“I Think I’ve Always Thought I Have to Prove Myself”: Interpretations, Perceptions, and Teacher Sensemaking at a Distance

Rafael Zavala
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“I THINK I’VE ALWAYS THOUGHT I HAVE TO PROVE MYSELF”:
INTERPRETATIONS, PERCEPTIONS, AND TEACHER SENSEMAKING AT A
DISTANCE

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Presented to

The Faculty of the Educational Doctoral Program in Educational Leadership

San José State University

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Rafael Zavala Jr.

August 2022
The Designated Dissertation Committee Approves the Dissertation Titled

“I THINK I’VE ALWAYS THOUGHT I HAVE TO PROVE MYSELF”: INTERPRETATIONS, PERCEPTIONS, AND TEACHER SENSEMAKING AT A DISTANCE

by

Rafael Zavala, Jr.

APPROVED FOR THE EDUCATIONAL DOCTORAL PROGRAM IN EDUCATIONAL LEADERSHIP

SAN JOSÉ STATE UNIVERSITY

August 2022

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ABSTRACT

“I THINK I’VE ALWAYS THOUGHT I HAVE TO PROVE MYSELF”: INTERPRETATIONS, PERCEPTIONS, AND TEACHER SENSEMAKING AT A DISTANCE

by Rafael Zavala, Jr.

This grounded theory, constant comparative method study provides a Critical Race Institutional Logics Perspective account of Latina teacher sensemaking of distance learning. Distance learning—while not a particularly new school initiative, school reform effort, or organizational change—brought forth an organizational change that unmasked racist systems and deficit policy models perpetuating persistent, pervasive, disproportionate, low academic achievement for Latinx students. This study looked at how Latina teachers made sense of and enacted distance learning from their own personal values, beliefs, perceptions, and or impressions. Particularly, this study analyzed the role of race and its effects in shaping Latina teacher practice through these perceptions. This study argues that the incongruence between policy and lived experience is not strictly an organizational question, but an epistemological question that is best addressed through a critical analysis of Latina teacher sensemaking, particularly how such sensemaking was shaped by impressions and perceptions of race.
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LIST OF ABBREVIATIONS

CRILPF – Critical Race Institutional Logics Perspective Framework
CRT – Critical Race Theory
DL – Distance Learning
EC – Education Code
IL – Institutional Logics
MTSS – Multi Tiered Systems of Support
NCLB – No Child Left Behind
SB 98 – Senate Bill 98
Chapter One: Introduction to the Study

Persistent. Pervasive. Disproportionate. Low academic achievement (Valencia, 2010). These words mark the bodies of the more than 13.7 million Latinx students attending public schools (Snyder, 2018). The persistence of racism in public schools creates, maintains, and perpetuates racial inequities toward students of color (Burciaga & Kohli, 2018; Kohli, 2018), and impoverishes the communities they live in (T. L. Green, 2015; López, 2003). The pervasive gaze and implementation of deficit mindsets (Bernal, 2002; Valencia, 2010; Valenzuela, 1999) manifests as epistemological belief systems in which Latinx students are assumed to possess “genetic, cultural, religious, social, and/or moral inferiority and deficiencies” (Pizarro, 2016, p. 169). The disproportionate number of Chicanx students that were pushed out before completing high school (44%) and before graduating from college (12%) (Covarrubias, 2011). The low academic achievement amongst Latinx students is symptomatic of their unequal and inequitable learning environments (Burciaga & Kohli, 2018; Carey, 2014).

Addressing this problem of the continued failure of public education on the bodies of Latinx students has been manifold and multifaceted. Educators, policy makers, and scholars have marked Latinx students as “the problem” in the equation (Conchas & Vigil, 2010; Delpit, 2006; Garza & Garza, 2010). They often present the continued dysfunctions of public schools not as troublesome for all students, but as symptomatic of certain students’ (read Latinx students’) alleged inadequate abilities (Cummins, 1981; Stein, 1990), conflicting home-school values (Dotson-Blake, 2009), and/or characteristic cultural habits (Szapocznik & Kurtines, 1993; Waldschmidt, 2002). Specifically, authors depict Latinx students as
coming from single parent or broken homes (Dumka et al., 2009; Fuligni, 2007), students lacking grit due to cultural laxity (Szapocznik & Kurtines, 1993), students facing poverty (Conchas & Vigil, 2010) and/or students presenting delays due to their English learner status (Espinoza-Herold & González-Carriedo, 2017; Gass, et al., 1999) as rationale for the persistent, pervasive, disproportionate, low academic achievement (Valencia, 2010). Consequently, these deficit mindsets (Carter & Segura, 1979; Conchas & Vigil, 2010; Foley, 1997; Garza & Garza, 2010; Scheurich, 1998; Trueba, 1983) erect an invisible ceiling (Solórzano & Yosso, 2002; Valenzuela, 1999), alienating, isolating, mythologizing, and/or marginalizing minority cultures (Delgado & Stefancic, 2017).

While this picture demonstrates the inequity of public education and the problematics that students faced in their school environments prior to COVID-19, it does not explain or describe the newfound problematics, inequity, racism, and stigmas that students face during the COVID-19 pandemic through “distance learning.” “Distance learning,” an approach to learning where students can learn from different locations (Saykili, 2018), has become the latest in a long line of school initiatives, school reform efforts, and organizational changes. Research on school initiatives, school reform efforts, and organizational changes has long demonstrated their ineffectiveness (Burnes, 2017; Gilley et al., 2009; Oakes & Rogers, 2006; Senturia et al., 2008). Collectively, this research points to not only the failure of school initiatives, school reform efforts, and organizational changes, but also to the creation of schooling that persistently, pervasively, disproportionately, produces low academic achievement for Latinx students.
Previous institutional and organizational research on school initiatives, school reform efforts, and organizational changes focusing on teacher practices that serve to increase Latinx student outcomes have primarily focused on cultural awareness, multiculturalism, and social justice awareness (Sleeter, 2001). Institutional and organizational research also views this two-pronged problem, increasing the efficacy of the system and greater outcomes for students of color, as a technical problem that can be fixed through greater fidelity to the school initiative, school reform effort, and organizational change. Critical Race Theory (CRT) scholarship, however, views the problematic not as a technical problem, but as an act set in its own historico-racial context, and with biased, rational and/or racist actors. CRT literature in the field of Education, for example, examines how Latinx teacher’s use of culturally relevant pedagogies, different epistemological ontologies, and social justice benefits the outcomes of students of color in light of the dysfunctional public school system that continues to produce persistent, pervasive, disproportionate, low academic achievement (Covarrubias et al., 2018; Kohli et al., 2015; Kohli, et al., 2019).

There is currently scant research on pandemic-related distance learning, and much less on how Latinx teachers have continued to challenge the racist deficit models that persist in public schools during pandemic-related distance learning. This study develops Critical Race (CRT) Institutional Logics (IL) Perspective Framework (CRILPF), as a framework to examine Latinx teacher’s sensemaking as they implement distance learning in their classrooms. Building on Ganon-Shilon and Schechter’s (2017) work on how teachers establish sensemaking patterns and relationships while implementing policy initiatives, this study captures and analyzes how these sensemaking patterns and relationships are formed,
retained, developed, and/or reshaped when confronted by teachers’ values, beliefs, perceptions, and or sensibilities. These values, beliefs, perceptions, and/or sensibilities are not value-neutral, but are the stock for racist systems of power and oppression (Ray, 2019).

As Latinx teachers make up about 9.3% of the teaching force, while White teachers make up about 80% (Snyder, 2018), Latinx teachers may find themselves taking on various roles in their relationship with mostly White colleagues. Research from Kohli and Pizarro (2016) has shown that Latinx teachers are often isolated from their mostly White colleagues (Kohli, 2018; Kohli et. al., 2019; Kohli et. al., 2021; Lisle-Johnson & Kohli, 2020; Pizarro & Kohli, 2020), are often called on as a representative of Latinx culture (Kohli, 2018), and are viewed by White peers as unqualified (Burciaga & Kohli, 2018). Other studies have also demonstrated the hardships Latinx teachers endured from their White colleagues, specifically in being ignored (Amos, 2020; Montecinos, 2004), and being silenced (Achinstein & Ogawa, 2011; Delpit, 2006). CRT literature has also shown that where Latinx teachers are able to create school groups of Latinx teachers, Latinx teachers are able to challenge racist values, beliefs, perceptions and/or sensibilities that are explicit and implicit in policy mandates (Pizarro, 2016; Villalpando, 2003). Further, CRT literature has also established that there is a reciprocal relationship between identity and commitment to social justice (Tatum, 2017), further cementing a possible departure from racist systems and structures. This study, then, employs a Critical Race Institutional Logics Framework to examine institutional systems of racism vis-a-vis the values, beliefs, perceptions, and/or sensibilities of Latinx teachers during the implementation of distance learning policy.
**Persistent: School Initiative, School Reform, and Organizational Change**

School initiatives, school reform efforts, and organizational changes have been a historically persistent feature of American public schooling (Hunt, 2008; Mehta, 2013; Zimmer et al., 2017). A turning point in school reform, school initiative, and organizational change in federal policy ensued after *A Nation At Risk* (National Commission on Excellence in Education, 1983), a Reagan era federal report that critically evaluated the nation’s schools (Childers-McKee & Hytten, 2015). What is often neglected from analysis of *A Nation at Risk* is the historical context within which this report was written. In many respects, *A Nation at Risk* signaled the impending growth of a largely Black and brown student population in public schools (Berliner & Biddle, 1995; Mehta, 2015). Since then, the report has been referenced, often without acknowledgement, as the treatise that lays the foundation for the subsequent dismantling of public education on the basis that it does not (or may not) meet the interests of Whites (Bell, 1975; Bell 1980).

**Pervasive: School Initiative, School Reform, and Organizational Change at a Distance**

On March 1, 2020, the World Health Organization (WHO) (2020) declared COVID-19 a global pandemic. Almost instantly, questions about the declaration abounded, as did state initiatives seeking to maintain a level of normalcy (Schleicher, 2020). In that same breath, teachers across the nation became virtual teachers, christening this time as “distance learning,” an approach to learning where students can learn from different locations (Saykili, 2018). While many policymakers and educators scramble to create guidance and guidelines to institute distance learning (Croft & Brown, 2020; Hatta et al., 2020), organizational theorists have been quick to challenge the efficacy of organizational change, school reform,
and initiative development in general, and distance learning specifically (Ishmael et al., 2020; Korkmaz & Toraman, 2020). Organizational change research has long demonstrated that implementation of initiatives is 70-90% unsuccessful (Burnes, 2017; Gilley et al., 2009; Rogers & Williams, 2006; Senturia et al., 2008). These findings are problematic for teachers, challenging the efficacy of teacher work, ultimately creating higher rates of teacher burnout (Sokal et al., 2020).

Before WHO’s last breath proclaiming a global pandemic, there were already pronouncements from the education community of the lasting and detrimental effects of distance learning on student education (Daniel, 2020; Schleicher, 2020). Affecting 55.1 million students academically and socio-emotionally (UNESCO, 2020), COVID-19 disproportionately impacts students of color (Bateman et al., 2021). A recent study predicted a two- to three-month loss, typical of an extended summer break (Hill & Narayan, 2020), and a greater loss for students of color (Kuhfeld et al., 2020). Researchers Kuhfeld et al. (2020) caution educator’s inaction as severely impacting student achievement. Many in education have termed COVID-19’s impact on student learning as the “COVID slide,” indicating not a disruption of learning, but a momentous decline in student achievement (Kuhfeld et al., 2020).

Disproportionate: Of Deficit Models at a Distance

Quickly, the discourse on distance learning has shifted from a question about the efficacy of the education system, to a question about the students themselves (T. L. Green, 2018). While the question seems innocuous, the subtle mental shift repositions the discourse from a systemic question to an endemic question about students, particularly students of color
(Parolin & Lee, 2021). Put differently, conversations about distance learning have quickly shifted, interrogating students of color’s social capital and their ability by blaming them for their lack of learning. Perhaps more striking, Parolin and Lee (2021) have uncovered that from September to December, the start of the 2020-2021 school year, school closures were more prevalent in schools with higher shares of ethnic/racial minorities, who are homeless, are English Learners, and are socio-economically disadvantaged. Pre-COVID-19, these students, Parolin and Lee argue, have had difficulty accessing their education; now these students are doubly and triply disadvantaged by discriminatory practices during the pandemic. It is clear that what began as a reflexive-system aimed at bridging “gaps” by purportedly improving the educational system, has become an “invisible ceiling” of blame and disenfranchisement by dominant White, racist ideology toward students of color (Valenzuela, 1999).

**Statement of the Problem: Low Academic Achievement**

As the distance learning discourse takes shape, and as a majority of teachers in the United States are forced to quickly embrace the tools of distance learning, there is already an indication of its impact on students of color and an effect on Latinx teachers. The intent of distance learning was initially a stopgap to support students during the COVID-19 pandemic (SB 98). The goal of distance learning was to maintain socio-emotional well-being, along with critical content development (SB 98). The distance learning discourse has pivoted, challenging the intellectual capabilities of public school students, mainly students of color, disenfranchising them from an equitable education. This distance learning discourse affects students of color disproportionately—students who also happen to be most susceptible to
COVID-19. For White students, on the other hand, their immunity to this discourse stems from their inoculation from distance learning, as the majority of Whites are currently in school, as well as their access to healthcare and housing (Parolin & Lee, 2020).

Following a CRILPF theoretical framework and a sensemaking conceptual framework, this study analyzes six Latina teacher’s sensemaking during their implementation of the distance learning initiative. This study aims to capture how Latinx teachers implement distance learning in the wake of further deficit models and deficit thinking from institutional orders and organizational fields, claiming “students are failures” (T. L. Green, 2018). As teachers continue to implement the distance learning initiative, Institutional Logics (IL) literature demonstrates their schema will be saturated by messaging (T. L. Green, 2015; Ocasio & Joseph, 2005; Suddaby & Greenwood, 2005; Weber et al., 2013) claiming “students are failures,” the “COVID gap” exists (Kuhfeld et al., 2020; Santibanez & Guarino, 2020), students of color are behind (Dorn et al., 2020), and testing is necessary to address the gap (Anderson & Hira, 2020), from multiple outlets including state institutional orders. How then do teachers use this racialized messaging to enact sensemaking? How do teachers use school groups and their self-identity to enact sensemaking?

Significance of the Problem


“Nough, said.”

Covarrubias (2011) brought together the information pictorially to give a broad analysis of how significant the problem is in educating Latinx students. Following Solorzano’s research, Covarrubias adds intersectionality to the Chicana/o Educational Pipeline, giving
readers a deeper and illustrative dive. Almost half—44%—of all Mexican/Mexican American/Chicana/o students are pushed out of public schools before completing high school (Covarrubias, 2011). When viewing this problem from a macro policy perspective, questions about school initiatives, school reforms, and organizational changes become a mode of suppressing people of color, their communities, and their stories. Initiatives, reforms, and change become modes to perpetuate the Chicana/o Educational Pipeline (read persistent, pervasive, disproportionate, and low academic achievement) (Valencia, 2010), but also as a matter to inculcate what Burciaga and Kohli (2018) refer to as Whitestream epistemologies that are racist and hinge on deficit models. This study calls out the compounded problem as Latinx schools participate in distance learning.

**Research Questions**

This study describes and analyzes teacher sensemaking through a series of interlocking research questions to describe all three Institutional Logics (macro, meso, and micro) perspectives in the development of distance learning as a discourse and as a practice. The following are the research questions for this study:

- **Research Question 1:** How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 2:** How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 3:** How do school groups shape teachers’ enacted sensemaking
(expectations, change efficacy, and change commitment) and racial identity?

Significance of the Study

Previous studies in school reform, organizational change, and initiative development have traditionally analyzed organizational factors leading to unsuccessful implementation of initiatives which typically include: system components, interactions, and inputs/outputs. Floden et al. (1995) define these organizational factors as “systemic approaches,” while other organizational theorists term them system “gap” analysis, or areas in a system causing organizational change, reform, and initiative failure (Floden et al., 1995). It would not be unusual, then, that such studies would primarily, if not wholly, address issues with implementing distance learning policy to attend to system gaps in student outcomes, policy alignment, and governance structures (Sokal et al., 2020; Tourish & Robson, 2006; Traxler, 2018). These studies focus specifically on systems, organizations, and institutions, but do not give an account of teachers themselves as biased, rational, and or racist actors within biased, rational, and or racist systems, organizations, and institutions.

A cadre of educational policy scholars challenge this typical top-down policy narrative that has for too long suppressed teacher agency in implementing policy reform, change, initiatives, and instead placed teachers as the highest-leverage actor in the reform process (Bridwell-Mitchel & Sherer, 2017; Coburn, 2005; Hargreaves & Moore, 2005; Leithwood et al., 2004; Spillane et al., 2002; Terhart, 2013; Tyack & Cuban, 1995). Their respective research recasts policy initiatives within the teacher space, placing policy at the veritable whim of teachers’ often contradicting values, beliefs, perceptions, and or sensibilities. Recent studies into teacher implementation of distance learning demonstrate teachers grappling with
burnout, struggling with new technology platforms, and battling their own socio-emotional COVID-19 fears (Hebebci et al., 2020; Korkmaz & Toraman, 2020; MacIntyre et al., 2020). Their scholarship, however, does not fully bring together organizational and teacher agency, nor does this research investigate a very real systemic power—race and racism.

**Theoretical Framework**

There has been much academic debate about the use of theoretical frameworks and conceptual frameworks (Adom et al., 2018; H. E. Green, 2014; Imenda, 2014). Osanloo and Grant (2016) describe a theoretical framework as the “structure and vision” for a study. Similarly, Adom et al. (2018) relate the theoretical framework as the “connector” from which all aspects of the research come together and align. From this standpoint, Critical Race Institutional Logics Perspective Framework aligns and structures this study’s questions around organizational change equity.

This study is unique in its layered approach at analyzing the complexities of change equity. Figure 1 illustrates the layered complexity of change equity (referred throughout this study as school reform, organizational change, and initiative development) deconstructed in three core areas: Critical Race Theory (CRT), Institutional Logics (IL), and Sensemaking. Individually, CRT and IL have been utilized as theoretical frameworks. This study interrogates both CRT and IL literatures on change, by situating this study within the margins of IL and CRT literatures (Adom et al., 2018; Ravitch & Carl, 2016; Rocco & Plakhotnik, 2009). Put differently, this study is reading from the margins of both CRT and IL literatures to describe how teachers make sense of distance learning as a change initiative to enact sensemaking in their classrooms. Capturing this change in teacher’s sensemaking on the
margins of CRT and IL can only be constructed in and through teacher’s negotiations of lexicons and registers, methods of interrogation and analysis, distribution of criteria, and creation of frames and schemata which are all informed (and framed) by race.

**Figure 1**

*Model of Layers Found in Organizational Change Equity*

The problematics of organizational change, framed in this study as an analysis of the racial effects of distance learning implementation, are read and analyzed from the margins of CRT and IL through the Critical Race Institutional Logics Perspective Framework (CRILPF). Particularly, CRILPF interrogates organizational power structures, analyzing how race shapes the lived experiences of actors within organizations (Squire, 2016). Such a lived experience is illustrated in Figure 2, which graphically presents the layered and embedded relationships between CRT and IL. Within the relationships between CRT and IL exist four major axes, tension, which hold the system together, and *modelo* and *lucha*, which effectuate change and the sensemaking process. Looking closely at IL, for example, describes how discourses, or the logics of an institution become critical knowledge for an organization. Said
differently, each cultural institution—family, markets, democracy, bureaucracy, professions, and religion—carries with it “a set of material practices and symbolic constructions” (Friedland & Alford, 1991). To be even more concrete, in Christianity there is a practice (logic) of “loving one’s neighbor.” This practice exists at the institutional level, filtering down into fields or organizations. Organizations such as churches or businesses demonstrate this logic through acts of social justice, and practices aimed at being generous and forgiving to others. This practice carries with it an epistemology, a certain mindset, which organizes actor values, beliefs, perceptions, and or sensibilities related to “loving one’s neighbor.” These practices, then, shape how knowledge is transmitted and what is deemed valuable knowledge, versus knowledge that runs contrary to these values. In some manner of speaking, these values, beliefs, perceptions, and or sensibilities are deemed “the truth” by actors working within this institution.
Figure 2

Critical Race Institutional Logics Perspective Framework (CRILPF) Theoretical Model


This analysis of the social construction of experience through IL does not critically examine human experience, however. IL does not address questions of race, power, and oppression particularly as consequences of actor’s behavior through organizations that actors belong to (DiMaggio & Powell, 1983; Squire, 2016; Thornton et. al., 2012). On the contrary, IL investigates patterns of human behavior (actors), such as values, beliefs, assumptions, practices, as they relate to organizations (churches, schools, work) and institutions (family, community, state, market, etc.). As a fitting collaborator, CRT examines how organizational practices gain or lose power, and how decision making—institutional, fields and actors—is structured within the context of race. Solórzano (1998) defines CRT as, “a framework or set
of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the subordination of scholars of color” (p. 123). From this vantage point, CRT challenges IL’s assumption that actor’s behaviors based on the institutional logics of values, beliefs, assumptions, practices, and sensibilities are neutral and are unrelated to race. On the contrary, these values, beliefs, assumptions, practices, and sensibilities carry with them seeds of racism, power, and agency that manifest as enacted organizational practices.

To bring this assertion to a concrete space, Rogers and Mosley’s (2006) haunting work details how racism, power and agency manifests not only in the teacher (in her role), but also student’s construction of self through language. In their study Rogers and Mosley (2006) examined how the seemingly innocuous practice of teachers reading stories imparted racialized values, beliefs, assumptions, practices, and sensibilities upon students, specifically as students were asked to speak from their own experience. The study looked closely at how teacher conversations and selection of literature created opportunities to stabilize or destabilize racialized minority identities. As a corollary to their findings, the authors demonstrated the pervasiveness of “white talk,” as a means to avert, subvert, or deny any type of racialized difference. While using “white talk,” White students were actively seen as growing in confidence in their self-presentation and identity. This demonstrates how agent epistemology, mindset, and schema are constructed from institutional logics; agents do not simply make up racist and disparaging patterns of language, they are intimately imbued through institutional logics.
In summary, CRILPF analysis affords this study an opportunity to examine the many layers in change. These layers, often contradictory, and often discursive, demonstrate the many-sided approach to analyzing change within the context of racism, power, and agency. These layers lend themselves to a rich and textured examination of race within institutions as lived practice.

