delivered by FNMI partners. This approach also encourages further reflection by non-Indigenous partners to work to become an ally (McGuire-Adams, 2012) through deeper understanding of FNMI community perspectives. The strategy of having a teacher mentor, informed by and through tradition bearers and Knowledge Keepers, will be a powerful form of continuing in-house PD and can leverage the potency of team leadership and personal and collective accountability (Derrington & Anderson, 2020). However, it is anticipated that this approach, initially, will be met with implementation resistance, a challenge that will be met through inclusive and team leadership that prioritizes trust, transparency, a peer-to-peer focus, and celebrating collaborative work. As a change agent, I am well positioned to facilitate this process as I have established strong relationships with community members, administration, and peer teachers. Sharing best practices and co-constructing goals can leverage the efficacy of a collective of teachers as well as ensure that we are led and guided by FNMI visions and knowledges in engaging our students.

A Rationale for What is Chosen and What is Not

The broad-spectrum collective efficacy solution was not selected or integrated as it is expected that with creating a VMC, having a FNMI-led repositioning PD at start-up, and participating in on-going in-house PD through the social justice and CRS PLCs, we would be well on our way to establishing and naturalizing a culture of collaboration and that doing so establishes teacher and partner collective efficacy. The integrated approach models and is in

coherence with how we wish to relate to the larger community as well as how we aspire to relate with students within our classrooms. Moreover, this approach completes the circle on enacting social justice and equity concerns as it implements Theoharis' (2007) final two strategies leaders use to achieve their social justice goals: "raising student achievement" and "improving school structures" (p. 231). What follows is a further examination of this approach using the assets of time, human capital, and fiscal investment outlined in Table 5.

Time. This approach will require a high investment of time. Due to the integration of multiple elements from other solutions, and the summative and cumulative effect of each on the whole, the process will take time. The cost in time, however, should not be equated to the value this approach can bring.

Human Resources. The human resource commitment will be moderate. While there are multiple people working to affect change, the approaches of inclusive and team leadership will optimize and streamline the effectiveness of all participants.

Fiscal Investment. The fiscal investment will be moderate. While this approach may be classified as high due to the time and human resources elements, I believe the approach and the changes it will bring will defray the incalculable expense of FNMI student disengagement with education.

In implementing this approach, we are moving our organization through a trajectory of psychological safety that leads to all partners being willing and able to offer the knowledge and abilities they possess in challenging the hitherto predominance of Eurocentric education (Clark, 2020; Edmondson, 2009). With *mitho-pimatisowin* being the Polaris that guides our journey, we can also be effectively oriented and motivated by the constellation of other tools that light our way and give form to the relational construction of purposeful education. As with all relations,

one element is not mutually exclusive of others. Rather, such as the tangle of roots that exist beneath a forest floor, there is a persistent and continual interconnection and integration that opposes the notion of existing in isolation. Conversely, or perhaps complimentary, however, a strong tree does not thrive in the shadow of another and must stand alone if it is to reach the heights it requires to thrive. Therefore, the offered solution can be thought of as an integrated approach, a corpus, that together forms a consolidated and singular advance toward our identified goals and desired state. This solution was selected for its holistic approach at addressing the problem; a problem that stems from both inadequate relations with one another and with ourselves (Kouri, 2020). The following charts will provide visual clarity and further illuminate the path forward as we strive for *mitho-pimatisowin*. The road we travel next will relate to matters of implementation, measurement, evaluation, and the effective communication that mobilizes and sustains the whole process.

Table 5

Resources Required

Solution	Time	Human	Fiscal
VMC	Low	Medium	Low
FNMI-led PD/Mentor Teacher	High	Medium	Medium
Broad Spectrum Collective Efficacy	Medium	Medium	Medium
Integrated Approach	High	Medium	Medium

Note: This table provides an additional analysis of each solution proposal and the estimated investment in the resources of time, money and people.

Table 6

Potential to Address Gap

Solution	Structure	Work/People	Culture
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	Improving School Structures Raising Student Achievement	Re-centering and Enhancing Staff Capacity	Strengthening School Culture and Community
VMC	Low	High	High
FNMI-led PD/Mentor Teacher	High	High	High
Broad Spectrum PLC	Medium	High	Medium
Integrated Approach	High	High	High

Note: This table provides a visual approximation of how each solution can address the gap through Nadler & Tushman's elements of the "Transformation Process" within the Congruence Model and Theoharis four social justice actions/priorities.

Chapter 2 Summary

The dual leadership approaches of inclusive and team leadership were chosen to facilitate the change initiative, as both aligned fortuitously with the necessity of building collaborative and positive relationships. An examination of local, provincial and federal influences driving change, as well as Indigenous representation present in key positions, and clarified through the lens of a modified congruence model, suggests that ECS is well positioned for successful change. Four possible solutions were outlined with an integrated approach being selected for its potential for involving the essential FNMI partners in a vision/mission committee. Therefore, the approach addresses the need for bringing authentic culture and positive relationships to ECS to engage FNMI students.

Chapter #3: How to Change? Implementation, Communication, and Evaluation

If the first two chapters focused on exploring and outlining the scope and depth of our organizational challenges, along with developing and planning for an effective strategy in addressing those challenges based on contextual awareness, then chapter three will present a detailed plan for how we can best implement, communicate, and evaluate a change effort that can improve FNMI student and partner engagement. Rather than being presented strictly as sequential, implementation, communication, and monitoring/evaluation will be revealed as

overlapping, much as they would exist in a dynamic context such as ECS, a context that can only be understood holistically. In other words, events and/or structures will have application and relevance along all three strands, so may be mentioned in multiple areas of the narrative to reflect this reality. Central to this amalgam is to work toward a state of *mitho-pimatisowin*, which is predicated on prioritizing psychological safety and inclusion among and within all influential partners and community members so that intercultural understanding can nurture and establish relationships of respect and reciprocity. A useful reminder as we begin to explore chapter three is to consider the concept of Two-eyed seeing, one that allows individuals to see with one eye the strengths of an Indigenous perspective and with the other to see the value of Western perspectives (Bartlett et al., 2012; Hogue, 2016). In using both eyes, and with the help of Truth and Reconciliation as a guiding influence and objective, what comes into sharp focus is a conciliatory and socially just path forward that FNMI students can follow to find more meaning and purpose in their educational journeys.

Change Implementation Plan

Welcoming FNMI Knowledge: The Primacy of Strong Relations

When exploring a vision of change earlier in this OIP, a part of that vision was for students to have stronger relationships with teachers, their community, and the local culture. Research around student success and engagement focuses on the importance of culture being embedded dynamically within curriculum (Hare & Pigeon, 2011; Kanu, 2002) as well as the importance of school being a more welcoming environment (Gunn et al., 2011; Whitley, 2013; Bishop, 2017). Bishop (2017), among others, goes so far as to exclaim that school and its associated relationships should feel like an “extended family” if Indigenous students are to engage and have success. Moreover, the respectful inclusion of FNMI cultures and identities as

active and equal participants and leaders in shaping school decisions is equally essential, and engagement with the larger community is vital for the implementation of this change plan (Demmert & Towner, 2003; Battiste, 2010). As alluded to when exploring possible solutions, non-Indigenous teachers and staff will need to be guided, repositioned, and instructed by Indigenous partners in matters pertaining to a shared vision for education, effective pedagogy, culture and relationality, as well as more practical, day-to-day items (Wright et al., 2019). For this reason, the importance of FNMI involvement in the process and the necessity for true collaboration cannot be overstated. Wright et al (2019) also propose the importance of authentic relationships and the involvement of Elders and Knowledge Keepers in promoting essential knowledge(s) and ceremonies that may lead to more participation from other FNMI partners in the community. Furthermore, in fostering and implementing a plan to invite FNMI partners into the change initiative, Kirkness & Barnhardt's (2016) 4Rs framework (respect, relevance, reciprocity, responsibility) will be not only instructive but imperative when non-Indigenous change agents are reaching out to the community and when engaging with FNMI students.

