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Reimagining community engagement in a JK–12 International Baccalaureate school: Transforming praxis through compassionate dialogic processes

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Abstract

The International Baccalaureate (IB) mandates community engagement (CE; otherwise known as service learning) throughout its continuum; however, there is confusion around epistemological approaches, strategies, and methodologies. This Organizational Improvement Plan (OIP) aims to support educators in developing a praxis-based CE program at an independent IB school in Western Canada. It is inspired by a problem of practice that exists at Hope Mountain School (HMS), where there is currently no coherent framework to guide CE development through ethical and sustainable approaches. Critical/post-critical theoretical approaches ground the OIP's inquiry process supported by sociotransformative constructivist and ecocentric worldviews. Systemic tensions between HMS, IB programs, and the provincial curriculum are discussed, and HMS's culture and vision are analyzed in relation to CE epistemology as focused through dialogic change processes. A tripartite model of ensemble, compassionate systems, and reflexive leadership supports systems change, and cycles of community-based participatory action research promote reflexive praxis and contextual intelligence. The change model positions research, purpose, intentionality, critical thinking, and participatory conversations as necessary for change implementation, and this model is deepened through an exploration of collaborative strategies for community wellbeing. Solutions are measured against the concepts of compassionate collaboration, leadership capacity, and deeper learning, with the chosen solution focusing on a continuum-wide approach to change. Equitable and decolonizing approaches to knowledge mobilization and evaluation are presented with the aim to increase inclusion, leadership capacity, and agency.

Keywords: community engagement, service learning, dialogic change, compassionate systems, transforming curriculum, decolonizing education, reflexive praxis

Executive Summary

This Organizational Improvement Plan (OIP) is centred on a Problem of Practice (PoP) at Hope Mountain School (HMS), an independent, non-denominational International Baccalaureate (IB) school located in a suburban area in Western Canada. While community engagement (CE; sometimes known as service learning) is a requirement throughout each of the IB's four programs, there is considerable confusion around how to successfully enact CE; this confusion is largely due to a lack of clarity within the IB's guidance materials with regards to strategies, approaches, and methodologies. Furthermore, the IB does not take an explicitly justice-oriented approach, including a consideration of the systemic equities and tensions located within socio-ecological systems and their relationships to socio-historic contexts, power, and privilege. This OIP aims to locate CE development as an iterative, cyclical, praxis-based endeavour inclusive of the whole community. Through purposeful, intentional, reflexive, and compassionate approaches to collaboration, HMS will create curriculum change that fosters student agency and activism, so that students will be motivated to address complex socio-ecological issues through reciprocal collaborations with their local community.

Chapter One positions HMS as a school culture rooted in community-mindedness, heterarchical leadership approaches, innovative practices, and a strong commitment to equity, diversity, inclusion, and decolonization (EDID). In my role as an IB CE Coordinator, Arts leader, educator-activist, and founding faculty member, I am aware of the school's history, cultural foundations, and vision for growth, and have determined CE can help deepen culture in ways that are coherent with HMS's vision. Systemic epistemological and structural tensions, which lie at the intersection of IB programming, provincial education requirements, and the school's vision, are examined, with a focus on educator well-being. The PoP is

framed as an issue of educational ethics, encouraging HMS to strengthen student agency through critical place-based pedagogical approaches that centre socio-ecological justice (SEJ); this approach requires nurturing systems that allow students to work in collaboration with the community to explore the urgent complex systems issues of today. Neoliberal approaches to CE are discussed in relation to decolonizing approaches with an understanding of the challenges that present themselves within privileged Global North schools.

Ecocentrism and a sociotransformative worldview ground SEJ aims, positioning educators as activists who help transform the curriculum through innovative and ethical CE approaches. Critical theory focuses on issues of power and privilege while post-critical theory centres a relational ontology inclusive of humans, non-humans, and the natural world (Barratt Hacking & Taylor, 2020). A leadership-focused vision for change is introduced through the three change drivers of well-being and learning, social intelligence, and systemness (Fullan, 2021), and dialogic containers are positioned as sites for transformative change. A complexity leadership framework is introduced as preparation for the change model.

Chapter Two introduces a leadership approach combining ensemble, compassionate systems, and reflexive leadership, highlighting the importance of community-based participatory action research as a way to facilitate change cycles based on critical research, action, and reflection/reflexivity. An organizational change model is introduced, which centres conversations as a core change process, supported by a praxis-based approach to developing criticality and contextual intelligence. Critical conversations are enacted through collaborative social technologies, which support the emergence of collective intelligence and wisdom. The change framework is discussed in relation to first-, second-, and third-order change, and strengths and limitations are examined. Organizational readiness is analyzed

from a complex systems lens, with a consideration of contextual factors and individual and organizational readiness. Chapter Two ends with a consideration of educator challenges in the wake of the COVID-19 global pandemic, proposing three possible solutions to the PoP. Solutions are measured against the criteria of compassionate collaboration, leadership capacity, and deeper learning. The chosen solution focuses on whole-school systems change supported by middle leadership and senior administration working together.

Chapter Three introduces the implementation, communication, and evaluation plan for this OIP. Consistent with the change model and leadership approaches, implementation is conceived of as a participatory, dialogical process where middle leaders create containers of facilitation in order to bring to life containers of conversation within the community. A newly formed Appreciative Research Committee is introduced as a way to facilitate implementation through establishing purpose, developing critical consciousness, and strengthening ensemble leadership. This work includes learning from Indigenous Elders and Knowledge Keepers, and placing culturally-responsive praxis at the forefront of experiences. Dialogic processes are further supported by the open-source Art of Hosting and Harvesting Conversations That Matter, which supports the collection of evaluation data.

The OIP ends with a consideration of the next steps. These include ongoing conversations to help awaken collaborators to the need for change and introduce initial ideas and frameworks. A narrative epilogue closes the OIP to reinforce the rationale behind the worldviews, theories, and questions that have driven this process.

Acknowledgments

As a visitor on this land originally from Northern Alberta, I acknowledge that I live, work, play, and learn on the traditional, ancestral, and unceded territories of the Skwxwú7mesh (Squamish), Səl̓íl̓wətał (Tsleil-Waututh), and xwməθkwəy̓ əm (Musqueam) Nations. I am deeply grateful to the Coast Salish Peoples, whom I recognize and respect as nations in this territory. I recognize their historic connection to the lands and waters around us since time immemorial, and pay honour and respect to their ancestors. I understand that Indigenous Peoples, who are the original stewards of these lands, never signed their lands away. As a non-Indigenous person, I am committed to actively working towards reconciliation.

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And finally, I would like to thank the Hope Mountain School (HMS) community. Having been at HMS since the very beginning, I have witnessed this community grow into an innovative and compassionate community for students, staff, and families, which is something that is so desperately needed in these times of local and global change. I thank the founding families for their boundless courage and generosity, and the countless people who have given so much to the HMS community over the years. I thank all who have served on the board of governors over the years; your tireless work has helped create an inclusive and authentic

community that remains steadfast in its commitment to its mission, vision, and values. I thank my colleagues, who are my dear friends, for centring compassionate relationships, no matter what the circumstances. And finally, I thank my students. Every one of you has been my teacher, and your passion, compassion, creativity, hopes, and dreams are why I am writing this today.

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Acronyms

ABIDE	Attractors, Boundaries, Identity, Diversity, and Environment
AoH	Art of Hosting and Harvesting Conversations That Matter
ARC	Appreciative Research Committee
B.C.	British Columbia
BCMECC	British Columbia Ministry of Education and Child Care
CBPAR	Community-Based Participatory Action Research
CE	Community Engagement
CEC	Community Engagement Coordinator
CI	Contextual Intelligence
COVID-19	Coronavirus Disease
CP	Career Programme
CSA	Compassionate Systems Awareness
CSL	Compassionate Systems Leadership
CST	Collaborative Social Technology
CT	Complexity Theory
DC	Department Chair
DP	Diploma Programme
EDID	Equity, Diversity, Inclusion, and Decolonization
EL	Ensemble Leadership
ESLP	Extracurricular Student Leadership Program
HMS	Hope Mountain School
IB	International Baccalaureate

IB-CC	IB Curriculum Coordinator
KMb	Knowledge Mobilization
ML	Middle Leadership
MYP	Middle Years Programme
NVC	Non-Violent Communication
OIP	Organizational Improvement Plan
PoP	Problem of Practice
Pro-D	Professional Development
PYP	Primary Years Programme
RL	Reflexive Leadership
SA	Senior Administration
SEJ	Socio-Ecological Justice
SEL	Social-Emotional Learning
SI	Social Intelligence
TC	Talking Circle
TM	Teacher Mentor
2SLGBTQI+	Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex

Definitions

Art of Hosting and Harvesting Conversations That Matter: A participatory approach to creating conversational containers in which the collective wisdom of the group can arise (Schwartz, 2016).

Career-Related Programme: This programme, which was introduced by the IB in 2012, is meant to broaden the IB continuum by providing more international education options for Grades 11 and 12 students (International Baccalaureate Organization, 2017a).

Community-Based Participatory Action Research: This is an iterative model of individual, group, and community growth focusing on continuous cycles of research, action, and reflection. It supports the development of ethical and reciprocal community relationships (Maiter et al., 2008).

Community Engagement: This term reflects recent efforts, within and beyond the IB, to redefine service learning, in an effort to move away from practices that are salvationist, hegemonic, ethnocentric, and paternalistic in tone (Andreotti, 2012a; Pashby & Sund, 2020).

Compassionate Systems Awareness: A framework for leadership and learning about complex systems change through a compassionate lens, on personal, social, and systems levels (Center for Systems Awareness, 2019).

Compassionate Systems Leadership: This leadership approach promotes and fosters the intentional care of oneself, (human) relational connections, and larger systems; this leads to an understanding of the interconnectedness of all life forms, giving people the hope and resilience required to work for the well-being of all systems (Province of B.C., 2023a).

Critical Place-Based Pedagogy: Combining critical theory and place-based education, this approach “seeks the twin objectives of decolonization and reinhabitation” (Gruenwald, 2003, p.

3), helping attune educators and students to the importance of remaining centred on the lived reality of their socio-ecological experiences.

Diploma Years Programme (MYP): The original IB program, for Grades 11 and 12 students, was introduced in 1968, and aimed to provide an academically rigorous, balanced education that would be recognized across cultures, and help promote intercultural understanding (International Baccalaureate Organization, 2017a).

Ensemble Leadership: A non-hierarchical leadership approach rooted in Indigenous ways of knowing, which centres leadership as a dynamic, collective, ecocentric, relational experience (Rosile et al., 2018).

IB Continuum: The four programmes (PYP, MYP, DP, and CP) viewed as a continuum of learning (International Baccalaureate Organization, 2015).

Middle Years Programme (MYP): Introduced by the IB in 1994, the MYP provides a five-year educational framework for Grades 6-10 students (International Baccalaureate Organization, 2017b).

Primary Years Programme (PYP): Introduced by the IB in 1997, the PYP provides an educational framework for JK–5 students (International Baccalaureate Organization, 2023).

Socio-Ecological Justice (SEJ): This concept expands traditional definitions of justice to encompass the wellness of the environment, humans, and non-humans (Grossman et al., 2021; Pope et al., 2021; Yaka, 2019).

Chapter One: Problem Posing

Throughout my teaching career, I have aspired to create spaces for compassionate collaboration. A background in Arts leadership has helped me understand organizations as spaces where community relationships transform learning (Mutamba, 2018; Senge, 1990), and this understanding informs my hopes for this organizational improvement plan (OIP). At this juncture, I look toward a future for which many students have told me they hold little hope, as they feel powerless to create change. Their concerns deepen my commitment to lead in ways that centre systems change as a collective responsibility, influencing current and future generations in a widening circle of inclusion (LaFrance & Nichols, 2010; Ryan & Evans, 2020). This chapter will explore the ways in which my leadership approaches align with Hope Mountain School's (HMS's) vision and culture, and illuminate a Problem of Practice (PoP) that appears in many International Baccalaureate (IB) schools, yet is often difficult to recognize, articulate, and transform. It will centre collective approaches to complex systems change, understanding that leadership cannot be separated from cultural context and ethical principles (Kemavuthanon & Duberley, 2009), and it will position community engagement (CE) as a foundational part of educational ethics. This approach reflects the calls of Indigenous Peoples, who consider collectivist approaches to CE foundational for personal, social, and ecological well-being (Ahenakew, 2019). As Leopold (1949) notes, "ethics are...community instinct in-the-making" (p. 203), and it is from this community-minded place that I draw inspiration.

Positionality and Lens Statement

I am a middle leader at HMS; here, middle leadership (ML) refers to someone who teaches in classrooms while maintaining a direct link to senior administration (SA) through

assuming roles such as department chair (DC), IB curriculum coordinator (IB-CC), and member of the school's learning support team. Middle leaders are positioned between teachers and administrators, notice emerging themes, and can help translate these into equitable strategies (Nehez et al., 2022; Safir & Dugan, 2021). In addition to running a secondary school music program, I teach Grade 11 and 12 CE classes, and over my time at HMS, I have co-developed a unique musical arts program, which has gained international recognition. In 2015, I helped revamp the student leadership program, and designed and implemented the school's Grade 8 and 9 social, emotional, and ethical learning course (Center for Contemplative Science and Compassion-Based Ethics, 2019), which is a mandatory part of the curriculum. Previously, I was HMS's IB Middle Years Programme (MYP) Coordinator, supporting curriculum changes, and preparing the school for an international IB evaluation. Currently, I am the school's Community Engagement Coordinator (CEC), and previously, CE was known as *service learning*; however, HMS recently changed to CE terminology, consistent with IB developments. My combined positions have allowed me to work across three of the four IB continuum programs (henceforth *divisions*), and across the Grade 11 and 12 provincial curricula. CE is intended to be woven throughout the continuum, supported by distributed leadership (Lee et al., 2012), and while HMS's CEC role is not yet fully defined, I hope to bring clarity to this role through this OIP. This process will involve strengthening ML agency, which I believe is critical for decolonizing praxis, as it is ML that notices issues of equity, diversity, inclusion, and decolonization (EDID) arising within classrooms, and has the ability to advocate for the prioritization of these issues.

There are growing internal and external supports that will support CE development at HMS, including compassionate systems leadership (CSL), which has been introduced as part

of a provincial educational leadership framework (Province of B.C., 2023a). EDID, which grounds this OIP, is becoming more of a focus within the IB (IB, 2023b) and the provincial association of independent schools (Independent Schools Association of British Columbia, 2023). The British Columbia Ministry of Education and Child Care (BCMECC) has positioned First Peoples' Principles as a pillar of its mental health strategy, and social-emotional learning (SEL), which CE supports, is a part of its capacity-building strategy (BCMECC, 2021). The BCMECC's key principles include culturally-responsive pedagogy, which requires a high level of reflexivity amongst educators and school leaders (BCMECC, 2021), and it is within this area that I see CE as most benefitting school growth. HMS has a well-organized learning support team, which approaches teaching and learning through a trauma-informed lens (BCMECC, 2021). Over the past few years, the community has grown in its awareness of EDID, thanks to the grassroots efforts of a group of middle leaders, of which I am a part. In addition, Canadian post-secondary institutions have formed a CE pilot cohort (Simon Fraser University, 2023), further legitimizing this OIP.

Founding Faculty Member

As a founding faculty member of nearly two decades, I have the social and cultural capital necessary to work effectively with a wide range of stakeholders (henceforth *perspective givers*). I am an advocate for change and cultivate community relationships within and external to the school, inspiring students to think in new ways (Taylor & Medina, 2013). In the early days, I helped the school gain local and international recognition through an alternative musical arts program that I co-founded and currently co-direct; this innovation helped lay the foundation for the school's cultural values by focusing on SEL, non-violent communication (NVC; Rosenberg, 2015), identity formation (An & Youn, 2018; Elpus,

2019; Gadsden, 2008), social justice pedagogy (Bell & Desai, 2014; Beyerbach et al., 2017; Westerlund et al., 2021), and CE. An understanding of school culture allows me to support leadership changes by encouraging people to adopt an appreciative attitude, engage in dialogues that make organizational values explicit (Keefe & Pasut, 2004), connect personal values with the school's mission, and develop a sense of purpose and connection (Orr & Bennett, 2017).

Leadership Voice and Agency

I feel a sense of belonging at HMS, knowing my ways of leading are valued (Safir & Dugan, 2021). Over the years, I have demonstrated my commitment to ethical approaches to leadership, while taking informed risks and developing and implementing new models. I am a member of a global IB curriculum development team envisioning the future of CE, and I help foster student and educator agency. Within HMS, I have co-led professional development (Pro-D) around NVC, CSL, and culturally-responsive pedagogy, and I have provided CE Pro-D provincially. I have developed programs related to student leadership, project-based learning, CE, and SEL, with HMS supporting my Pro-D endeavours.

Critical and Post-Critical Leadership Approaches

Critical theory encourages a disruption of dominant narratives by examining the underlying systemic issues that create inequity and empowering marginalized voices. It propagates an *a priori* understanding of structures, concepts, and processes, and aims to dismantle or transform systems of inequity (Miller, 2000). However, critical theory can be steeped in Western-Eurocentric worldviews (Ellsworth, 1989), including pedagogies focused on human systems, without an explicit recognition of the well-being of non-humans and the natural world (Blaikie et al., 2020; Gruenwald, 2003; McKenzie, 2004). In addition, critical

processes do not always focus on the intergenerational perspective that future generations of humans and non-humans will be impacted by the actions of today (Bowers, 2002), which is an essential part of Indigenous ways of knowing and being (Ahenakew, 2019; Chrona, 2022; Hanson, 2019). Critical theory is an important leadership lens for this OIP, but it will not be the only lens.

The *post-critical* lens imagines a new way forward (Nath, 2014; Pashby & da Costa, 2021), which is necessary in these times of social justice, climate change, and climate justice issues; educators must think “beyond anthropocentric notions of education that privilege human exceptionalism” (Barrett Hacking & Taylor, 2020, p. 133). While critical theory plays an important role in illuminating systemic inequities, the post-critical paradigm looks to the local origin of problems as they emerge in their unique settings (Alvesson & Deetz, 2006; Miller, 2000); this perspective is an essential part of helping students develop the critical hope necessary to address local problems that are influenced by and influence the global landscape (Macy & Johnstone, 2012). Within the post-critical space, critique is understood as an ongoing local dialogue (Duncum, 2008) within the local community that keeps emerging issues alive.

As a post-critical leader, I value dialogues that create opportunities for community members to learn from one another (McKenzie, 2004) while cultivating compassionate relationships (Alvesson & Deetz, 2006; Nath, 2014; Peters & Burbules, 2004). Such dialogues foster an expanded awareness of what is emerging in local contexts (Alvesson & Deetz, 2006) and help collaborators imagine new ways of moving forward (Nath, 2014). They encourage spaces where collaborators learn from the past and engage in reflexive praxis, leading to a multi-dimensional, complex understanding of critical issues (Andreotti et al., 2021;

DiAngelo, 2018). The post-critical lens centres a relational ontology, helping perspective givers see themselves as part of a systemic whole (Blaikie et al., 2020); in these spaces, collaborators focus on ethical relationships and learn from others, embracing plurality and differences (Bruce, 2013). These are spaces in which knowledge is understood as partial (Butterwick, 2018) and complex paradoxes are approached with curiosity (Pashby & da Costa, 2021). Reflexive dialogues reconceptualize power, privilege, and agency (Alvesson & Deetz, 2006), and their connection to confusion, complexity, denial, and resistance (DiAngelo, 2018). In this way, the post-critical space is a decolonizing space, challenging the colonial desire to drive toward predictable outcomes, along with the notion that existing structures can be rehabilitated (Stein, 2015; Taylor, 2013); it “examines the causal relationship between cultural/epistemic processes....working against the grain of (neo)colonial and imperial processes” (Andreotti, 2011, p. 61). Bruce (2013) describes it as a space where “we may be taught by the Other, not towards a project of self-betterment, but rather towards a project of relationality and responsibility” (p. 45).