**Conceptual Framework**

While in the literature, “theoretical framework” and “conceptual framework” are often interchangeable (H. E. Green, 2014), this study takes a divergent view for the purposes of a conceptual framework. Creswell (2014) argued that a conceptual framework was an important point of entry to testing theory. Similarly, Becker (1998) posits the need for a conceptual framework to ground a study and to define the empirical network of relationships within a theory. The distinction between theoretical and conceptual frameworks is perhaps best delineated by Ravitch and Riggan (2017), and Kivunja (2018), in their respective work. These authors respectively contend that a conceptual framework is a “metacognitive, reflective and operational element for the entire research process” (Kivunja, 2018, p. 47). The goal of the conceptual framework, then, is two-fold. On the one hand, it operates as an empirical representation of the literature. On the other hand, the conceptual framework clearly defines relationships in a manner that they are elucidated.

To best discuss the sensemaking conceptual framework in the context of this study, it is important to comprehend its purpose and how it operates. The sensemaking conceptual framework constructs meaning from the input of a novel ecological change (Weick, 1995). In enactment we attend to raw data from the ecological change (environment) and we act upon
it through attention and intention. Data moves from enactment to selection, where the data is processed into a working story using previous understandings (Weick, 1995). Once data leaves selection it moves to retention for storage. There are two feedback loops from retention to selection and enactment. These feedback loops support reflective identity and sense of self-efficacy.

In this study, sensemaking as a conceptual framework operationalizes the relationships found in the CRILPF (Figure 2). The sensemaking conceptual framework, Figure 3, is the proverbial “black box” that explains teacher enactment of change in the classroom. The “black box” is teacher sensemaking, which argues that the decisions that teachers make while implementing change are based on their preexisting assumptions and teaching practices, but also are mediated by teacher feelings and emotions within a specific context or moment (Coburn, 2001; Datnow, 2005).
Definitions of Terms

Throughout this study, the following terms will be used. In defining these terms, the Researcher was cautious to attend to the context in which they were presented in the literature. Decontextualized definitions lack flavor, might be misconstrued, and ultimately do not give the reader ample descriptions of the phenomena they are describing.

**Distance Learning.** An approach to learning where students can learn from different locations (Saykili, 2018).
**Change. Reform.** Change and reform will be used interchangeably throughout, often as reform/change. Change and reform will be used interchangeably to mean a program set out to “fix” or improve something; in the context of education, this has meant a punitive policy whose expressed intention is to refine a program, school, or district through an initiative (Graetz & Smith, 2010).

**Emotions.** Schmidt and Datnow (2005) have suggested that emotions are “social products, responsive to contexts inside and outside themselves. Emotions are triggered by the perception of mental images (Damasio, 2011).

**Feelings.** Often function as a “judgment-simplifying heuristic device” (Bartunek et al., 2006). Similarly, Lane et al. (1990) believes feelings evoke thinking. Often, one says idiomatically that our thinking is tied to our “gut,” because our feelings are what produce us to react.

**Framing and Cueing.** Cornelissen and Werner (2014), and Weick (1995), in their respective work, write about how an agent creates frames and cues during sensemaking. Frames are past moments of experience which shape our current understanding of what we see. When we encounter something new, we receive cues, or stimuli, which force us to create a new frame so as to be able to describe the new phenomena (Klein et al., 2006). Put differently, frames and cues structure an agent’s interaction with new phenomena, allowing agents to see new phenomena (cues) through previous experiences (frames) (Khan, 2017; Sukhov et al., 2018).
**Initiatives.** Initiatives are evidence-based programs or practices to support or enhance the work of teaching in schools. Often, initiatives are practices that have a direct change in the instructional core (Leithwood & Steinbach, 1995).

**Institutional Logics.** Originally developed by Friedland & Alford (1991), institutional logics has most recently been defined by Thornton et al. (2012), as “socially constructed, historical patterns of cultural symbols and material practices, including assumptions, values, and beliefs, by which individuals and organizations provide meaning to their daily activity, organize time and space, and reproduce their lives and experiences” (p. 2).

**Perception.** Shaped by opinions of salient or relevant others (Rice, 1993). It defines the status or position of something within a broader context (Salancik & Pfeffer, 1978).

**Race.** Marable (1992) states, “Race is a first and foremost an unequal relationship between social aggregates, characterized by dominant and subordinate forms of social interaction, and reinforced by the intricate patterns of public discourse, power, ownership, and privilege within economic, social, and political institutions of society” (p. 30).

**Sensemaking.** An early definition from Weick (1993) argued, “The basic idea of sensemaking is that reality is an ongoing accomplishment that emerges from the efforts to create order and make retrospective sense of what occurs?” (p. 635). Similarly, Maitlis and Christianson (2014) contend, “Sensemaking is the process through which people work to understand issues or events that are novel, ambiguous, confusing or in some other way violate expectations” (p. 57).

**White Supremacy.** The term is used in this study to mean the belief and or perception that whites are superior to others in some manner. The term white supremacy is best
summarized by Ansley (1989) to mean, “A political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and on-white subordination are daily reenacted across a broad array of institutions and social settings” (p. 993).

Scope and Limitations of the Study

The transferability of these findings is limited to situations and contexts that are similar or have similar defining characteristics. A further limitation is the scope of the study. The study sample size is six practitioner participants (n=6), whose ethnographies were collected over the course of seven months. However, this study does begin to illuminate the knotty relationships in organizational theory that require critical engagement. Further research is necessary to more fully develop the argument of this study.

Summary

This grounded theory, constant comparative method study provides a Critical Race Institutional Logics Perspective account of Latina teacher sensemaking of distance learning. Distance learning—while not a particularly new school initiative, school reform effort or organizational change—brings forth an organizational change that unmasks racist systems and deficit policy models that create persistent, pervasive, disproportionate, low academic achievement for Latinx students. Specifically, this study looks at how Latinx teachers make sense of and enact distance learning from their own personal values, beliefs, perceptions, and impressions. Particularly, this study analyzes the role of race and its effects in shaping Latinx teacher practice through these perceptions. This study argues that the incongruence
between policy and lived experience is not strictly an organizational question, but an epistemological question that is best addressed through a critical analysis of Latinx teacher sensemaking, particularly how these are shaped by impressions and perceptions of race.
Chapter Two: Review of the Literature

Introduction

This grounded theory, constant comparative method study provided a Critical Race Institutional Logics Perspective account of Latina teacher sensemaking of distance learning. Distance learning—while not a particularly new school initiative, school reform effort or organizational change—brought forth an organizational change that unmasked racist systems and deficit policy models that created persistent, pervasive, disproportionate, low academic achievement for Latinx students. Specifically, this study looked at how Latinx teachers made sense of and enacted distance learning from their own personal values, beliefs, perceptions, and or impressions. Particularly, this study analyzed the role of race and its effects in shaping Latinx teacher practice through these perceptions. This study argues that the incongruence between policy and lived experience is not strictly an organizational question, but an epistemological question that is best addressed through a critical analysis of Latinx teacher sensemaking, particularly how these are shaped by impressions and perceptions of race. This study analyzes the following research questions:

- **Research Question 1:** How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 2:** How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 3:** How do school groups shape teachers’ enacted sensemaking
(expectations, change efficacy, and change commitment) and racial identity?

**Purpose**

This chapter brings together what is traditionally known as the literature review (Creswell, 2014). The literature review has five functions, which this chapter advances: (a) builds a foundation, (b) demonstrates how the study advances knowledge, (c) conceptualizes the study, (d) assesses the research design and instrumentation, and (e) provides a reference point for interpretation of findings (Merriam & Simpson, 2000). The literature review has also developed in such a way as to demonstrate linkages and trends, providing a rigorous overview of the theoretical and conceptual frameworks.

The goal of this chapter, then, is to demonstrate how this study utilized the existing literature to present findings and gaps in the literature, while also providing clarity for the design, methods, and instruments to be used (Merriam & Simpson, 2000). Of particular note, the literature review supported the conceptualization of key areas of the study, as described in Chapter 3. Briefly described, articles from this review were organized following a specific coding scheme for most salient theme (Strauss & Corbin, 1998). These themes were organized on the Map of Salient Themes from Literature Review (Appendix A). The Map of Salient Themes from Literature Review was a critical part of the process in the construction of the research questions, the establishment of the theoretical and conceptual frameworks, and the interview protocols, which are shown in Appendix B.

**Overview**

As a method to chronicle the constant comparison methodology, this chapter follows “layering” as a method for reading, interpreting, and analyzing texts in this literature review.
It is perhaps fitting to use “layering” as a method for reading, interpreting, and analyzing texts, because it helps explain change, particularly change within difference. Layering has been used in organizational literature, particularly in policy development and development of institutions, to explain incremental change (Capano, 2019; Mahoney & Thelen, 2010). Layering has also been used as a bridge between two seemingly conflicting ideas (Capano, 2019). Layering allows the reader to differentiate between voices of experiential knowledge, allowing the reader to find commonalities and differences in experience.

As such, this chapter develops a constant comparative method through “layering” by intentionally reading, interpreting, and analyzing texts in a manner that leaves conversations unsettled, without closure, and with the possibility of connection to other texts. The layers, in short, are not meant to be sequential, nor are they meant to present causal relationships. The first layer “School Initiative, School Reform, and Organizational Change,” presents a brief overview of school reform, focusing particularly on the role of policy and federal mandates. The second layer, “Critical Race Theory,” presents an overview of CRT literature, culminating in a broad analysis of CRT. The third layer gives an historical picture of IL, with a focus on how IL has attempted to resolve the problem of human agency from the context of the policy gap between theory and enacted practice. In investigating the need for a theoretical framework that can bring together CRT and IL, the fourth layer examines “Critical Race Institutional Logics Perspective Framework” as a framework that explains school initiative, school reform, and organizational change from the lenses of institutions and race. The fifth layer, “Sensemaking,” discusses the role of sensemaking within the school initiative, school reform, and organizational change process.
First Layer: School Initiative, School Reform, and Organizational Change in Organizations

Change has become the constant in organizations (Burnes, 2017; Galbraith, 2018; Hickman & Silva, 1984; Jorgensen et al., 2014; Kuyatt, 2011; Todnem, 2005). Whether increasing technological innovation (Feldman, 2000; Lawrence et al., 2006), expanding results or yields (Tomasko, 1993), shifting product lines or trends (Bennett, 1991), or building organizational capacity (Graetz & Smith, 2010), organizational change initiatives have been continuous and increasing in frequency and magnitude (Jorgensen et al., 2014). The results of these organizational change efforts, however, have become unsettling to organizational theorists and practitioners.

Studies evaluating the efficacy of organizational change initiatives have argued that 70% of change or reform initiatives fail (Burnes, 2017; Senturia et al., 2008). Gilley et al. (2009) and Rogers and Williams (2006) believe 70% is too conservative. Reporting their findings independently, they argue that change reform initiatives have failed upwards at a rate of 80% to 90%. This startling research on the lack of efficacy of organizational change initiatives is not particular to business and industry, but is a finding across multiple sectors (Jorgensen et al., 2014; Todnem, 2005).

In the education sector, organizational change initiatives have been depicted as a mélange of seemingly random, unsuccessful, and untimely reform initiatives (Borman et al., 2003; Slavin, 1989; Todnem, 2005). These depictions of change initiatives are similar to other sectors where change is often described as unpredictable, reactive, discontinuous, and ad hoc (Burnes, 2017; De Wit & Meyer, 2010; Leucke, 2003; Todnem, 2005). Thomson (2014) and other researchers (Datnow et al., 2002; Fink, 2000; Guhn, 2009) have also concluded that
most educational reform initiatives have been unsuccessful. In a noted empirical study by American Institutes for Research, researchers Aladjem & Borman (2005) analyzed the success of school reform initiatives at 650 public elementary and middle schools, finding only three schools had implemented the initiative with fidelity. Aladjem & Borman (2005) reported the schools’ “selective implementation” of the school reform model as a major barrier to effective change or reform. For practitioners involved in school initiatives, school reform, and organizational change, these findings are unsettling as they pose a challenge to the efficacy of their work and the possibility of any true reform or change of public schools. For policy researchers with a critical eye to how such an unevenness in school initiative, school reform, and organizational change have affected primarily students and communities of color, these findings concretely illustrate the continued persistent, pervasive, disproportionate, low academic achievement of students of color in a racialized public school system.

**Education Reform and Policy**

Historically, American educational reform has been a persistent feature of public schooling since its inception (Hunt, 2008; Mehta, 2013; Zimmer et al., 2017). Early school reforms were mostly in the realm of curricular updates, and some changes in methodology as occurred when the trend of single room classrooms gave way to grade level specialization (Hunt, 2008; Mehta, 2013). These early reform efforts, however, were never at the level of our current federal and state reforms (Mehta, 2013). Instead, reform was regional, with no real federal punitive system in place. In its most recent manifestation, however, educational reform has become highly politicized, a politicization brought about by federal reports such
as *A Nation At Risk* (Berliner & Biddle, 1995; Cuban, 1990a, 1990b; Hunt, 2008; Mehta, 2013; Tienken & Orlich, 2013).

*A Nation At Risk* (National Commission on Excellence in Education, 1983), a Reagan era federal report on the status of public schools, alerted American citizens that public schools were not competitive internationally, by setting up a faulty causal statement about student achievement. Consequently, *A Nation At Risk* has led to much reactionary federal educational policy. An example of such reactionary policy was the creation of national standards known as Common Core—an Obama era initiative. Much of the media glitz for Common Core touted that the standards would allow us to finally compete in the global marketplace (Berliner & Biddle, 1995). Well-meaning parents found rationale in *A Nation At Risk* for challenging schools, demanding a rigorous curriculum and staffing schools with “highly-qualified” teachers and staff. These movements have been further galvanized by social currents and public policy stoked by fear (Berliner & Biddle, 1995; Berliner & Glass, 2014; Mehta, 2013; Saltman, 2012; Tienken & Orlich, 2013).

Federal educational reform policy after *A Nation At Risk* has become punitive, with broad reach and unyielding oversight, creating a recursive system of failure (Hunt, 2008). For example, No Child Left Behind created a point system based on yearly state tests that schools and districts were required reach. If a school did not reach the goal, then the school or district may be taken over by the state. Being “taken over” by the state could mean any or all of the following: management and staff were fired, the school would be “turned around,” a receivership was created, and the district board operated in name only, the school was closed. In summary, the implications of “failing” to implement reform efforts have grown to include
greater district and school oversight, school “turn-around,” and/or school closure. There is, then, great urgency in addressing the problematics of organizational change, if for the simple reason that lacking any real solution, schools will be classified as “failing” ushering in a recursive structure of recrimination.

**Educational Change: Education Reform Policy**

This section analyzes educational change roughly organized in five major categories: history, culture and reform, agency, models of implementation, organization, and systems (Thomson, 2014). These five major categories address key concepts and themes found in this study. Further, the terms address key questions, perspectives and theoretical considerations addressed by this study’s research questions.

**History, Culture & Reform.** Broadly speaking, the term “reform” has been defined in progressivist and rationalist terms. Working to unsettle the rationalist notions of “reform,” Lakoff and Johnsen (2003) in *Metaphors We Live By*, argue that the way one thinks and what one experiences is metaphorical. If metaphors capture one’s experiences and give shape to what one thinks, then as a metaphor how might “reform” shape one’s experience of “being incomplete” and “requiring change” (Thurlow & Mills, 2015). The word itself, “re” and “form,” connotes a need to form something again, perhaps because it is not what was intended or fails to satisfy in some way. Further, a specific cultural manifestation of “reform is incomplete” or “reform is change” would rely most intensely on the linguistic belief that “reform” assumes something is missing, unfinished, or partial, on the one hand, and fragmented, deficient, or defective, on the other (Graetz & Smith, 2010). There is a linguistic difference between missing something, and something needing repair. This realization is
vital, as it speaks to our lived experience of “reform,” and it speaks to the manner in which we conceptualize “reform” as caught between not having and fixing. Challenging one’s reading of “reform” as a specific progressivist program, Shannon’s (2012) research grapples with the question of “reform” through a heuristic reading of six scholar’s voices on school reform: Arne Duncan, Diane Ravitch, Frederick Hess, Charles Payne, Anthony Bryk, and Valerie Kinloch. Shannon’s heuristic model “reading wide awake” requires readers to critically analyze their positionality vis-à-vis the hidden discourses latent in reading seemingly disparate texts. Within the polyvocal display of these six authors, Shannon’s “wide-awake reading” challenges any quick definition of “reform” as progress, rationality, or paradigm shift. Essentially, while there is a desire to improve schools, the content, course, and criteria of schooling has not been thoroughly defined (Shannon, 2012). As such, Shannon concludes, lacking definition there is no specific method by which to measure improvement. In the end, Shannon, as well as Lakoff and Johnsen (2003), provide in their respective work a re-reading of “reform” that challenges the typical progressivist and rationalist purpose of schooling. The authors find that lacking a purpose of schooling, reform efforts are doomed to failure (Adams & Jean-Marie, 2011; Craig, 2003).

Agency. Agency might typically be written in functionalist terms to represent a person’s ability to produce an effect (Priestley et al., 2012). Following Bourdieu (1977), Biesta and Tedder (2007) have theorized an ecological view of agency, suggesting agency is an effect of school conditions and environment. Reform literature on agency, however, speaks broadly of the roles, beliefs and perceptions of people enacting reform efforts (Pyhalto et al., 2011). This second section, then, will review literature related to the implementor's agency while
enacting reform. We know from change theory and literature on implementation that policy implementation at the school level is often thwarted firstly by the principal (Bruhn, 2004; Fullan, 2002; Kuyatt, 2011), and secondly by the classroom teacher (Fullan, 1993; Tyack & Cuban, 1995). For the purposes of this study, the literature points to three root causes for the failure of reform efforts. These three root causes are all linked to actor agency, suggesting that the prime implementor of policy is teachers. According to this research, then, reform efforts will fail:

1. If the reform conflicts with the implementor’s values, beliefs, self-perceptions, and sensibilities (Bridwell-Mitchel & Sherer, 2017; Hargreaves & Moore, 2005; Terhart, 2013; Tyack & Cuban, 1995). There is extensive research to suggest that many reforms are not implemented because they simply conflict with the values and beliefs of implementers. Bridwell-Mitchell (2012; 2015; 2017) has researched and written extensively on the limiting effects of implementor’s value structures on reform/change. She has noted there is often a disjunction between the implicit values and beliefs of a reform effort vis-à-vis those of an implementer; the values simply do not match.

2. If there is not enough motivation for the reform effort (Brezicha et al., 2015; Fullan, 1993; Pink, 2011; Thoonen et al., 2011). Often those implementing reform efforts are not motivated by or motivated to implement the reform effort. Pink’s (2011) work on motivation, much like Thoonen et al.’s (2011), has argued that attention to the work is the most motivating factor. Their respective research has shown how work produced
by an implementor is highly personal, and it is the personal nature of work that motivates and draws people to continue to change and improve.

3. If the reform does not solve a problem faced by the implementor (Lavigne & Good, 2019; Spillane et al., 2002; Spillane & Zeuli, 1999). Spillane et al. (2002) has noted that often reform becomes disconnected from the core, and those implementing reform become unmotivated because their problems are no longer connected to their work. Instead, Spillane and Kenney (2012) encourage problem solving amongst peers in a learning network to support more effective change.

The first trend in this literature centers on the involvement of teachers in creating and developing the reform initiative (Futrell, 2010; Swanepoel & Booyse, 2006). Overwhelmingly, researchers have noted the need for teachers to assist leading the reform effort (Craig, 2010; Terhart, 2013). Craig’s (2010) case study on teacher’s experiences with teacher summative evaluations as a reform initiative, points to teacher resentment and lack of agency throughout the process. Teacher summative evaluations in the eyes of teachers became, according to Craig, “evaluation gone awry” as the reform effort too quickly “overlooked teacher perspective” (Craig, 2010, p. 1291). Swanepoel and Booyse (2006) observed in their study that while the active involvement of teachers in reform initiatives is the goal, site leaders were hesitant to forego what leaders saw as their rightful role in reform. This finding mirrors the literature on distributed leadership, specifically on the inherent conflict across roles and positions in an organization where distributed leadership is enacted.

Although there are few studies that analyze teacher perceptions and impressions as they implement reform, it is important to address how teacher perceptions and impressions have
been discussed in the literature. Analyzing the perceptions of implementers is not new in change theory literature, but it is rare (Benson, 2006; Hargreaves & Evans, 1997; Hargreaves & Goodson, 2006). Most reform studies about teachers emphasize motivating and supporting teachers with the context of reform literature (Futrell, 2010; Swanepoel & Booyse, 2006). In many ways, Hargreaves and Moore’s (2005) study is unique first as a longitudinal study, and secondly as it brought to light teacher voices that are not traditionally heard—teacher’s nostalgia. The longitudinal study sought to differentiate teacher’s nostalgia from their memories in an effort to better understand teacher’s perceptions of implementing change. The researchers conclude that much of the teacher resistance to change is linked to this sense of “nostalgia” which they “preserve and defend” as the “historic missions and purposes of one’s own generation” (Hargreaves & Moore, 2005, p. 138). Put differently, Hargreaves and Moore’s study on teacher perceptions of reform change illustrates the profound divide between a teacher's nostalgic values and beliefs around education, and the implicit values and beliefs of the reform change effort. According to Hargreaves and Moore (2005) the only recourse, then, is to challenge this nostalgia with memory. These findings dare reformers or implementors of reform to implement reform within an historical context. Only then, can a reform be grounded against the backdrop of the school’s reform history.

**Models of Implementation.** Reform models of implementation have been consistently changing to accommodate broader systemic needs such as garnering parent support and developing teacher teams. An evaluation of the literature on implementation models demonstrates how schools and districts attempt to build their organizational capacity for a
reform initiative. Knowing how districts and schools organize to institute reform gives a frame for the relationships within the system.

There are two types of implementation models—rational and affective implementation models. Most school reform change initiatives follow rational implementation models (Gilley et al., 2009). Rational models at their core, following Parsons (1937), posit change occurring through a process or formula. Originating from change management studies (1950) and behavior change studies (1960), change theory works to implement change by developing specific expected behaviors or routines (Feldman, 2000) that become normalized throughout an organization (Minerich, 2008). Dunphy (1996) analyzed several change theories and found change theories have the following five components:

- A basic metaphor
- An analytic framework or diagnostic model
- An ideal model for an effectively functioning organization
- An intervention theory
- A definition of the role of the change agent

Dunphy (1996) cautions that change theories must be composed of all five components, otherwise said “change theory” is really a strategy. Similarly, Hickman and Silva (1984) contend that change theories should contain both strategy and culture. Lacking either strategy or culture, the change theory will certainly fail because it is not tied to a local context.