Resistance: Inclusion and Journeying Toward Psychological Safety

It is expected that an implementation plan will be met with resistance at multiple levels (Burke, 2018; Warner, 2018). Resistance will be felt from many community members, as some, due to the legacy of residential schools, lack trust in formal, mainstream education (Bombay et al., 2014). Likewise, non-Indigenous partners, such as teachers, may be disinterested in change for any number of reasons, such as having a deficit view on FNMI students and partners (Ladson-Billings, 2020; Grant & Gillespie, 1993). People can be fearful of what is not known. Warner (2018) expresses this sentiment succinctly by noting,

phenomenon of resistance to change is not necessarily that of resisting the change per se but is more accurately a resistance to losing something of value to the person—loss of the known and tried in the face of being asked, if not forced, to move into the unknown and untried (p. 145).

Change, then, will need to be transparent, inclusive, and participatory. It will also need to be communicated effectively to assuage doubts and fears associated with unknown factors, and also to communicate that what is gained, individually and collectively, will have more value than what we potentially will lose. In facilitating this process team and inclusive leadership will be leveraged to engage and optimize essential partners, but so will Theoharis' (2007) four prong approach in ensuring that social justice action by change agents covers the essential areas of influence, specifically: a) raising student achievement; b) improving school structures; c) recentering and enhancing staff capacity; and d) strengthening school culture and community. While Theoharis (2007) provides some areas of priority to give breadth and vision to our social justice energies, and Kirkness & Barnhardt's (2016) 4Rs framework provides instruction on how to engage with FNMI students and partners, the change process still requires a framework to move it forward. Therefore, in inspiring and marshalling the people and resources needed for organizational change, a specific and detailed plan needs to be articulated. Timothy Clark's (2020) four stages of psychological safety will be the change path model used in relation with the tools and frameworks mentioned previously to provide temporal structure and the necessary forward propulsion for implementation. As human relationships and the creation of conditions that foster its flourishing is foundational to changes in every other realm, Clark's model provides the progressive dimension and psychological safe change path that fits our unique context.

Inclusion Safety

While the four stages of psychological safety have been rendered as a progression or a path through which change moves through increments of improvement toward a desired organizational state, it is important to realize that there is much overlap between these stages. The change path is useful as a conceptualization and benchmark indicator of general change and direction, but holistic approaches to transformation that involve a milieu of complicated factors and influences rarely exist on a linear plane of predictive progress and measure. Nonetheless, if FNMI student engagement is to be realized, along with the essential support and engagement of the FNMI community toward that goal, then a change path that is based on addressing psychological safety is at the root of creating a culture of inclusion that can lead to intercultural understanding and the promotion of healthy relationships that can leverage multiple perspectives and competencies in service of FNMI student engagement (Klug & Whitfield, 2003; Battiste, 2010; Willms et al, 2009; Wright et al, 2019).

Leveraging Positions and Using Influences for Inclusion

While my realm of influence as a change agent is as a teacher, it is important to be reminded of the influences and drivers that exist beyond my immediate purview but will still support the change effort either directly or indirectly (Campbell & Fullan, 2019). Step one is to extend inclusion safety to as many as possible so that a team can be assembled in service of this problem of practice, a process that will be facilitated through inclusive and team leadership. Knowledge and understanding of the 94 Calls to Action identified by the TRC is a macrolevel indicator of inclusion and awareness and will guide us throughout the change process. Provincially, many resources exist that can improve FNMI student engagement in education, such as the previously mentioned Following their Voices initiative (FTV) as well as the Inspiring Success Policy Framework that prioritizes FNMI engagement throughout Saskatchewan schools

and offers educators knowledge of culture, policy, and practical actions to improve FNMI student outcomes. At the regional level, our division has formally adopted *mitho-pimatisowin* as a slogan and as a desired outcome to guide the overarching goals of education for our family of schools. While the concept lacks implementation know-how, it signals that Indigenous culture and healthy relationships are recognized as important even if there is a gap between the idea and its successful application. The division also employs an IEC who can play an important role in the change process. By extending inclusion to FNMI ways of knowing through access to FNMI community partners, the IEC will be a key contributor. All of these factors will need to be considered as we construct webs of connection and seek alignment and cohesion among included participants in support of our school-level change initiative.

At the school level, within ECS, is where matters pertaining to my PoP intersect with my locus of control and influence, and therefore where traction on change can be directly realized. As mentioned, the success of this change initiative is tantamount to the level of success that can be realized in including, and being guided by, FNMI community members and partners. To increase awareness and participation it is essential to create a common goal (Cawsey et al., 2016). With this in mind, there needs to be a progressive and sustained effort to build relationships of trust and collaboration with the larger community, so that esteemed Elders and respected Knowledge Keepers can feel welcome within ECS (Wright et al., 2019; Styres, 2017). This process can be supported through existing school staff such as the school-community coordinator, who aside from being of Indigenous heritage has been hired to engage with the larger community in positive ways. In addition, the VP is a Cree woman who has been raised in the community and knows intimately the breadth and detail of many community members' histories as well as their web of relations. These school-based actors will also be supported by

the division level IEC. Together, leveraging their connections and available network, a plan of engagement and outreach will be mobilized, the details of which will be further explained in the communication section. An initial VMC is the objective, consisting of community members, Elders and Knowledge Keepers, parents and/or guardians, and any community member who is interested in contributing. Included within this committee will also be the Indigenous consultant, VP, representative(s) from the local Northern Saskatchewan Indigenous Teacher Training Program (NSITTP), School/community coordinator, and myself as a senior teacher and facilitator. Working together and sharing a common goal will encourage continued participation and engagement from the community (Battiste & Henderson, 2009; Smith 2016), and this is essential in forming a shared vision and purpose for FNMI education in the community, as well as ensuring that essential cultural knowledge and culturally relevant practices can be shared with our non-Indigenous teachers and staff at ECS in perpetuity.