Organizational Context

HMS is a mid-sized, non-denominational, independent IB continuum school located in an affluent suburban area of a major Western Canadian city. It offers four IB continuum programs (JK–12) as well as a B.C. graduation diploma. The school was founded by a dedicated group of parents who desired a holistic education for their children. They hired the first faculty and head of school and brought a diverse range of administrative and governance skills to the start-up phase of the school; their vision, innovation, and financial support put the school on a path for success (Zhao & Ren, 2022). Over the years, the board of governors and current head of school have worked to create more diversity within the school, and inclusion

strategies include the development of a robust bursary program, comprehensive learning supports, EDID-focused teaching and learning, and student choice in the graduation pathway years. Grades 11 and 12 students can choose to complete high school through the IB's Career Programme (CP) or Diploma Programme (DP), a mixture of provincial diploma and IB courses, or the B.C. high school diploma.

Leadership Trajectory

Founding families were entrepreneurial and visionary leaders who brought innovation to the start-up phase of the school (Lope Pihie et al., 2014); however, their visionary spirit needed to be complemented by a hierarchical leadership style, provided by the founding head of school, which is a factor in the success of many start-up organizations (Lee, 2022) and can help schools reach their early goals (Vito et al., 2014). Over time, leadership transitioned to a transformational approach, which further articulated the school's vision, improved programming, and inspired the community (Shields, 2010). Servant leadership was bolstered, with staff working to create community value in the service of the greater good (Northouse, 2021). As IB-CCs were appointed, distributed instructional leadership emerged (Lee et al., 2012), and along with DC appointments, ML grew. The current and longest-serving head of school is a compassionate and transformative leader who has seen the school through its most significant period of growth; she helps employees connect their values with organizational vision (Vito et al., 2014).

Cultural and Social Identity

Many students and staff at HMS were born in countries other than Canada, a school feature that aligns well with the IB's concept of *intercultural understanding* (International Baccalaureate Organization, 2017a). Compassionate relationships are at the heart of school

culture, and school leaders welcome innovation, signaling that it is okay for people to take risks and make mistakes knowing that they will be supported. The community is united through attention to cultural symbolism, a cultivation of belief in school culture, a shared sense of purpose, and the creation of unity through community narratives, rituals, and ceremonies (Bolman & Deal, 2017). The school values an *ethic of care* (Noddings, 2016), with leaders taking a restorative approach to conflict resolution, and there is a strong *ethic of community* (Furman, 2004). Students are cared for in ways that meet their needs, and this care extends to colleagues as well as parents and/or caregivers. Mental health is approached collaboratively as a way to support all students (Keith & Maich, 2022), and a sense of community belonging, as a part of its moral purpose, continues to be at the centre of the school's main theoretical framework (Furman, 2004; McMillan & Chavis, 1986).

Structural and Epistemological Tensions

The school's mission reaches beyond academic achievement, aiming to develop compassionate students who will help create a better world; staff support students in academic and extracurricular endeavours, often putting in extra role time (Brown & Roloff, 2011). As students see faculty role-modeling care in community, they feel themselves part of a community that believes in an *ethic of connectedness*, which helps students feel strong bonds with adults and peers (Blum & Libbey, 2004; Frick & Frick, 2010). In turn, these bonds positively impact academic success; however, it is essential to note some of the epistemological tensions occurring within the systems of which HMS is a part.

School-located Tensions

The school was founded on a British-style post-secondary preparatory school model, which arose from a post-industrial British society (Chrona, 2022), and at first, its leadership

structure was hierarchical. The current and longest-serving head of school has created a more heterarchical leadership system and empowered ML to create change; however, leadership within an IB school is complex (Lee et al., 2012), and particularly within an IB school that includes non-IB graduation pathways. As the school grows, some leaders take on additional roles, while others transition roles, and new leaders are appointed or hired; sometimes, these transitions can create role overlap, which causes stress. The CEC role is particularly challenging because it lies at the intersection of student agency, curriculum coordination, community partnerships, senior administration (SA), and ML. This makes it a unique role that is not yet clearly defined, which is a problem reflected in many IB schools. While staff support the concept of CE, its place within the larger system is not clear. This OIP has the potential to provide clarity around ethical CE practices and processes and reinforce the importance of collaborative leadership approaches, which are key for long-term systems change (Fullan, 2021; Meadows, 2008; Senge, 1990).

Provincially-located Tensions

Independent schools are, by and large, more exclusive in nature than Canadian public schools, and HMS has tried to mitigate this through a focus on inclusion, diversity, and a commitment to authentic growth. The school must follow the provincial curriculum, and the province's policy for student success includes developing educated citizens who will help build a "strong, sustainable, and prosperous economy" (Province of B.C, 2023b). This neoliberal educational agenda is reflected in the province's graduation-years Career Education Program, which accepts paid employment hours in lieu of service and volunteerism, and does not have an explicit socio-ecological (SEJ) orientation (Province of B.C., 2022). This program creates a CE inclusion challenge at HMS in that students who complete their schooling through the

provincial diploma or a mixture of provincial and IB courses are not mandated to engage in structured CE projects. To date, less than twenty percent of every Grade 12 class has students participating in deep CE learning.

International Baccalaureate Programming Tensions

Each IB division takes a different pedagogical approach, which leads to epistemological gaps between the divisions; however, the IB does not offer explicit ML development to support IB-CCs in managing these divides (Walker & Lee, 2018). These gaps exist because divisions have been introduced asynchronously rather than holistically since the IB's founding in 1968 (Hallinger et al., 2011). Historically, HMS has taken a social constructivist approach to collaboration, which helped develop the school's culture (Capper, 2019). The inquiry-based Primary Years Program (PYP; JK–5) and MYP (Grades 6–10) reinforce a sense of community within the classroom (Tam, 2000); however, there are significant epistemological gaps between the MYP and CP/DP. In the final two years of the IB, subject areas shift toward a structural functionalist framework, with a focus on academic competition and rigor (Bunnell, 2011; Culross & Tarver, 2011; Doherty, 2009; Hallinger et al., 2011; Haywood, 2015; Sunyol & Codó, 2019; Tarc, 2011; Wasner, 2016; Wright & Lee, 2014), which is at odds with holistic systems change (Fullan, 2021). For example, the DP is known for its rigid structure, neoliberal worldviews, and high-stakes examinations, resulting in a “hunkering-down mentality” (Holdsworth & Maynes, 2017, p. 671) that inhibits generative collaboration and student wellbeing (Marujo, 2020). From a systems perspective, this approach fosters “narrow learning that severely distorts what people learn and need in the 21st century” (Fullan, 2021, p. 8).

CE is considered a core element within the IB graduation years, yet it is not imbued

with the same value as other subject areas due to the fact that it is not internally moderated and externally examined like other subject areas (Doherty et al., 2012). CE has the potential to soften epistemological programming divides and deepen learning coherent with decolonizing approaches, providing a counterbalance to Western-Eurocentric education models with “high stakes external examinations [that] resonate with neo-conservative approaches to curriculum” (p. 10). Such models were a vehicle for colonization and do not support Indigenous views of learning, which are aimed at fostering the “holistic, lifelong, purposeful, experiential, communal, [and] spiritual” (Battiste, 2010, p. 15). Although changing, the current IBCE model is not currently guided by an EDID framework; and therefore, a discussion of CE as a way to support the school’s EDID work will be the focus of this OIP (Wasner, 2016).

Equity and Policy Context

Currently, HMS has few Indigenous learners. Over the past decade, the school has made efforts to create relationships with Indigenous community partners, and Indigenous graduates of the school, along with current Indigenous families, have led school events. The school is looking for ways to engage more with Indigenous Elders and Knowledge Keepers, and a high priority is placed on hiring Indigenous scholar-practitioners for school-based Pro-D and on sending staff off campus to attend events facilitated by Indigenous Elders, Knowledge Keepers, and educators. The school’s EDID committee consults on policy development and guides curricular resource gathering and some aspects of Pro-D, consistent with local, provincial, and national EDID efforts. These efforts include the IB’s diversity, equity, and inclusion strategy (International Baccalaureate Organization, 2023a), the Independent School Association’s strategic plan (Independent Schools Association of BC, 2023), the federal and

provincial governments' focus on the Truth and Reconciliation Calls to Action (Province of B.C., 2023c), and the provincial *erase* strategy, which addresses discrimination and racism (Province of B.C., 2023d). The school's Sexual Orientation and Gender Identification team is led by inspiring educators and is inclusive of students and staff. In addition, the school's student leadership framework has evolved to support EDID work.

Leadership Problem of Practice

Traditional service-learning (SL) models, which are focused on students advancing their personal competencies, assume that social justice education will happen through knowledge and skill development (Mitchell, 2008); however, these approaches do not challenge students to contextualize their experiences through an understanding of the harmful power dynamics and systemic inequities that underlie the SEJ problems that make service a necessity in the first place (Bruce & Brown, 2010; Marullo & Edwards, 2000; Mitchell, 2008; Wade, 2001). In many Global North contexts, these models are founded on a neoliberal epistemology, which frames service as something privileged students do as a charitable act toward less privileged people (Brown & Bruce, 2010); such models often focus on the needs of the school or course, with only a cursory consideration of the needs of community partners (Eby, 1998). This focus reinforces a harmful *server* versus *served* power dichotomy, positioning economically privileged students as people who hold knowledge about communities of which they have never been a part, assuming that they “know what’s best for the community in isolation from meaningful relationships with that community” (Okun, 2021, p. 11). It inspires pitying and Othering tendencies, where those who are different are seen as less worthy and are not recognized for their wisdom, vision, and knowledge (Bruce, 2013; Butin, 2005; Todd, 2003; Tuck, 2009). Research shows that many IB schools operate traditional SL programs, which focus on student achievement, take a

deficit view of communities, and do not emphasize sustainable community partnerships (Billig & Good, 2013; Hayden et al., 2017). Often, when students enter into CE experiences, they lack an understanding of the SEJ complexities involved, which can lead to the unconscious perpetuation of anthropocentric, paternalistic, hegemonic, ethnocentric, and salvationist approaches (Andreotti, 2006; Andreotti, 2012b; Butin, 2010; Pashby & Sund, 2020). While an appreciation of school diversity is reported by IB graduates, understanding and appreciation of diversity within the wider community is not reported as a program outcome (Belal, 2017).

In order for schools such as HMS to facilitate respectful, reciprocal, and sustainable CE programs, they must develop reflexive approaches that help perspective givers recognize the harmful power dynamics that occur when Global North elites impose their modern colonial, capitalist, Western-centric worldviews on communities different from their own (Grosfoguel, 2012). Here, *reciprocity* is defined as a space where both “server” and “served” “are learners and help determine what is to be learned...[avoiding] the traditionally paternalistic, one-way approach to service in which one person or group has resources which they share ‘charitably’ ...with a person or group that lacks resources” (Kendall, 1990, as cited in Henry & Breyfogle, 2006, p. 27). This co-learning orientation allows perspective givers to examine positionality and intersectionality, noticing how they impact their biases, attitudes, and assumptions (Andreotti, 2006). It requires educators to shift to a pedagogy that extends beyond the oppression of humans to include relationships between humans, non-humans, and the natural world (Gruenwald, 2003). Such shifts encourage “teachers and students to reinhabit their places...to pursue the kind of social action that improves the social and ecological life of places...now and in the future” (p. 7).

Because of its community-minded values and commitment to EDID, HMS is in a position to develop a new CE framework that will empower students to take more action within their community. This CE framework can be thought of through the lens of *critical place-based pedagogy*, which is “needed so that the education of citizens might have some direct bearing on the well-being of the social and ecological places people actually inhabit” (Gruenwald, 2003, p. 4). Gruenwald (2003) notes that such a pedagogical approach connects students with the larger SEJ context in which they live and learn through attention to *reinhabitation* and *decolonization*. Reinhabitation refers to increasing student well-being through identifying and recovering an experiential sense of place, while decolonization involves reflexive practices that cause students and educators to question biases around the degradation, exploitation, and marginalization of humans, non-humans, and the natural world. In order for a critical place-based pedagogical approach be enacted, leadership must position the new CE framework as an ethical educational endeavour involving actions that ripple into the wider community (Crowther, 1997). At HMS, educators already share a vision of a better world through community-mindedness and authentic engagement, and it is a challenge of leadership to decide how to operationalize these aspirations at a deeper level.

Scholars and practitioners call for meaning systems to centre around student-driven activism and sustainable, reciprocal engagement with the local community; through taking action, students develop a stronger sense of agency as they imagine a different future (Eva, 2022; Kelsey, 2020). Educational leaders must *consciously* foster student agency by helping young people strengthen their sense of identity, belonging, knowledge, and understanding; it is through supporting student agency, in creative collaborations with the community, that students will believe that they can create change in the world (Safir & Dugan, 2021). While

ML is capable of creating change, there is no coherent approach to developing HMS's CE program. This PoP addresses the ways in which HMS leaders can help students reimagine their relationship with community so they can better respond to complex SEJ challenges in ways that feel hopeful and restorative (Asadullah, 2020).

Framing the Problem of Practice

The idea of CE is appealing to many perspective givers; however, there is not yet a clear understanding of why and how the change needs to happen. In order to bring clarity, leaders need to gain a better understanding of CE's potential to clarify epistemological approaches, evolve school vision, cultivate agency and belonging, and deepen transdisciplinary learning. This understanding begins with awakening to the fact that young people are in a precarious predicament as they face an unknown future, and the educational models of the past are no longer viable (Kamp & Kelly, 2015). With a clearer understanding of CE's potential, school leaders can frame change as something that will help the school respond more effectively to local and global emergence and support students in more holistic ways.

Worldviews Informing the Problem of Practice

Sociotransformative constructivism and *ecocentrism* are two complementary worldviews framing this OIP. These worldviews ground change in the personal, collective, and transformational, sparking conversations about the ways in which Western-Eurocentric ideology is embedded in curriculum (Boström et al., 2018; Donald, 2019; Wals, 2020). Such conversations serve to disrupt outdated pedagogical norms (Bruce, 2013) and transgress the parts of the curriculum that do not support decolonizing praxis (Macintyre et al., 2019).

Sociotransformative Constructivism

The sociotransformative constructivist lens centres praxis as transformative action

(Rodriguez & Berryman, 2002). *Social constructivism* refers to collaborators who are aware of their positionality and the influence of individual and shared values, while *transformative* refers to the expectation that justice values will impact one's work (Ponterotto, 2005).

Sociotransformative constructivism includes collaborative processes predicated on shared values, where perspective givers co-create spaces rooted in respect and trust. In these spaces, collaborators embrace diversity, reflexive dialogue, and authentic action, trusting dialogic processes will result in shared power (Rodriguez & Brown, 2009), which connects educators with their values, motivating them to want to transform praxis (Rodriguez & Kitchen, 2005). As HMS educators aim to evolve the curriculum through CE praxis, SEJ will be a helpful lens. SEJ goes beyond sustainability models to shine an equity lens on human and non-human well-being in the service of the well-being of the entire planet (Grossman et al., 2021; Pope et al., 2021; Yaka, 2019). It is predicated on equity, holism, diversity, and a trust that relational processes will result in shared power. SEJ centres the quality of relationships and inspires collective transformative action (Rodriguez & Berryman, 2002), which is coherent with HMS's vision, culture, and values.

Ecocentrism

Ecocentrism is a term encompassing many related concepts, recognizing “every form of life is unique, warranting respect regardless of its worth to [humans], and, to accord other organisms such recognition, [humans] must be guided by a moral code of action” (United Nations World Charter for Nature, 1982). Ecocentrism pulls against the anthropocentric worldview that dominates Western culture (Ahenakew, 2019; Andreotti, 2016; Blaikie et al., 2020; Boström et al., 2018; Postma, 2016; Stein et al., 2022; Wals, 2020; Washington et al., 2017), and it is central to Indigenous worldviews, which understand all life as interconnected,

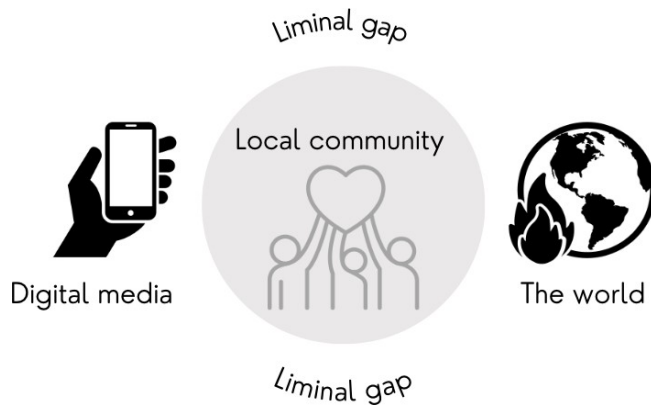
communing in a circular web of relationships (Ahenakew, 2019; Marcos, 2009; Pio & Waddock, 2021). Ecocentrism is not, however, consistent with Western environmental sustainability models that focus on the neoliberal values of consumption and unsustainable economic growth, which continue to propel climate change and cause human and non-human extinction (Menton et al., 2020; Wals, 2007, 2020).

Teaching Privileged Students

Education is never apolitical; and therefore, education systems will either raise a generation of students that accept inequity or a generation of students who are motivated to transform inequitable systems (Friere, 1970; Wasner, 2016). With regards to EDID, working in a privileged Global North context is challenging because on the surface, it can seem as though there is no problem. For example, in the case of HMS, students are living in a privileged area, and most gain admission to their top-choice post-secondary programs; however, I argue that at this juncture in history, this is not enough. It is essential for HMS to reflect on its ethical responsibilities and engage in deeper learning to inspire privileged students to want to help create a more equitable, inclusive, and diverse world (Curry-Stevens, 2007). This work requires a deeper level of organizational reflexivity to strengthen the critical global competencies of the future, including a) compassionately analyzing inequity and climate collapse, b) understanding diverse worldviews, c) examining positionality and intersectionality, and d) taking action to create a healthier world for all (OECD, 2018).

While some may question the need for this PoP, twenty years at HMS have shown me that there is growing student anxiety around what I call the *liminal gap*. Liminality is a transition from one state to another, and Wills and Bright (2011) refer to the entirety of adolescence as a liminal state between childhood and adulthood. Benjamin et al. (2014)

discuss adolescent anxiety in the liminal space between education and the workforce, and in my classes, the majority of older HMS students communicate high levels of anxiety about transitioning into the workforce, wondering whether this transition will permanently remove them from the community that has raised them. HMS is located in a desirable area, with a higher cost of living than most of Canada (Rherrad et al., 2019), and it is a legitimate concern that some students will not be able to afford to live in their local community as adults, further disconnecting them from a sense of belonging in their community. While scrolling through social media, and participating in conversations with peers and adults, students are seeing signs of increasing global economic stress at the same time that they are experiencing prolonged anxiety and depression as a result of the global pandemic (Garagiola et al., 2022). The space between their cell phones and the rest of the world represents an important dimension of this liminal gap (see Figure 1); as students connect with the world through digital media, hearing persistent messages of doom and gloom (Kelsey, 2020), they often want to help, but become stuck in their ability to enter their local community to explore and discover active hope around the issues they care about. By connecting with their local community, students can reinhabit their sense of belonging, and begin to see that complex problems *can* be effectively addressed locally; this reinhabitation develops hope, reduces anxiety, and deepens relationships (Kelsey, 2020).

Figure 1***The Liminal Gap***

Note. A visual depiction of the liminal gap, defined as a perception of one’s local community as a transitory space where one has not yet found a sustained sense of belonging, meaning, purpose, and identity. The author’s own work.

The reinhabitation of one’s community helps youth develop a stronger understanding of identity, self-awareness, empathy, cultural awareness, and humility (Lee & Lund, 2015). The strengthening of community bonds leads to more authentic student engagement, which strengthens youth-adult connections, as well as community cultural connections, benefiting the whole community (Christens & Zeldin, 2016). When imbued with an SEJ orientation, this provides a foundation for decolonizing approaches and actions, supporting students in critically examining power and privilege within community contexts that may, at first, be unfamiliar to them (Pratt & Danyluk, 2018); furthermore, students learn the ubiquitous and circular nature of power relationships and come to understand “that every one, at all times, is implicated in the workings of power” (Osman & Attwood, 2007, p. 17). Through supporting privileged students to “recognize axes of privilege, be critical of their roles, and be sensitive to the multiple dimensions of power relations among and between server and served”

(Camacho, 2004, p. 31), the relational locus can shift from *power over* to *power with*, which is essential for community well-being. Power with is “an empowerment model where dialogue, inclusion, negotiation, and shared power guide decision making” (Berger, 2005, p. 6), which benefits the entire community in six significant ways. First, trust is strengthened as diverse perspectives and worldviews are respectfully shared, which broadens the lens of collaborative possibilities within the community. Second, as diverse sharing becomes a greater part of community members’ lived experiences, relational barriers soften or disappear, and the community benefits from the hope that is fostered through widening and inclusive cultural experiences. Third, reflexivity is fostered within the community through lived experiences (Camacho, 2004). Fourth, cultural and intellectual humility deepen, which strengthen people’s ability to remain present and connected when discomfort and difficulties arise. Fifth, sustainable relationships develop, which fuel community inclusion and belonging. And sixth, a sense of community reinhabitation is fostered, which Gruenwald (2004) describes as “humanity’s diverse cultures...[attempting] to live well” (p. 9). This includes youth learning from community members, so they can build a tapestry of local knowledge, which leads to a greater sense of purpose, meaning, and hope (Huffling et al., 2017). At the same time, through reciprocal community exchanges, including youth sharing their insights and stories, a sense of co-reinhabitation develops, which strengthens community sustainability through collectively imagining a more hopeful future (Huffling et al., 2017).

