Addressing Systemic Oppression in Greenland’s Preschools: The Adaptation of a Coaching Model

Tasha R. Wyatt

University of Hawaii at Mānoa

Naasunnguaq Lyberth

Inerisaavik: The Institute for Arctic Education

For most of the last two centuries, Native Greenlandic teachers had been left out of the decision-making process regarding effective education for Greenlandic students. Rather, Danish education and church officials, living in Denmark, made important pedagogical and curricular decisions with little to no input from local teachers (Jakobsen, 1999). This article describes a collaborative effort between Center for Research on Education, Diversity, and Excellence (CREDE) professional developers and Greenlandic teachers in the design and implementation of a coaching model that includes Native Greenlandic ways of teaching and learning. Implications for other professional developers and researchers in education doing similar work are included.

For most of the last two centuries, Native Greenlandic teachers had been left out of the decision-making process regarding effective education for Greenlandic students. Rather, the Danish colonial government, responsible for developing Greenland’s educational system, made important pedagogical and curricular decisions with little to no input from local teachers (Jakobsen, 1999). This practice resulted in the development of a school system that modeled education in Denmark and elsewhere in Scandinavia, and by all accounts has failed the indigenous Greenlandic population (Wyatt, 2007).

With the establishment of Home Rule government in 1979, the first step toward equity in the Greenlandic school system was taken. Home Rule gave the local Greenlanders full decision-making authority in all areas related to the church, education, and culture. One of the first decisions educational leaders made was to launch a country-wide effort toward the Greenlandization of the country’s schools. These decisions included a complete overhaul of Greenland’s curriculum, pedagogical methods, forms of assessment, and measures of achievement.

To ensure community buy-in and support, leaders transformed the way decisions were made to include more input from the local Greenlandic population. For example, students were tasked with writing essays specifying their thoughts on educational innovation and what they wanted to achieve by graduation. Teachers and parents were invited to conferences to share their perspective on pedagogy and other curricular issues. In effect, the top-down model of decision-making,

Address correspondence to Tasha R. Wyatt, University of Hawaii at Mānoa, 1776 University Avenue, Wist Hall #214, Honolulu, HI 96822. E-mail: trwyatt@hawaii.edu
reminiscent of Greenland’s colonial past, was replaced by opportunities for all community members, including teachers to provide input on school improvement (Hindby, 2005; Wyatt, 2007). This collaborative approach eventually extended to other teaching and learning activities, including teacher professional development.

The purpose of this article is to describe a coaching model that was designed and developed in collaboration with American and Greenlandic professional developers and Greenlandic teachers and was later piloted in six Greenlandic preschools. The purpose of the collaborative project was two-fold: to make certain the teachers maintained control over their profession and to ensure that the new coaching model was culturally situated within the Native Greenlandic culture. This effort was initiated to bring equity into Greenland’s school system and to empower teachers to be a part of the change process.

We begin with a brief overview of Greenlandic history that includes a description of the country’s colonization by Denmark. We then move into describing some of the decisions made by Danish officials that negatively affected local Greenlandic teachers. Following this is a section on Greenland’s latest reform, including what leaders hope to achieve within the schools and the larger community. Finally, the last section focuses on instructional coaching as a means for empowering teachers and the ways in which the Center for Research on Education, Diversity, and Excellence (CREDE) coaching model was adjusted for use in Greenland.

GREENLAND (KALAALLIT NUNAAT)

Greenland is the largest island in the world covering an area of approximately 840,000 square miles. The island extends from 83°39’ N to 59°46’ N and sits in the North Atlantic between northern Canada and Iceland (Durnell & Hoem, 1996). The climate is arctic to subarctic with cold winters and cool summers. About one half of the total land area is locked in the glacial ice cap; the rest is comprised of coastal waters that are defined by deeply indented fjords and mountains. The non-glacial areas support the majority of the population.

Greenland’s present population is believed to have originated with the North Alaskan Inuit who migrated to Greenland about 1,000 years ago (Olsen, n.d.). Vikings from Iceland had settled the land prior to the Inuit’s arrival, but soon experienced drastic climatic changes, leaving only the Inuit to survive. Over the next few centuries, several waves of other Europeans came to Greenland and intermixed with the indigenous people. Members of these families quickly rose to power filling highly coveted positions in management and supervision in the fisheries, church, and school system.