Learner Safety

Setting Expectations to Learn and Unlearn

According to Belle (2016) loss of control, lack of partner engagement, and diminishing institutional trust are tell-tale signs of insufficient leading for learning (p. 336). As an institution and as professionals, effective learning is our area of specialization. Creating the conditions for people to learn, therefore, should be prioritized and effective leadership approaches should ensure everyone is invited to learn, and to unlearn, so that they are better positioned to contribute (Oskineegish & Berger, 2013; Steves, 2020). While inclusion and learning are continuous endeavors and not limited to having agency only within a metric of time or a stage within a conceptual framework, for the purposes of this OIP and my organizational context, and to inspire expedient understanding, the linear progression will be maintained. As mentioned previously,

after an invitation of inclusion has been sent, and a vision/mission has been created collectively for FNMI education at ECS, an opportunity for deeper FNMI understanding will be presented in late August during start-up in the form of a two-day repositioning PD for ECS staff. The event will be important as it will be an opportunity to learn dynamic Indigenous knowledge and ceremony, challenge personal biases and identify limiting beliefs, and also set a tone and message that differing ideas are welcome, and we are invited and encouraged to learn from each other in a spirit of intercultural understanding (Oskineegish & Berger, 2013; Steves, 2020; Wright et al., 2019; Chunoo & Callahan, 2017).

Building a Learning Culture through Ongoing PLCs

Research indicates that a one-shot workshop approach to PD is limited in its effectiveness (Joyce & Calhoun, 2010; Derrington & Anderson, 2020), and therefore a more sustained and ongoing in-house approach is needed and will be used. This approach is also being implemented because, aside from the importance of FNMI participants, teachers are the key actors upon whom change implementation efforts rest as it is their action that can make or break a change initiative (Scott & Scott, 2017). Keeping this in mind, and building upon the repositioning PD in late August, learning will be maintained and encouraged throughout the school year through peer-to-peer teacher PLCs that I will participate in as a facilitator and mentor teacher. Using the established VMC as a guiding entity, I will work with teachers to create more welcoming environments and more culturally responsive practices, thereby making our teaching and ways of relating more engaging for FNMI students. PLCs are prioritized for PLCs are noted for their effectiveness as criticism, feedback, and evaluation are considered core in any change initiative among teachers (Cunningham, 2012; Landry, 2017; Owen, 2014). While these characteristics are important we will still need to be guided by FNMI knowledge and wisdom. To do this, starting

in September, we will organize teachers within teams of four with each team being given one of Theoharis' (2007) four focus points that social justice leaders practice, namely, raising student achievement, improving school structures, recentering and enhancing staff capacity, and strengthening school culture and community. Teachers will focus on their space and identify areas of concern or effectiveness as it relates to FNMI student engagement. Once a month groups will convene and share their findings. This information will in turn be shared with the VMC so that recommendations can be made on how to address the issue. Being the mentor teacher/facilitator, I will return with the recommendations and as an active PLC we will work to operationalize and implement the strategies and actions. At the beginning of each month groups will be given another social justice area to concentrate on and the cycle will begin again, with a range and breath of issues being covered by multiple people. This process will enhance and sustain the crosspollination of ideas and intercultural understanding and ensure that learning safety is ongoing as we work toward a state of *mitho-pimatisowin* by focusing on the broader areas of concern within ECS that affect FNMI students. As an addition to addressing larger school issues of social justice and to support FNMI students, we as teachers, accepting our immediate realm of influence, will also have within this process quarterly cycles or progressions of CRP where we co-construct goals for improved FNMI engagement, work at progress toward the goal within the classroom, and have an observation with feedback for improvement. The co-constructed nature of the process will empower participating teachers (Molla & Nolan, 2020) and mobilize the knowledge that flows from the VMC. These various levels of focused PLCs will assist with building learner safety as we adjust to the benefits of a collaborative approach in service of providing a more culturally relevant education. These cycles will also ensure that the

focus remains in the classrooms; a process that can address any gaps the larger, school-wide social justice PLCs may miss.

Contributor Safety

Momentum, Responsibility and Celebration

It is expected that the contributor phase of the change path will be realized as habits begin to crystalize, and increased feedback can be gathered, analyzed, and used to guide the change initiative. Indigenous involvement and teacher PLCs will feature more increased and regular contributions as stakeholders feel safe to do so. As the initiative begins to get traction at this stage it will be important to reinforce positive outcomes with regular celebrations of success and routine recognition. These can be formalized but also expressed through causal interactions by change agents enacting inclusive and team leadership. In addition, as Indigenous culture and knowledge is recentred dynamically within the school, and relationships with FNMI partners grow stronger, Elder participation within classrooms will be encouraged and aligned with already established curricula. Finally, displays of student generated Indigenous knowledge and culture should be ubiquitous throughout the school, and keeping in alignment with earlier comments on the importance of celebration to maintain participant contributions, regular assemblies and/or culture camps will incorporate a segment dedicated to school community success. These actions will ensure that the change initiative continues to move toward the last stage.

Challenger Safety

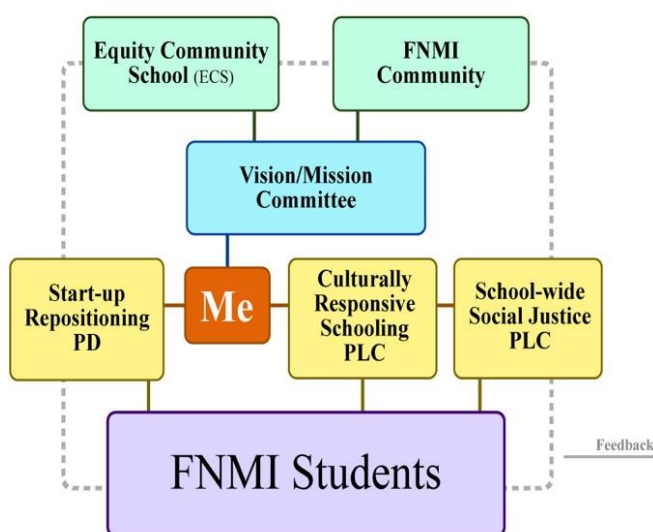
Finding and Asserting Equity through Courage and Collaboration

The final step of the four stages of psychological safety is where changes have reached a critical threshold and FNMI culture and relationality is weaved throughout the fabric of the

organization. Change agents and partners from within the school as well as from the larger community will freely communicate their ideas and participate with confidence as they know they can challenge the status quo, and to do so signals that healthy collaboration is occurring in the service of innovation. This innovation, then, will accelerate solutions and address the problem of FNMI student engagement, and it will be accomplished through equal privileging of Indigenous and Western ways of seeing and knowing (Bartlett et al., 2012; Hogue, 2016; Fraise & Brooks, 2015). Equally important to outward challenge and improved collaboration will be the persistent challenging of inward bias and privilege by non-Indigenous partners (Kouri, 2020). Finally, this process will feature many incremental adjustments and will have to be carefully managed through a clear communication strategy that mobilizes knowledge as well as deft consideration of inputs gleaned from measurement and evaluation (Markiewicz & Patrick, 2016). Figure 3 provides a simple yet effective aid in understanding the key structures, events, and participants in the implementation plan.

Figure 3

Flowchart of Organizational Structures, Events, and Participants



Short, Medium, and Long-Term Goals

I suspect that having clearly established goals placed within a given time frame will assist with moving the change initiative forward, as it will provide benchmarks through which we can measure our progress and thereby draw inspiration, motivation and/or corrections. Based on the multitude of participants involved and challenges this may pose to coordination, including differing understandings and priority given to timeframes based on cultural differences (from my experience local Elders privilege a more intuitive sense of time based on natural rhythms rather than the clock-time that is a hallmark of modernity), establishing strict deadlines based on dates on a calendar may be a challenge. However, for the purposes of aiming toward our targets and giving all partners a sense of what is both possible and expected, Table 7 at the end of this section provides an overview of the short, medium, and long-terms goals associated with our change initiative.