Following a different process of analyzing change theories, Kritsonis’ (2004) analysis of five change theory models leads her to conclude that rational models such as Lewin’s Three Step Theory, are too rational and cannot account for human behavior (or misbehavior),
feelings and experiences. Models that are too rational are not broad enough to predict the behavior of all members, but simply assume that all members will buy-in without much resistance. It is important to note that policies bring with them a specific model of implementation, which sets the stage for how this new content is developed at the district, school, and classroom levels, if at all. Very few approaches have heeded the call, following Kritsonis’ (2004) research, that affective models of implementation such as sensemaking, can account for teacher learning, motivation, resistance, etc.

**Organization.** Researchers have long argued that reform policies are highly uncoupled from the local context of a school, and much more so from the context of a classroom (Honig, 2006; Tyack & Cuban, 1995). What this has meant for policy makers is that the intended policy outcomes are not realized because there are no feedback loops where the same policy makers enforce the policy (Weick, 1995). Instead, educational policy is loosely coupled, as policy makers are not directly training and enforcing their policies. Such loose coupling forces reform initiatives and policies to be shutout. Scholars have argued that it is at the classroom door that reform initiatives and policies are often shutout, competing with teacher’s values, beliefs, and sensibilities (Bridwell-Mitchel & Sherer, 2017; Hargreaves & Moore, 2005; Terhart, 2013; Tyack & Cuban, 1995). When examining organizational change, two major trends have been highlighted in reform literature—organizational coupling and leadership agency.

According to Tyack & Cuban (1995), at the macro-level, reform efforts are thwarted because reform policies and local implementation are decoupled. They are not connected and there are no assurances that one system will comply with the other. These three root causes
would be resolved if there would be greater coupling between reform policies and local implementation. Doing so, however, would require a national curriculum, assessments, and standard practices. Lacking such tight coupling, the only solution, according to Tyack & Cuban (1995), is greater attention on both leaders and teachers as the highest levers of implementation.

Within the capacity of leadership, the research is clear in stating that leader’s agency has a pronounced effect on student achievement (Branch et al., 2013) and the implementation of reform initiatives (Brezicha et al., 2015; Gilley et al., 2009; Leithwood et al., 2002; Soini et al., 2016). While leaders have a clear impact on the implementation of reform initiatives, it is not always clear the exact role leaders perform for successful reform implementation (Rowland, 2017; Soini et al., 2016).

Spillane and Kenney (2012) argue that a leader’s role in implementation involves persuading teachers of a reform initiative by framing reform efforts to appeal to teacher’s sensibilities. Similarly, Gilley et al. (2009) maintain that communicating and motivating teachers are vital leadership behaviors necessary for successful implementation. Leithwood et al., (2002) demonstrates that coercive governmental accountability practices are unmotivating to both teachers and leaders. The only antidote to the unmotivating effect of government oversight is leadership and teachers building commitments to develop a reform initiative (Cherkowski, 2012).

Brezicha et al. (2015) and Soini et al. (2016), in their respective work, present a broader framework for leadership involving differentiated support, promoting “coherence-making,” and establishing a learning organization. Perhaps Yoon (2016) best describes a principal’s
role in suggesting, “Principals serve a pivotal role in both shaping a culture of compliance and strategically planning the effective implementation of reforms” (p. 501). Taken as a whole, this research suggests leadership as an impactful lever for implementing reform through communication (Ford & Ford, 1995), in a manner that appeals to teacher’s values, beliefs, and sensibilities, essentially bridging between school reform policy and teacher practice (Rowland, 2017; Soini et al., 2016).

**Systems.** A strand visible throughout this review of literature is the nature of organizing relationships between people and concepts. Specifically, the themes above pay close attention to how policy closely develops modes of organizing, often stating implicitly the relationships required to develop a given policy. A feature of policy, particularly policy developed after Race To the Top (RTT), was insistent on developing models that were termed “holistic” as they were written with specific attention to the relationships required for organizing. Enter systems theory, an interdisciplinary principle whose initial premise is the unity of all phenomena (Capra, 1996). Mele et al. (2010) maintain that systems theory came as a backlash against scholar’s struggle with wholes and parts. “Wholes” and “parts” stand for the relationships between categories (wholes) and the things that are organized by these categories (parts). Unger (1980) describes this problem heartily using clouds as an example. Clouds, Unger notes, have a definite shape which make them clouds. Yet, a closer look reveals indeterminacy; there is no clear beginning or end to the clouds. Instead, there is a vista of visible droplets forming the clouds.

Systems theory takes into account that a cloud is both the larger distinguishable shape and the smaller droplets—both form the reality of “cloudness.” Systems theory investigates
phenomena holistically through an analysis of both organization and its environment (Senge, 1990). Much policy work using systems theory has followed a variety of avenues by focusing on systems. For example, the National Implementation Resource Network (NIRN) has developed models for implementation, known also as improvement science. Improvement science, for example, uses a series of drivers that change depending on the phase of implementation as measured by a degree in fidelity of the change initiative. Other system theories approaches include the “learning systems” work of Senge (1990), Bertalafy’s general systems theory, and Bronfenbrenner’s ecological systems model. Each of these systems attempts to capture the relationships within entities, but also the mutual influences between the entities and broader organization.

**Education Reform and Policy as Discourse**

Change has been a facet of education since its inception. As has been prefaced at the outset, change is now a priori the ontology of education. Any conversation about education must also include a conversation about change, in its broadest sense. This realization has allowed this Researcher to examine educational policy critically, and focus specifically on the roles that policy changes play within the broader educational field. While education policy changes may have expressed intentions, their realities are often veiled, whether such veiled realities are intended or not. Such decoupled action creates a caustic educational space for teachers, students, parents, and the community primarily as reform efforts define teachers, students, parents and the community.

It is at this moment that Gillborn (2005) challenges us not only to question the veiling of education policy, through whitewashing and sanitization of how policy is constructed, but
also investigate what purposes such policy serves. He argues scholars ought to read policy, “through a lens that recognizes the very real struggles and conflicts that lie at the heart of the process through which policy and practice are shaped” (p. 486-7). Leonardo (2002) challenges us to “dig” deeper to analyze the vestiges of imperialism and domination in the coloniality at work. Otherwise, they become “comforting myths” sanitized by the hopes of a wholly rationalist change policy system. Our memory must stretch far and wide to recall some foundation, some seed of this nation’s educational system as an imperial endeavor subjugating Native Americans in boarding schools (Crow Dog & Erdoes, 1999).

**Key Themes on School Initiative, School Reform, and Organizational Change**

School reform policy, at least since *A Nation At Risk*, has exacerbated the fissure between policy and practice in a variety of ways. National standards, such as Common Core, have narrowed student curricula creating impoverished educational experiences for students. NCLB and RTT’s focus on testing have produced a testing culture that privileges explicit direct instruction of cognitively low rote material. The charter school movement has demonstrated that education can be commodified, put on the market and sold. Need one mention the deleterious effects of whole school reform efforts such as Comprehensive School Reform (CSR), or other “turnaround” measures, that have bankrupted communities of color through a systematic blighting of public schools not meeting fidelity benchmarks? The failure of these reform efforts has had real consequences for communities of color, particularly as these reform measures have effectively resegregated schools (Cuban & Usdan, 2003).
Following this logic, school reform or reform initiatives follow recursive cycles of failure that have led to the resegregation of schools. There is no manner that schools or districts trapped in reform might ever exit. As noted above, most literature on the evaluation of reform initiative implementation demonstrates reform initiatives fail at high rates. In a previous study, Borman et al. (2003) presented the findings from a comprehensive meta-analysis on school reform models. These researchers, as other researchers after them (Ross et al., 2004; Slavin, 2007; Thomson, 2014), have noted the competing and contradictory reform efforts that were either often layered on top of comprehensive school reform initiatives, or replaced reform efforts after five years (Borman et al., 2003). Put differently, implementation failure of a reform initiative triggers further coercive actions such as the implementation of a different reform initiative, and/or even prompting the possibility for far greater oversight and penalties. This process prompts a recursive cycle of failure, which is tied to the very historical pathology of school reform or reform initiatives. In other words, the cycle of reform is directly tied to punitive systems. If a school cannot implement reform initiatives with fidelity, which research suggests is unlikely, then a school gets penalized by having to implement more reform initiatives and/or might receive greater oversight. Ultimately, schools that consistently fail to implement reform initiatives are “turned-around,” or even closed (Johnson, 2012). While it is imperative that school reform initiatives are implemented with a high degree of efficacy to avoid this recursive cycle of failure, the question remains, why is this a goal that should be achieved?
Second Layer: Critical Race Theory

CRT scholars have chronicled CRT as rooted in the legal movement that has been critical of repressive and unjust legal practices (Ladson-Billings & Tate, 2006; Zamudio et al., 2011). CRT scholars in education are also informed by a variety of approaches, including the 1970’s multiculturalist movements (Zamudio et al., 2011). Ladson-Billings and Tate’s (1995) inaugural essay ushered the CRT movement in education, a movement built on legal and multicultural critiques of Eurocentrism. Multiculturalism in the 70s chided education’s lack of inclusive curricula and the inclusion of accomplishments of people of color. By the 1990s, however, multiculturalism was uncritically co-opted by the education establishment (Ladson-Billings & Tate, 1995; Leonardo, 2020). Ladson-Billings and Tate’s (1995) essay erupts with dismay of educational literature on race. Specifically, they countered multicultural movements that depict race as “merely an ideological construct or an objective condition” (Zamudio et al., 2011, p. 7). Some CRT scholars have written on the effects of multiculturalism’s co-option, specifically in teacher training programs (Kohli et al., 2015), which continue cultural essentializing and stereotypes, only serve to entrench teacher deficit mindsets (Burciaga & Kohli, 2018; Sleeter, 2017).

Initially, CRT came to be defined closely with the CRT legal movement, as presented in Ladson-Billings and Tate’s (1995) essay. An alternative and interdisciplinary approach to CRT education came by way of Solórzano’s (1998) work (Gottesman, 2016). Solórzano (1998) frames CRT in five themes, or tenants, “that form the basic perspectives, research methods, and pedagogy of a critical race theory in education” (p. 123). These five themes, or tenants, are:
• The centrality and intersectionality of race and racism
• The challenge to dominant ideology
• The commitment to social justice
• The centrality of experiential knowledge
• The intersectionality perspective

Along with this, Solórzano defined CRT as, “A framework or set of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the subordination of scholars of color” (Solórzano, 1998, p. 123). Similarly, Yosso (2002) presents these five themes as a framework for a critical pedagogy, thus making the five themes relevant to the classroom.

What follows is a reading of the literature of the five tenets through this perspective as framed by Solórzano (1998), with the specific intention to analyze educational policy, change, and the gap between theory and practice (Solórzano et al., 2005; Yosso, 2005).

**The Centrality and Intersectionality of Race and Racism**

That race and racism are a persistent feature of American life, is perhaps not a new finding (Solórzano & Yosso, 2002; Tate, 1997). The measure by which race and racism persists, however, has been an area of debate (Sablan, 2019). Gay and Kirkland (2003) and other scholars (Solórzano & Yosso, 2002; Tate, 1997), for example, argue race and racism are definitive, persistent, and pervasive features of American life. Their scholarship points to the ways in which people of color are policed, targeted, and ill served by the services that were meant to support them as evidence that race and racism are persistent and pervasive in every facet of American life. One finds that most literature on education policy does not
name race and racism as a feature leading to the failure of a policy. Instead, policy gaps and failures are often couched as aspects of the climate or white ideology (Harper, 2012).

In education policy, perhaps the best example of policy that demonstrates the persistent and pervasive nature of race and racism is *Brown v. Board of Education* (Bell, 1976). One typically defines *Brown* as a watershed moment for civil rights, a moment in which racism and segregation are curbed. Scholars such as Bell (1976) have pointed out, however, that *Brown*, perhaps unknowingly, implied that Black children could only receive an equal education in White schools, or its corollary, that Black students had to adapt to White schools. Scholars have argued that even though *Brown* is often hailed as a civil rights policy victory, it continues to perpetuate white values, and legitimizes the oppression of people of color through segregated and unequal schooling (Bell, 1976; López & Burciaga, 2014). Further, what was masked, according to Delgado and Stenfancic (1995), were the political realities that above all else must maintain a semblance of familiarity and applicability. Delgado and Stenfancic’s (1995) reasoning for *Brown*’s failure stems from their belief in the legal generalizability, or perceived legal generalizability, of *Brown*. They write, “social reform through law is so ineffective because law’s scope is so narrow” (Delgado & Stenfancic, 1995, p. 500). What further challenged *Brown*’s efficacy, were the ways in which the case “eroded,” was “resisted,” “interpreted away” and “increasingly ignored” because its legal generalizability was perceived to be limited to just those involved in the *Brown* case (Delgado & Stenfancic, 1995).

Institutionalized unspoken White ideology can be a persistent feature of local policy implementation. Stovall (2013) and Esposito et al. (2012), in their respective research,
showcase such an inflection point in policy and demonstrate how often this inflection point has adverse effects for communities of color. Writing about the gentrification of a Chicago neighborhood, Stovall (2013) examines how district policy stripped working class families of curricular options under the guise of a “redesigned” model which was more attractive to whites. District leaders sought to remove the blight of “poorly performing ‘inner city schools’” with real consequences that “have the real potential to do more harm than good for the families the policy is supposed to benefit” (Stovall, 2013, p. 40). Similarly, Esposito et al. (2012) chronicle the implementation of a schoolwide reform effort and teacher’s challenges in implementing a curriculum that they felt was disempowering of their student’s needs. Teachers felt that the curriculum held “racist assumptions” and “were torn between meeting the students’ needs and the district mandates” (Esposito et al., 2012, p. 254). Esposito et al.’s (2012) conclusion marked a need to address racism and power relationships within the school structure.

In the end, this section exposes the often-unspoken contexts from which policy is written. The literature demonstrates that policy often veils systems of power and racism that disenfranchise and exclude. Policy disenfranchises and excludes students of color by lowering expectations for them, and by promoting positive allusions of betterment and advancement, when such allusions are chimerical.

**The Challenge to Dominant Ideology**

Undergirding race and racism in the U.S. are discourses that camouflage race and racism’s power. These discourses veil “self-interest, power and privilege of dominant groups” through discourses of “objectivity, meritocracy, colorblindness, race neutrality, and
equal opportunity” (Solórzano & Yosso, 2002, p. 26). In education policy, dominant ideology discourses tend to eclipse the true effects of education policy, particularly on people of color.

López (2003) has argued that most people are aware of individual racial acts such as microaggressions, name calling, and hate crimes, but are unaware of deeper systemic racism which often remains invisible. Part of what the literature has demonstrated is that deeper systemic racism is often left unchallenged because it is glossed over by dominant ideology. To López’s (2003) point, people believe that racism is an individual act rather than a broad web of systemic power. Take for example, Ladson-Billings and Tate’s (1995) and Alemán’s (2007) respective works unmask the inequitable funding of their respective communities. Arguments centered on property values give white people the belief that their money has greater value, as compared to the values of homes in communities with greater numbers of people of color.

In their research Ladson-Billings and Tate (1995) discover that “the quality and quantity of curriculum varies with ‘property values’ of the school,” a finding that may not be in fact surprising (p. 54). Harris and Jones (2018) have gone further in their analysis of property values arguing that property values are an extension of White privilege. Harris and Jones examine the correlation between White beliefs about their privileges, and their beliefs that property is an extension of this privilege. Property values, according to this belief, entitle Whites to a quality education for their children. Harris and Jones (2018) and Majors (2019) in their respective work argue that in order to maintain these privileges, such as property values and quality education, Whites must police participation of these privileges. Their
research shares examples where people of color attempt to participate in “predominantly White institutions” and quickly become victims of a myriad of hate crimes. The authors surmise that such hate crimes are a direct consequence of challenges by the “rightful” owners of White property. Hate crimes, from this light, are direct contestations of White privilege. In a school setting, particularly in a White majoritarian school, hate crimes against students of color are prevalent. In these instances, school personnel, particularly school advisors, must understand the broader systemic root causes of hate crimes as stemming from White privilege. Only then, can students of color be adequately supported through a school advisor’s antiracist support and action by challenging the systemic oppression to students of colors.

Literature also demonstrates how interests converge when policy initially broadens access to people of color. Such access, however, decreases once there is a perception that too many people of color have taken advantage of the policy. In several higher education studies, Harper (2012) and Harper et al. (2009) trace higher education access for African American students. Harper’s scholarly work has been primarily consumed with why African Americans have not realized higher education goals in greater numbers, especially with policy enacted to support African American access. In reviewing hundreds of studies, the authors reveal how interest convergence works first to limit access to higher education (Harper et al., 2009), and then isolate accepted African Americans by creating unwelcoming racist environments (Harper, 2012). Troubling are the assumptions and judgements from scholars interpreting low participation rates. Harper (2012) found CRT scholars couching the reception of racist environments suggesting students of color “experienced campus racial climates differently
than their white counterparts,” proving white supremacist ideologies of dominance while espousing equal opportunity (p. 17).

**The Commitment to Social Justice**

CRT’s commitment to social justice stems from its belief that the work of CRT contributes to the “elimination of racism, sexism, and poverty and the empowering of subordinate minority groups” (Solórzano & Yosso, 2002, p. 26). In doing social justice work, it is important to note Solórzano and Yosso’s (2002) caution. They note that education institutions hold a variety of intentions and effects, as they “operate in contradictory ways” (Solórzano & Yosso, 2002, p. 26). With this realization in mind, my reading of this stance suggests that all educational institutions, even those created through policy consistent with CRT, operate in a variety of ways both oppressive and emancipatory.

There are many correlations between social justice and interest convergence. Horsford et al. (2019) and López (2003) from their respective studies demonstrate that whites are more likely to commit to social justice or racial equality policy when whites benefit. *Brown*, as previously mentioned, is a quintessential example of how interest convergence was necessary to move forward with social justice policy. Marx and Larson’s (2012) study examines how social justice programs in public schools are directly related to interest convergence. They cited the success of a literacy program created to support low achieving students; the program’s success was in large part due to the fact that it benefited Whites. The contrast, Marx and Larson (2012) note was a bilingual program at the same exact school with the same exact parents and staff. The program was impeded, for lack of a better word, because “the
interest of White majority population...are thought not to converge with the needs of the students of color and ELL population” (Marx & Larson, 2012, p. 295).

Commitment to social justice can also be seen as a part of how school cultural affinity groups function. Villalpando (2003) argues that typical representations of school cultural affinity groups, often termed “racial balkanization” in traditional literature, displaces conversations centered on culture defining these groups as having negative educational, behavioral, and professional career outcomes. The study’s findings suggest that college participants have positive effects, particularly in their development of identity and in their future commitment to social justice. This finding is particularly important to the development of policy in public schools, particularly regarding the development of a cultural identity and the future commitment to social justice.

Given this research, identity development models are a prime question for policy (Cain & Smith, 2020), not only for the manners in which intergroup contact theory (Pettigrew, 1998) develops an epistemology of difference, but also addressing the reciprocal relationship between social justice and identity creation. Tatum (2017), in her landmark study, Why Are All the Black Kids Sitting Together in the Cafeteria?, argues for a psychological framework that demonstrates identity creation as informed by others. Such a framework involves reflecting and mirroring oneself to others. She writes, “Other people are the mirror in which we see ourselves” (Tatum, 2017, p. 99). Following this psychological framework, then, requires interaction with others; but which others, and for what purpose? Enter the policy question: What models, modes, beliefs, understandings—essentially what epistemologies—does curriculum instill, and what effect do these epistemologies have on student development
and the growth of social justice? Tatum argues that identity development is not essentially linear, but circular, suggesting that stages in life may recall one to an identity rebirth. Such identity development, Tatum (2017) writes, has been constrained and co-opted by conditioning from white culture, white supremacy, and racism. Tatum (2017) refers to this process as internalized oppression, a process, Tatum notes, directly contradicts social justice.

Mixing political power with identity and interest convergence antagonizes social justice. A prime example of this lemma is Su’s (2007) work. Writing specifically on school reform and the implications of social justice organizing in this environment, Su argues that pursuits of social justice in schools are often fraught with racism. Su notes how schools, for example, fixate on individual acts of racism while forestalling any response to deeper institutional racism. It is no wonder that parents in the study felt that in their organizing, “they were being used as token representatives” (Su, 2007, p. 545). Negotiating space of school reform amongst supporters, Su contends, is best done by “downplaying any patterns of inequality that might exist amongst the supporters.” Such a stance, however, downplays the authenticity of the supporter’s beliefs, and runs counter to the inequalities and institutionalized racism inherent in the school system.

The Centrality of Experiential Knowledge

Returning to the question of identity creation, following a layered perspective, might seem contradictory to Tatum’s work. A layered analysis of CRT literature readily describes the experiential knowledge of students and families as they interact with educational institutions. Hurtado and Carter (1997), for example, found that social networks help establish a sense of identity amongst students. While this might not be a new finding, their
work highlights the experiential knowledge of their subjects, describing the impact of their networks including membership in religious organizations and community groups. Broadly speaking, the literature on protective factors suggests that social networks are vital for minority students (Savas, 2014). One of the earliest studies by Loo and Rolison’s (1986) demonstrated that the drop-out rate for minority students is related to protective factors such as lack of support and sociocultural alienation. This work in some manner demonstrates the layered tension; identity groups are a necessary component for student success, but so are interracial groups. Interracial groups support students by making them feel a part of the school community.