Indigenous Knowledges and Western-Eurocentric academia point to a connection with the local community as fundamental to human belonging, and leaders who position their work within the context of the local community help create a more peaceful world through “local solutions to specific local [settings]” (Kelly & Nicholson, 2022, p. 142). However, despite the

community-minded foundations of the school's culture, HMS leaders must contend with the fact that North American culture is an individualistic culture rather than a collectivist culture; therefore, it is easy to forget that one's own happiness is deeply tied to a sense of interconnection with the local community. While certain social media connections may play a role in supporting student wellbeing, particularly through digital advocacy, it is clear that increased social media use has not curbed the epidemic of anxiety and depression in youth, which has sharply intensified over the past few decades (Parasole, 2017). Education must respond to this deeply concerning issue by promoting "a view of self that is deeply embedded within one's social bonds, [providing] a sense of belongingness and security that, in turn, promotes mental health" (Beatch, 2018, p. 32); this includes helping students gain or regain deep connections with their local community, which receded over the pandemic. As discussed, IB students deal with anxiety stemming from high-stakes examinations and extrinsic rewards systems (Marujo, 2020; Parasole, 2017); however, there are also other emerging sources of anxiety for HMS youth, which can be described through the lenses of climate change, social justice, and climate justice (the interconnections between the two).

Climate Change Anxiety

Vulnerable and marginalized populations, including Indigenous Peoples, have been disproportionately impacted by climate change for decades (Albrecht, 2011), and it is estimated that between 50 and 200 million climate change refugees will have left their homes by the middle of this century (Behrman & Kent, 2018). Climate change compounds SEJ issues within and between nations (Jones, 2019) and HMS students, along with students around the world, are frustrated by governments' inability to agree on critical climate issues, such as those discussed at the 2022 COP27 summit (World Economic Forum, 2022). Despite

living in a privileged area, HMS students are feeling climate change on a personal level through smoke-filled summer skies, the result of hundreds of forest fires raging across B.C. The B.C. heat dome of 2021 caused over one hundred provincial record-breaking highs, resulting in an entire town, just 250 kilometers from the school, burning to the ground in a day (Government of Canada, 2023a). Intense flooding is increasing, and in 2021, students watched scenes of nearby communities flooding, discussing the impacts of this weather event, which was the most costly in B.C.'s history (Minton et al., 2022). In classes, students wanted to discuss food scarcity, the impact on Indigenous communities, and animal loss, which is consistent with research around psychological distress related to the impacts of climate change on non-humans and the natural world (Albrecht, 2011). My students express anger and frustration, which is consistent with global research; recently, a study of 10,000 global youth revealed 75% are frightened about the future while 83% say adult communities have not done enough to prevent climate change (Hickman et al., 2021). There is no sector of society that is immune to climate change, and climate change events bring about a range of negative effects: worry, physical and mental health issues, substance abuse, post-traumatic stress disorder, suicide, food insecurity, loss of personal and cultural identity, threats to economic well-being, reduced social and nature interactions, healthcare responses, additional caregiving responsibilities, loss of relationships, an increase in domestic violence, and an increase in social inequities (Clayton et al., 2017).

Some HMS students seem calm in the face of climate change, yet research shows that apathy is a mask for hopelessness, and can be mistaken for a lack of empathy and compassion; underneath apathy is a belief that the planet is too far gone, and nothing is worth fighting for (Kelsey, 2020). Climate distress, as a psychological condition stemming from

environmental worries, reaches back nearly a decade and a half (Albrecht, 2011), and while not currently in the Diagnostic and Statistical Manual of Mental Disorders (American Psychiatric Association, 2022), related conditions, such as *ecoanxiety* (anxiety related to environmental uncertainty), *ecoparalysis* (a lack of response to climate issues), *solastalgia* (the realization that one can no longer take solace in their home), and *econostalgia* (a physical return to one's home environment, which has radically changed) are increasing (Albrecht, 2011). Clayton et al. (2017) define *ecoanxiety* as “a chronic fear of environmental doom” (p. 68) that impacts students' mental health and can have devastating consequences for students' connections with their community; recently, HMS issued a Middle Years Development Instrument survey to students (Human Early Learning Partnership, 2022), and the results showed anxiety about climate change and non-human extinction. Along with social justice issues, climate change is emerging as the most pressing issue that youth are facing today; however, most Canadian K–12 curricula do not systematically mandate climate change topics (Wynes & Nicholas, 2019). A CE program that helps students address SEJ issues through local community solutions will help mitigate students' sense of helplessness, and as students discover new connections with their community, they will find hope, which is a necessary precursor to action (Clayton et al., 2017; Kelsey, 2020).

Social Justice Anxiety

The pandemic opened students' eyes to social inequities in a new way, at a time when students were spending more time on social media (Zhang et al., 2021). Throughout the pandemic, HMS students brought up inequities around healthcare, vaccine access, 2SLGBTQI+ rights, the health of natural living environments, water access, food resources, and job security. As the 2020 death of George Floyd released a wave of pent-up global anger,

it brought to light the racism experienced by Black, Indigenous, Asian, and other marginalized communities (Government of Canada, 2023b) which led to the creation of a federal anti-racism secretariat within the Canadian government (Government of Canada, 2023c). Approximately a year later, the bodies of 215 children were discovered at the former residential school in Kamloops, B.C. (MacDonald, 2021) and many HMS students expressed anger and sadness. As Canada's Truth and Reconciliation Commission's Calls to Action (Truth and Reconciliation Commission of Canada, 2015) became more central within HMS's curriculum, older students began discussing the framework behind the federal and provincial governments' truth and reconciliation efforts, which is provided by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP; Truth and Reconciliation Commission of Canada, 2015). UNDRIP recognizes the need for equity in environmental stewardship approaches, and calls for governments to commit to caring for Indigenous Peoples experiencing environmental challenges.

External Influences

An independent school's surrounding environment determines whether it survives and thrives, and it is important to consider influences that support this OIP, as well as those that present challenges (Evans & Richardson, 2007). B.C. has a renowned education system, known for its focus on inquiry-based learning, SEL, and a social responsibility framework (Halbert & Kaser, 2015). In 2016, the province redesigned the curriculum, focusing on an integrated framework to develop 21st-century learning competencies (Boyer & Crippen, 2014; Storey, 2017), including the First Peoples' Principles of Learning (Chrona, 2022; Hanson, 2019), and these efforts point toward critical/post-critical CE. The eight universities in HMS's local area are committed to EDID, in an effort for post-secondary institutions to engage more

effectively with surrounding communities (Ersoy, 2017), and on a national level, sixteen Canadian post-secondary institutions are piloting the Carnegie Community Engagement Classification (Driscoll, 2014). Such initiatives are a part of how post-secondary organizations are positioning themselves as “as leaders in partnering with communities to co-create solutions to the world's emerging complex challenges” (Simon Fraser University, 2023), and these external influences positively influence this PoP.

B.C. independent schools receive up to 50% funding (Province of B.C., 2023e) and additional finances must be garnered through tuition, fundraising, and philanthropy, which involves admissions, marketing, and business departments working to secure HMS’s financial future. While CE can help HMS continue to differentiate itself from its competitors, attention must be paid to negotiating the neoliberal and critical/post-critical approaches that co-exist within the school; it is important that CE does not become an instrumentalized marketing tool or a performative exercise (Raddon & Harrison, 2015).

Compliance-based tasks and high-stakes examinations are a part of the makeup of HMS due to its IB programming; however, they should not overshadow the ethical responsibility that HMS has to explore CE programming. Goralnik and Nelson (2011) note that “students will neither care about nor retain the knowledge they gain unless they are first emotionally and ethically engaged by place, community, and content” (p. 183), and it is through acts of community caring that students feel hope and solidarity (Goralnik & Nelson, 2011; Kelsey, 2020). CE provides an outlet for youth to express their feelings around climate change, connect to diverse communities that share their concerns, and engage with a structure in which they can process their feelings of hopelessness and despair, shifting into something actionable and hopeful (Kelsey, 2020). Kelsey (2020) notes that adults are not yet adept at

creating spaces for youth to explore their most overarching concerns, as adults themselves are often “engaged in a mass movement of emotional denial” (p. 61). Hope cannot be developed through purely cognitive pursuits, and students must engage directly with their community and *feel* the community making a difference; in fact, when educators focus on purely scientific or cognitive facts, it leaves youth grappling with more anxiety, fear, and hopelessness (Halifax, 2018; Kelsey, 2020; Kretz, 2014). It is the ethical responsibility of schools to respond to local and global challenges through an emotional pedagogy of hope (Center for Contemplative Science and Compassion- Based Ethics, 2019; Kelsey, 2020; Kretz, 2014), and CE supports students in developing hope through the sense of connection that comes from working in solidarity with their local community (Hironimus-Wendt & Wallace, 2009).

Guiding Questions Emerging from the Problem of Practice

Empowering HMS students to meaningfully engage with their local community in sustainable ways is a complex problem when viewed through a systems lens. The school must follow the B.C. curriculum, which outlines social responsibility as a core competency, but does not mandate performance standards (Halbert & Kaser, 2015); while students are encouraged to look at SEJ from a lens of complexity, methodologies are not articulated. Furthermore, B.C.’s policy for student success is neoliberal in nature. This ideological approach can be traced back to the origins of Western public education, which developed in the time of the Industrial Revolution, with the aim of creating efficient workers who would advance national economic interests (Bowers, 2002); since that time, the myth of happiness through economic gain continues to drive Western curricula (Donald, 2019). The school must also follow the IB framework, which aims to raise students who will “create a better and

more peaceful world” (International Baccalaureate Organization, 2017b), yet focuses on competitive academics in the graduation years to ensure students can gain upwards mobility through entrance to post-secondary institutions (Sunyol & Codó, 2019; Tarc, 2009, 2022).

Central to this PoP are the ways in which student agency remains underdeveloped, stemming from a lack of awareness about how to develop this part of the school’s programming; without the right supports, structures, and processes in place, adults cannot fully empower students to develop agency, and there is a clear connection between agency and hope (Kelsey, 2020; Safir & Dugan, 2021). Before they can inspire collective hope in students, HMS educators must first develop their own sense of agency through honing their reflexive capacities (Kelsey, 2020), and a focus of ML will need to centre around understanding the epistemological biases and complexities that influence the school (Capper, 2019). An understanding of these influences will support deeper frames of reference through which to discuss ideas and take action, and ML can frame its inquiries around three questions:

1. What knowledge, skills, and competencies does ML need to guide staff and students in ethical CE, in partnership with the local community?
2. How can CE change processes centre on ethical engagement, ensuring the meaningful inclusion of students, caregivers, Indigenous Peoples, and community partners?
3. How can ML work with educators to effectively scope and sequence CE across the continuum to ensure every HMS student can access the CE curriculum?

Question one points to the need for ML to examine the epistemological roots of the curriculum and understand the urgency of this work (Georgiou et al., 2021). ML will need to acquire the knowledge and skills necessary to support students in developing agency through

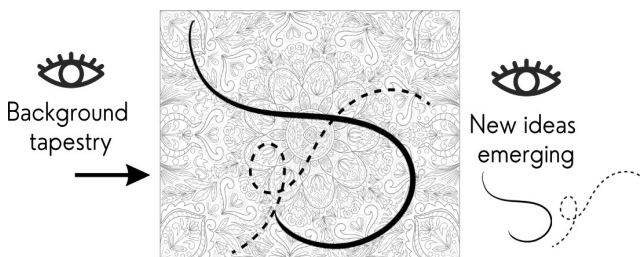
ethical community partnerships (Curthoys, 2007), as well as the facilitation skills to support more reflexive dialogues; through a deeper understanding of CE praxis, ML will guide processes that help educators see new connections, motivating them to take action. Question two centres on ethical relationships that embrace diverse perspectives (Alvesson & Deetz, 2006; Khalifa et al., 2016; Lopez, 2020; Nath, 2014; Peters & Burbules, 2004) and an understanding of leadership as a shared responsibility towards the wider community (Kemavuthanon & Duberley, 2009). This question goes beyond neoliberal norms and the instrumentalization of Indigenous ways of knowing and being (Jimmy et al., 2019), calling on educators to reexamine the ethics of their profession, and measure these against the urgency of SEJ crises. It asks educators to consider how they can support students in addressing complex challenges through CE without falling into neoliberal paradigms that reinforce biases, exoticize the Other, view communities through a deficit-based lens, and do not stretch students outside their “bubble of privilege” (Mitchell & Donahue, 2017, p. 461). ML will need to encourage the community to engage in sustained activism through a deepening understanding of the systemic connections between political, social, and structural inequities. And finally, question three challenges ML to problem-solve around epistemological and structural tensions that exist within and between the school, B.C., and IB frameworks. These tensions act as barriers to CE by maintaining neoliberal norms, fragmenting knowledge, and prohibiting learning opportunities (Fullan et al., 2018). HMS educators must inspire students to become agents of change, empowering them in their efforts through critical place-based pedagogies and SEJ awareness (Georgiou et al., 2021). Such approaches will help deepen students’ understanding of the roots of systemic inequities and their intergenerational impacts (Hadjichambis & Paraskeva-Hadjichambis, 2020).

Leadership-Focused Vision for Change

In organizations, confusion, frustration, and apathy can revolve around issues that take priority for the individual but are actually a reflection of systemic disconnections that the individual does not see; for this reason, long-term systems change requires a coherent leadership approach. Leadership is required to help keep organizations focused on their core threads (mission, vision, values, and culture), which provide a solid background tapestry upon which new changes can be considered; therefore, part of the leader's role is to bring clarity to the change "threads" that surface in the foreground, monitoring which new threads should be woven into the organizational tapestry add more richness, beauty, and depth. Middle leaders are in an important position, as they have their eyes on both the overall organizational tapestry, along with new threads that emerge in daily spaces (see Figure 2).

Figure 2

Middle Leader Seeing



Note. A visual depiction of the function of middle leadership. Middle leaders have the ability to view the overall tapestry of the organization, which includes its past, present, and future vision and mission, and is represented by the muted background design. Middle leaders also notice emerging ideas, and evaluate their alignment with the background tapestry, as represented by the solid and dotted lines in the foreground. The author's own work.

Without a clear and collective leadership approach, meaningful change is left to chance, and there can be a risk of ad hoc changes negatively impacting the organization's positive core. This overall tapestry is what breathes life into the organization, no matter what the circumstances (Cooperrider et al., 2008); however, it is not impermeable. Organized leadership must provide the language, concepts, and vision necessary to help people understand the nature of complex problems, which are never well-articulated in the beginning stages, and do not reveal clear links between actions and outcomes in advance (Metlay & Sarewitz, 2012). Leadership is responsible for attending to the language that is used throughout the organization and, through conversations, bringing intentionality to language use. As part of a post-critical epistemology, HMS leaders must become intentional in their collective agreements around language and concepts that promote the organization's evolution in a responsible and ethical direction, which includes collective development, holistic approaches, inclusive perspectives, and strong connections to the local community (Princen, 2014).

HMS benefits from a culture of innovation and decentralized leadership, which positions it for innovative change, and collaborators will need to be supported to take risks and provided with the resources needed to develop stronger community relationships (Pollack, 2008). This change will need to be driven by a collaborative culture that supports leaders in understanding the “why” of change, so they can authentically voice their perspectives, share in decision-making processes, co-create implementation plans, and strengthen praxis (Dibbon & Pollack, 2007).

The Right Change Drivers

Fullan's (2021) drivers for whole system success speak to the need for coherent action across the system, and in the case of this PoP, the most relevant drivers are *wellbeing and learning, social intelligence (SI), and systemness*. These drivers will help create coherence throughout the change process by focusing direction, building capacity, and deepening learning (Fullan & Quinn, 2015). They will positively influence teaching and learning, strengthen the school's ability to engage with the community in reciprocal ways, and assist with developing a change vision, with this OIP's paradigms and approaches guiding the process, helping the HMS community live more deeply into its values.

Wellbeing and Learning

Fullan (2021) positions wellbeing as essential for deep learning as it provides a critical counterbalance to academic obsession. The IB's hyperfocus on rigorous standardized assessments in the terminus years favours linear, pragmatic, and compartmentalized approaches to education, which prioritize "cognitive competence above physical, emotional, spiritual, and social abilities of students" (Claypool & Creston, 2011, p. 92). This focus does not support decolonizing or culturally-responsive pedagogies that connect students with their emotions, bodies, personal stories, and communities; and therefore, this driver will serve to support a more holistic educational approach that centres on open discussions, ensemble learning, and moving beyond prescriptive and normative standards. Wellbeing includes the competencies and attitudes required to contribute to local and global communities in compassionate ways, cultivating feelings of safety, belonging, purpose, and motivation. It compels students and educators to partner with the community and engage in "once-in-a-generation [opportunities] to attack...systems of inequity" (p. 18). Hargreaves and Shirley

(2009) frame this driver as “an assault on the excesses of tested standardization that deny diversity and destroy creativity” (p. 109), urging educators to develop more transformative pedagogical visions. Such visions empower student agency and encourage the community to share responsibility for raising a generation of ethically-minded human beings.

Social Intelligence

Human beings are inherently social creatures who rely on community belonging for their mental wellbeing (Beatch, 2018). SI, or the ability to work well with others, is one of the least developed areas of the Western-Eurocentric education system (Fullan, 2021); and yet, SI is a requirement for healthy systems change. Goleman and Boyatzis (2008) note SI as a key part of good leadership, involving the activation of power mirror neurons that attune people’s brain circuitry and deepen emotional states; great leaders know how to move in tune with others (quite literally), thanks to oscillator neurons that coordinate brain chemistry. By providing structured spaces for positive interactions, leaders can help people develop empathy, listening skills, appreciative awareness, inclusion, and a positive vision. This driver will ensure the change plan provides such spaces for collaborators to further develop SI, so they will be in a stronger position to create systems change and contribute to community wellbeing (Hargreaves & Shirley, 2009). SI will help transform curriculum and pedagogy through trusting relationships (Lowenstein et al., 2010), champion teacher efficacy, and inspire deeper adult-student connections (Hattie & Smith, 2020).

Systemness

This driver encourages community members to contribute to systems evolution (Fullan, 2021), which requires leaders to provide well-facilitated spaces in which innovation can occur (Uhl-Bien & Arena, 2017); in these spaces, educators will develop more CI and

connect with the deeper purpose of their work (Goleman et al., 2013), which fosters compassionate relationships and leads to healthy systems change (Fullan, 2021; Schroeder & Rowcliffe, 2019; Senge et al., 2019). When collective practices promote systems reflexivity, participants are more likely to remain engaged in the change process as they come to understand the interconnectedness of all actions (Stacey, 1996). Systems reflexivity develops patience for the inevitable waves of uncertainty and consensus that arise during collective decision making (Baghbanian & Torkfar, 2012), and compassionate systems awareness tools, such as the ladder of inference and systems iceberg, are helpful tools for sparking reflexive collective dialogue (Schroeder & Rowcliffe, 2019; Senge et al., 2019).

Creating Dialogic Containers

Bushe and Marshak (2016) describe organizations as socially constructed realities, which is consistent with a sociotransformative constructivist worldview. This worldview posits that there is no single version of reality, as reality is being created for each individual, moment to moment, through interpersonal dialogues. Dialogues determine what people believe in and prioritize, which determines what they put into action. To create CE change, a new collaborative structure must arise within HMS, so leaders can create more intentional dialogic containers. Dialogic containers are necessary for innovation and deepen cultural affinity and strategic capacity, but in order to be effective, they must be well-hosted (Corrigan, 2016). Complex systems are defined by unpredictability and non-linearity; however, through the creation of intentional dialogic containers, leaders can wisely manage certain parts of systems engagement. Dave Snowden's (2016) acronym ADIBE, which arises from his complexity, sensemaking, and storytelling research, will help HMS leaders skillfully host dialogic containers through a consideration of factors they can predictably influence.

