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Learning Journey Towards Reconciliation: Developing Teacher Self-Efficacy

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Abstract

Current changes in curriculum and provincial teaching standards are intended to address the Calls to Action from the Truth and Reconciliation Commission. Teachers are responsible for implementing the changes but do not yet have the knowledge or skills to effectively manage the transformative changes being suggested. This organizational improvement plan (OIP) aims to address the problem of practice associated with teacher efficacy to incorporate Indigenous-Informed pedagogy (IIP) using the collaborative model of professional learning communities (PLC). The triadic determination of beliefs, skills, and environment of social cognitive theory by Albert Bandura is highlighted as a necessary structure to ensure that when sources of self-efficacy are present, individuals will have a greater likelihood of success. The work of Indigenous scholar, Sandra Styres (2017), provides a necessary grounding of the change plan in the Hodenosaunee and Anishinaabe philosophies of *lethi'nihstenha Ohwentsia'kekha* (Land). Styres' (2017) circularity framework will guide all aspects of this OIP, including the implementation plan, and the communication plan with a thorough knowledge mobilization plan (KMb). Through transformative, adaptive, and authentic leadership, the leader will address the complex nature of the problem of practice, and the leader will use the spiral of inquiry (SOI) from Halbert and Kaser (2022) to monitor and evaluate the progress throughout the change process.

Keywords: self-efficacy, transformative leadership, social cognitive theory, Indigenous-informed pedagogy, adaptive leadership, authentic leadership

Executive Summary

The work in this Organizational Improvement Plan (OIP) addresses the expectation from provincial and district governing bodies that Indigenous-informed pedagogies, histories, and perspectives, are included in all aspects of education. This expectation is a means of addressing the 94 Calls to Action from the Truth and Reconciliation Commission (TRC, 2015). Specifically, Call to Action number 63 asks that governments make a commitment to Indigenous education issues, including identifying teacher-training needs to address these issues. The problem of practice (PoP) that is being addressed in this organizational improvement plan (OIP), is the lack of teacher self-efficacy in implementing Indigenous perspectives in their teaching practice. Non-Indigenous teachers are reluctant to fully engage with IIP for fear of being offensive or tokenistic (Chrona, 2022; Dion, 2007; Kanu, 2005). This OIP supports teachers in developing the skills that positively contribute to their self-efficacy.

Chapter one provides insight into the leadership lens and approaches that are utilized in relation to this PoP. An overview of the organizational context will be provided, including provincial, district, and school contexts. The PoP is centred at Beachview elementary school which is located within the Valour School Board (VSB) (a pseudonym), a large urban district. There are 2100 Indigenous students within the school district who are supported by the district's Indigenous education department's teachers, consultants, workers, cultural coordinators, and elders. Their mandate is primarily to assist staff and students at schools with high numbers of Indigenous students. Beachview Elementary has very few Indigenous students, which results in a lack of support from the Indigenous education department. Staff need to be supported by school-based principals to provide opportunities for learning that are grounded in social cognitive theory (SCT). SCT recognizes that self-efficacy plays a role in changing beliefs regarding capacity and agency (Bandura, 1997, Donohoo, 2013). To develop self-efficacy, Bandura (1997) suggests that four sources need to be present: mastery experiences, vicarious experiences, verbal persuasion, and affective states.

Chapter two presents the planning and progress of this work. The change being sought is complex, value-laden, and rooted in social justice work, which is why the three approaches of transformative, adaptive, and authentic leadership are required. These approaches require the leader to include and encourage all voices, to be transparent with their own values, and to build trusting relationships that support innovation through collaboration (Daly & Chrispeels, 2008; Shields, 2022; Uhl-Bien & Arena, 2017). A circularity framework from Sandra Styres (2017) guides the change process. This framework is grounded in Hodeñoosaunee and Anishinaabe epistemologies, is iterative in nature, and has four stages: vision/(re)centring, relationships/(re)membering, knowledge/(re)cognizing, and action/(re)generating. As part of the change process, those involved will be asked to critically reflect on their biases, assumptions, and experiences with Indigenous knowledge and histories (Styres, 2017). Individual readiness is determined using an assessment tool developed by Holt et al. (2007). Individuals demonstrated readiness in the domains of appropriateness and management support but were not yet ready in the domains of change efficacy and personal valence. To enact change, four possible solutions are presented that are intended to provide staff with sources of self-efficacy: professional development sessions, professional learning communities (PLC), peer coaching, and mentoring from a teacher consultant. The chosen solution of synthesizing PLCs with elements of mentorship provides the greatest exposure to mastery experiences.

Chapter three explores the change implementation plan, which emphasizes collaboration, critical reflexivity, and inquiry. A PLC framework from Harris and Jones (2011) provides actionable steps, and the stages of Styres' (2017) circularity framework guides the process. A communication plan with a robust knowledge mobilization plan (KMB) at its core outlines how information and progress will be shared throughout the process. The communication plan ensures that all voices and forms of knowledge are considered and the role that collaboration has in knowledge mobilization is recognized (Langley et al., 2018). Kaser and Halbert's (2022) spiral of inquiry (SOI) provides a structure for monitoring and

evaluation. Incorporating the domains of influence (Langley et al., 2018) with Stryes' (2017) circularity framework and the SOI ensures a thoughtful approach to communicate the change journey, highlights, and achievements. Next steps and future considerations emphasize ongoing learning and continued transformation.

Rooted in social justice and the recognition of the responsibility placed on educators from the Truth and Reconciliation Commission, this OIP requires a shift in teaching practice to place Indigenous perspectives and pedagogy at the forefront.

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This organizational improvement plan is the culmination of three years of reflection, effort, and perseverance which would not have been possible without the support of my family and friends who were endlessly patient and encouraging. While my family and friends may not have always understood exactly what I was working on, they understood that this work was very important to me and gave me the time and space I needed.

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List of Acronyms

B.C.	British Columbia
BCSSA	British Columbia School Superintendents' Association
BCTF	British Columbia's Teacher Federation
BCPVPA	British Columbia Principals' and Vice-Principals' Association
FNESC	First Nations Education Steering Committee
FPPL	First People's Principles of Learning
IEW	Indigenous education worker
IIP	Indigenous Informed Pedagogy
KMb	Knowledge Mobilization
MOE	Ministry of Education
OIP	Organizational Improvement Plan
PoP	Problem of Practice
SCT	Social Cognitive Theory
SOI	Spiral of Inquiry
TLT	Transformative Leadership Theory
TRC	Truth and Reconciliation Commission
VSb	Valour School Board

Chapter 1: Problem Posing

Education in Canada has historically been based on the knowledge systems and backgrounds of those who colonized our country, which has not included an accurate account of Indigenous history in Canada, nor has it included Indigenous perspectives or knowledge. The current provincial mandate to include both an accurate history of the colonization of Canada, and Indigenous perspectives requires that non-Indigenous educators engage in learning about and from Indigenous people to respond respectfully and appropriately to the calls to action from the Truth and Reconciliation Committee (TRC) that directly address curriculum and teaching practices (TRC, 2015). It is essential that educators are equipped to respond to this change for the benefit of all students, both Indigenous and non-Indigenous. Within the Valour School Board (VSB) (a pseudonym), the Indigenous education department does not have adequate staffing to be able to support educators in schools that have low numbers of Indigenous students, which means that micro level leaders such as principals have the responsibility to support the learning of teaching staff.

The organizational improvement plan (OIP) developed to address this problem of practice (PoP) supports non-Indigenous educators who have the desire, but do not yet have the ability or self-efficacy to effectively include Indigenous-informed pedagogies. An Indigenous-informed pedagogy is a framework that reflects Indigenous knowledges and understandings about effective teaching and learning processes that Indigenous Peoples of Canada have had since time immemorial (Chrona, 2022). The plan will focus on the development of self-efficacy of teachers through an exploration of social cognitive theory (SCT). The organizations involved are the school district where the school is situated, and the school where I am principal. This chapter examines my leadership agency and personal leadership lens, the organizational context, the problem of practice, guiding questions, and a vision for what needs to change in the organization.

Leadership Position and Lens Statement

This section will provide an overview of my personal leadership position including my background, job position, and identity. This will be followed by a brief description of my three leadership approaches: transformative, authentic, and adaptive.

Personal Leadership Position

As an elementary school principal, I hold a position of power in my school and as a white, settler leader, I also hold significant privilege. I am the child of immigrants from Denmark who struggled when they came to Canada in terms of job security, food security, and language acquisition. Even given those early struggles, my parents held a place of privilege and after one generation, our family has privileges that come from being white and European. It will be important for me to pay attention to my positionality, privilege, bias, and power when making suggestions, or offering opinions regarding the colonial nature of our education system (Bishop, 2015; Shields, 2020).

This is the sixth year of being principal at my school, and through the high level of trust I have gained, I am in a strong position to move the school in a transformative direction (Aguilar, 2020; Daly & Chrispeels, 2008; Tschannen-Moran, 2014). Seashore and Murphy (2016) address the need for reciprocal trust and caring relationships in schools and the connection to capacity for innovation. Staff need to trust the leader and know that the leader cares about their needs and well-being, and the leader needs to believe in the competence of staff for innovation and transformation to occur. Caring does not always fit into the structural, transactional culture of the school district, but through my actions, I can press and challenge others to consider that caring can mean learning from others, and through that learning, we gain awareness that we can do better for all our students (Aguilar, 2020; Freire, 2018; Shields, 2022). Lopez (2020) discusses the need for leaders to be self-reflective to authentically guide transformation and build capacity.

Worldview and Paradigmatic Lenses

My identity as a non-Indigenous educator plays a role in how I interpret the world and how I interact with others. I have a strong identity in the school; I have worked hard to share my values, to be vulnerable with staff and to form positive relationships (Styres, 2017; Wheatley, 2017). As a leader with power, position, and privilege, who is striving to be a transformative, social justice leader, it is vital to relinquish the belief that knowledge comes from one place or one voice (Kirk & Osiname, 2022; Styres, 2017). The incorporating of Indigenous worldviews and knowledge recognizes the value of oral storytelling, the importance of land, space, and place, and how this knowledge accepts a variety of teachings (Louie, 2020; Styres, 2017). Inherent in traditional Indigenous stories are the concepts of equity, access, and participation, as well as the principles of socio-economic justice (Atleo, 2022). I am striving to further deepen my understanding of Indigenous epistemologies and how they can impact my leadership.

Kirk and Osiname (2022) highlight the role that personal story plays in knowledge formation, and the need for critical reflexivity to examine how personal knowledge impacts our bias. My worldview as a non-Indigenous educator, has been formed through my family background, my education, and my personal experiences, and was very much dominated by Western ideologies, axiologies, ontologies, and epistemologies. I acquired knowledge through typical realistic means, with some elements of constructivism and did not value or understand the need for critical reflexivity. Through my continuing education and self-reflection, I have come to understand the need for leaders to use critical reflexivity to acknowledge and critique the dominant colonial discourse through a process of learning and unlearning (Brown, 2004; Kovach, 2021; Lopez, 2021). The exploration of axiology, ontology, and epistemology through an Indigenous lens is also increasingly interesting and relevant to my problem of practice.

The foundational paradigm of this OIP is the transformative research paradigm which is consciously geared to the advancement of social justice (Romm, 2020). The work of Mertens (2007)

highlights the need to identify and critique power relationships, and to seek active engagement in social change, reform and decolonization. Beginning with values (axiology) is key to this OIP and ensuring that the focus remains on the power of social justice for change (Hurtado, 2022). Ontology and epistemology through the transformative paradigm reveal the consideration of multiple realities and multiple worldviews (Hurtado, 2022). Scholars such as Chilisa (2019) include a relational aspect to axiology, ontology and epistemology to centre the importance of connection from an Indigenous perspective. This relational and communal approach to learning is also a core component of my leadership lens.

Personal Leadership Approaches

Principals need to be effective instructional leaders, sharing knowledge, providing opportunities for learning, and having a clear understanding of transformative practices to support teachers in their learning (Çalik et al., 2012). In combining instructional leadership with transformative leadership, principals can provide a clear vision for change that ensures collaboration in learning, and collective decision-making (Cansoy & Parlor, 2018). Leaders need to model how to articulate values and beliefs in an authentic, transparent, vulnerable way and be self-reflective to be able to see personal blind spots in order to have their staffs do the same (Duignan, 2014). Adaptive leadership supports the process of transformation with its flexible, emergent approach. The change that is being sought is grounded in social justice leadership which falls within the main leadership ideologies of transformative, adaptive and authentic leadership.

Transformative Leadership

The power of transformation lies at the basis of my leadership approach. Schools have the ability and power to transform the experience of all students, yet this type of transformation requires that staff believe they can effect change given the right conditions for learning. Transformative leadership theory (TLT) from Roache and Marshall (2022) addresses issues of social justice and inequity in education. They highlight the need for transformative educational leaders to seek to change how

things are done in schools, and to create educational environments that are based on equity and justice. To be a transformative leader within a structural-functional organization is a challenge given that, as Lopez (2016) suggests, efficiency and effectiveness continue to dominate as approaches to educational leadership.

Authentic Leadership

Authentic leadership is appealing to me as I prefer to have my values speak for me rather than loud actions, and I believe in the value of establishing collective group values (Aguilar, 2022; Northouse, 2021). Leaders need to transparently share their values and their commitment to ethical behaviour thereby building trust and demonstrating the desire to create a sense of fairness and justice (Walumbwa et al., 2017). Indigenous scholars Battiste (2019), Kovach (2021), Styres (2017), and Ahenakew (2016) among others have provided examples of both authentic and transformative educational leadership through their work on decolonizing education. Styres' (2017) concept of (re)actualizing or decolonizing the education system is a complex and thoughtful examination of the tensions that can exist between authentic and transformative leadership. This tension arises when leaders who are authentic and transparent when driving change also cause resistance or fear amongst followers.

Adaptive Leadership

Adaptive leadership aligns with being a school leader given the contingent nature of the work done. I appreciate when Kelly and Peterson (2002) say that the role of a principal is that of a problem-finder and a problem-solver in that they need to solve both routine and emergent issues. There are times when diagnosing a problem requires thoughtful consideration as potential actions could lead to a change in people's attitudes and assumptions (Nelson & Squires, 2017). Having adaptive expertise as a leader requires in-depth knowledge, flexibility, responsiveness, and effective decision-making (LeFevre et al., 2020). Adaptive leadership plays a role in transformation and requires mobilizing individuals through complex challenges and helping them thrive (Heifetz et al., 2009).

Organizational Context

To fully understand the rationale for the problem of practice in this organizational improvement plan, it is important to explore the organizational context from a governance and policy development viewpoint and from a cultural perspective. The problem of practice is centred in an elementary school, but the school district and provincial Ministry of Education (MOE) provide broader policy perspectives. Moving from external challenges to MOE strategies, district goals and related teacher and leadership standards provides the context for the work of transformation related to unlearning and constructing new forms of instructional efficacy focused on Indigenous pedagogies. Robinson et al. (2017) explore the relationship between coordination and coherence, and while the coordination of efforts to address opportunities for the inclusion of Indigenous-informed pedagogies may be evident in all levels of the organization, there remain gaps in the coherence that will hinder effective change.

School Context

The focus of the problem of practice is Beachview Elementary School (a pseudonym), which is part of the Valour School Board (VSB) a large public, urban district in British Columbia (B.C.), with 89 elementary schools and 18 secondary schools located on the shared, unceded, unsurrendered, traditional territories of the *xʷməθkʷəy̓əm* (Musqueam), *sk̓wx̓wú7mesh* (Squamish) *səlilwataʔ* (Tsleil-Waututh) people. In the district, 44% of students speak a language other than English at home, and 140 languages have been identified. There are 2100 self-identified Indigenous students from nations located across Canada. Beachview Elementary has a diverse school population of 250 students with a third of the students indicating a language other than English is spoken at home and, throughout the school, 20 different languages are represented. There are three self-identified Indigenous students and 22 students with a ministry designation indicating special needs. The staff is comprised of a principal, 17 teachers, and eight school and student support workers, who support students with special needs. Of the entire staff, there are very few staff members who are non-white, and there are no Indigenous teachers. Most

of the staff have been at the school for more than 5 years, and there is very little staff turnover from year to year.

Provincial Directives

At the provincial level, there is currently a greater sense of priority and urgency to address issues of equity, oppression, and inclusion as moral imperatives in formal education. While social justice work has been present for many years under the guise of multicultural education, critics of multicultural education policy believe that these directives do not do enough to address anti-racism or inequity in power or privilege (Lei & Guo, 2022; Lund, 2003). Current world and local events, the Calls to Action from the Truth and Reconciliation Commission (TRC, 2015), school district policies, procedures, as well as Ministry of Education directives are beginning to reflect this need, and there is increasingly a recognition of how oppression and colonialism have impacted our educational systems (Capper, 2018; Freire, 2018; Lopez, 2021).

The school and district are located within a province whose MOE has developed a renewed curriculum which includes *First People's Principles of Learning* (FPPL) (FNESC, 2020). The FPPL were developed by a provincial advisory committee comprised of Indigenous scholars, Knowledge Holders, and educators. The principles reflect common elements in Indigenous knowledge of teaching and learning within the varied Indigenous communities in the province (Chrona, 2022). There is an expectation from the MOE that these principles will be woven throughout all aspects of the curriculum from kindergarten to Grade 12 (Chrona, 2016). There is a requirement that each school district will develop an Indigenous Enhancement Agreement designed to improve the educational achievement of Indigenous students (British Columbia Ministry of Education, n.d.). Documents such as *Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward*, by Child and Benwell (2015), co-created with Indigenous educational representatives and Ministry of Education representatives, serve as an example of the ongoing commitment of the Ministry of Education to embed Indigenous perspectives

into all parts of the curriculum in a meaningful and authentic manner. From Kindergarten to graduation, students will experience Indigenous perspectives and understandings as an integrated part of what they are learning (Child & Benwell, 2015).

Teachers in the province have a set of standards for professional practice, and in 2019, these standards were revised to include a standard connected to Indigenous learners and knowledge. Standard 9 addresses the need for teachers to contribute to reconciliation and healing and to incorporate Indigenous worldviews into their learning environments (BCTF, 2019). In 2023, the MOE also launched a K-12 anti-racism action plan along with an anti-racist guide for teachers as a way of providing tools and strategies to include anti-racism as part of teaching practices (B.C. Ministry of Education, 2023).

