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## Leading for Truth and Reconciliation: Parent, Family and Community Empowerment in the Learning of Their Children

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## **Abstract**

Almost ten years after the release of the Truth and Reconciliation Commission's Calls to Action, there remains much for schools to improve for First Nation, Metis, and Inuit students and their families. Focusing on Call to Action 10.vi: enabling parents to fully participate in the learning of their children, identifies a problem of practice. The impact of residential schools and systemic racism have created a separation between families and their children's learning as well as a lack of trust in the school. Using the assumptions of positive organizational scholarship to understand the complex system of my school, as well as the belief that student learning is influenced by family, community and school, this organizational improvement plan uses an appreciative inquiry organizational model to implement change to the partnership between school and home. The proposed solution is an active partnership between teacher and family or community members to deliver some of British Columbia's curricular competencies, and create opportunities for families to be empowered in their children's learning. Leading this complex work will require the disposition of a compassionate systems leader balancing personal mastery, relational awareness and systems thinking. For decades research has demonstrated the positive influences of the parent in the learning of the child. Little of this considers the equitable inclusion of First Nation, Metis, and Inuit families.

*Key Words:* family engagement, Truth and Reconciliation Calls to Action, positive organizational scholarship, compassionate systems leadership, appreciative inquiry

## **Executive Summary**

This Organizational Improvement Plan (OIP) is designed to address a problem of practice impacting First Nation and Metis students within an elementary school in British Columbia. The problem is the lack of procedures and process so that First Nation and Metis families and community may become empowered to fully participate in the learning of their children. The OIP addresses Truth and Reconciliation Call to Action 10.vi to enable parents to fully participate in the learning of their children.

Chapter One describes that the investigation of this problem is led by the school principal, who, working as an ally and as a scholar-practitioner, situates her interpretivist paradigm and ethic of care within compassionate systems leadership. The organizational context is an Indigenous choice, inner city school, where most of the students and families have lived with adverse experience and poverty. There is subsequent complexity from the First Nations' and Ministry of Education and Childcare's expectations, district level systemic racism, and school level racism of low expectation and lack of trust. To respond to this complexity, the OIP is understood through positive organizational scholarship (POS) with a hopeful strength-based approach towards change.

Further, there is an understanding that the First Peoples Principles of Learning (FNESC, 2007) provide a framework for how parent, family and community may have a role in the learning of the child. Questions guiding the investigation are: whose experiences are to be understood so that families and community are empowered within the education system? What leadership procedures and process will best support family and community to be empowered? What phenomena can change so that family and community, whose relationship within the education system has been disrupted by colonialism, and whose culture, language and identity

were dismantled by formal schooling (Pratt et al., 2018; Antone, 2000), may become empowered in their children's education?

To respond to the complexity of the organization, Chapter Two explores the disposition of a compassionate systems leader. The compassionate systems leader is part of a community of practitioners working to develop the personal mastery and generative relational listening to develop awareness of the perspectives, assumptions and tensions within the organization. Further, the leader practices cultural responsiveness with the awareness that her interpretation of exchanges is based on privilege and she does not share the experiences of the students and some of the staff within the organization. In addition to leadership, there is an exploration of the appreciative inquiry framework based on what is positive about the school; it is a process of organizational development with four phases: an exploration of the best of what is; what could be; what will be; and the execution of what is to be done. The chapter concludes with the role of the drivers and leaders within the change process and the proposition that a partnership between teacher and family to deliver BC's curricular competencies, may lead to the desired change.

Chapter Three of the OIP is an explanation of how an active partnership between school and family or community member may be implemented within the organization. It includes the goals, objectives and tools to gather evidence that may monitor the change. The tools: interviews, sharing circles, and observations, are designed to positively include the change leaders. Next, is a communication plan, using a combination of oral, visual and written means to reach the different change participants. Finally, is an exploration of how the implementation of the family and community members as learning leaders may be monitored and refined so that there is a continuous improvement cycle supporting a school community where family may become empowered in the learning of their children.

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## Chapter One: Problem Posing

*A pandemic has quieted the roads, the schools, the classrooms - everywhere, there is no one. I travel down to the river where the Nation of this unceded land was tucked away to make room for the railway. There was no Wi-Fi there yet, so I go in person. I look for the students; they are sleeping. An elder, a hereditary chief, waves me over and walks with me telling me stories, teaching me; it is the first time I listen with my whole body and begin to understand.*

As the ten-year anniversary of the Truth and Reconciliation Commission (TRC) of Canada (2015) approaches, there is an urgency for scholar-practitioners to intentionally research, reflect on and apply those changes that can make a difference within Canadian schools. To date, the impact of the TRC has not led to the equitable and sustainable social justice required for First Nation, Metis, and Inuit students. There are issues in the K-12 education system that require a robust response. Such issues require professionals who are scholar-practitioners with system knowledge and experience, embedded in the system in order to lead the organizational improvement to address these problems of practice.

I lean into organizational improvement with the experience and knowledge that school improvement initiatives are not making enough of a difference for Indigenous learners. I lead an Organizational Improvement Plan (OIP) to reconcile one Indigenous choice elementary school for the dignity of the learners and their families. This chapter will explore my positionality and leadership lens to address TRC Call to Action 10.vi that seeks to enable parents to fully participate in the learning of their children. It will outline the organizational context of the elementary school under review, the conceptual framework and guiding questions of the plan and the leadership focused vision for change.

### **Positionality and Lens Statement**

The leadership lens of this OIP is influenced by the agency, positionality, theoretical paradigm and ethics that underpin my work as a scholar-practitioner. I acknowledge as scholar-practitioner the agency to use iterative, reflective, and collaborative inquiry to develop my leadership and apply a research paradigm that is credible, dependable, confirmable and transferable (Kivunja & Kuyini, 2017). Three assumptions govern my scholar-practitioner inquiry: there is uncertainty when defining a problem, its response and the impact of the response (Boehnke et al., 2003); there are solutions that have been attempted without result making these distractions (Hattie, 2018); and traditional responses are to be disrupted so that innovation is possible (Galle et al., 2016). I am non-Indigenous and seeking to be an ally to the people and land upon which this OIP takes place. In seeking to be an ally, as I was appointed a non-Indigenous principal to an Indigenous choice school, I am influenced by Algonquin Anishinaabe-kwe scholar, Gehl (2012) and her Ally's Bill of Responsibilities.

Gehl outlines principles to guide an ally. These are: a commitment to continuous learning about the role of an effective ally; to challenge power structures; to understand oppressive power structures, or the prevalence and dynamics of lateral oppression and horizontal violence, and to be aware of an ignorance of Indigenous oppression. Further, to ensure there is community consensus, to ally with Indigenous leaders who serve the needs of the people, particularly the most oppressed – women, children, elderly, young teenage girls and boys, and those with neuro and physical diversity. Finally, to listen and reflect through subjectivity and critical thought, to be grounded in my own ancestral history and culture, to be aware of my privileges, to not take up space, resources, or time at community gatherings, and to understand that I am secondary to

Indigenous people within the organization. This organizational improvement plan not only addresses a problem with practice, it creates space for me to practice being an ally.

As a BC principal my responsibilities are outlined in the School Act (BC Legislature, 1996) and pertain to overseeing the role of teachers and support staff with the delivery of curriculum, instruction, assessment and the communication of student learning. My responsibilities are also defined in School Board policies and administrative procedures. I am responsible to co-create an annual School Plan for Student Success with teachers, students, families and community that aligns with the four key directions of the Board of Education's Strategic Plan which are truth and reconciliation, equity, wellness, and learning. Further, I am responsible for an annual professional growth plan and to oversee the professional growth plan of the staff within the school: these plans are to address the BC professional standard to develop understanding of Indigenous knowledge, truth, reconciliation and healing.

I propose that school principals have the responsibility to focus leadership on six Calls to Action of the Truth and Reconciliation Commission (TRC) (2015). These are: (10.i) to close educational achievement gaps; (10.ii) to improve education attainment levels and success rates; (10.vi) to enable parents to fully participate in the education of their children; (14.i) to promote Indigenous language as a fundamental and valued element of culture and society; (63.ii) to share information and best practices on teaching curriculum related to residential schools and Indigenous history; and (63.iii) to build student capacity for intercultural understanding, empathy and mutual respect. As discussed, this OIP focuses on Call to Action 10.vi.

Further as scholar-practitioner, I recognize my positionality is rooted in family, faith and learning. Sensoy and DiAngelo (2014) explain that advocating for social justice requires

recognizing that positionality is based on cultural values, beliefs, experiences and social positions. My values and beliefs align with positive organizational scholarship, and I accept the “spirit of inquiry,” “collaborative design approach” and “positive view of human kind” essential within POS and the “rejection of the metaphysical pathos or bleak melancholy toward the idea of intentional change in human beings and their institutions.” (Cooperrider & Godwin, 2012, p. 738). Such positionality propels my esteem for the role of the family in the learning of the child as I recognize from my experience the reciprocal benefit to participating with my own children’s learning. In addition, I recognize the injustice in the separation of First Nation, Metis and Inuit families from the learning of their children. Yet, acknowledging this injustice does not break my hope that procedure and process can be designed to restore the dignity of the family.

Osmond-Johnson and Turner (2020) identify that relational experience, collaborative experience and strategic alliances are key to social justice leadership. I gather such experiences and alliances within community and provincial networks that provide me the opportunity to hear other’s story (Dion, 2022; Dugan & Safir, 2021); and to witness to lived experience that damaged relationship with schools, school systems, and learning (Milne & Wotherspoon, 2020). Blumer (1969; 1980) explains that knowledge and understanding are gathered from our interpretation of the interactions we have with objects, persons, organizations and that which is beyond ourselves. Blumer describes the reciprocal process within symbolic interactions between the initiator, in this OIP myself as school principal, and receiver of an exchange, the families, staff and community of the school (1980).

An intentional awareness of my interpretation of exchanges based on privilege as a school principal is essential within this OIP as I do not share the experiences of the students and some of the staff within the organization. Although some may assert a critical lens is better

suited for the leader of an Indigenous choice school, a critical lens can contribute to white saviorism (Jefferess, 2021). Therefore, an awareness of the knowledge and understanding created through my interpretation of the interactions, may better support the leadership required to guide some of the Calls to Action of the TRC.

An interpretive paradigm supports this OIP as this epistemology proposes that knowledge and understanding are constructed from the meaning I create during my experiences, and further that others may create different knowledge and understanding during the same experiences based on their meaning-making within the interactions (Hatch, 2018). This epistemology creates the space to acknowledge that my understanding and knowledge may differ from that of the families, community, and staff within the organization. Family, community and staff will come with different experiences that significantly influence their knowledge creation. Frechette et al. (2020) explain that an experience is unfinished until it is interpreted such that it is of significance for the individual. Within this OIP, interpretation for significance will come from a range of positionality for those within the organization improvement process.

Further with an interpretivist approach, I acknowledge as scholar-practitioner that I can use my interpersonal and intrapersonal skills to bridge my understanding to that of other's understanding (O'Donoghue, 2018). I can seek out reciprocal knowledge by generatively listening to a parent, community member, teacher or student's description of an experience created within the school. A significant symbolic interaction in my leadership lens unfolds within my intersectionality as teacher and as mother (Hermann et al., 2020). Experiences as teacher and as mother and the reciprocal influence that these are on each other, underpins my research focus for family inclusion within the learning of their children.

This research focus is further molded through an affective interpretation, an awareness that beliefs are influenced by feelings, moods and emotions (James et al., 2019). In sum, meaning making is not only derived from external experiences, but from internal feelings created within those experiences. Meaning making can become nuanced as feelings may change over time or be contradictory. It is this affective interpretation which guides my ethic of care as a scholar-practitioner. It provides the moral fence posts for a leadership of connection, a move away from a top down hierarchy and an emphasis on collaborative relationships between staff and families (Shapiro & Stefkovich, 2016).

As a principal my voice must be in the background to other voices, to other knowledge holders, such as Indigenous elders, families and students (Osmond-Johnson & Turner, 2020). Further, following the ethics of my profession, and the BC professional standards (2019), I am to respect and value the history of First Nations, Inuit and Metis in Canada; to contribute towards truth and reconciliation and healing; and to foster an understanding of ways of knowing and being, histories, and cultures of First Nations, Inuit and Metis. Moreover, influenced by the work of Noddings (2013), I strive for the ideal ethical improvement plan and I aspire to the “ethical ideal” which is our best self, “caring and being cared for” (p.75).

Another ethical influence is the First Peoples Principles of Learning, particularly that learning is reciprocal, reflexive, experiential, relational, requires patience and time, and involves generational roles and responsibilities (FNESC, 2007). Embedding these principles into practice and accepting an ethical space for knowing and understanding (Osmond-Johnson & Turner, 2020) creates room for other ways of knowing. In the context of an organizational improvement plan, the local Nation’s wholistic learning model (Pighin, 2013) (see Appendix A) outlines such a path for knowing. This model elevates the learning gathered from elders, connection to the land



and protocol. My knowledge and understanding within this new ethical space are in their infancy and I situate this organizational improvement plan within a space where my leadership lens includes listening, listening as an elder of the local Nation teaches me as we walk the *keyoh*, to embody calmness and stillness.

### **Leadership Statement**

I situate my agency, positionality, interpretivist paradigm and ethic of care within compassionate systems leadership (CSL) as it unfolds in BC leadership. I look to the body of research within POS with its unifying principles that the “most desirable change is toward extraordinarily positive, even virtuous change” with a “focus on dynamics that are typically described by words such as excellence, thriving, flourishing, abundance, resilience, or virtuousness” (Quinn & Cameron, 2019, p.33). I continue to polish my praxis, make space for generative perspective, develop the interpersonal and intrapersonal skills for organizational improvement and appreciation in order to fulfill one of the Calls to Action that is disrupting learning within my elementary school.

### **Organization Context**

The complexity of this organizational context as well as the Indigenous focus of the school make it challenging to gather generalizations from other research or practice as an Indigenous focus emphasizes local context and knowledge (Khalifa et al., 2016, Khalifa et al., 2018; Lopez, 2020). It is therefore, necessary to delve into the context, structure and leadership of my school to understand a problem of practice that may be disrupting one of the Calls to Action of the TRC to address the impact of residential schools on the role of parents, family and community in the learning of the child.

Recently, BC provincial initiatives have increased the pressure to fulfill the Calls to Action. For example, the government created the Declaration for the Rights of Indigenous People Act (2019), affirming all aspects of the United Nations Declaration on the Rights of Indigenous People (2007). They introduced a professional ethics standard (2019) and adopted a five-year action plan for truth and reconciliation that extends beyond education. Further, the Ministry of Education and Childcare introduced an accountability Framework for Enhancing Student Learning focusing on student well-being and achievement, with attention made for First Nation, Metis, and Inuit students. Lastly, the provincial Ministry of Education and Childcare also commissioned an investigation within the Forest Forever School District (a pseudonym), where this organizational improvement takes place, indicating systemic racism was disrupting student success (McGregor, 2021).

Forest Forever is a school district of 12, 500 students with a mix of urban and rural schools. In part, this investigation indicated former district practices that promoted ideological and transactional leadership (Mumford et al., 2009; Lovelace et al., 2019). These former practices were counterproductive to the current interests to support First Nation and Metis students, families and community. This context creates tension because of the discrepancy between Indigenous and non-Indigenous students within the school district and the lack of success at the Indigenous choice school Hozdul'eh School (a pseudonym) where this organizational improvement is set.

The context of Hozdul'eh School contains challenges of equity. As a school with 91% First Nation, and 2% Metis students of which 85% have experienced an adverse childhood experience, there is more than an achievement gap as evidence of disruption (Tamarac, 2020). The neighbourhood of Hozdul'eh School is low-income with unstable housing, a one parent

status of low educational attainment and high unemployment (Fraess-Phillips, 2019). There are additional resources funded by different external grants for the wholistic well-being of the students by integrating health and mental health resources within a school hub (Tamarac, 2020).

### **Organizational Structure**

Overall, the organizational structure of Hozdul'eh School is understood by applying complexity theory (Marion & Gonzales, 2014). This perspective addresses the complex networks comprised of teachers, mental health staff, health practitioners and other individuals who are pressured by the diverse needs of the students and surrounding unstable Hozdul'eh school community. Strevens (2015) describes two avenues of understanding within complex systems theory: first the emergence of simplicity from complication, and secondly, the emergence of sophistication from simplicity. Additionally, Dooley (2021) explains that complexity theory tends to conceptualize causal links between variables and make explicit how change occurs over time. Turner and Baker (2019) highlight the inclusion of time as a variable within complex systems. Hatch's (2018) analysis of organizational theory explains that conflict within a complex system is identified by avoidance of interactions, lack of cooperation, we-they rhetoric, information distortion, distrust/disrespect to open hostility within the relationships of the organization.

The underpinnings of complexity theory can be applied to Hozdul'eh school to understand the relationships between the students, parents, family, community, and teachers and changes to these relationships over time. The effects of this complex culture and climate are identified in student's low literacy levels, a focus on student behaviour tracking, a lack of involvement and a lack of trust from families in education, violent incident reports, employee

absenteeism and challenges with recruitment and retainment. Such an organizational structure has been in flux throughout the decade of school's establishment.

The organizational structure also creates contradictory practices as although Hozdul'eh has a clear charter, the charter is intermittently over ruled by a hierarchical decision-making structure which places decision making for curriculum, instruction and assessment with the centralized school district directors of instruction. Often, decision making particularly concerning students with needs, which at Hozdul'eh is 40% of the population, is mandated by Ministry of Education and Childcare audit criteria beyond the realm of First Nation and Metis leaders and culture keepers.

Within the Forest Forever School District, the adherence to audit criteria and funding accountability creates a policy bound positivist paradigm as described by Kivunja and Kuyin (2017). Moreover, a positivist paradigm promotes an ethic of justice as described by Shapiro and Stefkovich (2016) that encourages leaders to follow and apply rules as opposed to an ethic of care promoting equity by fostering relationships for decision-making. Such transactional leadership practices disappoint the First Nation and Metis teachers, families and community supporters of Hozdul'eh School, creating disappointment and a lack of trust.

Further, a review by Hatch (2018), of Walton and Dalton's 1969 organizational theory also illustrates how goal incompatibility, jurisdictional ambiguities, or status incongruity underscore micro level conflict within the organization. For example, conflict is created when district mandated initiatives to secure funding are prioritized over school-based indigenized learning initiatives. Over the last ten years, founding teachers of Hozdul'eh have established a locally based curriculum focused on seasonal rounds (see Appendix B). They also developed resources to teach the local nation's language in place of French, and a way of guiding student

pro-social and empathetic interaction through circles and restorative justice practice (Boyes-Watson & Pranis, 2015; Marcucci, 2021). A lack of time and resource allocation prioritizing these methods reinforces the complex structure.

### **Leadership Practice**

The organizational leadership practice within Hozdul'eh School is fluid as I am the third principal within a year, along with three different vice principals also. Conflict has arisen over the lack of goal compatibility within the organization which is partly due to the constant change in leadership. An example is whether to prioritize language, culture and land-based learning over traditional literacy and numeracy instruction; or to minimize instruction all together due to hypersensitivity for students' poverty and assumptions that lead to lower expectations for learning (Z. Hammond, 2015). Further, there are district leadership practices external to the school that require mitigating and managing.