Greenland’s current population, totals around 57,000, with approximately 15,000 Greenlanders (Kalaallit) residing in the capital city of Nuuk. With the advent of Home Rule government, the official language was changed from Danish to Greenlandic, which is an Inuit-Aleut language. However, because Danish continues to dominate the administration, media, and education, it is spoken as a second language. Here, we refer to Greenlanders as any person residing in Greenland and Native Greenlanders as those who have cultural and linguistic roots to the Inuit.

Danish Colonization of Greenland

Danish colonization in Greenland began in 1721, beginning with the establishment of a Lutheran Protestant mission (Olsen, n.d.). Norse missionaries traveled to Greenland in search of their fellow
countrymen who had settled the country decades earlier. However, after realizing there were no survivors from this initial journey, the Norse missionaries began converting the local indigenous population to Christianity. These missionaries set up posts around the country that were effective in bringing the Greenlanders to centralized locations along the shoreline. These settlements soon became problematic because they changed the traditional nomadic lifestyle of the Native Greenlander to one that became dependent on food and raw materials from distant lands.

According to most accounts, colonialism in Greenland has been described as being rather peaceful (Petersen, 1995). The Greenlanders did not experience bloody warfare as many other indigenous groups around the world did. Perhaps this is because prior to the Danes, the Greenlandic community had no formal organization above the household level. With no one to defend a social or political position, the Danes were able to move into positions of power rather easily.

Colonization was formally dissolved in 1953, whereby Greenland was renamed a county within the Kingdom of Denmark. Much of what happened to Greenland during this colonial period (1721–1950) fueled the Native Greenlanders' desire for self-governance. Kleivin (1984) described this nation-building period as a series of traumatic experiences whereby the much hoped for equality with the Danes was not realized. While it is clear the church’s role in Greenlandic affairs contributed to many of Greenland’s social problems, some scholars believe education and its preference for all things Danish are also to blame (Gad, 1984; Kleivin, 1984). The next section highlights decisions made throughout Greenland’s educational history and how these decisions fueled inequality and resentment in Greenland.

OVERVIEW OF GREENLAND’S EDUCATION 1721–2001

Greenlandic educational history is practically unknown to the outside world. Reasons for this include the near non-existence of public documentation detailing important decisions made by the colonial government. Most of the documents used to inform policy-level decisions remain as internal reports and journal entries written by catechists, school inspectors, and other Danish officials. These primary sources are housed at the Danish National Archives in Copenhagen and continue to be unavailable to the public. In fact, there is only one known public document on the subject of Greenlandic educational history, written by one of Greenland's foremost educational reform leaders, Jens Jakobsen, who was given permission by the Danish National Archives to undertake individual scholarship for the completion of a master's thesis. In the next section, Jakobsen's (1999) work will be used to describe Greenland's educational system from the 1700s to the 1950s.

In the early years of Greenland's education, Danish-Norwegian missionaries had sole control over the direction and daily activities of the schools. On assignment to convert Native Greenlanders to Lutheranism, by the mid-1700s, a handful of missionaries were in residence around the country. In most towns and cities, one teacher was charged with educating the local children, often using their own living rooms as schoolhouses. Teachers sent progress reports, personal observations, and students' scores on formal assessment measures to officials living in Denmark to inform policy-level decisions on the direction of education in Greenland.

It is clear from these reports, that Greenlandic culture and ways of thinking were viewed as a barrier to the Greenlanders' education. For example, Greenlandic children were seen as poor at understanding and conceptualizing math. The Greenlandic way of counting included numbers from 1–20 and made use of words that were rooted in parts of the body, including
the hands and feet. The missionaries did not understand this cultural difference and surmised that the children’s low performance was because they could not think in abstract terms. Danish teachers worked diligently to remove these ways of thinking, hoping to inculcate Greenlandic children with different forms of knowledge that included reading, writing, and Western concepts of mathematical understanding.

As formal education began to take root in Greenland, more and more local Greenlanders started to take positions of authority in the schools. However, the number of Greenlanders in these positions never compared to the number of Danes who occupied them. In 1905, Danish officials tried to remediate the imbalance and passed a new School Act⁴ that formalized the Greenlandic teachers’ opportunities for positions of power (Astrup, 1980). This decision effectively allowed Greenlanders to climb the career ladder within the church. While the local population may have benefited from this decision, the Greenlanders were never consulted on whether they wanted these new positions or if they were appropriate from the Greenlandic perspective. Rather, Danish officials made these decisions without consultation.