Limitations and Challenges

Although it is expected that this change initiative will be successful, I would be remiss if I did not consider some potential challenges and the limitations we may encounter. The most salient challenge will be the inherent limitation of my heritage and identity. Being non-Indigenous, constant vigilance and self-awareness will have to be combined with Kirkness & Barnhardt's (2016) 4Rs of respect, relevance, reciprocity, responsibility if successful engagement with FNMI students and partners is to be realized. In addition, while I will strive for FNMI student engagement I will have to be aware that there will be many times when a more appropriate voice or culturally informed opinion is necessary and be careful to not impede an opportunity for further learning based on my Western and colonial biases (Battiste, 2013; Tuck & Yang, 2012). Maintaining a capacity to look inward in self-reflection and to act outwardly

with respect and integrity will mitigate many challenges as we move toward a communication plan and a system of measurement and evaluation.

Table 7

Short, Medium, and Long-Term Goals

Short Term Goals	Medium Term Goals	Long Term Goals
<i>Inclusion Safety</i>	<i>Learning/Contributor Safety</i>	<i>Challenger Safety</i>
<ul style="list-style-type: none"> -Build awareness of existing supports and key drivers from national, provincial and regional levels (summer) <i>Indigenous Consultant, V.P., School-Community Coordinator, Me.</i> -Begin exploring human capital and their existing networks to actively and positively engage with the FNMI community (summer/ongoing) <i>Indigenous Consultant, V.P., School-Community Coordinator, Me.</i> -Formation of a vision/mission committee featuring intercultural stakeholders to develop a shared vision, purpose and advice on indigenizing operations (August/ongoing) <i>Indigenous Consultant, V.P., School-Community Coordinator, Me, Elders, Parents, NSITEP Representative(s).</i> 	<ul style="list-style-type: none"> -Participation in start-up Repositioning PD to gain deeper insight into local culture and explore biases (September) <i>Me, V.P., Elders.</i> -Communicate the initiative and vision of change to the school community and begin to prepare for implementation (September) <i>V.P., Me.</i> -Form and empower the teacher PLCs that will be guided through vision/mission committee and facilitated by mentor teacher (October/ongoing) <i>V.P., Me, Vision/Mission Committee.</i> -Create and maintain a state of empowerment and sustainability through celebrations of success (October/ongoing) <i>All Participants.</i> 	<ul style="list-style-type: none"> -Implementation of effective Indigenous-informed PLC that is responsive to FNMI student needs and identity (January/ongoing) <i>All Participants.</i> -Creation of an environment where engagement and outcomes for FNMI and non-FNMI students are equal (June/ongoing) <i>All Participants.</i> -Establish a culture of inclusive and team-oriented PLCs that possess collective efficacy (June/ongoing) <i>All Participants.</i> -Inspire other schools throughout the division and create a template of success that others can follow (1-3 years) <i>All Participants.</i>

Communication/Knowledge Mobilization Plan

Mobilizing Knowledge(s): Closing Gaps and Inviting Collaboration

Implementation of the change initiative will depend upon the clarity and persuasiveness of our communication plan. As noted, many people resist the idea of change but understand that change, whether planned or spontaneous, is inevitable. While change is inevitable, not all change is beneficial (Hargreaves & Fullan, 2016; Stroh, 2015), so to assuage reluctance and to promote

engagement in the initiative a clearly articulated message of “what” we need to change and “how” we will go about doing it needs to be prioritized. Beatty (2015) suggests that people need to hold a vision for a desired future state but before movement toward that state can be realized the “why,” “what” and “how” of the change needs to be crystal clear (p. 1). Finally, a communication plan usually has a goal to mobilize people toward a desired goal or organizational state through effective use and management of knowledge arising from research and/or from peoples’ lived experience (Massingham & Massingham, 2014). Managing this knowledge and successfully integrating it into the practice of our change initiative will be key as knowledge that is not shared and put into practice is often wasted, a phenomenon that Graham et al. (2006) calls the “knowledge-to-action gap” (p. 14). With these ideas in mind, our communication plan will aim to reach a wide swath of influential partners, highlighting the need for change and the benefits of doing so, as well as being delivered in a frequent and culturally appropriate format that informs and mobilizes people into purposeful action.

Effective and inclusive communication will be critical so that every individual is involved within a constellation that gives form to a collective goal and understanding, a process that will be facilitated through team and inclusive leadership. While our aim is to work collectively as a whole, there remains a need to identify two distinct groups that are important in the communication plan. The first, and most important, are FNMI partners who live in the larger community and will need to be successfully communicated to and engaged with if we are to have success that will result in turn with the mobilization of FNMI knowledge throughout the organization with the help of a participating broader community (Wright et al., 2019; Battiste, 2013; Chunoo & Callahan, 2017). The second will be the educational partners within ECS,

especially teachers who work directly with students and are my peers concerning positional power and realm of influence.

FNMI Communication: Lighting the Fire

The first steps in implementation is to strengthen trust through outreach with the FNMI community, so it is reasonable to have this approach be the first stage of a communication plan. With this in mind it is imperative to signal to the community that ECS needs help in engaging FNMI students and we cannot succeed collectively without community support and knowledge. Moreover, we will need to communicate with language and authentic action that we are committed to learning and therefore sharing the responsibility of creating an educational experience students want to engage with. While making assumptions can be foolish, it is expected that potential FNMI partners in the community do not need an explanation of why our education system needs to change as many live with and are informed by a legacy of oppressive colonialism (Bombay et al., 2014; Car & Lund, 2009), and this reality forms the essential contours of my PoP and FNMI student disengagement in general (Battiste, 2013). Therefore, in August, and in keeping with the first phase of the implementation plan, the school-community coordinator, IEC, and VP will be briefed and reminded of the importance of proper protocols and engagement with the larger community. This communication will be more a check-in and verification of objectives for, as mentioned, the VP, school-community coordinator, and IEC are all people who share Indigenous heritage. Customs and ceremony such as smudging and offering tobacco will be encouraged and accessible and this will be enacted in the foundational spirit and ethic of engagement put forth in Kirkness & Barnhardt's (2016) 4Rs approach. Moreover, face-to-face communication seems to be preferred by many Indigenous people (Klein, 1996; Richardson & Denton, 1996), both confirmed in research as well as through my own experience.

Communicating the 4Rs approach, and making it imperative in informing action through face-to-face engagement, will guide the initial outreach and communication efforts with the community so that the VMC can be formed. This initial approach will also give us feedback and hence an opportunity to modify or change any approaches with how we engage with the community so that it is more effective and culturally appropriate. These changes and best practices can then be communicated to staff during start up in September so that engagement with FNMI partners is collectively streamlined and uniformly successful. The collaborative and iterative nature of this process illuminates the importance of the social constructivist theoretical approach our organizational change initiative is situated in and enabled by. Being guided by the overarching goals of the TRC 94 Calls to Action (advice being gleaned and communicated from FNMI partners), and prioritizing inclusive and collective leadership and action, will be vital to arrive at a state of *mitho-pimatisowin*. Incrementally, through the construction of trusting relations built on declarative yet reflective and reflexive communication approaches, FNMI engagement will be realized.