Complexity theory addresses the conflict within this system as students are achieving below district and provincial expectation, and culture and language practices do not flourish (Jackson, 2019). Further although the students and families are of First Nation and Metis ancestry and there is a human rights exemption to prioritize staff of Indigenous ancestry, the school decision making resides with the school principal and district directors of education who are not of Indigenous ancestry. An open and adaptable leader with a clearly defined purpose, relational capacity, charisma to motivate the change, and a hopeful strength-based approach towards change is required (Cherkowski et al., 2020)

### **Vision for Equity**

The vision for the organizational context of Hozdul'eh School is to promote an open system perspective as described by Marion and Gonzales (2014) in which decision making is

based on environmental indicators from student, teacher, family and the local First Nation community perspective. Uhl-Bien and Arena (2017) describe the possibility of adaptive responses when complexity is identified, and Shaked et al. (2018) explain the benefit to addressing the whole as in this situation student learning will not be understood apart from student culture, language, and the role of the family in education.

An adaptive open system may emphasize the interrelationships of the components within the school community and focus on how the parts of the organization act together in networks of interactions. Mittal and Elias (2016) explain the role of power distribution within a cross-cultural organization. Turner and Baker (2019) describe that in a complex adaptive system there are free exchanges of information and the required resources to transform or create the actions that may lead to the desired change. An adaptive system is required in this organization context to lead to the vision that may fulfill some of the TRC Calls to Action.

The vision of such an organizational improvement will be possible through an appreciative approach focusing on the core of the organizational strengths (Majumbar, 2020; Laszlo & Cooperrider, 2010). This elementary school has flourished with some of its past practices. Remembering and illuminating these will provide stability within a conflicted complex organization and may better support conditions to empower families to fully participate in their children's learning. The vision for an open adaptive organizational structure aligns with recent initiatives of the school district senior leadership and Board of Education. This redefined organizational structure will require transformative leadership: as described by Simola et al. (2010) "leadership in which relationships are organized around a collective purpose in ways that transform, motivate, and enhance the actions and ethical aspirations of followers" (p. 230); as

well as an ethic of care to foster relationships for shared decision making with First Nation and Metis families (Shapiro & Stefkovich, 2016).

### **Leadership Problem of Practice**

To begin to address the Calls to Action within the TRC it is essential to acknowledge the impact of Indian residential schools, the sixties scoop, and other negative impacts of colonialism within the students and families of elementary schools (Burrage et al., 2022; Stevenson, 2021). The challenge that is the focus of this OIP is the lack of the procedures and process so that First Nation and Metis families and community may become empowered to fully participate in the learning of their children within Hozdul'eh, an Indigenous choice school. Procedure and process as defined within this OIP are within the meso level and therefore my locus of control as a school principal. At the macro level are the creation of the policy of the organization which is in the control of the Board of Education and at the micro level are classroom practices within the autonomy of the teachers of the school. Meso level leadership includes assigning responsibility for delivering the curriculum to those capable of instruction and allocating the space, time and a budget for resources. Further at the meso level the principal is responsible for the quality of the instruction and assessment.

In BC and within Forest Forever School District, although the principal may not directly create policy and relies on district leadership and the Board of Education, the principal influences policy application and revision. Gebhard (2013) suggests that principals examine the underlying motivations of routine policy and practice governing schools for racism. Principals may create a platform to include multiple voices and legitimize a process to welcome and include families in decision-making. Further, school principals by focusing on interactions can select which evidence to gather, who is included and who is not. Theoharis (2007) demonstrates

that leadership can highlight, initiate and actualize the changes required for social justice. Further, Celoria and Roberson (2015) explain how principals are pivotal to creating and sustaining inclusive school procedure and process. The symptoms of the lack of procedure and process to empower families and community are visible in the Hozdul'eh community. There is a lack of family involvement with learning. There is evidence of systemic racism and evidence of a lack of trust that permeates the family and community of the school.

### **Lack of Involvement**

The lack of empowerment of families and community within the school is evident because of the limited involvement of each within the school. Jeynes (2023), Epstein et al. (2018), and Goodall (2017) assert that the participation of families and community in their children's learning promotes positive student well-being and learning. As Jeynes (2023) states, "over the last 40 years, academic research has established that parental involvement is associated with higher academic outcomes among children" (p. 4). Jeynes further explains that theories supporting family involvement in the education of their children were taken for granted as involvement took place for centuries before quantitative research methods were available to analyze the effects of family involvement.

An example of low involvement at Hozdul'eh is that the parent advisory council dissolved seven years ago and is therefore not benefitting from the provincial grant as at other schools (BC Parent Advisory Council). The provincial grant requires completion of an electronic attendance and financial form indicating at least four parent or family members in the roles of secretary, treasurer, vice chair, and chair with the literacy, numeracy and technology skills to adhere to this process. Another example is low participation rates in parent teacher conferences



compared to other schools with some research indicating as many as 90% of parents participate in school conferences (Hanson & Pugliese, 2020).

Another indicator is although Hozdul'eh is an Indigenous choice school designed with a room specifically vented for the purpose of smudging, a spiritual practice for purifying or nourishing (Clark et al., 2019), this room is rarely utilized by families and not utilized by community. Finally, although the practice of utilizing the expertise of knowledge keepers and elders is becoming common practice within the school district, it is not frequently accessed at Hozdul'eh school.

### **Racism of Low Expectation**

There is acknowledgement in BC that the damage of residential schools is perpetuated through the racism of low expectations for First Nation, Metis, and Inuit students (Wilson et al., 2018; Bellringer & Reid, 2015; Bellringer & Plecas, 2019). Forest Forever School District received three prior external investigations regarding the district's ability to support Indigenous student success: Smith and Associates, 1995 and 2007 (a pseudonym) and Jones, 2016 (a pseudonym). These investigations preceded a provincial investigation and special report into systemic racism within the school district. Pratt et al. (2018) and Lopez (2020) discuss the role of education in the destruction of First Nation, Metis, and Inuit culture and ways of knowing. Pratt et al. explain that under a colonial system, the school system denied Indigenous communities of a broader, more holistic sense of learning as experienced through everyday and life long learning interactions.

Further to this, Lopez asserts that within a colonial and globalized system, education continues to create student disengagement. Therefore, there is a need to intentionally challenge all of education as Eurocentric knowledge permeates educational leadership practice. Lopez

asserts that school leaders are to be deliberate in using and modelling Indigenous ways of knowing. In 2020 during a sharing circle to gather information for an equity scan, family and community shared their hesitation to participate as previous meetings where they shared their hopes for their children's learning did not lead to change (District Equity notes, February 2020).

### **Lack of Trust**

Further, at Hozdul'eh School the vulnerable community context as an inner-city school accentuates the learning gap. Hozdul'eh School is one of six choice schools within Forest Forever School District which means the school does not have a geographical catchment area and students from around the district may register to attend. The purpose of Hozdul'eh School is to provide a learning experience embedded in Indigenous culture and language which is supported by language teachers, elders and knowledge keepers. Some within the Indigenous community suggest that there was systemic racism when the location of the Indigenous choice school was selected as the complex demographics of the community, impede the school from providing Indigenous student leaders that can proudly promote Indigenous culture and language (local First Nation councilor, personal communication, June 28, 2021). This has led to a lack of trust from the families and community.

Influenced by the complex needs of the students, some practices took hold at the school until recommendations from a provincial investigation into systemic racism were made to the Board of Education (McGregor, 2021). Some of these were an over identification of students of Indigenous Ancestry being recognized as English Language Learners, students placed on partial day learning programs, and students being suspended. These practices strained relations with some Indigenous families and community as they create a deficit framework of understanding students.

The effects on the lack of procedure and process to empower families and community is evident by student's sense of belonging, literacy levels, and awareness of learning about Indigenous culture. Provincial data illustrates the impact on learning for Indigenous students with gaps in student achievement between Indigenous and non-Indigenous students, and surveys indicate not enough Indigenous students are feeling welcomed and noticing their learning about Indigenous culture (BC Ministry of Education, 2022a). In Forest Forever School District, the district evidence indicates similar concerns (BC Ministry of Education, 2022b; BC Ministry of Education, 2022c). District and provincial data indicating a gap for Indigenous learners, is more concerning for the learners of Hozdul'eh School. Table 1 compares the students of Hozdul'eh School with those Indigenous and non-Indigenous students within the district and the province.

**Table 1**

*Comparison of School, District and Provincial Reading and Student Survey Data*

Source	School	District	Province
Student Learning Survey: Is school a place you feel you belong?	Mask well below	43-51% Ind 47-54% non Ind	45-54% Ind 53-59% non Ind
Foundational Skills Assessment: Reading meeting or exceeding expectation	Mask Well below	56-69% Ind 70-71% non Ind	61-65% Ind 68 -76% non Ind
Student Learning Survey: Are you learning about First Peoples at school many times or all of the time?	Mask well below	32-44% Ind 31-40% non Ind	35-39% Ind 28 -39% non Ind

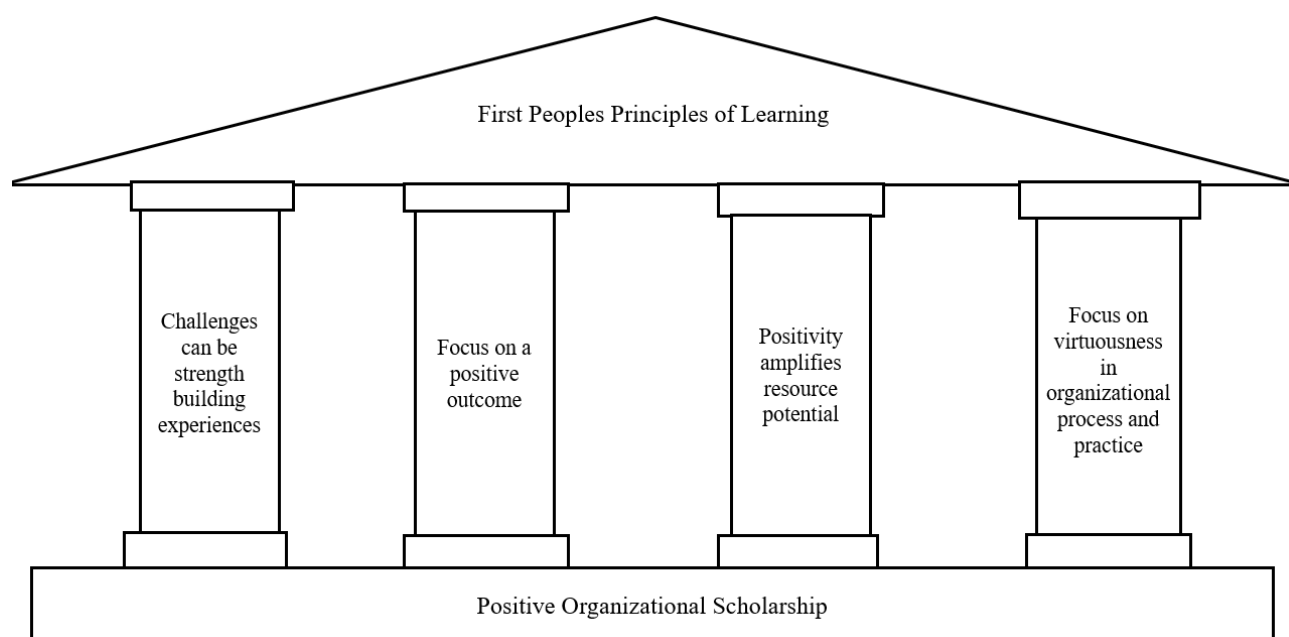
*Note.* School level data is masked for anonymity. Ind indicates those students of First Nation, Metis, or Inuit ancestry and non Ind is those students who are not of Indigenous ancestry. The range in data from a five-year average from students in grade four and grade seven.

### **Conceptual Framework of the Problem of Practice**

The conceptual framework to approach this problem of practice is founded on positive organizational scholarship (POS). I turn to POS to see beyond the symptoms of this problem, the lack of family involvement with learning, evidence of systemic racism and lack of trust in the school. There is a moral imperative to move beyond and identify what is positive and possible for student achievement and well-being when there is family or community empowerment for learning. Cameron, Dutton and Quinn (2003) explain that POS “does not represent a single theory, but it focuses on dynamics that are typically described by words such as excellence, thriving, flourishing, abundance, resilience, or virtuousness” (p. 1).

Cameron and Spreitzer (2012) outline the merging of different research that focuses on the positive within an organization. These are: that challenges and hindrances may be reinterpreted as “opportunities and strength-building experiences;” that there is to be a focus on a positive outcome; that “positivity unlocks and elevates resources” so that they are amplified; and lastly, a focus on the virtuousness in organizational process and practice. Cooperrider and Godwin (2012) apply POS to organizational development asserting that organizational improvement can “revolve around the design of positive institutions that not only elevate and connect human strengths, but also refract and magnify them outward into society” (p. 738).

Cameron and Spreitzer (2012) further assert that a focus on organizational virtuousness includes “investigating profound purpose and transcendent objectives (Emmons, 1999); healing routines (Powley & Piderit, 2008); institutionalized forgiveness (Cameron & Caza, 2002); and human sustainability (Pfeffer, 2010)” (p.3). Figure 1 illustrates the pillars of positive organizational scholarship reinforcing the First Peoples Principles of Learning.

**Figure 1***Integration of Pillars of POS and First Peoples Principles of Learning*

*Note.* This figure is based on Cameron and Spreitzer’s summary of the “scholarly domain” of POS and the First Peoples Principles of Learning as shared by the BC First Nations Education Steering Committee (2007).

POS can illuminate the positive and possible that exist in First Nation, Metis, and Inuit communities of learning. Further the POS framework to approach this problem of practice can showcase the procedures and process of education that were practiced until the disruption of colonial schooling; those same procedures and processes used within First Nation and Inuit community since time immemorial (Pepin, 2018) such as shared within the First Peoples Principles of Learning by the BC First Nation Steering Committee (2007) (see Appendix C). Embedding aspects of these principles into the school may empower families and community in the learning of their children. This conceptual framework serves as a blueprint for a strength-

based understanding of teaching and learning for First Nation, Meits, and Inuit students and creates parameters for the questions that can guide the investigation within this OIP.

### **Questions Emerging from the Problem of Practice**

It is possible to bring clarity to the challenges within the organizational context by defining and discussing guiding questions to address the problem of practice. Situated within POS is an understanding that “[w]hen we study excellence, there will be an impact. When we study low morale, there will be an impact. The questions we ask determine what we find, and what we find becomes a powerful resource for planning, imagining, and creating the future realities of organizations” (Cooperrider & Godwin, 2012, p.741). This OIP is therefore guided by questions seeking a positive outcome. Gillborn (2005) emphasizes the significance of the principal in determining whose voices will be included when influencing the policy that can improve schools.

Three guiding questions will be considered. An initial question in order to understand this problem is whose experiences are to be understood so that families and community are empowered within the system to participate in the education of their children? Indigenous scholar, Antone (2000), of the Onyota'a:ka people, while investigating Indigenous learning and interviewing other Indigenous learners notes “as I reviewed their stories I found there were a number of times when their voices had also been silenced as a result of their schooling” (p.95). Listening to others’ stories is a central point of this guiding question.

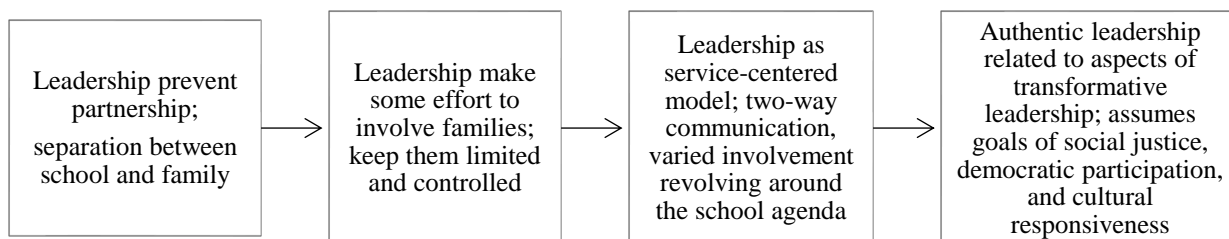
Scharmer (2007) describes four types of listening: first, downloading: listening by reconfirming habitual judgment; second, object-focused listening: listening by paying attention to factual information; third, empathic listening: engaging in real discussion, paying attention, becoming aware of a change in the place from which listening begins; finally, generative

listening: comprehending a refined but deep change that allows connection to a more profound conceptualization. Generative listening will be an avenue to build relationship and rebuild trust with families and community.

A second guiding question is what leadership procedures and process will best support family and community to be empowered? There is evidence in the research of the benefit from family involvement in children's learning both academically and social-emotionally (Castro et al., 2015; Epstein et al., 2018; Goodall, 2017; Jennes, 2022) how then can this benefit be realized? Auerbach (2010), reviewing the leadership literature on family engagement proposes a continuum of leadership practices that are being used within schools. Figure 2 illustrates the four stages of the continuum of Auerbach's leadership for school and family partnerships.

**Figure 2**

*Continuum of Leadership for School Family Partnership*



The first three within this continuum will not support the empowerment to make a difference for First Nation and Metis families and community in the learning of their children. The fourth stage on the continuum does describe a relationship that may encourage empowerment. Stelmach (2016) also reviews the continuum of engagement for the role of parents and family within the school by applying Arnstein's civic participation ladder to that of parent participation (see Appendix D).

The final guiding question is what phenomena can change so that family and community, whose relationship within the education system has been disrupted by colonialism, and whose culture, language and identity were dismantled by formal schooling (Pratt et al., 2018; Antone, 2000), may become empowered in their children's education? Axford, et al. (2019) discuss system level, school level, and family level phenomena that disrupt families from engaging with schools.

Within this OIP, as discussed within the framing of this problem, there is consideration of the impact of the racism of low expectation and a lack of trust. In order to maintain a generative focus towards this problem of practice and address these questions, I will apply the skills of a scholar-practitioner and lead with compassionate systems practices. Kaufer and Scharmer (2013) describe the skills to open the mind, the heart, and the will, suspend judgment, empathize, accept self and others, and remain detached.

### **Leadership-Focused Vision for Change Priorities**

This OIP proposes how the school principal may lead change within an elementary school in response to the TRC. It seeks to respond to the damage of residential schools by identifying the lack of agency for the families of First Nation and Metis students, many of whom are residential school survivors. Further the OIP seeks to identify the inconsequential role of the family and community in modern institutionalized schooling. There is an imperative to respond to the current state to address current priorities such as low achievement and a sense of belonging for the students within the school.

I gather the leadership knowledge for this vision for change through an interpretive paradigm and the recognition that it is through interpreting symbolic interactions that my leadership knowledge is developed (Blumer, 1980). I interpret the interactions of different



individuals within one elementary school to understand the current state of family and community engagement at Hozdul 'eh School. I must be hyper aware that as I am not raised within Indigenous epistemology, I must listen and learn from elders in order to lead the vision for change, the gap between the present and envisioned organizational context, the influence the envisioned state may have for other organizational actors, the priorities for change, and the leadership that will be required to guide this change.

### **Current State**

At the start of this school year, Hozdul 'eh School did not have an active regular gathering to engage families and gather their input. The BC School Act permits school-based parent advisory councils to provide feedback in an officially recognized collective voice to advise the principal and staff of the school in aspects relating to learning and operation of the school (BC Parent Advisory Council, 2022). Without a formerly organized PAC there is not an opportunity for families and community to strategically influence school matters.

Further, the restriction of families from the school during the Covid-19 pandemic distanced families from the school community inhibiting informal opportunities to enter the school and advise on matters regarding the education of the children. For example, families were not able to enter the school for assemblies, morning breakfast in the community meal room, or to connect inside the school with staff. Further, parent-teacher conferences were reduced to an online or telephone format which for families who may have limited access to digital devices or cell phone data can be a barrier. Even prior to the pandemic, the role of families at Hozdul'eh was diminishing as the space blessed and designated as the Circle room had been turned into a classroom.