District Leadership Structure

The school district has a comprehensive leadership structure with several layers of governance. The district follows a typical, hierarchical leadership framework with a superintendent, a board of elected school trustees, several assistant superintendents, and directors of instruction. As a school principal in a very large district, I am far removed from the senior levels of management and the board of trustees, yet I understand the senior leadership styles and philosophies through the policies and directives implemented within the district. I am not subject to a high level of scrutiny, which allows me a good deal of independence. I report to a director of instruction who I contact if I require additional support at the school level. As well, my director and I meet to discuss my school growth plan as well as my professional growth plan; both of which are required to align with the district's education plan.

The focus of my professional growth plan is on developing and supporting teacher collaborative inquiry, and collective efficacy. Recognizing that with such a large organization, a functional approach to leadership at the district management level is necessary and provides reassurance, yet I hope to develop a more transformative and critical stance with my director that will guide my work. As a school leader, I need to seek opportunities to break away from the inherently positivist, functional nature of the role,

which is what I hope to model to my staff (Khalifa, 2021; Lopez, 2021).

District Context

In 2019, Valour School Board (VSB) developed an anti-racism and non-discrimination policy along with associated administrative procedures (VSB, 2021). Included in these documents are clear practices related to employee conduct, teaching practices, hiring, and retention practices as well as a plan for how principals are to respond to acts of racism in schools. There is very clear and direct language which addresses the responsibility of the district to provide education for its employees and that “the district recognizes that general staff development on Multiculturalism, Diversity and Anti-Racism is fundamental to creating organizational change” (VSB, 2020, p. 1). The district has also recently developed an education plan which provides goals and objectives for the district over the next five years (VSB, 2022). The plan was developed with input from of all members of the community, which included school visits to speak to students.

Two goals in the education plan align directly with the problem of practice. One is centred on increasing equity and the other is focused on continuing the district’s Reconciliation journey with First Nations, Inuit, and Métis, and specifically, “increasing knowledge, awareness, appreciation of, and respect for Indigenous histories, traditions, cultures, and contributions” (VSB, 2022, p.7). Both examples are transformational rather than transformative in nature as they do not specifically address the need to change the structure of the education system to address issues of inequity or social justice (Sensoy & DiAngelo, 2017).

At the meso level, the director of instruction for Indigenous education is the leader that is most closely associated with the goals of the education plan and can improve the access to supports and resources for schools. As the leader at the micro level, it is my responsibility to ensure that there is coherence between my vision and the district’s and ministry’s, especially if I hope to access supports and resources for teachers (Robinson et al., 2017). The primary goal of all levels of leadership is to improve

the learning experiences and sense of belonging of the students in the education system and to be able to provide adequate support and resources to all its stakeholders (VSB, 2022).

Provincial Leadership Standards

The provincial association that governs principals and vice-principals has developed leadership standards that guide the expectations and practice of both new and experienced administrators (British Columbia Principals and Vice-Principals Association, 2019). In this document, the *First People's Principles of Learning* have been incorporated and the expectation that diversity will be valued is woven throughout the document. For many principals and vice-principals, these standards are used to develop professional growth plans. While the document references diversity and equity in connection to student learning, it does not address the need for principals and vice-principals to address the diversity of a staff, or how privilege and oppression play a role in the culture of a school.

The British Columbia School Superintendents' Association (BCSSA) has developed a new leadership framework, *The Spirit of Leadership* which contains leadership competencies for system's leaders. Within each of the competencies there is a list of Indigenous perspectives and considerations that reflect respect, relevance, reciprocity, responsibility, and relationships of Indigenous leadership, based on the work of Kirkness and Barnhardt (1991) (BCSSA, 2022). The document was co-created with several stakeholders including Indigenous leaders across the province and at its core is student learning with an emphasis on truth and reconciliation. The leadership standards for principals and vice-principals are very comprehensive and mostly prescriptive and technical in nature, while the BCSSA framework is more holistic and adaptive in its approach, with a greater emphasis on relationships. The two frameworks complement each other and together form a foundation for the development of goal setting and growth plans.

Leadership Problem of Practice

Following the report from the Truth and Reconciliation Commission and their accompanying 94 Calls to Action, and in particular, Call to Action, number 63, educators in Canadian schools found a catalyst to ensure that they are engaged in accurate and culturally appropriate teaching of Indigenous history, knowledge, and worldviews (TRC, 2015). Non-Indigenous educators often rely on Indigenous educators to share their teachings, perspectives, and personal stories to inform practice (Chrona, 2022). The current reality is that there are not enough Indigenous educators to undertake this work, due to how support is allocated to schools in the VSB. Schools who do not have a minimum number of Indigenous students have very limited access to Indigenous education consultants. Non-Indigenous educators at times are reluctant to go beyond superficial teaching for fear of teaching inaccurate information, which can mean avoiding meaningful incorporation of Indigenous knowledge (Kanu, 2005). The problem of practice to be addressed is the lack of teacher self-efficacy in implementing Indigenous-informed pedagogies into their teaching practice.

In keeping with the recommendations from the school district's Indigenous Education Achievement Agreement, principals in the VSB have the responsibility to ensure that district mandated school growth plans include a goal focused on increasing knowledge, awareness, and appreciation of Indigenous histories, traditions, and contributions, (British Columbia Ministry of Education, n.d.). Principals in schools are also responsible for guiding staff in their professional learning by ensuring that conditions are present to build self and collective efficacy so that staff can effectively use the knowledge that they have acquired to inform effective and engaging instruction for students (Cansoy & Parlor, 2018). While support from Indigenous educators is an important component in providing mentorship and knowledge to non-Indigenous educators, it can also place pressure on the Indigenous teacher to be responsible for all knowledge (Styres, 2017).

The relationship between the non-Indigenous teacher and Indigenous educator must recognize

this tension and address it through meaningful, respectful dialogue, because without authentic engagement from an Indigenous education teacher or worker, the knowledge that is taught is often superficial at best, or tokenistic or inaccurate at worst (Nardozi et al., 2014). The focus of this problem of practice will include examining what strategies might be implemented to support teachers in their learning and enhancement of their efficacy when incorporating Indigenous-informed pedagogies into their classrooms.

Framing the Problem of Practice

To further understand the problem of practice described in the previous section, an exploration of the theoretical perspective that will support and guide the work is included. The historical nature of the school district will be presented to provide context for the problem to be addressed, and as the work is grounded in social justice and Indigenous knowledge, an overview of these concepts will be addressed.

Theoretical Stance

Educators need to believe that they possess the necessary skills to improve student learning, and that they have the capacity to effectively deliver all components of the curriculum (Donohoo, 2017). Teaching can be a solitary venture, with teachers potentially working only in their classrooms with their students, and not with other staff which can lead to collegial disengagement. For educators to feel fulfilled and engaged, they need to feel that they are part of a collegial, cohesive group that works together for a common goal (Donohoo, 2017; Tschannen-Moran & Barr, 2004). This problem of practice is grounded in social cognitive theory and the understanding that given the right conditions, staff can exercise agency over their work and their pursuit of knowledge (Goddard et al., 2004).

Social cognitive theory as outlined by Bandura is composed of a causal structure grounded in a triadic codetermination where human functioning is a result of the interaction of intrapersonal influences (attitude), the behavior individuals engage in (skills), and the environmental forces that

encroach upon them (environment) (Bandura 2012). Of note in the model of triangulation are the three types of environmental forces; imposed, selected, and constructed (Bandura, 2011b).

In relation to instruction, teachers may feel that they have little agency in their work as there are aspects of their environment that are imposed, such as a prescribed curriculum or other limiting factors such as parent or district expectations (Bandura, 2011b). At times, the environmental factors can constrain significantly such that educators are unable to move forward, as they feel they have minimal involvement in decision-making. If the external factors become so limiting, then staff are unable to see that they have any agency at all, thereby impacting their attitudes towards transformation.

In such conditions, authentic, adaptive, and transformative leadership are required to establish opportunities that develop efficacy, both self and collective (Donohoo, 2017). Once leaders guide staff to recognize the influence that they can have in decision making, leaders then need to provide staff with resources and structures to promote collaboration, knowledge acquisition, and co-learning (Donohoo, 2017). Building efficacy requires the leader to address all three factors of SCT (attitudes, skills, and environment), and the interplay that exists between them. However, as self-efficacy is a component of intrapersonal influences, and the beliefs and attitudes that individuals have regarding their abilities, this will be the primary area of focus (Bandura, 2011).

Staff at Beachview Elementary are collegial, have high levels of trust, and have a desire to collaborate to meet the needs of their students. Due to the long tenures of many staff at the school, they tend to be entrenched in their practice and show reluctance towards embracing innovation for fear of change. To support the development of self-efficacy that will encourage staff to be transformative and collaborative, Bandura (1997) outlines the four sources of self-efficacy: mastery experience, vicarious experience, social persuasion, and affective states. Leaders have a responsibility to intentionally construct opportunities to experience all four sources. There will now be a further exploration of these four sources and the value of each one.

Of all these sources, mastery experiences prove to be the most potent, providing individuals with opportunities to participate in specific tasks and assess their successes or failures through self-reflection. Such experiences permit individuals to overcome anxieties they may have around attempting a new skill or teaching a new concept (Bandura, 2011a). Much of the learning also occurs through the development of resilience through failed attempts (Goddard et al., 2004). A vicarious experience is one in which a desired skill is modelled by someone else, and they are supportive of efficacy beliefs when the learner sees themselves as comparable to others involved in a similar task (Bandura, 2011a; Goddard et al., 2004). Social or verbal persuasion, encompassing encouragement or specific feedback from co-workers or supervisors, as well as discussions held within and outside the school community, whether in school hallways or media representations, about teachers' effectiveness (Goddard et al., 2004), is another influential factor. For the feedback to be effective, it must come from a reliable source, which in the context of the problem of practice, would be an Indigenous educator, or trusted colleague. The affective or physiological state of the individual in relation to the given situation is the fourth source (Bandura, 1997). This will be important to consider when examining the problem of practice. Given the anxiety that non-Indigenous teachers have expressed in relation to this work, their affective state will play a significant role in their level of self-efficacy, and to the overall climate of the school (Donohoo, 2018).

SCT offers a framework for understanding learning and transformation, emphasizing the importance of providing staff with opportunities to engage in activities aimed at fostering self-efficacy in relation to IIP. While the development of self-efficacy does require cognitive work to determine progress, the need to address bias, power, and privilege is not obvious within the structure of SCT. Staff's ability to engage with this subject matter is different than other curricular areas such as reading or math as their backgrounds, assumptions or hesitancy are unlikely to play a prominent role (Benson & Fiarman, 2020; Casey & McManimon; 2020).

An individual's desire and ability to engage with IIP authentically and meaningfully is related to a lack of connection and an understanding or misunderstanding of their bias towards Indigenous peoples (Chrona, 2023; Khalifa et al., 2019). The connection between the FPPL and SCT serves as an example of what the PoP is attempting to do; incorporate IIP in meaningful and relevant ways and honour the value of Indigenous perspectives, which is also congruent with the transformative paradigm and its need to recognize the possibility of multiple ontologies and epistemologies. This connection is not surprising considering that the FPPL represent theories of learning that Indigenous Peoples have known for millennia (Chrona, 2023).

Several of the FPPL are reflected in the core tenets of SCT (knowledge, skills, and environment) but there are three specific principles that align most closely with SCT due to their emphasis on relationships, identity, reciprocity, experience, and place. The first is, "Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)" (FNESC, 2008, para 2). This principle reflects the knowledge that all aspects of our world are interdependent, and that learning is not separate from the rest of life, which speaks to the codetermination of SCT (Chrona, 2023; Styres, 2017; Kovach, 2021). The second principle to highlight is, "Learning is embedded in memory, history and story" (FNESC, 2008, para 6). Stories are a source of knowledge and power in Indigenous teachings, and they serve to transmit histories, skills, and values (Archibald, 2021; Chrona, 2023; Kovach, 2018; Styres, 2017). The role of knowledge within SCT exemplifies a perspective that aligns with Indigenous worldviews regarding the nature of knowledge. Bandura (1989) suggests that knowledge is acquired through various processes such as modelling, observation, and imitation, which speaks to the experiential nature of knowledge from an Indigenous perspective. The third principle is "Learning requires exploration of one's identity" (FNESC, 2008, para 8). This principle reflects the understanding that identity is connected to the place where one feels a connection and the community with whom one feels belonging (Styres, 2017). One's identity and

connection to place and community shapes their view of themselves, their skills, and their beliefs. An individual's beliefs about themselves contribute to their level of self-efficacy and competence.

Historical Overview

In the VSB, there is a large Indigenous education department with several layers of staff including district administrators of Indigenous education as well as Indigenous education workers (IEW), consultants, and teachers. The department's mandate includes the implementation of the Indigenous Education Enhancement Agreement, the support of Indigenous learners, and the support of schools to develop Indigenous cultural competencies, and to source appropriate teaching materials. If a school has a minimum number of Indigenous students, then they have access to an Indigenous education worker (IEW) or Indigenous education teacher (IET) on an ongoing basis, which was the case at Beachview Elementary.

Six years ago, when I arrived at the school, there was an IEW who supported six Indigenous students at the school. Historically, the support was in the form of a pull-out model where Indigenous students were engaged in cultural activities outside of the classroom. This model did not allow for classroom teachers to develop their knowledge, confidence, or capacity in IIP, as the instruction was taken out of the classroom. This model then transformed into a more inclusive practice where the IEW went into the classrooms of the Indigenous students and worked with the teacher and the class. Staff did have greater exposure to Indigenous knowledge, and they felt that the appropriate person was teaching the content, but there was not a deliberate attempt to develop competency or efficacy as the IEW had not been trained in how to do this work.

The mandate of the program was focused on the experience for students, not on transformative teaching practice connected to social justice, addressing bias, or tackling anti-Indigenous racism. When the number of Indigenous students at the school dropped to two, the staff were no longer eligible to receive ongoing consistent support from an IEW at which point, staff felt that they were inadequately

prepared to incorporate Indigenous knowledge and teachings in a meaningful way. Some teachers searched for other ways to gain knowledge, but there was hesitancy to share that with others, and there was not a consistent, collegial practice.

British Columbia launched an entirely revised curriculum in 2016, which included the incorporation of Indigenous perspectives and knowledge with particular attention given to the *First People's Principles of Learning* (BC Ministry of Education, 2016; FNECS, 2008). Both documents suggest ways to incorporate Indigenous worldviews in all aspects of the curriculum. Through conversations with staff, there was acknowledgement of the importance of meaningfully and profoundly doing this work due to a deep moral purpose and not just perfunctorily following the curriculum. They want to do the teaching correctly, as they recognize the negative history of First Nations, Métis, and Inuit people in Canada and the absence of teaching about Indigenous knowledge (Battiste, 2019; Styres, 2017). The curriculum reminds educators of the need to continue to find ways to incorporate Indigenous worldviews, but the curriculum is also intentionally not overly prescriptive to allow for agency and autonomy, and while it could be argued that this is important for developing efficacy, if there are no clear objectives or competencies to be met, then teachers' practice may remain at a superficial level.

Social Justice and Indigenous Knowledge

The focus of both self and collective teacher efficacy research and its positive impact on student academic achievement could be considered a colonial perspective in relation to this problem of practice. Self-efficacy in relation to IIP has the potential to shift the focus on traditional views of academic achievement to a more inclusive and authentic consideration of achievement. For the purposes of this PoP, the connections among self and collective efficacy, social justice, and the incorporating of Indigenous worldviews will be examined, rather than on improved student academic success (Goddard et al., 2000; Tschannen-Moran & Barr, 2004; Theoharis, 2007).

As much of the research has indicated, self-efficacy is context specific; efficacy in one area does

not assume efficacy in all areas (Goddard et al., 2000). Teachers at Beachview Elementary have strong self and collective efficacy in relation to subject areas that they are familiar with, but not in relation to topics of social justice or Indigenous worldviews. Staff recognize and value the importance of incorporating Indigenous knowledge, but they often prefer to focus on the romanticized nature of The Other that Dion (2009) refers to. The Other is based on a limited understanding of Indigenous people, that was attained in the dominant discourse previously found in school curriculum. Educators do so without examining the difficult aspects of Indigenous peoples in Canada and thereby not exploring issues of social justice.

Becoming a social justice educator requires significant critical self-reflection, an examination of the self in relationship, as well as an examination of the power dynamics that exist in a school and in a classroom (Styres, 2017). For leaders, this is complex and important terrain to explore, and this is the work of transformative leadership (Shields, 2010). The reality is that in the realm of Indigenous knowledge, non-Indigenous teachers do not have the expertise as they are not representative of the groups that are being discussed. This is an important factor to consider, but it cannot be a limiting factor because without developing a sense of agency over the purpose of the knowledge acquisition, then the sense of self-efficacy and consequently collective efficacy will be significantly diminished. Non-Indigenous teachers need to seek out knowledge and teachings to improve their efficacy. In a colonial dominant view, the knowledge needs to be brought to the individual, rather than in an Indigenous worldview, the individual will seek knowledge and place themselves within that knowledge (Styres, 2017).

Guiding Questions from the PoP

There are multiple access points in developing an inquiry into the need for increased efficacy of non-Indigenous teachers to incorporate Indigenous-informed pedagogies. The conceptual core of SCT and triadic reciprocal causation will guide the inquiry to determine how best to create the necessary

conditions for transformation. At the centre of the inquiry is the sense of identity of the teacher; what skills and beliefs exist in their acquisition of knowledge and how do their identity and beliefs inform their level of engagement and their sense of agency (Drago-Severson & Blum-DeStefano, 2017). Identity also contributes to potential bias and attitude towards the work, which could lead to reluctance to engage (Wheatley, 2007). Non- Indigenous educators when teaching a room of non-Indigenous students assume that they have the power to decide whether they teach the concepts and perspectives (Chrona, 2022). They do not realize they are exerting their power, but by being silent through omission, they continue to place colonial- informed pedagogies at the forefront (Dion, 2007; Kovach, 2016).

The guiding questions are presented separately, but it is important to note the influence and effect each of the components has on the other to promote desirable outcomes and reduce undesirable ones (Bandura, 1978). The guiding questions also support transformative leadership and the transformative paradigm as underlying both are the concepts of power and privilege and how to be socially impactful and serve the ends of justice (Romm, 2020). There are three main guiding questions that inform the problem of practice:

1. What attitudes and beliefs need to be explored and exposed through critical self-reflection to move through reluctance and hesitancy?
2. What skills and competencies need to be developed to transform teaching practice and to develop self-efficacy?
3. What environmental and contextual changes are required to support the development of self-efficacy?