ABIDE stands for *attractors, boundaries, identity, diversity, and environment* (Snowden, 2016), and Corrigan (2016) has further described Snowden’s acronym in relation to hosting dialogic containers (see Table 1).

Table 1

ABIDE: A Model for Focusing on Hosting Containers

Hosting dimension	Description
Attractors	That which attracts people to the dialogic container, such as shared visions and needs, along with committed ML and SA.
Boundaries	Systems enablers and constraints, which lead to innovation, such as resources, group norms, commitment levels, physical spaces, and leadership support.
Identity	Diverse individual and collective identity, which supports complex systems change, including: a) understanding of how dialogic containers support school vision, b) groups’ developing identities, c) leadership actions, and d) sharing individual stories.
Diversity	Diversity is a cornerstone of complex systems change, and containers must include diverse perspectives; leaders must plan for broad representation and help bring forward dissenting voices in inclusive ways.
Environment	Providing people with positive meeting contexts, including the tools, resources, communications, physical spaces, and ML and/or SA commitment that they need to feel supported.

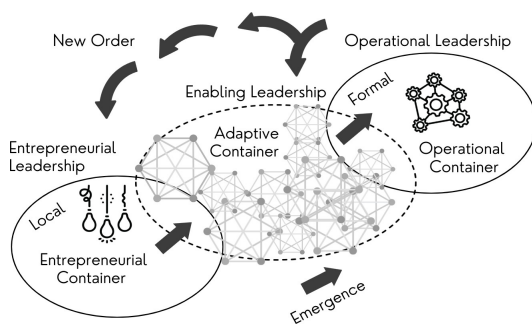
Note. From Chris Corrigan’s adaptation of Dave Snowden’s work. Adapted from “Hosting dialogic containers: A key to working with complexity,” by C. Corrigan, 2016, *OD Practitioner*, 48(2), pp. 32–34. Copyright 2016 by Organization Development Network.

Complexity Leadership

In a complex system, “outcomes are impossible to predict or manage, and so practitioners must focus their attention on managing the conditions under which emergent outcomes are produced” (Corrigan, 2016, p. 30). The ML team will need to develop dialogic containers to support emergence, and Uhl-Bien and Arena (2017) provide a helpful conceptualization framed around three distinct and interconnected areas. The *entrepreneurial* container benefits from *entrepreneurial leadership*, where new ideas are discussed informally; this happens in classrooms, hallways, or routine meetings, without pressure to take action. Some entrepreneurial spaces evolve into *adaptive* containers, where ideas gain momentum, supported by *enabling leadership*. And finally, *operational* containers benefit from *operational leadership*, ensuring that there is efficiency and production within the larger system (see Figure 3).

Figure 3

Complexity Leadership Framework



Note. Adapted from “Complexity leadership and followership: Changed leadership in a changed world,” by M. Uhl-Bien, 2021, *Journal of Change Management*, 21(2), p. 152. Copyright 2021 by Taylor and Francis. Creative Commons License 3.0.

Operational leadership falls mostly within the realm of SA members, who have a bird's eye view on the organization; operational leaders who understand complexity recognize the importance of innovation for organizational survival and mitigate the tendency to prioritize bureaucratic certainty over other dialogical areas. ML shines in entrepreneurial and adaptive spaces, making sense of emerging patterns and working with educators to promote equitable student environments that strengthen adult culture (Safir & Dugan, 2021). ML helps SA make sense of daily life, so the community can respond to complex change (Ancona et al., 2020), and it is important for ML to cultivate resilience and patience, avoiding the tendency to drive too quickly toward solutions (Uhl-Bien, 2021). ML must also cultivate empathy for operational leaders, who are responsible for efficient management practices, some of which evolve on different timelines (Uhl-Bien & Arena, 2017). To successfully implement change, leaders will need to ensure that change is being championed at the highest levels of the organization (Ancona et al., 2020), for if the entrepreneurial and adaptive containers are not supported by operational leaders, they will become marginalized and tokenized within the system (Corrigan, 2016). HMS's heterarchical leadership structure, strengthened by strong bonds of trust, will ensure all three types of leadership styles can work together in the creation of a new CE program.

Chapter One Summary

Chapter One provided an overview of the school's origins and located this PoP at the intersection of several epistemological tensions. Critical and post-critical approaches were established as a way of framing discussions around the evolving role of education in relation to the growing SEJ issues impacting this generation. Working from this foundation, Chapter Two will explore specific leadership approaches in relation to the PoP and introduce a change

framework that enlivens the paradigms and worldviews that undergird this OIP. From there, organizational readiness will be assessed, and solutions for change will be evaluated with a focus on long-term systems change.

Chapter Two: Planning and Development

Nadler and Tushman (1989) categorize the type of change being envisioned as anticipatory, incremental, and continuous. Another word for it is *tuning*, and an orchestra is a helpful analogy. In an orchestra, every musician is capable with their own instrument, understands their role within the ensemble, and tunes to the central pitch of A440 hertz to create a unified sound. Musicians calibrate their tuning to maintain resonance with the ensemble, responding to one another's contributions through dialogues rooted in listening and trust. With anticipatory change, the focus is on subsystems (instruments) tuning to the overall vision (audio frequency) over time. Grain (2022) calls this *relentless incrementalism*, involving countless mindful moments that help collaborators stay in tune with one another through changing circumstances. When focus falters, it is the leader's responsibility to help collaborators return to a focused process that resonates with the vision (retuning), and ensure responsive processes that do not dilute the vision or move people away from deeper learning (Jaworski, 1996).

Leadership Approach to Change

When surveying the Western leadership paradigms, I do not aspire to leadership approaches that inspire a leader-follower dichotomy, which would be incoherent with the change being imagined. I aspire to decolonizing leadership in which adults role-model inclusion (Absolon, 2021), centring community wisdom through shared narratives (Khalifa et al., 2019). Decolonizing leadership moves away from hierarchical models, focusing on growing collective capacity (Lopez, 2020) through respectful and reciprocal relationships that create a greater sense of expression and belonging (Khushal, 2022). In this paradigm, adults are co-learners alongside students in the service of transformative change (Arriaza &

Kroevtz, 2006), applying critical approaches to curriculum transformation (Leithwood, 2021).

Contextual Intelligence

Western-Eurocentric education systems were modeled on post-industrial British society (Chrona, 2022), and they continue to be steeped in separation (Battiste, 2013). In such systems, life exists “within demarked, finite boundaries...[and] teaching and learning are delivered within pre-authorized time units” (Claypool & Creston, 2011, p. 86); assessment models “promote cognitive growth reflected through rational, linear, and accountable actions.... [neglecting] to address the physical, emotional, and spiritual domains of students” (pp. 86–87). Such educational models silo information, forcing a focus on short-term issues, without enough time to consider what is impacting relationships, well-being, and growth at all levels of the system; in this way, they do not honour Indigenous Knowledges and ways of learning and being (Claypool & Creston, 2011). I believe that *contextual intelligence* (CI) is essential for leadership, as “a leadership competency based on empirical research that integrates concepts of diagnosing context and exercising knowledge” (Kutz, 2005, p. 5). CI refers to leaders’ abilities to connect contextual factors without siloing pertinent information, in order to build a comprehensive picture of reality, and one that transcends the narrow confines of separateness.

Developing Contextual Intelligence Through Reflexivity

As professionals face siloed task demands, *reflexivity* helps reduce stress by creating forums in which challenges can be discussed through different perspectives (Bolton, 2010). Reflexivity ensures experiences are debriefed with critical contexts, developing greater

understanding of a) one's biases, worldviews, and marginalizing tendencies; b) how one's actions work against one's values; c) how discussing issues impacts larger systems; and d) the importance of attending to the seemingly mundane. It reminds collaborators that "it is in the negligible that the considerable is to be found...the unconsidered is deeply considerable" (Miller, as cited in Bolton, 2010, p. 8). In order to enliven reflexive capacity, leaders must create dialogic containers in which people can consider unconsidered dimensions, thus building CI capacity. Friere (1970) discusses such generative processes through a systems lens, noting

When people lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole, they cannot truly know that reality. To truly know it, they would have to reverse their starting point: they would need to have a total vision of the context in order subsequently to separate and isolate its constituent elements and by means of this analysis achieve a clearer perception of the whole. (p. 104)

Reflexive dialogues strengthen self-efficacy (Jäppinen & Sarja, 2012), yet in educational environments, where the focus is often on short-term deadlines, it is challenging to find time for such discussions. Some collaborators may view reflexive conversations as an unnecessary distraction; however, a strong CE program will provide a uniting thread for such dialogues, helping educators innovate (Jäppinen & Sarja, 2012).

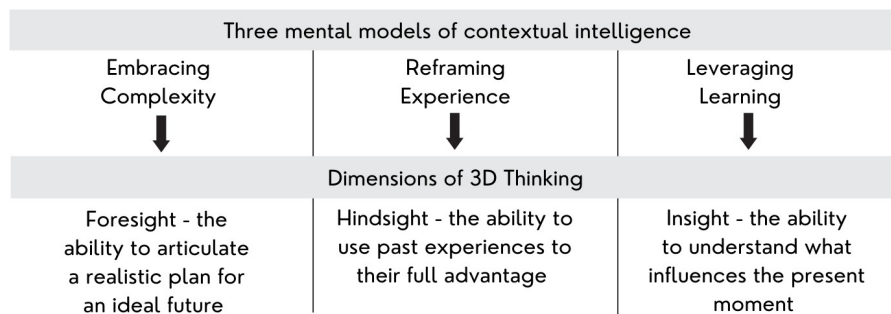
Contextual Intelligence Taxonomy

An understanding of the importance of context is necessary for leaders to be able to respond to complex changes in an increasingly turbulent local and global community. Such responsiveness requires that leaders understand when change has occurred, what caused the

change, what issues will arise because of the change, and how various changes interconnect. Most importantly, understanding systemic forces within one's own community develops understanding about Indigenous ways of knowing, as decolonizing processes are understood as tied to a specific local context (Tuck & McKenzie, 2015). Kutz (2017) offers a CI taxonomy of *embracing complexity*, *reframing experiences*, and *leveraging learning* that supports leaders in balancing *hindsight* (the past), *insight* (the present), and *foresight* (the future), known as *3D thinking* (see Figure 4), which can guide HMS leaders in their reflexive endeavours.

Figure 4

Contextual Intelligence Taxonomy



Note. From “Contextual intelligence: How thinking in 3D can help resolve complexity, uncertainty and ambiguity,” by M. Kutz, 2017. Copyright 2017 by Palgrave Macmillan.

Leadership Model

There is no single model of leadership that will fully inspire CI through community-based dialogues; therefore, the chosen approach includes three interrelated concepts: *ensemble leadership* (EL; Rosile et al., 2018), *compassionate systems*

leadership (CSL; Province of B.C., 2023a), and *reflexive leadership*. These approaches centre on compassionate collaboration, systems understandings, and critical thinking in the service of developing adult, youth, and organizational agency (see Figure 5).

Figure 5

Three Interrelated Leadership Approaches



Note. A visual depiction of three interconnected leadership approaches. When used in concert, these three leadership approaches lead to contextual intelligence, which is placed in the center of the model. The author's own work.

Ensemble Leadership

EL, which comes from modern Indigenous scholarship, and has roots in prehispanic southwest archaeology (Rosile et al., 2018), is heterarchical in nature. It helps fill in Western leadership gaps; fosters collective, community-based, generative learning; deepens relationships; dissolves the Western-Eurocentric leader-follower dichotomy; positions everyone a teacher and learner; and does not prescribe everyone should be a leader, as all community roles are essential (McKendry, 2017). EL focuses on collective well-being through inclusive and reciprocal approaches to decision making that spark

creativity, align community goals, and help collaborators respond to complexity in innovative ways (Pakeltienė & Ragauskaitė, 2017). It is inclusive of human and non-human wellbeing, viewing these relationships as non-hierarchical (Rosile et al., 2018), with non-humans considered equally agential members of the community (Cajete, 2010). Every person has the capacity to serve as a leader, and as with an orchestra, one or more people play the main theme before handing it off to others. The people who are not playing the theme provide the harmonic foundation upon which the melody is voiced, and this harmony creates unity, providing the emotional tone of the piece. When all voices are working together, with some embellishing the melody and others providing the emotional undertones, a fulsome contextual understanding for the piece emerges. No one person or section is producing the piece alone, and if any section is removed, the piece changes. This approach reflects organizational knowledge, where no one person can understand the whole piece themselves; everyone's knowledge or part is limited, and people need one another to build CI. Given the nonlinearity of complex systems change, ensemble leaders are often applying knowledge in a different environment than that in which the knowledge first developed (Khanna, 2014), so it is important that multiple leaders help make sense of emerging information to drive toward wise decisions. EL encourages collaborative encounters in which educators can disrupt harmful educational paradigms, knowing their voices will be heard and respected, as they contribute essential CI to community dialogues.

Compassionate Systems Leadership

Consistent with EL, CSL centres the wellbeing of the collective through trusting processes (Koopmans et al., 2022; Senge et al., 2015) centred on three domains: personal,

relational, and systems. CSL encourages the development of personal awareness and self-compassion, which support compassionate and reflective conversations, in turn helping focus collective attention on the suffering of larger socio-ecological systems; as people come to feel system interconnectedness on a deeper level, there is a naturally arising instinct to want to relieve suffering. Through developing self-awareness and self-compassion, healthier social relationships emerge (Eva, 2022; Sansó et al., 2022), and collaborators develop the collective resilience required to address complex SEJ issues (Senge et al., 2019). Systems interconnection counteracts the harmful delusion of separation that is a part of Western- Eurocentric culture, helping people understand that systems connectedness is what is needed to properly address local and global challenges (Andreotti, 2016).

Reflexive Leadership

While *reflection* is a concept embedded in the IB and focuses on ways to improve individual performance (Bunting, 2015), *reflexivity* is an emerging concept. Reflexive leadership (RL) relates to the three domains of CSL, reinforcing their interconnectedness on a self-, relational, and systems level. Reflexive leaders engage in self-reflexivity, which helps them become aware of biases and the ways that they impact larger systems; this awareness cultivates more accountability, responsibility, honesty, and humility (Andreotti, 2021a). RL strengthens relational reflexivity by creating spaces for collaborators to reflect on stuck patterns and adopt new approaches through team-based processes, which encourages people to think beyond individual responsibilities to understand the needs of the system, leading to wise decision making (Ryan & Loughland, 2020). Systems reflexivity happens at the macro level, encouraging people to notice emergence and decide

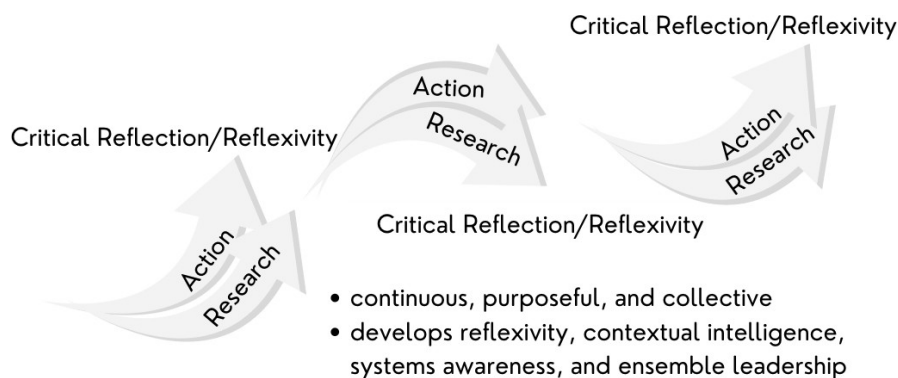
how they can contribute to change (Tams & Marshall, 2011). Reflexivity is critical for decolonization, asking educators to contextualize colonial violence and complicity at all levels of the organization, throughout each organizational evolution (Chrona, 2022).

Leadership Approaches in Relation to the Problem of Practice

A school's effectiveness is “determined through webs of human commitments, born in webs of human conversations” (Flores, as cited in Hurley & Brown, 2010, p. 2); therefore, to create systems change, leaders must create conversational containers where reflexivity, EL, and compassionate systems thinking can develop. Within these containers, collaborators can discuss a range of topics linked to research, action, and reflection/reflexivity as a part of community-based participatory action research (CBPAR). CBPAR is a pedagogical and leadership tool that fosters reciprocity, allowing the insights of the community to arise and strengthening community ethics (Maiter et al., 2008; see Figure 6). As collaborators move through CBPAR cycles, conversational containers become potent reflection points that focus on reflexive activities, compassionate systems awareness, CI, and EL experiences.

Figure 6

Community-Based Participatory Action Research



Note. The arrows and reflection/reflexivity points along the way represent the continuous cycles that fuel community-based participatory action research. These cycles inform and are informed by contextual intelligence, as well as ensemble, reflexive, and compassionate systems leadership. The author's own work.

EL and CSL are essential for bringing CBPAR to life within the HMS community. These leadership approaches encourage everyone to take responsibility for strengthening community ethics and inspire inclusive action plans based on systems emergence. As research and action happen, RL ensures leaders critically reflect on power dynamics and position themselves as co-learners in transformative change (Asirifi, 2019).

Leadership Approaches in Organizational Context

HMS has always taken a grassroots approach to change, with robust administrative support, a centring of meaningful relationships, and a focus on teacher agency. A willingness to adapt to change is part of its overall leadership approach, anchored by a tapestry of community-mindedness. Open-mindedness around leadership structures has supported HMS's growth, leading to more EL, reflexivity, and innovation, which are requirements for successful systems change (Uhl-Bien & Arena, 2017). As the community begins to engage in CE inquiries, these leadership approaches will foster belonging and inclusion, encouraging people to consider their place within larger systems (Alvesson et al., 2017)

Framework for Leading the Change Process

This OIP challenges HMS leaders to become more intentional about facilitating conversations that will support students to address SEJ challenges in their local

community, with an awareness of global CI. In order to engage ethically and reciprocally with the community, students must develop CE competencies, and these competencies can only be developed through active and relational engagements in community contexts. School leaders must also develop CE competencies, along with educators and students, which means centring themselves as learners and engaged participants in cycles of research, action, and reflection/reflexivity; this approach is foundational for positive organizational development (Senge et al., 2015). Educational leadership grows through relational dialogues, and positioning dialogues at the centre of the change framework will support organizational growth (Petta et al., 2019).

Change Framework Considerations

While some of the more well-known Western-Eurocentric change models may support parts of this change process, none will fully bring alive its post-critical focus on relational ontologies (Blaikie et al., 2020; Postma, 2016), non-hierarchical approaches, and multiplicity of worldviews (Nath, 2014). For example, while Kotter's (2007) model is noted for its eight clearly delineated steps (Pollack & Pollack, 2015; Wentworth et al., 2020), it is also noted for its hierarchical approach, linearity (Kang et al., 2020), and lack of balanced collaboration throughout all stages of change (Cameron & Green, 2012). These aspects do not reflect an understanding of complex change emerging within local networks. In contrast, Lewin's (1951) three-stage model supports an open system metaphor, focusing on the organization striving for states of equilibrium through a study of the oppositional forces that determine whether it will move into change (Cameron & Green, 2012). Although conflict plays a role in all organizational change (Winkler & Kristensen, 2021), the idea of grounding change in a framework based on oppositional

forces is not a wise decision, as it does not reflect an understanding of change as an emergent result of the collaborative recognition of the need for change. Neither Kotter's nor Lewin's model centres change as a collective vision focused on a relational ethic of care.