## **Vision of Change**

In order to fulfill Call to Action 10. vi and empower families, it is important to both repair the damage of residential schools and restore education within the Indigenous community to where it had been before colonization (Pratt et al., 2018). Therefore, the Indigenous families and community of Hozdul 'eh School will have a more significant role than families within other public-school organizations. This Call to Action invites participation beyond parent advisory groups, attendance at school events, and parent teacher conferences. This OIP seeks to restore connections for families with school staff so as to be involved with established practices, to extend beyond and create opportunities for promoting culture, language, and learning, as well as to create opportunities for families to connect with other families for the purpose of celebrating through feasts and circles. Overall, the vision of change is a positive, personal cultural identity for students and families.

## **Gap between Present and Envisioned Context**

The gap between fulfilling the TRC Call to Action to have an education system in which families and community are empowered in the learning of their child and current practice at Hozdul'eh school is substantial. Axford et al. (2019) in their review of the research describe the benefit of the role of the parent in a child's education. There is the absence of typical family engagement at Hozdul'eh, and more significantly the absence of Indigenous epistemology informing what the role of the family and community can be in the education of the child. This is evident through the lack of ethical space within which Indigenous ways of knowing has been represented (Ermine, 2007). Dawson and Robinson (2021) developing Ermine's understanding of ethical space explain that epistemology includes "the holistic, nonlinear and relational nature

of Indigenous ways of knowing, and the importance of story” (p.306). Inclusion of each of these will close the gap between the current and envisioned state.

As a school principal, leading the changes to empower families will require the voice of elders, knowledge keepers, local First Nation chief and council, as well as representatives of the other nations represented within the school. Including these change leaders within the planning and implementation phases of family and community engagement may improve the understanding of the importance of these other actors within education. It may create the conditions for a community approach to participating in a child’s education as an extension to the role of the family while reciprocally inviting the community to support family participation in education (Epstein et al., 2018).

An acknowledgment of the reciprocal benefit for family and community in the education of the child broadens the understanding of what defines education. Cajete (2016) explains how human development in the context of community education supports higher ideals of education:

the ideals of such a process naturally became founded on the continuous development of self-knowledge, on “finding life” through understanding and participating in the creative process of living, on direct awareness of the natural environment, on knowledge of one’s role and responsibility to family and community, and on cultivating a sensitivity to the spiritual essences of the world. (p.370)

This awareness of the interconnectedness of education between student, family and community highlights the priority to restore the role of the family and community in the learning of the child and brings to light the significance of fulfilling Call to Action 10.vi.

## Priorities for Change

To lead this change it is important to identify why this envisioned state will benefit students. One priority as set out by Kern and Whemeyer (2020) who are situated within POS, is the proposition that:

Demands are rising for schools to become learning organisations that not only acknowledge the complexities of today's world, but also help students learn the skills, knowledge, and capabilities that can help them make meaningful contributions within the complex interdependent systems in which they are situated (Goleman & Senge, 2014; Senge, Cambron-McCabe, Lucas, Smith, & Dutton, 2012). (p.112)

This holds especially true for those students, families and community who are rebuilding the use of Indigenous knowledge, language and culture within the learning of their children.

R. Jacob et al. (2021) in a comparison of classrooms using colonial pedagogy and those influenced by Indigenous ways of learning, emphasize the competitive, consumeristic attributes of colonial classrooms. Students are separated from their community, family, and land limiting the conditions that support creativity and happiness. Family and community engagement in the education of a child creates shared agency: the opportunity for the student to have and share educational intentions, and for the family to have and share expectations for their child's education. This shared agency can lead to success beyond secondary school and support post secondary learning (Schoon et al., 2021). Further, inviting families to share culture, language and ways of knowing signals to the student the significance of these; which may support a sense of well-being and achievement (Hattie, 2018). A lack of a sense of belonging can negatively impact achievement (Mackenzie & Smead, 2018). Overall, enabling families to participate in the learning of their children supports student well-being and achievement.

## **Conclusion**

Mapping the envisioned state of this problem of practice, as well as the change priorities that may support an ethical space for the procedure and process that empower families and community brings this organizational change closer to fruition. This chapter establishes a problem of practice framed through an interpretive understanding of the symbolic interactions of the school principal, students, families and community. I will be cognizant that Call to Action 10.vi of the TRC addresses an issue at the core of the destructiveness of colonialism: residential schools and the harm within education between the relationship of family and child. Chapter Two will explore how a principal with compassion, ethics and authenticity may address this problem of practice through the implementation of an appreciative inquiry change cycle.

## Chapter Two: Planning and Development

*I enter into the circle room eager to begin planning. I smell the scent of the sweet grass smudge. I gather with parents, grandparents, teachers, support staff, senior leadership and members of an Indigenous leadership team. We gather in circle. I was taught by an Indigenous advocate many schools ago, the circle allows everyone to enter and share story with nothing in front, behind, or above. We gather with a generative desire for a better tomorrow.*

The problem of practice within Hozdul'eh School, an Indigenous choice school, is the lack of the procedure and process to empower families and community to fully participate in the learning of their children. Leading organizational improvement planning requires a compassionate systems leadership approach and cultural responsiveness if families and community are to be empowered in the learning of their children. This chapter explores the appreciative inquiry framework for leading the change that is required and why this framework is suitable to address the problem of practice. Next, based on an analysis of the organization for change readiness, this chapter proposes three strategies and why they may address the problem of practice. It will compare these proposed strategies based on the conceptual framework of this improvement plan, the resources available within the organization, ethical considerations, and evidence from within the research literature.

### Leadership Approach

I approach the problem of practice with an authentic leadership perspective to utilize the aspects of positive psychology that can identify the strengths within the core of the school organization that already support family, community, language, culture, and ways of knowing. Northouse (2022) acknowledges that as a complex leadership approach there is not one definition within the literature. Northouse, summarizing Walumba et al. (2008) defines authentic

leadership as a perspective that uses and encourages positive psychology and ethics to promote an internalized moral outlook, self awareness, balanced decision making, and open, honest relationships that foster positive self-development for the leader and followers.

Avolio and Mhatre (2012) state that “authentic leadership has been theorized as a root construct that can be argued to lie at the heart of several different leadership theories” (p.781) and that authentic leaders “could be directive, participatory, or even authoritarian” (p.775). They reference Sattre (1966) and Brumbaugh (1971) explaining that authentic leaders are true to themselves, make independent decisions, take responsibility for mistakes, recognize personal drawbacks and strive for full potential. As a principal leading change amidst the pressures of role intensification (F. Wang et al., 2023), I require a community of practice to maintain the habits required for disrupting systemic injustices. I therefore reach beyond authentic leadership and will rely on the tools of the compassionate systems leadership framework and a provincial network of practitioners to foster my habits with these tools.

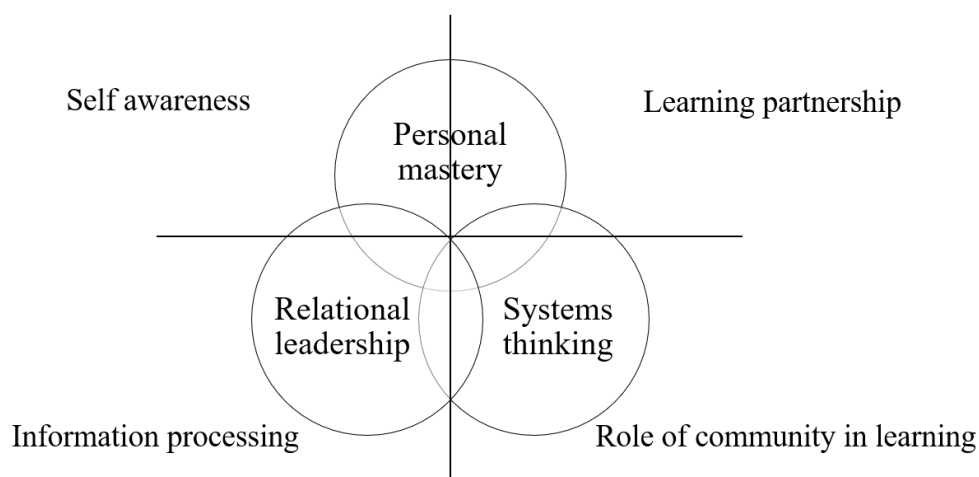
The leadership to guide the change required within this OIP is the compassionate systems leadership approach as developed through an international movement (Senge et al., 2019; Boell & Senge 2016) and connected within a provincial network (Schroeder & Rowcliffe, 2021). Within the generative space of compassionate systems leadership is acknowledgement of culturally responsive methods with an acute recognition of the symbolic interactions between myself and the families, families and teachers, families and students, and families with each other. As recognized in chapter one, symbolic interactions guide the interpretive understanding within this OIP.

Compassionate systems leadership and cultural responsiveness complement each other. As Taylor and Medina (2017) suggest, some research may require a multi-paradigmatic

response. This OIP will apply an interpretive paradigm (Frechette, 2020; Hatch, 2018; O'Donoghue, 2018) and an ethic of care (Shapiro & Stefkovich, 2016) to form a leadership approach with an awareness of the need for critical ethics and understanding to guide leadership action (Khalifa et al., 2018; Shapiro & Stefkovich, 2016). Figure 3 illustrates the three domains of compassionate systems leadership: personal mastery, relational leadership and systems thinking. These domains are surrounded by four aspects of cultural responsiveness which are self awareness, a learning partnership approach, support for information processing and inclusion of the community in the learning process.

**Figure 3**

*Compassionate Systems with Cultural Responsiveness*



*Note.* Adapted from Rowcliffe & Schroeder (2021) and Z. Hammond (2015)

Compassionate systems leadership aligns at a macro level with the school district and the provincial Ministry of Education through professional development and networking leadership initiatives and the efforts of these jurisdictions to compassionately engage families in education (BC Ministry of Ed, 2022d). There is also alignment within the specific organizational context of Hozdul'eh to address the lack of agency, racism of low expectations, and lack of trust for



families to fully participate in the learning of their children. Compassionate systems leadership provides the core tools to encourage the connections between self, others, and the broader system (Schroeder, 2022) to address this problem of practice. The following are examples of some of the tools. First, a mindfulness tool that provides a process for participants who are about to engage in relational conversations to develop awareness and intention before they begin (Schroeder & Rowcliffe, 2019) (see Appendix E). Second, the ladder of inference is an example of a tool that supports generative relationship (Senge, 2012) (see Appendix F). Senge explains that we do not question the origin or rationality of some of our beliefs. We jump up rungs on a ladder allowing our thinking to lead to other thinking and at times false assumptions. Senge encourages these questions to fact check one's own thinking: "Here is my view, and here is how I have arrived at it. How does it sound to you? What makes sense to you and what doesn't? Do you see any ways I can improve it?" The payoff is the more creative and insightful realizations that occur when people combine multiple perspectives (p.136).

A final example of one of the many tools of compassionate systems leadership is the iceberg (see Appendix G) which as introduced by Senge (1996) is useful to transfer the attention away from the symptoms which are the events and patterns of behaviour toward the systemic structure and the inherent mental models. Further, although not an Indigenous way of being and leading, it provides the framework for a leader of European ancestry, such as myself, to ground themselves, to make space to listen to other voices and perspectives, so as to generatively allow this process to influence leadership practice and system change (Schroeder & Rowcliffe, 2019).

There is benefit to align the leadership framework within a broader field of thinking to provide credibility and mitigate some of the challenges that may occur in the change process.

Senge et al. (2019) explain that practice is required to develop and cultivate the skills to understand complex and dynamic systems, our role within these systems, and the resources, people and processes within the complex system: such skills are required to guide the OIP at Hozdul'eh School, a complex and dynamic elementary school. Rowcliffe and Schroeder (2021) illustrate the integrated domains for the compassionate systems leader who with deliberate and intentional awareness develops the personal mastery to participate in the generative conversations required within a compassionate system. Compassionate systems leadership may propel this OIP forward: the personal mastery norms, such as a grounding practice or a check-in at the start of a meeting, promote interconnectedness; the generative tools, such as the ladder of inference or the iceberg, probe assumptions that may exist within the system; and systems mapping, may identify the creative tension between the current and envisioned state of the organization (Rowcliffe & Schroeder, 2021).

An anchor for compassionate systems leadership is the development of compassionate integrity. Scharmer (2007) explains the compassionate systems leader develops the skills to listen to others and to oneself. He explains the necessity to suspend judgement while perceiving information and to sense with feeling. Further, he encourages that practice of 'presencing' which is an inner stillness, a willingness to connect to others for improved change. Scharmer's description of presencing aligns with my understanding of the practices for listening of the local nation where this OIP is taking place.

A compassionate systems leader embraces the affective and the cognitive together. A compassionate systems leadership approach may increase generative social space as described by Boell and Senge (2016) and propel the changes required for a culturally responsive school. Such space, coupled with a leader with a compassionate disposition, may support the generative

conversations that can probe below the surface of many systemic assumptions and responses that are keeping families from fully participating in their child's learning.

### **Cultural Responsiveness**

The conditions of cultural responsiveness as described by Z. Hammond (2015) derives from an interconnectedness of an educator's self awareness, the learning partnership between educator and learner, the learner's information processing as supported through connections between learning and their own experiences, and the role of community in the learning environment. Together these components may contribute to the generative social space where families are participating fully in the education of their children. Khalifa et al. (2018), outline four fundamentals of culturally responsive leaders which compliment compassionate systems leadership: critical self-reflection on leadership behaviours, which situates in the personal mastery domain of compassionate systems leadership; development of culturally responsive teachers, promotion of culturally responsive and inclusive school environments, and engagement of students, families, and First Nation, Metis, and Inuit communities, which all weave within the systems thinking of compassionate systems leadership.

Lopez (2020) contributes further to culturally responsive leadership by proposing that Eurocentric knowledge continues to permeate educational leadership practice and that there is need to understand one's own situation within colonization. The self reflection aligns well within the personal mastery domain of compassionate systems leadership. Lopez encourages educational leaders to create space for storytelling as a means to disrupt oppressive policies. Leaders can create space for families to share their story in school-based meetings such as parent-teacher conference or individual education planning (Miller et al., 2021). This aligns well with the generative listening of compassionate systems leadership.

Influences from both compassionate systems leadership and cultural responsiveness reinforce the agency that is required as school principal to adequately address the problem of practice: to develop the relationships with teachers and families that are required to disrupt the barriers that are keeping families from the learning of their children. This leadership approach will drive the desired change forward by centralizing family voice and respecting that learning involves generational roles (Chrona, 2022). As the principal of Hozdul 'eh there is benefit to use the generative social space of compassionate systems leadership to explore other culturally responsive points of view (Osmond-Johnson & Turner, 2020).

Leading change at Hozdul'eh School will require breadth and depth of trust in an organization experiencing multiple leadership changes with four principals in the last five years. Compassionate systems leadership may create the trust, acknowledge and gather multiple perspectives, guide the co-creation of a change plan that can fulfill this essential Call to Action. The tools of this generative approach create a way forward to diagnose and analyse the needed change. For example, the ladder of connectedness tool shows the interrelatedness that can be “experienced on a regular basis...we can begin to recognize how we're showing up in the social field, how we might be relating to others in a particular circumstance, and ultimately consider how we might move ourselves 'down the ladder' toward a stance of more neutral present awareness” (Cook et al., 2021, p.22). Compassionate systems leadership coupled with cultural responsiveness is a hopeful approach to guide the required change because it can promote the same confident calmness as modelled by the elder of the local nation. Therefore, the hope is that this leadership approach itself will begin to promote steps for truth and reconciliation.

### **Framework for Leading Change**

This OIP is propelled forward by an urgency from both within the school organization and externally from the district and province to disrupt current practice so that First Nation, Metis, and Inuit families may become empowered in their children's learning. Utilizing a change model embedded in POS is also essential within the OIP to mitigate stress contagion during the change implementation cycle. Given the complexity within Hozdul'eh School, a change model that may decrease stress is important for the overall well-being of the organization and its individuals.

Oberle and Schonert-Reichl (2016) discuss stress contagion theory and explain that stress can transfer from one individual to another within an organization as small as a class community. Meredith et al. (2020) discuss how teacher burnout may be contagious through interpersonal interactions. It is therefore important within the OIP to note the work of Hopkins et al. (2019) and adhere within the change process to promote trusting relationships between colleagues as these can reduce stress and promote self-efficacy. Brunetto et al. (2018) propose that employee well-being is an indicator of organizational well-being. Looking within POS for an organizational change model will benefit this OIP.

The key assumptions of positive organizational research (Spreitzer et al., 2021) provide an approach for change to address the problem of practice within Hozdul'eh. First, is a belief within the organization that individual and collective flourishing are significant. An example at Hozdul'eh School is that students, families and staff are to flourish if change is to meaningfully take place. Next is a belief that cooperative and group-oriented behaviour enables positive outcomes and that people have the potential for good, want to develop, and are trustworthy to act in ways that promote personal thriving and collective well-being. In this context the staff will be

motivated for more than remuneration as they have chosen an Indigenous choice school, and the family are motivated for the good of their children.

Similar to this is the assumption that the systems within the organization seek to benefit all. A final assumption is that too often negative outcomes receive more attention in an organization, yet an organization facing difficulty, can experience growth, acceptance, or awareness when there is collective focus on how resources are created, restored, and enacted.

### **Change Model**

POS proposes appreciative inquiry as an effective change model. This organizational change model promotes a positive future state through collective involvement that is driven by affirmation and anticipation. Appreciative inquiry is an organizational change model premised on positive presumptions and as a process can be as “informal as a conversation with a friend or a colleague, or as formal as an organization-wide process involving every stakeholder group (Cooperrider & Whitney, 2005, p. 15). Change is brought by leveraging from the collective memory of what is positive in the organization.

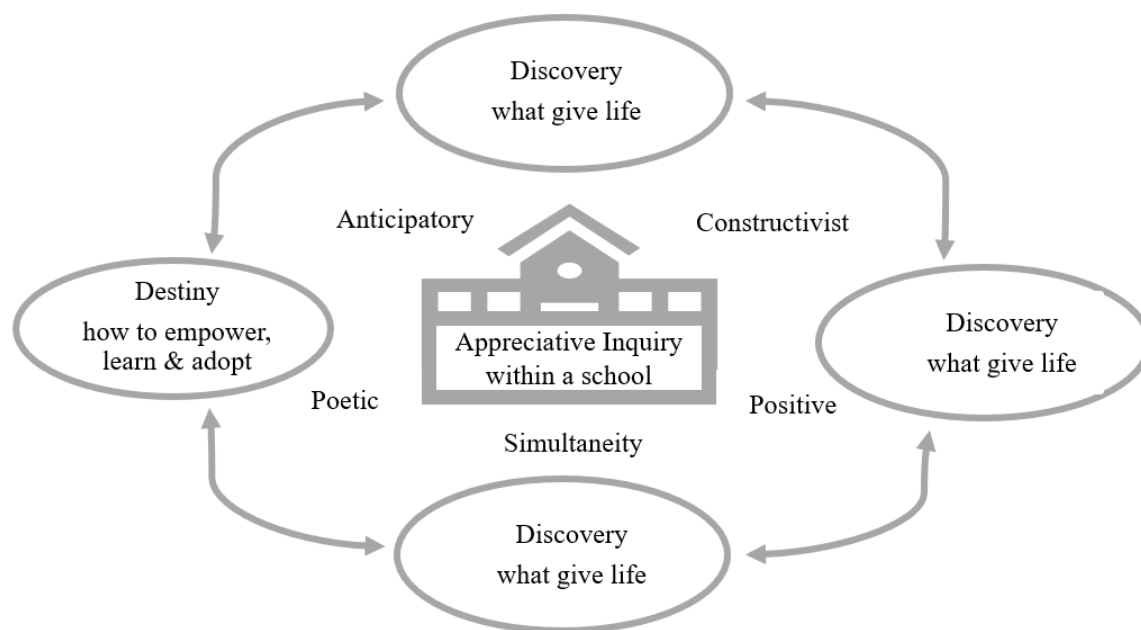
Cooperrider and Whitney (2005) illustrate four phases within the appreciative inquiry cycle: first, discovery, an exploration of the best of what is; second, dream, an exploration of what could be; third, design, an exploration of what can be; and fourth, delivery, an execution of what is to be done (see Figure 4). Further, Waters and White (2015) summarizing Cooperrider and Whitney (2005) describe the five principles that underpin appreciative inquiry as a framework for organizational change: first, appreciative inquiry is constructivist as organizations are living, complex entities with multiple avenues for change; second, that there is simultaneity as the change transpires alongside the inquiry; third, the change is poetic as the organization is always changing; fourth the change is anticipatory and there is ongoing collective imagination

and discourse about the future; and fifth, the change is positive and there is an understanding within the participants of hope, inspiration and joy (see Figure 4).