Experiential knowledge of school discipline has also been an extensive topic in CRT literature (McGrew, 2008; Valles, 2017). CRT analysis of school discipline has centered on the disproportionate number of students of color in discipline data. In analyzing disproportionality, the role of experiential knowledge has been to demonstrate the effects of discipline on students of color. Wadhwa (2010), analyzes voices of students affected by disproportionate discipline, and key stakeholders such as parents, community members, and school personnel. In her analysis, Wadhwa (2010) notes the hesitation of school personnel to be critical of institutional racism, couching the issue instead as a “lack of family involvement” (p. 24). This contrasts student, parent and community member voices that place much of the problem on institutional racism in schools. Instead, a clamoring for personal responsibility becomes the predominant explanation for student misbehavior rather than critiquing oppressive institutions and racist systems of domination (Horsford & Grosland, 2013).
Acknowledging the changes in schooling, particularly with changing demographics in student populations, Wadhwa captured the school system’s hesitation to acknowledge the growing population of students of color. To this effect, Ladson-Billings (1999) presents a story that engages teachers’ emotions, feelings, and nostalgia around the demographic shifts in student populations currently attending public schools. Ladson-Billings (1999) challenges experiential knowledge and nostalgia through people’s narratives and stories by sharing a story that most teachers seem to believe: public schools used to be better when they educated white children. She writes, “They came from similarly constituted families. They spoke the same language. They held the same beliefs, values and attitudes” (Ladson-Billings, 1999, p. 219). Lost in this nostalgia of teachers’ emotions and feelings is a realization that these feelings and emotions are the dynamic driving and hampering teacher sensemaking. Acknowledging these emotions and feelings is a first step in an epistemological break from charged stories of experiences of the “glorious era.”

The Interdisciplinary Perspective

CRT has challenged and been challenged to offer an interdisciplinary perspective. A discussion of the call to greater CRT interdisciplinary work (Bonilla-Silva, 2019a, 2019b, 2019c; Cabrera, 2018, 2019; Ray, 2019) is highlighted in the next section of this study. CRT scholarship has championed the use of interdisciplinary perspectives to support the work of analyzing the many faces of race and racism. While a majority of the studies using CRT traditionally use qualitative methods, there are some studies that have necessitated mixed methods approaches. Apart from greater use of quantitative methods, CRT studies often present multiple disciplines. Mensah’s (2019) study situates her longitudinal work within
women studies, gender theory, feminism, education, science education, and African American studies. The study introduces the reader to Michele, an African American teacher candidate, as she works through her coursework and practicum for teacher certification. Michele becomes an emblem of what many educators of color encounter as they enter programs and endure true travails—programs intended to educate white middle class women. In short, Michele’s struggles are indicative of a larger system that displaces and dissuades educators of color from entering the profession.

Interdisciplinary perspectives are key to examining how speech patterns reveal organizational networks and patterns of socialization. Rogers and Mosley (2006) and Vaught and Castagno (2008) in their respective studies utilize the tools of discourse analysis to scrutinize systems of power in white talk. A telling study, Rogers and Mosley (2006) investigate the White talk in second grade classrooms as they discuss civil rights issues and famous African Americans. Following a detailed coding method, their findings reveal the formation of racial identity amongst white second graders. Second grade student’s locutions moved between association with “us” and dissociation “they,” and were often empathetic to African American struggles. Telling is the role of the teacher, which the authors describe as the “powerful authority” (Rogers and Mosley, 2006, p. 286). The burden for ethical behavior, they note, is the teacher's voice of authority in issues of ethics and morality. From a broader perspective of policy implementation, it is the educator that gives total, complete credence, and value to the dynamic unfolding in the classroom; teachers are, after all, the adult in the room. It is not to say that teachers’ actions become imprinted in the minds of students, but whole belief systems do. Delpit (2006, pp. 46-7) synthesizes this thought:
We do not really see through our eyes or hear through our ears, but through our beliefs. To put our beliefs on hold is to cease to exist as ourselves for a moment—and that is not easy. It is painful as well, because it means turning yourself inside out, giving up your own sense of who you are, and being willing to see yourself in the unflattering light of another’s angry gaze.

The construction of teaching is intimately tied to teacher belief systems, to teacher schema, to perceptions whether real or imagined. Teaching is also tied to images of “good teaching” that are often left unchecked or even brought into discourse with themselves.

Attempting to bring teachers into discourse with their own beliefs and biases, Vaught and Castagno (2008) examine the effects of implicit bias training on teachers. After a series of situations that questioned the researchers’ intentions, and teacher objections to the training, Vaught and Castagno (2008) concluded that their work “did not lead to empathy” (p. 110). Rather, the training “resulted instead in a reinvention of meaning that reified existing, culturally constructed, racist frameworks” (p. 110). The focus of their implicit bias training focused on individual teacher belief systems. Instead, the researchers argue, the training should focus on the “structural elements of racialized achievement inequalities” so that teachers feel the process is participatory rather than aimed at changing their own beliefs (p. 110). In the end, the question remains, does transformation require a person to “turn themselves inside out,” in the words of Delpit (2006), or is it sufficient to create teacher efficacy through social justice projects as a means toward systemic change?

A Turn into Critical Race Theory: A Summary of Themes

From the outset of this section in the literature review, this section intended to analyze educational policy, change and the gap between theory and practice through the lens of CRT literature. Following Solórzano (1998), this reading of the literature specifically aimed at the
“basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the subordination of scholars of color” (p. 123). From the literature, a systemic pattern arose, a pattern that is related to White privilege—the use of power as an organizing force. Gillborn (2005) noted as much in writing that “there is a pressing need...to view policy in general, and education policy in particular, through a lens that recognizes the very real struggles and conflicts that lie at the heart of the process through which policy and practice are shaped” (p. 487). Such a process of unveiling the “very real struggles” and the “conflicts” within the shaping of policy and practice exposes a matrix of racialized power relationships that are deeply embedded, systematized, and endemic to organizations.

The analysis of CRT literature relevant to school initiatives, school reform efforts, and organizational changes brings forth the real question about intentionality. In contextualizing this conversation about intentionality, Matsuda (2002) offers Griggs as the legal standard, allowing CRT to organize “if we see an end result of racial exclusion, we will presume that racism is there, and we’re not going to require proof that someone intended to get to this racist place” (p. 395). According to Matsuda, then, the basis of Griggs delineates causality from effects rather than from intentionality. Put differently, the burden of proof lies on the impact and not on the conclusion that an act was intentional. For organizing purposes, this suggests that the “end result” (or “indication of harm”) becomes the method of organizing CRT experiential knowledge so that we are better able to analyze implicit and explicit relationships between “experiential knowledge” and “moral and situational analysis of the
law.” Matsuda reminds us that the logic is in causality, not the intentionality of school initiatives, school reform efforts, and organizational changes.

Having reviewed the literature on school initiatives, school reform efforts, and organizational changes it is clear that these are all institutional technologies or methods which are used to discipline, punish, and even reinforce White privilege and dominance. As technologies of domination, school initiatives, school reform efforts, and organizational changes act as regulatory mechanisms “that maintain the status quo or push an actor to a desired outcome” (Squire, 2016, p. 108). The only solution is the subversive or transgressive act (Anzaldúa, 1987; Foucault, 1977; hooks, 2014).

**Third Layer: Institutional Logics**

To give a brief history of IL, one must be conversant with a broader literature in institutional theory and institutional logics, specifically with Selznick’s (1948) and Parsons’s (1956) respective work (Thornton & Ocasio, 2008). Their preoccupation with institutions centered on how people interacted within organizations. A few decades later, Meyer and Rowan (1977) and Zucker (1977), respectively, began explaining institutions from cultural (Geertz, 1973) and cognitive (Bandura, 1995) frameworks. Their work heralded rational thinking, agency, and a broader account of organizational life. Friedland and Alford’s (1991) work combined both the cultural and cognitive aspects of organizational life into IL. Their original work focused primarily on how individuals in institutions recognized practice and belief, filtering down from six cultural institutions—family, markets, democracy, bureaucracy, professions, and religion—as shown in Figure 4 (Thornton & Ocasio, 2008).
Friedland and Alford’s (1991) work evaluated the role of organizations in mediating institutional norms, or what they termed logics. It is in this work that Friedland and Alford develop how core institutions each has a central logic which both guides and constrains the material practices and symbolic systems “by which individuals and organizations produce and reproduce their material lives and render their experiences meaningful” (Greenwood et al., 2017, p. 102). Religion, for example, has a specific set of logics which are defined as practices, assumptions, values, beliefs, and rules, which structure the ways in which organizations function.
These practices and beliefs form the foundation of organizations such as work structures. In turn, these work structures filter into how an individual will act and think within an organizational setting. Following this historical trajectory, IL has come to be defined as, “the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality” (Thorton & Ocasio, 2008, p. 804). Employing this definition for IL, this study challenges the typical top-down structure for the diffusion of logics by examining the ways in which individuals contribute to the definition of the practices, assumptions, values, beliefs, and rules within these logics.

The diffusion of logics happens through tacit and explicit setting of practices, assumptions, values, beliefs, and rules within organizations which come from one of the institutions, in this example religion (Bridwell-Mitchell & Sherer, 2017). Put differently, a certain religious value that might be exercised in an organization might be “respect.” That value becomes codified as an explicit or implicit norm within the organization through explicit and implicit actions (Scott, 2001). Thornton et al. (2012) see this process as a “frame of reference that conditions actors’ choices for sensemaking” (p. 2). Absent, however, are the meaning making processes IL undergoes to create logics, and how these logics support the creation of frames of reference (Spyridonidis & Currie, 2015).

The mystique of IL revolves on its capacity to explain the cognitive and cultural structures within organizations. Specifically, IL accounts for the emergence of cultural norms and rules within an organization through the creation of logics ruled by each institution. IL, however, cannot explain how the logics are constructed, particularly since individuals in an
organization must make meaning to create frames of reference for individuals within the organization (Mitnick & Ryan, 2015). Missing are the constructions and negotiations of meaning amongst individuals within the organization, especially as these constitute the creation of schema, frames and narratives as emanating from within the organization (Gray et al., 2015).

**Institutional Logics (IL) and the Problem of Human Agency**

The failure of organizational change is not a new finding. In fact, organizational theorists have long posited solutions to the lack of efficacy in change initiatives. These solutions have consistently involved components, features, or structures within the organizations themselves. Being misaligned from the change initiative, the solution, according to these policy theorists, is addressing the “gaps” within the organization (Mumba et. al., 2002). These “gaps” in practice, according to organizational theorists, are what have led to the misalignment, and ultimately the inability for the organization to change (Mumba et. al., 2002; Reynolds, 2011). Three “gaps” in education theory and practice that are the most common (Tee, 2008) and most relevant to this study are the policy to practice gap, bringing to scale gap, and the knowing-doing gap.

**Policy to Practice Gap**

Honig (2006) and Duda and Wilson’s (2015) respective research on the policy to practice gap present the difficulty in aligning a highly theoretical intervention with the espoused needs of a community. Presenting education policy history in “waves,” Honig argues that policy has become highly complex. Citing that this last “wave” of policy has grown “attention to how policy, people, and places interact to shape how implementation unfolds”
Policy makers have begun to examine the role of agents as shapers of policy, but much of this work remains caught in questions of context and the “right” policy.

Similarly, Duda and Wilson’s (2015) work utilizes Honig’s prescription of “policy, people, and places” to develop a “Formula for Success” (effective interventions X effective implementation methods X enabling contexts = intended outcomes), while employing implementation science to structure the change process. As with Honig, Duda and Wilson present a formula devoid of any historical consequence (Cochran-Smith, 2005; Gay & Howard, 2000; Ladson-Billings & Gomez, 2001), nor do they question how implementation of current policy following such a formula will lead to stilted, scripted, and subpar curricula (Villalpando & Bernal, 2002). A closer examination of Honig (2006), and Duda and Wilson’s (2015) research reveals that while this new “wave” of policy may be more attuned to the needs of communities, it continues to ignore the “existing structural and historic relations of domination” (Gillborn, 2005). Specifically, these articulations of policy enable behaviors from actors that continue oppressive pedagogical practices that disenfranchise students of color while upholding white upper middle-class values (Bourdieu & Passeron, 1977; Burciaga & Kohli, 2018). This is all done with the assumption that students, their families, and communities are deficient for not holding or upholding upper middle class values (Valencia & Solórzano, 2012).

**Bringing to Scale Gap**

Implementing policy locally and being highly effective is the ultimate goal of any change initiative or program development. Research has demonstrated that there is much more variability within a school than amongst schools (Gray, 2004), a finding that suggests...
duplicating a program/initiative or bringing the program/initiative to scale a viable threat to a school’s academic program. Higgins and Hess (2009) have written extensively on issues of bringing programs/initiatives to scale, championing imprinting as the salvo for “copying” the context of a successful initial implementation. Flowing from Higgins’s (2005) previous work, the authors define imprinting as “the set of capabilities, connections, confidence, and cognitions that individuals share as a result of working for a given organization at a particular point in time” (2009, p. 13). Within the context of their work, imprinting would require building or aligning a system’s resources in such a way as to reproduce a desired effect on its practitioners.

In a similar vein, Denton et al. (2003) argue for policy that is much more responsive to replication of educational innovations. Denton et al.’s study (2003) utilizes Elmore’s (1996) five theoretical models for policy replication. Specifically, Elmore’s (1996) theoretical models rely on extensive research on teacher professional learning communities (d=0.62) and collective efficacy (d=1.57) (Hattie, 2009). Elmore’s (1996) models, as recast by Denton et al. (2003), refuse to rely on external inputs such as technology or supposed “innovations” in teaching as the method for replication. Neglected in the research, however, is an engagement with community cultural wealth (Yosso, 2005), defined as "an array of knowledges, skills, abilities and contacts possessed and used by Communities of Color to survive and resist racism and other forms of oppression" (p. 154). Specifically, a critical engagement of how teachers are building collective efficacy by learning in their professional learning communities about the communities which they serve and using that knowledge to enhance their pedagogy and curricula (Milner, 2013). Put differently, how are teachers collectively
re/building (learning and unlearning) schema to understand and utilize the capital that their students bring to their classrooms (Yosso, 2005)? These questions allow teachers to innovate and develop programs at scale, with a critical perspective that knowledge production is not valueless (Sablan, 2019).

**Knowing-Doing Gap**

A third articulation of the gap between theory and practice—the knowing-doing gap (Pfeffer & Sutton, 2000)—places practice (or doing) at the forefront of developing programs and initiatives. Their compelling finding eviscerates a long-held belief that telling, reading, or thinking can bridge the theory practice gap. They write, “But one of the most important insights from our research is that knowledge that is actually implemented is much more likely to be acquired from learning by doing than from learning by reading, listening, or even thinking” (Pfeffer & Sutton, 2000, p. 15). Learning by doing challenges long held beliefs around knowledge transmission, particularly for adult learners. Instead, learning by doing brings one closer to the power of modeling, showing, and representing.

While Pfeffer and Sutton’s (2000) work challenges questions of cognition and representation—practitioners need to see, practice and understand what they are producing through “learning by doing”—they are unclear about the limits of “learning by doing” as a process devoid of cognition. Sensemaking, by its own definition, requires a valuation of sense material, or cues, through the actor’s feelings, beliefs, and perceptions (Philip, 2011). In other words, practitioners create schema or heuristics of the new implementation, and are not simply passively copying practice. Perhaps the real question is whether Pfeffer and Sutton’s (2000) “learning by doing” does not allow for transformative action, but instead
practitioners are cogs with performative “hands-on” knowledge. Contrary to this vision of “learning by doing” and for effective change to take root, practitioners must be able to clearly define, explain or make sense of the new change in a manner that is emancipatory to both the practitioner and organization (Weick, 1995, p. 4).

**A Summary of Institutional Logics Themes**

Taken together, the strategies used to bridge gaps between theory and practice are in fact strategies that attempt to resolve organizational problems by simply changing or reorienting components in the organization. An analysis of these organizational strategies through a Critical Race Theory lens reveals two important findings. First, there is a presumption that organizations, and therefore organizational studies, are race-neutral (Ray, 2019). Ray (2019) notes that many organizational problems quickly become “grounded in structural explanations” without a real assessment of the power and privilege dynamics, and/or an analysis of the implicit/explicit modes of racism within the organization (p.27). Secondly, there is a presumption in organizational theory that actors/practitioners in an organization hold no agency. Organizational theorists often describe actors in an organization as value-neutral, when in fact, their values, beliefs, self-perceptions, and sensibilities lie at the forefront of organizational change (Bridwell-Mitchell & Sherer, 2017; Hargreaves & Moore, 2005; Philip, 2011; Terhart, 2013; Tyack & Cuban, 1995). To be clear, actors who hold racist and uncritical values, beliefs, self-perceptions, and sensibilities shape and perpetuate systemic injustice and systemic racism through their actions within an organization (Noguera & Wing, 2006; Philip, 2011). In doing so, these racist actions dominate and control bodies, through a “political technology of the body” (Foucault, 1977). Such a technology “is often
made up of bits and pieces” implementing “a disparate set of tools or methods” used to dominate and control the bodies of others in an organization (Foucault, 1977, p. 26)

**Fourth Layer: Critical Race Institutional Logics Perspective Framework (CRILPF)**

Within school reform and reform initiatives there are many interwoven and nested relationships, political networks, and discriminatory policies. An analysis of these networks, relationships, and power dynamics are most effectively probed and investigated through CRILPF, emphasizing critical race theory analyses (Tienken & Orlich, 2013). First, this study describes sensemaking as teachers undergo a reform or change initiative in a school setting (Helpap & Bekmeier-Feuerhahn, 2016). The first question seeks to contextualize teachers' understandings of reform/change, while also inquiring into their agency as creators of organizational fields such as schema, frames, and narratives.

In analyzing practitioner’s perceptions of change, this study specifically analyzes patterns and relationships of values, beliefs, self-perceptions, and or sensibilities that form practitioners’ frames of reference or schema (Weick, 1995; Weick et al., 2005). A second and focused engagement, then, investigates the actors or practitioners and their influence over a system.

Finally, bridging change into practice, the study examines how practitioners enact change. In making sense of teacher’s perceptions and sensemaking, it is vital to interpret perceptions of implemented change, that is, how practitioners believe they implemented change. It is this last section that the study takes stock of reform/change efforts by practitioners and how these often lead to uneven and inequitable results. This sets the stage for a broader conversation on the effects of these reform efforts, particularly on communities.
of color. There is no doubt that reform efforts have been highly contested by many groups, particularly as reform assumes that public schools are a “blight,” are ineffective, and or are inept. The consequences of such stigmas placed on their local neighborhood schools has been long documented in the literature, as has the detrimental impact to students, families, and communities of color (Carey, 2014; Esposito et al., 2012). This is in no way an attempt at skirting the issue, but it is an attempt at critically analyzing and unveiling the power relationships that create inequitable systems and policies that maintain an uneven balance of power between the ruling class and those already on the margins.

**Fifth Layer: Sensemaking**

Sensemaking may very well be the most enigmatic concept. On the one hand, the concept means precisely what it says: “sense-making”—“the making of sense” (Weick, 1995, p. 4). By “the making of sense”: it is meant that one seeks to construct novel events—particularly constructing the unknown. Such constructions are created via frames of reference that shape and define stimuli, establishing interpretation and meaning making (Cantril, 1941; Starbuck & Milliken, 1988).

On the other hand, the concept is so elusive as it describes a cognitive process for creating schema from individual, organizational, and institutional levels (Klein et al., 2006). For example, Figure 5 demonstrates a conceptual model for sensemaking as designed by Weick (1995), and later adapted by Jennings and Greenwood (2003). The conceptual model describes what one might typically define as an individual person’s cognitive process using memory and or the logics in an institution to create and recreate sense from a novel stimulus. From Weick’s vantage point, for example, it is important to note that any type of
sensemaking requires interaction between individual, organizational, and institutional levels, interactions that are not easily distinguishable (Evans, 2007). Spillane et al. (2002) posit, however, that a person is in fact interpreting from their individual perspective, even if working collaboratively to build their perspective. In saying this, one must acknowledge that this diagram does not necessarily just describe an individual person’s sensemaking, but rather a complex interaction between the individual, organizational, and institutional levels, to such a degree that there is an “impossibility in separating them” (Naumer et al., 2008, p. 139). Put differently, while it may seem that Figure 5 is a model of individual sensemaking, it is in fact a model that crosses through all three levels of institutional logics.

**Figure 5**

*Weick’s (1995) Sensemaking Model*

![Weick’s Sensemaking Model](image_url)

Weick’s Seven Properties of Sensemaking

The above distinction is vital in illustrating the interrelationships within sensemaking and between sense-makers. This distinction also forms the foundation for Weick’s seven properties of sensemaking (Weick, 1995), which are illustrated through an example of sensemaking. These properties themselves are not a framework but highlight signposts of sensemaking.

**Grounded in Identity Construction.** The first property is an extension of the knotty question developed above—sensemaking is grounded in identity construction. Some scholars have argued that such identity construction develops as a reciprocal and reciprocating process vis-a-vis a phenomenon (Patriotta & Spedale, 2009). Erez and Earley (1993), illustrate this point by countering arguments that identity construction as a singular and static self. Instead, Erez and Earley (1993) contend the self, changes based on the need for self-efficacy, self-enhancement, and self-consistency. These identities are not only individual identities, but also identities of organizations and institutions, all which work together to construct their mutual identities.

Identity construction is persistent from the outset in the sensemaking process. Sensemaking begins with a novel event/ecological change/stimulus—an unfamiliar phenomena that is new and or different—bringing it into existence through enactment. By enactment, following Weick (1995), is meant the preconceptions used to focus on (literally bringing to life) the event/ecological change/stimulus, and the actions taken to reinforce the preconditions. In constructing identity, the first enactment that comes to life is differentiating the self from other phenomena. Perhaps the manner in which phenomena are observed,
define the observer’s identity, specifically a person’s affective values, beliefs, perceptions, etc. Also, as one responds to phenomena, and is part of the reciprocal and reciprocating process of identity construction, one chooses (or constructs) the most appropriate identity necessary for the situation (Louis, 1980).

**Sensemaking is Retrospective.** The second property for sensemaking maintains that sensemaking is retrospective. Retrospective can mean that the process of enactment can look back and or look forward, enacting through construction of an event or through reflection. Weick (1995) has taken a more reflective bend toward sensemaking maintaining, “people can know what they are doing only after they have done it” (Weick, 1995, p.24). For Weick, raw experience is always mediated by the past, and can only become sensible through reflection on the action. Kaplan and Orlikowski (2013) posit the retrospective nature are more future oriented, therefore the construction becomes a placeholder (or frame) for future reflection and potential enactment.

**Sensemaking is Enactive of Sensible Environments.** As discussed earlier in the section on the construction of identity, enactment is both reciprocal and reciprocating (as are many of these properties). This means that the creation of the environment is not static, but iterative and expansive. Put differently, the observer creates the environment, which creates the observer. In this process the observer seeks to define the environment by receiving information from it, which changes the role and self-identity of the observer. This change in
the observer also prompts a change in how and what type of information the observer receives from the environment.