Attitudes and Beliefs

The attitudes and beliefs of individuals in relation to Indigenous history and education are influenced by their background and experience. When embarking on an inquiry that explores the need to transform teaching practice, it will be valuable to consider how intrapersonal factors, such as values

and bias impact an individual's interest or desire to change. This type of introspection or self-awareness is required for significant transformation to occur, which is extremely challenging work. Dion (2007) conducted a study of non-Indigenous teachers to examine their relationship with Indigenous people, and how this impacted their teaching practice. Most of the participants had very little understanding of the relationship that Indigenous people have to Canada, and they had very little personal experience with Indigenous people. Through critical self-reflection, the participants recognized how their lack of understanding and experience contributes to and perpetuates the dominant discourse of Canadian history. Jo Chrona (2022) addresses the resistance that exists when learning about racism and becoming anti-racist. She contends that much of the resistance is based on fear: fear of change and fear that perspectives of our perceived reality may need to change.

Skills and Competencies

Despite the requirement to incorporate Indigenous worldviews throughout the curriculum and the introduction of the *First People's Principles of Learning* (FNESC, 2008), unless staff feel that they have the skills and experience with Indigenous-informed pedagogy, then they will have difficulty authentically incorporating the history, perspectives, and worldviews (Kanu, 2011; Nardozi et al., 2014). Anecdotal data highlight that staff are not comfortable teaching Indigenous-informed pedagogy, and that much of the teaching they do focuses on broad topics or is primarily historical in nature which is supported by the research of Indigenous scholars such as Kanu (2011). Teachers value their role as educators, and there will be some guilt that they are not meeting expectations. As well, many of the teachers obtained their teaching degree well before there was any inclusion of Indigenous perspectives in the teacher education program, which means that their skills and competencies were not developed at that time.

Environment and Context

Teachers may gain skills and knowledge of a particular subject area, but unless these are applied

in a specific context, then they will not lead to greater effectiveness (Adams & Forsyth, 2006). In their examination of contextual factors, Adams and Forsyth (2006) found that the factors where schools had the greatest amount of control led to greater teacher efficacy. Such factors include structural items such as grade configuration, opportunities for collaboration, and flexibility with rules. This correlates with the importance of developing agency through collective decision making (Donohoo, 2017; Goddard et al., 2004). A leader can influence the environment through their ability to manage the external factors and create a culture based on trust and collaboration through the emphasis on authentic and adaptive leadership (Daly & Chrispeels, 2008; Tschannen-Moran, 2014).

Leadership-Focused Vision for Change

From both the school district and the MOE there is an expectation that educators will deliver an Indigenous-informed curriculum that will focus on including Indigenous worldviews and through this will answer one of the calls to action from the Truth and Reconciliation commission (TRC, 2015). Underlying this is the need for staff to recognize attitudes, biases, and beliefs about the experience of Indigenous peoples in Canada (Chrona, 2022; Lopez, 2021). The overall vision that I hope to see is that staff are willing to acknowledge their need for support and are willing to develop new skills and competencies to align their practice with what is expected from the school district's new education plan. The leadership vision for change is about building individual and collective teacher efficacy in addressing core directions within the Ministry's and District's plans for the inclusion of Indigenous worldviews and pedagogy which will need organizational, structural alignment and a supportive vision and culture.

Vision For Change

The gaps that will be addressed are connected to the guiding questions and their focus on the elements of triadic causation. There is a gap between what the expectation is for the incorporation of Indigenous-informed pedagogies and the work not yet being incorporated in authentic meaningful, transformative ways, despite staff recognizing the value of the work. The gap has been created based on

teachers' lack of skills, confidence, and competencies (Chrona, 2022; Nardozi et al., 2014). Connected to this is the district context that there are not enough supports for schools to assist non-Indigenous teachers in their learning despite a new education plan that has a goal of "increasing knowledge, awareness, appreciation of, and respect for Indigenous histories, traditions, cultures, and contributions" (VSB, 2022, Goal 3, para 1). While this gap contributes to the environmental context, it is not something that can be solved at the school level. What can be addressed at the school level, is the gap that exists in staff being able to recognize how their attitudes and beliefs impact their assumptions and biases which could impact how, what, and why they incorporate Indigenous-informed pedagogies (Nardozi et al., 2014; Zinga & Styres, 2018). The absence of critical discourse that is needed for transformation to happen across the school is an additional environmental contextual gap (Brown, 2004; Safir & Dugan, 2021).

Priorities For Change

The primary actors impacted by this problem of practice are students and teachers at the school. The proposed future state will ensure staff feel more confident in their teaching, which will benefit all students. The benefit to students has far reaching implications as they are the future citizens who will have an increased understanding of an accurate history of Indigenous people in Canada, which will hopefully shift the discourse and mindset of many Canadians (Brown, 2004; Chrona, 2022). On a more granular level, the incorporation of Indigenous worldviews and perspectives honours the knowledge that comes from Indigenous cultures and contributes to the creation of education systems that are more responsive to diverse learners' diverse needs and addresses the responsibility to the challenges set out for truth and reconciliation (Chrona, 2022).

By being immersed in a curriculum that is centred in Indigenous thought and that reflects the *First People's Principles of Learning* (FPPL), students will be immersed in an education that is both connected to the land and driven by relationships as well as increased understandings about how to interact with

one another and with the environments in ways that are supportive of the planet (Chrona, 2022, p. 116). A thorough examination of the FPPL will not be included here, but it is important to acknowledge that each of the principles connects directly to student learning and identity, and that there is an interconnectedness among all the principles (Chrona, 2022). Through the provision of sources of self-efficacy in relation to IIP, there are three main priorities for doing this work.

The first priority for staff is the need to be confident in including Indigenous-informed pedagogies into their teaching, and that prior to engaging in the teaching, they are expanding their knowledge of Indigenous history and perspectives, as well as the impact of colonization (Khalifa et al., 2019; Nardozi et al., 2014). An additional consideration is to have staff critically reflect on their power and privilege to be able to choose what, how, why, from, and whose perspective knowledge is presented (Zinga & Styres, 2017). With critical reflexivity, there will be an opportunity for staff to consider how their lack of self-efficacy impacts other areas of their teaching, and potentially impacts the entire learning community (Kovach, 2021). Each school in the Valour School district is required to develop an Indigenous focused goal as part of their school growth plan, and through this plan, there is an opportunity for staff to reflect on their progress and to consider next steps.

The goal within the growth plan is primarily focused on supporting and enhancing understanding of Indigenous worldviews and knowledge and is a helpful framework for beginning transformative conversations. In prior years, the growth plan has typically been an accounting of the various cultural activities that have taken place at the school, and not a robust examination of reconciliation efforts. What is missing in the growth plan template is an opportunity to examine how bias or anti-Indigenous racism might impact efforts (Chrona, 2022a; Schick & Denis, 2005). By identifying areas of need, the growth plan could lead to further support from the district in teacher consultants and mentors.

A second priority is the development of long-term professional learning goals that will support staff to help them identify where they have gaps in their knowledge, their biases, and their assumptions

about Indigenous-informed pedagogy and what their vision is for their knowledge acquisition (Nardozi et al., 2014). As a leader, I also have responsibility for guiding staff in their professional learning and following up with them to see where they are on the learning journey in moving toward their vision (Archbald, 2013; Khalifa et al., 2019). Collaborative inquiry will be the mechanism used to address professional learning goals. There is great power in the collective efforts of staff working together and exploring their inquiry (Halbert & Kaiser, 2022). Working within Indigenous contexts is primarily about reciprocity and relationships which are necessary components for successful collaboration (Zinga & Styres, 2019). When there is the potential for engagement with Indigenous educators as part of collaborative inquiry, a caution must be given about the potential burden placed on the part of the Indigenous educator to be the primary knowledge holder of all Indigenous knowledge (Hare, 2021).

The third priority is the principal acting as a role model. Through my own quest for knowledge, I could be an inspiration for others (Evans et al., 2012). As a non-Indigenous educator, I have a great deal of learning and unlearning to do both while learning alongside staff and engaging in my own critical reflection and knowledge acquisition (Chrona, 2022; Khalifa et al., 2019). By being an authentic and adaptive leader who demonstrates consistency with their vision and purpose, I am better equipped to bring staff along with me (Theoharis, 2007).

Chapter 1 Summary

Chapter 1 provided an overview of the organizational context and framed the PoP with a focus on the gaps between district and Ministry expectations and teachers' lack of efficacy in incorporating Indigenous-informed pedagogy. Issues concerning lack of support and resources contribute to the gap. A discussion of my leadership lens and positionality contributed to the discourse towards the need for teachers to view themselves as transformative, social justice focused educational leaders. An exploration of SCT laid the foundation for inquiry and observable priorities for change. The next chapter will continue this examination with a closer look at a change model, and the organization's readiness for

change. Connected to this will be a further exploration of leadership approaches and a leadership framework that will serve to support teachers in their work. To move the work forward, possible solutions will be presented, with a continued focus on the need to improve the self and collective efficacy of teachers to incorporate Indigenous-informed pedagogy meaningfully and authentically.

Chapter 2: Planning and Development

Chapter 1 has outlined the problem of practice, organizational context, leadership lens, and vision for change. Chapter 2 will look at how these organizational elements underpin a plan for change that incorporates leadership approaches that are theoretically transformative, and operationally adaptive, and authentic. Styres' (2017) circularity framework is considered as a framework for implementation. The readiness for change in the VSB is evaluated using an assessment tool developed by Holt et al. (2007). Finally, a comprehensive discussion and comparison of possible solutions to address the PoP concludes with what the most appropriate strategies are that will lead to the desired future state.

Leadership Approach to Change

To guide the change process, transformative leadership will be the overarching approach under which authentic and adaptive leadership serve to operationalize the work that needs to be done. The work of developing both self-efficacy and collective efficacy is complex, involving the need for nimble, responsive, adaptive leadership with a vision for transformation (Donohoo, 2017; LeFevre et al., 2020). Authentic leadership places a strong emphasis on moral courage, which is crucial in encouraging and supporting staff to transform their practices and engage in a profound exploration of their beliefs and values (Hannah et al., 2011; Louis & Wahlstrom, 2011; Safir & Dugan, 2021). There are positive and negative aspects of being a school-based principal in a large district; while there is a good deal of autonomy to adapt as needed, there is also a lack of relational transparency between levels of leadership, which can lead to distrust (Hannah et al., 2011). Without an open and honest approach to leadership across the district, transformation can be difficult to achieve (Shields, 2022).

My goal as a school-based leader is to provide an environment that promotes positive relationships through open sharing of information (Hannah et al., 2011). Following a comprehensive examination of transformative leadership as a foundational guiding theory, we will delve deeper into the

strategic utilization of adaptive and authentic leadership to effectively address the required transformations. The reason for the two approaches is that the primacy of adaptive in addressing the problem and the innovation that is required, while authentic has primacy in terms of building new notions/worldviews that inform collaborative work and the potential unease that comes from addressing bias.

When embarking on transformative change initiatives, leaders will need to rely on their preferred leadership approaches to address potential resistance from stakeholders. Resistance to several aspects of the PoP may be present as individuals are being asked to consider their bias towards Indigenous history, people and worldviews (Nardozi et al., 2014; Osmond-Johnson & Turner, 2020). As well, resistance may occur when individuals are being asked to engage in new learning which will potentially lead to a change in practice (Stroh, 2015; Wheatley, 2017). In the following section, within the exploration of each leadership approach will also be an examination of how each approach can address possible resistance from stakeholders and how leadership may be challenged.

Transformative Leadership

A social justice leadership stance falls within the main leadership ideology of transformative leadership. In the work of social justice, bold actions exposing vulnerabilities are required, and the explicit sharing of values is foundational to developing trust and, consequently, inspiring staff (Duignan, 2014; Shields, 2010; Wheatley, 2017). To build on these concepts, and to differentiate between transformational and transformative leadership, Shields (2022) formulated two general principles or hypotheses that are supported by eight tenets. The two principles underpin the conditions that are necessary for transformation, while the eight tenets provide leaders with opportunities to engage with followers as well as determining the changes that need to be made (Shields, 2016). Shields suggests that the first principle focuses on the need for people to feel valued and appreciated to be able to concentrate on assigned tasks and to complete their work successfully (Shields, 2022). This principle

applies to both staff and students and proposes that when students/staff do not have to worry about their life outside of school, then they are able to focus on their work at school. The second principle is that for society to be strengthened there must be a balance of the need for individual achievement with the value of public good and civic engagement (Shields, 2022).

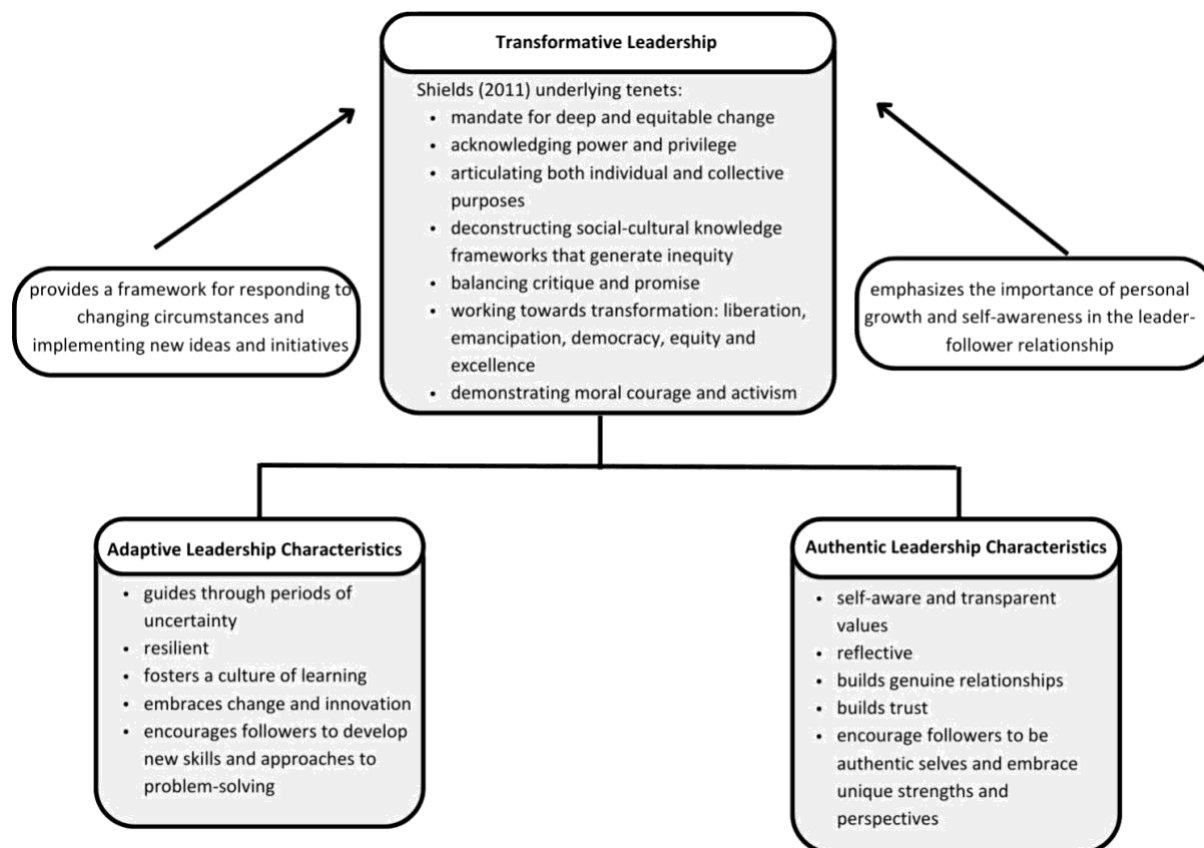
When considering potential resistance to addressing the PoP, transformative leadership lays the groundwork to establish a clear vision for change focused on a moral purpose. The two general principles above with their emphasis on caring for the individual as part of the whole, will support leaders as they work with those who may be resistant to change. Theoharis (2007) suggests that staff will feel empowered when they are given professional freedom, they will feel valued when they have a say in the decisions at school, and that they will feel their capacity increase when they are provided with valuable learning opportunities. While acknowledging and supporting the individual is valuable, a transformative leader also needs to support collective action, which may present a challenge to a leader. By recognizing the interconnected social systems within a school, the combination of the individual with the collective could be achieved (Payne & Smith, 2017).

In relation to education, Shields tells us that when the conditions above are present, then students learn about the importance of both collective action and support for one another. To ensure the presence and access to these principles, there are eight tenets as seen in Figure 1. All the tenets propose a focus on justice and democracy to see transformative change. There is a need for transformative leadership in social justice work as that will ensure movement beyond values and into action. To operationalize the problem of practice, both adaptive and authentic leadership will guide the work. Adaptive leadership will be used to build the capacity of staff through the development of a culture of learning where opportunities to interrogate bias and experiences with oppression, power, and privilege are explored (Benson & Fiarman, 2020; Le Fevre et al., 2020). Authentic leadership with its emphasis on broad moral and ethical leadership will ensure that leaders encourage individuals to be

authentic themselves, and that the work is done within trusting relationships (Duignan, 2020).

Figure 1

Alignment of Leadership Approaches



Note. Connection and alignment between transformative, adaptive, and authentic leadership approaches.

Adapted from Shields, C. M. (2011). Transformative leadership: An introduction. *Counterpoints*, 409, 1-17. <https://www.jstor.org/stable/42981292>

Adaptive Leadership

For staff to develop self-efficacy and consider how to incorporate Indigenous-informed pedagogies to meet the goals of the district’s education plan, an adaptive leadership approach is required. Adaptive leadership is concerned with how people change and adjust to new situations and circumstances (Northouse, 2022). Northouse (2022) suggests that adaptive leadership is “the behaviour

of and the actions undertaken by leaders to encourage others to address and resolve changes that are central to their lives” (p. 286). Heifetz et al. (2009) define adaptive leadership as the act of organizing people to deal with tough challenges. In relation to the problem of practice, Heifetz and Linsky (2002) acknowledge the gap that exists between the strongly held colonial values that at one time may have been effective and the educational expectations that currently exist.