ECS Communication: Sustaining the Fire

When staff arrive on the first day in late August, before the repositioning PD, administration will outline the scope of the change initiative and what is expected from each staff member in terms of being openminded, inclusive and willing to work together. Central to engaging the staff, and complementary to the general outline of our change initiative, will be a clear message of why we need to change. A combination of quantitative and qualitative data will be communicated, with particular emphasis placed on the qualitative approach for its ability to empower and give voice to those who are traditionally powerless in a colonial educational framework (Berryman et. al, 2013; Goulet & Goulet; 2014). First, a presentation of provincial

and school-based FNMI student attendance and graduation rates will be considered. As mentioned earlier there is a considerable gap in these metrics when compared to non-FNMI students. Second, survey results of FNMI students pertaining to teacher/student relationships, cultural content, high expectations, and the general climate of ECS will reveal, in the students' own voices, that ECS is not meeting the basic requirements for FNMI students to succeed. The presentation of these two strands of data should disrupt any state of complacent inertia that maintains a status quo needing to be challenged.

While the repositioning PD will be an opportunity for non-Indigenous teachers and support staff to witness a shift in priority toward living, dynamic and relational culture and knowledge in our school (Wright et al., 2019), there remains a need, as Graham et al. (2016) states, to move across the “knowledge -to-action gap” so that staff and students are sustained continually by collective and purposeful use of knowledge toward measurable social justice outcomes. Theoharis (2007) four prong approach to achieving social justice in schools, as well as being implemented as a monthly teacher PLC informed by the VMC, will be emphasised and *action* toward social justice will be celebrated. Moreover, the quarterly progressions of CRP in classrooms, which I will help facilitate, and that will feature goal-setting, observation, and feedback cycles, will help with collectively constructing more engaging classrooms predicated on the praxis of Indigenous knowledge mobilization (Bishop et al., 2014). The key element of success pertaining to the communication plan will be to communicate the imperative to co-construct the process, encourage risk-taking, and to be willing to give and accept constructive feedback so as to be agile and willing to change an approach in service of FNMI student needs (Bishop et al, 2014). Throughout this process, consistent communication regarding the imperative of building collective efficacy, a process that will include team leadership, will be

essential so that all know the prominence of all forms of relationships to FNMI students (Hattie, 2018; Bishop, 2017). This process will be further nurtured and thus communicated as we continue to establish strong working relationships and collaborations with FNMI community members and their presence is more frequent in ECS classrooms and corridors. Moreover, consistent communication will be carried out at all phases of the four stages of psychological safety change path which will help in naturalizing a culture of inclusion and interdependence, as well as the pinnacle of psychological safety – permission to challenge the status quo (Clark, 2020).

Communication is Multidirectional: The Importance of Feedback

Central to this communication plan is making it clear that communication goes both ways. In other words, central change agents can disseminate expectations but if there is no signal that opinion can and should be returned to change leaders, and no willingness from change leaders to engage authentically with feedback to inform next steps, then an opportunity to co-construct knowledge is thwarted, thereby obstructing learning and growth (Campbell et al., 2017). Opportunities for authentic and inclusive feedback will be provided through open houses with the public, with a face-to-face orientation, as well as a series of surveys conducted quarterly that will capture feedback from students, teachers, and parents regarding matters pertaining to relationships, positive expectations, culture in curriculum, and other student and community supports. The feedback from these surveys will be important to guide and adjust our approach as we move through our change initiative (Donnelly & Kirk, 2015), but just as important is the message that is communicated: that ECS an inclusive and team-oriented organization, and everyone has a valued opinion and an expectation to challenge, not only the outward status quo, but the depths of inward bias and erroneous assumption (Clark, 2020; Steeves, 2020; Kouri,

2020). As a non-Indigenous person, and being a part of the communication plan, I too will have to be cognizant of bias and diligent with honest reflection and considered action. Values of leadership include making self-knowledge a priority, appreciating other voices, and approaching collectivism through inclusive communication practices (Khalifa et al., 2019). Communicating inclusiveness will be fundamental to the plan if we are to reach a state of *mitho-pimatisowin*.

Leveraging Relevant Symbols: The Medicine Wheel as Communication Tool

If communication is to have resonance in a primarily FNMI context then it is important that those who share a FNMI heritage can recognize cultural symbols embedded within the process of an organization. The culturally relevant model of circularity, which Styres (2017) states,

allows for dynamic synergic movement that is culturally responsive and emergent.

Therefore, use of the circle and of positioning concepts within circles provides a unifying concept that addresses the complex cultural and linguistic diversity of Indigenous peoples' experiences and lived realities promoting the holistic well-being of community (p. 31).

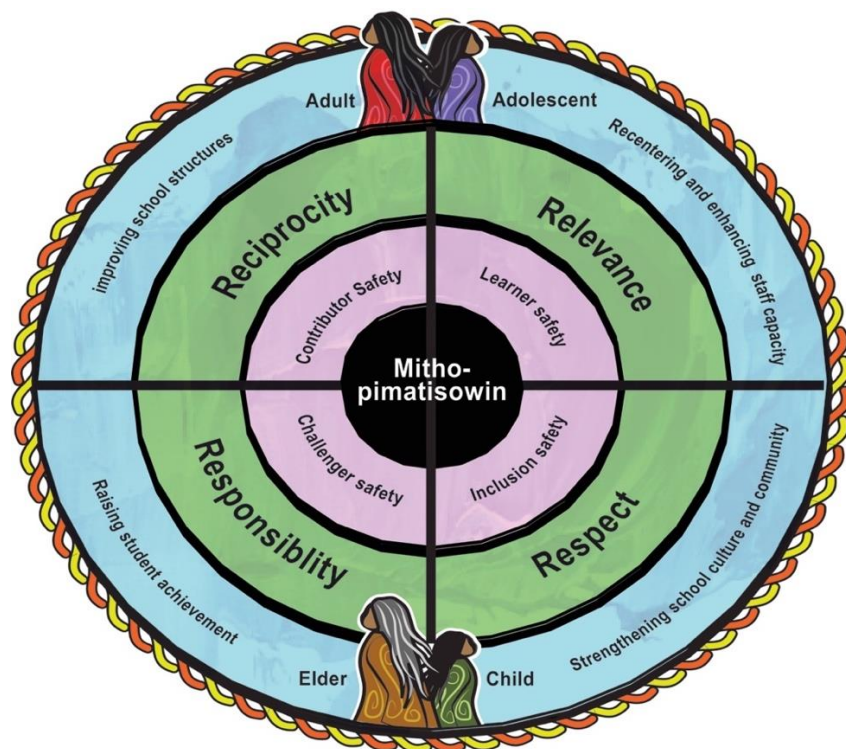
Naturally, and emerging from the circle's power as an agent of unification, connection, and holism, is the sacred icon of The Medicine Wheel (MW). The MW has come to have many interpretations but the deep connection FNMI people share with the symbol is a powerful force of integration and consolidation. The MW can be a guide for achieving internal balance in the four quadrants of self (mind, body, emotion, spirit) or in the necessary lessons one must learn to move through the four stages of life (child, adolescent, adult, elder), an interpretation that will be in the fore of this communication plan. While being mindful not to appropriate this ancient symbol and tradition, it is commonly known and communally shared in my region of northern Saskatchewan that the MW, while composed of four distinct quadrants, irrefutably represents the