**Sensemaking is a Social Activity.** This property brings us back to the broader understanding that sensemaking is a part of organizing (Weick, 1995). Individuals are social in nature, and socialization requires interactions with others, real, perceived, or otherwise (Blumer, 1969). It is through such interactions with others real, perceived, or otherwise that interactions generate collective action; it is through collective action that shared meaning is derived (Czarniawska-Joerges, 1992). This brings up a good question as to the nature of “individual,” versus “social” and “interaction.” Starbuck and Milliken (1988), and Klein et al. (2006), in their respective studies, portray sensemaking as an individual process garnering greater subjectivity and agency for the individual cognitive process. What is perhaps missing from these scholars’ intentions to cast sensemaking as an individual action, are the prior social activities and interactions with others which resulted in the creation of the frames (Weick, 1995). Discovering or creating new frames are a cognitive process of self-talk and remembrance.

**Sensemaking is Ongoing.** There is never a beginning or end to sensemaking. As the sensemaking process is continuous, all experience is continually developing. Weick (1995) describes this as always being “in the middle of things,” which means that the observer is always in the constant flow of sensemaking events (p.43). Of particular interest for this study is to note that there are emotional responses when the flows are interrupted. When the flows are interrupted, emotional responses are elicited. These emotional responses condition how
and when cues are created, as well as the emotional charge with which the interruption is met.

**Focused on and by Extracted Cues.** Weick (1995) distinguishes frames from cues, providing a vista at the reciprocal and reciprocating relationship between them. Frames, according to Weick (1995), are moments of past socialization. Cues are present day moments of experience, and are stimuli present in the environment that leads the observer to believe things exist in the way that they do. When frames and cues are brought together, this is when meaning is created.

**Sensemaking is Driven by Plausibility Rather Than Accuracy.** There are many assumptions about what sensemaking is and what it is not. An assumption might be the belief that sensemaking is about accurately recovering the real. Sensemaking has often meant “making sense” of phenomena for the purpose of comprehending it in a sensible manner—a type of realism. There is a greater realization that has set in that sensemaking has more to do with “making sense” of phenomena for the purpose of action (Weick, 1995). Winch and Maytorena (2009) explain that some level of accuracy and realism is important, but this realism serves the purpose of action. Weick (1995) describes this process as a drive toward plausibility, where things just have to seem reasonable, but one is not caught up in a search for objectivity, realism or truth. Moving from one action to the next requires an agent to flow between the flow of different stimuli.

**Change and Sensemaking**

Contrary to literature seeking to resolve the problem of educational change/reform through reorganization of educational organizations, recent research has posited organization
reform or change in practitioners themselves. Specifically, the work of Bridwell-Mitchel and Sherer (2017), Tyack and Cuban (1995), Hargreaves and Moore (2005), and Terhart (2013) have sought to understand reform or change as contradicting values, beliefs, self-perceptions, and or sensibilities in practitioners. Building on Ganon-Shilon and Schechter’s (2017) work on how practitioners establish patterns and relationships in sensemaking during change/reform. This study seeks to capture and analyze how these patterns and relationships in sensemaking are formed, retained, developed, and or altered when confronted by practitioner’s personal values, beliefs, self-perceptions, and or sensibilities.

This review of the literature on sensemaking will target two primary themes that are crucial to the development of sensemaking—change and leadership. It is not only that there is a broader range of literature to broadly define change and leadership, but as will be presented below, change and leadership have allowed practitioners a more robust understanding of sensemaking. In many ways, change and leadership have been defining partners of sensemaking, adding to an understanding of the broader intersections of sensemaking.

The literature does not altogether agree on the relationship between change and sensemaking. In part, some of the literature chronicles how sensemaking has often been used to describe how people change their own perceptions when they encounter something new (Weick, 1995). Maitlis and Christianson’s (2014) work argues that the relationship between change and sensemaking is causal. In other words, change causes sensemaking. Not all scholars agree that change and sensemaking have such a simple linear or one-way causal relationship. Challenging this belief Weick et al. (2005) demonstrate how change and
sensemaking have a fluid and reciprocal relationship. They write, “macro states at one point in time influence the behavior of individual actors,” noting how change causes actors to begin sensemaking by forcing an actor to make sense of a new stimulus (Weick et al., 2005, p. 417). They continue, “These actions generate new macro states at a later time,” as the change will create a new frame of reference from which an actor can use to distinguish phenomena (Weick et al., 2005, p. 417).

Cornelissen and Werner (2014), and Weick (1995), in their respective work, write about how an agent creates frames and cues during sensemaking. Frames are past moments of experience which shape a person’s current understanding of what they see. When we encounter something new, we get cues, or stimuli, which force us to create a new frame to describe the new phenomena. Put differently, frames and cues structure an agent’s interaction with new phenomena, allowing agents to see new phenomena (cues) through previous experiences (frames) (Khan, 2017; Sukhov et al., 2018).

Scholars have questioned whether casting change and sensemaking in such a reciprocal relationship neglects issues of power and presumption. Konlechner et al. (2019) have written about instances when high degrees of presumption or expectation have colored the sensemaking frame. To give an example, moments when the sensemaking frame may be colored include moments when one anticipates something. Seeing people at the pool conjures images of people in bathing suits. Seeing people at a pool in formal attire, creates dissonance as formal attire around a pool is unexpected. For Konlechner et al. (2019), this demonstrates a volatility of frames; volatility because one cannot wholly rely on the frames being accurate. This then creates what the authors term “sticky” frames. Three common “sticky” situations
include moments of “perceived degree of fit” of a solution, a discrepancy between past expectations and current experience, and initial expectation of the perceived effects of change initiatives (Konlechner et al., 2019, p. 708). Adding to this conversation, Cornelissen (2012) wonders how power shapes sensemaking. Cornelissen (2012) specifically addresses how external pressures (or power) shape a person’s sensemaking function, not to mention the content of the sensemaking account. His findings demonstrate that an actor’s sensemaking of change is colored by external pressures. Given this finding, it is crucial to view an agent’s sensemaking capacity as compromised since they are under pressure or under the influence of an external power, giving voice to the possibility of discordant views between one’s own sensemaking frame and the external pressure/power’s frame (Sonenshein, 2007).

**Sensemaking and Institutional Logics**

The literature on leadership and change has been quite extensive and has recently become popular amongst researchers, particularly researchers of organizational and Institutional Logics studies. An analysis of leadership literature and sensemaking reveals the impact of leadership on change initiatives. Specifically, in investigating how practitioners perceive change, it is vital to also examine the pressure/power that leadership plays on practitioner’s sensemaking. As both Cornelissen (2012) and Konlechner et al. (2019) have shown, pressure/power alters an agent’s sensemaking frame. Recent research has demonstrated that changing an agent’s sensemaking frame causes agents to have more or less motivation (Kraft et al., 2018). In analyzing the literature on leadership and sensemaking, this section specifically assesses leaders as influencers and mediators of sensemaking.
There is no doubt that leaders, particularly middle managers, are mediators of sensemaking as they take policy and actively enact it on the ground. No Child Left Behind used sanctions and incentives to change behavior of staff implementing initiatives. Learning from NCLB suggested that these sanctions and incentives often did not align with staff sensemaking and were therefore ineffective (Smerek, 2011). Spillane et al. (2002) demonstrated that leaders and middle managers were more successful in mediating sensemaking of new initiatives, than the typical top-down sanction schemes in NCLB. In unpacking Spillane et al.’s (2002) finding, middle managers are best able to install incentives, motivate and engage actors at the level of values, beliefs, and sensibilities—at the level of sensemaking (Gannon-Shilon & Schechter, 2019). The literature on leadership mediation speaks extensively of leaders using their cache of personal identity (Lockett et al., 2014), storytelling (Gherardi, 2020), and communication with upper management (Tourish & Robson, 2006) to establish incentives and promote sensemaking. In each of these instances, effective leaders used their capacity as a mediator to engage in sensemaking at the level of values, beliefs, and sensibilities.

**Sensemaking: Conceptual Framework**

As part of the analysis of the sensemaking conceptual framework, a careful examination of the confirmation bias and reflective action. This will ensure an interrogation into the stimulus in sensemaking, and critically engage what Tuchman (1984) called “policy rationalization” where once a policy is set in place, and the subsequent goal of policymakers is to justify the policy. Using CRILPF to critically interrogate policy rationalization of sensemaking, this study takes organizational studies to task in decontextualizing
sensemaking from broader institutional changes (Siciliano et al., 2017). Hall & Taylor (1996) has questioned the construction of understandings, explanations, or interpretations of policy noting that these are dependent on a person’s social positioning. For example, a teacher might interpret a student’s lack of homework as the student lacking intelligence, bad parenting, or in need of intervention and support. These interpretations vary depending on whether the teacher is a parent (or not a parent), their level of affluence, their connection with the community, etc. Systemically, however, these interpretations reify and perhaps ossify systems of power, privilege, and racism that create inequality. Gay and Kirkland (2003) have shown how these systems run contrary to the expressed intentions of teachers who have made commitments to racial justice. In part, Gay and Kirkland note, it is often difficult for teachers to critically analyze “specific instructional actions” as being contrary to their expressed social and racial justice commitments (203, p. 184). Put differently, teachers often associate their specific instructional actions as an expression of their social and racial commitments.

Self-conception exposes differential identities and images of the self, vis-à-vis social status, cultural wealth, physical and intellectual predilection, and social positioning (Dutton & Dukerich, 1991; Gioia & Thomas, 1996; Rolling 2010). A CRILPF analysis might expose the negotiations between the institutional logics (the individual, organizational, and institutional contexts), and how these spaces are constructed through social standing, identity construction, and race.

**Summary**

The purpose of this chapter was to present the abundant literature in the core areas as presented in Figure 1 and the Map of Salient Themes from Literature Review (Appendix A).
These core areas, and the 64 themes that were captured from the reading, shaped this study in developing research questions. The Map of Salient Themes from Literature Review (Appendix A) also shaped the creation and analysis of the theoretical and conceptual frameworks, a point that was also instrumental in the project design. Although the literature review was lengthy, such a thorough sweep was necessary to closely examine the ligatures between the core areas.

The literature review revealed several areas where gaps were present in the literature. Many of these gaps were relevant to cross-sections of the core areas such as critical sensemaking. In this example, the question posed in the literature was, “how does race affect sensemaking?” Reframing this question, because the current framing of the question already implies that race is not part of sensemaking, might repose the question to suggest, “How does the current sensemaking literature account for race?”

The initial gap encountered in the literature review was around organizational theory’s lack of race in its construction of logics. The assumption is that logics continue to espouse many heteronormative, White, middle-class values and do not take into consideration how race (and culture) are organizing forces. The goal of this study is to give an account of race within these organizational spaces to best analyze the identities and roles of actors as they participate in organizations that may or may not be organized following the beliefs, perceptions, and values of their race (and culture).
Chapter Three: Methodology

This grounded theory, constant comparative method study provided a Critical Race Institutional Logics Perspective account of Latina teacher sensemaking of distance learning. Distance learning—while not a particularly new school initiative, school reform effort or organizational change—brought forth an organizational change that unmasked racist systems and deficit policy models that created persistent, pervasive, disproportionate, low academic achievement for Latinx students. Specifically, this study looked at how Latina teachers made sense of and enacted distance learning from their own personal values, beliefs, perceptions, and or impressions. Particularly, this study analyzed the role of race and its effects in shaping Latina teacher practice through these perceptions. This study argued that the incongruence between policy and lived experience is not strictly an organizational question, but an epistemological question that is best addressed through a critical analysis of Latina teacher sensemaking, particularly how these are shaped by impressions and perceptions of race.

Overview

This chapter describes the research methods, design and rationale used to capture and analyze teacher sensemaking. Specifically, this chapter describes the methodological aspects of this study. The first section discussed the research design and rationale specifically delineating the theoretical and conceptual perspectives that framed this study, as a grounded theory, constant comparative method methodology that formed the foundation, and rationale for this design. The second section expounded on the study’s research questions, describing the participants and the criteria for their selection. Section three traced the instruments used in this study. Section four described the methods for data collection and analysis. Woven
throughout, the chapter provides a description of the Researcher’s positionality within the study.

**Research Design and Rationale**

*Grounded Theory*

While this study employs grounded theory as its methodology, it does so in a nontraditional manner. Grounded theory begins with the premise that theoretical and conceptual frameworks are developed and refined through the collection of data and the subsequent creation of categories from such data (Goulding, 2002; Merriam, 2009; Williman, 2011). In a traditional study utilizing grounded theory as a methodology, the conceptualization of categories and frameworks occurs concurrently with data collection and analysis (Charmaz, 2006). This process tends to exclude the review of literature because it assumes that the Researcher should create the whole process from initial interviews and data collection (Goulding, 2002).

Beginning, then, with expressed theoretical and conceptual frameworks might, at first, seem to run counter to a grounded theory methodology. Strauss and Corbin (1998) have qualified this conclusion suggesting that grounded theory begins at any level of conceptualization and theorizing relevant to the phenomena and, or the population being studied. Phenomena, for example, may only be known in part because “all of the concepts pertaining to a given phenomenon have not been identified, at least not in this population or place” (Strauss & Corbin, 1998, p. 40). In such a case, researchers might describe possible avenues that are unknown, developing their grounded theory from data collected from under-
conceptualized and undertheorized phenomena that may be different due to studying a divergent population.

A second qualification of a traditional grounded theory methodology has been a conclusion that studies utilizing grounded theory may seek to qualify the relationships within and between phenomena that are not known or are not fully formed as a concept (Strauss & Corbin, 1998). Strauss and Corbin (1998) maintain that grounded theory can very well develop “the relationships between the concepts [that] are poorly understood or conceptually undeveloped” (p. 40). Such an approach seeks to draw connections between concepts, focusing on connections that are unknown.

Strauss and Corbin’s two-pronged recasting of grounded theory challenges the assumption that studies employing a grounded theory methodology are a veritable *tabula rasa*, or blank slates, that must be wholly conceptualized solely by the data collected (Goulding, 2002). A corollary assumption suggests that the Researcher must have no prior knowledge of the topic at hand (Packer, 2011), or that the Researcher has no *a priori* opinions, reasonings, and or connections to the topic (Bryant & Charmaz, 2007; Goulding, 2002). Taking cue from Strauss and Corbin, this study opened with the expressed conviction that beginning any project from a blank slate is impossible. As such, this research study began with an organizational fact that both intrigued and baffled the Researcher—organizational change efforts fail at a rate of 70-90%. This fact alone spawns a variety of curious questions mainly pointing to this one: “Why do change efforts fail at such high rates?” I posed this question to myself from a variety of intersectional perspectives: as a seasoned teacher, having taught for fourteen years; as an administrator that develops school
reform programs; and as a person of color who wondered about the inequity that was created from such a high rate of organizational failure, and specifically how that failure typically defines impoverished communities of color. In the end, the grounded theory process is created in vivo as the Researcher produces the study through an open reflective practice that acknowledges and makes use of assumptions, opinions, and connections (Boeije, 2002; Packer, 2011).

**Constant Comparative Method**

Strauss and Corbin’s two-pronged recasting of grounded theory also allows researchers to investigate phenomena from a gradualist approach—a conceptual change model of inquiry (Murray & Spriggs, 2017). In a grounded theory framework, a gradualist approach follows a constant comparative method, a method in which categories are built through induction by “constantly comparing” interviews, field notes, and or other documents (Boeije, 2002; Glaser & Strauss, 1967; Goulding, 2002; Merriam, 2009). As one compares these documents, one moves back and forth between stages to gain greater insight into how categories are created and mapped (Morse, 2009). While it may seem that the Researcher simply progresses through stages in the constant comparative process, the true logic of the constant comparative method is the analysis of data that occurs between stages. Spiggle (1994) describes the analytic in the constant comparative method as, “Analysis [that] explicitly compares each incident in the data with other incidents appearing to belong to the same category, exploring their similarities and differences” (p. 494). Tesch (2013) notes that in constant comparison, “The goal is to discern conceptual similarities, to refine the discriminative power of categories, and to discover patterns” (p. 96).
Rationale

In situating the study in these methodologies, it is vital to capture and describe change epistemologically, “in teacher’s thoughts.” Such a process of describing how teachers make sense of emotions about race, “in teacher’s thoughts,” and how this is related to their enactment of the distance learning change initiative can only be done a qualitative analysis approach. Specifically, qualitative analysis examines human action within practice—often referred to activity “in the field.” The role of qualitative analysis in such an examination seeks “understanding,” or a type of interpretivism of the patterns of human behavior within a given context or phenomena (Schwandt, 2001).

Rationale Specific to Context of the Phenomena. A qualitative study is best equipped to analyze the interconnections between theories and categories (Creswell, 2014). This study illuminates the knotty interconnections between sensemaking, CRT and IL, by specifically describing and analyzing the epistemological constructions of teacher’s negotiations of lexicons, registers, methods of interrogation and analysis, distribution of criteria, and creation of frames and schemata, making qualitative methodology essential to this project. In research studies, there is a distinction between counting and describing phenomena, noting that qualitative analysis seeks to uncover the meanings behind a phenomenon for a given group (Glaser & Strauss, 1967). Qualitative theory allows researchers to make connections between lived experience and the constructions of meanings and intellection, and how these are acted upon. Qualitative research allows the Researcher praxis to bridge the thought-action divide, through a critical analysis of complex phenomena, individual voices, and experiences (Patton, 2014). Finally, qualitative method is holistic. Qualitative method encompasses more
than simple variables in social phenomena, further rationale for making qualitative studies a choice methodology given this study’s specific phenomena of analysis (Corbetta, 2003).

Peeling back the layers of these interconnections between concepts to better situate the study, it is vital that quantitative methods are called out as part of the analysis of this study, but with the expressed purpose of Verstehen (understanding). Dilthey (1894/1977) famously distinguished between the types of “sciences” noting that Verstehen was the proper method in the human sciences. Citing the different nature of the “sciences,” Dilthey believed that the human sciences could not be quantified in the manners in which the natural sciences can be. Scholars in the human sciences, following Dilthey, have used qualitative methods to best describe Verstehen. Some scholars have used a mixed methods approach to arrive at qualifications that are generalizable. Corbetta (2003) argues that such qualifications would require large sample sizes. This of course runs contrary to the structure of most qualitative studies, such as this one, that have small sample groups. Qualitative data collected in the field must be consumed and digested through grounded theory methodology and constant comparison method—specifically analyzing for major themes, patterns, and nuances, and triangulated with qualitative data analysis.

**Research Questions**

The following research questions were developed in the First Stage: Explicit Coding of this dissertation (see Figure 6). This development ran concurrently with the creation of the theoretical and conceptual frameworks. Following the constant comparative method, the research questions evolved, changed, and adapted with the comparison of first stage data (Bryant & Charmaz, 2007). The initial research questions were written broadly, with the
explicit focus on examining the role of teacher sensemaking vis-a-vis organizational change. Following Creswell (2014), the general questions were examined and rewritten specifically to address a qualitative methods methodology that follows a constant comparative method. The questions were then recast in the “second form” for qualitative methods research questions, as outlined by Tashakkori and Creswell (2007). Following this method phenomena were recast using relevant qualitative aspects (Creswell, 2014). Put differently, the questions were recast so that they explicitly addressed race as a component and or influence of teacher sensemaking, a crucial gap found in the literature review. This subtle change allowed for a more robust qualitative engagement with aspects of race and culture in the study. The following questions resulted from the research in the first stage.

- **Research Question 1.** How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 2.** How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?

- **Research Question 3.** How do school groups shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment) and racial identity?
Context of Study

Rivera City Elementary School District (RCESD) is one of three comprehensive PK-6 elementary school districts in the city of Rivera. Originally chartered in 1868, RCESD is one of the oldest school districts in California; it celebrated its sesquicentennial in 2019. During the study, there were 14 schools in the district. Two of the 14 schools were Dual Immersion Academies that are not part of the school enrollment boundaries. In the 2020-2021 school year, the district enrollment was 8,566 students, with a predominantly Spanish speaking population. Of that population, 83.4% of students were socioeconomically disadvantaged, 32.1% of students were homeless, and 50.5% were English Learners. The racial/ethnic composition of the student population was 91.1% Hispanic, 4.7% White and 3.2% other categories including two or more races.

The district had been steadily improving since superintendent Camila arrived in 2014-15. Superintendent Camila launched a series of climate and culture campaigns to increase engagement and decrease suspensions. In 2018-19, the district was selected to be in the
state’s differentiated assistance program having several academic areas in orange and red on the California Dashboard. Red and orange the “lowest performance” on the performance band on the California Dashboard. This prompted the district to begin cycles of continuous improvement to support the work of improvement at both the district and site levels. A framework was developed in 2019-20, the Instructional Focus Framework, as a means to provide coherence to district programs. With the Instructional Focus Framework came several calls to continue to develop Multi-Tiered Systems of Support (MTSS) to continue to align instructional programs, interventions and supports.

In the second half of the 2019-20 school year, COVID hit. As a consequence, many of the district’s programs were put on hold and the emphasis district wide became distance learning. Situating this study amidst the COVID pandemic, with COVID as the premier driver of institutional change, the Researcher sought to examine race’s role in the development of teachers’ schema and decision making as teachers had to adapt to a new mode of instruction—distance learning.

Participants

Selection Criteria for the Sample

A sample of the Latinx teaching pool was selected from the total participant pool. The following was the criteria established to select six Latinx teacher participants:

- First Criteria: A teacher currently teaching in one of 14 schools at Rivera City School District where the study is being conducted.
- Second Criteria: No more than one teacher per participating school.
- Third Criteria: Two teachers from each year-span of service: beginning (1-10
years), middle (11-20 years) and end of career (21+ years).

The study was developed with a small number of participants and was done so purposefully following Creswell’s (2014) recommendation that qualitative studies should have 5-25 participants. Further, this study employed the constant comparative method in order to reach concept saturation, the point when a category is pervasive (Goulding, 2002; Packer, 2011). Great care was taken in selecting a diverse group of participants. The selection of diverse participants supported concept saturation through participant’s varied experiences with phenomena (Bryant & Charmaz, 2007). For that reason, the selection criteria specifically called for as much variation as possible from the potential teacher pool sample (Plano Clark & Creswell, 2008). Finally, due to the nature of the study—analyzing participant’s sense-making of change initiatives—only six teacher participants were selected, allowing for greater specificity, depth, and intimate portraits of teachers negotiating change from the perspective of race.