According to Waters and White (2015), appreciative inquiry, appreciative inquiry from the onset requires the whole system to adopt an appreciative mindset, vision, reflectiveness, and language. They propose that the inquiry question is an integral component of the change process and that the design of the inquiry sets the tone for the positive presupposition that may follow. Figure 4 illustrates the four phases of appreciative inquiry along with the five principles of the appreciative inquiry framework.

**Figure 4**

*Change Planning with Appreciative Inquiry*



*Note.* This model of appreciative inquiry is based on Cooperrider and Whitney (2005).

S. Hammond (2013) emphasizes the positivity premise that organizations have something that works and change begins by amplifying this strength. As the problem of practice within this OIP is based within an organization that lacks internal and external trust and on evidence that

outlines deficits, a change model with a foundation in positive psychology is a good fit. Appreciative inquiry embeds a broad scope of agency into change planning, providing an equitable and socially just process. There are multiple opportunities for students, staff, family and community to participate in the change process. A compassionate systems leadership approach compliments this change model as the intrapersonal aspects, creating space for the generative and relational, allow other non-formal internal and external influencers to be part of the change. Given the intention to support truth and reconciliation, it makes sense that the change model within this OIP provide agency to multiple change leaders, particularly the families of Hozdul'eh.

The interpersonal awareness of a compassionate systems leader promotes the ethical responsibility to include multiple organizational actors, the family, community, students, and staff in this change process. Cooperrider et al. (2008) note that appreciative interviewing as a method of gathering perspective will create the space for multiple voices, storytelling, and reflective practice which aligns with Lopez's (2020) commentary that the use of storytelling can bring power balance to current practice within the school organization.

### **Alignment with Leadership Approach**

There is need for an organizational change framework that will enable incremental, calming change and promote positivity with families to minimize further systemic racism as a result of the change and to increase trust in the education system. POS situates the disposition of an authentic leader with "self-awareness, relational transparency, internalized moral perspectives, and balanced processing" (Avolio & Mhatre, 2012, p.780) as capable of leading organizational change that encourages an organization to flourish. The compassionate systems leader is embedded within the authentic leadership framework and aligns with the change



process; the change process will utilize the appreciative inquiry model for organizational change to compliment, enable and perpetuate the disposition of a compassionate systems leader who is attuned to a culturally responsive approach.

### **Limitations**

POS proposes appreciative inquiry as an organizational change model as it focuses on expanding an organization's strengths rather than solving its deficits (Cooperrider & Godwin 2012). There are some aspects of POS, the compassionate systems leadership approach, and the appreciative inquiry change model, of which to be mindful in order to mitigate limitations to this approach. First, such a positive leadership approach and change model may have a tendency "to ignore issues such as conflict" which in the case of this problem of practice may be the racism of low expectations. (Cameron & Spreitzer, 2012, p.7). Ignoring such micro aggressions will not develop the sense of trust required amidst families, and community. A second aspect to mitigate are any attributes of POS that may promote an "elitist perspective" (p.8). Again, such a perspective and framework may intensify systemic racism if the focus of change is on staff flourishing and not on students, families and community flourishing.

A third aspect to avoid is that hypothesizing about the attributes of POS may be too ambivalent in a system where it has been generations since the majority of First Nation and Metis families flourished within the education system. Despite these limitations, appreciative inquiry, set within POS, may address this problem of practice more suitably than deficit-based models. The key difference of appreciative inquiry to other organizational change models is its development based on egalitarian organizations (Srivastval & Cooperrider, 1986). Hozdul'eh designed to be an Indigenous choice school seeking to embed Indigenous knowledge and

pedagogy ought to inquire about the positive in these approaches over the deficits of a colonial education system.

### **Organizational Change Readiness**

Organizational change readiness describes how receptive the system and its individuals are to adapt the current state. Within the organizational improvement process, change readiness will be determined during the discovery phase of the appreciative inquiry change process. This will require generative listening to gather multiple perspectives from students, teachers, families, elders, multi-disciplinary team members and community, all defining the positive core of Hozdul'eh School. Different theories can be applied to an organization to determine change readiness. Three different frameworks will be used to assess change readiness for organizational improvement at Hozdul'eh. Stewart's (1994) readiness for change questionnaire as shared by Descza et al. (2020), Fullan's (2021) four right drivers and T. Wang et al.'s (2020) change leaders.

Stewart's readiness for change questionnaire explores six aspects that may impact change readiness: the previous change experiences within the organization, support from district leadership, credible school level leadership and change champions, an openness to change, rewards for change, and accountability measures within the change cycle. Within Hozdul'eh there is a range of change readiness depending on the aspect under review. There is strong support from the district leadership and credible school level leadership, from myself the school principal, to initiate the process and procedures for family engagement as we know the rewards that are possible through this change. Where there is reluctance is with the staff within the organization based on previous change experiences. As discussed within the organizational

context, previous transactional district level leadership kept many out of change decision-making and led to mistrust from staff.

### **Change Drivers**

Srivastval and Cooperrider (1986) analysing a variety of organizations that promote a positive culture, deduce that a common change driver within these organizations was a collective desire from the different individuals to work together for mutual flourishing. Within the context of Hozdul'eh, identifying and promoting the partnership between school, family, and community that already exist can be such a driver. Fullan (2021) proposes that a change driver “is a force that attracts power and generates motion on a continuous basis” (p.5). He further proposes that there are four drivers to address the upheaval of the current education system: well-being and learning, social intelligence, equality investments, and ‘systemness.’

An organizational desire for well-being and learning can determine change readiness. Specifically, this desire translates to the visibility of learning and well-being competencies that are supported by pedagogy and assessment such as in development at Hozdul'eh. The second driver is the significance of social intelligence or collective efficacy within the organization. Fullan referencing the research of Hattie and Smith (2021) explains that collective efficacy is a “a shared belief that results are possible” (p.24). This shared belief can act as a driving force for change. At Hozdul'eh collective efficacy may be attainable as the weekly timetable was changed to include a 90-minute whole staff collaboration session.

Anggraeini and Febrianti (2022) amplify the importance of mindfulness as a positive trait for the individual when determining change readiness. They propose that mindfulness allows individuals to see opportunities rather than threats, to show a flexible attitude that is less influenced by inaccurate intuition, and to overcome cognitive distortions, contradictions, or

negative feelings that may arise in organizational change. Within this OIP, creating and supporting an environment that promotes mindfulness is possible because of the generative process of appreciative inquiry and compassionate systems leadership. T. Wang (2020) contends that “readiness collectively reflects the extent to which individuals are cognitively and emotionally inclined to accept and adopt a particular plan to purposefully alter the status quo and move forward” (p. 2). Within Hozdul’eh, the collective readiness to improve the school experience for students is apparent as families and community members repeatedly stated this during a district equity scan process (2020), within a special investigation report of the BC Ministry of Education (McGregor, 2021), and in ongoing engagement opportunities (2023).

A third right driver is the process and practice to invest in equality. This driver targets the economics of those at the middle or bottom of the system and anticipates more investment in this infrastructure now so that less is required later. Infrastructure includes everything from childcare to global networks with specific reference to parent and school partnerships. A fourth driver is ‘systemness’ generated from the upheaval at every level within the organization. This is evident at Hozdul’eh by the complexity within the macro, meso and micro levels of the organizational context of the school.

### **Organizational Change Leaders**

Understood through POS, there is evidence of promising change leaders within this OIP. Quinn and Cameron (2019) propose six attributes of change leaders through a positive lens. The first two attributes impact me as school principal and leader of this change process and align with the interpersonal disposition of a compassionate systems leader. These attributes are the awareness as leader of the change process that I too have a role in “co-creating trusting relationships and jointly constructed, attractive futures” and remaining open to “self-change”

throughout the intervening process (p.40). The other four attributes apply to myself and other change leaders such as the families, Indigenous community participants, and staff of the school. Quinn and Dutton propose that positive agents of change have a “profound sense of purpose” when addressing the required change (p.41). These attributes are “internally directed”, “self regulated”, and promote “value clarification” elevating other agents in the change process (p.42). Further, such change leaders are guided by the greater good before their own need, and are open to change their perspective and avoid “cultural programming and the tendency to repeat old scripts” (p. 43).

T. Wang et al. (2020) propose that change leaders can be recipients or targets. Within this OIP they will have a participatory role. Participation within the change “moves social inquiry from a linear cause and effect perspective, to a participatory framework that considers the contexts of people’s lives” (MacDonald, 2012, p. 36). Change recipients will also have opportunity to share feedback about the change process in a feedback loop with the change leaders (Herbst, 2021).

T. Wang et al. (2020) further note that the interactions between change leaders and recipients is influenced by negotiation and compromise as well as the amount of involvement of change recipients whether non, partial or full participation. “The level of participation in the decision-making and change process determines change recipients perceived self-efficacy and valence” (F. Wang et al., p.5). Promoting family self-efficacy will be paramount to an impactful solution. Finally, T. Wang et al. note that the more invested in the change, the more an individual is ready for change, the higher the impact the individual will have in the change process.

Therefore, meaningful inclusion of families to inform the change process is critical. A similar

inclusion can be applied to the teachers, students and other multi-disciplinary individuals within the school community.

Determining change readiness requires analysing different factors which is challenging within a dynamic and complex organization. The analysis of change readiness gathered from Stewart's aspects of change readiness, Fullan's change drivers and T. Wang et al.'s exploration of change leaders indicates that Hozdul'eh School is ready for organizational change.

### **Possible Strategies to Address the Problem of Practice**

An organization's, change readiness, change drivers, and change leaders may indicate possible strategies to address the gap between the current and the desired state of the organization. To address the lack of procedure and process to empower parents, families and community in the learning of their children this OIP considers three proposed strategies. Table 2 evaluates the three proposed strategies which are: procedures and process for family and community to be learners within the school, for family and community to be advisors within the school, and then for family and community to be learning leaders within the school. Using a comparison based on fifteen different criteria, Table 2 shows how these strategies align with the conceptual framework of the improvement plan, the leadership drivers within the plan, the available resources within the organization, and the research literature regarding the involvement and engagement of parents and family within the learning of the child.

**Table 2**

*Comparing Parent/Family and Community roles within Hozdul'eh*

Criteria	Family and Community as Learners	Family and Community as Advisors	Family and Community as Learning Leaders
<b>Align with POS &amp; First Peoples Principles of Learning</b> (conceptual framework)			
Focus on virtuousness in organizational process and practice			
Reciprocal, relational, reflexive, experiential			
Generational roles & responsibilities			
Role of Indigenous knowledge			
Embedded in history, memory, story			
<b>Align with Leadership drivers</b> (authentic – true to myself)			
Agency			
Compassion and Care			
Address student learning & well-being			
<b>Align with Resources</b> (feasibility and agency)			
Fiscal			
Human			
Time			
<b>Align with Research Literature</b>			
Parents/Family engaged in learning (Gonzalez, 2005; Pushor & Ruitenberg, 2005)			
Continuum of connections (Auerback, 2010; Stefanski et al., 2016; Stelmack, 2016)			
Student Achievement (Kent et al., 2022; Brajs-Zganec et al., 2018; Hattie, 2020)			
School Systems require support to involve/engage families (Epstein, 1986, 2022; Goodall, 2023)			
LEGEND	Aligned	Somewhat aligned	Minimally aligned

### **Family and Community as Learners**

The first proposed strategy to address the problem of practice provides procedures and process so that families may have opportunities to learn within the school. Identifying a hub within a school space that is for all members of the family supports an organizational focus on the virtuousness of the organization as well as the First Peoples Principles of Learning: that learning involves multi-generational roles (Chrona, 2022). Further, the adult learning can be

designed to include Indigenized approaches (Pratt et al., 2018) that embed history, memory and story (Chrona, 2022). Families will be provided opportunities to learn within the school. Lynch and Prins (2022) explain that adult literacy learning can strengthen “caregivers’ language, literacy and numeracy abilities, not just those of their children (p.45).

The leadership required to provide adult learning may be transactional and not rely on the relational and generative practices to listen to families and understand their needs. Adult learning may address issues of equity for the adults which may have reciprocal impact for their children. Further, there are the resources to provide such programming for families of this school. There is an existing partnership with the city that funds a coordinator whose role is to facilitate programming for students and this practice could expand to include programming for adults. Extending a request to an Indigenous community-based organization to facilitate a parenting group may benefit families (Buchanan-Pascall et al., 2021). Further, the community college is a willing partner that may provide adult literacy within Hozdul’eh during the school day and evidence suggests such partnerships may bridge opportunities to “pursue further education and training” (Lynch & Prins, 2022, p.53). Already the practice exists with a nurse practitioner who supports students at the school and extends this service to families.

Further, families who are residential school survivors or victims of systemic racism (Dorian et al., 2021) may benefit from learning within the school as this can provide opportunity to overcome their “own negative experiences of school as barriers” to involvement within the school (Hornby & Blackwell, 2018, p. 114). Moreover, a positive connection for families within the school may impact attitudes about school within the home (Gonzalez et al., 2005). Adult classes can provide the family a positive purpose to enter into the school and create opportunity for communication between teacher and family (Stelmach, 2016).



## **Family and Community as Advisors**

The second proposed strategy to address the problem of practice provides procedures and process so that families may have an advisory role within the school. This role can focus on the virtuousness in organizational process and practice and create an opportunity for multi generations, parent or grandparent, to serve in an advisory capacity. A school advisory council may not address the role of Indigenous knowledge, reciprocity, reflexivity or experiential learning as there are limitations to the scope of a parent advisory council.

The implementation of this strategy is supported through a specific leadership approach and resources. I can apply the relational and generative practices to invite family and community member input and listen. For example, the same hub coordinator who can arrange for adult learning within the school is working to establish a parent advisory council, and assisted in gathering parents to participate in an appreciative inquiry planning process for the school. Further, a parent survey took place asking for support to change the bell schedule so that teachers will have a 90-minute collaborative planning session each Wednesday afternoon in the next school year and 70% of parents participated with a response. These initial steps demonstrate promise to family participation within the school particularly post-pandemic which relegated family relationships to over the phone or online formats (Stelmach, 2021). Although these numbers represent a small fraction of the families who are served by Hozdul'eh elementary, they are the beginning of advisory roles for families within the school organization.

Brajsa-Zganec et al. (2019) and Stelmach (2016) propose the benefit for students when family members volunteer within the school community for athletic events, extra curricular, fundraising, or within a parent advisory council. These opportunities create informal connections with teachers that may benefit student learning and well-being. Fernandez et al. (2017) explain

that parental involvement within a school community has come to be a typical and expected part of school procedure and process but is a new phenomenon with developing policy.

Within BC, the School Act established rights for parent advisory councils in 2002 (BC Parent Advisory Council). Indigenous and Metis family voice within the school is overdue as there has not been an active council at Hozdul'eh for seven years. Shapiro and Stevkovich (2016) discuss how an ethic of care will “consider multiple voices in the decision-making process” (p. 34). Further, research indicates that when principals “learn from stakeholders and engage in dialogue multiple partnerships emerge” (Auerbach, 2012, p. 4).

It is promising to note that the school district parent advisory council is seeking to support schools in establishing parent advisory council. In addition, the provincial government is seeking family engagement and community engagement in all school and district strategic planning with a focus on the engagement of First Nation, Metis, and other equity seeking groups. In essence, there is an expectation that this work happens as a matter of routine within the school (Fernandez et al., 2017). The absence of such an advisory council within the school is itself a change driver as this is an equity mandate.

### **Family and Community as Learning Leaders**

The final strategy proposes a connection to create a partnership between family and community with the teachers of the school. This strategy focuses on the virtuousness in organizational process and practice as it seeks to re-establish the role of the parent, family and community in the learning of the child that was disrupted by colonialization. Auerbach (2012) describes “respectful alliances among educators, families and community groups that value relationship building, dialogue across difference and sharing power in pursuit of common purpose, in socially just democratic schools” (p.5). In addition, Rodela (2023) in an exploration

of possible models of family engagement proposes a model focused on empowerment to “challenge passive notions of parent involvement and change unequal power relationships between school officials and communities... that have been marginalized by schools” (p.46). Further, Epstein et al. (2018) asserts that including the community as a partner increases the resources available for students as there are other learning leaders to guide students.

The implementation of a partnership for teaching between school and family is supported through a specific leadership approach and resources. A goal to create a partnership role with families at Hozdul’eh school is conceivable because there is the required personnel, cultural networks and desire by the school organization as well as external district and provincial organization to meet the necessary objectives so that families are respected and accepted in such a role. This proposal requires disrupting expected principal and teacher roles as space within the learning of the child at school is created for family and community.

Moreover, this strategy requires the tools of a compassionate systems leader such as the ladder of inference (see Appendix F) to challenge assumptions, or the iceberg framework to go beneath and understand fully the strengths and contributions possible from family and community. The resources for this strategy are already established within a network of informal personnel who partner with teachers to deliver culturally based curriculum: these are the elders, knowledge keepers, language teachers, and Indigenous Education workers. These individuals are in demand throughout the school district, and Hozdul’eh is always looking to expand the network. Including families into this role is a good fit.

More compelling is the renewed BC Curriculum (2015), which weaves Indigenous knowledge into different curriculum areas creating areas for subject matter experts such as family and community (see Appendix H). Clarke et al. (2019) in acknowledging the impact of

residential schools encourage that “[e]fforts by Indigenous leaders and allies to regain control of Indigenous identity, language, and culture are mediated through culturally controlled and appropriate Indigenous education” (p.206). This is reiterated within the words of a Ministry of Education curriculum manual stating: “[a]n important characteristic of Aboriginal education is community involvement in learning. Teachers, children, parents, other family members, and other people in the community all have a contribution to make” (Child & Benwell, 2015, p.28). Furthermore, there is a recent School board policy for Indigenous Racial Reconciliation (2022) forging legitimacy for new practices as the board acknowledge that they listen, learn and act. This policy generates the social field as within a compassionate system to discuss, listen and learn from First Nation and Metis families how a leadership role may unfold.

Gonzalez et al. (2005) discuss the “funds of knowledge” available when students’ experiences from home are legitimately brought into the classroom. Students can build on these experiences, connecting them to experiences at school and further learning. Overall, “programs and practices make a difference whether, how and which families are involved (Epstein, 2002, p.162). Teachers who use practices of partnership are more likely to report all families can assist in their children’s learning. Hensley (2005) explores the role of a family member guiding an area of cultural knowledge or skill within the class and the benefits this brings to the school and home relationship, as well as to children’s perception of themselves and their family. Hensley proposes teachers use home visits to get to know families and identify strengths.