Tension between Danish and Greenlandic teachers surfaced in the public debate soon after the School Act of 1925 was passed. The new law introduced Danish as a compulsory subject in Greenland’s schools, but there were too few teachers who could teach in Danish. To remedy this shortage, officials began to recruit teachers from Denmark. The presence of Danish teachers in Greenland set off a social class division in Greenland because officials needed to comply with Danish rules regarding teachers’ salary. The result was that those trained in Denmark were given a full Danish salary plus additional monies for working in the colony. Everyone with an incomplete Danish training got a much lower Greenlandic salary. This dual system brought much resentment to the Greenlandic teachers who could not rise in their position without the equivalency of a Danish education. After a few years, differing attitudes in the community started to surface, and some Greenlanders started to express a desire for progress adapted to a Greenlandic perspective.

Tension between the cultural groups came to a head when in 1950 classes were divided into A and B streams. In the A-stream, Greenlandic was the instructional language, and in the B-stream, Danish was to be gradually introduced as the instructional language. This split was viewed as an effective means of introducing Danish to the Greenlanders as fast as possible, but in reality created a wider rift in the community. Those who received the Danish education were able to continue on to Danish institutions of higher education, and those who did not learn through Danish had little opportunity for upward mobility or education. Language soon became a gatekeeper to success.

Leaders of the Greenlandic Home Rule government dissolved the A and B streams after establishing the local government in 1979. Several more reforms ensued, but Olsen (n.d.) believes these later reforms of the 1970s and 1990s failed to change Greenland’s schools in any significant way because these reforms only made slight adjustments to the predominantly Danish educational system in place. The old system effectively prevented a new approach to education to take root. Finally, a nation-wide teacher strike in 1998 prompted educational leaders to overhaul the entire school system and find a new way to develop Greenland’s educational system.

The School Act of 2002

In response to the teacher strike in 1998, reform leaders organized a conference inviting renowned experts in Native education to come and speak. Also invited were local parents, union representatives, teachers, students, community members, and anyone else who was interested in providing
input on the design of education in Greenland. The conference resulted in the decision to adopt a U.S.-developed educational model developed by the Center for Research on Education, Diversity, and Excellence (CREDE) to frame their country’s reform from preschool to higher education (Wyatt, 2007). Reform leaders believed this model would assist them in finally creating a kind of school system for which they had hoped.

Several more years were spent in planning and preparation, eventually yielding a new body of legislation passed in 2002. This School Act indicated Greenland’s schools would be built on clear performance standards while considering the effect colonization has had on Greenlandic culture and identity (Olsen, 2005). Leaders felt the CREDE model was structured in such a way as to accomplish the cultural and educational goals outlined in the new legislation (Wyatt, 2010) and were confident that they could achieve the same level of success similar to the other indigenous groups who had adopted the CREDE model (Tharp, 2006).

THE CREDE STANDARDS FOR EFFECTIVE PEDAGOGY

The Standards for Effective Pedagogy are teaching strategies developed by researchers in the U.S. at the University of California, Berkeley. They are principles of teaching and learning that have their roots in Vygotsky’s (1978) sociocultural theory, which promotes social interaction in the process of learning. The CREDE Standards are: (a) Joint Productive Activity, emphasizing teacher and student collaboration on the achievement of a common goal, (b) Language and Literacy Development, emphasizing language development across the curriculum; (c) Contextualization, emphasizing an integrated connection between school subjects and students’ lives, (d) Complex Thinking, emphasizing the advancement of student understanding to more complex levels by addressing the “why,” not just merely the “what” or “how to,” (e) Instructional Conversation, emphasizing the teacher and a small group of students engaging in a sustained dialogue on a single topic, (f) Observational Learning, focusing on traditional ways of learning that include modeling and observation, and (g) Promotion of Student Initiative and Choice, which provides opportunities for student decision-making in educational activities.

Greenlandic reform leaders, working on behalf of the preschool system, were particularly interested in the implementation of Instructional Conversation (IC), which is reported on later in this article. Leaders viewed IC as a potentially effective strategy in working with children who are taciturn and reluctant to share their thoughts and opinions. Stating one’s opinion is viewed as an important skill in many Danish and Greenlandic contexts, but is typically not well supported in the school system. For this reason, IC was seen as having potential in giving children practice and opportunities to speak on topics that were familiar and deeply contextualized in their knowledge from home. Reform leaders also felt that if a coaching model were developed around the IC, the teachers would appropriate the other CREDE Standards into their lessons in the process.