**Participant Recruitment**

Participant recruitment was organized in three different phases: online administrator meeting, staff meeting and administrator email, and participant follow-up.

**Online Administrator Meeting.** Due to COVID, the facility to attend teacher staff meetings was more difficult than originally conceptualized in the IRB. The Researcher relied heavily on-site administrators to present the information to their site staff at an online staff meeting. In preparing site administrators, the Researcher presented the project to all administrators at an online District administrator meeting following the recruitment protocol in Appendix C. After the site administrator meeting, six schools self-selected to participate in
the study. Since the Researcher had six participating sites, the Researcher did not need to reach out to site leaders and invite them personally.

**Staff Meeting and Administrator Email.** Following the Recruitment Script in Appendix C, Principals introduced the project to their staff at a regularly scheduled staff meeting. Principals gave a short presentation about the project following the Appendix C script. Principals also handed out flyers at staff meetings with information about the project and the participant’s role. Following the presentation, principals sent out emails with copies of the flyer to their staff and reminded staff to consider participating in the project.

**Participant Follow-up.** Researcher contacted candidates who wished to participate in the study following the procedure for participant selection.

**Procedure for Participant Selection**

Participants were selected using the following procedure. This procedure aligns with the selection criteria discussed above:

- Researcher invited possible participants in order the applications were received.
- Researcher shared again the required commitment to the possible participant; teacher participant self-selects their participation.
- Researcher excluded participants as target group is composed.
- Six participants with Latinx demographic were selected.
- A total of six teacher participants from mostly different schools in one of the 14 schools at Rivera City School District where the study was conducted. An exception was made with two teachers at Oak Elementary, as it was important to have a middle and end of career teacher to follow criteria 3c.
• Two teachers in each category: beginning (1-9 years), middle (10-20 years) and end of career (21+).

• The target group was composed, and all other applicants were excluded from the study.

• There was no need for the Researcher to fill a participant vacancy due to a participant who declined further participation. Through the course of the study, Linda dropped out due to COVID.

**Population and Sample**

Six Latina teachers were selected to participate in the study. Selection of these six Latina teachers was from a broad ethnic and racial demographic pool of potential participants. At the time of the study in the 2020-2021 school year, Rivera City Elementary teachers were broadly described as follows: fifty six percent of teachers were White non-Latinx, forty percent Latinx, and four percent Other (which includes bi-racial). Fifty percent of the potential participant pool, across ethnic and racial lines, had taught ten or more years. In terms of age, thirty percent of the potential participants were fifty-five years or older, fifty percent were between the ages of twenty-two and forty, and only twenty percent were between age forty-one and fifty-four. Eighty percent of the potential participant pool lived in Rivera City, the community in which the school district is located.

**Description of Participants**

Six participants were selected following the selection criteria. All six participants racially self-identified on the first Google survey conducted prior to the interview. Most participants self-identified as “Mexican-American” and not Latina (or Latinx). Overall, when asked,
“What words (if any) would you use to describe yourself racially?,” four self-identified as “Mexican-American(a),” one self-identified as “Latina,” and one self-identified as “Mixed-Race Hispanic” (see Table D3 in Appendix D).

During the COVID-pandemic year (2021-2022), three participants were fourth grade teachers, two participants were Kindergarten teachers, and a final teacher was in first grade. With respect to years teaching: two teachers taught more than 20 years, two teachers taught between 9 and 19 years, and two teachers taught less than nine years. Three participants taught in the dual immersion program, while three other teachers taught in regular structured English immersion classrooms. Their teaching experiences were also varied by the student population in each school. Two of the participants were students at Rivera City Schools. A complete portrait of each participant can be found in Appendices E-J.

Participant 1 (P1): Mayra. Mayra was a kindergarten teacher at Dover Elementary School. She had been a teacher for 23 years at Rivera City. Mayra self-identified as a Mexican-American.

Participant 2 (P2): Linda. Linda was a fourth-grade teacher at Martin Luther King Jr. Elementary in a structured English immersion classroom (SEI). She described herself as Mixed-Race Hispanic. In 2020-2021, Linda had been a teacher two years.

Participant 3 (P3): Rosa. Rosa was a fourth-grade teacher at Oak Elementary in a Dual Immersion academy. A self-described Mexican-American, Rosa recounts her struggles growing up in a farmworker family and attending Rivera City. Her history with Rivera City drove her to work with students at Oak Elementary.
Participant 4 (P4): Dacia. Dacia was a new teacher at Rivera Tech, teaching Kindergarten in their dual immersion program. A self-described Latina, Dacia was originally from another state. Inspired to work with her gente, Dacia spent time coordinating curriculum that inspired her students and brought out their passion for learning.

Participant 5 (P5): Teresa. Teresa, was a teacher of nine years, also a teacher at Oak Elementary. She taught first grade dual immersion. Self-identifying as Mexican American, Teresa found passion and meaning from her teaching particularly in building long lasting relationships with her students, parents, and her colleagues.

Participant 6 (P6): Juanita. Juanita was a fourth-grade teacher at George Washington Elementary. She taught for over 22 years in a variety of settings and schools in the district. Juanita did not designate any racial marker on her Google Survey, but in her conversation would often use the term Mexican-American to describe herself and people in Rivera City. Juanita had a unique experience growing up, which she feels allowed her to see people differently.

Instrumentation

Three instruments were used in this study. The three instruments were the Map of Salient Themes from Literature Review (Appendix A), which aligned factors from the literature review, the Google Form Surveys, and the interview protocols. In the first stage of development the Researcher used themes from the literature review to develop the first instrument—the Map of Salient Themes from Literature Review. Following Creswell (2014), interview questions and questions for the Google Form Surveys were developed. The questions were aligned with the factors in the Map of Salient Themes from Literature.
Review. The Google Forms Surveys and both interview protocols were Researcher
developed instruments, since no other suitable instruments existed (Plano Clark & Creswell,
2008). Content validity was determined through the Researcher’s analysis of consistent codes
throughout the study (Creswell, 2014).

The instruments used in this study were as follows: The first instrument is the Map of
Salient Themes from Literature Review (Appendix A). The Map of Salient Themes from
Literature Review gives a broad sweep of themes originating from the literature review. A
primary focus in seeking terms that had ligatures between IL and sensemaking with race and
culture, with a focus on how race organizes beliefs, perceptions, and values. The second
instrument was the Google Forms Surveys which were sent to the six participants of the
study prior to the first and second one-to-one interviews. The third instrument was the one-to-one interview protocol that was aligned with the theoretical and conceptual frameworks.
The following more fully describes the instruments used in this study.

*Map of Salient Themes from Literature Review*

The first instrument, the Map of Salient Themes from Literature Review (Appendix A),
brings together the most salient themes from the three core areas in the literature—CRT, IL,
and sensemaking. Work was also done to capture salient themes in cross-sectional areas such
as critical sensemaking and actor analysis. (See Figure 1 for a descriptive model of the three
core areas). Themes were created by grouping articles together, in much the same way as if
they were coded. These themes are in no way encompassing of all relevant themes in the
field, but a cross-section of the most recent studies produced in each of the core areas that
was relevant to the research questions. The Map of Salient Themes from Literature Review
was essential to the production of the interview questions and the Google Forms Surveys questions. A total of 64 salient themes were captured during the literature review, and organized on the Map of Salient Themes from Literature Review by core area.

**Google Forms Surveys**

The second instrument, the Google Forms Surveys that appears in Appendix B, were sent to the six participants of the study prior to each one-to-one interview. There were thirteen questions on the questionnaire. The questions developed were open construct, and many focus on the participant sharing keywords that are associated with a particular role or situation. For example, related to RQ 2, one question asked participants, “What feeling, and emotion words do you associate with teaching?” The goal in this process was to use these words given by participants and triangulate them with the Researcher’s codes.

**One-To-One Interviews**

The third instrument, the semi-structured interview protocol, was in alignment with the Map of Salient Themes from Literature Review (Appendix A) and constructed based on the research questions for this study. Creswell (2014) noted that interviews were in lieu of observation, hence questions presented in one-to-one interviews analyzed not only the action but the thinking process behind the action. Great attention was paid to the construction of the open-ended questions so as to garner as much description of action and thought behind the action. The questions were also very focused and led into each other, allowing the “camera” of observation to gather a clear picture of the phenomena being discussed.

Also, the placement of the questions in the one-to-one interviews was important to note. Bryant and Charmaz (2007) argued that it is vital to arrange the content of the questions in
such a way that allows one to gather a complete picture in the early stages of coding. This placed the purpose of the first interview as an opportunity to gather preliminary inferences, while the second individual interviews expanded and brought depth to the picture. Also, the one-to-one interviews were semi-structured in nature, which allowed for flexibility during the interview. Such a strategy permitted teachers to further clarify or elaborate on information being shared.

Data Collection

Protocols and Procedures

The Researcher completed and was certified in the CITI training modules, for research, ethics, and compliance training. The Researcher also completed an initial IRB, which was later modified, and received approval from the San José State University Internal Review Board. Human subjects and data were protected according to the guidelines set forth by San José State University and the Researcher’s IRB Protocol.

Authorization for this study was obtained by the Researcher with the Rivera City Elementary School District. The Researcher contacted the Superintendent of Rivera City Elementary School District with information from and materials approved by San José University’s IRB. Such information included copies of the consent form, copies of the flyer (Appendix K) and the IRB letter of approval.

Interviews and Surveys

The Researcher obtained consent from each participant via email. The Researcher sent the consent form to participants through DocuSign. The participant signed the consent form
on DocuSign (see Appendix L) to declare their consent with the project. Consent to participate was obtained from each participant prior to the individual interview.

The Researcher was clear with teacher participants about the study, their role in the study, time commitment, and the confidentiality agreement. The Researcher focused most of their attention in the presentation to participants on the confidentiality agreement, and the need to maintain confidentiality. In the study, teacher names were coded, and pseudonyms were applied to protect their identities and responses. Data, particularly directly identifiable data, was de-identified using pseudonyms. Once a possible participant applied, their name was coded with a pseudonym. Their name was included in a file linking the pseudonym to the real participant’s name. This information was stored on the Researcher’s secured password protected computer drive.

Throughout the interview process, teacher participants were reminded that they could opt out of the study at any given time. The Researcher also reminded participants before each interview that they should share only what they feel comfortable sharing. The Researcher reminded participants that at any time they did not feel open to sharing their experiences, participants were not compelled or coerced to do so. Several participants stopped and asked for points of clarity, and the Researcher was able to use these natural junctures to remind participants that they did not have to feel obligated to answer any questions.

At the conclusion of the one-to-one interviews, information obtained was organized for data analysis (Merriam, 2009). Part of the preparation for data analysis is the transcription of the recordings from Zoom. The semi-structured ethnographic individual interviews were recorded using Zoom; both audio and video were recorded. Zoom transcribes recordings
when recorded to the computer. Transcriptions contained identifying information about participants such as name, name of school, etc. All identifying information from transcription were coded with pseudonyms so as not to reveal the participant’s identity or personal information. The purpose of the recordings was to capture patterns that are not visible through pen and paper or the transcription. The recordings were not shared and will also be erased in three years, pursuant to CSU retention policy.

**Detail of Instrument Use and Stages of Analysis**

Table 1 explains the purpose of each instrument, and the data analysis stage when the data was coded. Given that this study followed the constant comparison methodology, data analysis of a particular instrument began at a particular stage but continued into future stages.
Table 1

*Detail of Three Instruments Used in this Study, Their Purpose and the Data Analysis Stage the Instrument is Used*

<table>
<thead>
<tr>
<th>Instrument(s)</th>
<th>Purpose</th>
<th>Data Analysis Stage</th>
</tr>
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| Literature Review and Map of Salient Themes | Gathered initial ideas and themes about teacher constructions of how race is related to organizational change, teacher sensemaking, and general understanding of the teaching context. | Stage 1: Explicit Coding  
Identified initial themes and temporary constructs  
Described what is occurring in the data  
Developed theoretical and conceptual frameworks, along with research questions and interview protocols. |
| Google Forms Survey 1 and First Interview | Began to zero-in on feelings that teachers have related to race, teaching, initiatives, and school groups (networks). | Stage 2: Open Coding  
Began to analyze the contours and contrasts of the data  
Made meaningful connections between data and constructs on a more abstract level |
| Google Forms Survey 2 and First Interview | Built a more refined understanding of teacher emotions related to race and its relationship to sensemaking. | Stage 3: Axial Coding  
Related categories and properties to each other.  
Theoretical saturation of categories |
| Return to Literature and Map of Salient Themes | Expanded and followed up with teachers on the relationships between and amongst teachers, their personal understanding of emotions related to race and its relationship to sensemaking and enactment of initiatives. | Stage 4: Selective Coding  
Reached theoretical abstraction  
Generalizable predictions |
This study began with an explicit grounded theory design, following a four-stage constant comparative methodology for interpreting data. Grounded theory, as previously considered, began with the premise that theory emerged from data. The process was not intended to confirm or deny a Researcher’s hypothesis or postulate (Packer, 2011). This was a powerful notion that carries with it repercussions as to how data was analyzed in this study. In this study, data was analyzed in ways that built a narrative about the phenomena being examined (Charmaz, 2006). Furthermore, constant comparative methodology framed the process by explicitly creating a method for coding, building categories and themes (Boeije, 2002; Glaser & Strauss, 1967; Goulding, 2002; Merriam, 2009). While there was no expressed sequence on how to deploy grounded theory, given that the use of grounded theory was contingent on the nature of what was being researched, one can assume that the process was cyclical. Suggesting that the process was cyclical implies the process required the Researcher return to topics to gain clarity and build saturation. In following the planned order of data collection and analysis as set forth in Table 1, the Researcher collected and analyzed data at each stage, building concepts and themes for saturation. As this study utilized constant comparative methodology, data continued to be analyzed in future stages. The following were the methods and practices used in analyzing data at each stage of coding.

**Stage 1: Explicit Coding**

The first stage of data analysis, “Explicit Coding” began with reading literature reviews of school reform/change, Critical Race Theory, Institutional Logics, and sensemaking from educational organizations. The expressed outcome was the identification and classification of “initial themes” and “temporary constructs.” These themes were presented in the Map of
Salient Themes from Literature Review (Appendix A). This initial process of analyzing data by describing what happened in the data explicitly forms the basis of the generation of categories (Goulding, 2002; Merriam, 2009; Packer 2011). During this phase theoretical and conceptual frameworks, and interview protocols were developed.

**Stage 2: Open Coding**

The second stage, “Open Coding” moved between “initial themes” and “temporary constructs,” and the initial interview and first survey to make meaningful connections between the data and constructs on a more abstract level (Creswell, 2014; Goulding, 2002; Merriam, 2009). As noted previously, the process was iterative and incremental. The Researcher made continuous comparisons using a selective coding format with data from previous stages as an attempt to understand the contours of the categories being created (Bryant & Charmaz, 2007; Packer, 2011). There was a level of abstraction, specifically as the goal of open coding was the establishment of relationships amongst the conceptual categories and their properties (Packer, 2011).

**Stage 3: Axial Coding**

“Axial Coding” was the third stage in the constant comparative model. In this stage, theory becomes more and more concrete with the use of “delimited” categories. Creswell (2014) and Merriam (2009) in their respective works described this third stage as axial coding, or the process of relating categories and properties to each other, all the while refining the category scheme by continuing to compare categories with lower data. The goal, according to Belk (2007) and Fournier (1998), respectively, was a movement toward a generalization of patterns and a marked analytical tone that converges on broad themes.
Packer (2011) also noted that part of this analytical tone involves the theoretical saturation of the categories to such a degree that they become “theoretical abstractions.” To achieve theoretical saturation, data from the second individual interview and the final survey were incorporated into the categories “until no new evidence emerges which can inform or underpin the development of a theoretical point” (Goulding, 2002, p. 70).

**Stage 4: Selective Coding**

The final stage, “Selective Coding,” developed categories, propositions and hypotheses. In the literature this stage has been referred to as selective coding (Creswell, 2014; Merriam, 2009; Packer, 2011). In selective coding core categories, propositions, and hypotheses were brought together and form the basis for theoretical abstraction. Creswell (2014) defined this step as “explicating a story from the interconnections of these categories” (p. 184). Packer (2011) noted that theory, in the end, predicts and explains in such a manner that it is generalizable in the form of a proposition or a narrative.

**Validation of the Study**

This study was conducted in a manner employing several techniques to strengthen this study’s validity, which Creswell (2014) defined as “accuracy.” Following a previous point in this chapter, the investigation of phenomena must be situated within the scope of qualitative analysis, and whose results do not deliver a simple “yes” or “no,” rather, they are a crystal or prism of convergences and perspectives (Richardson & St. Pierre, 2005). In saying this, as Creswell (2014) and other researchers (Merriam, 2009; Patton, 2014) have articulated, the validity of a qualitative study is dependent and developed on the procedures and methods of the study. Following Creswell’s (2014) eight strategies for validation of qualitative studies,
this study utilized four of the eight strategies for validation. Creswell (2014) recommended a minimum of two strategies to reach validation.

Memos

As an essential part of the process of the qualitative method, a codebook was kept, and memos were developed in which the Researcher explained and explored the rationale behind codes and emerging themes. The purpose of the codebook and memo writing was to develop the relationships between themes and codes, allowing the Researcher to fully bring codes and themes to full saturation.

Triangulation

The study utilized triangulation of sources to corroborate evidence. This process involved evidence for a variety of corroborating sources at different points in the study, and compared different points of view to reach saturation of a topic or theme. In this study, the use of a variety of literatures and sources all focused on one theme and or perspective adds to the robust valid (“accurate”) character of this study. In many regards, it was a sort of “structural corroboration,” as the variety of sources lent to the validity, strength and veracity of the argument in a complex way.

Member Checking

According to Lincoln and Guba (1985), member checking was the most critical technique for establishing validity. This technique involved taking back critical observations and interpretations to the group from which to judge the accuracy and credibility of the account. In teacher speak one might consider this as “clarifying” or “checking for understanding,” assuring that the Researcher had reached the correct conclusions.
The researcher utilized member checking in spacing the instruments and making them referential to each other, giving the opportunity to check on the meanings between instruments. For example, the Google Forms survey asked participants five key word responses ensuring that responses and codes were not misinterpreted. Also, between interviews, the Researcher reviewed questions and the transcript to see what questions to prioritize and or to ask follow-up questions from the previous interview or from a Google Forms Survey.

**Clarification of Research Bias**

From the outset, I have been clear about my positionality vis-a-vis this study. It was crucial that I continue to be clear about my perspective, assumptions, and prejudices. There were moments in this study where I demonstrated my conclusions, and included in this presentation choice raw data to demonstrate to readers how I came these conclusions.

**Rich, Thick Description**

The final check for validity was rich, thick description. Geertz (1973) was perhaps the most famous anthropologist to use the term “thick description” in his anthropological studies. The term refers to the use of choice quotes from participants themselves in the narrative of the study providing context and clarity as to the participant’s intentions. Merriam (2009) contended that rich, thick description allows readers to evaluate the transferability of the study. Many choice quotes were used in the study and provided the basis for detailed descriptions.
Accuracy, Transfer, and Limitations

The question of limitations is inherently tied to the question of accuracy. It is important to note that this study critically examined human behavior. In doing so, this study took seriously Creswell’s (2014) methodological reasoning that qualitative research seeks to be “accurate.” Accuracy implies a certain context or goal being reached, and a certain degree of skill that is transferable. The limitations of this and any study are always related to context and goals; the context and goal limit how and if a study can be transferred onto another context. Eisner (2001) suggested that transferability depended on the reader, not the writer. Transfer, according to Eisner (2001) depends heavily on the reader’s ability to recast one’s own experience in a new light.

Positionality: Assumptions, Background, and Role of the Researcher in the Study

Qualitative research relies heavily on the Researcher as the primary source or tool of data collection and analysis (Watt, 2007). As such, it is imperative that the researcher state “their position,” or their own assumptions, biases, beliefs, perceptions, values, and understandings around the research topic and the subjects being examined. Holmes (2017) argued that particularly in qualitative studies, an open candid portrait of the assumptions, background and role of the researcher were vital not only to the reader, but also to the researcher themselves. This is not to say that the reader should discount a study from a researcher whose assumptions and biases run in conflict with the topic of the study, or the reader’s values. On the contrary, a positionality statement adds veracity and accuracy to the study by giving the reader an indication that the researcher is self-aware of their assumptions and biases. A positionality statement also grants the researcher a space to reflect on their blind spots,
essentially holding space for researcher vulnerability. Such a portrait also serves as a reflexive turn, “a method of inquiry” or examination into one’s own approach (Richardson, 2000). The following sections on positionality enter the researcher’s reflection, but from the camera-angle of “seeing from the outside.” Put differently, the Researcher will present his positionality, as a third person reporting on the Researcher—positionality on the balcony. The section touched upon three areas highly relevant to uncovering the Researcher’s positionality. These three areas discussed were: assumptions, background, and role.

**Assumptions**

**Race.** Race is not a topic of conversation in many Mexican-American households. And in fact, the Researcher had no bearing for what race was for most of his childhood. Having attended a high school with 98% Mexican-Americans, race was not within his register of recognition. College, on the other hand, brought many unveilings with it related to race and social class. The Researcher began to see different cross-sections of race and class play out. Everything from access to books, to being picked on in class to represent Mexican-Americans; “Oh, he knows…What do they do?...How do they eat/celebrate that?...Can you translate that?” Most of the time the Researcher ran under the radar because of his lighter complexion and features, often being confused as being Chinese, Italian, and even French.

With these experiences of race, race was difficult to talk about mostly because the Researcher sees it as a category that divides, rather than a category that unites. To combat this, throughout the study the Researcher reminded himself that while race is a constructed category created by imperialists, the concept “race” and all that comes with it (assumptions, beliefs, and perceptions), race is very real to people including the teacher participants. What
the Researcher attempted to better comprehend was how these assumptions, beliefs, and perceptions about race operate in classrooms.

**Plights of Teachers of Color.** Early in the study, the Researcher never realized the plights teachers of color have had; all they historically endured and continue to endure. Some of the first teachers of color began popping up at elementary schools the Researcher attended as a child; many teachers of color came and never returned. Being an educator of more than 20 years, in five different school districts, has led the Researcher to really wonder about race. It is interesting to know that teachers of color are rare, but in the areas where the Researcher comes from, they returned to their communities to bring back what they have received.