This practice is encouraged within a provincial curriculum manual which states: [w]ith your Aboriginal students, take deliberate steps to help the family feel involved and respected. Value the family and the family will value the education system. Home visits can yield huge dividends” (Child & Benwell, p.28). Another benefit to including families within the school is

that it may create space for networking with other families. E. Fernandez and Scribner (2023) describe the potential to “co-construct a social, cultural, pedagogical space within which they [the parents] collectively learned and taught each other about navigating and resisting the oppression they encountered in their everyday lives” (p.122). These following examples are preliminary suggestions awaiting the generative contributions of families and other school staff who will be part of an appreciative dream and design phases.

### **Comparing the Strategies**

There are ethical considerations to determine which of the three proposed strategies best address the problem of practice. Stelmach (2016), developing a conceptual framework based on Arnstein’s ladder of civic participation (see Appendix D), proposes a continuum to analyze family participation within a school. An analysis of Stelmach’s application illustrates degrees of participation within the three proposed strategies. The family and community as learner role may create space for family and community within the school, but it does not provide agency for family and community within a child’s learning. The advisory role, based on Stelmach’s analysis, creates one-way communication and when input into the school is required, the issues to be addressed are often determined by those with hierarchy and power. Further, Kelty and Wakabayshi (2020) share that participation at the advisory level can be viewed as a old-style opportunity and not inclusive of diversity.

Another ethical consideration within the strategy for family and community as learner will be an awareness of the “language, social class, lack of cultural respect, and parents not feeling welcomed at the school” (Lynch & Prins, 2022, p.187). Each of these considerations for different reasons may further exasperate parent and family relations within the school. For example, if families do not feel welcomed such programs will be underutilized. Likewise, when

adult programming is based on assumptions by those other than the adults seeking programming, a deficit mindset towards families may be developed. Shapiro and Stefkovich (2016) propose that an ethic of justice can be the culprit when organizations adopt and adhere to inequitable and racist practices. Caution is required so that adult learning programs do not create a sense within the school that families do not know how to take care of their children, do not know how to read; such a mindset may be devastating (Toombs et al., 2021).

An ethical consideration within the advisory strategy is that efforts to include family and community on an advisory council may be counter-productive as “when the parent is relegated to a secondary role, the promise of the partnership dissipates, because it is really not a partnership at all” (Jeynes, 2023, p. 12). This practice may perpetuate a lack of trust in the school. Stelmach (2016) cautions about parent participation roles that can become “tokenistic because decision-making power ultimately rested with educators and educational leaders” (p, 278). Further, Anthony-Newman (2019) cautions that efforts focused on advisory groups “privileges the practices typical of parents from dominant groups (i.e., in the case of Ontario: White, middle-class, and native born) who are more comfortable participating in the school domain (Stitt & Brooks, 2014)” (p. 154).

An ethical consideration within the learning leader strategy is the respect this partnership provides for family and community within children’s learning. This approach promotes a strength-based outlook towards the family and models for teachers how to identify strengths within the family. The practice of looking for strengths, beyond POS, aligns with the provincial Competency Individual Education Plan (Ministry of Ed 2022e). Gartu (2017) emphasizes the role of the school to initiate the partnership and develop a platform for collaboration, noting that a family is attracted to “educating children in a positive manner” (p.117). Goodall (2017)

cautions that a partnership role for family and community does not include using unpaid labour, particularly that of women, to supervise children. Family and community are welcomed into the school for a legitimate role within the class community. Within Hozdul'eh and its school district there are designated stipends for Knowledge Keepers which are comparable to that of teachers (Internal district manual).

The preferred strategy is the third strategy that was discussed as it aligns most closely with the fifteen criteria. This strategy is to include families and community in the teaching of some of the BC curricular competencies to deliver experiential learning for the student. This strategy addresses equity more thoroughly than the other strategies and although research demonstrates that improved adult literacy (Lynch & Prins, 2022) and parent involvement at school (Brajsa-Zganec et al., 2019) may improve student well-being and learning, these strategies are not designed to fulfill a Call to Action of the TRC. These strategies may waver in creating practices and processes to empower family and community in the learning of their children.

Pratt et al. (2018) explain, “in some cases the primacy, or the centrality, of Indigenous Knowledge traditions must take place in order to achieve a rebalancing of educational approaches” (p. 20). Further, Pratt et al. in referencing W. Jacob et al. (2015) present that “‘indigenous voices[need] to be heard in every aspect of education, including in the learning, teaching, and research arenas,’ along with ‘active participation and inputs from indigenous parents, leaders and policy makers’ p.7.” (p.21). The inclusion of Indigenous knowledge does not need to be accomplished by all families to have a positive impact for all students.

The leading learning strategy also aligns with the conceptual framework of the OIP set within POS: to view challenges as opportunities to flourish, to believe a positive outlook

amplifies resource potential, to recognize all individuals seek each other's best interest, and to seek a positive outcome; further, that the child's learning is influenced by the overlapping roles of family, community and school. This strategy is complimented by the intrapersonal, interpersonal and system tools of a compassionate system leader (Schroeder & Rowcliffe, 2019) who can facilitate generative social space (Boell & Senge, 2016) for teachers to come together and develop the collective efficacy (Hattie & Smith, 2021) required to partner with family and community. Daniel et al. (2016) provide evidence that involving parents is challenging for teachers. The professional development of teachers and their significance as change leaders in the implementation of this strategy, will be a focus within change implementation.

### **Conclusion**

This chapter identified the leadership framework consisting of authentic leadership, compassionate systems leadership, and cultural responsiveness to guide the changes required to address the lack of procedure and process to empower families and community to participate in the learning of their children. Rooted in POS, the change model to address the problem of practice was appreciative inquiry. By exploring the context of ethics and social justice for the student, family and community, the preferred strategy became apparent. This strategy is to include families and community in the teaching of some of the BC curricular competencies to deliver experiential learning for the student. Chapter Three will discuss how to implement, communicate, monitor and evaluate this proposed change so that ethics and social justice may be better achieved.



### **Chapter Three: Implementation Plan**

*I enter the classroom. The desks are pushed to the back. The students are gathered in circle, chatting, giggling, eating bannock gifted by a guest. They are gathered to listen to a student's grandmother. She brought the delicious bannock. I am delighted; she brought some for me too. She brought a piece for our whole school and everyone is energetic from the treat. She is sitting with our students discussing their future, leadership, governance. She is Dayi (Chief).*

Within Hozdul'eh positive examples of parents and families leading the experiential learning of the BC curriculum are taking root. Selecting the proposed strategy based on the extensive comparison criteria encourages successful implementation of the change. This chapter outlines how the change plan aligns with the organizational strategy and structure. It will also outline the plan to communicate the change process and the methods to monitor and evaluate the change. Further, it will discuss how the benefit of the proposed strategy may be mobilized to other communities of practice.

#### **Change Plan Alignment with Organizational Strategy and Structure**

Leading organizational improvement planning so that family and community may partner with teachers to facilitate experiential learning is complimented by compassionate systems leadership that acknowledges culturally responsive methods with an acute recognition of the symbolic interactions between myself and the families, families and teachers, families and students, and families with each other. The change implementation plan of this OIP is embedded within POS to be culturally responsive and mitigate the trauma within the school community by focusing on the positivity within the organization instead of the deficits.

Cameron and Spreitzer (2012) emphasize that positive organizational analysis pursues the resilience, meaningfulness, gratitude, and positive connections within an organization that lead to

organizational strength. Further, Laszlo and Cooperrider (2010) note that appreciative inquiry involves systematic discovery of everything that gives “life” to a living system when it is most alive, effective and flourishing, and most capable in economic, ecological, and human terms” (p. xiii). The structure of Hozdul’eh supports partnerships with family and community as procedure and process are in place for knowledge keepers, elders, and community members to teach alongside the staff. Table 3 summarizes a timeline for implementing a partnership between teacher and family or community.

**Table 3**

*Implementing a Partnership for Learning*

Appreciative Inquiry Phase (when)	Drivers/Goal (what)	Compassionate & culturally responsive tools (how)	(Change leaders) who
Discovery January	<ol style="list-style-type: none"> <li>1. Create clarity about existing family community partnerships for teaching and learning</li> <li>2. Co-create criteria of successful partnership</li> </ol>	<ol style="list-style-type: none"> <li>1. Settling and Intention Setting</li> <li>2. Foundational Group Agreement</li> <li>3. Generative Space</li> <li>4. Creative Tension</li> </ol>	Principal Staff Family or community already in partnership
Dream February	<ol style="list-style-type: none"> <li>1. Conduct a circle to brainstorm partnership possibilities without resource restrictions.</li> </ol>	<ol style="list-style-type: none"> <li>1. Check in</li> <li>2. Collective Visioning</li> </ol>	Principal Staff Family Indigenous leaders Community leaders or members
Design March - April	<ol style="list-style-type: none"> <li>1. Create strength-based propositions with how, who &amp; when details</li> </ol>	<ol style="list-style-type: none"> <li>1. Perspective Taking</li> <li>2. Fields of Conversation</li> </ol>	Principal Staff Family Indigenous leaders Community leaders or members
Destiny May to March (next budget cycle)	<ol style="list-style-type: none"> <li>1. Put the detailed propositions into action</li> <li>2. Calibrate</li> <li>3. Continue to ideate</li> </ol>	<ol style="list-style-type: none"> <li>1. Ladder of Inference</li> <li>2. Compassion Cultivation</li> </ol>	Principal Staff Family Indigenous leaders Community leaders or members

At each phase of the appreciative inquiry cycle Table 3 provides the goal or what is to take place, the tools or how the change is to take place, and by which change leaders or who will be part of the change.

Although processes such as providing a stipend or asking for a volunteer criminal record check are already operational, teachers will require support to initiate and sustain this strategy. There are four phases within this change implementation plan: discovery, dream, design and destiny. Each phase addresses different goals to achieve the procedure and process for family and community to lead experiential learning and requires leadership competency to address the challenges or limitations to achieving the goal.

The goals of the first phase of the appreciative inquiry implementation plan are to discover what positive practices for family and teacher partnerships already exist (S. Hammond, 2013). Also, to co-create criteria (Davies et al., 2014) describing the partnerships that may provide opportunity for family and community. According to a review by Bull, Brooking and Campbell (2008) criteria of successful partnerships are: collaborative, respectful, multi-dimensional and responsive to community needs, embedded in school development plans, well resourced, reviewed regularly, goal oriented, focused on learning, two-way communication, takes time and commitment. This culturally responsive list of criteria will guide facilitation during the co-creation of criteria planning.

Guiding the implementation of these goals will require a leader capable of using the tools of the compassionate system framework with an awareness of cultural responsiveness: a leader who can gather with others, settle herself, and set intention to be present and committed to the process at hand (Schroeder & Rowcliffe, 2019). Further, a leader who can co-create a foundational group agreement, so that participants feel valued, respected, and safe (Schroeder &

Rowcliffe). Next, a leader who can create a generative space, where participants are sharing, listening and making new meaning (Boell & Senge, 2016). Finally, a leader who is capable of existing within “creative tension, that is “learning to hold both an individual or collective vision a clear picture of the current reality” (Schroeder & Rowcliffe, 2021a, para 1).

This discovery phase will take place through multiple processes (S. Hammond, 2013) and include multiple change leaders (Deszca et al., 2020). Staff will be asked at a January staff meeting to participate in a culturally responsive generative sharing circle (Boyes-Watson & Pranis, 2015; Marcucci, 2021; Tachine et al., 2016). The circle framework supports POS practice as it enables all to feel welcome and to share their story. Markiewicz (2012) promotes cultural responsiveness through respect for historical, socioeconomic and psychological context when implementing methodologies for First Nation, Metis, or Inuit such as this change model. The occasions of engagement will be captured with words and images and staff will be asked to create feeling words associated with the different times of engagement (O’Brien & Pearpoint, 2007). Two community liaisons who work within the hub of the school can empathetically interview families (Roulston & Halpin, 2022) Further, teachers can interview their students to discover what positive memories have of learning from their family or community. This information gathering (S. Hammond, 2013) can take place in January so that the individuals within the change process are keenly aware of positive practices that already exist within the organization when they gather for the next phase.

The goal of the second phase, the *dream* phase, is to host a planning session at which participants will imagine the positive possibilities for future teacher and family or community member partnerships. These possibilities are to extend beyond those that already exist. Participants are encouraged not to be restricted by available resources. This brainstorm will

follow the PATH planning process (O'Brien & Pearpoint, 2007) and include family, students, staff, First Nation and Metis Education coordinators, and Indigenous community organization leaders. Further, the culturally responsive practice of the circle will create the opportunity for participants to share stories (Lopez, 2020). As ideas circulate and participants take risk, innovative ideas are formed, creating a social field (Boell & Senge, 2016). The ideas are captured with graphic recording (Cherches, 2020). There will be other opportunities for family and elders to ideate and share story. These circles are planned for February in preparation for the allocation of resources for the following year. This allows staffing and budgets to be aligned with the strategy. During the planning session the leader can create a spirit of connection by facilitating a check-in process between the participants. Schroeder and Rowcliffe (2021b) explain that "besides giving the individual a voice, this practice can help people to tap into their aspirations and creative orientations and also begin to develop a shared understanding" (para 1).

Following the dream phase is the *design* phase. The goal of this phase of the change implementation will require the collective efficacy of the teachers as detailed positive propositions are created outlining the specifics of partnerships for teaching and learning. The school staff will generate "provocative propositions" or statements that bridge the best of "what is" with a speculation or intuition of "what might be" (Cooperrider, n.d., para 1). This phase requires "negotiated dialogue" (S. Hammond, 2013, p. 33). A confident facilitator is required to move the group towards consensus. S. Hammond states that complete consensus is rare, however, a culturally responsive, decolonized process will seek to gather voice from the collective and attain consensus. Lieu et al. (2019) note that "even if Indigenous interests are included in the decision-making process, without consensus during this process, the accommodation of interest does not guarantee that Indigenous concerns are sufficiently addressed" (p.66).

Addressing concerns adequately may require staffing changes or reallocation of budget to meet the need of the ideas generated in the dream phase. Teachers will require support with culturally responsive pedagogy, as expectation is created that they open up their classroom to other adult voices and ways of teaching. Pratt et al. (2018) propose that “in a bid to help educators gain awareness and understanding of the role of colonialism in contemporary schooling, some advocate for a ‘pedagogy of discomfort’ (Boler & Zembylas, 2003; Zembylas, 2015) where difficult learning and teaching is possible” (p.20). S. Hammond (2013) emphasizes the attention to the details in the decision-making phase. Efforts within the design phase are sincere when a genuine effort is made to design the practices to support the proposed strategy.

It is possible a sharing circle with school district leadership will be required to gather the necessary resources. Elders may be influential when meeting with school district leadership to represent the consensus that was generated during the sharing circle. The design phase will take place in March to coincide with the school budgeting and staff organization that takes place in April in preparation of the following school year. Further, a compassionate leadership approach can navigate conversations that require perspective taking, or transitioning through Scharmer’s (2007) “fields of conversation:” from polite discussion, to debate, and then to open reflective, dialogue within a generative space (Schroeder & Rowcliffe, 2021a).

As the other tools within this leadership approach, personal mastery of self-care and appreciation is essential and can be nurtured through journaling (Schroeder & Rowcliffe, 2019). Within the final phase of the change implementation, the destiny phase, compassionate system tools such as the ladder of inference or compassion cultivation will be beneficial. Schroeder and Rowcliffe explain that when in “conversation with others, about changing systems, cultivating our capacity for compassion is essential. It allows us to be present in conversation and

connection with others, in a way that honours each person and each perspective equally (2021c, para 1.).” Cultivating compassion will be of benefit within the fourth phase of the appreciative inquiry change cycle, the destiny phase, as the goals during this phase are to put the positive propositions into action and to calibrate these actions so that they achieve the strategy and provide active partnerships between family and school. These goals will have challenges and limitations.

### **Change Plan Considerations**

In order to be culturally responsive to stakeholder reactions to change and adjust the implementation process as required, I will be influenced by Indigenous governance beliefs (Pio & Waddock, 2021). Pio and Waddock (2021) set out management principles based on examples gathered from different Indigenous societies. These principles align with the values of the local Nation upon whose land this OIP is situated (see Appendix A). The principles include the “Indigenous values of relationship, responsibility for the whole (stewardship), reciprocity, and redistribution...[which] have the potential to offer a very different form of economy and different sets of managerial values that orient businesses and other institutions towards generativity, life, inclusivity, participation by all, and shared wellbeing” (p. 340).

An orientation towards shared well-being will be of benefit to address teacher capacity for partnerships with family and community. Initially, using transformative leadership, this challenge requires the development of collective teacher efficacy to address student well-being, learning and equity. Further, developing a shared vision and belief that together the school and families or community can lead the experiential learning of BC curriculum either within the classroom or on the land is required (Hattie & Smith, 2021). Developing teacher capacity will also require collaborative time for teachers to reflectively and iteratively develop the skills

(Timperley, 2008) to reach out to family and community just as the teachers did within Gonzalez's (2005) *Funds of Knowledge*.

Another limitation is the lack of experiences from pre-service training or in-service workshops that teachers can use to develop an understanding (Epstein, 2018). A last challenge will be developing the trusting relationships with families and community. A limitation to the leading learning strategy is not enough budget to pay the knowledge keepers who are entering into the classroom. Further, a focus solely on the leading learning strategy omits the benefits that may arise from the other proposed strategies.

### **Plan to Communicate the Need for Change and the Change Process**

To communicate the change implementation process that may support the procedure and process for family and community to lead experiential learning, this OIP will utilize tools of the compassionate systems leader with an awareness to cultural responsiveness. Three tools that will benefit communication of the change process are the ladder of inference, generative listening, and compassion cultivation. As a compassionate systems leader, I will use the ladder of inference to avoid making assumptions about who to include in the communication process and how to communicate to them. I will listen with openness to other's point of view and to disconfirm judgements. Further, I will cultivate compassion by attuning to those within the change cycle and how communication of the change is resonating within them.

The communication plan will include multiple modalities of representation of information such as oral, written, and visual to be culturally responsive and support a range of individuals to understand and engage within the change process (CAST, 2018; Anderson & McLachlan, 2016). Flewitt (2012) and Flewitt et al. (2019) acknowledge that communication is always multimodal and has both a connected and social element. Further, the communication



plan will use a culturally relevant approach influenced by the First Peoples Principle of Learning. The communication plan supports that learning requires patience and time because knowledge and understanding are built over time, within a recursive process, in different contexts, and gathered from a collaborative consensus (Chrona, 2022).

As discussed within the culturally responsive aspects of the leadership approach of this proposal, Lopez (2020) suggests using storytelling as a means to decolonize practice. Storytelling can support the oral modality of communication within this OIP and creates the space to give voice to those who traditionally have been silenced in the change process. Storytelling will be part of the phases of the appreciative inquiry change cycle. Adhering to the principles of a circle, all who gather are respected as equal and everyone is afforded the time to share and influence one another's understanding of a particular topic (Boyes-Watson & Pranis, 2015; Marcucci, 2021; Tachine et al., 2016).

I will create the space to mobilize information by inviting and listening to families' and communities' stories while hosting the space for myself and school staff to listen and learn from the stories. As not all may be able to attend an in-person circle, I will also use generative interviewing as a means of oral communication. Either in a one to one setting at a time convenient to the family member or within a phone call conversation I can conduct a generative interview.

Cognizant that my experiences and background knowledge are different and at times privileged compared to others within the change process, the culturally responsive approach will combine plain language and a human-centered design (Sims, 2020) in the written communication part of this plan. I gained influential knowledge regarding communication techniques working alongside an elder's Advisory Group within Forest Forever School District. My colleague

created a space where the elders, many who are residential school survivors could share honestly (2020). We were revising the terms of reference for the elder's group. The elders were clear: the terms of reference are not to include jargon or complex language. The elders wanted to know what they were agreeing to do on the advisory group.