COACHING: A MODEL OF PROFESSIONAL DEVELOPMENT

Instructional coaching is a form of professional development that intends to support teachers in meeting the aims of school or district-based instructional reform (Mangin & Stoeilinga, 2008). This model of professional development is embedded into teacher practice and includes observations of classroom teaching, demonstrations of model practices, and cycles that include pre- and post-conferences with practitioners (Neufeld & Roper, 2003). Coaching has been popular in
recent years because of its emphasis on change within the context of teachers’ daily routines and activities. A landmark study by Showers (1984) helped to put coaching at the forefront for sustaining teacher change by showing that elementary students of coached teachers outperformed their peers on assessment measures when compared to students of uncoached teachers. This study was notable in that it suggested that coaching influences teacher-student interaction, an outcome of professional development that is often difficult to assess.

Research on the efficacy of coaching is well-known and contributes to its continued popularity. For example, research has noted that follow-up assistance after the initial introduction to a teaching method is helpful for retention (Knight, 2007). Follow-up assistance helps teachers transform knowledge learned in workshops and translate it into their own classroom context. In the coaching conversation, teachers learn how to make adjustments in their implementation when using the strategy with new groups of students.

Coaching has yielded positive results in changing teacher practice, with much of the research focused on its efficacy for achieving reform goals (Elmore & Burney, 1997; Togneri & Anderson, 2003). Although the research has shown promise in helping teachers increase students’ academic achievement, little attention has been given to adapting the model to different contexts. This is the first article of its kind to demonstrate how a coaching model was modified for use in another culture. In the next section, the CREDE coaching model is described, followed by a description of how the American and Greenlandic professional developers, in collaboration with Greenlandic teachers, modified the CREDE coaching model to fit Greenlandic ways of teaching and learning.

The CREDE Coaching Model

In coaching for the CREDE Standards, CREDE coaches follow the three-stage model described by Costa and Garmsen (2002). In the first stage, the coach and teacher work together to develop a lesson plan using one or more of the CREDE Standards. This initial meeting ensures that the teacher and coach understand what is to be implemented prior to execution of the lesson. Initially, the teacher decides which Standard to focus on, giving the teacher autonomy and an internal locus of control in the implementation process. In the second stage, the teacher enacts the jointly planned lesson in the classroom while the coach observes and collects data on the extent to which the CREDE Standard was implemented. Typically, data collection is agreed upon during the initial meeting, but the coach maintains discretion for incorporating other data points as the lesson evolves. For example, the teacher and coach may agree that data should be collected on the extent to which the teacher implemented a new teaching strategy, but mid-lesson, the coach may decide to include data on the effect the implementation had on the students’ understanding and engagement as a complement. In the third stage, a coaching conversation occurs, where the coach presents all the data collected and offers the teacher the first opportunity to evaluate the success of implementation. After the teacher is given this initial opportunity, the coach initiates a discussion on what did and did not work from the coach’s perspective, followed by a discussion on what next steps might be taken to improve practice.

In this project, there were 61 participating teachers. All participants were female and ethnically and linguistically Greenlandic, with the exception of one East Indian woman who spoke Hindi as a first language. In all the preschools, the children were grouped into “rooms,” of which there are 2 to 5 at each site. In each room there was one trained pedagogue (Greenland’s equivalent
of an early childhood educator) and two assistants who were responsible for 15–20 children. On the day of observations, educators were free to choose the design and structure of the lesson, including what activities would be available to children.

**Modifications in the Coaching Model**

Modifications of the CREDE coaching model were made as a result of discussions between CREDE professional developers and Greenlandic teachers who expressed an interest in the coaching process and in being involved in making the model appropriate for use in Greenland’s preschools. There were three major modifications to the coaching model that are described below: (a) the inclusion of modeling and observation, (b) a focus on community success, and (c) increased wait time included in the coaching conversations.

**Modeling Instructional Conversations (ICs)**

The first adjustment to the CREDE coaching model was to include multiple opportunities for modeling and observational learning. Research on modeling has shown that it is a highly effective form of assistance in the teaching and learning in many indigenous communities (Tharp, Estrada, Dalton, & Yamauchi, 2000). Observational learning is central to socialization practices across Native America (Cazden & John, 1971) and, in particular, with the peoples of the circumpolar North (Darnell & Hoem, 1996; Tharp, 2006). In Greenland, modeling is thought to be a preferred form of assistance and contrasted with more Western ways of learning, such as sorting, labeling, and categorizing (Jakobsen, 1999).