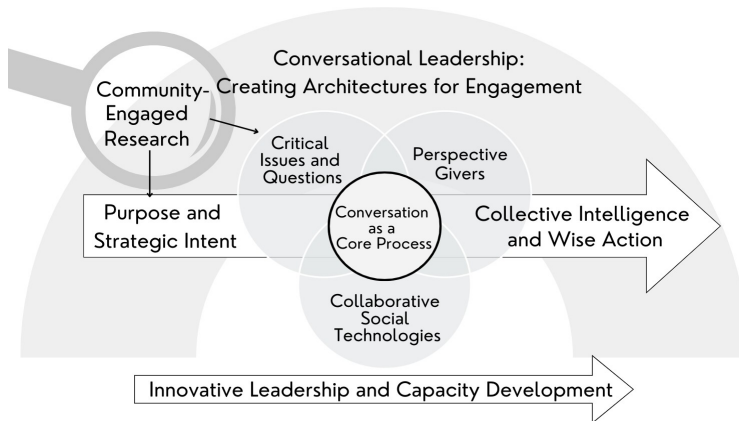
Chosen Change Framework

The chosen change framework, creating transformational architectures for engagement, from Hurley and Brown (2010), will guide HMS leaders (see Figure 7). This model proposes that change happens through conversational processes, which are “particularly important today, when the most important questions we face are complex ones that require us to develop new ways of thinking together to foster positive change” (p. 2). In this model, purpose and strategy frame critical conversations that harness collective intelligence, allowing the organization to take wise action. Conversations are supported by collaborative social technologies (CSTs) to strengthen collective purpose (Hurley & Brown, 2010; Ludema et al., 2001; Senge et al., 2015) and examples include Appreciative Inquiry (Cooperrider et al., 2008), World Cafés (Aldred, 2011), the Art of Hosting and Harvesting Conversations That Matter (Corrigan, 2015; Schwartz, 2016), Talking Circles (Brown & Di Lallo, 2020), Collective Mind Maps (Corrigan, 2013), Open Space Technology (Owen, 2008), NVC (Rosenberg, 2015), and CSL tools (Schroeder & Rowcliffe, 2019). CSTs help create supportive dialogic containers, where “collective learning is to take place around complex and emergent issues, including strategic planning, social innovation, conflict resolution, and working with organizational culture” (Corrigan, 2016, p. 31; for a comprehensive list of CSTs, see Appendix C). Research guides these processes, and *research* here refers to scholarly, practitioner-based, local, and

Indigenous Knowledges (Doberneck et al., 2017).

Figure 7

Creating Transformational Architectures for Engagement



Note. The original model is presented with the addition of a CE research “microscope” on the left side. Adapted from “Conversational leadership: Thinking together for a change,” by T. Hurley and J. Brown, 2010, *Oxford Leadership Journal*, 1(2), p. 3.

(<https://thesystemsthinker.com/conversational-leadership-thinking-together-for-a-change/>).

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First-, Second-, and Third-Order Change

The change model will create first-, second-, and third-order change. First-order change reinforces current organizational understandings (Bartunek & Moch, 1994), and this model will deepen community-mindedness, which is already a collective organizational understanding. Second-order change is transformative and comes about when organizations evolve their mental models (Zsebik, 2008); this model will support second-order change by creating new pathways for conversations that are backed by research, and highlight emerging mental models, which are made sense of through

collective reflection/reflexivity points. The model also supports third-order change, the deepest level of change, which transforms both individual and collective beliefs (Oakes et al., 2005) through sustained shifts in epistemological understanding (Welton et al., 2018). Over time, through attention to all three orders of organizational change, HMS's identity will evolve and mature, placing the school in a better position to positively influence larger local and global networks (Tsoukas & Papoulias, 2005).

Change Framework Strengths

The change model has three primary strengths. First, it provides a visual for relational approaches to change that can be enacted in daily life through generative dialogues. Second, it enacts the change drivers discussed in Chapter One by developing a *community of commitment*, which promotes systems thinking, cooperation, and deeper understandings of educational ethics (Kofman & Senge, 1993). And third, it provides an overarching framework in which research, action, and reflection/reflexivity can guide community praxis.

Change Framework Limitations

This model asks for a commitment of time and attention to theory and practice, which may be met with apathy or resistance. Hatch (2002) outlines several aspects of resistance that may be applicable, including the requirement for educators and administrators to engage in ongoing, compliance-based tasks, which may deprioritize generative conversations. There is also an awareness of the “catch-22” nature of implementing this change, for in order to commit to the implementation, SA will need to develop understanding of the change rationale and approaches, yet finding time to frontload understanding may be a challenge, which may stall implementation. Some

educators may think they are already engaging in ethical CE without a full awareness of this topic, which may create confusion. Additionally, this change model is new and this may create skepticism stemming from uncertainty around investing time in something that has no comparative model. Change leaders will need to develop knowledge and understanding around change rationale, and show unwavering commitment to the change idea if this OIP is to succeed.

Coherence with Epistemological and Leadership Approaches

Post-critical approaches support a relational ontology through conversations arising in local contexts (McKenzie, 2004), and this change model arises from and contributes to EL. It creates structured and innovative (entrepreneurial and adaptive) spaces for systems thinking (CSL), reflexivity (RL), and CI to emerge, and these are the spaces in which curriculum transformation will occur. As educators share emerging perspectives, individual and collective agency will be strengthened, connecting knowledge with action through conversation and critical reflexivity (Rodriguez & Berryman, 2002).

Organizational Change Readiness

There is much debate about the efficacy of organizational readiness frameworks, and the academic literature shows a vast spectrum of assessment foci, definitions, and conceptual understandings (Miake-Lye et al., 2020; van den Nieuwenhof, 2013). Given this dizzying array of opinions, it is important to approach organizational readiness from the standpoint of discovering deeper layers of organizational nuances, rather than proclaiming a full understanding of readiness at any particular juncture in time. Organizational layers are always shifting over time, and understanding the complex nature of change will provide a backdrop for assessing change readiness in ways that align with the post-critical theoretical paradigm

guiding this OIP.

A Complex Adaptive Systems Backdrop

Complexity theory (CT) offers an epistemological bridge between modernism and postmodernism (Boisot & McKelvey, 2017) and can help explain approaches to change readiness. It grew out of general systems theory in the 1940s (Amagoh, 2016; Bashan & Kordova, 2021; von Bertalanffy, 1972) and provides an understanding of human interactions in times of complex change. Schools are complex organizations where local people interact within and across teams (ensembles), and as information is exchanged, ideas gain momentum or are extinguished (Marion & Gonzales, 2014). Agents act with heterogeneity, causing changes within the system, known as *emergent* behaviour (Amagoh, 2016; Uhl-Bien & Arena, 2017); while some cause-and-effect patterns are recognizable in relationships, patterns are unpredictable, not repeatable, and often understood only in retrospect (Kurtz & Snowden, 2003). Many change models prescribe a series of steps that must be undertaken to resolve previously identified problems; however, the post-critical lens considers problems as continually emerging, at every level of the organization, and the exact causes of this emergence are not traceable, nor can the system return to where it began (Turner & Baker, 2019). In addition, the impact of micro emergence on the larger system is not predictable (Tapsell & Woods, 2010).

CT supports this organizational readiness analysis by understanding the organization as something emerging *from* change, rather than something that is able to control or predict change (Tsoukas & Chia, 2002). As post-critical approaches encourage collaborators to embrace plurality and differences (Bruce, 2013; Nath, 2014), process-oriented understandings emerge (Montuori, 2003), which poses three questions in relation to HMS's

change readiness. First, if educators are being asked to co-enact a vision based on something they have not yet collectively imagined, how can their readiness be assessed, given that they do not yet know what they do not yet know (Fullan, 2015; Hatch, 2002)? Second, how can the initial instigator of change, in this case the CEC, predict how commitment and innovation will ebb and flow throughout the change process (Fullan, 2015), given the fact that as teachers become more engaged in decision-making processes, their level of readiness will most likely increase (Inandi & Giliç, 2016)? And finally, how can change readiness discussions avoid pigeonholing change agents, typecasting them as either “ready” or “not ready,” thus reinforcing an oppositional pattern, which is at odds with the non-binary and collaborative approaches of this OIP? Given the impossibility of objectively assessing change readiness within the post-critical paradigm, which is noted for its generative, non-linear, and unpredictable processes (Uhl-Bien & Arena, 2017), it is important to understand that any readiness framework will be a subjective reference point framing ever-evolving change processes without presupposing that a lack of readiness will result in change failure. Van den Nieuwenhof (2013) discusses organizational readiness from a post-critical perspective, noting that organizations consist of a “constant flow of social processes” (p. 164); therefore, readiness discussions must include both organizational and social process perspectives.

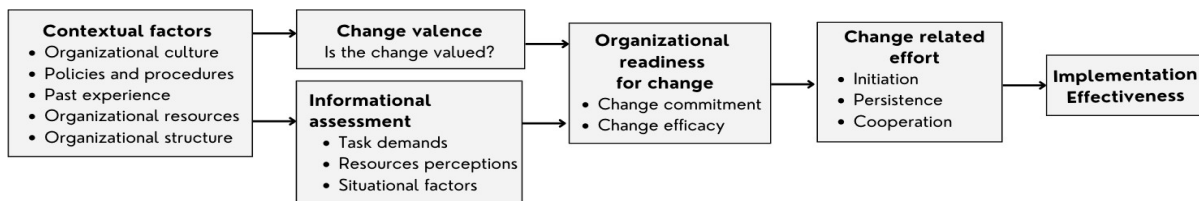
Weiner’s Theory of Organizational Readiness

Weiner’s (2009) development of a theory of the determinants and outcomes of organizational readiness is a helpful framing, as it brings clarity to the concept of organizational readiness. This theory considers change readiness at the individual, collective, and organizational levels, describing *change efficacy* as strengthened by collaborators

developing the confidence to know that through their choices and actions, they will be able to bring about change. *Change commitment* is closely related; however, a high level of efficacy does not necessarily result in commitment, as even the most efficacious collaborators may demonstrate little or no commitment to change. Weiner's model brings clarity to a range of readiness drivers, presented by a multitude of scholars, beginning with an examination of *contextual factors*, which help determine the outcomes of an organization's readiness for change (see Figure 8). Contextual factors define the *change valence*, which explores why perspective givers value the change process; the focus is not whether everyone will value change for the same reason, but whether collaborators consider the change a high-enough priority to be able to commit to change.

Figure 8

Determinants and Outcomes of Organizational Readiness for Change



Note. From “Determinants and outcomes of organizational readiness for change,” by B. J. Weiner, 2009, *Implementation Science*, 4(67), p. 4 (<https://doi.org/10.1186/1748-5908-4-67>). Creative Commons Attribution License.

In terms of contextual factors, HMS has a culture founded on community ethics (Furman, 2004; McMillan & Chavis, 1986) and a vision of developing students who will create a more peaceful world. Past experience makes it clear that the school will provide

resources for innovation, and a non-hierarchical leadership structure strengthens school culture. In terms of the change valence, there are several reasons why educators may value the change, including appreciating the idea of innovation, believing the change is needed, wanting to support colleagues, or believing in the proposed change because it resonates with personal values (Weiner, 2009). While some of this value may be derived from the fact that CE is mandated by the IB, I believe many HMS faculty can see CE's potential to strengthen the school's mission.

The informational assessment dimension is the only area of concern; here, there may be some resistance to change, and such resistance will most likely stem from concerns around a lack of understanding about whether resources will be provided to support the change process. Task demands are high in an IB school running multiple divisions and graduation pathways; at HMS, stress can arise as faculty straddle multiple programs, extracurricular activities, and extra- role time requests (Brown & Roloff, 2011), leaving them with little capacity to entertain change. In order for CE to be successful, SA and ML will need to help initiate the change, express a united vision that inspires confidence, and provide adequate resources to allay concerns (Howley, 2012); in the case of this OIP, the greatest resource that leadership can offer is time for regular, meaningful, well-facilitated community dialogues. As the community engages in dialogues, it is hoped that members will begin to view the change as resonant with their personal values (Howley, 2012). Leaders can help accelerate the change by linking it to other areas of school development, which will increase the likelihood of the change being embraced (Cohen & Levinthal, 1990). Leaders must also be persistent in keeping the overarching vision centred; otherwise, change efforts will be superficial or short-lived, and collaborators will fall back into existing patterns (Ylimaki et al., 2017).

The Impacts of COVID-19

It would be a gross oversight to omit the impacts of the COVID-19 global pandemic from any discussion around organizational readiness; from a lens of compassion, the relationship between the ongoing effects of the pandemic and educators' appetite for change must be carefully considered. The pandemic has taken an enormous toll on teachers' mental health (Hargreaves, 2021), and change processes must be carefully managed to prevent further burnout. It is impossible to predict how educators will continue to fare; however, it can be assumed that those in the profession will continue experiencing "burnout, secondary traumatic stress, and compassion fatigue" (Etchells et al., 2021, p. 9) for some time. A measure of care, as educators engage in curricular transformation, is the reason for the purposefully long timeline for this OIP. While CE is critically important and mandated within the IB, it does not need to be undertaken with a sense of panic; rather, the five-year timeline will create space for educators to explore CE in ways that promote feelings of excitement and hope, and do not create undue stress.

Overall Organizational Change Readiness

I believe that HMS is ready for this change. The school's past IB evaluations have noted a lack of consistent CE, yet the school has not designed a coherent path forward. This change is timely as the governing board envisions strategic plans, IB development plans are being created, CE finds its place within the school's EDID strategy, and leadership awakens to the need for change. It is recognized that the change may be met with resistance; however, there is also a high chance that community members will be inspired by the vision, fueling motivation to engage more fully. The pandemic heightened awareness of injustices around the globe (Ford et al., 2022), and while pandemic burnout may be a detractor, it may also be a

motivator for change. Overall, I believe that the proposed change resonates strongly with the school's mission, and if CE leadership and practices can be developed in line with the change model, the community will embrace the change as something unique and exciting.

Strategies and Solutions to Address the Problem of Practice

As CEC, I am tasked with considering how HMS can evolve CE, and I have had some internal conversations with SA and ML about the need for this evolution. A strong community culture exists within the walls of the school, and it is time to connect students more actively with the local community. Community partnerships must provide opportunities for students to act with agency, take civic responsibility, practice critical thinking, and have sustainable experiences that create a more coherent flow between their school and out- of-school lives (Smith, 2002). A tripartite model will be used to measure solution effectiveness, with the chosen solution fostering *compassionate collaboration*, *deeper learning*, and *leadership capacity* (see Figure 9).

Figure 9

Measuring Solution Effectiveness



Note. Three interconnected concepts to help determine solution effectiveness. The author's own work.

Compassionate Collaboration

Compassionate collaboration strengthens EL and the relational domain of CSL, which is an essential aspect of post-critical pedagogy (Andreotti, 2021a; Duncum, 2008). When collaborators find themselves in collaborative dialogues that nurture trust, love, hope, and belonging, it transforms anxieties into deeper learning (Fullan & Edwards, 2021).

Compassionate collaboration supports community members to make skillful decisions in response to SEJ complexities (Azorín & Fullan, 2022; Oxfam, 2021; Robinson, 2020), sparking dialogues that help people enact their vision, find purpose, and develop new models for systems change (Senge, 2012). Compassionate collaboration reflects and informs EL, which leads to long-term change through aligning personal and collective visions in the service of creating a more equitable, diverse, and inclusive world.

Deeper Learning

A UNESCO (2020) report co-authored by over one hundred people from sixty-five institutions highlights the key educational competencies of the future, including community knowledge (CI), environmental well-being (ecocentrism), participatory processes (EL and compassionate collaboration), social justice activism, and arts-based thinking. CE competencies reflect these global aims, and the chosen solution must systematically develop CE attitudes, skills, and knowledge (Doberneck et al., 2017) through self-, group, and systems reflexivity. In order for this to happen, educators must position themselves as co-learners, which strengthens students' abilities to respond to complexity (Hargreaves & Shirley, 2009; Watkins et al., 2018). Deeper learning will include the development of CE competencies, as well as knowledge of how to use various CSTs in inclusive and strategic ways.

Leadership Capacity

Having capacity means “having what it takes to realise ‘something’” (Vindeløv-Lidzélius, 2020, p. 1), and leadership capacity can be referred to as HMS’s ability to transform its current CE program, inspire EL, systematize CE learning processes, and ensure a wise stewarding of CE resources over time (Macintyre et al., 2019). The chosen solution must help adults and students develop as CE leaders through fostering agency and ownership in community endeavours (Hastings et al., 2011). The support of ML and SA cannot be overstated, for when community members see leaders engaging wholeheartedly in change processes, the scope, depth, and breadth of the implementation process leads to long-term sustainability (Pedersen et al., 2012).

Viable Solutions for Community Engagement Growth

The Western-Eurocentric cultural model promotes binary thinking, which can be thought of as the pressure to find one “right” solution (Okun, 2021). It is important to note that while a solution will be chosen for this OIP, it will never be enacted in precisely the ways it is being imagined, for as the community engages with the change, the solution will be continually reimagined to meet emerging community needs. That said, it is prudent to analyze solutions according to their ability to strengthen the dimensions discussed. Three solutions will be analyzed, including: (a) embedding CE within the current extracurricular student leadership program (ESLP), (b) embedding CE within the MYP, and c) creating a continuum development plan for the whole school. Some HMS community members have expressed a preference for option one or two (ESLP or MYP), and some believe CE is currently being enacted entirely through the ESLP. In order to honour these ideas and give them proper weight, they will be included along with a third option. Resource demands will be balanced

with a consideration of school mission and values.

Solution One: Extracurricular Student Leadership Program

Almost a decade ago, at the request of the current and visionary head of school, HMS evolved away from a traditional student council model into a unique ESLP. Along with a colleague, I spent a year preparing this shift, designing a new model coherent with the UN's seventeen sustainable development goals (United Nations, 2023). The ESLP is now widely known within the community, allowing students to hone in on a passion area by exploring leadership through the lens of cultural diversity, SEJ, inclusive school practices or social-emotional wellness; volunteer teacher mentors (TMs) volunteer to support student teams. As CEC, I have made efforts to align the ESLP with HMS's evolving EDID work, and last year, through a series of dialogues with TMs, a new EDID student leadership model was introduced. Currently, ESLP students meet once a week, for approximately thirty to forty minutes, to plan school-based initiatives that highlight national and international events, educate the student body, introduce guest speakers, and occasionally involve small cohorts of students doing short-term volunteering in the community. A benefit of this solution is that it requires only a modest increase in resources in the form of increased meeting and training time.

Solution One: Coherence with the Three Dimensions

The ESLP has had a positive impact on students' social development and sense of community-mindedness (Christison, 2013), and as a solution, it offers several strengths. These include improving communications between students and ML, positioning older students as role models for younger students, and inciting student passion through initiatives that happen away from assessment cycles. Because teams are student-driven, there is a high

level of commitment and optimism, and students hone their skills in areas such as project management, public speaking, and communications (Hancock et al., 2012).

Compassionate Collaboration. Over the years, ESLP TMs have consciously cultivated an appreciative stance within teams, fostering compassionate approaches and supporting all students when they make mistakes. TMs have been diligent in fostering a climate of EL, where all student contributions are valued, and this compassionate collaboration has ensured that there is no competition within and between teams. This compassionate foundation allowed the ESLP to continue evolving throughout the pandemic, as students, TMs, the CEC, ML, and SA remained committed to continuing operations throughout as many extracurricular programs as possible. Through increased safety measures, creative scheduling, strengthened communications, and investments in resources to support new approaches, HMS was able to weather the pandemic and support its ESLP as many other Canadian schools faced major programming disruptions (Rizk et al., 2022). In fact, five months into the pandemic, the IB's international community blog featured HMS Grade 12 students developing a community project that helped alleviate loneliness and isolation in younger students. The pandemic highlighted the strength of the ESLP's compassionate collaboration foundation, which makes it a good place to further develop the CE program.

Leadership Capacity. The ESLP TM team guides older students to role-model positive leadership to younger students, which strengthens student leadership capacity, inspiring younger students to imagine themselves as the older student leaders of the future. When possible, older and younger students meet outside of regular meeting times to plan initiatives and take action, including leading school assemblies that support notable weeks

within the school calendar. The TM side of the program has experienced low turnover, with most teachers remaining in their roles for the duration of their time at HMS; TMs work hard to steward resources by guiding students through budgeting and planning documents, reminding students to forward plan, and ensuring students seek permissions through the correct communication channels. There is higher turnover with younger students, as some choose to change teams from year to year; however, Grades 11 and 12 students remain on the same ESLP team, which allows for some processes to become systematized. Where this solution falls short is in its ability to completely systematize and deepen learning, due to limited meeting time and a constant rate of younger student turnover.

Deeper Learning. Due to time restrictions, this solution is limited in its ability to deepen learning around CE competencies. Teams meet once per week over a lunch break, and within this regular meeting schedule, students do not have enough time to accomplish much more than planning initiatives and events. A new EDID leadership paradigm has been introduced; however, there is no structured time for students and TMs to reflect on student growth, nor is there time for deepening reflexivity through critical research and dialogues. There are several gaps in understanding, and students sometimes fall back on repeating what has been done in the past or proposing initiatives that are not coherent with ethical CE principles.