The examination of the potential bias that non-Indigenous teachers have toward Indigenous people in Canada will potentially be a difficult and value laden activity (Chrona, 2022). As this OIP is focused on second-order adaptive change, it is important to align the type of problem being addressed with the leadership that is required. When comparing technical and complex problems, Owens and Valesky (2014) contend that complex problems require the examination of multiple approaches to address the goal, and there is not a prescribed way to approach the goal, which is the opposite of a technical problem. Encouraging staff to reorient how they teach to include Indigenous-informed pedagogies is a complex problem.

When addressing the problem of practice, what is required is an adaptive rather than an ordered response, which can be difficult and uncomfortable, as there is greater predictability with an ordered response that might rise out of a technical problem (Uhl-Bien & Arena, 2017). We need to acknowledge that order is the enemy of adaptability and ordered responses do not lead to the disruption and the innovation that is required (Uhl-Bien & Arena, 2017). If teachers only shifted their practice without an examination of their bias, then this could be considered an ordered, transformational response, and based on the world view of the dominant group, but that would not acknowledge the need for transformative change (Battiste, 2011; Kanu, 2011). The problem is complex as it requires the disruption of taken-for-granted ways of doing things and unexplored notions of what is believed to be foundational morally/ethically in this work.

An adaptive response is reliant on the interconnectivity of individuals who choose to come

together in a networked interaction (Kershner & McQuillan, 2016; Lichtenstein & Plowman, 2009; Wheatley, 1996). The development of networked interaction requires effective adaptive leadership that involves listening to all voices in an organization, ensuring that individuals are working across levels, and that the voices from below are honoured and protected (Heifetz & Laurie, 2002; Kershner & McQuillan, 2016).

Uhl-Bien and Arena (2017) remind us of the importance of diversity or heterogeneity in an adaptive space and that if all involved bring the same perspective, then rich interconnectivity is not possible as there is no conflicting or competing view to generate tension to change or adapt. The power of group cohesion and networks are built on trust and a culture of collaboration is required to work through complex change (Tschannen-Moran, 2014; Uhl-Bien & Arena, 2017). Daly and Chrispeels (2008) explore the risk-taking dimensions of trust that are critical to adaptive leadership. Being open to resistance as a leader is an element of risk-taking, and it is important to remember that resistance is part of an adaptive and emergent process (Brown, 2017). An adaptive leader can use the resistance to learn more about the individuals in the group and is able to tailor their strategies to match the type of resistance (Kotter & Schlesinger, 2009).

Nelson and Squires (2017) based on the work of Heifetz and his colleagues outline the steps that leaders need to take when addressing second-order adaptive change. Adaptive leadership poses four critical strategies: identifying the problem, engaging in productive distress, framing the problem, and engaging in collaborative problem solving. The first critical step is diagnosing the problem which requires a diagnosis of the system, of the problem, and of the political or organizational landscape (Nelson & Squires, 2017). Following the collection of data and relevant information, the next step involves data interpretation, which serves as the basis for making informed decisions regarding potential interventions (Heifetz et al., 2009). Leaders must be prepared for resistance and conflict at this stage (Nelson & Squires, 2017). The second step involves the generation and regulation of productive distress

(Nelson & Squires, 2017). Heifetz et al. (2004) add that adaptive leadership requires harnessing stress and using it to motivate, but not overwhelm. When this step is considered bearing in mind Shields' (2022) assertion that for transformation to occur, those involved need to feel valued and appreciated then the power of productive distress is built upon a foundation of trust and collegiality. Framing the issues is the next step, where those involved are made aware of the opportunities and the challenges that are present (Nelson & Squires, 2017). The fourth stage is facilitating potential disagreement among the stakeholders and highlighting the importance of collaborative problem-solving.

Adaptive leaders have a challenging task with many perspectives and personalities to consider. As a school-based leader, who is responsible for coordinating professional learning opportunities, it is important to consider the four aspects of adaptive leadership that Boylan (2018) offers, that when combined with the steps above, provide a framework that will contribute to the success of the problem of practice and will be able to navigate any potential resistance. The four aspects from Boylan (2018) are: "leader as innovator, leader as responsive and purposeful, leader as networker, and leader as system worker" (p. 92). The aspects place both responsibility and opportunity on the leader depending on their own comfort and personal approach.

The steps that Nelson and Squires (2017) outline are primarily concerned with establishing the nature of the problem and working through potential solutions, all of which require the leader to have the aspects that Boylan (2018) suggests. The emphasis on Boylan's work is to respond to the problem and needed innovation in such a way that the knowledge and experience of those in informal roles is brought to the forefront and this is where my agency and history in the school can be activated. Given the complexity of the problem, and the clear vision and purpose required from the leader, it will be valuable to combine adaptive leadership with authentic leadership to ground the work when addressing transformative change.

Authentic Leadership

An authentic leadership approach is a fitting complement to adaptive leadership as they both require leaders to have a clear moral purpose and vision. To be an authentic leader is to have a clear sense of one's identity and values and to have a solid foundation for decisions and actions (Gardner et al., 2005). Walumbwa et al. (2008) explain authentic leadership as being comprised of four components: self-awareness, internalized moral perspective, balanced processing, and relational transparency. Self-awareness is the level of self-knowledge a leader has and an awareness of their influence (Hannah et al., 2011). Internalized moral perspective is the process where individuals use their internal moral standards and values to guide their decisions rather than be influenced by outside pressures (Northouse, 2022). Balanced processing is the self-regulatory behaviour that speaks to the leader's ability to consider multiple perspectives and opinions before deciding on a course of action (Northouse, 2022). By demonstrating this behaviour, a leader ensures equity in decision making. The fourth component is relational transparency which occurs when individuals openly share their feelings, motives, and inclinations and is marked by openness and accountability between leaders and followers (Hannah et al., 2011).

Leaders need to have authentic relationships to influence others in the direction that best serves the organization. Both Duignan (2012) and Wheatley (1994) discuss the value of having authentic relationships within a field of influence. A field is an invisible force which structures space or behaviour, through moral purpose, values, and vision (Wheatley, 1994). In such a place, each member's presence contributes to the group's dynamics and the mutual relationships that exist when led by an authentic leader who can provide an environment that is safe and caring (Duignan, 2012). As a leader, I recognize the influence I have, which comes from not only the formal position that I hold, but more importantly through the authentic presence that I develop through my actions, values, and beliefs. Bandura (2001) explores the influence that occurs through social learning, where authentic and capable leaders model

appropriate behaviors for followers. As social cognitive theory (SCT) plays an important role in the problem of practice, a further exploration of this connection will be provided.

Hannah et al. (2011) conducted a study to examine the links between authentic leadership and followers' moral courage and using SCT as a guiding framework. Based on the study's findings, it was determined that a leader's authenticity had a beneficial impact on followers, as it facilitated the demonstration of moral courage through the provision of mastery experiences (Hannah et al., 2011). The interconnection between the person, the behaviour, and the environment provides a meaningful framework to use when examining moral courage. In addition to leaders powerfully influencing the individual's understanding of self, they can also influence the level of collective support for morality observed in the environment (Hannah et al., 2011). Followers' moral courage is bolstered through the establishment of a safe and open culture, where exploring and reporting moral and ethical issues is encouraged and rewarded. Leaders are responsible for creating environments and cultures where individuals feel safe interrogating bias and leaders can model this interrogation through sharing their own experiences with bias (Benson & Fiarman, 2020).

Authentic leaders need to have a strong sense of identity; of who they are, what they believe in, and how to share their vision. Much of the literature does not directly address the association between identity and its role as a component of authentic leadership. Faircloth (2017) draws on her work as an Indigenous scholar to connect story and identity to authentic leadership, which is a valuable perspective to include. How does one share who they are and what they believe without sharing their story of who they are and what experiences have influenced them? Leaders must also consider the identities and cultures of those they lead and how their culture impacts their perspective (Faircloth, 2017). Being a school level administrator provides opportunities to work with teachers to explore their personal experiences, biases, and perspectives, and to further develop the already strong, trusting relationships that exist.

As an authentic leader who is navigating and facilitating potential resistance to change, clear, open communication is foundational (Kotter & Schlesinger, 2009). Communication in relation to the process and purpose, but also communication around personal struggles and bias through the sharing of story (Faircloth, 2017). Theoharis (2007) explores communication a bit more and points to the value of communicating purposefully and authentically, reaffirming the vision to others, and being consistent with the message and purpose. The ability to establish relationships with a variety of stakeholders is valuable when dealing with potential resistance, as the greater number of perspectives and voices there are that support the change, then the more challenging it will be for resisters to find allies (Payne & Smith, 2017).

Two of the tenets from Shields (2022) transformative leadership structure, accepting the mandate for deep and equitable change, and demonstrating moral courage align most closely with adaptive and authentic leadership, as they both require leaders to be explicit in their values while recognizing the emergent nature of equitable change. To implement the change being sought, and to model the incorporation of Indigenous-informed pedagogy, a change framework based on the work of Sandra Styres (2017) will be used.

Framework for Leading the Change Process

The desired change requires individuals to reconsider the histories, knowledge, and perspectives that need to be incorporated into classrooms, as well as explore methods for developing efficacy with a specific focus on Indigenous perspectives. As a school organization, a renewed effort is required to align practices with the district's education plan. The change can be clearly articulated by the school's principal through an authentic and adaptive leadership approach. As an adaptive approach will be used to address the complex problem, the change will be emergent in nature and may not have a clear path forward. Emergent change may not happen in expected ways and at times may need to be broken down into chunks with different members of the organization making individual contributions leading to a

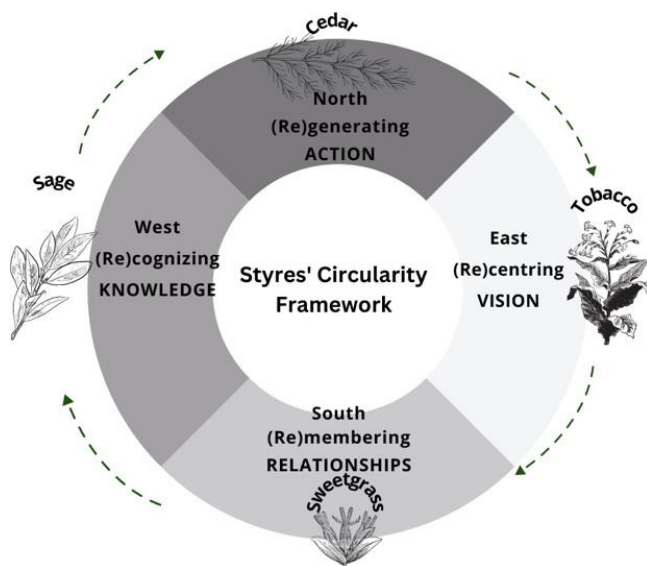
collective goal (Wheatley, 2017). It is for this reason that a non-linear framework was chosen.

The Chosen Framework for Change

The proposed framework comes from the work of Sandra Styres (2017) and is shown in Figure 2. It honours the importance of circularity to Indigenous people and represents the interconnectedness in relationships. It was chosen as a change model as it highlights the emergent and unpredictable nature of change, while also recognizing that individuals and organizations experience change at different times and at different paces. The framework has several layers to it, which also represents the complexity of change and the multiple perspectives and teachings from Indigenous epistemologies (Kovach, 2021). The framework also highlights the need for a transformative paradigm, with its emphasis on relational epistemology and axiology (Chilisa, 2019).

Figure 2

An Indigenous Circular Model for Change



Note. This figure demonstrates the stages of the change implementation plan. Adapted from Styres, S. D. (2017). *Pathways for remembering and recognizing Indigenous thought in education: Philosophies of Iethi'nihstenha Ohwentsia'kekha (Land)*.

The four main components of Styres' (2017) circularity framework are vision, relationships,

knowledge, and action, and within each of these areas, there are actionable components that comprise the elements of a change process. Styres suggests starting the process with the development of a vision. Beginning with vision and (re)centring resonate with Hodeñoosaunee and Anishinaabe epistemologies, following the path of the sun by beginning in the east. The Hodeñoosaunee and Anishinaabe teachings tell us that the east represents new beginnings, illumination, and rebirth (Styres, 2017). The (re)centring that Styres suggests is the recentring of Indigenous knowledge in our education system and examining the attempts to decolonize our organizations. Styres (2017) and other Indigenous scholars such as Alfred (2005), Kovach (2021), and Smith (2012) acknowledge that decolonizing is a complex process given the lack of a conceptual understanding and the variety of potential outcomes.

Travelling in a clockwise direction around the circle, the next stage is relationships. This stage includes the connection that individual and collective relationships, and responsibilities have to the vision and to Indigenous knowledge. The concept of (re)membering as a form of action connects to the ways that past experiences influence the present. Considering what was done in the past and how to move forward in a different way is at the core of this stage.

The next stage is knowledge which focuses on how individual and collective knowledge can be developed in connection to the vision (Styres, 2017). This is an important aspect of developing self and collective efficacy as well (Donohoo, 2017). By (re)cognizing that the past has an influence on the present, an understanding of the structures of power and privilege that have guided our educational practice for centuries are acknowledged and can guide our work in more equitable ways (Khalifa, 2019).

The final stage of the circle is action, which Styres (2017) suggests must be guided by wisdom and that (re)generation focuses on making the vision a reality. She also suggests that action and (re)generation symbolize resistance to colonial systems of schooling and power relations. The framework is grounded in Indigenous connection to land, place, and knowledge, and through this connection, it considers how to change and shift our current model of education.

In reviewing the strengths and weaknesses of the circularity framework, strengths include: commitment to framing change through Indigenous knowledge and perspectives, the opportunity for reflection throughout the process, the grounding in a clear vision that is collaboratively developed, and the flexibility to move through and connect with the various components of each stage. Some necessary challenges of this model are that it relies on individuals having an interest in exploring change from a decolonializing perspective, which requires potentially extensive knowledge gathering before being able to move through the process. Some of the strengths of the model are also its weaknesses; it is iterative, emergent, and non-linear, which may make it unfamiliar or vague for some individuals or organizations, but potentially productive in the school context.

Styres' model is informed by the Indigenous philosophy of self in relationship, which is why it was chosen to address the problem of practice. For individuals to develop their self-efficacy, they need to feel that they have multiple opportunities for learning as an individual but in community. Styres' (2017) circularity framework with its four stages and associated elements will guide the change process and will ensure that Indigenous perspectives and knowledge remain central to the OIP. This work is grounded in *lethi-nihsténha Ohwentsia'kékha* (Land). As a philosophy of education, the framework provides a unique opportunity for both individual and collective involvement in the change process, which is also represented in the principles of transformative leadership; individual achievement is balanced with the collective good. The stages in the framework are interconnected and supportive of each other; the stages could occur simultaneously.

Organizational Change Readiness

Understanding the need for change within the organization, and how this change will be achieved requires careful examination of the characteristics of the organization. For the purposes of this PoP, there are two organizations that will be considered: the school and the district. The readiness of the individuals involved at the school level, will be examined and as well as how at the district level,

there are structures and factors that support the readiness for change. It is important to remember that change takes time and patience, and that by using an adaptive approach, multiple perspectives will be considered. There are several factors to consider when determining individual and/or organizational readiness. Readiness is a future-focused concept and is concerned with both the behavioural and psychological preparedness for change (Weiner, 2020). Deszca et al. (2020) also suggest that change readiness is based on previous change experiences and the confidence that individuals have in the leadership of the organization.

Holt et al. (2007) conducted a research study to determine the factors that would be most determinant in assessing an organization's readiness for change. Based on the research, they then developed an assessment tool based on their findings. The assessment tool focuses on the individual's readiness for change as they are the ones who will be carrying out the change, rather than focusing on the organization as a whole and its readiness. It was determined that there were four factors that would make an accurate determination of individual readiness and they are: appropriateness, management support, change efficacy, and personal valence (Holt et al., 2007). Through an exploration of the four factors of the assessment tool, the readiness of the individual within the organization will be determined. The assessment tool is included in Appendix A.

Appropriateness, the first factor, measures the perception of the need (i.e., an organizational need or deficiency) for change and its potential to benefit the organization. (Armenakis & Stanley, 2009; Holt et al., 2007). When considering the change being proposed by the PoP, there are several factors that determine the appropriateness of a proposed change. The determination of an individual's perception of appropriateness could be impacted by their previous experiences with the topic which will be important to consider when analyzing the data. Deszca et al. (2020) include previous change experiences in their organizational readiness assessment measure. When individuals have experience with failed change initiatives, they may be reluctant to engage with what they may perceive to be at

worst a fad, and at best, another district or ministry-mandated change (Deszca et al., 2020). It is important, however, to acknowledge that addressing inequity or racism is not a fad, and requires persistent, deliberate attention (Chrona, 2022). Individual readiness is determined by asking questions found in this section of the survey, such as, “I think the organization will benefit from this change” and “The time we are spending on this change should be spent somewhere else” (Holt et al., 2007, p. 242).

The second factor, management support, considers the extent to which organizational members feel that senior leaders support the change (Holt et al., 2007). When examining this factor through the lens of school-based principals, it is apparent that macro-level leaders at both the district and ministry levels are supportive of the change through the development and promotion of the FPPL, (FNESC, 2020), and the inclusion of an Indigenous-focused non-instructional day. In addition, the British Columbia Ministry of Education and the VSB have responded to the Calls to Action from the Truth and Reconciliation Commission through several initiatives (TRC, 2015). As a leader supporting teachers, there is a responsibility to share information from the other levels, and to provide meaningful professional learning opportunities that will contribute to the self-efficacy of individuals (Boylan, 2016; Nelson & Squires, 2017).

The third factor, change efficacy, addresses the extent to which organizational members feel that they are capable and that they can be successful (Holt et al., 2007). This factor is at the heart of the OIP; how to develop self and collective efficacy to incorporate Indigenous-informed pedagogies. An adaptive and authentic leader, using SCT will be able to establish the conditions and environment for successful change implementation (Donohoo, 2017). Questions from the survey such as, “There are some tasks that will be required when we change that I don’t think I can do well,” or, “When I set my mind to it, I can learn everything that will be required when this change is adopted,” (Holt et al., 2007, p. 243) will give valuable insight into how staff feel about their ability related to the change.