When the Researcher started working in the teaching profession straight out of college in 2002, there were some teachers of color in those contexts that had been well established. About half the staff were teachers of color. Even so, teachers of color were never on the same footing as White teachers. Teachers of color often acquiesced to White staff, staff who often set the tone and culture of the schools in the district. There was also something much deeper, a connection with teachers that shared a similar background. Instantly, these teachers of color might become a cousin, or brother or sister. In many ways teachers of color became an extended family to the Researcher. Such does not usually occur. However, it continues to be the case that teachers of color continue to be isolated, have limited power, are put down, and are not treated as professionals.

**Background**

**Poverty.** The Researcher grew up poor in the Rivera Valley in a labor camp. As a family, they had few resources; his parents were farmworkers and did not make enough, forcing the
family to live from paycheck to paycheck. Poverty has been a very personal issue for the Researcher. Challenging systems of oppression and inequality, the Researcher believes there is a connection between education and future success. The problem in this equation has been that there is no way to systematize future success for students—it is all about relationships. The Researcher has deep connections with teachers who grew up as he did. He also has deep connections with students whose parents are farmworkers and are poor. This research came from his desire to support and understand deeply how he can improve impoverished communities.

**Teaching.** After 14 years of teaching, the Researcher has concluded that for himself, teaching is both an artform and a passion. This project came from the Researcher’s need to reconcile the growing fissures in education. As such the Researcher has great respect and has high expectations for teachers to challenge everything that prances across their doorsteps. Finally, the Researcher is well aware of the contradiction that exists in education at the moment. On the one hand, “fidelity to the core” mindset prompts the question why initiatives fail at such high rates. On the other hand, “give them what they need” because improvement and innovation are deeply connected. The struggle has been finding the fine line between fidelity to core curricula and teaching students what they need.

**Role of the Researcher**

**Leader Position.** The Researcher is an educator-leader at Rivera City, the same organization where he is researching. Being a co-worker that does not personally know the participants. As such, the Researcher does not directly supervise or evaluate this study’s participants, nor does he have hiring or firing capacity in the district for people other than his
own employees in his department. The Researcher provides training and professional
development services to the teacher participants outside of the research.

Leading is difficult and rewarding in its own way. It is, very different from what books
say about leading or being a leader. In this scenario too, the Researcher had to juggle his
roles as a researcher and a leader. Such an uneasy role juggling no doubt created some
hesitation as participating teachers answered very personal questions about themselves, their
practice, their race and culture, and the groups they associate with. Trust needed to be built
with teachers so that they felt comfortable sharing their insights. There was always an
uneasiness and fear in the Researcher, especially that teachers did not trust him.

**Envisioning the Researcher.** The Researcher has a background in cultural theory,
history, education, and philosophy. In saying this, the Researcher “feels at home” in the
academy because he believes he has the social cache, the language, and profile of an erudite
person. Much of the work in this study has been around identity and self-perception and how
this shaped the difficult individual and collective work of teaching during distance learning.
In this scenario, the Researcher’s identity and self-perception had been deeply interwoven
into ideas of being a researcher and an academic. His first “real taste” of researching was the
prosopography class where the Vatican Library’s texts were at the Researcher’s fingertips.
Sitting at an old microfiche reader, his professor guided him through tips for reading and
accessing the files. His research topic “How was native knowledge of ‘indigenous’ plants
captured by Spain?” On his screen the Badianus Manuscript written in 1552, 31 years after
the fall of the Aztec Empire. The manuscript, written in Latin by an Aztec Native American,
described native plants and their remedies but followed a unique structure atypical to herbals

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from Spain (and Europe) (see Figure 7). The Researcher posed the question to himself, “Whose knowledge is this?” There was no easy answer. The Researcher envisions himself as building up the case for good trouble, making things more complicated, denser, and vibrant. For this Researcher, quick and easy answers do not represent reality.

Figure 7

*Picture from Badianus Manuscript, Codex Barbarini Latini 241, 1552, p. 7.*

Summary

The purpose of this chapter was to develop the research methods, design, and rationale for this study. The first section described the research design and method for this study. As a qualitative study, this research utilized methods from grounded theory, constant comparative, and thick description to examine teacher sensemaking, within the context of race, racial identity, and culture. Secondly, as part of the design, the study’s three research questions
were discussed with descriptions and rationale for these questions, along with the selection process and criteria used to select participants for this study. Finally, the third and fourth section outlined the instruments and the methods used for data collection and analysis, respectively.
Chapter Four: Results and Findings

Purpose

This chapter provides an overview, reviews the research questions and research design, presents the study’s results and findings, and provides a summary overview of the chapter. Three research questions seeking to better understand the role of race were used in this study to interrogate organizational change phenomena. Five saturated concepts are presented as findings for this study. Findings interpret teacher accounts of the role of race in change initiatives. This chapter concludes with a summary of these findings.

Overview

This study began as a question: Why do school initiatives, school reform efforts, and organizational changes fail at a rate of 70-90%? Digging deeper into this quandary another quizzical datapoint emerged; turnover of teachers of color was greater than White teachers. According to a 2011 report from the Consortium for Policy Research in Education, during the 2004-2005 school year turnover for teachers of Color was 24% greater than White teachers (Ingersoll & May, 2011). Weaving those two datapoints suggested that “reform” was driving out teachers of color. A third data point revealed the persistent, pervasive, disproportionate, low academic achievement of students of color, particularly Latinx students (Valencia, 2010). Bringing these data points together, it was students of color who would endure the detrimental effects of “reform” (school initiatives, school reform efforts, and organizational changes) and consequently, the loss of teachers of color.

In summary, the purpose of this study was the examination of six Latina teachers’ sensemaking of the school reform initiative distance learning, with particular attention to the
role of race within the teacher implementation process. Distance learning was the initiative teachers were forced to implement during the COVID pandemic. Examining teacher sensemaking from the lens of race allowed for a systemic vista; at once a vista of intricate granular patterns of discourse, and at the same time a vista of structural systems of domination, power, and privilege. Further, fulfilling this examination and analysis supports research into the gap in literature from Chapter 2. Specifically, Chapter 2 detailed the need to better comprehend the implications of race on actors, especially within the context of institutions, organizations, and actor sensemaking.

Research Questions

This study was conducted to describe and to interpret the role of race in the development of change initiatives. The following were the research questions used in this study:

- RQ 1: How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?
- RQ 2: How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?
- RQ 3: How do school groups shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment) and racial identity?

Research Design

This study analyzed qualitative data following a four-stage grounded theory, constant comparative model for interpreting data (Packer, 2011). In a grounded theory, constant comparative model, “the researcher develops general concepts through abstraction from empirical data” (Packer, 2011, p. 61). This model enabled the Researcher to not only identify
conceptual categories, but subsequently allowed the Researcher to define the conceptual categories’ dimensions and properties (Chapter 4) for theoretical saturation and abstraction (Chapter 5).

This chapter presents the delimited categories in stage 3 of the four-stage grounded theory, constant comparative model as findings that will be abstracted in Chapter 5. What follows is a review of the four-stage grounded theory, constant comparative model with a focus how concepts were developed. A thorough explanation of this process can be found in Chapter 3. Concluding the review, the chapter presents the five conceptual categories.

**Stage 1: Explicit Coding**

Identified initial themes and temporary constructs from the literature review. Developed Map of Salient Themes (Appendix A) from the themes and constructs found in the literature review. The Map’s initial themes and constructs were used to create the theoretical and conceptual frameworks, research questions and interview protocols.

**Stage 2: Open Coding**

The Researcher made continuous comparisons of open coding and qualitative data from the first interview and first survey, through a process of abstraction by establishing relationships among the conceptual categories and their properties.

**Stage 3: Axial Coding**

The final individual interview and second survey are incorporated into the categories. The process for incorporating these categories was through the generalization and continued examination of patterns leading to category abstraction.
Stage 4: Selective Coding

In selective coding, core categories, propositions, and hypotheses are brought together and form the basis for theoretical abstraction in light of the literature.

Results and Findings

This section presents the five core categories which interpret and describe the role of race in the implementation of change initiatives. Qualitative data was collected from two interviews and two Google surveys that were conducted from February to May 2021. The interviews and Google surveys were processed and coded for emergent themes following the constant comparative method. Appendices D and M present tables of emergent themes from the processed and coded interviews. The tables in Appendices D and M are organized by coding stage and then by RQ. The purpose in presenting the tables following the above organizational scheme, was to demonstrate the development in concept saturation.

The five findings presented in this section were introduced as core categories (Stage 3: Axial Coding). Each core category was described from the context of the study and interviews. Care was taken in illustrating each core category (finding) through thick description quotes from participant interviews. The codes for each core category (finding) were developed within the process of coding. The Researcher often used codes from participants themselves, so as to stay as close to the sources as possible.

Findings for Research Question 1

This section directly addresses the three findings (core categories) for RQ 1: How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)? Specifically, this section addresses
how teacher’s perceptions of their race shaped their sensemaking to enact distance learning.

In describing the role of teacher perception and self-identity vis-à-vis their work, three salient core categories (findings) emerged—modelo (model), lucha (struggle), and conexión (connection). Modelo recounts teacher’s sense of care for their students, specifically in seeing themselves (and other Latinos/as) as role-models for their students. Teachers struggled to adhere to statute in their ever-changing roles, which brought modelo to a whole new level, providing for many impactful moments of adaptation. Deeply connected to modelo, lucha, challenged all sense of order and structure for the simple reason that it was not good for kids. Teachers dug deep into their own past to describe their own luchas and demonstrated how these became a vibrant part of their teaching. Finally, conexión retells the deep connections teachers had with their students, and how these conexiones helped teachers teach and fill their cups. Overall, teachers had deep connections with their race and culture, and these three core categories (luchas, conexión, modelo) demonstrate how teachers were able to leverage their race and culture to support themselves and students through adversity and exhausting change.

RQ 1 Finding: Modelo. Modelo was a powerful word for all six participating teachers. The use of the term in participants interviews centered on the importance of role-models. The term modelo was used as a core category (finding) as it captured the racial and cultural aspects around demonstration, imitation and reproduction. There was a stark difference between the English and Spanish use of the term modelo. According to the Diccionario de la Lengua Española, modelo points to an action, to a desire to reproduce an example, whereas the English, according to Merriam Webster, simply connotes a representation. In the former,
there is a relationship, there is give-and-take in the reproduction, while in the later model literally means a mold (“cookie-cutter”).

This section was organized in three parts, following IL structure—institutions, organizations, and actor perceptions. The first section, *Modelo as Structure: Institutions*, focused on the institutional statute that teachers, during distance learning (SB 98), were required to “supervise” their students. The second section, *Modelo as Teaching Practice: Organizations*, described the issues that arose while teaching. Distance learning policy was not very forgiving to teachers. The policy forced teachers to give up teaching Spanish and culture in dual immersion classrooms, not to mention further watering down curriculum due to less teaching time. Teachers were left figuring how to move through the content by modifying on the spot. The third section, *Modelo as Role-Model: Actor Perceptions*, recounted how teachers situated themselves in role-model positions, and how this role (as role-model) gave teachers purpose in the midst of such great uncertainty.

**Modelo As Structure: Institutions.**

“Distance learning [is] instruction in which the pupil and instructor are in different locations and pupils are under the general supervision of a certificated employee of the local educational agency.” (Senate Bill 98, Education Code § 43500).

There is no way to really discuss institutional messaging (or logics), without a conversation about how organizations and people (actors) interpreted the logics being disseminated from institutions. The California Legislature codified their educational COVID response in statute (Education Code), calling for a very specific model for what they termed “distance learning.” The model changed several times between March 2020 to June 2021. It called on teachers to perform practices that reinforced patterns of public discourse about
teacher’s lack of support of their students during COVID. SB 98, codified in EC § 43500, clearly states that “pupils are under the general supervision of a certificated employee” during distance learning. Four very pointed questions: First, what does this statute mean by under “general supervision” (i.e., does this mean supervision as in the regular school day supervision?)? Second, can someone really supervise students on an online platform? Third, are there any parameters set for when this is true and not true (i.e., during the school day, versus on weekends?)? Fourth, are teachers responsible for students at all times, period? The institutional messaging (or logics) in SB 98 opened the door to a lack of a defined teacher role (or boundaries) during distance learning, a point that will be taken up further in discussing the finding stereotype threat.

The statute placed teachers in a position that made them responsible for student “supervision” at all times. Juanita explained what this meant to her:

“Well, you kind of have to wear a lot of different hats. You're not just teaching them the core subjects of, you know, math and science, history. You end up being sometimes a parent, a nurse; you end up helping them with a lot of different things.”

Dacia shared a similar realization in suggesting, “It is very difficult. You have to get very creative. I always think of the aspect that we had to just put on so many hats this year as educators.” Mayra pointedly described her perception of her new role, “It’s like putting all the problems in a pot, where I was a counselor, I was a doctor, I was a…”. Mayra went on to list about 20 new roles she was now responsible for.

In looking closely at participant interviews, participants were trying to understand what their roles were. Juanita pointed out that the best she could do was to create and change roles
based on student needs. Figuring out what students need was very difficult during distance learning. Juanita explained:

I feel like I'm between a rock and a hard place because I don't know if kids need me more. When I'm there in person, you can kind of see it. You can see it a little bit in distance learning, but some of the kids have their cameras off. You know, you wonder. Are they depressed? Are they crying? Are they, arguing with somebody? A lot of the kids you can't force them to have the camera on. So, I just don't know if I'm reaching them, and if I'm giving my potential.

Juanita expressed precisely the feelings that others shared, as they tried to describe the difficulty with carrying out their new roles.

Closely related to teacher roles and “supervision” was the question of attendance. SB 98 required teachers to relax the typical attendance policy by counting students as “present” if they logged into session, regardless of whether they logged out prior to the end of the session. Juanita, working at a more affluent school, shared that across the district, her colleagues griped about attendance because kids logged in and then logged out just to get marked present and avoid attendance tracking. “I had 100% attendance every day. You know?!” Juanita gloated in her data. “Other schools were like, ‘Oh, they login, and then they would log off!’” The new policy required teachers to mark students present if they showed up at all for whatever period of time. Linda explained that families took advantage of this to avoid being tracked for attendance; they logged in and logged out five minutes later.

Dacia shared that she, too, had “good attendance all year.” But, she added, “And I think I am going to have to give myself props on that.” Dacia adapted her class to suit her students’ needs. What did Dacia do? She found ways to energize her classroom through cultural activities and culturally relevant pedagogy. She explained, “And I had to put on this strong face, and something that these students would want to come back to and login for.” Dacia
may not have followed the model of required minutes for each content area to satisfy SB 98. Instead, she engaged her students with activities, read-a-louds, and other high participation cultural activities to get high attendance all year.

Not everyone across the district followed the attendance policy. Teresa described how her colleagues voiced to her that this new attendance policy was hurting kids. Some teachers, according to Teresa, felt that this attendance policy was putting teachers in possible jeopardy because students were not being supervised by the teacher. Rosa shared that many teachers she’s spoken with, refused to mark students present for simply popping in. Citing their personal uneasiness with certifying being present when they did not attend the session.

Dacia and Juanita presented two different approaches to ensuring they have high levels of attendance. Both Dacia and Juanita’s approaches and the myriad other required tasks, however, left teachers feeling “overwhelmed” and “stressed” in implementing distance learning. These were the most frequent words used by participating teachers in their description of distance learning on their Google Forms survey (see Appendix M, Table M5: Participant Teacher feelings, emotions and actions associated with Distance Learning). And with good cause. Linda’s experience summarized the feelings, perceptions and beliefs of participating teachers by suggesting:

I went into it with like, wow, I love this. I love these kids. I would actually love to be with one class, you know, for a whole year. But all the bureaucratic stuff that comes with it is what makes it really hard.

Modelo as structure, then, involved logics from the institution “government.” Specifically, it involved statutes that defined distance learning as instruction where teachers supervised students online. This definition brought with it difficulty in establishing a role for
teachers. Not to mention the attendance system ran counter to setting high expectations for students, and monitoring students for participation and comprehension. From teacher interviews, establishing and executing teacher roles was far more complex, leaving teachers “overwhelmed” and “stressed” as they implemented distance learning.

**Modelo As Teaching Practice: Organizations.** *Modelar*, or modeling was a teaching practice where teachers demonstrated a task by showing how to do the task. *Modelar* was crucial to dual immersion classrooms, as they relied on language and cultural models to teach a second language. Dual immersion teachers recounted how distraught they were as the state minute allocations did not have an allowance for dual immersion programs. With such few teaching minutes, teachers used modeling to quickly assess and pivot to the next topic.

Three participants taught in dual immersion programs and shared during their respective interviews just how detrimental SB 98 was to their programs, their classrooms, and to their children’s education. During a regular school year in dual immersion classrooms, two teachers exchange classrooms so that they can be the language and cultural model for each other’s students. During distance learning, there was a prescribed number of minutes for each content area, and a total number of minutes for the day. Rosa recounted, “Because of the pandemic and because of distance learning, I was their only model in one language or another.” A distance learning day amounted to roughly four hours, with some of it being synchronous and the rest asynchronous learning (e.g., playing on the computer, doing a work packet). There is no room for switching between teachers. Nor was there time to be able to model a second language and cultural aspects for the students of their partner teachers, all of which were vital to teaching students about their race and culture. Rosa shared her feelings
about the loss of culture and language in her dual immersion classroom during distance learning:

It contributes. I think that it's a part of me. It's my identity, and it's what motivates me every day. I'm proud of my roots and where I come from. I'm excited to come to work and share that with others and teach it to others, especially because I teach in a dual immersion program. And so not only am I teaching academics, todos los días, pero les estoy enseñando también de la cultura. ¿Y quién soy yo? ¿Y dónde estamos? ¿Y quién está a su alrededor de mis alumnos? ¿Y quienes somos como un grupo? ¿Y quienes somos aquí en esta comunidad?

According to the dual immersion teachers that were interviewed, they shared Rosa’s sentiment. Distance learning was detrimental to their student’s learning primarily since they had to cut out language and cultural curriculum due to lack of time.

Time constraints limited instructional time for everyone, not only for dual immersion teachers. To compensate, teachers modeled flexibility as they learned alongside students and quickly modified instruction on the spot. Participating teachers reported that the only way to maximize the limited time was to effectively check-in with students and modify their instruction on the spot. Rosa described how she moved through curriculum to avoid having to truncate it. She explained, the best she could do given the constraints was “modifying as you’re teaching, on the spot.” Participating teachers explained that part of their learning was gauging how much support students needed.

Mayra detailed how pivoting and making adjustments helped her realize she needed to record her modeling for her students. Seeing that her Kinder students lacked the consistent modeling they require, and the small group support, she created videos so that students could easily replay them during their asynchronous time. Mayra recounted, “So, I had to rethink that, and I had to give them the tools. So, what I did is I recorded myself with the letters.”
Mayra recorded herself modeling letter names and sounds for her students, the majority of which were English Learners. For these students English would be their third language; Trique and Spanish being their first and second languages respectively. Mayra’s work created an opportunity for her students to get additional one-to-one support. Mayra shared that as she asked her Kindergarten colleagues across the district, most of whom identify racially as White, they told her that they simply sent the work home for parents to deal with.

Teachers learning alongside students to quickly modify instruction meant making mistakes and modeling flexibility. All participating teachers recounted conversations with their students amid lesson mishaps, “I’m struggling with this too. I’m learning just as much as you are learning.” Juanita, in a different example, shared motivating and encouraging stories with her students:

Everyone has had their bumps on the road. I tell you a lot of my friends always remind me, ‘Don't let that stop you! You need to continue. These bumps will make you stronger.’

Teachers were consistently modeling flexibility in the ever-changing environment which forced teachers to pivot their instruction quickly.

*Modelo* as teaching practice explored how teachers found ways to push back on the requirements set by distance learning statute SB 98. Teachers found ways to move through the content by modifying on the spot. Teachers worked out of the box by modeling flexibility for their students and giving them tools to be successful, because the distance learning system was not created to meet their needs.

*Modelo As Role-Model: Actor Perceptions.* *Modelo* as role-model evoked the many personal feelings and perceptions that participating teachers shared about how they made
sense of teaching. Table D4 in Appendix D titled Participant Teacher Feelings, Emotions, and Actions Associated with Teaching presents the terms that teachers used to describe teaching. The terms passion and joy were the most prominent, among other terms that spoke of teaching as being a calling and being rewarding. Throughout their interviews participant teachers explained how they saw themselves as sparks and an inspiration for their students. These perceptions and beliefs were woven into their own racialized and cultural identities. This section, then, explored the knotty feelings and perceptions to describe how teachers situated themselves as role-models, giving teachers purpose in the midst of uncertainty.

Participating teachers had visceral feelings, perceptions, and beliefs around being a role-model for their students. Teachers specifically shared how they saw themselves as role-models for their students because they share the same race and/or culture. Rosa explored this connection:

I think that I look at students who I identify with. I look at them and think that was me. I went to school, and I felt that I was the only Mexicana in the classroom. I was one of very few Mexicanas at my school, which happens to be in our own district. And I look at the demographics now and it is completely different. Now I see myself represented in many of my students. That was not the case when I was a student. When I was a student there were only white teachers, or that’s all I noticed or remembered. I am proud to be someone that parents can look to for help. But also, I am proud to say that I am Mexican American.

Being a role-model for students was not a unique role to Rosa but was shared by every participant teacher. Mayra shared her perspective on being a role-model through her own story of struggle growing up in an agricultural area close to the California-Mexico border. This history of challenging stereotypes had prompted Mayra to be a role-model that fights students of color. Mayra shares, “My role as a teacher, I think foremost, is being a role model
in the classroom.” Much like Rosa, Mayra linked being a role model with her own call to challenge her colleagues to have high expectations for their students of color:

As a teacher, within my 23 years of teaching. Because I'm Mexican American I realized that I had to represent the kids, especially the English language learners. So, I did feel that some teachers weren’t teaching our children, the way they should be taught. I know because I know of teachers that didn't like kids of color, but they’re still teaching in our schools. I thought that the quality of education that they were giving their kids wasn’t the same quality I was giving my kids.

Teachers practiced being role-models through sharing their life experiences with their students and challenging inequitable systems. This type of modeling reflected teacher’s experiences to student’s desire to go above and beyond. Dacia said it best when she suggested of her role as a spark and inspiration, “That's my role as a teacher, it is mainly to inspire and get these kids to be who they want to be.” In the end, modelo provided opportunities for teachers to share their own stories through role-modeling, giving teachers purpose in the midst of uncertainty.