interconnected nature of reality and the supremacy of the circle as showing that knowledge and relations are continual in a never-ending loop. Perhaps (Marchand et al., 2020) say it best when they state, “The life of a man is a circle from childhood to childhood, and so it is in everything where power moves” (p. 10). Having briefly outlined the cultural relevance of the MW, I propose, with the guiding wisdom of community Elders, to use the symbol as a tool in effective communication and as a reminder of our foremost frameworks and their collective priorities that orient and operationalize change. First, in communicating to organization members the importance of our change path and all that it entails, as each of the four stages of psychological safety fit within the quadrants of the wheel. Second, communicating to the larger FNMI community the guiding principles of appropriate engagement we will commit to through Kirkness and Barnhardt’s (2016) 4Rs (respect, relevance, reciprocity, responsibility), which incidentally also fit within the four quadrants of the MW. And third, to ensconce Theoharis (2007) four areas of social action prioritization (raising student achievement; improving school structures; recentering and enhancing staff capacity; and strengthening school culture and community). Finally, the orientation of each segment being represented as a stage of life to be passed through and to learn from (child, adolescent, adult and Elder) highlights the importance of progression toward the esteemed state of Elder, or change initiative goal, but also of the continuity and endlessness of the cycle of life. With these ideas in mind, using the MW as a vehicle in communicating organizational and community goals and initiatives is effective for it mobilizes knowledge in a culturally and contextually appropriate way, and reminds us all that the work of reconciliation is to be continued into perpetuity. This symbol will be ubiquitous throughout the school as a reminder to all stakeholders of the “What”, “Why”, and “How” of our

change initiative. To illustrate the simple elegance of the MW as a communication tool refer to Figure 4.

Figure 4

Communication Plan/Knowledge Mobilization Medicine Wheel



Note. Adapted from Clark, 2020; Kirkness & Barnhardt, 2016; Theoharis, 2007

Change Process Monitoring and Evaluation

The planning for change and implementation will prove to be impotent if a system of monitoring and evaluating is not used to track progress. Markiewicz and Patrick (2016) echo this by identifying monitoring and evaluation as central to informing decision-making, creating accountability, and to mark progress as an organization follows an arc of change. As stated previously, one of the issues that plague our organization, along with a general lack of collective engagement, is a lack of systemic accountability that has led to a culture of complacency. In considering various frameworks and tools to monitor and evaluate, I know that a system that is

used frequently and provides transparency will be important for maintaining motivation, engagement, and accountability, and these will be central throughout all change path stages of inclusion safety, learner safety, contributor safety and ultimately challenger safety. Also, because the power of cycles and the concept of circularity has such relevance and potency, particularly in a FNMI context (Styres, 2017; Smith, 2012), a measurement and evaluation tool that prioritizes and utilizes this view is vital. For these reasons the cycle of the PDSA tool (Plan – plan a change; Do – carry out the change; Study – look at the results and interpret the findings; Act – decide what actions should be taken to improve; and continue the cycle as needed until goal or outcome is achieved) will be used as a simply yet elegant way to gather metrics and coordinate relevant inputs and necessary outputs with agility throughout each stage of the four stages of psychological safety (Clark, 2020) change path. The PDSA cycle, aside from being in a culturally aligned format, has been chosen also as it is a tool that can be used frequently and in increments within each of the stages of the change path, offering influential and motivational feedback to keep participants engaged and moving the organization toward the desired state or goal (Leis, 2017; Donnelly & Kirk, 2015).

Instigating and Monitoring/Evaluating Inclusion Safety

With the initial plan to build FNMI partner capacity within the school, and with active participation toward school policy and goals in general with the creation of the VMC, inclusive leadership will be utilized to engage with the larger community, and oriented through distribution among an outreach team. As mentioned, while outward mechanisms of monitoring will be used, it will also be important, as I am a non-Indigenous person, to be able to monitor my own assumptions and biases and evaluate how best to interact so that I can engage with FNMI partners and culture authentically (Battiste, 2013; Tuck & Yang, 2012). With Kirkness and

Barnhardt's (2016) 4Rs of FNMI engagement as our framework to engage successfully with the larger community, we need to be able to check if our approach is effective. Implementing the first stage of inclusion safety, and establishing the VMC, will depend on the approach of three key actors: the VP, the IEC, and the school-community coordinator. With the planning and doing components of the PDSA cycle largely being given treatment in the previous sections on implementation and communication, during inclusion safety these initial stakeholders will need to gather data, interpret it, and act in accordance with alignment to goals as they move through the final two steps of the PDSA cycle. In gathering data and getting feedback from FNMI outreach, it is my experience, and also from research (Klein, 1996; Richardson & Denton, 1996), that face-to-face and informal communication builds the best rapport. This effort to monitor and evaluate FNMI community opinion on the initiative can best be captured through interviews, informal conversation and the essential teachings found in storytelling (Archibald, 2008; Iske & Brennus, 2011). This information can be captured during outreach cultural activities for FNMI community outlined in last section. We will also generate and circulate a survey as a means to provide a supplementary format to collect feedback. This information will inform our actions as we continue to tailor our approach to best engage with FNMI partners and community members in the initial stages of inclusion safety. While these steps are essential at the start of the initiative, in forming our guiding VMC, it will be important to add that this process will continue as we seek to engage and reengage, in an endless cycle, with the FNMI community throughout the initiative.

Initiating and Measuring Learner Safety

As the school year begins, and staff and teachers at ECS are welcomed back to begin the academic year, inclusion safety will begin its nascent trajectory toward learner safety. While the

scope and goals of the initiative will be communicated at start up, and staff will participate in the repositioning PD, it will be important to monitor staff perceptions of the change initiative and their willingness to reposition and challenge their biases (Oskineegish & Berger, 2013; Steeves, 2020). This will be accomplished through a survey to get a snapshot of teacher concerns and also to gather advice for what needs to change. While this process will offer a glimpse into stakeholder impressions and provide a cursory guide on how we manage and approach individual relationships, a climate of warmth and inclusion will need to be prioritized on an everyday basis to enrich interpersonal interactions and build psychological safety (Choi et al., 2015; Choi et al., 2017; Nembhard & Edmondson, 2006). Inclusive leadership will be vital here in facilitating healthy relationships so that we can monitor team effectiveness and evaluate next steps. Healthy inclusive relationships will also be important in being able to capture accurate and authentic feedback from partners who feel valued, and this will be essential input that informs the PDSA cycle.