The fourth factor, personal valence, is intended to measure whether the change will be

personally beneficial (Holt et al., 2007). This factor focuses on the affective state of the individual and on the nature of relationships, status, and position connected to the change. The change that is being explored in the OIP involves high levels of vulnerability and trust. Conversations focused on values, bias, and knowledge may expose deficits in people's skills, which may discourage change (Bandura, 2001). If individuals suspect that there is not a trusting, safe space to discuss the need for change, then the change will not be seen as personally beneficial as there is too much at stake (Duignan, 2012). Questions such as, "My future in this job will be limited because of this change" and "This change will disrupt many of the personal relationships I have developed," may not be directly applicable given the context, but the perception of others is an important component to consider (Holt et al., 2007, p. 243). This measurement tool has not yet been used extensively, but it does provide some valuable questions to consider when embarking on a change that is based in values and beliefs that are connected to practice. Through an informal, personal analysis of the staff at Beachview Elementary based on observations of current practice, and conversations during professional learning sessions, I would determine that staff feel that they are ready for change as they feel the change is appropriate, and that they have management support. Staff do feel that they do not yet have the skills to be as effective as possible (change efficacy), nor have I observed that they feel the change is beneficial for all members of the community. Considering the connection between the elements of triadic reciprocal determination and readiness, I would determine that staff feel that they are ready to change their beliefs and practices as they have an environment that supports these changes.

Additional Factors in Determining Readiness

Indigenous scholars such as Chrona (2022), Zinga and Styres (2019), and Kanu (2005) discuss internal factors that shape change and acknowledge the hesitancy and reluctance on the part of individual non-Indigenous educators to incorporate Indigenous-informed pedagogies, yet this has not yet been acknowledged at the ministry or district level. The reluctance can be contributed to several

factors that Dion (2007) and Kanu (2005) outlined in their work. The factors include lack of knowledge of Indigenous worldviews, lack of resources, fear of offending, and fear of introducing controversial subject matter. Meso-level leaders need to plan for and be aware of and plan such factors. An additional internal factor is that Beachview School has three Indigenous students out of 245, which could mean that staff may not see the immediate need to change their practice and how doing so is a benefit to all the students, however, it is important to reiterate that Indigenizing and decolonizing is our collective responsibility regardless of the student population (Chrona, 2022). The leader's skills and knowledge in developing a collaborative culture that provides an adaptive space is an additional internal factor (Donohoo, 2017; Heifetz & Laurie, 2001). All these factors combined once again highlight the complexity of the issue.

Solutions to Address the Problem of Practice

To address the problem of practice of developing increased self-efficacy for staff at Beachview Elementary, four possible solutions will be explored. The desired state is to ensure that Indigenous perspectives are meaningfully incorporated into all aspects of the curriculum and, further, for teachers to critically examine both their bias in relation to Indigenous peoples and the colonial aspect of our traditional model of education. Given the primary focus of school-based administrators on whole school change, all the solutions will focus on professional learning opportunities to increase self and collective efficacy amongst the staff. The potential solutions to be explored are 1) school-based professional learning opportunities, 2) the development of professional learning communities 3) peer to peer coaching, and 4) mentorship from a district Indigenous education curriculum consultant. All the solutions will be evaluated based on the following criteria: presence of four sources needed for self-efficacy to incorporate IIP, addressing bias, and alignment with Styres' circularity framework.

Solution #1 School-Based Professional Learning Opportunities

The first solution is school-based, professional learning opportunities that are developed both

by the school's professional development committee in collaboration with the district's Indigenous teacher consultant. The proposed solution would be a series of sessions that interested staff would be invited to attend, which would take place after school, or on non-instructional days. To address the problem of practice, teachers will need to increase their knowledge of both Indigenous history and Indigenous perspectives (Chrona, 2022). They will need to be given information around which resources to use, and where to source the materials (Chrona, 2022). From a place of foundational knowledge and increased capacity, teachers could then move to consider how best to incorporate the knowledge into their teaching practice (Kanu, 2012). Professional learning opportunities in this solution would consist of information sharing from district teacher consultants or experts/speakers in the field of interest. A possible model for the professional development sessions could be based on the format developed by Child and Benwell (2015) who explored a series of topics and presented them as part of their research study.

To connect SCT with this solution, Tshcannen-Moran and McMaster (2015) conducted a study to explore how a teacher's self-efficacy is affected through professional learning opportunities. They found that individuals with low self-efficacy in a particular context are primarily concerned with how a change or innovation would impact them, while those with higher self-efficacy see the innovation as important and possible. It is then the role of professional learning to enhance the feelings of efficacy in the context. Further in their study, they contend that the inclusion of new knowledge can positively affect the affective state of individuals as they experience excitement or arousal. In a study of Alberta teachers and their level of self-efficacy in relation to professional learning opportunities, Beauchamp et al. (2015), found that if teachers felt a sense of purpose in their work, then their affective state was also enhanced. One way that teachers felt purposeful was for them to lead learning opportunities and share their expertise and to experience a reciprocal sharing of ideas.

Reciprocity in an Indigenous worldview is concerned with sharing of information based on

relationships and needs to be thoughtfully and purposefully considered if Indigenous knowledge holders are leading professional learning opportunities. Tshcannen-Moran and McMaster (2015) also give examples of some professional development models that provide vicarious experiences through videos of the skill or strategy in action. Verbal persuasion is also present when participants have opportunities to share knowledge or experience and provide verbal feedback (Tshcannen-Moran and McMaster, 2015).

The standard model of professional learning days does have some opportunities to engage in activities that provide access to sources of self-efficacy as seen in Table 1. This solution provides opportunities for sources of verbal or social persuasion as individuals take time for discussion. This solution is also accessible to all and could allow for multiple entry points into the learning (Aguilar & Cohen, 2022; LeFevre et al., 2020). There are positive impacts if there is choice provided in content or structure. Beauchamp et al. (2015), examined the positive affect that providing autonomy and choice had on the effectiveness of professional learning opportunities and determined that there was a positive correlation between teacher engagement and the level of choice in subject matter and delivery. The importance of choice would need to be considered by those planning the sessions (Blase & Blase, 2004). Staff have already been involved in several large-scale professional learning opportunities, which have not yet led to significant changes in practice or shifts in beliefs.

Timperley et al. (2017) also contend that this type of professional learning based primarily on skill development does not lead to adaptive expertise which is required for innovative and transformative practice. An additional limitation is the lack of opportunity for mastery experience which is the most influential source of efficacy (Bandura, 1997). From an ethical and equity perspective, the traditional workshop format typically favours one voice and one perspective (Aguilar & Cohen, 2022). To interrogate bias adequately and meaningfully, trusting relationships established in a safe environment would need to be present, which would be a challenge when there may not be consistency in terms of

participants from one session to the next.

Table 1

Evaluation of Effectiveness of Professional Development Days

	Mastery Experiences	Vicarious Experiences	Verbal Persuasion	Affective States	Investigation of Bias	Alignment with Styres
Professional Development Days	Low	Low	Medium	Medium	Low	Low

Solution #2 Professional Learning Communities

The model of professional learning communities (PLC) in schools is a method for teachers to take responsibility for student learning and teaching through collaborative activities, and researchers propose that incorporating PLCs is a way to improve school culture and student achievement (DuFour & DuFour, 2010). For this OIP, the PLC will be explored to develop both self-efficacy and collective efficacy. There are many conceptualizations of a PLC, but the five main characteristics as determined by Stoll et al. (2006) are: shared values and goals, collective responsibility for student learning, collaboration, group as well as individual learning, and reflective dialogue. These attributes connect closely with the First People's Principles of Learning which states, "Learning is holistic, reflexive, reflective, experiential and relational" (FNESC, 2008, para 2).

Learning within a PLC is predicated upon a collaborative, supportive environment where individuals have relational trust and are comfortable being open to share their vulnerabilities (Benson & Fiarman, 2020; Fisher et al., 2020; Le Fevre et al., 2020). One of the other connections from an Indigenous perspective is the intentional emphasis on community as an aspect of the PLC. The word community implies certain characteristics as highlighted by Bolam et al. (2005). These attributes are inclusive membership, mutual trust and respect, openness, networks, and partnership.

The PLCs at Beachview Elementary would be formed around a collaborative inquiry question that centres on the importance of incorporating Indigenous informed pedagogies. PLCs can be

comprised of the whole school, or of small groups. Given the emergent nature of the change being sought, it would be most advantageous to have small groups of staff form around a common inquiry. The groups would meet once a month and would have activities or learning they would engage with in between each of the sessions. The planning for the sessions would be done collaboratively, but as the leader in the school, I would outline a proposed schedule and topics for exploration could be co-constructed. The framework proposed by Harris and Jones (2011) will be used to provide structure and guidance and this framework will be explored later in the work.

PLCs can change teachers' beliefs, and behaviours and address bias, especially if they are carefully constructed to be able to provide opportunities for collaborative problem-solving which will enhance collective efficacy (Donohoo, 2017; Harris & Jones, 2011). PLCs can also provide opportunities for all four sources of self-efficacy as seen in Table 2 and the presence of all four sources must be carefully crafted and presented as a possibility for addressing the gap between current and future reality (Donohoo, 2017). For example, through collaboration and reflective dialogue, verbal persuasion and affective state are highlighted. As individuals engage in reflective dialogue that supports their learning and progress, as well as questioning their bias, they receive verbal feedback. For the feedback to be the most relevant and meaningful, it needs to come from a trusted individual. The collaborative aspect of the model is of prime importance, but as Dufour et al. (2006) contend, collaboration does not lead to improved results on its own, there needs to be a focus on the right issue. For the collaboration to be more meaningful, having an opportunity for both vicarious and mastery experiences would move the collaborative activity from theory to practice, and would positively impact both attitudes and skills (Glackin, 2019).

The PLC has many benefits for all staff. There are opportunities to collaborate for the purpose of increasing individual and group knowledge on Indigenous perspectives. Collaborative inquiry supports the Indigenous focus on learning taking patience and time and the nature of learning being centred in

relationships and reciprocity (Chrona, 2022). Some challenges for the solution are that it requires time, persistence, and commitment on the part of staff. Central to this solution is the need for the creation of a shared vision which Watson (2014) suggests is concerning from an ethical perspective. He offers that focusing on a collective vision is not inclusive and can serve to silence some voices, although the potential trust in the collaborative structure in the PLC could provide room for mitigating this potential difficulty. Another way to mitigate this would be to involve the Indigenous teacher consultant.

Table 2

Evaluation of Effectiveness of the Professional Learning Community Model

	Mastery Experiences	Vicarious Experiences	Verbal Persuasion	Affective States	Investigation of Bias	Alignment with Styres
Professional Learning Community	Medium	High	High	High	Medium	High

Solution #3 Peer Coaching

Peer coaching, a solution focused on dyadic structures, while unfamiliar to staff, could be beneficial given the high levels of trust among educators at the school. Donohoo (2017) proposes peer coaching as a means of achieving both self and collective efficacy. Peer coaching uses teachers as partners in developing and trying new strategies. It is not a hierarchical relationship; it is based on an environment of trust, and it is nonevaluative. The partnerships are focused on being critical friends. Robbins (2015) suggests that peer coaching could take various forms and could include study groups, videotaped analysis and/or co-planning activities. Zwart et al. (2007) also suggest that the following three elements must be in place, even if the form takes different shapes: teachers regularly discuss their efforts, teachers experiment with instructional methods; and teachers observe each other in their classrooms. Donohoo (2017) has developed a peer coaching cycle with four steps: (1) co-planning; (2) teaching (one peer teaches while the other observes, converses, and documents student learning); (3) co-analyzing; and (4) co-reflecting.

The opportunity for mastery experience is at the core of this solution as seen in Table 3. A mastery experience provides first-hand, real-time information for teachers to determine whether they have been effective (Tschannen-Moran & McMaster, 2009). When this is combined with an opportunity for reflection, then self-efficacy is increased, as knowledge, skills, and the environment is enhanced (Beauchamp et al., 2005; Donohoo, 2017). The purpose of the peer would be to provide verbal/social persuasion in the form of feedback to assure the partner that they have the capabilities to achieve the goal (Glackin, 2017).

Bruce and Ross (2008) have developed a model of teacher change where efficacy lies at the junction between experience and action. Their study focused on teaching mathematics, and they used a two-pronged approach with professional development sessions split between training in peer coaching and training in mathematical pedagogy. Peers were asked to observe each other teaching, give feedback, and set future goals. One of the more interesting findings as it relates to the problem of practice is that participants felt that their capacity had increased as they were exposed to a combination of efficacy-building informational sources. When teachers make self-assessments about their practice, peers can provide input into future direction and can also concurrently apply strategies.

This solution has many benefits to the staff involved, including ways to develop their coaching skills, examining themselves as an effective coach, and how that might form part of their identity and skill set that they had not yet explored (Beauchamp, 2015). This solution would bring greater cohesion to a staff as individual educators would have an increased sense of what takes place in their colleagues' classrooms. As staff will have multiple exposures to both vicarious and mastery experiences as well as other efficacy sources, their self-efficacy will potentially increase as will the collective efficacy of the staff as they realize that they are able to work together to achieve their goals. The solution is also adaptive and emergent in nature given that lessons may not always go as planned and teachers will need to adjust as needed.

Some downsides of the model include the amount of time that is needed for professional learning, observation, reflection, and collaboration. The other downside is that there is not necessarily an opportunity to understand the role that bias plays when considering Indigenous-informed pedagogy unless an Indigenous educator is part of the co-planning of the lessons. This model requires staff to be vulnerable and willing to be observed by a colleague, yet as the focus is on teaching, there may not be an opportunity to be critically reflective of the practice. When setting up the partnerships, the quality of the relationship between peers is a key factor, as some staff may not be as skilled in their coaching or collaboration skills as others, which could mean that the quality of the individual interactions may not necessarily improve the outcomes (Zwart et al., 2007). The dyadic groupings could prove ineffective for a variety of reasons, both personally and interpersonally, potentially diminishing experiencing of verbal/social persuasion. For this model to be most effective, it would ideally require the whole staff participating, which is unlikely to happen, so then the collective efficacy would be diminished.

Table 3

Evaluation of Effectiveness of the Peer Coaching Model

	Mastery Experiences	Vicarious Experiences	Verbal Persuasion	Affective States	Investigation of Bias	Alignment with Styres
Peer Coaching	High	High	Medium	Medium	Low	Low

Solution #4 Teacher Consultant Mentoring

The fourth solution involves having a district consultant from the Indigenous education department come to the school on a regular basis to mentor a teacher 1:1. The sessions would consist of the consultant coming to the school, sharing some teaching, co-planning a lesson, co-teaching a lesson and then time for reflection. Although mentoring is often used for new teachers to help them gain knowledge and experience or when a new concept needs to be taught, this model can be useful for teachers at any stage of their career when they are considering how to incorporate new initiatives, such

as imparting Indigenous knowledge.

Nardozi et al. (2014) discuss the positive impact that learning from Indigenous Elders and educators has on teachers, but they also highlight the need to ensure that the inclusion of Indigenous voices is done without being a burden on Indigenous communities who are in their own process of revitalization and may not have the capacity to take part in the work. Most teachers at my school have not had experience working with and learning directly from Indigenous teachers. Such an experience could provide an opportunity to explore their pedagogy from a critical perspective (Dion, 2007). Within this model there is an opportunity for collaboration as the mentor and teacher work together and possibly co-teach (Beauchamp et al., 2005). Mentoring for later stage teachers is shown to re-engage teachers in their practice (Beauchamp et al., 2005).

Through a mentoring partnership, the sources of efficacy can each be found in varying degrees as seen in Table 4. Through the acquisition of new knowledge and reflection, verbal persuasion is present. If the teacher were to observe the mentor teaching a lesson that had been co-planned, then there is an opportunity for both cognitive mastery and vicarious experience. Cognitive mastery as considered by Palmer (2011), is the perceived success in understanding a concept, and is the partner to enactive mastery, which is the perceived success in the actual teaching of the concept. While cognitive mastery does not mean capability in the act of doing but can act as an antecedent to enactive mastery.

A benefit of this solution is that it provides intense and targeted professional learning for the individual involved. Their knowledge and their belief in their skills have the potential to be profoundly and positively impacted. Through their experience, they could then coach other teachers and share their knowledge to increase the collective efficacy of the whole school. The drawbacks of this solution are that because there are so few Indigenous teacher consultants, very few teachers would have this opportunity. Also, there is an assumption that the teacher will be an active participant in these sessions and not simply rely on the mentor to teach, without engaging in their own reflective practice. As stated

above, there is also the possibility of great responsibility being placed on the Indigenous educator to be the main source of knowledge.

Table 4

Evaluation of the Effectiveness of Teacher Consultant Mentoring

	Mastery Experiences	Vicarious Experiences	Verbal Persuasion	Affective States	Investigation of Bias	Alignment with Styres
Teacher Consultant Mentoring	Medium	Medium	High	Medium	High	Low

Comparison of Solutions

In comparing these four solutions, they are all closely aligned to the PoP, and each provides a unique set of opportunities to improve teachers' self-efficacy. Time, human resources, fiscal and material resources are the resources that are required for each solution, and while there is similarity in the extent of resources required within each solution, some solutions are more cost effective or time effective than others. In addition, access to human resources or material resources vary which could also impact the effectiveness and efficiency. Both time and human resources can be the most impactful and the most prohibitive.

Time is a consistent constraint when attempting to implement professional learning and trying to find a time that meets everyone's needs is challenging (Beauchamp, 2015; Glackin, 2017). For the learning to have an impact, meetings at regular intervals would be beneficial and time needed for reflection must be included in all solutions. Time needed for reflection is vital as it serves to provide time to discuss and plan future steps (Beauchamp et al., 2015).

For all the potential solutions, human resources that are needed include Indigenous teacher consultants, Indigenous knowledge keepers, and Indigenous and non-Indigenous educators. These individuals are in high demand in the district and their availability could have an impact on progress. An additional aspect to consider when working with an Indigenous educator mentor is that for the

mentoring to be successful, there would need to be a reciprocal relationship developed, where the Indigenous person is respected for their knowledge and their role but cannot be seen to be completely responsible for imparting all the knowledge; the teacher needs to play an active role in their own knowledge acquisition. This is highlighted in the work of MacGregor and Marker (2018) who explore the concept of reciprocity in relation to Indigenous knowledge and research, and they propose that rather than a binary agreement, reciprocity is circular in nature and involves the continuous exchange of information. The positive effects of the principal as the instructional leader in professional learning has been clearly identified by researchers and needs to be considered as a human resource (Stoll et al., 2006; Vanblaere and Devos, 2016).