Developing a comprehensive CE program will take a coordinated effort and strategic planning, and the ESLP on its own does not have the ability to effectively create long-term systems change, due to the fact that it cannot support the depth of reflection required. Students come and go, and interests fluctuate, which makes it difficult to build on CE research, formulate long-term strategies, and ensure these translate into reflexive

conversations for deep learning. As importantly, this solution does not position TMs as co-learners in developing CE competencies (Doberneck et al., 2017). Because this solution lives outside curricular approaches, it will not benefit from the sustained practices that emerge from interdisciplinary and transdisciplinary pedagogy; therefore, the CEC would need to take a more top-down approach, which does not reflect the EL paradigm upon which this OIP is based.

Solution Two: Middle Years Programme

As a former MYP Coordinator, I am aware of the challenges IB schools face in enacting CE requirements, and these challenges are related to confusion around CE concepts, practices, methodologies, and leadership approaches, which are not clearly defined by the IB (Billig, 2017; Martin et al., 2016). The MYP takes an inquiry-based approach to learning, and teachers report an aspiration to engage with CE; however, this approach does not automatically translate into actionable components, and some educators encounter challenges when trying to connect CE to the curriculum (Billig, 2017). While several inspiring CE-type projects are happening within the MYP, the approach is not yet coordinated, nor is there an agreed-upon epistemological grounding, which can lead to disparate approaches. This solution would require a slightly bigger commitment of resources in the form of increased collaborative planning time, with the CEC and MYP Coordinators as lead change agents, working in conjunction with DCs. The CEC would need additional role time to formalize program development and evaluation, support teachers in establishing sustainable community partnerships, plan Pro-D, and help develop CE policies.

Solution Two: Coherence with the Three Dimensions

A primary strength of this solution lies in the fact that it will be easily understood by

school perspective givers. There are established channels for the development of community-based thinking and action in the MYP, supported by interdisciplinary units and research-based projects (Müller, 2018). Focusing CE within the MYP could help strengthen students' abilities to independently engage with community partners outside of the school building, guide aspects of research and data collection, and co-host community meetings. Because this solution would be embedded within the curriculum, it would provide a stable platform on which to develop CE competencies, and MYP onboarding processes and common planning documents would ensure that there is clear direction and succession planning.

Compassionate Collaboration. Shared planning strategies and collaborative reflections are a part of MYP teaching processes (Pietarinen et al., 2021); and therefore, focusing CE in the MYP leverages the culture of collaboration that is already a part of MYP educators' processes. The MYP brings teachers together through common planners, criteria, and assessment paradigms, which results in shared priorities, strategies, terminology, and approaches, instilling a sense of belonging and understanding. This container of understanding fuels a culture of relational trust (Edwards-Groves et al., 2016), which can accelerate change through reflective processes; however, this solution is limited in its ability to broaden educator awareness of SEJ complexities in relation to the IB continuum. The IB's four divisions are meant to create a seamless continuum of learning for students, and while there are epistemological divides within this continuum, CE has the potential to help soften these divides by developing school-wide skills, terminology, and approaches, helping HMS students transition more easily between divisions. By housing CE change within the MYP, a division that is already known for its own distinct approach to teaching and learning, there is a risk of perspective givers developing the erroneous notion that CE is tailored to the MYP, or

that its placement within the MYP will result in an automatic flow across other divisions. Isolating CE's evolution within the MYP does not create space for a more diverse range of pedagogical perspectives and approaches.

Deeper Learning. MYP teachers spend an inordinate amount of time attending to compliance-based tasks, which hinders their ability to collectively engage in generative dialogues (Lin, 2013); this is particularly ironic given the MYP's focus on inquiry-based learning. MYP teachers are burdened with complex frameworks, which they must balance with provincial curriculum requirements (Dickson et al., 2020; Dickson et al., 2021), and many experience challenges using criterion-based rubrics and standardizing assessments (Dickson et al., 2020). Every five years, the MYP is evaluated by the IB, requiring educators to prepare highly-prescribed unit planners for external evaluation (Harrison et al., 2015); in no other division of the IB is this a requirement, and this focus on external educator evaluation creates a narrowing of focus for the MYP team, which does not give educators much of an opportunity to move out of first-order change. While MYP students are expected to reflect on their learning, there is little time for collaborative educator reflection/reflexivity, and the IB has been criticized for a lack of critical pedagogy (Tarc, 2011; Wasner, 2016). It will be important for the MYP team to have the support of other divisions as change is being envisioned to ensure broad-based discussions and open-minded approaches to pedagogical change.

Leadership Capacity. This solution may result in some changes within the MYP; however, it will not provide opportunities for the MYP team to collaborate across the school and benefit from a wider array of perspectives, which are key for systems transformation. Rather than feeling empowered by the work of the collective, MYP teachers may feel isolated

in their endeavours, which is already a danger given the ways in which the MYP is distinguished from other divisions. The MYP is complex, requiring the management of interconnected components (Visser, 2010), and without schoolwide support, the MYP team may experience burnout and abandon the change, further reducing educator agency. Placing focus on the MYP does not promote increased leadership capacity throughout HMS, nor does it position CE to help ease program transitions (Hallinger et al., 2011; Walker & Lee, 2018).

Solution Three: Whole School Development Plan

Solution three is the most resource-intensive and would require changes to the collaborative structure of the school. The strength of this solution lies in its positive systemic impact; however, it will take time to develop the structures, processes, and protocols necessary to support this solution and a limitation may be increased complexity and confusion in the beginning phases as collaborators adjust to new norms. IB schools are structurally complex, and a lack of role clarity adds stress (Lee et al., 2012); therefore, roles and responsibilities would need to be adapted and modified as the change progresses. A further limitation is an increase in time and training resources, which will have budgetary impacts, requiring artful balancing to ensure feasibility. Choosing this solution would require time and patience, and committing such resources may be a challenge, as this change process has no precedence.

Solution Three: Coherence with the Three Dimensions

Involving the whole school makes sense in terms of strengthening community engagement. This solution would allow all educators to have a say in the creation of a new CE plan, ensuring CE infiltrates the organization at every level. While this solution is resource-intensive, it is also a bottom-up, authentic approach to systems change.

Compassionate Collaboration. Systems change requires the engagement of the entire

community, with leaders role-modeling learning and inspiring others to want to learn collaboratively, yet collaboration is not yet at the forefront of educational change (Azorín & Fullan, 2022). HMS promotes a collaborative culture within the walls of the school; however, students do not yet collaborate with other organizations on a regular basis. Creating a community of practice across the school will open up entrepreneurial and adaptive spaces where innovation can emerge as the starting point for systems change (Uhl-Bien & Arena, 2017). Through a community of practice, the school's internal networks will strengthen, prompting more effective engagement with external communities; however, in order for this solution to succeed, the collaborative structure of the school will need to evolve to provide educators with the resources they require to strengthen community relationships (Pollack, 2008).

Deeper Learning. With this solution, change will be happening at all levels of the school, allowing perspective givers to engage in deeper learning (Peurach et al., 2020; Yurkofsky, 2017). Deeper learning will lead to more reflective and reflexive processes (Hatton & Schroeder, 2007), develop understanding around epistemological tensions, and create easier program transitions for students. Well-facilitated conversations will help faculty find more inter/transdisciplinary connections, strengthening these connections through experiential learning. CE provides a collective vision for the whole school, and leaders will need to communicate this vision consistently, connecting it with the school's mission (Senge, 2012). Solution three allows everyone to become involved in deeper CE learning, and as collaborators contribute to the CE vision, a groundswell of creativity will begin. This creativity will cultivate organizational affinity, as people recognize that they are supporting the future of the organization, which will, in turn, have a positive impact on the future of the

surrounding community.

Leadership Capacity. This solution provides the greatest opportunity for all educators to have a role in leading change, which results in deeper learning (Hatton & Schroeder, 2007) and accelerates change implementation. Effectively enacting this solution will systematize CE learning processes across the continuum, ensuring leadership sustainability over time. This solution proposes school-wide CBPAR cycles centred on learning and collaboration, which encourages new knowledge and will have immediate implications for the local environment (Aas & Vennebo, 2021). Leadership strengthens capacity building through actively demonstrating motivation, collaboration, deep learning, and responsibility (Vindeløv-Lidzélius, 2020), and student well-being is amplified when leadership promotes educators working together to strengthen programming (Grissom et al., 2021; Meyer-Looze & Vandermolen, 2021). While solution three will require significant resources, it is an investment in student growth and leadership capacity (Grissom et al., 2021).

Selected Solution and Further Connections to Leadership

Solution three is the chosen solution for this PoP, and it falls squarely within my agency at the school. This solution will help educators develop CE competencies, establish ethical and sustainable connections with the wider community, and innovate through collaborative research, action, and reflection/reflexivity; as educators find meaning in their CE work, this will lead to an increase in organizational capacity and effectiveness (Handy, 2015). In order for this solution to succeed, HMS leaders will need to strengthen the school's collaborative culture (Dibbon & Pollack, 2007), and administrative support will be essential for this transformative change; both ML and SA will need to signal the importance of the change by creating processes and resources that fully support the change (Hustus & Owens,

2018; Whelan-Berry & Somerville, 2010).

Chapter Two Summary

Chapter Two introduced a tripartite framework for leadership that centres the curriculum, systems awareness, and collective approaches to change. Leadership was described as reflecting and informing cycles of participatory research, action, and reflection/reflexivity, bolstered by a change model that centres purpose, strategic intention, criticality, and collaborative social technologies. Organizational readiness was discussed through a post-critical lens, and three change solutions were considered, with the chosen solution involving change at the level of the whole school. Chapter Three will discuss how to implement, communicate, and evaluate change, and compassion, collective capacity, and EDID approaches will continue to be centred.

Chapter Three: Implementation, Communication, and Evaluation

There is little about organizational change that can be fully predetermined. Change happens through countless relational moments that transform individuals, propelling them to want to take action (Lopez, 2015), and this chapter will outline how change will be implemented, communicated, and evaluated through critical and hopeful conversations supported by CSTs (Hurley & Brown, 2010). This change model provides a counterpoint to deficiency-based change paradigms (Rothwell et al., 2016) and focuses on change as a process-driven journey rather than a preprogrammed destination (Martinetz, 2002). An interactive and iterative change process will connect HMS educators with the innovative and community-minded spirit of the school, and provide a safe haven for experimentation. At a time when technological and academic obsession are creating more disconnection and inequity in education (Fullan, 2021), this implementation process will provide a vehicle for systems change.

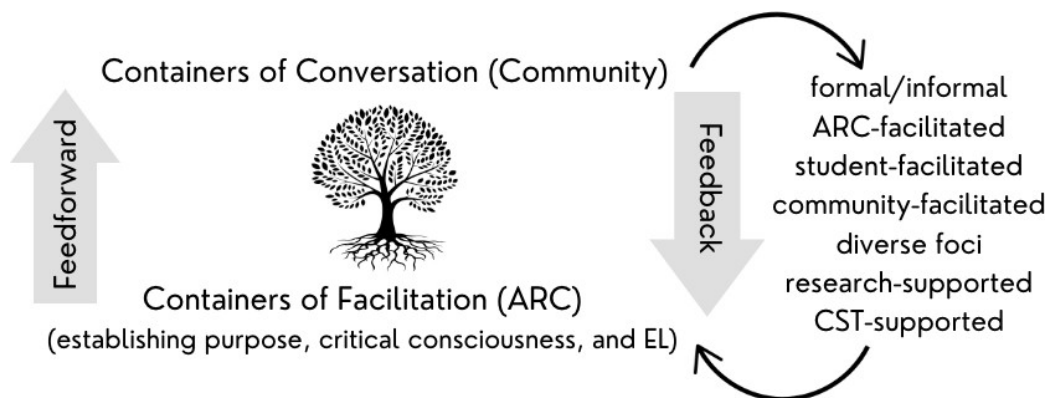
Change Implementation Plan

While external pressures are sometimes thought of as primary forces for change, it is the “dialogic systems in which people are continuously sense-making and meaning-making” (Bushe & Marshak, 2016, p. 409) that determine organizational direction. Dialogic approaches to change are helpful with complex topics that do not have pre-established templates, as is the case with this OIP (Bushe & Marshak, 2016), and while dialogic change models are contained within the Western-Eurocentric leadership canon (Bushe & Marshak, 2016; Lemmetty & Collin, 2020; Shields, 2004), they are not as well-known as other models. Dialogic models support non- Western ways of knowing, allowing for “the emergence of collective insight, collective wisdom, and a non-confrontational way of solving problems...[finding] a deeper

meaning that transcends individual views and self-interest” (April, 1999, p. 232). Shaw (2002) describes such dialogues as leaders making sense of why they have gathered, and inspiring those gathered to make sense of something larger than themselves. In this paradigm, dialogues develop critical insights, which are catalysts for action, and “change is a phenomenon that occurs *within* [emphasis added] communication, conversation and dialogue” (April, 1999, p. 231).

Change Implementation Framework

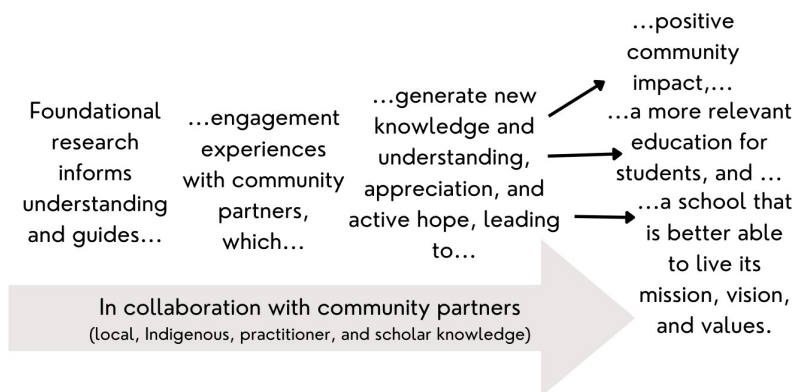
To begin, the school will strike an Appreciative Research Committee (ARC) as the core implementation group. Initially, the ARC will comprise DCs, IB-DCs, the CEC, members of the SA, and members of the learning support and EDID teams; however, as the ARC’s work evolves, they will plan for wider representation, including students, parents, and community partners. A change implementation framework will guide the ARC’s processes, helping them create a *container of facilitation* in which *containers of conversations* can be planned (see Figure 10). The metaphor of a tree is helpful as a living narrative for community transformation (Macintyre et al., 2019), as the ARC will provide the fertile ground from which CE can grow. This will involve the ARC developing understanding of the underlying conditions that drive the PoP, *establishing purpose*, and strengthening *critical consciousness* and *ensemble leadership*.

Figure 10*ARC Change Implementation Framework*

Note. A mutually-supportive set of containers ensuring there is consistent, compassionate, and transparent communication between the ARC and the community throughout the change implementation process. The author's own work.

Establishing Purpose

Designing and implementing purposeful and strategic conversational containers is a CE competency that ARC members will develop. Research will inform the purpose of facilitation and conversation containers, empower community members to provide critical feedback, and better illuminate systems emergence (Doberneck et al., 2017). In turn, this research process will support CBPAR reflections that lead to ethical partnerships and develop new community knowledge, leading to more positive community impacts (see Figure 11).

Figure 11*Purpose of Community-Engaged Research*

Note. Adapted from “Community engagement competencies for graduate and professional students: Michigan State University’s approach to professional development,” by D. M.

Doberneck, B. A. Bargerstock, M. McNall, L. Van Egeren, and R. Zientek, 2017, *Michigan Journal of Community Service Learning*, 24(1), p. 124.

(<https://doi.org/10.3998/mjcsloa.3239521.0024.111>). Copyright 2017 by Michigan Journal of Community Service Learning.

Critical Consciousness

Dialogic change models, in and of themselves, do not necessarily focus a critical lens, which includes considerations of how power and privilege influence socio-historic contexts (Blanter, 2015); therefore, it is important that critical issues and questions, backed by research, provide doorways into facilitation and conversational containers. In order for this to happen, ARC members will need to engage in self-reflexivity, so they can empower student voice and community feedback in culturally responsive and non-tokenistic ways (MacKinnon, 2018). Inclusive CBPAR cycles have the potential to actualize authentic

community empowerment (Yamamura & Koth, 2019) through a focus on “transforming the inherited systems of ‘power- over’ to ‘power-with’ [contributing] more to the significant social innovation required for a more sustainable world” (Bradbury, 2017); however, this transformation can only happen when leaders engage in critical thinking, balancing concrete action plans with flexible responses to community interactions. Within their facilitation container, the ARC must plan for community conversational containers that allow authentic engagement with diversity, rather than a “uniformity-through-control” approach (Blanter, 2015, p. 362).

Reflexive Models. As CEC, I have created a model for understanding reflexivity, which will be used as a critical CE tool. Andreotti’s (2012a) HEADS UP (*hegemony, ethnocentrism, ahistoricism, depoliticization, salvationism, un-complicated solutions, and paternalism*; see Appendix A) framework will further support critical and decolonizing approaches to action planning, and the accompanying pedagogical resource, developed by Pashby and Sund (2020), will support meaningful conversations around ethical global issues. These research-based models will support both facilitation and conversation containers, and they serve as helpful blueprints for community reflection cycles. Hosting community conversations is akin to an artform, and will involve much trial and error; however, as the ARC develops a deeper understanding of ethical facilitation, takes considered risks, and shares learning processes with the community, they will normalize risk-taking, which deepens community learning (Crenshaw & Yoder-Wise, 2013).

Community Engagement Competency Framework. The ARC will need to create a CE competency framework for the school, and the framework developed by Doberneck et al. (2017), which focuses on strategies for reciprocal and asset-based CE approaches, will be a

useful starting point (see Appendix B). The development of a critical competency framework is timely, for misunderstandings about the nature of CE are becoming more frequent at HMS. One example is students attempting to launch fundraising campaigns for organizations they have little awareness of and no relationship with; this problem reflects a need for the development of competencies around reciprocal CE approaches. Another example is student leaders wanting to give awards for service efforts, which reflects a need for deeper understanding around CE epistemologies.

Ensemble Leadership

As per the change model, the ARC will use CSTs to facilitate containers of conversation, which will be led in ensemble-based ways. ARC members, and eventually students and wider community members, will work together to co-facilitate containers and plan for the production and collection of conversational artifacts, which will support future planning and knowledge mobilization and inform evaluation. EL is critical to ensure inter/transdisciplinary approaches to collecting diverse conversational artifacts, and arts-based approaches help community wisdom emerge by uncovering “aspects of a phenomenon that may not be accessible through other methods” (Searle & Shulha, 2016, p. 38). For example, an EL arts leader might use storytelling or poetry to create artifacts that encourage people to speak from the voices of non-humans, as this helps develop more empathy for the non-human world, motivating people to want to protect it (Pearson et al., 2018). By employing EL, the ARC will ensure diversity in approaches, ideas, facilitation styles, and communications, inspiring deeper reflections. A lack of group reflection, or a lack of actionable follow-ups post-reflection, can lead to systems failure (Edmondson, 2002), and EL ensures reflection cycles do not stop after larger meetings, as multiple people are able to carry

conversations through to smaller groups, divisions, classes, and departments.

Art of Hosting and Harvesting Conversations That Matter. The Art of Hosting and Harvesting Conversations That Matter (AoH) is an open source “meta” CST developed across multiple global sectors, and it has the potential to “host” other CSTs (Sandfort & Sarode, 2022). AoH creates spaces in which community members recognize the need for growth for the sake of community well-being, and conflict becomes a catalyst for community transformation (Mutamba, 2018). This is not a prescribed set of “best practices,” but rather a set of skills and collaborative frameworks (Sandfort et al., 2012) that “[harness] the collective wisdom and self-organizing capacity of groups of any size” (AoH, 2023). The AoH approach will help the ARC position themselves as ensemble leaders (Sandfort et al., 2012) and support EDID through activating the community's conversational core (Mosse & Muirhead, 2020). As the ARC learns about AoH approaches, it can decide how to weave in CSTs that work best for the community across research, action, and reflection/reflexivity cycles. CSTs include World Café (Brown & Isaacs, 2005), Appreciative Inquiry (Cooperrider et al., 2008), CSA (Senge et al., 2019), Open Space Technology (OST; Corrigan, 2013; Owen, 2008), Talking Circles (Ball et al., 2010; Brown & Di Lallo, 2020); and Pro Action Café (Schwartz, 2016; for an extensive list, see Appendix C). CSTs can be used for different purposes, depending on the desired outcomes. For example, when reflection is needed, a CST such as OST will support information and context seeking, leading to collective insight; however, when action is the desired outcome, a CST such as a World Café can support consensus building and the creation of actionable plans.