A Canadian federal plain language resource states that clear writing leads to clear thinking; it promotes five principles for plain language: organize the information logically, position the reader within the text, place the most important information first, help the reader find information, and combine information about a subject in one section (Government of Canada, 1994). Plain language will be an essential communication within email communication, Facebook posts and newsletters.





Sims (2020) proposes that the use of plain language is not enough and that it is also necessary to use a human centered design that generates respect and sensitivity toward individuals and recognizes that stress or trauma can impede communication understanding. Further, Giunti and Atkins (2020) discuss the excessive amount of information that may become part of a communication plan. They emphasize streamlining information and connecting ideas to the user's background knowledge; they explain that too much information can lead to information overload and therefore misunderstanding.

Some communication will be supported within a visual modality so that it may be accessible and provide additional clarity for those impacted by stress or trauma within the change process. Infographics will be used to invite participation of families, staff, Nations and community into the various phases of the change cycle and to convey evaluative information throughout the change cycle. According to Holmes (2022), infographics with some humour can simplify information for clarity; they "have a visual component—sometimes it's a pictorial

representation of the subject, sometimes abstract bars and lines—and there’s usually some explanatory text, too” (p.8). Influenced by Holmes’ joyful approach to infographics, communication can be hopeful even for those impacted by stress and trauma. The infographic that is Figure 5 will be used to communicate the progress of each of the goals within the change plan and can be shared out in newsletters.

**Figure 5**

*Infographic for Evaluation*

	To partner with family and community for some of the curricular competencies:			
	by inviting knowledge keepers to share in an experiential learning event			

*Note.* This rubric was adapted from the Communicating Student Learning form created by the staff of Hozdul’eh (2020).

Another visual representation of information will be graphic recording during story sharing. Graphic recording is created as colourful pictures and symbols are sketched during a conversation to capture both the ideas and feelings that transpire within the conversation. Cherches (2020) emphasizes the benefits of visual images, models, and graphic metaphors to convey and remember information.

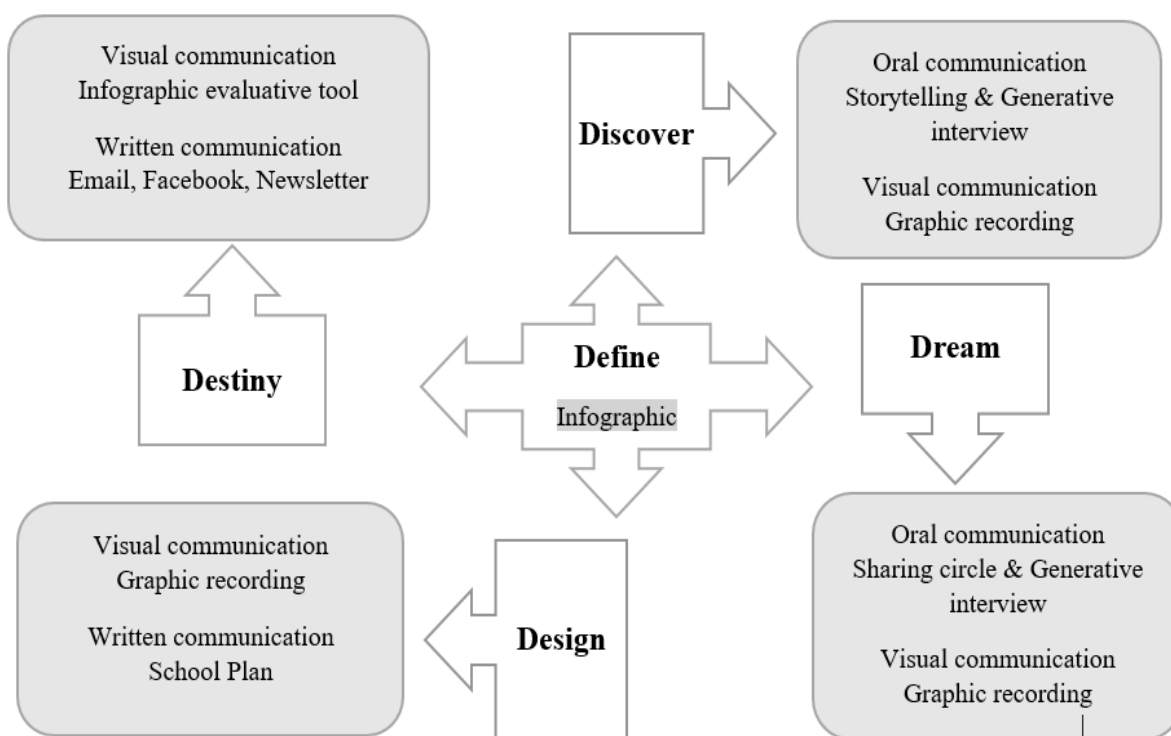
Applying each of oral, written and visual modalities within the communication plan, through storytelling, generative interviews, graphic recording, infographic invitation, infographic evaluative tool, a school plan, email, Facebook, and newsletters will support communication mobilization. Different approaches to support and capture communication such as infographics will be used to enhance communication effectiveness (Abbazio & Yang, 2022). Sandholdt et al. (2022) discuss that engaging family and community who are equity denied such as those within the neighborhood of Hozdul’eh, “is difficult due to a variety of factors, such as language barriers,

socio-economic vulnerability, resistance towards ‘being told what to do’ and mistrust towards authorities” (p. ii 49). Therefore, Sandholdt et al. propose engaging family and community through participatory methods. Graphic recording is an example of such a participatory method.

As the school has limited resources the communication tools that are discussed will be created internally, by myself or the staff. Although a professional approach will be most effective, novice skills, particularly with the visual representations will need to suffice as there are limited resources. Figure 6 illustrates the modalities of communication that can be applied within each of the phases of the appreciative inquiry cycle.

**Figure 6**

*Modalities of Communication within an Appreciative Inquiry Change Cycle*



Within the *define* phase will be an infographic to capture the intentions and aspirations of the change planning. Then the discovery phase will include oral communication through

storytelling and generative interviews, and visual communication through graphic recording. Within the dream phase communication will include the same modalities as the discovery phase with the addition of sharing circles and the omission of storytelling. Next, in the design phase the modalities will shift to include visual communication through a graphic recording that can capture the planning and the school plan to formalize the planning session into a concrete written report. Then in the destiny phase, visual communication will be generated with an infographic and written communication will be shared through email, Facebook and newsletter with each of these reaching a different element of the school audience.

### **Generative and Iterative Communication**

Communicating the need to change and the process for change to the range of individuals within this appreciative inquiry cycle will be a generative and iterative process. Information about the procedure and process so that parents and families can lead the experiential learning of their children will be mobilized to the target audiences: families, students, Nations, community, and staff. This first exchange will capture or define the relationship and empowerment of families within Hozdul'eh school as it is now. Then the target audience will have opportunity to receive and reflect on this information before contributing their own alterations to define the current state of this relationship within Hozdul'eh school from both the messenger and audience's perspective.

At the next phase of the cycle a similar communication exchange will transpire. The difference will be that instead of generating a consensus of the current state there will be opportunity to generate an idealistic vision for the future state. Then as the school team receives the other change participants information as well as that of each other, the proposed vision will

continue to develop into a more robust version. These changes will be captured and communicated using graphic recording.

### **Communicating with Anticipation**

Questions that I anticipate within the knowledge mobilization plan will regard who else is to be included and what other means can be utilized to gather voice. In response, I look to the practice of communication during the school closure of Covid-19. At this time, Indigenous education workers and Indigenous social workers made home visits to communicate in person with families. Although this method of communication requires extensive resources, it is a successful approach for including more voices. Further, the process of appreciative inquiry requires individuals from a cross section within the organization. This may require more than one discover and dream phase so that story is shared with groups at different times of the day depending on individual availability.

The school plan will support the design phase of the appreciative inquiry cycle as it will serve as a written document logging the procedure, process, and evidence of the change implementation. As the steps, projects, and practices within the plan are achieved, this knowledge will be transferred to parents, family, and community using newsletters, emails, and social media. It will be further supported with an Infographic that shares information about the progress to the desired state. Finally, as the changes take place and the desired state is realized, it will be important for all who participated in the cycle, or who became aware via the communication process, to have another sharing circle, to evaluate and communicate with each other and myself as principal if the new current state is what was anticipated.

### **Monitoring and Evaluating Change**

The monitoring and evaluating of the change implementation plan are influenced by the interpretive and positive organizational underpinnings of this OIP as well as the compassionate systems leadership approach that acknowledges cultural awareness. Within the context of this OIP, monitoring refers to a process of noticing (Herbst, 2021) what is unfolding during the change implementation, and evaluating refers to a process of determining if that change is making enough of a difference (Halbert & Kaser, 2022) to specifically address the problem of practice.

There is an awareness as the change leader that what I determine to be successful change may not be what the parents, family and community of the school determine as successful. I can mitigate these assumptions as a compassionate systems leader by applying the ladder of inference tool to check my assumptions, as well as the inter-relational skills to listen while suspending judgement. Further, acknowledgement of cultural awareness is required as some change implementation may perpetuate barriers and inequities or not use socially just methods.

As a scholar-practitioner with a moral obligation to create opportunity for First Nation, Métis, and Inuit families and community with the learning of their children, this OIP will use triangulation to monitor and evaluate an increase of parents and families leading the experiential learning of BC curriculum either within the classroom or on the land. Triangulation is the inclusion of data or perspective from more than one source, most often from three sources, to increase credibility (Lincoln & Guba, 1985) of what is uncovered. Further, the OIP will outline specific goals and objectives to monitor and evaluate the implementation and the tools and evidence to be used during change implementation. The design of the change process will allow continuous learning and reflexivity to the input that is gathered from the change leaders. Finally,

the evidence that is gathered to support the goals and objectives will be considered through the lens of those who are often left out of a TRC design and review process.

Triangulation may include “investigator triangulation” such as combining evidence gathered by myself as school principal, or from the school community coordinators funded by external sources, or the teachers (Flick, 2022). Further triangulation may combine different conceptual perspectives such as the information gathered from my interpretive lens with the perspective of my colleagues or elders with an Indigenous lens (Flick, 2022). Moreover, triangulation may depend on different evidence from a “within-methods triangulation” such as information gathered from the sharing circles, generative interviews and observations that I will use to monitor and evaluate progress (Flick, 2022).

Overall, triangulation provides a robust process to monitor and evaluate phenomena that are “complex, and focuses attention on the processes, relationships, and interconnections among phenomena (Chamberlain et al., 2011: 153)” (Flick, 2022, p. 15). Focusing attention on the process, relationship and interconnections is necessary because of the complexity of understanding family and community empowerment in their children’s learning. Flick referencing Mathison (1988) states that triangulation is necessary because “good research practice obligates the researcher to triangulate, that is to use multiple methods, data, sources and research to enhance the validity of research findings” (p.13).

Denzil (1988, 2012) asserts that triangulated evidence supports “sophisticated rigour and is more than validity and credibility (Flick, 2022); it can ensure the quality of the desired change. The tools to gather the evidence that there are the procedures and process so that family and community are leading some of the learning are interviews, stories gathered within a sharing circle, and observations.



### Monitoring and Refining Goals

Purposeful implementation requires clearly articulated goals that are supported by evidence-based objectives that use the available resources of the organization. There are long term goals and corresponding objectives which may increase family and community influence within their child's education and work to fulfill Call to Action 10.vi.

Table 4 displays three goals and their corresponding evidence-based objectives, strategies, and tools to measure the changes within the role of family and community in their children's learning. Within the appreciative inquiry cycle the goals are created within the dream phase. They become actionable and fulfilled within the third phase, the design phase. Then there is reflection of whether the goals achieved the desired state within the destiny or fourth phase of the appreciative inquiry cycle. This fourth phase is significant for refining the next steps of the change implementation plan (S. Hammond, 2013).

**Table 4**

*Identifying Key Goals for Monitoring Change*

Goal	Objective	Strategy	Measurement tool
I can engage family and community in appreciative inquiry planning.	by hosting a community planning session.  by having community liaisons generatively interview during school breakfast, beading, drumming etc.	PATHS planning model O'Brien & Pearpoint, 2007  Invites through district Indigenous Leadership team	During the how do you feel phase of the PATHS planning: screen for growth mindset
I can use the sharing circle to listen to and learn from family and elders.	by hiring an elder to facilitate circles and utilizing the school circle room.	Circle templates Boyes-Watson & Pranis, 2015	Number of Circles completed Perspective shift for staff Perspective shift for families

<b>Goal</b>	<b>Objective</b>	<b>Strategy</b>	<b>Measurement tool</b>
Teachers can relinquish control and partner with families and community for family empowerment.	by observing families leading experiential learning	Ethnographical Observations Fras, 2022	Observation field notes

The first goal is to engage families, staff and community in an appreciative inquiry process that unfolds other collective goals. The second goal is to use the sharing circle to listen to and learn from family and elders (Boyes-Watson & Pranis, 2015; Marcucci, 2021; Tachine et al., 2016). The third goal is to conduct observations of the partnerships between teachers and family or community knowledge keepers and their relationship with students to notice if a shift for families is taking place. This comprehensive evaluation of change practices may provide the key performance indicators that can adjust within the change process. Focusing on strengths, maintaining clear indicators of critical success, and regularly monitoring these indicators, demonstrates commitment to increasing parent and family leadership with the experiential learning of some of the BC curriculum.

### **Tools to Gather Evidence**

To utilize the benefit of triangulation three qualitative tools will be used to monitor and evaluate the goals within the change implementation. These tools are: interviews, sharing circles with stories and observations. Figure 7 illustrates the interconnected relationship of these tools.

**Figure 7***Tools to Monitor and Evaluate*

Interviews as explained by Roulston and Halpin (2022) are “conversations with a purpose – they are used to generate information to inform research questions. By asking questions of interviewees, interviewers elicit descriptions, often in the form of stories.” (p. 2). Within this OIP, using the qualitative method of interviews, evidence indicating families and community are becoming empowered in the learning of their children will be gathered through my interpretive lens. As the interviewer, influenced by methods as described by Roulston and Halpin (2022), I will be concerned to make meaning from what is shared in interviews and less concerned to reveal the truth. I am aware of “the importance of the relationships developed between interviewers and interviewees for the generation of in-depth descriptive data... [as well as the] empathetic relationships between the interviewer and interviewee for generating detailed descriptions of beliefs, perceptions, and experiences (Roulston & Halpin, p. 5).

Generative interviews will take place within the discovery phase of the appreciative inquiry change model between: teachers and students, teachers and families, families and externally funded community workers, and other pairings that may connect to reveal the best of

the organization (S. Hammond, 2013). These interviews will gather what the best elements are that already exist within Hozdul'eh to empower families within the school and these moments of Hozdul'eh school at its best will be the launching for the dream phase.

Then, interviews will be used within the destiny phase to monitor and adjust as families begin to lead experiential learning. The interviews will be created with open ended questions that are sequenced from broad to narrow and may be communicated in a flexible way (Roulston & Halpin, 2022). Based on guidelines of Roulston and Halpin (2022), the following are five examples of interview questions for the destiny phase, the final phase of the change model:

1. You mentioned that you shared with your child's class your knowledge of skinning, tell me more about that.
2. You talked about walking along the *keyoh* with the class, describe a specific example of what you noticed with your child.
3. What happened then?
4. Can you describe what that felt like?
5. Is there anything else you would like to share about drumming along with the class?

As suggested by Roulston and Halpin, I will conduct these interviews with careful preparation and listen carefully and respectfully, reflecting on what is unfolding in the interviews.

Sharing circles will be another qualitative tool used to monitor and evaluate the procedures and process for family and community to lead experiential learning. Sharing circles will be used to gather story which is also referred to within qualitative research as narratives. Narrative research according to Rau and Coutzee (2022) "can focus on particular facets of a lifeworld or on a particular topic, issue, or theme" (p.2). Further they explain that "the overarching goal of narrative work is to generate comprehensive, layered, nuanced

understandings of human experience and meaning-in-context” (p.5). It is important to acknowledge that these sharing circles are an adaption to a cultural protocol (Pedri-Spade, 2016). Within her exploration of the sharing circle as a decolonized method and research tool Pedri-Spade “acknowledges that she is disrupting and challenging traditional rules and practices, but in doing so, like any good Trickster, she has the potential to do good things for others in the process (Archibald, 2008; Cole, 2006)” (p.392).

The evidence gathered within the sharing circle will be understood through an interpretive lens as it “hinges on intersubjectivity and the co-construction of meaning between the researcher and participants” (Rau & Coutzee, p. 11). Such co-construction of meaning will require, an accurate description and interpretation of the data so that the account that is shared is plausible and defensible (Rau & Coutzee). Plausibility according to Flick (2007) is achieved through an interpretive lens by “proceeding slowly, going back to participants – preferably several times – so that consistencies and inconsistencies in narratives and memories can be explored” (Rau & Coutzee, p. 12).

The sharing circle will be instrumental in the dream and design phases of the appreciative inquiry change model. Tachine et al. (2016) explain that sharing circles rely on a prior relationship between the participants which will be established in the first phase. Further, Tachine et al. explain that the sharing circles require, openness, fluidity, trusting spaces and vulnerability allowing for a deeper awareness of the participants experiences. Such unbridled storytelling may uncover how families and community want to be empowered in the learning of their children. Rau and Coutzee (2022) note the gathering of story as evidence supports communities that are working towards self-determination and citing other research they explain that

“considering cultural differences and taking an Indigenous worldview (Kovach, 2018) can contribute to avoiding participants’ feelings of exploitation (Blair, 2016)” (p. 5).

Observations are a third tool that will be used to gather information to monitor and evaluate the implementation of family and community empowerment within Hozdul’eh school. Emerson et al. (2011) describe the ethnographic approach to gathering information that can capture the activeness of social interactions. The observations will be understood through an interpretive lens. Wasterfors (2022) proposes that observation as a method can be used to document progressions within specific situations. The application of the interpretive paradigm throughout the gathering of evidence process suggests the synchronicity of different understandings and explanations of reality (Hatch, 2018) and therefore acknowledges that my understanding and knowledge may differ from that of the families, community, and staff within the school.

During the fourth phase of the implementation model, observation will be required to document changes in family and community involvement at Hozdul’eh. Wasterfors also notes that observation as a method to gather evidence requires a legitimate reason and transparency when sharing what is discovered. He emphasizes that “good practice in observational studies is to capture bits of talk and action in the field and then to use these bits to begin sketching out social scenes. To jot down details as directly as possible not only helps our memory; it helps us stay away from generalizing and opinionated wording” (Wasterfors, 2022. p.13).

As the school principal there is benefit to conduct observations within my school as I can move within the community as an insider using my relationship to connect with those I am observing and view some things as they are; there is need for caution as other aspects of my role as principal may interrupt or distract from my observation (Wasterfors, 2022). An observation

tracking tool (see Appendix I) will be used to gather the evidence required to make meaning of the process of including families and community in the experiential learning of their children (Fras, 2022).

### **Continuous Improvement Cycle**

Although evidence will be triangulated from interviews, sharing circles, and observations, as a compassionate systems leader who acknowledges culturally responsive practice, I will monitor the change implementation with a continuous improvement cycle. Monitoring for change implementation will take place within the fourth phase of the appreciative inquiry change model, the destiny phase as calibration is required to affirm that the change is on track. Langley (2009) proposes the application of a Plan-Do-Study-Act cycle (see Appendix J) when monitoring for change implementation in a complex system such as a partnership between home and school for family empowerment. As the cycle is applied within this OIP, it can inform next steps as the home and school partnerships begin.