The establishment of healthy PLC teams, created and maintained through inclusion safety and shared leadership, is a natural and organic way to monitor and evaluate alignment with a goal through critical reflection (Stoll et. al, 2006). As Brookfield (2017) reiterates PLC members use critical reflection as “the sustained and intentional process of identifying and checking the accuracy and validity of our teaching assumptions” (p. 3). As teachers work together in teams, whether in the monthly check-in and incorporation of Theoharis (2007) four areas of implementing social justice action, or the integration of CRP through quarterly cycles of goal-setting, observation, and feedback, the result will be highly responsive collectives that consistently, and informally, monitor and evaluate their assumptions, biases, and processes toward building student engagement (Brett et al., 2012). Throughout the learner safety stage, I

will use inclusive leadership in my engagement with partners to build psychological safety (Choi et al., 2017; Nembhard & Edmondson, 2006) as well as monitor the efficacy of the leadership distributed throughout PLC teams, approaches and actions that Edmondson (2012) states moves collective work toward a process she calls *teaming* rather than a static entity or team (p. 2). Moreover, informal check-ins will always be encouraged, and more formal check-ins can be arranged and put on monthly staff meeting agendas if coordinated with administration. The goals of learner safety, which are, among other things, to initialize and encourage collective participation through PLCs and community engagement, will be moved forward incrementally through the constant consideration of each step of the PDSA cycle (Leis, 2017). A process that offers an opportunity to monitor and evaluate the change initiative continually until we have suitable relationships between our actions and our goals.

Reinforcing Relationships and Using Metrics to Gauge Contributor Safety

As the change initiative moves toward contributor safety, there will be an increased need to formalize the process of monitoring and evaluation so that we can continue to work through the PDSA cycles with more holistic data captured from student feedback and institutional metrics. As the second semester begins in late January, we will have student-led conferences so that students can identify aspects of their learning environment that have improved or that remain challenges for them. These conferences will be attended by ECS staff as well as the VMC so that a broader corpus of partners can participate in the collection of information as well as contributing to possible solutions. The student feedback will be informative to: a) our broader social justice improvements within the school; b) the focus of our monthly PLCs; and c) efforts to improve CRS within the classroom. While the conferences will be valuable in their own right, the event will be extended to include a shared meal, participation of cultural events, ceremonies,

and storytelling. This aspect of the event will be an opportunity to reinforce established relationships as well as an opportunity to build new connections. Moreover, and as mentioned earlier, while observing and gathering data is useful in a formal sense, there is equal value in what can be gleaned from the process of informal conversation and storytelling as an act of monitoring and evaluating our change initiative status (Archibald, 2008).

In addition to the focus on qualitative data, the end of first semester will be an opportune time to consider some quantitative data related to student engagement, thereby amplifying the read on our organization with evidence-based data through a mixed methods approach (Creswell & Creswell, 2018). A comprehensive examination of our school-level attendance data from PowerSchool, and a comparison against the same data sets from September and October, should give us a sense of whether there have been improvements in attendance which is an important metric in examining engagement and thus the quality of relations between teachers and students (Harris, 2010; Gottfried, 2014). In addition, as the first semester comes to an end, a further examination of grade averages to identify grade improvements can further allude to whether we are creating the relationships we must to support FNMI students in the school and in the classroom. The qualitative and quantitative data sets that are gathered from the student conference as well as from grade and attendance metrics will be a large component of student-centred feedback that will be used as we plan, do, study and act in a cycle of adjustment and realignment toward the construction of *mitho-pimatisowin*. As contributor safety is built, and engagement and accountability are increased and accelerated, it will be important to continue to monitor teacher actions and concerns so that agentic action is maintained toward our school-wide social justice priorities as well as the effectiveness of our classrooms in serving FNMI student needs. While private individual conversations will be encouraged and needed with individuals

for any variety of reasons (assuaging fear, maintaining motivation, goal clarifications etc.) this stage of the change initiative will be an opportunity to collectively celebrate and recognize teacher and staff contributions and successes. Prioritizing this step at this time will help reaffirm the relations and teams we have constructed, and keep the communication lines open for motivated and inspired staff to provide the authentic data we need to monitor progress and then make astute evaluative decisions that guide us forward.

Measuring, Evaluating and Sustaining Challenger Safety

As the processes and cycles put into motion continue to evolve and are nourished through continual adjustment and a focus on inclusive and collective interactions, the change initiative will blossom into a desired state of challenger safety. Much of the implementation and communication efforts seeded previously, while still needing to be attended to, will have started to produce fruitful outcomes. The implementation of effective Indigenous-informed PLCs, that are agile and responsive to student needs and identity, will begin to crystalize into a culture of inclusive and team-oriented PLCs that possess collective efficacy (Brett et al., 2012). Inherent in these PLCs will be a necessity for individuals to be willing and able to freely but respectfully challenge an idea. This is predicated on a psychological safe zone that provides cover so that when the status quo is questioned it is done without fear of an individual being marginalized, embarrassed, or punished in some way (Clarke, 2020; Edmondson, 2009). This process, while being essential to maintaining an individual's sense of agency and contribution to the initiative, and an important component of maintaining strong relations and teams, will also generate a nascent benefit as new ideas lead to new solutions. This in turn produces an innovative environment where a multitude of perspectives can focus on a single problem (Kim & Connerton, 2020). This desirable state and/or culture will need to be monitored frequently so that

interpersonal issues can be mediated successfully by sensitive and compassionate interventions on my behalf. The maintenance and successful operation of a state of challenger safety among teachers and educational partners will provide a model of interaction, and it is expected that the cycle will feed and enrich the relationships between teachers and students within the classroom as well as interactions with the community. Expectations and assumptions, however, will not satisfy a rigorous process of monitoring and evaluation, so the PDSA cycle will continue to be a useful objectivity tool.

While it is expected that this change initiative will continue into perpetuity, as relations and processes evolve in constant cycles that extend beyond the terminus of an academic year, there will remain a need to measure our progress as June arrives. A second round of student-led conferences will be hosted so that we may gather essential information on student opinions pertaining to current relationships, curricula offerings, cultural integration, and positive expectations, and further queries as to how these areas might be improved moving forward. This data will be an essential input to the critical, reflective and collective approach of our established and emerging PLCs (Cunningham, 2012; Landry, 2017; Owen, 2014). Moreover, this approach will also be supplemented with a survey to reach students who may not be able to attend or who have chosen to be absent. An additional analysis will be performed, similar to the process conducted at the end of semester one, where PowerSchool data will be explored so that we can examine improvements in attendance as well as academic performance. This confluence of qualitative and quantitative data will inform us on areas of success and areas in need of improvement, and also offer instruction on how we move through the PDSA cycle as we prepare for the next academic year.

Finally the cycle returns to monitoring and evaluation through a holistic lens; a collective meeting between school-level change agents and the VMC to measure progress and inform next steps. Three questions that emerged at the end of chapter one will be used here to guide our interactions and inform possible improvements:

1. As change agents and participating partners who are non-Indigenous, how do teachers and other educational partners effectively and with sensitivity help facilitate a change that involves FNMI students', partners' and community members' knowledge and know the limits of our influence?
2. Which spaces do FNMI students learn best in and what do the relationships look like?
3. As informal leaders and change agents, how do we as teachers, partners, and community members move the organization toward a culture that values collaboration and inclusion so that we can leverage the benefits of collective efficacy?

While these questions will have been addressed incrementally throughout the school year during our meetings and conferences, a year end summit will be an opportunity to look at larger pieces of data and interpret their meaning in relation to one another, throughout the entire academic year. This summit will also inform whether we engaged appropriately and effectively through the guiding tenants of Kirkness & Barnhardt's (2016) 4Rs framework of respect, relevance, reciprocity and responsibility. Feedback through this process will allow us to alter any actions that may impede the social construction of an intercultural collaboration that is vital to the establishment of *mitho-pimatisowin*, and thus the engagement of FNMI students in a validating and purposeful education. Appendix A illustrates how the PDSA cycle can operate throughout all four stages of the change path, ensuring that the frequency and accuracy of our data can inform successful incremental change.