Before asking the teachers to implement their own IC, we modeled an IC in every room using the Greenlandic teachers’ own children. These ICs were conducted in Greenlandic and used materials that were both familiar and readily available. An example of one of these ICs is as follows: the coach compared and contrasted cubes of brown and white sugar to illustrate differences and similarities with a small group of 3–5 year olds. These forms of sugar can be found in almost any home, office, or school in Greenland. To elicit student participation in the discussion, the coach first contextualized the conversation from children’s daily experiences with sugar and then transitioned to physical properties of the two types of sugar, such as color, texture, size, shape, and weight. Following this, she asked the children to make a hypothesis about which cube would dissolve faster in a glass of water and which one would taste sweeter. After making their hypothesis, the children examined and tasted the sugar water and concluded that the white cube dissolved in water faster, and the water in the brown cube tasted sweeter.

In this IC, we were able to model all the elements that characterize this teaching strategy. With a small group of students, we demonstrated how a teacher designs an activity that moves from what is known and concrete (sugar found in the kitchens across Greenland) to what is unknown and abstract (ways of comparing sugar). We also modeled how to develop language and literacy through discussion, rather then in a rote manner, such as having the students listen and repeat specific words and ideas used in the discussion. Conceptual understanding and critical thinking were achieved by questioning students on their views, judgments, and rationales. The added benefit to this kind of questioning is that eliciting students’ comments in this way provided high
levels of participation such that the number of children’s utterances were nearly equal to that of the coach.

Peripheral participation in IC. We also provided the preschool teachers with the opportunity to observe their colleagues enacting an IC. In the typical CREDE coaching model, the coach and teacher are the only adults in the classroom during the implementation of a new strategy. We expanded this model by including other teachers who took the role of peripheral participants (Rogoff & Gardener, 1984) who gathered around the classroom’s IC table and observed their colleagues implementing the strategy. According to Rogoff (1995), peripheral participants are an important part of the learning process. They provide valuable insight into activities in which they are not directly participating and contribute to the groups’ ever-changing understanding. Additionally, even though they are not directly participating, these participants are still trying to make sense of the activity and, in doing so, engage in the learning process themselves (Rogoff, 1995). The coaching sessions are important in engaging peripheral participants because the conversations provide an opportunity for everyone to interact and offer insights and observations.

In addition to observing how their colleagues were implementing ICs, we asked the peripheral participants to assist us with videotaping the teacher or collecting data on the new strategy. For example, they were asked to record the number of utterances each child made and whether the utterance was a question, answer, or a comment unrelated to the topic. Other duties included recording open-ended questions and their effect on the direction of the conversation. These duties provided peripheral participants with a role in the learning process and helped to engage them in learning, despite being on the sidelines.

Community success. The second adjustment made to the coaching mode was to emphasize the success of the entire community, rather than attributing success to individual teachers. Research on Native education indicates that in many indigenous cultures, community success is prioritized just as highly as individual success (Trumbell, Rothstein-Fisch, & Greenfield, 2000; Whitbeck, Hoyt, Stubben, & LaFromboise, 2001). This is particularly true in Greenlandic culture where Greenlandic children are socialized to conform to the behaviors, values, and attitudes of their peers and family members and to pursue consensus with the larger group (Jakobsen, 1999). We wanted to ensure that the entire preschool community was included in our professional development efforts. Therefore, we included all teachers, administrators, cleaning staff, and kitchen assistants. While they did not receive coaching on how to use IC, these ancillary adults were trained on how to design and implement ICs when working with children. The idea was that these adults would use the IC strategy during their structured activities and help create a unified context where the children were exposed to the CREDE Standards throughout the entire day.

Group coaching. Additionally, in designing the professional development for the Greenlandic preschool teachers, we adjusted the original model that focused on coaching individual teachers and replaced our conversations with group coaching sessions. In each coaching conversation, three to four preschool educators participated, all of whom taught in the same “room” at the preschool. Because the ICs that teachers enacted earlier were videotaped, these videos were then used as the focal point for the coaching conversation. In practical terms, these conversations were
aimed at the teacher who had conducted the IC. However, the other teachers, who participated on
the periphery, were invited to contribute their perspectives, opinions, and suggestions throughout
the coaching session. This strategy to include all teachers in the coaching shifted the professional
development toward a model where teachers became a community of learners rather than a model
where evaluation of how well any one teacher did in implementing IC was assessed. Examples of
questions directed at the focal educator included: “What were you thinking when...?” or “How
did you know that...?” Questions directed at the group included, “Was this learning goal best met
through dialogue?” and “How could this IC have been approached differently to include more
conceptual or linguistic development?”