For example, within the first stage, plan, the connections between teachers and family or community will begin. Professional learning will take place to support teacher's understanding of how to design and assess student learning when delivered by knowledge keepers. Further, within the plan phase a list of questions is created addressing aspects of the partnerships such as are the students engaged? Were students able to share their learning after the session with the family or community knowledge keeper? What connections were noticed between the students and knowledge keeper? Then predictions to these answers are created with a plan of how to collect the data. Next, in the second stage, the 'do' of the continuous improvement cycle, the partnerships for learning begin and observations are gathered, including circumstances that were not predicted. Third, is the study stage where comparisons between the data collected and the

predictions are reviewed. Finally, within the fourth stage, adjustments are made within the act stage to address gaps in the data and the cycle begins again. This process will require time to gather the information, to reflect, and respond. However, without setting aside this time to notice if the required changes are taking place, all efforts may be wasted.

The work of Davies et al. (2014) contributes to an understanding of the monitoring and evaluating of a continuous improvement cycle. They describe the importance of clear learning goals with criteria that specifies quality and proficiency of the goal. Further, they emphasize the necessity for feedback loops, as that of Langley's (2009) model, regarding how achievement of the criteria is progressing, and they also emphasize a triangulation of sources. Overall, these practices to support continuous improvement are evidence of the over arching understanding within this OIP that change will require patience and time and is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place (Chrona, 2022).

### **Implementing Change for Equity**

It is essential that the leadership approach of an effective change implementation plan be culturally responsive and not perpetuate barriers and inequities. Brounéus (2008) and Vanthuyne (2021) explore whether a Truth and Reconciliation Commission can lead to their desired outcomes. Within this OIP, there is consideration of how the implementation of the goals to empower families and community to influence their child's learning is achieved. Brounéus distinguishes between attitudes and behaviours that can be evidence for the desired changes of a truth commission. It is necessary to attend to these distinctions as to date there are minimal improvements for the inclusion and equity families of First Nation and Metis students and an appropriate level of social acceptance of Indigenous ways of learning within Hozdul'eh school.



Vanthuyne does provide credibility for a TRC as the process can create a platform to promote self-determination and a redistribution of power. It is vital to assess and monitor for unintended consequences in the change process.

Hirsch et al. (2012) demonstrate the need for a socially just method of evaluation for understanding the effects of a TRC as the process can create an inequity between those creating the recommendations and those who are to benefit from the recommendations. Hirsch et al. assert the need for local involvement when developing the tools to measuring and monitoring the critical success of a TRC. Further, they emphasize that the intentions for truth and reconciliation can be imperilled by the profession, epistemology and methodology of those leading a TRC. Therefore, it is important when monitoring and evaluating if families and community are being included into their children's learning, to notice inherent bias and use a compassionate and generative process.

### **Knowledge Mobilization**

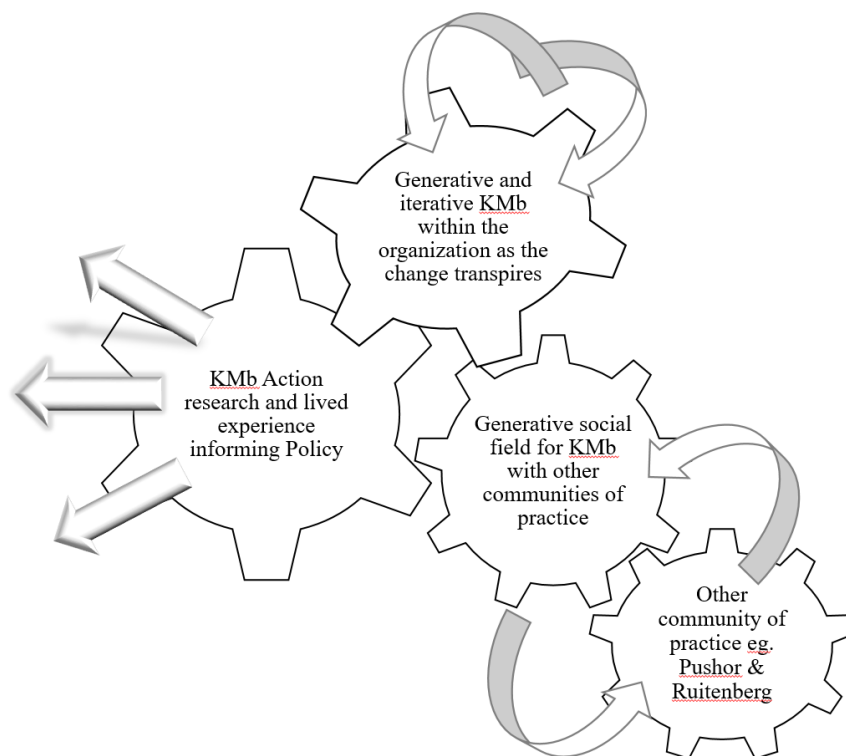
The continual improvement of this organizational plan may create knowledge that can benefit other schools, communities or jurisdictions. As a scholar-practitioner, I recognize the urgency for procedure and process that responds to the Truth and Reconciliation Commission, and an urgency to mobilize knowledge of these procedures and process to others. Skipper and Pepler (2021) explain that "[t]here has been a growing interest in knowledge mobilization (KM), in which academics and partner organisations work together to co-create knowledge that can have a positive real-world impact" (p.589). They propose that there is benefit when action research, such as will unfold within this OIP, is co created by the individuals within the change.

Therefore, I anticipate that knowledge mobilization will transpire between the teachers, the families, the community, and myself as the family and community begin to lead some of the

learning of their children. Anderson and McLachlan (2016) describe useful strategies for such knowledge mobilization: first, to use plain language and not complicate meaning with technical or academic language; secondly, to use fundamental words, examples and metaphors to “bridge” those with incompatible perspectives; and thirdly, to use multi-modalities and social media so that information is accessible regardless of background knowledge. These strategies can benefit any communication plan.

The next step for the knowledge mobilization of this OIP is to extend beyond my organization so that this research may have a real-world impact. Towards the end of the development of this organizational improvement plan, I recently learned of a body of work by Pushor and Ruitenberg (2005) that has been unfolding in Canada for 20 years yet unaware of this work it was not informing my practice. Malik (2020) notes that education systems do not do a good job with knowledge mobilization of those practices making a difference for students. With the urgency to change, I can turn to the practice within compassionate systems as described by Boell and Senge (2016) to develop generative social fields for further knowledge mobilization. I can network with other First Nation and Metis families and communities, with other schools or principals to share my learning so that in sharing and listening they can continue to mold these procedures and process.

Malik (2020) explains that educational organizations “mobilize research knowledge with the intent of informing policy and practice” (p. 2). Within the scope of this OIP, such knowledge mobilization may lead to the healing intended by the Truth and Reconciliation Commission. Figure 8 illustrates the dynamic, relational and interconnected aspects of knowledge mobilization to promote this organizational improvement.

**Figure 8****Knowledge Mobilization (KMb)****Conclusion**

Dynamic, relational and interconnected organizational change is required to create the procedure and process that may empower families and community to deliver experiential learning for their children. Chapter Three discussed how to implement, communicate, monitor and evaluate this proposed change so that ethics and social justice may be better achieved. A key consideration of the communication plan is to use multiple modalities and plain English to achieve equity. Further, as there is an urgent need to address this problem of practice and focus efforts on goals and objectives that are making a difference, triangulated evidence and a PDSA model to review the evidence will be used as part of a continuous improvement cycle. Finally, a knowledge mobilization approach is shared so that the learning that takes place within this organizational improvement may be considered by other schools and communities.

### **Next Steps and Future Considerations**

The next steps to guide this organizational improvement will be to enter into another appreciative inquiry cycle that focuses on a more intricate component of the family and community role within the experiential learning process. This will include conducting more interviews and determining other areas that families may participate. It will include broadening the scope of family involvement beyond the school day so that those who work may have another option of how to engage such as within a home reading program (Lynch & Prins, 2022). It will include reviewing communication methods and being curious about other First Nation and Metis knowledge keepers who may not know that they are invited into the school to lead learning and include creating other means to reach out to those still to invite.

Further, staff will require collaborative professional learning time to discuss and design the learning that can be supported by experiential subject matter experts such as families and elders. The teachers may want to explore how to set learning intentions and use assessment practices within this less colonial learning model. The educational assistants may want to learn how to support students along side families and elders.

A consideration for this OIP will be to connect with local elders and invite input about the appreciative inquiry cycle. This positive approach to change may align with the Dakelh seasonal rounds. An elder of the Local Nation did share “that change is normal, constant, the environment is always changing and we need these changes” (personal communication, May 19, 2021). There may be other ways of knowing and understanding organizational change that elevate the framework within this OIP, and in turn create compatibility for students and families. Another consideration is how sustainable the proposed changes will be. The school district regularly transfers principals. As the practices and processes to empower families and

community become more common, it will be essential to work with the district leadership and create policy that protects these new perspectives and sets aside the resources to sustain them.

There is hope that the changes made within one Indigenous choice school to reconcile the family's experiences of systemic racism within education may pave a way for Calls to Action 10.i closing the achievement gap and 10.ii improving educational attainment levels and success rates. Research supports that family involvement in the learning of their child positively impacts student well-being and learning (Epstein, et al., 2018; Goodall, 2017; Jeynes, 2023) which will translate into Indigenous secondary school student graduation rates. This OIP sets a path where POS applied with an interpretive lens may address these Calls to Action. Compassionate systems leaders can guide an appreciative inquiry approach and create the change that provides space within learning systems for First Nation, Metis, and Inuit students and families.

*Just this spring, I returned to the keyoh with a group of students, teachers and elders for a third year. I drove out a primary student to join with the intermediate class. On a typical day, he does not pick up a pencil, turn through a book, sit at a desk and rarely enters his classroom. On the keyoh he diligently collected kindling, he kindly warned me of a trip hazard, he sat for over an hour striking with a flint and pulling with a saw. He was calm, focused and methodical. His learning was purposeful and beautiful. His grandfather was proud.*

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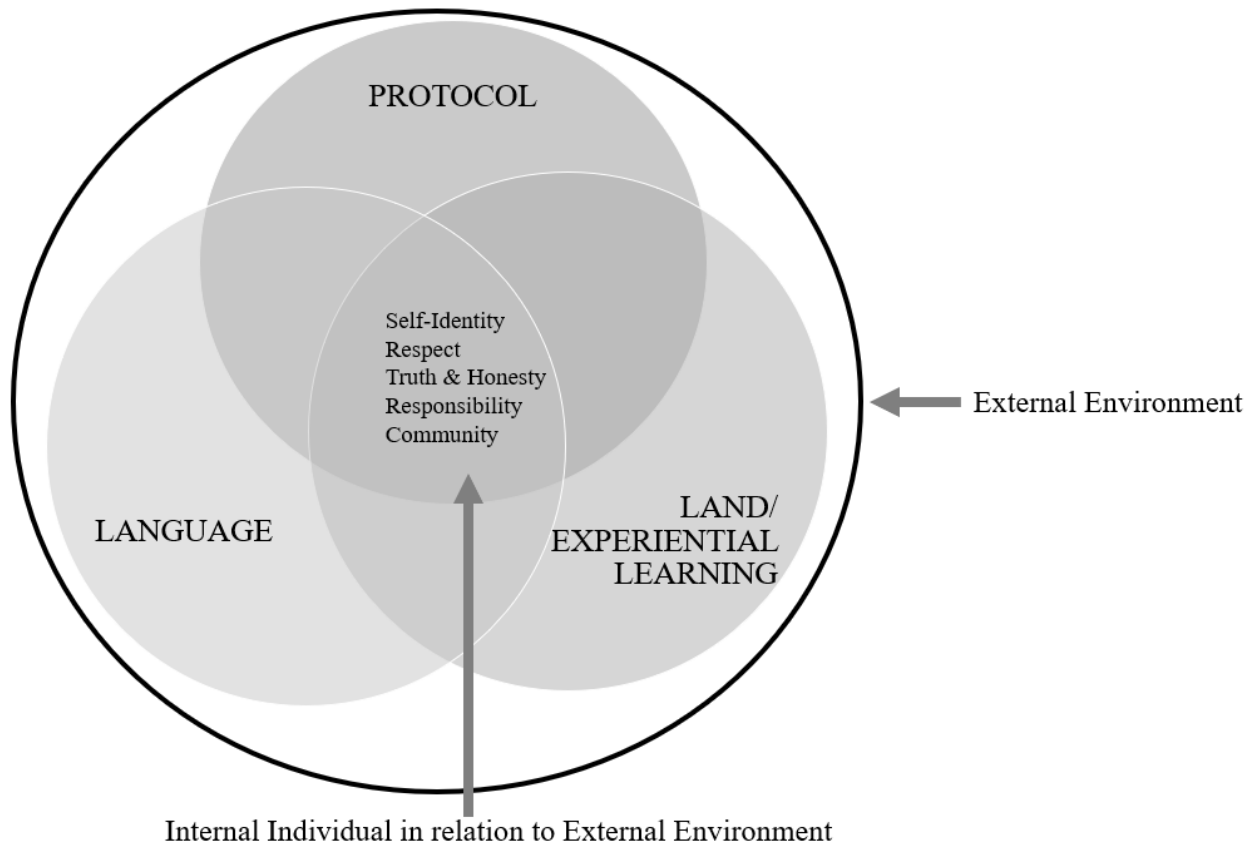
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## Appendices

### Appendix A

#### *Dakelh Holistic Learning Model: Dakelh Ways of Knowing and Enduring Understandings*



*Note.* Adapted from Pighin, J. (2013). A Dakelh Holistic Learning Model: Dakelh Ways of Knowing and Enduring Understandings. Personal conversations with Elders and community members.

## Appendix B

### Lheidli T'enneh Natural Calendar Framework

#### Lheidli T'enneh Natural Calendar Framework

Framework based on: Prince, L. (2013) K7 Carrier Natural Calendar. School District #57 / Aboriginal Education Department: Prince George, BC.  
Adapted by: E. Frederick, D. Doran, C. Luke, B. Gwilliam (2018), J. Pugh (2021) K-7 Lheidli T'enneh Natural Calendar. SDS7 Indigenous Education: Prince George, BC.

Month	Season	Dakelh Language Monthly Focus	Spiral Theme	Kindergarten	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7
				Belonging		Mastery		Independence		Generosity	
Nadleh Yaz Nun-September Respect- 'Uts 'ulhtus Bear- Sus	Dak'et Fall	Greetings Feelings Emotions	Salmon and Fishing Preserving Curricular Area: Science	Raven Elders Observable Features of Salmon	Squirrel Salmon Life Cycles Water Cycles	Raven Squirrel Life Cycles Water Cycles	Diversity and grouping, ecosystems	Traditional Methods of Harvesting Living Things respond to environment	Traditional Cooking and Canning Organ systems, how they work, what we eat	Cutting Salmon for Smoking and Hanging Organ systems, Salmon reproduction	Processing Salmon Earth climate changes over time, how have people changed.
Lhweth Nandei Nun-October Respect- 'Uts 'odelhti Moose- Jenyo		Feelings Emotions	Moose and Hunting Curricular Area: Science	Moose Elk/Deer Observable Features of Moose	Horses Moose Adaptations	Moose Elk/Deer Life Cycles Water Cycles	Diversity and grouping, ecosystems	Cooking in Traditional and Modern Methods Living Things respond to environment	Hunting Safety with Arrows Organ systems, how they work, what we eat	Hunting Safety with Firearms Organ systems, Moose reproduction	Hunt Big Game and Process Earth climate changes over time, how have people changed.
Benats'ukh Nun- November Wisdom- Whunh Beaver- Tsa		Animals Seasons	Trapping and Tools Housing Curricular Area: Science	Rabbit Beaver Observable Features of Beaver	Bobcat/Lynx Beaver Adaptations	Rabbit Beaver Life Cycles Water Cycles	Diversity and grouping, ecosystems	Tracking Animals Living Things respond to environment	Tools Used for Processing Animal Hides Organ systems, how they work, what we eat	Trapping on the Land Organ systems, Beaver reproduction	Tan and Smoke Hide or Process a Fur Earth's climate changes over time, how have people changed.
'Eldi Cho Nun-December Humility- Budinzoo Wolf- Yus		Animals Seasons	The Oral Tradition: Storytelling Curricular Area: Language Arts	Astronomy (K-1) Trickster and Creation Stories 'Astas (Trickster), Wolf Stories help us learn about ourselves and our families	Astronomy (2-3) Trickster and Creation Stories 'Astas (Trickster), Wolf Stories help us learn about ourselves and our families	Astronomy (2-3) Trickster and Creation Stories 'Astas (Trickster), Wolf Stories help us learn about ourselves and our families	Diversity and grouping, ecosystems	Creation Stories Stories in the Sky Astronomy 4-7 Exploring stories helps us make connections to ourselves and the world	Trickster Stories Exploring stories helps us make connections to ourselves and the world	Contemporary Aboriginal Authors Exploring stories helps us make connections to ourselves and the world	Create an Oral Story Exploring stories helps us make connections to ourselves and the world
'Eldi Cho Nun-January Forgiveness- N'unwhuldeh Coyote-Chuntulhi	Khui Winter	Traditional Songs and Dance Action Words	The Oral Tradition: Music and Dance Curricular Area: Arts Education	Dance and Music (K-1) Coyote Fox People create art to express who they are as individuals and community	Dance and Music (2-3) Coyote Fox Creative expression develops our unique identity and voice and connects our experiences to the experiences of others	Dance and Music (2-3) Coyote Fox Creative expression develops our unique identity and voice and connects our experiences to the experiences of others		Drumming and Singing Creative expression is a means to explore and share one's identity within a community	Drum Making History and Practice Engaging in creative expression and experiences expands sense of identity and belonging	Creating Your Own Song Engaging in creative expression and experiences expands sense of identity and belonging	Create and Drum a Song Through art making one's sense of identity and community continually evolves
		Numbers Colours	The Oral Tradition: Material Culture and Tools Curricular Area: ADST	Material Culture Technology Sasquatch Skills can be developed through play Technologies are tools that extend human capacities	Material Culture Technology Sasquatch Skills can be developed through play Technologies are tools that extend human capacities	Material Culture Technology Sasquatch Skills can be developed through play Technologies are tools that extend human capacities		Making Snowshoes & Learning History Material Culture Skills are developed through practice, effort, and action Choice of technology depends on task	Creating a Traditional Clothing Item from Hide/Fur Skills are developed through practice, effort, and action Choice of technology depends on task	Clothing and Adornment Independent Projects Complex tasks require the acquisition of additional skills Complex tasks may require multiple tools and technologies.	Tools and Homes Complex tasks require the acquisition of additional skills Complex tasks may require multiple tools and technologies.