Next Steps and Future Considerations

While the topic of this OIP and the purpose of our change initiative is to be better at engaging FNMI students, it has been discovered that in following the path toward our goal(s) many more issues and considerations have been revealed. Exploring our organizational context and developing an intercultural and collaborative approach was instructive to the intellect but more importantly, deeply enriching to the soul as we built a collaborative and enabling framework through which we could get coordinated traction on a problem needing critical approaches and social justice attention. While it is expected that FNMI students will benefit from our change initiative at ECS, and a state of *mitho-pimatisowin* will facilitate student engagement, next steps and future considerations should aim to disseminate any successes we have found in our own context so that they may be duplicated or approximated.

First, while the NLSD has selected and promoted the concept of *mitho-pimatisowin*, and all schools in the division would therefore have varying degrees of awareness of the notion, there is a difference between having an awareness and building the capacity and possessing the knowledge to see it implemented. While every context is different, and a one-model-fits-all approach should not be entertained, I do believe that standardizing core aspects of the change initiative can be instructive so that other schools in the division could benefit from a successful operational framework that may be modified and adjusted so success in their schools and communities can be realized. This process could further be supported by some of the key change agents in our change initiative, such as the IEC, being advised during implementing student engagement initiatives. Appendix B provides a holistic representation of the change initiative and may be a useful template for other schools.

Second, while the regional dissemination of this change initiative should be mobilized, a broader distribution could be considered, not only in Saskatchewan but across Canada. With the seminal TRC's 94 Calls to Action providing the pan-national driver and guiding narrative in bringing social justice to Canada's Indigenous people, projects with an emphasis on education, such as the one implemented at ECS, could join with multiple others to form a collective toolbox in continuing work toward Truth and Reconciliation. The more organizations and partners that move beyond awareness or truth and into the realm of social justice action and reconciliation, the more we as a nation can enter into an inclusive relationship, not only with each other but with ourselves.

Third, while this OIP is a modest project, I believe it can have an impact on the need to have an honest relationship with ourselves. As a non-Indigenous person, the onus is on me and others like me to continue to be reflective and reflexive so that our own biases and assumptions can be revealed. In being able to recognize the insidious and unconscious biases that inform us we can work to become allies and thereby be agents of change throughout Canadian society as we wipe the residue of colonialism from the halls and corridors of our organizations and challenge the spectre of intolerance from within our collective hearts and minds.

Finally, according to Stewart-Harawira (2005) "Far from being irrelevant in the modern world, traditional Indigenous social, political and cosmological ontologies are profoundly important to the development of transformative alternative frameworks for global order and new Indigenous ways of knowing and being" (p. 24). While a broad statement, it is particularly significant when looking at ECS and the change effort that proposes to establish *mitho-pimatisowin*. If our modern organization is to achieve its purpose, to provide a relevant and engaging education to FNMI students, we need to be equipped with the ability to see the

limitations of our privileged ideologies that have for so long maintained an orthodoxy of conservative (and now neoliberal) stasis. Generating authentic inclusion of FNMI peoples in the creation of their educational goals and outcomes is shamefully overdue and will only be enhanced through learning of the value and importance of deeply personal relationships to FNMI peoples. It is my hope, and our goal, that FNMI students at ECS, through experiencing the value of deeply personal relationships, discover an education that is worthy of their engagement, and through that engagement discover a place to contribute within a larger and more socially just Canada.

Chapter 3 Summary

A detailed change implementation plan was outlined in this chapter. Central to implementation was to establish intercultural understanding and purposeful action in creating stronger relations and therefore enhanced FNMI student engagement. A communication plan that was organized and communicated through the guiding wisdom of a MW was used for cultural relevance and improved delivery of key messaging and supplementary change frameworks. Likewise, monitoring and evaluation was added through PDSA cycles that were embedded in each of the stages of change in the four stages of psychological safety change path model. A combination of informal and formal methods for data collection, such as conversation and survey methods, were used to implement, communicate and measure the change initiative. Finally, future considerations included continued reflection and work toward becoming an ally for non-Indigenous partners, as well as standardizing the change initiative so that it can be adopted and adapted in divisional, provincial, and national contexts toward improved FNMI engagement in public education.

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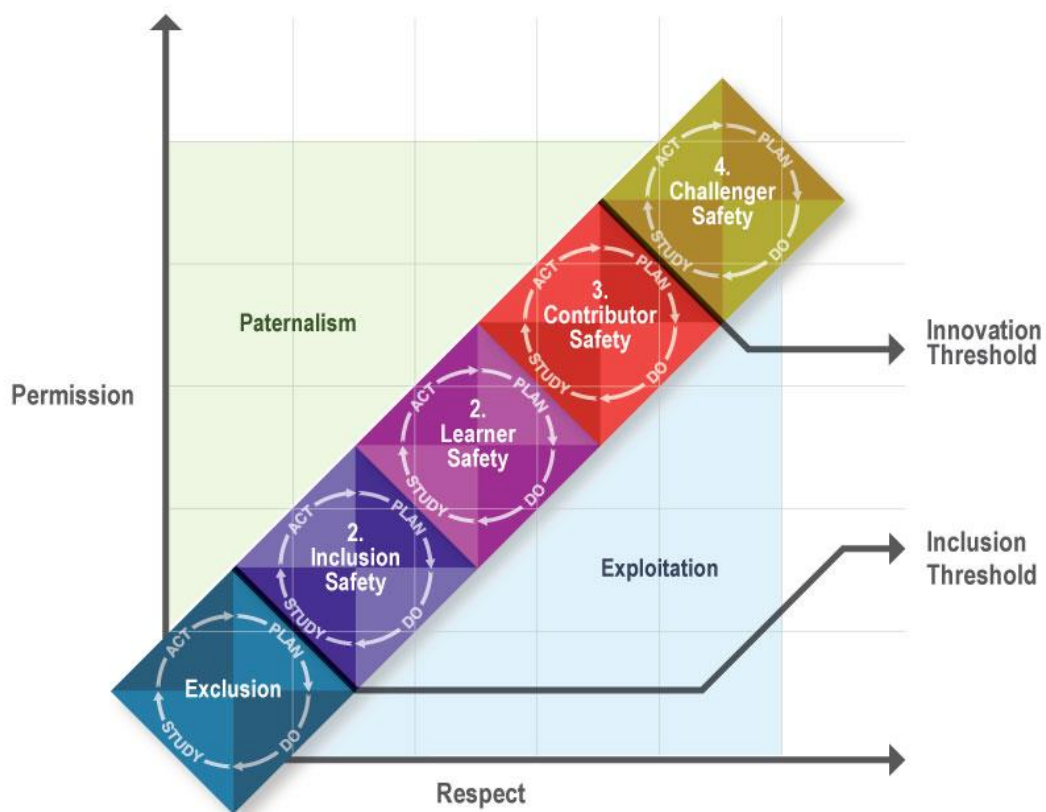
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Appendix A

PDSA Tool Within Change Path



Note. Adapted from Clark, 2020; Donnelly & Kirk, 2015

Appendix B

Holistic Change Initiative Template