Physical Meeting Spaces. Physical spaces have an impact on educator psychology, and research shows that creating collaborative physical spaces away from other types of

formal meetings increases teacher innovation and reduces teacher stress (Holdsworth & Maynes, 2017; Vennebo & Ottesen, 2015; Wineman et al., 2009; Wineman et al., 2014), creating stronger social fields (Mosse & Muirhead, 2020). The ARC will need to be intentional around non-hierarchical space configuration (for example, sitting in a circle), and ritualize conversations in ways that help people comfortably “land” within containers of conversation. The ARC can also plan for conversations that happen within broader community centres, such as municipal halls and libraries, as welcoming people into unfamiliar spaces helps disrupt habitual patterns of thinking, invites new viewpoints, and harnesses innovation (Corrigan, 2016).

Learning From Indigenous Elders and Knowledge Holders. The ARC will invite Indigenous Elders and Knowledge Keepers to help guide community conversations. Talking circles (TCs) are effective for cultivating trust and safety and honouring the role of Indigenous practices; however, as a part of culturally-responsive praxis, the team must receive guidance to ensure coherence with Indigenous values (Brown & Di Lallo, 2020). TCs support CBPAR and evaluation processes, and it is imperative non-Indigenous people acknowledge the origins of TCs as Indigenous and the Indigenous Peoples of the lands on which they are hosting. When hosting or being hosted by people from Indigenous communities, the protocols of those communities must be followed, and HMS leaders will need to discuss how such protocols can be respected and honoured as a part of strengthening EDID (Brown & Di Lallo, 2020).

Plan to Communicate the Need for Change and the Change Process

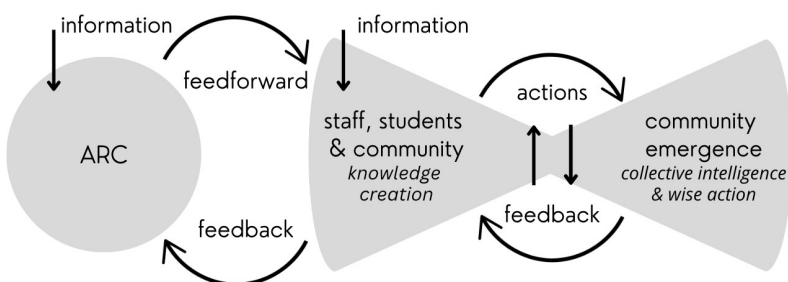
At HMS, new communication channels continue to emerge, and developing a coordinated system of *knowledge mobilization* (KMb) will ensure inclusive cultural values

remain strong as the school grows. KMb is defined as “the reciprocal and complementary flow and uptake of research knowledge between researchers, knowledge brokers and knowledge users—both within and beyond academia—in such a way that may benefit users and create positive impacts” (Government of Canada, 2021). It considers the ways in which knowledge is created and shared, creates stronger relationships between research and practice (praxis), and encourages ongoing social and organizational reflection (Levin, 2013).

Research here is understood as cycles of knowledge creation and dissemination leading to transformative action (Nutley et al., 2007).

Knowledge Mobilization Plan

HMS exists within a community-minded culture that will inspire leaders to reflect on how they can strengthen collectivism through decolonizing KMb practices (Khalifa et al., 2019); KMb will be considered an ongoing practice to ensure adaptive, innovative, and reflexive learning. Success will be defined as a sustainable practice where processes impact people positively, and these people go on to impact other people positively in the service of learning to take actions that positively address community challenges (Bennet & Bennet, 2007). Since ARC members work across the school, they will receive feedback from staff, students, and the wider community, which will strengthen collective capacity; through this feedback, the ARC will gain information about how approaches and strategies should be adjusted (Bennet & Bennet, 2007). As knowledge is created, ARC members will listen deeply, attend to feedback, provide resources, and remain supportive, particularly when plans fail or focus wanders. As conversations are harvested through AoH, new ideas will emerge, and the ARC will collate information to feed forward to the community (see Figure 12).

Figure 12*Knowledge Mobilization Plan*

Note. Adapted from *Knowledge mobilization in the social sciences and humanities: Moving from research to action* (p. 28), by A. Bennet & D. H. Bennet, 2007, MQI Press.

Copyright 2007 by MQI Press.

Containers for Feedback

CSTs allow community members to be involved in conversations, design processes, and evaluation, offering opportunities for regular feedback (Corrigan, 2015); this supports collaborators in unpacking concerns and grievances (Hardavella et al., 2017) and normalizes feedback as a natural part of learning. Feedback is an essential part of balancing complex systems (Stone-Romero & Stone, 2002), and the KMb plan establishes feedback as an essential part of the change process. Within an organization, feelings can be hurt, words can be misunderstood, ideas can be misinterpreted, and resentments can grow, often without all relevant people having an awareness of the grievance stories that are circulating. Grievances can build up for a variety of reasons, including people sensing a lack of respect, feeling embarrassed in front of a group, having the perception that someone is driving a personal agenda, or refraining from giving feedback for fear of upsetting people (Hardavella et al., 2017). The ARC will need to transparently communicate KMb plans, including

discussions about open feedback channels; by listening with empathy when giving and receiving feedback, the ARC can help collaborators stay motivated and feel psychologically safe (Goleman et al., 2013). Discussing feedback through a decolonizing lens will be helpful, understanding feedback as a sign of respect and a recognition of the dignity and wisdom of others (Okun, 2021). Cultural differences may impact how feedback is given and received (Stone-Romero & Stone, 2002), and ARC members will need to discuss feedback through a critical lens.

Mobilizing Students

Christens and Zeldin (2016) define CE as a “set of processes by which young people become involved and constructively exercise agency in their surrounding environments” (p. 1); CE is a critical factor in positive youth development, contributing to greater mental health and resilience (Hull et al., 2008), developing voice and agency, and empowering youth to influence society (Christens & Dolan, 2011; Christens & Zeldin, 2016; Conner et al., 2013; Rogers et al., 2012). However, youth have typically been excluded from CE through structures and processes that limit their participation, which does not contribute to the development of a more inclusive and diverse society (Christens & Zeldin, 2016). By limiting youth participation, critical voices are excluded, and when adults do not promote youth participation, youth do not develop the skills necessary to contribute to the creation of a more just and inclusive world. Youth need practice with community experiences, so they can be an active part of creating change, and “engagement in...community learning is where leadership building begins” (Absolon, 2021, p. 71). As MacKinnon (2018) notes, “students can tell us a great deal about what needs to change...[and] as leaders, we must be prepared to provide our students with a means of sharing their voice” (p. 19); it would therefore be a

mistake to think students are a small part of the KMb plan.

As students participate in conversations, the ARC will work to broaden their roles, empowering students to become a part of hosting conversational containers. Bennet and Bennet (2007) outline important KMb areas where students can become involved, including research, data analysis, volunteering, logistics, relationship building, presentations, workshops, leading projects, developing media content, mentoring, interviewing, influencing policy development, storytelling, resource and artifact creation, question posing, and journaling. Student involvement accelerates organizational learning and change processes, bringing fresh perspectives to KMb; in this way, it strengthens youth-adult co-learning CBPAR cycles.

Mobilizing Existing Channels

The systemic uptake of CE knowledge is dependent on organizational demands (Coburn et al., 2009). HMS is experiencing growth, along with an increase in structural complexity and task demands, and in order to ease the community into the change plan, KMb will begin through existing channels. CE should be seen as an evolution of what is already working well (Rogers, 1983), and the idea of CE development will be introduced to the community through established meeting cycles, sessions, workshops, and platforms. As KMb progresses, new spaces will be created for the purpose of including more voices, and the new CE social media channel will be an exciting place to engage students; currently, students do not have agency with the school's social media channels, and it is time for HMS to safely move students into spaces of digital leadership, so they can connect with more students around SEJ issues (Casa-Todd, 2017). There are strong communications between the CEC and existing community partners, and as CE develops, the ARC,

educators, students, parents, and community organizations, along with perhaps post-secondary institutions, will prompt new partnerships. The CEC will play a pivotal role in establishing consistency in communications in the first iteration of change, with a focus on implementing ethical KMb practices.

Strategies for Equitable and Inclusive Knowledge Mobilization

Anderson and McLachlan (2016) articulate concepts that support equitable KMb, including *layering*, *building bridges*, and *using transmedia*. Layering refers to communicating in ways that community members can access, paying attention to the detail and complexity of language. This approach includes blog posts, videos, and social media communications that are cross- or hyper-linked to deeper layers of knowledge; by layering information, people can choose the level of knowledge engagement that best suits them. The second concept, building bridges, includes providing accessible examples, such as key words, metaphors, and visual representations, to ensure messages are inclusive of diverse perspectives; AoH conversations are an example of a strategy for building bridges. And finally, transmedia speaks to including different forms of media, such as dialogues, poetry, film, and storytelling, with the prefix *trans* implying transgressing inequities. Through listening to and applying feedback, the ARC team will be able to ascertain where and how knowledge needs to be layered.

Including and Appreciating Diverse Community Members and Partners

Historically, KMb has excluded marginalized communities and non-Western ways of knowing. Dominant society controls most communication, determines who creates and manages communication channels (Smith, 2008), and perpetuates white privilege through access to resources and knowledge (Apple, 2006; Delpit, 2006). Western modes of

communication drive meeting protocols, and leaders can habitually drive one-way communications. Working towards a democracy of knowledge is a critical aspect of decolonizing KMb (Hall & Tandon, 2017), and includes critical inquiries around what is considered knowledge, who produces knowledge, and which voices are excluded in KMb. Western thinking perpetuates binary thinking, which creates a hierarchy of knowledge systems (Okun, 2021; Reyes Cruz, 2008; Sousa Santos, 2014), and non-written forms of knowledge, including Indigenous Knowledges, must be considered valid (Andreotti, 2021b); an example of this is storytelling as a method for qualitative data collection (van Wessel, 2018). Even well-intentioned leaders can fall back into hierarchical KMb practices (Chilisa, 2012); and therefore, as a part of its critical consciousness development, the ARC will reflect on communication tools, engagement practices, values, and knowledge inclusivity through reflexive lenses (Flynn & Ford, 2020). This process will include seeking feedback from diverse community members, and not representing information out of context or driving culturally insensitive agendas (Ellison, 2014). Attention must be paid to the modes and timing of communications, and the school will need to continue ensuring translators are available when needed; written information must be accessible to all community members.

Change Process Monitoring and Evaluation

Participatory evaluation processes accelerate change as the evaluation unfolds, which leads to long-term sustainable change through positive feedback loops (Patton, 2003); in this way, *evaluation becomes the change* at the same time that *change becomes the evaluation*. The primary purposes of evaluation will be *learning, innovation, and community well-being*; with learning as a focus, the community will increase its well-

being and capacity through commitment, motivation, shared ownership, and participatory engagement (Patton, 2003), leading to more critical and creative thinking, which are hallmarks of innovation. Learning will promote a constellation of concepts that foster humility, trust, and an awareness of the importance of complex adaptive approaches (Ramirez & Brodhead, 2013). The word *evaluation* can bring forward a deficit-based view of people's efforts (Patton, 2003), and evaluation processes will need to be inclusive, encouraging the community to view them as positive points of reference (Schwartz, 2016; Ramirez & Brodhead, 2013).

Art of Hosting and Harvesting Conversations That Matter

Evaluation will be grounded in AoH. Bushe and Marshak (2020) discuss AoH as a post-critical approach to organizational development, which understands change as a result of “changing the conversations’ that shape everyday thinking and behavior” (p. 301). This open-source approach to CE originated through practitioner conversations in Denmark in the 1990s, and has been developed worldwide through democratic processes that lead to collective knowledge creation (Corrigan, 2015; Mosse & Muirhead, 2020; Mutamba, 2018; Quick & Sandfort, 2014; Sandfort et al., 2012; Wheatley & Frieze, 2011). As previously discussed, AoH supports a multitude of dialogic community development tools (CSTs), and it can also include CSA and NVC (see Appendix C). AoH does not prescribe a set of “best practices,” but brings together “holistic design processes...which include attention to needs, purpose [and] principles, invitation, limiting beliefs, and implementation support...[and] are not owned by an institution or copyrighted” (Sandfort et al., 2012, p. 2). AoH has been used to further EDID, and has supported Canada's decolonization work, European Union institutions, and communities in Africa and North America, among other places (Corrigan,

2015).

AoH events range in size, length, and type, and each conversation “harvests” what has been discussed through the creation of artifacts, which can include mind maps, drawings, and anything that makes group learning transparent (Corrigan, 2015); these artifacts then become data for evaluation. The ARC will need to determine the purpose and intent of AoH events, and facilitation processes will change based on whether the event is intended for the creative generation of ideas, learning-based discussions and dialogues, and/or decision-making moments (Corrigan, 2013). In this way, learning and community well-being will be centred through a variety of dialogic processes focused on strategies, action plans, conflict resolution, policy development, and complex issue analysis (Wheatly & Frieze, 2011). AoH develops a community of practice by teaching members that conversations require practice and must be planned and hosted with intentionality (AoH, 2023; Wheatly & Frieze, 2011). While references to AoH as an evaluation strategy are scant in the literature (Schwartz, 2016), its underlying philosophy makes it highly compatible with this OIP.

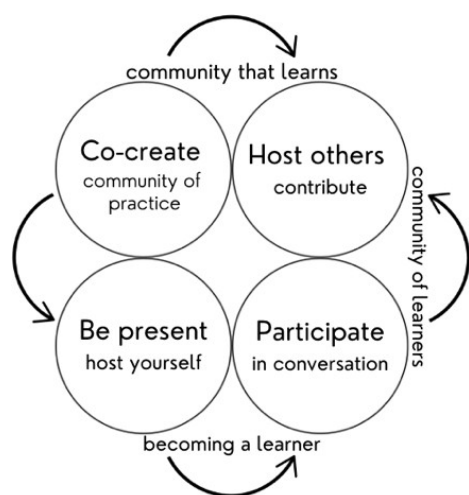
Role of the Appreciative Research Committee

The ARC will be guided by AoH’s four-fold practice (Corrigan, 2020), which reinforces EL as a process rooted in equity, humility, and participation, and reflects the personal, social, and systems domains of CSL. In their role as facilitators, ARC members will centre care above outcomes and “humanize evaluation by prioritizing relationships” (Brown & Di Lallo, 2020, p. 370). This does not mean organizational challenges will be ignored, but that evaluation will develop the capacity of the community to hold differing perspectives in inclusive ways (Fitzgerald et al., 2010). Finding a balance between criticality and hope is an essential aspect of cultivating the stamina required for change (Grain, 2022; Grain & Lund,

2016), and an ethical evaluation model can hold criticality without threatening relationships. The four-fold practices (see Figure 13) support an understanding of how to facilitate data collection spaces in participatory and equitable ways, and in order to do this, the ARC will need to engage with grounding practices that foster self-awareness, so members can participate in conversations, host others, and lead a committed community of practice.

Figure 13

Four-Fold Practice



Note. From “Reflections on the Four-fold Practice of the Art of Hosting/2,” by C. Corrigan, 2020, (<https://www.chriscorrigan.com/parkinglot/reflections-on-the-four-fold-practice-of-the-art-of-hosting-2/>). Copyright 2020 by C. Corrigan. Reprinted with permission.

Creating Purposeful and Intentional Evaluation

The ARC will need to plan for evaluation from the beginning stages of change (Corrigan, 2013; Schwartz, 2016; Quick & Sandfort, 2014) and ensure evaluation practices are known to the community (Fetterman, 2005). A part of the ARC’s work will be determining

AoH harvests' purposes and methodologies, the roles of the facilitation team, how harvests will create meaning, who will use harvests, and how the results of harvests will be communicated (Schwartz, 2016). As Schwartz (2016) notes, AoH processes are used to gather *formative*, *summative* and *developmental* data, and the ARC will need to position harvesting moments as such. Formative data helps leaders understand which strategies have helped an activity be effective, while summative data determines whether change has occurred at points within the system. Developmental evaluation focuses on patterns that have spread throughout the organization, noting how action and reflection contributed to development, in line with underlying program principles; this is an opportunity to interpret wider themes and make recommendations based on collective knowledge (Patton 2017, 2019). Each type of evaluation serves a different purpose (see Table 2; for more details on the strengths and challenges of each method, see Appendix D), and knowing in advance what is being analyzed will help the ARC guide data collection.

Table 2

Evaluation Methods for Participatory Conversation

Data Collection Method	Purpose
Pre- and post-conversation activities or surveys	To determine changes in levels of engagement and confidence (summative).
Incorporating an evaluation-related question in the conversation	To determine participants' sense of effectiveness of the ideas generated (summative).
Content analysis and concept mapping	To determine the relationship between the intent of the topic and the responses (developmental).
Observation	To assess the quality and frequency of interactions and highlight power differentials (formative).

Network mapping	To determine how individuals and groups are strengthening connections during conversations (formative).
Post-conversation interviews and group conversations	To determine the impact of conversations beyond single events (summative).

Note. Adapted from “Evaluation Methods for Participatory Conversations,” by A.

Schwartz, 2016, in R. S. Fierro, A. Schwartz, & D. H. Smart (Eds.), *Evaluation and Facilitation: New Directions for Evaluation*, 149, pp. 102–103. Copyright 2016 by Wiley Periodicals, Inc., and the American Evaluation Association.

Other Forms of Data

In order to create systems coherence, there should be a consideration of how the five-year implementation process will align with five-year IB evaluation cycles. IB evaluations require the submission of a school self-study consisting of development plans, reflections, and data analysis (International Baccalaureate Organization, 2023b); several divisions at HMS are discussing CE development plans, and the proposed evaluation plan will deepen the scope of these plans. While unit planners and student samples of work will be included in data collection, it is important to note that these cannot be the only sources of evidence, or some may mistake ad hoc changes for systems-wide change. While ad hoc changes can occur to the curriculum, and may be beneficial in the short term, systems-wide change requires new approaches, and this happens through conversations that transcend departments and divisions (Fullan, 2021). It is easy for first-order changes to occur through the written curriculum without being enlivened in ways that become a part of the overall tapestry of the organization, and when such changes exist primarily on paper, or are siloed within departments and divisions, the change is not systemically innovative.

Operationalizing the Evaluation Plan

With the exception of the formation of the ARC, the school has structures and practices in place to support this work. As educators return to the school building in August, there is time for new committees to form and people to become involved in new initiatives; after a full-school August Pro-D, there are at least two more full-school Pro-D sessions throughout the year. On Wednesday afternoons, faculty gather for two and a half hours of collaborative meetings with a divisional, departmental, or full-school focus, and the EDID committee meets once per month. SA meets each week, as do student leadership teams and various ML groups. DCs meet weekly with school principals, and the information stemming from these meetings is unpacked in weekly department meetings. The SA supports faculty with Pro-D and release time, and as the ARC advocates for larger-scale community events, they will have conversations with SA around planning and budgetary resources. It would be wise for the ARC to receive training in AoH practices, which are available within the local area, and CSA, NVC, and AI training will also be considered; as trainings are planned, there will need to be conversations to ensure system feasibility. I believe that the school will fully support such conversations, as long as the ARC can provide solid evidence of purposeful planning.

Next Steps and Future Considerations

Consistent with the foundations of this OIP, the next steps will be for me, as CEC, to engage in transparent communications with as many perspective givers as possible, including future members of the ARC. I have had some meetings with my head of school to discuss theoretical shifts in CE; however, the specific change framework has not yet been discussed. Presenting a sample meeting schedule for the first year of the change (see Appendix E) will

help ML and SA begin to envision the kinds of topics that will be discussed along with potential Pro- D; however, in keeping with the participatory nature of this OIP, it would be ideal for the ARC to have a voice in mapping out first-year facilitation and conversational containers.

These initial conversations will highlight first-order change through placing CE conversations within already-established meeting schedules. Some colleagues are aware that this OIP is being developed, and some high-level discussions have provided encouragement that the change plan will succeed; connecting CE shifts to current meeting models is a wise first step, so that people do not feel overwhelmed by the change. This will also be a good time to introduce the concept of AoH as a general model for school change; first, however, I will need to gain a greater understanding of AoH practice, and I have reached out to a local trainer to inquire.