Yussul Nun- February Honesty- Tsi'hun untoh Saqwath- T'sest'os	Khui Winter	Kinship	The Oral Tradition: Identity  Curricular Area: PS Core Competency	Identity (K-1), Otter, Seal People of the North (K-1), People of the Plains (K-1), People of the Northwest Coast (K-1), Métis  I can describe my family and community	Identity (2-3), Otter, Seal People of the North (2-3), People of the Plains (2-3), People of the Northwest Coast (2-3), Métis  I am to identify the different groups that I belong to	Reconciliation  I am to identify the different groups that I belong to	Residential Schools Residential Schools 2  I understand that my identity is made up of many interconnected aspects	The Bahals System  I understand that my identity is made up of many interconnected aspects	Canadian History Study  I understand that my identity is made up of many interconnected aspects
Datsan Nandel Nun- March Love- 'Uke'essi Eagle- Tsi'balvan		Seasons Weather	Preparation for Seasonal Work (Fishing Technologies & Trapping)  Curricular Area: ADST	Interconnectedness of people and the environment and being prepared for upcoming seasonal work.  Trees (Duchum), Eagle (Tsebalvan)  Skills can be developed through play  Technologies are tools that extend human capacities	Understanding how our actions impact the environment. Waste and its consequences. Reasons to be prepared for upcoming seasons.  Trees (Duchum), Eagle (Tsebalvan)  Skills can be developed through play  Technologies are tools that extend human capacities	How preparation helps us to protect the environment. 3K's How we can personally show respect to the environment every day.  Plant Protectors, Medicinal Plant Garden, Harvesting Plants from Nature for Medicine, Social Responsibility  Skills are developed through practice, effort, and action Choice of technology depends on task	How preparation helps us to protect the environment. 3K's How we can personally show respect to the environment every day.  Plant Protectors, Medicinal Plant Garden, Harvesting Plants from Nature for Medicine, Social Responsibility  Skills are developed through practice, effort, and action Choice of technology depends on task	Giving back to our communities, and cleaning our environment (rejuvenate habitats)  Complex tasks require the acquisition of additional skills Complex tasks may require multiple tools and technologies.	Giving back to our communities, and cleaning our environment (rejuvenate habitats)  Complex tasks require the acquisition of additional skills Complex tasks may require multiple tools and technologies.
Dula's'ek Nun- April Compromise- Najaja ts'ut'en Caribou- Whudzih	'Oluh Spring	Seasons Weather	Walking Softly on the Earth Dugout  Curricular Area: Social Studies ADST	Walking Softly in the Forest Medicines That Help Us Sturgeon, Bee  Healthy communities recognize and respect the diversity of individuals and care for the local environment	Walking Softly in the Forest Medicines That Help Us, Ways we show respect to the environment. Turtle, Sturgeon, Bee  Local actions have global consequences and global actions have local consequences	Traditional Conservation Practices  Pursuit of valuable natural resources played a key role in changing the land, people, communities	Modern Conservation Practices  Natural resources continue to shape the economy and identity of different regions of Canada	Living on the Land and Walking Softly Economic self-interest can be a significant cause of conflict among peoples and governments. Dugout Canoes ADST Complex tasks may require multiple tools and technologies	Natural Revitalization Project PS Social Responsibility Core Competency  I can analyze complex social or environmental issues from multiple perspectives. I can take thoughtful actions to influence positive, sustainable change.
Dugos Nandel Nun- May Hope- 'Unchah Butterfly- Tsqwelt'ah		Plant and Local Area Names?  Alphabet and Review of the year	Plant Life Cycle Medicine Curricular Area: Science ADST	Plant Life Cycle (K-1) Bugs and Insects (K-1) Butterfly, Bear, Bear 2  Plants have observable features and adaptations to help them survive	Plant Life Cycle (2-3) Bugs and Insects (2-3) Butterfly, Bear, Bear 2L  Living things have life cycles that are adapted to their environment. They are diverse and can be grouped and interact with their ecosystems	Creating a Traditional Food Garden  The motions of earth and the moon cause observable patterns that affect living and non- living systems.	Harvesting Plants from Nature for Food  Machines are devices that transfer force and energy	Preserving a Traditional Plant ADST Complex tasks may require multiple tools and technologies	Planting & Harvesting Preparation  All organisms need space, food, water, and access to resources in order to survive
Dai Nun June Determination- Daynee Ulhtus Salmon- Talukw	Shen Summer	Plant and Local Area Names?  Alphabet and Review of the year	Harvesting Plants for Traditional Use Curricular Area: Science ADST	Local Foods, Gardens, Owls, Mouse  Plants have observable features and adaptations to help them survive	Local Foods, Gardens, Owls, Mouse  Living things have life cycles that are adapted to their environment. They are diverse and can be grouped and interact with their ecosystems	Make Birch Syrup  The motions of earth and the moon cause observable patterns that affect living and non- living systems	Harvest Birch Bark & Make Baskets Machines are devices that transfer force and energy	Birch Bark ADST Complex tasks may require multiple tools and technologies	Make a Birch Product Independently ADST Complex tasks may require multiple tools and technologies

## **Appendix C**

### *First Peoples Principles of Learning*

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of Indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



## Appendix D

### *Arnstein's (1969) Ladder of Participation*

8	Citizen Control	Degrees of citizen power
7	Designated Power	
6	Partnership	
5	Placation	Degrees of tokenism
4	Consultation	
3	Informing	
2	Therapy	Nonparticipation
1	Manipulation	

## Appendix E

### *Intrapersonal Development Example from Growing Compassionate Systems Leadership: A Toolkit*

This is a brief (3 - 5 minute) guided meditation. There are a variety of scripts that can be used for this exercise. Here is one example:

*Close your eyes and place your hands comfortably in your lap. Sit up straight. Imagine a string is tugging the top of your head. Feel your self firmly sitting in the chair and your feet firmly on the ground.*

*Begin by taking three deep, slow, conscious breaths. Follow your breath to the end of the inhale, notice the small pause and then follow it all the way to the end of the exhale. Now just turn to the natural rhythm of the breath. Allow the breath to be your anchor, your resting place. (Here pause for a minute of silence).*

*Now think about your intentions for our time together today.*

*(In order, speak each of these questions and give time after each one for silent consideration)*

*What would you like to leave with today?*

*What would you like to let go of? Worries, recurring, planning, thoughts.*

*What values you want to express in your interactions today?*

*(After each question has been asked and considered)*

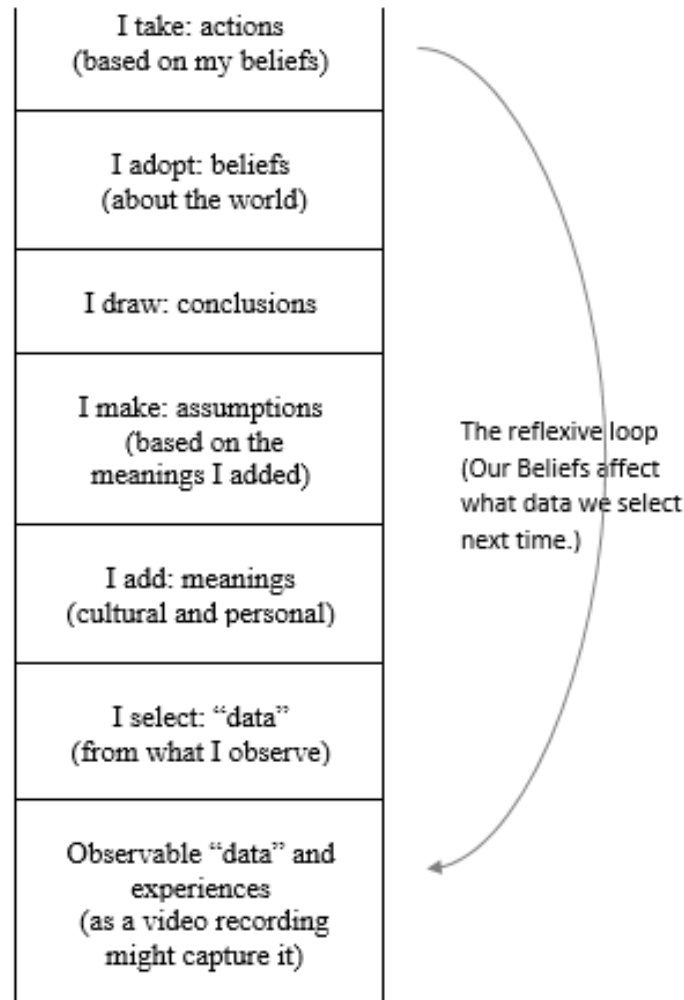
*Now return to the breath. (Pause here) When you are ready come back to the room in your own time. Now take out your journals and write about the intentions you set for the day.*

As noted, there are many ways to undertake this exercise. The key is to provide a mechanism for all to arrive into the session with awareness and intention.

*Note. Adapted from Schroeder, J., & Rowcliffe, P. (2019). Growing compassionate systems leadership: A toolkit. The Human Early Learning Partnership, UBC (p.13-14).*

## Appendix F

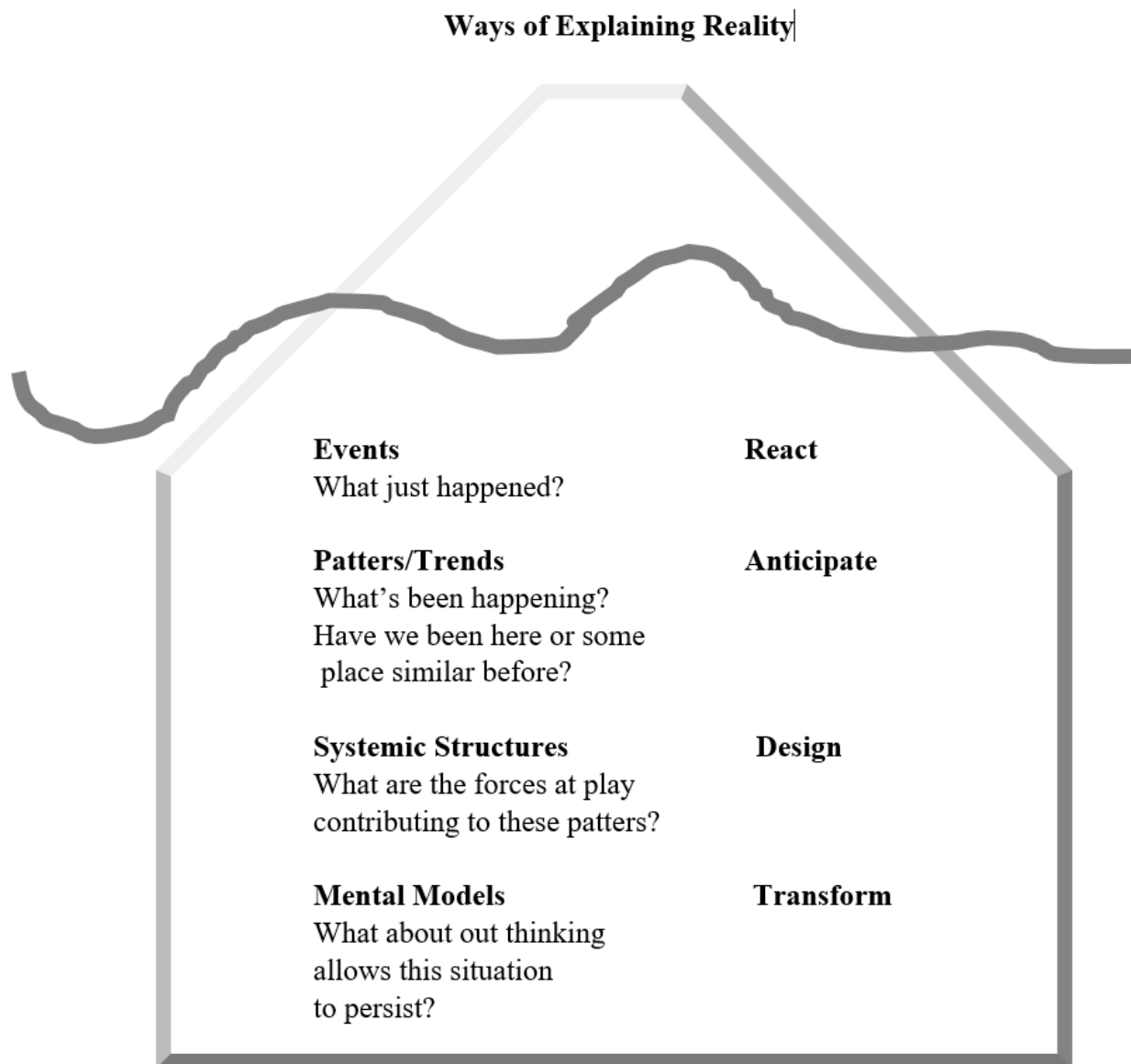
### *Interpersonal Development Example: Ladder of Inference*



*Note.* Adapted from Senge et al. (2012) *Schools That Learn: A Fifth Discipline Fieldbook for Educators*. Nicholas Brealey Publishing. p. 131.

## Appendix G

### *Systems Thinking Development Example: Iceberg*



*Note.* Adapted from Senge et al. (2012). *Schools That Learn: A Fifth Discipline Fieldbook for Educators*. Nicholas Brealey Publishing. p. 164.

## Appendix H

### BC Indigenous Curricular Competency Guide

#### Indigenous Knowledge and Perspectives: English Language Arts K-12

#### Context

In B.C.'s redesigned curriculum, Indigenous knowledge and perspectives are integrated throughout all areas of learning and are evident in the curriculum's rationale statements, goals, big ideas, mandated learning standards, and elaborations. The First Peoples Principles of Learning offer a crucial lens for curriculum, placing a significant importance on the authentic integration of Indigenous knowledge and perspectives in relevant and meaningful ways.

The intent behind this integration is to promote a growing understanding of Indigenous peoples in B.C. that will contribute to the development of educated citizens who reflect on and support reconciliation. This approach to Indigenous education encourages enlightened discussion among teachers and students in all areas of learning and grade levels, and this approach values and prioritizes Indigenous knowledge and perspectives that can only be found in B.C.

#### Purpose

The *Indigenous Knowledge and Perspectives: K-12 English Language Arts Curriculum* resource is intended to support teachers in authentically integrating Indigenous knowledge and perspectives into their classrooms. This resource provides a detailed overview of the explicit and implicit references to Indigenous knowledge and perspectives in the Big Ideas, Curricular Competencies, and Content throughout the K-12 English Language Arts curriculum.

#### Implicit References

Implicit references are Big Ideas, Curricular Competencies, and Content that indirectly refer to Indigenous knowledge and perspectives. For example, the Grade 2 English Language Arts curriculum includes the following implicit reference:

Grade 2, Curricular Competency, **Explore oral storytelling processes**  
 ⇒ *creating an original story or finding an existing story (with permission), sharing the story from memory with others, using vocal expression to clarify the meaning of the text*

The implicit references included in this resource represent just one perspective and should not be considered the only interpretation. Identifying implicit references depends on personal and cultural background, prior knowledge and experience, subject-matter expertise, points of view, and connections to place\*. As such, the implicit references in this resource serve only as a guide and should not be viewed as a conclusive list.

Note on Elaborations: Explicit references to Indigenous knowledge and perspectives that are found within the Elaborations of Big Ideas, Curricular Competencies, or Content are considered *implicit* unless they are accompanied by an explicit reference in the Big Ideas, Curricular Competencies, or Content.

The key below shows how the information in the chart is structured:

\*Place refers to any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity.

Bolted print	Mandated Learning Standard
•	Sub-points of a Learning Standard
⇒	Elaborations
○	Key questions or samples

#### Explicit References

Explicit references include the Big Ideas, Curricular Competencies, and Content that directly refer to Indigenous knowledge and perspectives. For example, the Literacy Studies 10 curriculum includes the following explicit reference:

Literary Studies 10, Content, **narrative structures found in First Peoples texts**  
 ⇒ *(e.g., circular, iterative, cyclical)*

*Indigenous Knowledge and Perspectives: English Language Arts K-12*

• 1

*Note.* Sample of BC's Indigenous Knowledge and Perspectives in K-12 Curriculum (2020).

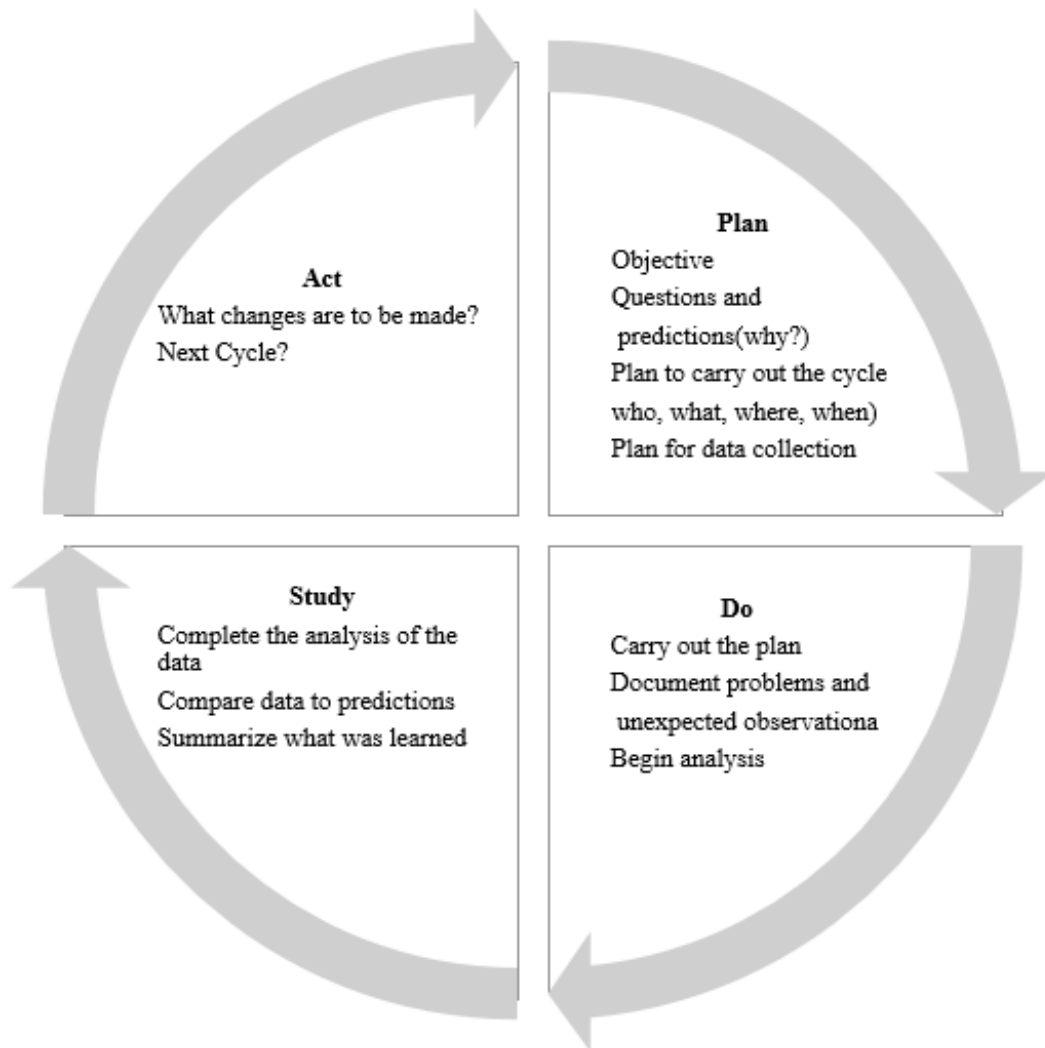
<https://curriculum.gov.bc.ca/curriculum/indigenous-education-resources/indigenous-knowledge-and-perspectives-k-12-curriculum>

## Appendix I

### *Observation Log*

Description of Field Observation	Description of the Setting/Atmosphere	Description of People Include specific demographic information	Description of Activities
<b>Date:</b>  <b>Location:</b>  <b>Time:</b>			
Key Events	Emerging Questions	Reflections	Additional Comments

Kras, N. (2022). Observation. In A. Tyner-Mullings, M. Gatta, R. Coughlan (Eds.) *Ethnography Made Easy*. Stella and Charles Guttman CC. <https://cuny.manifoldapp.org/read/untilted-fefc096b-ef1c-4e20-9b1f-cce4e33d7bae/section/81a317ca-c9da-46e0-955b-22891d87850c>

**Appendix J***Plan-Do-Study-Act Model for Continuous Improvement*

*Note:* Adapted from Langley, G. J. (2009). *The improvement guide [electronic resource]: a practical approach to enhancing organizational performance* (2nd ed.). Jossey-Bass (p. 97).