Fiscal costs would include payment for materials and/or speakers' fees, and release time for teachers to meet and plan. Information will be provided by the presenters, and there may be follow up materials required. Information or material resources that are needed will be in the form of information around coaching as well as material resources on Indigenous history and perspectives.

Each of the solutions provide opportunities for learning with the potential for transformative change. The school-based professional learning sessions provides an opportunity for educators to increase their knowledge of Indigenous-informed pedagogies. Forming professional learning communities creates an opportunity for collaboration, inquiry, and reflection. Peer coaching provides a mutually respectful space for colleagues to co-plan and co-teach concepts. Finally, working with a teacher consultant gives teachers an opportunity for an intense learning experience from a knowledgeable mentor. These solutions relate to each other in that they all focus on developing teachers' self-efficacy through collegiality and collaboration.

Rationale for the Preferred Solution

The chosen solution to address the problem of practice is the development of professional learning communities combined with mentoring from an Indigenous education consultant. Halbert and

Kaser's (2022) spiral of inquiry (SOI) will inform the collaborative inquiry that is part of this solution, and the PLC model developed by Harris and Jones (2011) will outline the steps to be followed. The reciprocal, cyclical nature of the inquiry model and the PLC model align with Indigenous methodologies and allows for ongoing feedback throughout the process.

The components of a PLC: shared values and goals, collective responsibility for student learning, collaboration, group as well as individual learning, and reflective dialogue, align with the circularity framework from Styres (2017). She explores the concepts of vision, relationships, knowledge, and action and their connection to self and identity. The development of self-efficacy is connected to knowledge and skills in relation to the environment (Bandura, 1997). In the PLC model, there is a responsibility to other group members to be an active, engaged, and curious participant (DuFour et al., 2006). Social cognitive theory acknowledges that knowledge and skills are enhanced through the interaction with others (Bandura, 1997). For staff to feel that they have the capacity to be able to teach Indigenous-informed pedagogies, they must be able to collaborate with their peers to explore gaps in their knowledge and skills, however, they will also need to access knowledge alongside Indigenous consultants. Promoting dialogue, reflection, and action planning will increase self and collective efficacy to address the gap that is central to this problem of practice.

Chapter 2 Summary

This second chapter of the paper has considered a detailed analysis of how to provide opportunities for teachers to develop their self-efficacy in relation to the inclusion of Indigenous-informed pedagogy. Through a deeper exploration of three leadership approaches introduced in Chapter 1, transformative leadership provides the overarching theory that outlines the need for authentic and adaptive leadership. Adaptive leadership guides the transformation of the system, while authentic leadership attends to the values and beliefs of the individuals within the organization. A change model which addresses the iterative nature of the change and the need for adaptive leadership is

proposed based on Styres' (2017) circularity framework. Finally, after examining the benefits and limitations of four possible solutions to the PoP, developing a community of professional learners with an emphasis on collaborative inquiry is chosen as the preferred solution. The concerns, understandings, and assessments explored in Chapter 2 will shape the collective journey for change articulated in this final chapter.

Chapter 3 Implementation, Communication and Evaluation

Chapters 1 and 2 outlined the need for the development of teacher self-efficacy through an analysis of the organizational context and the gap that exists between the expectation for staff to incorporate Indigenous informed pedagogies and their current level of practice. Underlying this gap is the need for staff to recognize their bias and assumptions regarding IIP. The chosen solution, to develop Professional Learning Communities (PLCs), with the support of an Indigenous teacher consultant, provides opportunities for staff to develop self-efficacy in relation to IIP. This chapter will outline the change implementation plan, drawing on the PLC model developed by Harris and Jones (2011). A core aspect of the communication plan is the knowledge mobilization (KMb) that is required to ensure consistent and coherent engagement during the process. The spiral of inquiry (SOI) from Halbert and Kaser (2022) provides structure for monitoring and evaluation. Styres' circularity framework guides the three components of change, communication, monitoring and evaluation discussed in this chapter.

Change Implementation Plan

To move ahead with the change that is being put forward in this OIP, it is necessary to thoroughly consider how to carry out the solution that was presented in Chapter 2. Because the plan exists within an organization, it requires consideration of how the plan supports the culture of the school and district where it resides (Friedman & Berkovich, 2021). The reactions and concerns of members of the organization will need to be considered from both an adaptive and authentic leadership approach to ensure that all perspectives and backgrounds are considered. As the goal is the transformation of teaching practices through the development of self-efficacy in relation to IIP, transformative leadership will be supported by both adaptive and authentic leadership.

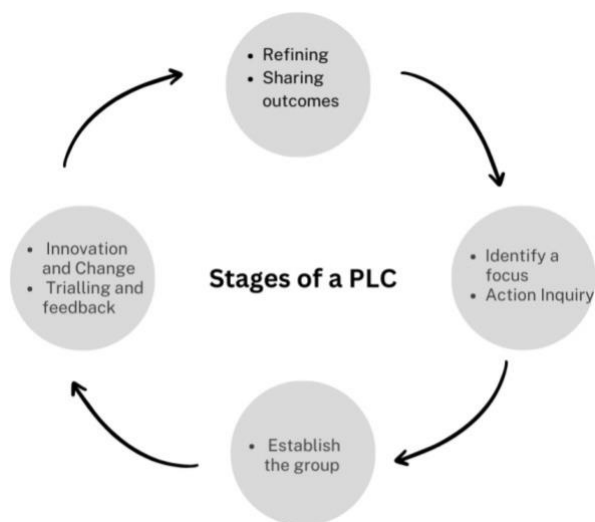
One of the goals of the VSB's education plan intends to facilitate awareness and appreciation of Indigenous knowledge, histories, and contributions (VSB, 2022). All district staff engage with this plan; each school's principal must ensure that the school's growth plan incorporates the district's plan. This

expectation is made clear through district leadership meetings and the templates provided for school growth plans. Bringing staff together in PLCs provides opportunities to discuss and examine how the district plan connects at the school level. Due in part to the hierarchical and at times adversarial nature of the district, staff have historically resisted district directives, such as school growth plans. This is less prevalent at Beachview School, where authentic and adaptive leadership is utilized to recognize how both group and individual perspectives can be integrated for transformation (Shields, 2019). This approach provides space and opportunities for staff input when determining school goals in relation to district directives.

The chosen solution from Chapter 2, the PLCs, will provide staff with a culture of learning. This will occur by purposefully designing a plan that provides opportunities to experience the four sources of efficacy. The model developed by Harris and Jones (2011) will serve as the basis for the implementation plan, encompassing seven stages that constitute its fundamental framework. This plan is demonstrated in Figure 3.

Figure 3

The Stages of Harris and Jones PLC model



Note. The seven steps of the PLC model from Harris and Jones (2011) combined into four connected stages. Adapted from Harris, A., & Jones, M. (2011). *Professional learning communities in action*. Leannta Publishing.

All school staff will form PLCs that will undergo the change process over a period of 18-24 months and will require district support from an Indigenous education teacher consultant (IETC) throughout the process. The teachers will be the primary stakeholders in the change process, and as the principal of the school, it is my responsibility to facilitate the development of the plan, listen to others' perspectives, and to create self-sustaining PLCs (Le Fevre et al., 2020; Stoll et al., 2006).

This section presents each stage of the circularity framework and its connection to the PLC model including an outline of short and long-term goals, key stakeholders who will engage in the change process, resources, timelines, information needed, and challenges for implementation. While each stage is presented separately, the process itself is iterative as each stage relies on the others, and there is overlap between the stages. The change framework and the PLC model are both circular in nature, representing the interconnectedness and interrelatedness of the components of each structure. The potential activities and associated sources of self-efficacy found in each stage of the framework are outlined in Appendix B.

Vision-(Re)centring – Identify a Focus and Action Inquiry

In stage 1 of Styres' framework, vision and (re)centring focus on the process of connecting Indigenous philosophies to learning processes and teaching practices. Developing a vision for change requires a critical, collaborative examination of the colonialization of our current education system (Chrona, 2022; Lopez, 2021). Lopez (2021) also suggests that it is critical for school leaders to be able to reimagine education and schools where the legacy and remnants of colonialism are no longer present. To operationalize the work, Du Four et al. (2006) in their work on PLCs say that vision provides a sense of direction and a basis for assessing both the current reality of the school and potential strategies,

programs and procedures to improve upon that reality which needs to be done with a critical, transformative lens. The vision for change centres on how teachers' pedagogy can be transformed to embed Indigenous philosophy and how staff will be provided with opportunities to develop their capacity and self-efficacy. Creating a vision for the organization is an adaptive process as it involves determining what the problem is and agreeing to carry on with the proposed solution (Nelson & Squires, 2017).

Identifying a focus and active inquiry is the first step of the Harris and Jones PLC model, which involves meaningful collaboration to interrogate data and scrutinize evidence to establish a specific focus for the PLC (Harris & Jones, 2011). The spiral of inquiry (SOI) from Halbert and Kaser (2022) provides strategies such as scanning and focusing to use during this step. Scanning involves seeking input from learners and maintaining an evidence mindset. They suggest that it is not about seeking evidence which will maintain the status quo (Halbert & Kaser, 2022). During the first stage of the PLC model, staff will determine strengths and needs of the group, and will determine what supports or knowledge is needed to improve teacher practice. Working with the IETC at this stage will be vital to ensure meaningful collaboration between all parties. Given that the PoP is focused on teaching practice, staff will need to first individually explore their practice to identify where the greatest area of need is and then collaboratively develop a specific focus for further inquiry. Active inquiry undertakings include researching activities that could be most effective, observing peers teaching, and working with the IETC.

Relationship-(Re)membering-Establish the Group

In Styres' (2017) examination of relationships and (re)membering, she highlights the responsibility and relationship that individuals have to the vision. She also explores the concept of (re)membering as a form of action to bring forward an awareness of past events, and lost knowledges. In relation to the OIP, relationships and the need for connection to the vision and to other members within the organization underpin the transformative work that needs to be done. Individuals will need to

examine their relationship to IIP by exploring their own stories of bias, oppression, and non-dominant worldviews (Chrona, 2022; Louie, 2019).

There are two goals within this section. The development of collective efficacy and collective agency is the first goal. While the focus of this OIP is the improvement in self-efficacy, there is an understanding of the reciprocal causality between self and collective efficacy (Cansoy & Parlar, 2018). Collective efficacy is the shared belief in the ability of the team to make a difference (Donohoo, 2017). Collective efficacy is a component of collective agency where the group members believe in the power of their collective action (Bandura, 2001). Both collective efficacy and agency will be developed through the PLCs and are necessary for successful change. Daly and Chrispeels (2008) and Du Four et al. (2006) explore the role that trust plays when attempting to carry out second-order emergent change. They support the need to establish norms and protocols for increasing trust and for promoting productive dialogue which moves teams away from polite compliance.

The second goal is to determine the relationship that individuals have with the topic; what are their biases, and past experiences that inform their current reality. Le Fevre et al. (2019) term this as cultural positioning which they define as the way people experience the world through certain cultural lenses. When individuals become aware of their own cultural positioning, they can then become aware of the relationship between their cultural biases and their actions. Building trust and collective agency work interdependently through assessing one's own and collective biases.

In the model of Harris and Jones (2011), the second stage involves determining who will be in which PLC. At this stage, it is important to differentiate between the three types of PLCs that Harris et al. (2017) have outlined: the whole school model, the within school model and the across schools' model. The whole school model of the entire staff learning together is how the school currently functions. This model has not led to significant change, but it has established the basis for a culture of collaborative learning. For the purposes of this OIP, the focus will be on the within school model which will be

developed as collaborative groups are formed around certain areas of focus and inquiry. The across schools' model will be featured in the future considerations section. The within school model and its collaborative groupings will be formed as groups of staff come together based on the areas of focus that were developed in the first stage of the change process. For example, there may be a group of staff who realized through their data gathering that they have very little knowledge of local Indigenous history, and that as Intermediate teachers, and looking at the curriculum, this is an area that is important for them to explore. Or the primary teachers have not been incorporating Indigenous views on family into their social studies teaching, so that group may form their own PLC.

The groups will also need to take time to establish protocols and norms for collaboration. Protocols can help focus, structure, and deepen conversations and ensure time is used effectively and efficiently (Donohoo, 2017). Groups will need to determine when, where, and how often they will meet. This stage will likely be the most challenging and uncomfortable for people, as they will be asked to place themselves within the problem to determine how best to move forward (Le Fevre et al., 2019).

Knowledge-(Re)cognition-Innovation and Change, Trialing and Feedback

The third stage of the framework centres on the need to develop the necessary knowledge to be able to achieve the desired vision outlined in stage 1. Styres (2017) highlights that there are opportunities for three types of knowledge: individual, collective, and collaborative. Individual knowledge is what an individual contributes based on their background, experience, and perspective. Collective knowledge occurs when knowledge from individuals is gathered, and collaborative knowledge is created when individuals share ideas and form new knowledge (Styres, 2017). All three are key to transformation and can also be valuable sources of self-efficacy; in particular, collective, and collaborative knowledge acquisition through social persuasion, vicarious experiences, and mastery experiences (Glackin, 2019). The knowledge that needs to be acquired for the change in the OIP will centre on Indigenous worldviews.

Individual knowledge acquisition in isolation without associated actions can be seen as superficial, technical, first-order change that will have minimal effect on self-efficacy (Daly & Chrispeels, 2008). For knowledge to become embedded in practice and to lead to transformation, the learning will need to be deep, explicit, and ongoing (Halbert & Kaser, 2022). Topics for exploration will come from members of the school's PLCs, and the teaching will come from the district's Indigenous education department through regularly scheduled learning sessions. These will be held on professional development days, or during, before or after school learning sessions. This stage will need 6-12 months to ensure a thorough and thoughtful process. It is also valuable to ensure that a variety of learning and strategies are incorporated to recognize the diverse needs of adult learners (Osmond-Johnson & Turner, 2020).

Harris and Jones' (2011) model suggests that stage 4 of the model speaks to the need for innovation and change. In this stage, the team agrees to try out the new approaches to gather evidence (knowledge) and to evaluate the impact on learning. Trialing and feedback are the next stage and are also concerned with information that is gathered through the pursuit of strategies. It will be valuable at this stage to also gather feedback from students and community members to determine what they see as areas of need. Le Fevre et al. (2020) discuss the value of developing and using deep conceptual knowledge as it allows individuals to be adaptive and responsive in all areas of their work. The long-term goal will be for staff to acquire deep conceptual knowledge regarding Indigenous-informed pedagogies, that will then allow them to be more flexible and adaptive with their teaching. Activities during this stage include visiting other schools to learn from their approaches, spending time with Indigenous Elders from the local nations, or ongoing reading to deepen knowledge. Sustaining deep learning is considered by Hargreaves (2004) to be a valuable component of sustainable change.

Action-(Re)generating-Refining and Sharing Outcomes

The final stage to be explored is action and how to carry out making the vision a reality. It is

during this stage that Styres (2017) examines how Indigenous pedagogies may be reconceptualized and revived in contemporary ways, and how Indigenous and dominant Western knowledges may coexist. This stage will outline the actions that will be taken by all members of the school community. As the term (re)generating implies, this stage does not suggest completion, but rather a continuation of examination and reflection (Styres, 2017).

Carrying out and refining the course of action will be an emergent and iterative process, changing as needed. There is much to be done throughout this stage, so a timeline of 12-18 months is suggested, but the hope is that the process will continue well beyond that timeline. The work done in this stage will focus on the inquiry question(s) that were developed in stage 1 and will be supported by the IETC. The action of the PLCs are supported by four pillars: collaborative teamwork; teacher capacity; leadership capacity; and professional development (Ontario Principals' Council, 2009). For individuals, these opportunities to learn collectively is key for developing efficacy with the most effective source, mastery doing the work. Harris and Jones (2011) outline actionable steps to be taken during and in between the PLC meetings. Meeting as a group is an important aspect of the PLC structure, but the transformative work happens between the meetings when teachers go back to their classrooms and implement the strategies that have been discussed.

In the model of Harris and Jones (2011), there are two components of the final stage, refining and sharing outcomes. Critical reflection and responding to feedback form the basis of this stage (Brown, 2004; Le Fevre, 2020). Harris and Jones (2011) feel that sharing outcomes is the most important phase, as it is at this stage that honest and open conversations focused on sharing outcomes, including limitations occur. Feedback is key to efficacy-enhancing activities, yet it needs to be high-quality and from a reliable source (Hite & Donohoo, 2021). Positive feedback from a trusted colleague, the principal or the Indigenous education consultant could enhance an individual's self-efficacy (Cansoy & Parlar, 2017).

Congruence with Guiding Questions

The three guiding questions presented in Chapter 1 served as the foundation for the problem of practice and the rationale for the proposed solution. The questions, based on the triadic reciprocal causation of SCT: beliefs, skills, and environment, will be reviewed here to highlight the congruence with the proposed solution. The first question considered how critical self-reflection could expose attitudes and beliefs. Through both the vision and relationship stages, there are opportunities for individuals to explore their personal beliefs and biases regarding their experiences with IIP, as well as their beliefs regarding their capabilities and agency (Styres, 2017). The second question regards what skills and competencies would lead to transformative change and improved self-efficacy. By engaging in new learning with others through PLCs, and through the development and implementation of new teaching, skills and competencies will be developed. Trialing and feedback also support the acquisition of new skills (Harris & Jones, 2011). The third question considers what environmental and contextual changes are required to support the development of self-efficacy. The PLC model will provide a structure for the work to happen and through the practice of collaborative inquiry, a culture of learning is established (Kaser & Halbert, 2022). While the model and change framework do support the inquiry from the guiding questions, there are also limitations to the model.

Limitations

As has been highlighted throughout this section, the work of deep, sustainable transformation in a school requires an examination and deconstruction of current beliefs and values to acquire new knowledge and to develop capacity, agency, and efficacy. This is extremely challenging work given the structure of our current school system. There is very little time for deep, meaningful dialogue that can lead to critical reflection to impact change. Teachers within the organization have a desire to engage as part of collaborative inquiry teams, yet the constraints placed on them in terms of time, curricular, and parental expectations, unfortunately place the transformative work in the background. That is why the

work is not to be rushed and patience is required on the part of the principal. A further limitation is the recognition that historically, school-based educators have not been as actively involved in carrying out the school district's education plan. This is primarily due to the adversarial nature of the relationship between management and members of the teachers' union. It will be the work of the principal to continue to highlight the moral imperative that lays behind this work.