Discussions are happening around a more flexible school schedule to allow students to explore a variety of co-curricular endeavours, which can involve CE. I have used my agency to advocate for some of this time being devoted to CBPAR projects with internal and external community partners, and I will be attending more scheduling meetings to bring a voice to CE praxis. I will also continue having one-on-one meetings with IB-CCs and DCs to introduce the change plan efforts in line with the school's recent IB feedback, which highlighted CE as an area in need of development. More time is needed for the ESLP, and this OIP will help create more purpose and intentionality around this aspect of school programming.

I am a member of the IB global development team for CE, based out of The Hague, Netherlands, and while this work is exciting, and will support my OIP, I cannot yet share details with my school team until they are published through official IB channels. To

mitigate feelings of isolation, I have become a part of a year-long Pro-D group in my local area centring on climate justice issues, which gives me an opportunity to network with colleagues within and beyond my school. The release of this work within my local network will be closely timed with the publication of this OIP, which I hope will inspire cross-school collaborations, and a goal for this OIP is to support HMS's collaborations with other schools locally and globally. It is also hoped that local post-secondary institutions will express an interest in becoming involved with HMS through CBPAR partnerships, which would benefit the growth of the entire community.

As with all complex educational systems, particularly in times of expansion and growth, there are many projects, ideas, and practices emerging. At this stage, collaborators are having high-level conversations about the future of the school, and as CEC, my role is to continue advocating for CE, so that it remains a priority as plans are developed. As a member of the school's EDID committee, I am working to ensure this OIP is coherent with the school's developing EDID philosophy, and along with my colleagues, we are discussing how CE will fit into the overall EDID structure.

Chapter Three Summary

This chapter outlined the plan for change implementation, communication, and evaluation consistent with knowledge systems that break down hierarchies and foster inclusion. It is worth restating that *evaluation becomes the change* at the same time as *change becomes the evaluation*, and whether this seems logical or illogical to the reader, its purpose is to disrupt evaluation paradigms that posit a distinct beginning and end to evaluation cycles, include community voices in tokenistic ways, and are prone to sole individuals or small groups deciding for the community what the lived experience of a change cycle is, divorced

from the lived experience of community members themselves. Participatory and decolonizing approaches to evaluation may take more time; however, they position leaders as co-collaborators who inspire a vision and position the vision as a malleable frame of reference upon which multiple perspective holders can build (van der Voet & Steijn, 2021). In times of stress, frames of reference can narrow, moving evaluation leaders away from the core principles that speak to their own values and allow them to respond wisely to emerging change (Duignan, 2014). Through mindful, reflexive, collaborative praxis, predicated on trusting relationships, leaders can deepen their awareness of the tendency to bypass the difficult conversations that bring about transformative change (Brown, 2018; Goleman et al., 2013; Katz et al., 2017). By paying attention to thoughts, feelings, and emotions, both their own and those of others, leaders can cultivate the ability to remain open-minded and non-judgmental in the face of conflict, so that conflicts become a catalyst for developing wisdom and compassion (Burmansah et al., 2019; James et al., 2019).

Narrative Epilogue: Meeting Change Through Compassion and Wisdom

Twenty years ago, at the opening session of my first extended silent meditation retreat, our teacher asked us to share what had brought us to the retreat. As I sat in a rustic lodge, high in the Kootenay Mountains of British Columbia, I did not know how to respond. Finally, I asked, “How can I continue to be an artist with an absence of ego?” After two classical music degrees, I was exhausted; I had been navigating the hierarchical and patriarchal structures that had existed in that system from the time I was a young child, and I wanted to carve a new path forward. My classical music training until that point had taught me that leadership was about the power, competitive edge, charisma, and egoic actions of a select few individuals, which had never sat well with me.

It has taken me almost two decades to unpack this question, and today, I aspire to centre my leadership around wisdom and compassion. As I near the end of this doctoral program, I am developing more language to be able to express what leadership really means for me, and so far, there are two ideas that resonate most clearly. The first comes from the idea of leadership as the embodiment of the wisdom of the *collective*, rather than the *individual*, or, as my dear Zimbabwean musician colleagues remind me, “We are here on this earth to become good ancestors.” Far from absolving me of my individual responsibilities as a leader, this reminder motivates me to dig deeper — as deeply as possible — to find a stronger voice as an educator-activist. The second is the idea that leadership must be framed as a collective cycle of wisdom and knowledge, rooted in reciprocal relationships, which is what I believe will heal the planet.

While preparing to write the final chapter, I returned to the writings of Buddhist, Indigenous, and other non-Western writers for inspiration. For me, Linda Tuhiwai Smith (2008) provides one of the most poignant meta-reflections on the concept of decolonizing educational praxis. Canada is just now becoming more fully aware of the egregiousness and extent of colonial violence, which created “procedures by which indigenous peoples and their societies were coded into the Western system of knowledge” (Smith, 2008, p. 43). The hallmarks of colonization are reflected in binary classifications, a narrowing of complex cultures into simplistic representations, and the establishment of harmful criteria that evaluate non-Western ways of knowing and being as less worthy. When concepts such as *criteria*, *classification*, *evaluation*, and *representation* are cast within the light of Canada’s colonial history, it is a call for educational leaders to rethink how they view their profession. And therefore, if all I do in my career from this point forward is to try and foster more inclusive, compassionate,

and loving community relationships, as imperfect as my actions may be, I will consider my career a success. In my experience, it takes courage to meet complex challenges with compassion; however, this is the wisdom needed to create interconnectedness and hope, which is where this OIP journey first began.

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Appendix A

HEADS UP Framework (Inspiring Critical Research and Dialogue)

Critical CE consideration	Reproducing harmful CE patterns	Challenging harmful CE patterns
Hegemony (justifying superiority and supporting domination)	Does this initiative promote the idea that one group of people could design and implement the ultimate solution that will solve all problems?	Does this initiative invite people to analyze things from different perspectives, including complicities in the making of the problems being addressed?
Ethnocentrism (projecting one view as universal)	Does this initiative imply that anyone who disagrees with what is proposed is completely wrong or immoral?	Does this initiative acknowledge that there are other logical ways of looking at the same issue framed by different understandings of reality?
Ahistoricism (forgetting historical legacies and complicities)	Does this initiative introduce a problem in the present without reference to why this problem exists and how 'we' are connected to the making of that?	Does this initiative offer a complex historical analysis of the issue?
Depoliticization (disregarding power inequalities and ideological roots of analyses and proposals)	Does this initiative present the problem/solution as disconnected from power and ideology?	Does this initiative acknowledge its own ideological location and offer an analysis of power relations?
Salvationism (framing help as the burden of the fittest)	Does this initiative present helpers or adopters as the chosen 'global' people on a mission to save the world and lead humanity towards its destiny of order, progress and harmony?	Does this initiative acknowledge that the self-centered desire to be better than/superior to others and the imposition of aspirations for singular ideas of progress and development have historically been part of what creates injustice?
Un-complicated solutions (offering easy and simple solutions that do not require systemic change)	Does this initiative offer simplistic analyses and answers that do not invite people to engage with complexity or think more deeply?	Does this initiative offer a complex analysis of the problem acknowledging the possible adverse effects of proposed solutions?
Paternalism (seeking affirmation of authority/ superiority through the provision of help and the infantilization of recipients)	Does this initiative portray people in need as people who lack education, resources, maturity or civilization and who would and should be very grateful for your help?	Does this initiative portray people in need as people who are entitled to disagree with their saviors and to legitimately want to implement different solutions to what their helpers have in mind?

Note. Adapted from “Editor’s preface: HEADS UP,” by V. Andreotti, 2012, *Critical Literacy: Theories and Practices*, 6(1), p. 2. (<http://www.criticalliteracyjournal.org/>). CC BY 3.0.

Appendix B

Community Engagement Competency Framework

Dimensions	Community Engagement (CE) Competency Areas
Foundations	CE research and scholarship
Community Partnerships	Initiating community partnerships Sustaining community partnerships Techniques for community collaboration
Criticality in CE	Engaging with diverse communities Critical reflection and critical thinking Ethics in CE
Community-engaged practice	CE research and creative activities CE teaching and learning CE service and practice
Approaches and perspectives	Capacity building for sustained change Systems approaches to community change
Evaluation and assessment	Evaluating community partnerships
Communication and research skills	Communicating with a variety of audiences

Note. Adapted from “Community engagement competencies for graduate and professional students: Michigan State University’s approach to professional development,” by D. M. Doberneck, B. A. Bargerstock, M. McNall, L. Van Egeren, & R. Zientek, 2017, *Michigan Journal of Community Service Learning*, 24(1), p. 129.

(<https://doi.org/10.3998/mjcsloa.3239521.0024.111>). CC BY-NC-ND 4.0.

Appendix C

Collaborative Social Technologies: Purposes and Processes

Collaborative Social Technology	Purpose	Process Description
<p>Art of Hosting and Harvesting Conversations That Matter (AoH)</p>	<p>To inspire “engaging the resources and intelligence of diverse groups of stakeholders to make progress on shared challenges” (Sandfort et al., 2012, p. 2).</p>	<p>The process is flexible and creative, and does not follow a prescribed linear pattern. It is built on design principles:</p> <ul style="list-style-type: none"> - Begin with the harvest in mind (a focus on artifacts for meaning-making) - Clarity of purpose (well-designed questions)
<p>Talking Circle (TC)</p> <p>As Brown and Di Lallo (2020) note, TCs support CBPAR and evaluation, and it is imperative that non-Indigenous people acknowledge the origins of TCs as Indigenous and the Indigenous Peoples of the lands on which they are hosting. When hosting or being hosted by people from Indigenous communities, the protocols of those communities must be followed, and non-Indigenous people must “consciously embrace the values of respect and humility, while also doing their own personal anti-oppression work” (p. 371).</p>	<ul style="list-style-type: none"> - TCs are used for conversations involving two or more people (Brown & Di Lallo, 2020) - TCs are useful at the beginning of sessions, for clarifying purposes, and at the end of sessions, for collaborative decision making (Corrigan, 2013). - TCs create spaces where every person’s sharing is equally valued, in order to be able to live into the nature of peace and interconnectedness (Pranis, 2005) - TCs allow a safe container in which discomfort can arise, and non-Indigenous facilitators “must be critically self-aware, humble, and... apologetic for the macro- and microaggressions that they will likely make” (Brown & Di Lallo, 2020, p. 371). 	<p>The TC process is simple yet profound, and begins with a beautiful space into which people are intentionally welcomed. The structural elements include: (a) the use of ceremony through a beginning grounding exercise; (b) a talking object, which signals that everyone is listening to the person holding the object, yet there is no requirement to speak; (c) a facilitator (keeper) who does not control dialogue, but ensures respectful participation and can address the tone of the interactions; (e) shared guidelines to create safety; and (f) group consensus, meaning that everyone can support implementation, even if they do not agree with the plan (Pranis, 2005).</p>

Collaborative Social Technology	Purpose	Process Description
Appreciative Inquiry (AI)	- AI is helpful when morale and confidence are low, as it connects people back to the positive core of the organization and brings fresh perspectives (Corrigan, 2015).	This is a flexible model, which can be used with any group size. The simple act of starting or ending a meeting with questions such as “What was the most positive and hopeful part of this meeting for you?” can shift people’s perceptions and generate hope.
World Café (WC)	The WC is an effective way of bringing forward collective wisdom; it supports diversity, deepens learning, and produces meaningful reflections and actions (Corrigan, 2015). It is useful for generating ideas around areas such as policy development (Quick & Sandfort, 2014).	<ul style="list-style-type: none"> - Helpful for groups of twelve or more (Schieffer et al., 2004) - Processes include setting the context, communicating it to participants, and creating a welcoming environment, like a cafe (Schieffer et al., 2004) - The process can begin with appreciative inquiry, prompting participants to recall positive past conversations (Schieffer et al., 2004)
Open Space Technology (OST)	The purpose of OST is to allow participants to inquire, discuss, and resolve challenges and issues themselves (Owen, 2008). It is most helpful for “strategic direction setting, envisioning the future, conflict resolution, morale building, consultation with stakeholders, community planning, collaboration and deep learning about issues and perspectives” (Art of Hosting, 2023).	As noted in Art of Hosting (2023), the space includes a circle, meeting locations around the room, and agenda and news walls. In the circle, participants write down concerns and share them, and then place these on the agenda wall. The group chooses conversations to take part in, which are captured, placed on the news wall, and included in a document at the end. A closing circle provides time to share insights.

Collaborative Social Technology	Purpose	Process Description
Pro Action Café (PAC)	PACs are helpful for harvesting individual and group feedback around individual projects and initiatives (Schwartz, 2016).	Participants decide on conversation topics and facilitators provide guiding questions. Participants can host a topic or be a part of the conversation group, and each participant rotates through topics (Schwartz, 2016).
Collective Mind Map (CMM)	The purpose of the CMM is to creatively capture an overview of challenges and opportunities to decide what to put into action.	CMM can be done digitally or non-digitally. The facilitator brings focus through a key question, and when all group thoughts have been recorded, participants vote on priorities (Corrigan, 2023).
Compassionate Systems Awareness (CSA)	As outlined by the Center for Systems Awareness (2014), CSA is a framework that brings to life systems thinking, social-emotional awareness, and mindfulness in the service of supporting schools to address socioecological issues. Tools and approaches, such as the ladders of inference and connectedness, stock and flow diagrams, icebergs, check-ins, journaling, group conversations, and mapping tools support AoH conversations.	CSA is designed to help people develop self-awareness and self-compassion, group empathy and compassion, and a compassionate stance towards solving socioecological systemic problems. The tools and approaches have a multitude of applications in small- and large-group settings.
Non-Violent Communication (NVC)	NVC supports conversational processes through cultivating an awareness of the universality of feelings and needs, which develops empathy, compassion, and understanding between people (Rosenberg, 2015).	NVC supports conversations by bringing clarity to the underlying feelings and needs of individuals. It helps clarify needs and requests, and strengthen people's ability to articulate their perspective in a compassionate way.

Appendix D

Evaluation Methods for Participatory Conversations

Data Collection Method	Purpose	Examples	Strengths and Challenges
Pre- and Post-conversation activities or surveys	To determine changes in levels of confidence in creating solutions; used before and after Conversations (summative)	<ul style="list-style-type: none"> • A show of hands prior to and following conversations • Paper/online surveys • Human sliding scale: Asking participants to physically align themselves in a room based on a question 	<p><i>Strengths:</i> data can be collected from all participants or groups</p> <p><i>Challenges:</i> questions are predetermined, allowing little opportunity for ideas to emerge; may not protect anonymity</p>
Incorporating an evaluation-related question in the facilitated conversation	To determine participants' sense of effectiveness of the ideas generated (summative)	<p>One word/phrase check out</p> <ul style="list-style-type: none"> • The final round of conversation has an evaluative component 	<p><i>Strengths:</i> highly interactive; allows many perspectives and the emergence of evaluation questions</p> <p><i>Challenges:</i> participants may influence each other, and confidentiality may be an issue</p>
Content Analysis, Concept Mapping	To determine the relationship between the intent of the topic under consideration and the responses (developmental)	Find themes across the data (notes, mental models, etc.) produced during conversations, and align with underlying program principles	<p><i>Strengths:</i> a comprehensive review of documents</p> <p><i>Challenges:</i> content of documents may be unavailable or show too much variance</p>
Observation	Can assess the quality and frequency of interactions and highlight power differentials (formative)	Analysis of who had what roles and responsibilities in a group conversation	<p><i>Strengths:</i> prompts analysis of complex interactions</p> <p><i>Challenges:</i> requires intensive planning around data being sought and how to mitigate bias</p>

Data Collection Method	Purpose	Examples	Strengths and Challenges
Network Mapping	To determine how individuals and groups are strengthening connections during conversations (formative)	Noting the interactions that take place within a conversation	<i>Strengths:</i> helps develop understanding of dynamics within and between subgroups <i>Challenges:</i> it can be difficult to ensure that there are enough facilitators collecting data from synchronous conversations
Post-conversation Interviews and Group Conversations	To determine the impact of conversations beyond single events (summative)	Interviewing participants and cofacilitators to understand how conversations impacted subsequent interactions and activities	<i>Strengths:</i> gives people the freedom to expand their thinking and bring forward ideas; can allow for anonymity <i>Challenges:</i> time intensive with regards to data collection and analysis

Note. Adapted from “Evaluation Methods for Participatory Conversations,” by A. Schwartz, 2016, in R. S. Fierro, A. Schwartz, & D. H. Smart (Eds.), *Evaluation and Facilitation: New Directions for Evaluation*, 149, pp. 102–103 (<https://doi.org/10.1002/ev.20182>). Copyright 2016 by Wiley Periodicals, Inc. and the American Evaluation Association.

Appendix E

Sample Conversation Schedule (Year One)

ARC	Community
August Pro-D week (led by CEC) <ul style="list-style-type: none"> • purpose/intent (epistemological overview) • establish group norms/principles • overview of CSA tools (grounding and iceberg) and TCs (see Appendix C) 	
September–November <ul style="list-style-type: none"> • weekly meetings • focused research (articles, books, program paradigms, community partner mapping) • CE competency framework • plan for Fall Pro-D with attention to department feedback reflections; TCs incorporating AI questions can be planned as a way to support participation (see Appendix C) 	
Fall Pro-D <ul style="list-style-type: none"> • whole-staff introduction to CE • ARC training in AoH processes (eg. World Café) 	Fall Pro-D <ul style="list-style-type: none"> • whole-staff: introduction to CE • (in departments/divisions) discuss feedback through AI-based questions, facilitated through TCs (see Appendix C)
November–March <ul style="list-style-type: none"> • discuss feedback collected by IB-CCs/DCs • introductory CSA training for ARC members who have yet to complete 	November–March <ul style="list-style-type: none"> • initial educator/student CE baseline surveys; weekly check ins through department/divisional meetings
December –March <ul style="list-style-type: none"> • weekly meetings (focused research) • meet with student leadership to discuss ideas for future partnerships • develop CE handbook with attention to CE competencies (see Appendix B) • some members join the B.C. CSA network/attend online meetings Plan spring Pro-D afternoon session with a consideration of: <ul style="list-style-type: none"> • AoH approaches and artifacts • how to communicate plans and purpose with educators/possible the 	

ARC	Community
<p>wider community</p> <ul style="list-style-type: none"> • intentional evaluation methods, such as observations, surveys, concept mapping, and network mapping (see Appendix D) • pre- and post-event AI-type interview questions 	
<p>Spring Pro-D</p> <ul style="list-style-type: none"> • morning: facilitate NVC session • afternoon: collectively brainstorming CE curriculum connections using an AoH approach such as collective mind map or OST (see Appendix D) • gather feedback via an evaluation-related question at the end to determine participants' sense of effectiveness (see Appendix D) 	<p>Spring Pro-D</p> <ul style="list-style-type: none"> • morning: NVC session • engage in CE brainstorming through collective mind mapping or OST, etc. (see Appendix D)
<p>April – June</p> <ul style="list-style-type: none"> • post-conversation interviews led by IB-CCs/DCs through an AI lens (see Appendix C and D) • align with IB evaluation surveys and development plans to prevent overlap • set community conversation schedule for the upcoming year with attention to a bigger event, such as a student-led World Café on a topic such as climate change/climate justice • plan for more student inclusion in ARC conversations/facilitation planning 	<p>April–June</p> <ul style="list-style-type: none"> • spring Pro-D reflective conversations led by IB-CCs/DCs through an AI lens (see Appendix C and D)
<p>June Pro-D week</p> <ul style="list-style-type: none"> • reflection on year and ongoing development of ethical CE principles • establish CE priorities for the coming year based on reflective feedback • discuss more student facilitation and wider community involvement • discuss the potential for a larger AoH event (eg. World Café), with attention to purpose, strategy, processes, and critical questions, in line with DC reflections from ongoing meetings 	<p>June Pro-D week</p> <ul style="list-style-type: none"> • reflect on CE year and feedback • through appreciative discussion questions that center the organization's positive core, discuss next steps in curriculum planning (department/divisional meetings) • AoH processes can be used, depending on need (eg. CMM, OST, PAC or CSA tools; see Appendix C) • HEADS UP model can be introduced, with educators engaging in reflexive discussions