*Increased wait time.* The third adjustment made to the CREDE coaching model was to
increase the length of the coaching sessions to accommodate the courtesies and conventions
of the Greenlandic language. According to Rowe (2003), cultures vary in the amount of wait
time that is allowed and expected, and one way to be culturally compatible is to attend to the
amount of wait time cultural groups need. Greenlandic is polysyllabic and takes considerable
time to articulate compared to other languages. Therefore, an additional hour was added to the
coaching so that every group of educators was afforded two hours. The Greenlandic teachers
working on the design of this professional development felt this was an important consideration
for another reason. Coaching as a form of professional development was uncommon in Greenland
at the time of this modification of the CREDE professional development. Many of the teachers
we collaborated with felt the preschool teachers would not know what was expected of them.
Scheduling extra time in these sessions allowed for ample time to explore the IC strategy and the
coaching process.

**DISCUSSION**

The professional development effort described in this article was an example of how reform
leaders gave control to local Greenlandic teachers. Reform leaders hired CREDE professional
developers to work collaboratively with Native Greenlandic teachers and adjust the CREDE
coaching model to better fit their needs. Research suggests the success of indigenous educational
reform rests on the locus of control being situated in the community (Rivera & Tharp, 2006). This
collaborative effort ensured the locus of control was properly situated both within the community
and culture. The added benefit of this project was the creation of a professional development
model that was jointly developed by peers and not another pre-packaged model imposed on them
from outside experts.

The coaching model described here was successful on at least two levels. After each of
the coaching sessions, we requested feedback on the process and elicited ideas on what we
might consider for further refinement of the adjusted model. The teachers indicated that the
professional development was helpful in understanding the CREDE model. They also reported
that the experience created very little stress as compared to other interventions in which they
had participated. While no one could give us any suggestions for improvement, we surmised
that future research should be conducted to test the model’s effectiveness. Data collection should
focus on teachers’ level of IC implementation and assessment of student outcomes when teachers
use the IC strategy. Data could then be used to test the effectiveness of this modified coaching
model on Native Greenlandic students’ learning.
For other researchers and educators interested in professional development, there are three important aspects that should be considered before launching such an undertaking. First, professional developers need to understand how cultures differ in their ways of teaching and learning. Tharp (2007–2008) calls this cultural variation in means of assistance—the ways in which experts and novices interact in teaching and learning to achieve a learning goal. Tharp argues that while all cultures use multiple forms of assistance to teach, cultures vary in their patterns of usage. These patterns are expressed through cultural preferences and frequencies of use and develop within cultural activity settings and daily routines. Therefore, cultural groups will always bring their repertoires, values, and expectations to a task. For this reason, cultural preferences and patterns should be used in the design of educational programs and interventions.

Second, an effective professional development model must be designed and implemented in situ (Borko, 2004). Research indicates that the most effective models are implemented within the context of teachers’ daily routines and activities, rather than removing teachers from their professional environment. This point may be particularly relevant for groups of teachers whose knowledge of teaching and learning may be more contextualized and bound to their work environment. Situated professional development removes the barrier of abstract knowledge and implementation difficulties and allows teachers to focus on the content rather than on how the strategy will look in their individual classrooms.

Third, when considering educational reform for indigenous groups, there needs to be policy-level support for implementing instructional strategies. With support from Greenland’s reform leaders, we had the opportunity to empower teachers to participate in an educational process grounded in political antecedents developed by the Greenlandic people. This approach to professional development assured that the Greenlanders were in control of their professions and that the model was adapted to fit their specific cultural and educational needs.

Finally, there is one limitation in using this coaching model in other educational contexts. This model with its specific stages and modifications was developed using Native Greenlandic ways of teaching and learning and may not be transferable to other cultural groups. Any professional developer interested in this kind of endeavor must consider the specific cultural and linguistic characteristics of the group being served. That said, we feel the overall concept of modifying professional development to other groups is a worthwhile effort and could easily be accomplished with the support of educational leaders.

NOTE

1. Danish laws are copyrighted by the Kingdom of Denmark and are not public documents; therefore, there are no legal citations available.

REFERENCES


Tasha R. Wyatt is an Assistant Specialist in the Educational Psychology Department at the University of Hawaii-Mānoa. Her research interests include professional development, the intersection of Indigenous culture and education, and educational reform.

Naussunguaq Lyberth is a certified personal and instructional coach at Inerisaavik: The Institute for Arctic Education. Her research interests include the education of culturally and linguistically diverse students and coaching.