Plan to Communicate the Need for Change and the Change Process

The implementation plan that was presented in the previous section of this chapter provided strategies and approaches that would be used to operationalize the change that is desired. Connected to each stage of Styres' (2017) change framework, is the need for ongoing communication. The value of credible communication cannot be overstated as without that it will be very challenging to have full engagement of the members of the community (Kotter, 2007). The change that is outlined in this OIP involves transformation and disruption; both of which can be unsettling and uncertain for individuals.

Lewis (2019) makes the distinction between formal and informal communication, and the role that each has in a communication plan. Formal communication involves official announcements, new policy directives, and instructions about timeline and details of the change. While there may be invitations for feedback from stakeholders as part of formal communication, the flow of communication is typically in one direction. Informal communication with its emphasis on stories, support, and sharing of feelings aligns closely with both authentic leadership and Indigenous forms of knowledge (Kovach, 2021).

Lewis suggests that communication processes can mediate issues that may arise, and she outlines three main processes in communication during planned change: information dissemination, soliciting input, and socialization. As the primary change agent in this change process, I will engage with formal communication as I disseminate information to ease the uncertainty that individuals may feel. Uncertainty is typically present when there is a lack of information, or the communication is unclear

(Lewis, 2019).

Dissemination of information is done as a way of increasing the knowledge of stakeholders, and it is also valuable to recognize that knowledge is emergent, in flux, and can be changed through interaction (Kuhn & Jackson, 2009). Formal information dissemination is primarily the role of the leader and would take place through staff meetings, professional learning sessions, or through electronic means. Informal information dissemination often concerns informational campaigns by non-implementers who hold and/or create information about change, which can often be negative. There are several benefits from soliciting Input from which could include increased feelings of control, increased satisfaction of participants, lowered resistance to change, and reduced uncertainty about change (Lewis, 2019).

Socialization as a communication process is concerned with how organizations shape the understanding its members have of the organization itself and its culture, values, and expectations (Lewis, 2019). Changing roles can lead to individuals needing to resocialize to their new context, and the organization will need to maintain high levels of communication to address this emergent issue. All three communication processes are important to consider as part of a communication plan and are included in the knowledge mobilization plan detailed below.

The goals and objectives within the VSB's recently developed education plan form an organizational framework that guides the change that schools will personalize and contextualize. As a school principal, it is expected that I regularly communicate information regarding the education plan and that I consistently connect our school growth plan to the district's plan. Through the organizational readiness tool developed by Holt et al. (2007) as outlined in Chapter 2, I have determined that of the measures in the tool: appropriateness; management support; change efficacy; or personal valence, that the latter two require the greatest communication effort. As an authentic and adaptive leader, I need to recognize that individuals' emotions, vulnerabilities, and concerns will need to be addressed throughout

the communication plan. It will also be valuable to recognize the resistance to change that will likely occur and to determine how best to approach this resistance. There are several forms of resistance as outlined by Lewis (2019) from subtler forms to more forceful forms, and while resistance is often viewed strictly as the opposite of acceptance, Lewis suggests that resistance can be viewed as energy towards change as it provides an opportunity to improve the change effort.

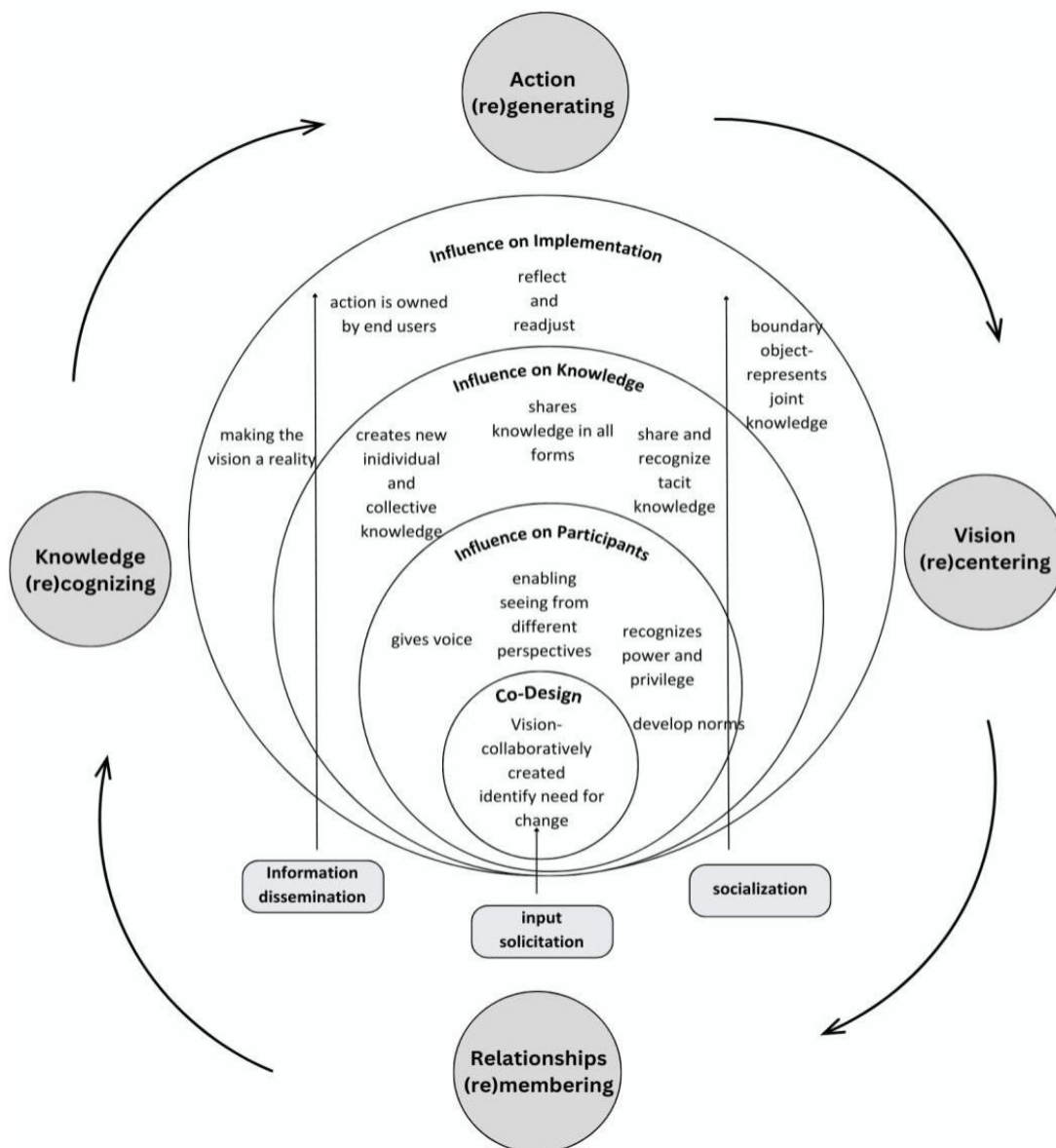
Communication Plan

As previously mentioned, information dissemination as a communication process has the role of increasing knowledge amongst stakeholders. Deszca et al et al. (2020) suggest that the purposes of a communication plan are to infuse the need for change throughout the organization, to help individuals understand the impact that the change will have on them, and to keep people informed of the progress along the way. A vital part of the communication plan is considering the role of knowledge acquisition and knowledge influences on other aspects of the change process.

Part of the communication plan is the recognition of the need for knowledge mobilization (KMb) to ensure that the knowledge that is acquired is shared across the organization and beyond. KmB occurs on several levels; personal, within team, and at the organizational stage (Langley et al., 2018). The co-production of knowledge as suggested by Gibbons (1994) is particularly relevant to this OIP with its emphasis on collaborative inquiry and professional learning communities. Langley et al. (2018) developed a framework for knowledge mobilization that has at its core, co-design, the outcome of which, has three levels of influence: on participants, on knowledge, and on implementation. Figure 4 and Appendix C show how this KmB as a communication plan supports Styres' change framework.

Figure 4

Knowledge Mobilization Plan Combined with Styres Circularity Framework



Note. The figure highlights the main components of the communication plan and demonstrates the

connections to the change framework. Adapted from Langley, J., Wolstenholme, D., & Cooke, J. (2018).

‘Collective making’ as knowledge mobilisation: The contribution of participatory design in the co-creation of knowledge in healthcare. *BMC Health Services Research*, 18(1).

Co-design

Part of the process of developing a vision is the recognition that there is a need for change, and that co-designing a change process based on a collective vision is empowering for the team (DuFour et al., 2020). Co-design is a component of collective efficacy, the belief that the group has the skills and knowledge to make positive change (Hite & Donohoo, 2021). The development of collective efficacy is predicated on the development of self-efficacy which has been addressed in previous chapters, but it is important to point out that all sources of self-efficacy (mastery experiences, vicarious experiences, social persuasion, and affective state) are reliant on communication to provide feedback and points of self-reflection (Bandura, 2001).

The possible outcomes of the co-design phase include determining the need for change, agreeing upon a vision, and co-designing an implementation plan. Gathering input from students, families, staff, and Indigenous educators will be valuable at this stage. Strategies for communication include PLC meetings, student and family focus groups, presentations from Indigenous education workers and teachers, circle gatherings, and professional learning sessions on professional development days. These forms of communication are both formal and informal, and involve all forms of communication processes, in particular the solicitation of input when developing the vision. When a leader demonstrates openness, transparency, and trustworthiness when relaying information, participants will feel that they are safe, and therefore more willing to create a shared vision (Tschannen-Moran, 2014).

Influence on Participants

By co-creating a vision, and co-designing an implementation plan, a common language in relation to change has been established which can create necessary conditions for a higher probability of individuals agreeing on the need for the change (Lewis, 2019). A common language can also remove barriers and allow for greater cohesion. An important aspect of this phase is the emphasis on the trust

that was developed in the previous phase. Individuals' biases and vulnerabilities may have been brought forward through the visioning process. The visioning process relies on a determination of areas of need or growth, which implies gaps between belief and practice (Halbert & Kaser, 2022). Other benefits of co-designing that Langley et al. (2018) suggest include leveling power based on language, reducing the use of jargon, enabling self-expression, giving tangible presence to each participant's contribution, and helping to navigate conflict.

This reduction of a power differential among stakeholders will also enhance the stage of Styres' framework that aligns with this phase. The relationships and (re)membering stage of the circularity framework not only speaks to the relationships between people, but also the relationship to the knowledge that is presented and how this informs one's identity. By maintaining an authentic leadership stance, both the leader's and the individual's values and identity can be shared openly and transparently (Hannah et al., 2011).

Participants will form co-teaching and peer-coaching teams within the larger PLCs of the school. Teams will be self-selected, but it will be valuable for these teams to develop norms of collaboration for how they will conduct themselves during meetings to ensure productive dialogue. Community agreements or norms of collaboration are ideally co-constructed and can encourage cooperation rather than competition (Tschannen-Moran, 2014). Within each of the teams, the participants may wish to personalize the need for change and the implementation plan to better suite their context. This phase will primarily focus on staff at the school with the support of Indigenous education teacher consultants or coaching consultants. Trialing feedback and sharing of outcomes (Harris & Jones, 2011) will take place during PLC meetings, staff meetings, informal gathering, and professional development days.

Influence on Knowledge

Through the development of relationships, tacit, implicit, and explicit knowledge is shared. Through the communication processes of soliciting input and socialization, a shared knowledge can be

created. Input solicitation requires intentional and emergent design strategies that ask the implementer to consider the process, the degree of involvement as well as use of input (Sahay, 2017). There are both formal and informal strategies for soliciting input such as structured surveys both anonymous and open, structured dialogue during staff or PLC meetings, or informal corridor conversations (Lewis, 2019). Knowledge is influenced by the process of creation and all forms of knowledge can be shared and valued (Styres, 2017).

Tacit knowledge that is explored through collaborative inquiry has the potential for becoming more explicit as individuals feel more comfortable sharing their knowledge, and then knowledge and vision become co-created (Langley et al., 2018). Explicit knowledge about Indigenous histories, perspectives, and pedagogies are also integral to this OIP. As knowledge is explored, shared, questioned and co-created, new ways of knowing can be considered, and learning has occurred which can enhance both self and collective efficacy (Mahler et al., 2017).

Outcomes of this phase are expected to be the most transformative compared to the other phases and will require more participants and more frequent opportunities for collaboration. Knowledge acquisition and distribution are the two primary outcomes of this phase. An exploration of what is considered knowledge and the value of Indigenous knowledge is foundational to this phase. Storytelling as communication and knowledge sharing will be highlighted (Archibald, 2021; Styres, 2017). Participants include all members of the school community: staff, students, families, as well we members from outside the school: district Indigenous education consultants, Knowledge Keepers, members of the local Indigenous nation, and potentially my director of instruction. Communication will occur through various means including, PLC meetings, circle gatherings, professional development days, collaborative inquiry groups, and PAC meetings. Knowledge will also be shared through school announcements, school newsletters and website and other social media posts, and school assemblies.

Influence on Implementation

The action stage and implementation phase are characterized by moving from dialogue to doing, putting the knowledge into practice. Staff will have had some exposure to sources of self-efficacy up to this stage, through the reciprocal causation that occurred during the co-creation of a vision and an implementation plan. At this stage of the change process, mastery and vicarious experiences will be highlighted through the implementation of the plan. Part of the communication plan at this phase will need to include verbal persuasion in the form of feedback to inform participants of their progress and to celebrate their success (Tschannen-Moran & McMaster, 2009).

As staff develop self-efficacy, they will continue to seek opportunities to demonstrate their skills and knowledge, which will help the organization to continue to grow (Bandura, 2017). This phase is contingent upon the success of prior stages, which is why this phase should not be rushed. Langley et al. (2018) suggest that co-design produces an outcome known as a boundary object. A boundary object is the name Langley has given to the item that embodies the joint knowledge created, and for the purposes of the OIP, an appropriate boundary object in a practical demonstration might be the co-created implementation plan for incorporating Indigenous content. The boundary object that is co-created and collaboratively executed serves as means of mobilizing knowledge across domains (Langley et al., 2018).

The action (re)generation stage as outlined by Styres focuses on making the vision a reality and it is at this stage that the vision may need to be adapted based on the work that has been done leading to this phase. The anticipated outcomes of this phase include re-evaluation of the goals and objectives as this phase is not the final solution for the PoP, but simply a chance for reflection and readjustment. This phase also presents an opportunity for celebration and recognition of successes that have been achieved up to this point. It will be valuable to gather feedback from members of the community, both Indigenous and non-Indigenous to determine the level of impact the action has had. All members of the

school community (staff, students, and families) will be integral to this stage of the change process. Frequent and ongoing communication in the form of surveys, professional learning opportunities, PLC meetings, PAC meetings, staff meetings, and community celebrations of learning will be highlighted.

Throughout the change process, communication will play several roles, as has been previously discussed. As the leader responsible for the change implementation plan and its connected communication plan, I will need to ensure that I develop my own understanding of the role that facilitating conversations could play in both perpetuating and dismantling colonial, oppressive practices (Brown, 2021). Western-dominant communication processes have traditionally focused on passive information transmission with a narrow view of what is valued as knowledge (Kovach, 2018).

Transformative leadership suggests that multiple forms of knowledge and communication need to be honoured to dismantle power structures. Brown (2021) makes the suggestions that facilitators to be present and to frequently assess the level of trust in the room. Foster (1986) reminds leaders that one aspect of their role is communicating to others that the current structure is made by members of the community and can also be changed by members of the community. This echoes what was said by former Truth and Reconciliation Commission of Canada (TRC) Chair, The Honourable Murray Sinclair “Education is what got us into this mess and education is key to getting us out of it” (National Centre for Truth and Reconciliation, n.d.).

Change Process Monitoring and Evaluation

The implementation and communication plans have been firmly established in the previous sections of this chapter. Determining specific strategies, processes, and resources for monitoring and evaluating progress will ensure effective change in the beliefs, attitudes, and environment of the staff at Beachview Elementary which will ultimately lead to transformative change. Understanding the importance of monitoring and evaluation frameworks and including participants in the development of the frameworks ensures meaningful participation. This section also includes a consideration of next

steps and future considerations of the OIP.

The purpose of developing a monitoring and evaluation framework as outlined by Markiewicz and Patrick (2016) is to ensure that a program is monitored and evaluated over its timespan and that informed decisions can be made. The framework also promotes the active participation of a broad range of participants and ensures that members of the learning community build capacity and are involved in the decision-making processes (Markiewicz & Patrick, 2016). Ongoing dissemination of results regarding progress for the purpose of adapting and adjusting the plan are also important purposes of monitoring and evaluation.

Monitoring and evaluation respectively serve a distinct purpose and it is important for participants to be aware of their role within each of them. Markiewicz and Patrick (2016), suggest that monitoring is concerned with the systematic, planned, and ongoing collection of information which can provide both participants and leaders with an indication of progress in relation to predetermined objectives and targets. Evaluation typically takes place periodically and includes an analysis of monitoring information. The determination of the overall achievement of a program or initiative is the objective of evaluation.

In the OIP, there is one overarching explicit goal with a secondary implicit goal, that need to be monitored and evaluated. The two goals are: the development of the self-efficacy of staff in relation to Indigenous-informed pedagogies through the establishment of professional learning communities; and the need to transform the mindset of staff to be able to identify how Western-dominated ideologies perpetuate a colonized education system. The implementation plan uses Styres' (2017) circularity framework to guide the transformative change that is being sought. This change framework places Indigenous philosophy at the forefront of the process and highlights the importance of self and identity, and the contribution of the self to the greater community. The development of self-efficacy also serves to contribute to the collective efficacy of the staff.

The spiral of inquiry (SOI) (Halbert & Kaser, 2022) will offer a monitoring and evaluating structure with a focus on inquiry to guide the process. The process of inquiry has six phases which suggest that evidence and data gathering occur at each phase before moving onto the next and the SOI also advocates going back to revisit certain stages as emergent change occurs. The six stages are: scanning, focusing, developing a hunch, new professional learning, taking action, and checking (Halbert & Kaser, 2022). The SOI is participatory in nature throughout the process, which is also a necessary component of monitoring and evaluation. The cycle of inquiry embeds significant self-monitoring and self-reflection in collaboration with others which reflects the values within the circularity framework (Styres, 2017).

Applying the Spiral of Inquiry to Styres' Circularity Framework

The change that is being sought in this OIP requires a thorough and thoughtful examination of the need for transformation in teaching practice to include Indigenous worldview and pedagogies. For staff to feel that this change is necessary, they need to engage in a process of inquiry that involves gathering evidence of the current state and then ongoing monitoring and evaluation to determine the effectiveness of the work with which they are engaged. The SOI can provide such a framework as it relies on the continuous gathering of evidence and the accompanying examination and meaning making of the evidence (Halbert & Kaser, 2022). The six stages of the SOI will be cycled through to align with the stages of the change framework, but within each stage, the entire SOI process could also be used.

The role of data in the inquiry process is to provide valuable information that will serve as evidence of the success or failure of the various initiatives. Monitoring and evaluation both require that high quality data be obtained, managed, stored, and integrated to support judgements and conclusions (Markiewicz & Patrick, 2016). Shane Safir (2017) suggests that there are three levels of data: satellite, map, and street data. Satellite data is considered the large grain size data that can be used to point inquiry in a general direction (Safir, 2017). Examples might include standardized assessments, or an

analysis of the number of professional learning opportunities offered at the district or professional level. Map data is medium grain sized, helps identify gaps in skills, and can help to point in a slightly more focused direction (Safir, 2017). Examples include the MOE annual student learning survey, or provincial leadership standards. Street data is pervasive, fine-grained, and helps identify areas of misconception, and develops an understanding of experiences and mindsets (Safir, 2017). Examples include empathy interviews of staff and students; and student and staff work artifacts.

The use of story and personal narrative is highlighted as a form of street data. In the work of Wenger et al. (2002), story is the necessary link between static measures and performance outcomes. By encouraging the narrative nature of knowledge sources, multiple voices and perspectives are considered, which align with Indigenous perspectives (Kovach, 2018; Styres, 2017). Our work in schools requires all three levels of data, but to create the transformative change that is central to this OIP, street level data will form the foundation of our monitoring tools. A detailed list of monitoring tools to be considered at each stage are listed in Appendix D.

Steps 1 and 2 Scanning and Focusing-Stage 1 Vision/(re)centring

The process for determining the vision for change has been previously discussed, but it is valuable to reiterate that the development of the vision must be collaboratively designed and based on evidence that has been gathered. The vision for this OIP is the belief that staff will meaningfully incorporate Indigenous pedagogies into their practice. Scanning and focusing are two possible strategies for monitoring that the vision is being adhered to by participants and is supported by evidence gathering. Scanning provides an overview of the problem to be examined and involves listening to participants and having a general curiosity about what is going on for participants (Halbert & Kaser, 2022). Focusing incorporates what was learned through the scanning phase to determine which areas to prioritize and to acknowledge what has been going well. Scanning and focusing are intended to affirm the need for the change and to support the vision that was created.

Examples of monitoring tools and data gathering in this phase include staff surveys and empathy interviews. One example of a staff survey is a collective efficacy questionnaire developed by Jenni Donohoo (2017) which would help form baseline data about how the staff feel about the enabling conditions for collective teacher efficacy. This questionnaire will be used at several points throughout the process. Empathy interviews as proposed by Safir and Dugan (2021) help determine how a person feels and perceives the need for change and what ideas they may have for how to change. Empathy interviews also highlight the importance of story as a form of evidence (Wenger et al., 2002). Both tools ensure participation by all members of the learning organization and when combined with the readiness tool discussed in Chapter 1 will ensure multiple perspectives have been incorporated.

Step 3 Developing a Hunch and Stage 2 Relationships/(re)membering

The second phase of the change process has two components to it in relation to the OIP. Styres (2017) addresses the concept of relationship in relation to understanding of self, and the relationship that individuals have to Indigenous knowledge and perspectives. In addition to this concept, the OIP also considers relationship as a component of SCT and the understanding that knowledge is socially constructed given the presence of intrapersonal influences, behaviour and environment (Bandura, 2012). Both aspects contribute to a fundamental aspect of the transformation sought. To form professional learning communities, trusting relationships must be established, and a thorough examination of one's relationship to Indigenous knowledge needs to be explored. Developing a hunch as a stage of inquiry combines these two concepts by considering what contributions individuals made that have led to the current situation (Halbert & Kaser, 2022). Much of this stage is centred on potentially difficult conversations that lead to examining underlying bias, or assumptions, and creating the necessary conditions to be able to facilitate such conversations (LeFevre et al., 2020). To operationalize this stage, staff will need to form PLC's that will meet regularly to explore the topics outlined above.

Monitoring and evaluation tools at this stage will include using The PLC Continuum to determine

where on the continuum the teams find themselves (DuFour & DuFour, 2013). This continuum could be used both for monitoring and evaluation. The forms of evidence that might be used to develop the hunch includes tracking sheets for how often Indigenous-informed pedagogies are included, and surveys of students asking similar questions. Donohoo and Velasco (2016) provide several helpful question frames to use when collecting evidence, as well as reflective prompts.

Step 4 New Professional Learning and Stage 3 Knowledge/(re)cognizing

This step within the SOI concerns the acquisition of new learning that is directly linked to the focus. In relation to the OIP, this is an area that should not be rushed through to move to action. The thoughtful consideration of knowledge and how it is or is not represented in our current educational context is inherent in addressing the gaps as outlined in the OIP (Chrona, 2022; Styres, 2017).

Participants have a great deal of learning and unlearning to engage with in relation to the history of First Nations, Inuit, and Métis peoples in Canada and how this history has contributed to our colonial education system and the impact that this history has had on our Indigenous students and their families (Chrona, 2022). Adaptive leadership and expertise are required to determine how the new learning will impact future directions and to ensure that the new learning is not merely added to the current knowledge base, but rather leads to innovation and transformation (Lefevre et al., 2020).

There are two useful tools that can be used to determine participants' understanding of Indigenous perspectives and history. Laura Tait (2019) has developed an Indigenous Learning Progression with two central measures that focus on beliefs and attitudes towards Indigenous peoples, and knowledge and understanding of Indigenous peoples on all levels in Canada. The rubric moves from awareness to action/advocacy. This tool would provide valuable baseline data as well as summative data further along the process. The other useful tool is Jo Chrona's (2022) *Becoming Anti-racist in Canada: A Learning Journey* continuum that invites participants to gauge where they are in their knowledge acquisition journey.

Steps 5 and 6 Taking Action and Checking and Stage 4 Action/(re)generating

The final two stages of the SOI have been combined to better align with the fourth stage of Styres' framework. It is at this stage in the change process that appropriate actions have been determined and the new learning has been incorporated into the actions. Checking provides an opportunity for the evaluation and monitoring of the proposed action. Using evaluative thinking at the checking phase helps teams to determine which evidence they need to collect. Evaluative thinking has been defined as "an ongoing process of questioning, reflecting, learning and modifying" (Bennett & Jessani, 2011, p.24). Evaluative thinking aligns with adaptive and transformative leadership as it considers how to innovate for change (Earl & Timperley, 2015). Evaluating innovation is an emergent, complex process requiring flexible leadership. The focus of this stage of the change process in relation to the OIP is the development of self-efficacy of teachers in relation to the incorporation of Indigenous-informed pedagogies.

The measurement tools to be incorporated at this stage will need to capture perceptions of individuals' beliefs in their ability to be successful in changing their practice. The teacher's self-efficacy scale (TSES) developed by Tschannen-Moran and Hoy (2001) has been used in a variety of settings and is a starting point for gathering perceptions of teacher's efficacy. The scale is also very useful as a personal interrogative device, to be used by staff to discuss their own perceived developments in relation to IIP. The scale can be cumbersome, and it does have their limitations in the broadness of its scope. It would need to be refined to narrow in on the focus of this OIP. Revisiting Donohoo's collective efficacy questionnaire at this stage would also be valuable to see how the two scales support each other.

By engaging staff in a process of reflection and inquiry throughout the change initiative ensures that they are engaged participants throughout. The incorporation of the SOI within the change framework continues to support the emergent nature of the proposed change. The ongoing monitoring and evaluation through the gathering of evidence to support the proposed change will be a new

approach for the staff and will require consistent leadership.

Refining the Implementation Plan

The change that is being proposed is highly reliant on adaptive, authentic leadership with a focused direction that is clearly communicated. Relying on a process such as the SOI and Harris and Jones' (2011) model allows leaders to adjust and refine the plan as needed. As the leader of this change, it is key for me to acknowledge that the evidence that is gathered may not align with the initial scanning and focusing. There may be a need to also adjust the pace and the order of implementation. By incorporating evaluative thinking, evidence is placed at the forefront of this process, which is a shift in culture and practice at Beachview Elementary. Evidence can be in the form of ministry, district or school-based data, and an individual's ability and interest in engaging with the data varies due to the value they place on each form of data and how relevant it is to them (Farrell & Marsh, 2016). It will be valuable for staff to realize the role that data can play in their decision making. To change their conversations during their PLC meetings to focus on practice will be an important component of the plan as well.

Next Steps, Future Considerations of the Organizational Improvement Plan

The OIP has many layers to it and involves complex, transformative change. The foundation of the development of PLCs as a learning structure at the school can be incorporated into a series of next steps. One such next step is to evolve the PLCs to focus on other areas of inquiry using the SOI to support the process. Incorporating other collaborative structures such as instructional rounds, or lesson study could deepen and refine the work of the PLC. Another consideration is that the PLC's will be in a constant state of change as people leave and join the school, so maintaining momentum will be important for the leader. As mentioned earlier, another extension of the PLC will be the across schools' model, where networks of school PLCs can join to further explore areas of interest.

It has been implied throughout this OIP, but it is at this stage, that the development of collective

efficacy related to the development of self-efficacy can be highlighted and given greater attention. The collective efficacy may have already occurred because of the implementation plan but may not be recognized as such without deliberate focus. The exploration of the efficacy and agency of the group will lead to enhanced trust and strengthened relationships.

An additional next step and future consideration is to consider what the impact of this change process has been on student learning. Much of the OIP has been centred on the development of the staff in their skills and knowledge, which has been necessary to see the change that has been proposed. The goal of schooling is improved learning for students, and this has not yet been explored and would be a natural extension of the work. Collective efficacy is said to be the greatest contributor to improved outcomes for students (Goddard et al., 2000). It will be valuable for staff to learn more about this connection and to gather evidence to help make that determination.

Finally, by including Indigenous informed pedagogy into everyday teaching practice and by deepening the knowledge and understanding of First Nations, Inuit, and Métis experience with education in Canada, staff may be considering ways of decolonizing our current system and what benefit this would have for all students. They will need to understand the difference between decolonization and Indigenization, and how the two can support each other.

Chapter 3 Summary

Throughout this chapter, there has been an exploration of activities that will provide a foundation for the goal of developing self-efficacy. Staff will form PLC's and with the support and guidance of an Indigenous education teacher consultant will engage in deep dialogue and discovery of the need for change. Styres' (2017) circularity framework provides the components that will guide the implementation plan, the communication plan, and the monitoring and evaluation tools. The PLC model of Harris and Jones (2011) and its seven stages form the basis of the activities to be carried out. To ensure that communication and knowledge mobilization are considered throughout the change process,

the framework developed by Langley et al. (2018) with an emphasis on co-design is used. Then finally, the spiral of inquiry by Halbert and Kaser (2022) is used as a structure for ensuring that tools for monitoring and evaluation are present to maintain both focus and accountability. An overview of the objectives of the implementation plan, the communication plan, and the monitoring/evaluation plan are included in Appendix E.

This is complex work which requires a transformative approach to both teaching and learning. It requires a willingness among staff to explore alternate views of education and how their biases and perspectives contribute to their practice. By developing a culture of collaboration, trusting relationships, inquiry, and critical reflection, the goal of improving the self-efficacy of staff will be realized.

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Appendix A

Holt et al. (2007) Individual Readiness for Change Questionnaire

Questionnaire Item	Level of Agreement
Factor 1: Appropriateness	1= strongly disagree to 7=strongly agree
I think the organization will benefit from this change	Score 1-7
It doesn't make much sense for us to initiate this change	Score 1-7
There are legitimate reasons for us to make this change	Score 1-7
There are a number of rational reasons for this change to be made	Score 1-7
In the long run, I feel it will be worthwhile for me if the organization adopts this change	Score 1-7
When this change is implemented, I don't believe there is anything for me to gain	Score 1-7
The time we are spending on this change should be spent on something else	Score 1-7
This change matches the priorities of our organization	Score 1-7
Factor 2: Management Support	Score 1-7
Our senior leaders have encouraged all of us to embrace this change	Score 1-7
Our organization's top decision makers have put all their support behind this change effort	Score 1-7
The organization's most senior leader is committed to this change	Score 1-7
I think we are spending a lot of time on this change when the senior managers don't even want it	Score 1-7
Management has sent a clear signal that the organization is going to change	Score 1-7
Factor 3: Change Efficacy	Score 1-7
I do not anticipate any problem I will have to adjusting to the work I will have when this change is adopted	Score 1-7
There are some tasks that will be required when we change that I don't think I can do well	Score 1-7
When we implement this change, I feel I can handle it with ease	Score 1-7
I have the skills needed to make this change work	Score 1-7
When I set my mind to it, I can learn everything that will be required when this change is adopted	Score 1-7
My past experiences make me confident that I will be able to perform successfully after the change is made	Score 1-7
Factor 4: Personally beneficial	Score 1-7
I am worried that I will lose some of my status in the organization when this change is implemented	Score 1-7
This change will disrupt many of the personal relationships I have developed	Score 1-7
My future in this job will be limited because of this change	Score 1-7

Appendix B

Implementation Plan

Styres' Stages	Harris and Jones Stages	Activities	Sources of Self-Efficacy
Vision	Identify a focus	Action inquiry Gather data and evidence about the need for change Work with indigenous education consultant to support process	Affective state Social persuasion
Relationships	Establish the group	Determine who will be in which PLC depending on what was discovered in the first stage Establish norms of collaboration Agree how the team will work together (allocation of roles and Clear responsibilities)	Social persuasion Affective state Vicarious experiences
Knowledge	Innovation and change Trialing and feedback	Visit other schools Visit local indigenous community Read and discuss articles and books Gathering feedback Agree on a potential set of inquiry or research activities Gather resources and expertise within and Outside the school	Social persuasion Affective state Vicarious experiences
Action	Refining Sharing outcomes	Co-teaching Peer-coaching Critical reflection Providing feedback Clarify what every team member will do prior to the next meeting	Social persuasion Affective state Vicarious experiences Mastery experiences

Appendix C

Communication Plan

Styres' (2017) Framework	Langley et al. (2018) Phases	Audience	Strategies	Objectives
Stage 1 Vision (re)centring	Phase 1 Collective Making	School staff, students, families	PLC Meetings, school newsletters, website, focus groups, PAC meetings	Identify need for change Establish vision/purpose/values Co-designing an implementation plan Input solicitation Information dissemination
Stage 2 Relationships (re)membering	Phase 2 Influence on participants	School staff, students, families, (Indigenous, EDI)	Stories, PLC Meetings, Informal meetings, feedback, critical reflection	Establish the process Establish norms for collaborating Seeing from different perspectives Input solicitation socialization
Stage 3 Knowledge (re)cognizing	Phase 3 Influence on Knowledge	School staff, students, families, director of instruction, teacher consultants, members of local Indigenous community	Professional learning opportunities, Stories from consultants, readings, videos, presentations, surveys, collaborative inquiry groups, provide feedback, school assemblies	Assess new knowledge acquisition Define gap areas Adjust direction Recognize and acknowledge growth Determine additional resources and support Self and collective efficacy Building from the self to the group Create new individual and collective knowledge Information dissemination
Stage 4 Action (re)generating	Phase 4 Influence on Implementation	All participants as outlined above	PLC Meetings, classroom observations, newsletters, social media, assemblies, staff and student surveys, student presentations	Confirm positive changes and celebrate progress Change in practice Continue momentum Adapt and adjust communication and implementation Re-evaluate goals Socialization Input solicitation Information dissemination

Appendix D

Tools for Monitoring and Evaluation

Styres' Framework	SOI	Monitoring Tools	Focus
Stage 1 Vision-(re)centring	Steps 1 and 2 Scanning Focusing	Empathy interviews: students and staff (Safir and Dugan) Equity learning walk	Alignment and commitment to vision and goals Develop a theory of action, inquiry question Affective state; emotional aspect of work Development of goals
Stage 2 Relationships-(re)membering	Step 3 Developing a hunch	How frequently staff met in their groups and adhered to their schedules - PLC continuum questionnaire Donohoo questionnaire	Establish PLC's, collaborative inquiry teams and co-teaching partnerships Social persuasion; vicarious experiences; hearing from others
Stage 3 Knowledge-(re)cognizing	Step 4 New professional learning	Jo Chrona's anti-racist framework or Laura Tait's rubric Students: student learning survey	Change in knowledge, learning and unlearning Mastery experiences
Stage 4 Action-(re)generating	Step 5 and 6 Taking action Checking	Surveys (Professional Learning Community Assessment-Revised (PLCA-R) Collective efficacy questionnaire	Development of self-efficacy Success of various structures to provide opportunities for SE. Mastery experiences

Appendix E

Chapter 3 Table; Alignment of Objectives

Change Framework	Implementation Plan Objectives	Communication Plan Objectives	Monitoring/Evaluation Plan Objectives
Vision/(re)centring	Identify a Focus Vision developed and agreed upon	Shared with community/collective making (co-design)	Scanning and Focusing Can everyone articulate goal and vision? (evaluation) Practice being sustained (monitoring)
Relationships/(re)membering	Establish the Group Responsibility of staff to change practice Developing trust	Influence on participants Affective state: how people feel about working together	Developing a hunch Ongoing collaboration (monitoring) Enacted experiences (evaluation) Vicarious experiences (evaluation)
Knowledge/(re)cognizing	Action Inquiry Innovation and Change Indigenous history, worldviews and how to incorporate	Influence on knowledge Whose knowledge is considered and from what source in what format	New learning Anti-racism continuum (evaluation) Laura Tait continuum (evaluation)
Action/(re)generating	Trialing and feedback Refining Sharing outcomes Follow through on plan	Influence on implementation Mechanism for feedback	Action and checking Leading to Collective Efficacy (evaluation) Belief in ability Reflection