RQ 1 Finding: Lucha. Lucha brought together an ardent belief by participating teachers that students needed tools to overcome racial and cultural oppression and discrimination. Lucha centered on the power of teachers using their testimonios, using their own stories, as a movement toward emancipatory agency. The core category (finding) lucha was not used as a term by teachers, instead they used the English term “struggle.” This study employs lucha as a core category (finding) instead of “struggle,” as there was (and continues to be) a long history of usage of the term in the Mexican American, Chicano, and Farmworker movements. Lucha was used to connote struggles for racial justice.

This section illustrates three forms of la lucha, following IL structure—institutions, organizations, and actor perceptions. The first section, Estamos en la Lucha: Institutions,
probed the continued difficulty with distance learning as institutions continued to make changes to distance learning statute SB 98. Teachers worked closely with their Compañeras to assuage the continued fluidity of their roles and increasing distance learning demands. The second section, _Lucha_ as Epistemology: Organizations, explores how teachers employed _lucha_ as an epistemology to challenge oppressive and racist systems. The third section, _Lucha_ As the Herstory of Identity: Actor, describes how participating teacher’s personal struggles led to a change in their perceptions, feelings, and beliefs regarding inequality and inequity of people of color. For participating teachers, perceptions, feelings, and beliefs around inequality and inequity sparked _La Lucha_ and a desire to become teachers.

_Estamos en la Lucha: Institutions_. By the summer of 2020, institutional messaging (or logics) about distance learning increased the number of models, which in turn increased teacher role complexity. The new models were allowed upon condition of support from the local county health department. As SB 98 pivoted to these different models, such as hybrid and in-person learning, teachers too had to change their roles within the classroom, making teacher roles much more complex—therein lies _la lucha_.

This section chronicles participating teacher’s _luchas_ as they attempted to fulfill the requirements of SB 98 and began to pivot to hybrid and in-person learning. The first part of this section explores the continued curriculum adaption required to meet the needs of students. As time progressed, students required greater supports to meet the demands of the curriculum. The second part of this section details SB 98’s pivot to the hybrid and in-person learning models. In the hybrid learning model, a teacher taught both in-person and distance learning at the same time. Essentially, teachers needed to manage three different models.
through three very different teaching roles, creating a lucha where teachers became even more overwhelmed and stressed.

As SB 98 pivoted to different models and as the needs of students became greater, teachers had to make greater adaptations. For teachers in this study, adapting and changing to meet the needs of students meant implementing new processes one by one, on a trial basis; such a process itself was a lucha. Teresa shared her process:

Adapt and make changes based on what you see is happening. Then we make adaptations to figure out what was going to work out. What worked last year, may not work this year. And what worked this year, may not work next year.

Teresa’s process relied heavily on her team of Compañeras. She shared that although she had an in-person group and a hybrid group, it was not easy to put together these three different teaching models. Teresa explained how difficult it was just to setup the camera for hybrid learning:

It was a lot of trial and error. To be honest with you, a lot of my students and my family helped me a lot. The first days were very unproductive. I have to let them be unproductive because it was like: ‘Can you see me now?’ ‘Can you hear me now?’ ‘Can you see me now?’ ‘Is this better?’ ‘Is this worse?’ ‘And so, it was definitely a team effort.’

La lucha came with a solid conviction by teachers that doing the best by children meant trying new things, even when having the feeling of failing.

Teachers shared deep parallels between their current luchas—teaching distance and hybrid learning—with luchas from their past. Linda had deep connections between her personal luchas and luchas she was having with distance learning. “This is new! And it’s weird. But we’re going to adapt. And I’m going to make it as positive an experience as
possible for the kids!” Linda expressed how in her life she had to adapt to the *luchas* that come her way, through positive self-talk and reframing.

This was a group of teachers who had gone through many adversities, such as racism, cultural stereotypes, and sexism. Having already gone through their own *luchas*, these teachers met the challenges of distance learning with a mindset of resilience. Juanita, for example, demonstrated her mindset of resilience. She showed how important it was to try something new, even if she was not successful doing it:

I’ll write it down. I will try a little bit and then it gets to be really hard and complicated. So, sometimes I just kind of like feel like I’m a failure. But then I get up and I try something else on my own.

In general, teachers like Juanita described a mindset of resilience in the face of their *lucha*. Such a sense of resilience helped them overcome problematic models that often reinforced their sense of failure. (A connection to a future theme, stereotype threat, delved into a teacher’s perception of failure due to racialized role complexity and a loss of self-efficacy.).

The *luchas* of enacting distance learning became even more complex with the addition of three models of teaching: distance learning, in-person learning, and hybrid learning. By mid-March of 2021, the county health department permitted hybrid and in-person learning models for Rivera City. The health department’s judgement came once COVID-19 numbers in the county had dropped considerably.

Teachers in this study described the difficulty of hybrid teaching. They particularly found it difficult to teach the hybrid learning model—teaching in-person while also streaming online for distance learners simultaneously. Participant teachers reported a feeling of dissonance. “My intention was to them [in person students], not to my Zoomers.” Rosa was
not the only teacher feeling this struggle. Another commented, “I didn’t like the feeling of not tending to both. But it wasn’t fair to them [distance learners].” Some teachers reported that they quickly worked to resolve this problem, opting to share students so that there was a class of either in-person or distance learning groups at each grade level.

La *lucha* of hybrid learning was also difficult as it changed the culture and climate of the classroom. Dacia shared how hybrid learning created an exclusionary environment for students on distance learning. She explained:

> It's difficult not only for myself, but it's hard for my students. It's also hard for their families. Being that some students, returned in a hybrid model and some students were able to come in person. And a lot of those students didn't make that decision themselves, obviously. You know their parents are the ones that decided to keep them online. I was able to see that disappointment of those students because they wanted to have the ability to come in person to, you know. But it's understandable. I made sure to explain to them that it was going to be up to their parents to see if they were going to come in person instead of online. And so, knowing that, it separated my class and it made those students on distance learning feel like they were no longer part of the classroom.

Prior to the hybrid learning model, Dacia had worked with families to ensure her class’s culture and climate was supportive of all her students. This fell on Dacia as a setback.

**Lucha as Epistemology: Organizations.** This part details how teachers used *lucha* to build emancipatory agency. Teacher interviews demonstrate that *lucha* had strong influences on teaching. Teachers used *lucha* as an epistemology to challenge oppressive and racist systems.

Linda uses *lucha* as epistemological practice to build emancipatory agency. Put differently, Linda sought to have her students be critical of their environments. To do so, she gave her students hard tasks and asked them to reflect on its complexity. As a final part of this activity, Linda had the students reflect on this activity. During this reflective activity,
Linda interspersed attitudes toward feelings she felt and how these relate to struggles she has encountered in her own life. “I try to open up our class with being honest with them of the things that I went through as a kid.” These attitudes, feelings, and beliefs became the bedrock of building their emancipatory agency.

Linda’s candid interview shared specifically how she used struggle as an emancipatory strategy to support her students. She shared more of her reflective thinking and the impetus for this epistemological process.

I struggled at home. So, I wanted to do good at school because it was the one thing I had control over; making good in my life. I wish I could make the kids who hate school, see that this is the one place they have control over. I also have like a lot of experience because both of my brothers have mental disabilities. And they've just really struggled. They self-medicated, ended up in the juvenile system, and the prison system. A lot of the things they struggled with, behavior wise and attitudes wise, especially towards adults at school, I can see this in some of my students. Even though it's completely different, I can put myself in their shoes. I have empathy for them. I try to find ways to support them because I don't want them to feel unseen, or just like they’re a problem.

Students in her fourth-grade classroom learned to be critical of systems, learned about *la lucha*, especially as systems reinforce systemic inequalities.

Comparably, Teresa built emancipatory agency in her students by using *lucha* to build empathy. Teresa shared how she taught empathy through understanding each other’s *lucha*. Building empathy, according to Teresa, allows her students not to take their *lucha* personally; “you aren’t the only one that has struggles.” Also knowing we all have our own *luchas*, our *luchas* are our own. Teresa explains, “Like it’s different struggles, but we also have similar struggles. And so, it helps us kind of understand each other to a certain extent.” In the end, an epistemology of *lucha*, as Teresa put it, is building that emancipatory agency of being able to
share a personal lucha, but also generalizing about luchas and being empathetic builds resilience.

*Lucha As the Herstory of Identity: Actor.* Participating teacher’s personal luchas shaped their perceptions, feelings, and beliefs around questions of race, equity, and inequity. Specifically, luchas provided a broader context to teachers as they enacted their racial and equity goals as educators. Teachers shared, as Linda in the previous section, how vital schools were, while growing up, as a space and a place to learn about themselves. Particularly, schools for the six participating teachers fomented the perceptions, feelings, and beliefs that allowed them to overcome their personal luchas, pushing them to do the same for others. Rosa in her interview shared she had grown up in Rivera City. A first-generation student, she was a daughter of farmworkers. She shared herstory of lucha:

I do think that I know what, *lo que es sufrir.* I don’t think that some of the teachers, some of the white teachers, could know what it’s like growing up with your parents leaving to work; to Yuma; to Coachella. Waking up at three in the morning, *para hacer el lonche,* and leaving us home alone.

You know, we were home alone since we were eight. I don't even know how he did that and how we were okay. It was just normal. It wasn't. No, it wasn't. I never thought it was neglect because we were fine. We would be left home alone. My mom would leave at five and she'd come home at five. We just watched ourselves after school.

*Pero,* I knew why I had to go to school. I knew why I had to be somebody. I don't think that every teacher has that experience, because I think maybe they just, they have a different experience growing up. So, we knew. You're going to go to school. You're going to be a lawyer.

Rosa’s story of *lucha* explores themes of suffering; growing up in a farm town where her parents were farmworkers and having to embrace the constant change in social and home environments. Herstory also details her personal beliefs, feelings, and perceptions of
inequity, and particularly her role as a teacher, and how her *lucha* supported her empathetic response to students who do not fit the “It was just normal. It wasn’t. No, it wasn’t.”

Participating teachers shared how their personal *luchas*—growing up in all white schools, being discriminated against, and being raised in impoverished situations—fomented their call to become teachers and support *la lucha* to inspire and empower students of color. Mayra shared her story of *lucha* and call to be a teacher, especially growing up at a time when young Mexican American women were doubly discriminated against—first for gender and the second for race. Mayra described her *lucha*:

> Well, I was born in Calexico, and I was raised in political times. At the beginning of my schooling, we were half and half—half White and half Mexican Americans. Calexico was a border city, so there were more Mexican than white people in the city of Calexico. But it's funny because my birth certificate says I'm white. So, it was a different experience that I had. I think the quality of education that I received in Calexico wasn't a great experience because it didn't prepare me for the future.

Mayra went on to describe her perceptions of race as she was growing up and into college.

She expressed that growing up:

> The whiter you are, the better you are. The darker you are, not so good. So it was, you know, it was a challenge. But I was able to overcome that.

Mayra also shared in her interview her deep commitment for students of color, and her drive to provide students with a high-quality education. In the following statement she retold how she was so angered by a White colleague that put down students because they were second language learners. She decried:

> So, ¿*O, pobrecitos*? They can't do it! ¡*No que pobrecitos*! They can do it! They can do anything!

This section illustrated *lucha* from the perspectives of institutions, organizations, and actor perceptions. These perspectives problematized normative events such as meritocracy,
and equality under the law. To quote Rosa’s story, “It was just normal. It wasn’t. No, it wasn’t.” These are the perceptions that Mayra and the other participating teachers brought with them as they enlisted to teach at Rivera City. Each of their luchas, while varied, intimately portrayed their racialized identities as passionate educators who struggled for racial justice for their students.

RQ 1 Finding: Conexión. Conexión brings together the perceived, imagined, symbolic and tangible relationships that existed at the intersections of policy, school/districts, teachers, students, colleagues, and parents. The term conexión was heavily used by all six participating teachers but was used mostly in English—connections. Connections was primarily used to discuss the teacher’s conexión with her students; most of the conexiones were racial and cultural, but there were also connections related to dreams, aspirations, and luchas. Initial coding cycles of interviews heavily coded the phenomena as relationships. The term conexión, however, best described the phenomena. For example, conexión honored the socio-linguistic background of the participants, and it spoke to the deeper cultural and racial ligatures participant teachers described in their interviews. Specifically, conexión described the intersections between policy, school/districts, teachers, students, colleagues, and parents.

This section was organized in three parts to cover the breath of intersections of conexiones. The first part, Conexión as Mirroring Perspectives: At the Intersection of Policy, Schools/Districts, and Teachers, discussed the contextual aspects of conexión with specific attention to how teachers felt deep racial and cultural conexiones with their students. Teacher interviews revealed that these conexiones were mirrored. These conexiones were a vital two-way interchange not only for students, as they had role-models that shared their struggles but
were essential to teachers as they struggled to commandeer three learning models. The second part, *Conexión as Warm Demander: At the Intersection of Teachers, Students, and Parents*, explored how *conexión* was at the heart of teaching—holding high expectations and high support—challenged the *pobrecito* mindset. The third part, *Conexión as Impactful Moments: At the intersection of Teachers, Colleagues, and Self-Perceptions*, related how teachers strategized and reflected, often with their *Compañeras*, about reaching students and teachable moments that they found as powerful *conexiones* to their own life.

**Conexión as Mirroring Perspectives: At the Intersection of Policy, Schools/Districts, and Teachers.** This part explored the contextual aspects of *conexión*. Specifically, this part detailed how participating teachers felt deep racial and cultural *conexiones* with their students. A vital part of exploring these deep racial and cultural *conexiones* involved mirroring perspectives which recalled a two-way interchange that allowed for mutual reflection and self-efficacy.

Implementation of SB 98—distance learning—was in Dacia’s words, “This idea of distance learning—it's hard! It's difficult not only for myself, but it's hard for my students and it's also hard for their families.” Participating teachers at Rivera City were able to capitalize on their cultural and racial *conexiones* in order implement SB 98. Teachers were able to do so because the *conexiones* they perceived, imagined, were symbolic and or were tangible with River City’s community context, were similar to a context in the teacher’s past (*lucha*). SB 98 did not account for local context; there were no institutional logics asking teachers to use their own herstories and *luchas* to teach distance learning. In fact, teachers at Rivera
Ciity implemented distance learning intuitively using mirroring *conexiones* to support their instruction.

In participating teacher interviews, all teachers shared their *conexión* with students, as their contexts mirrored their own. The contexts spanned a variety of racial and cultural areas. Dacia observed this mirroring *conexión* when she suggested, “we share the same culture. That helps me a lot! I think that helps them to relate more to me and myself to them.” Dacia explained not only the importance of sharing race and culture, but that the sharing mirrored a *conexión* in which both Dacia and her students can identify with each other. Rosa expressed a similar racial and cultural perspective in suggesting, “I look at them and think that was me.” Teachers perceived a deep cultural and racial *conexión*; they saw themselves reflected in their students.

There was one such cultural and racial *conexión* specific to Rivera City. That *conexión* was the socio-political and economic context of a heavily farmworker community. Rivera City has, according to Juanita, “areas with high concentrations of first-generation immigrant families,” and as “a community where our families and our communities are predominantly Mexican or of the Latino culture.” This was the same context as most (except for one) of the participating teachers. Participating teachers overwhelmingly mirrored *conexiones* as they came from first-generation, immigrant, farmworker families. There were specific socio-political and economic systems unique to farming towns that translated into a unique cultural context for Rivera City. In a previously shared extended quote from Rosa’s interview, Rosa shares what it was “like growing up with your parents leaving to work; to Yuma; to
Coachella. Waking up at three in the morning, *para hacer el lonche*, and leaving us home alone.” This was the context which participating teachers mirrored conexión.

Mirroring involved a two-way interchange between students and teachers. Teresa gives a snapshot of this two-way interchange which describes how racial and cultural connections drive this exchange:

Race and culture makes me make connections with my families. It makes them feel more safe and comfortable and opening up to me…

I could see the bond that I make with my students. The connections that I make with my students. Ultimately, that is really what drives my teaching on a daily basis. They get to know me, and I get to know them. They want to please. For the most part, my little first graders, they want to please their teacher. I think when they feel that, that allows them to feel safe and comfortable. It allows my silly side of me to come out in my classroom all the time. I think that opens a door of comfort to them, to let them know that, ‘Hey, if my teacher is being silly and joking around, and sharing personal experiences I can do that too.’ So then, even with my tough cookies that I've had throughout the years, you know, making those connections is what makes all the difference in their behavior and their motivation. Me encouraging them to do what they are supposed to be doing, makes life a lot easier for me as a teacher. I hope it makes their time with me in my classroom a lot more enjoyable and memorable. And that they leave knowing how to read, write and have math down, but also with those experiences that they'll remember forever.

Culture and race provided the necessary connections for teachers to be “silly,” lowering their affective filters and increasing their self-efficacy (self-confidence) as they implement distance learning. For students, culture and race provided encouragement and motivation, as they too are more comfortable to try. Teresa’s extended quote does not fully flesh out her own perception of her role vis-à-vis her racial and cultural conexión with her students.

Elsewhere in the interview, Teresa explains her role as, “So my duties as a teacher, of course the teach students, academics of reading, writing, math. Beyond that to also be a role model, a positive role model into spark interest in them for their future.” Apart from motivation,
encouragement, and comfort, Teresa believed that her cultural and racial conexión also allowed her to be a role-model for her students.

**Conexión as Warm Demand: At the Intersection of Teachers, Students, and Parents.**

This part discussed conexión as warm demander. Linda used the term in her interview in discussing her role as a teacher. Linda described warm demander as, “I am there for the kids, as an emotional support, but I also push them as far as they can go. So, they know that they can be proud of themselves and reach their full potential.” While the term was only used by Linda in her interview, the five other participants referred to the key characteristics of a warm demander: holding high expectations, pushing their students, and having deep and caring relationships with them. This part discussed how teachers described their conexiones with students as following some or all of the characteristics of warm demanders. Namely, they held high expectations of students, while providing high support.

Teachers gave their accounts of holding high expectations for students. Mayra and I had an exchange during her interviews about a new group of students that were coming from Oaxaca, a state in Mexico. The issue came up when Mayra expressed deep concern about her Mixtec students (Mixtec was an indigenous tribe in central Mexico) from Oaxaca. Mayra explains, “For those students that are coming from a Mixteco family, that I know, their language is very different from ours—Spanish. But they can learn! It doesn't matter. They learn!” Mayra’s worry that once her Mixtec students left her, these student’s future teachers would have lower expectations of them because they speak another language other than Spanish. Noticing that students of color in their classrooms were often not challenged, Mayra sought to challenge teacher mindsets.
Mayra’s perspective around holding high expectations and high levels of support came from a deep conexión with her students. Mayra explained, “I realized that I have to represent the kids, the English language learners. So, I did feel that some teachers weren’t teaching our children the way they should be taught.” Mayra had shared in her interviews that she had taken personal responsibility to challenging what she termed the “pobrecito mindset.” The “pobrecito mindset” according to Mayra, were not only adult behaviors, but also deficit mindsets, or beliefs about students. She emphatically decried, “So, ¿O, pobrecitos? They can't do it! ¡No que pobrecitos! They can do it! They can do anything! And I hate when a teacher says, ‘Oh, they're from East Rivera City!’” For a good part of her career at Rivera City, Mayra coached teachers, supporting her colleagues to teach more rigorous curricula and challenged deficit beliefs about students.

While these events may seem not pertinent to the distance learning context, deficit thinking was described in the interviews with participating teachers as a common feature amongst their colleague’s thinking. Teachers detailed their colleague’s deficit thinking to a great extent. Juanita, for example, shared her own conexión with special education students and her push to hold high standards for an inclusion student. She detailed, “My partner in inclusion wanted to change me. She wanted to lower my standards. I said, ‘No!’… ‘I'm not lowering my standards because I'm teaching everyone.’” Juanita challenged her colleague’s deficit thinking that reasoned that because the student has special needs, the student is incapable of learning.

A second aspect of conexión as warm demander that had already been well documented in this chapter, involved high levels of teacher support. The section on luchas provided ample
descriptions of teachers supporting students by sharing their *luchas*, using *luchas* as an epistemology, and the *luchas* teachers undertook to modify the distance learning models to be more applicable to their context. This included the implementation of three learning models through consistent modification. In some instances, implementing these models simultaneously. The section on *modelo* also provided ample evidence of teachers showing students high levels of support being student role-models, using *modelos* as teacher practice, and checking in with students about the level of support they required in the face of teacher’s ever-evolving roles.

What has not been addressed in *conexión* are the mindsets and schema that are a prerequisite to *conexión* as support in a warm demander relationship. During her interview, Dacia’s reached a revelation about how race and culture are vital to creating a *conexión* of support, as they lent to an empathetic awareness of student needs. Dacia described this suggesting:

> It's not that I only care about my race. It's just that I see the need. I want to be that person to help these kids grow. I know that they don't have the support that other people would have. I like knowing that I can be that person to help them.

Dacia pointed out that behind her decision to support her students lies a mindset or awareness that these students really need the support. Dacia does so even with questions about her own self-confidence. In that same breath she shared her vulnerability, “I felt very insecure at the beginning to teach Spanish.” Dacia willingly forwent her own insecurities about teaching Spanish in a dual immersion program just to support students who she believed were in need.

Similarly, Linda described her role as being more than a nurturer. “That’s not good enough!” she declared. “I am someone who pushes them to their full potential…I am there
for the kids, as an emotional support, but I also push them as far as they can go.” Linda’s mindset of support was related to her experience of being a student and her beliefs that her teaching develops “ownership of their own education and being critical thinkers.” Herstory gives context to her beliefs; school for Linda was a “safe space.” Linda finds her deep conexión with her students in relating to their needs. She shared:

I came from a very not great background and school was like my safe space and so a lot of the struggles my own students face, I can completely relate to.

Linda and the teacher participants described throughout their interviews the explicit connections to teacher’s mindsets, and a student’s race and their ability. Just as Dacia and Linda described in their interviews, eschewing deficit mindsets allowed them to deploy systems of support for students especially students most affected by the pandemic. Such a realization is a deep conexión in their own herstories and luchas with systems that to this day continue to deploy deficit mindsets and inequity.

**Conexión as Impactful Moments: At the intersection of Teachers, Colleagues, and Self-Perceptions.** A third feature of conexión were the impactful moments with students and their Compañeras. These impactful moments were powerful racial and cultural conexiones that led to reflexive sensemaking. This section is broken up into two parts. The first part of this section details these impactful moments of conexión with students. The second part of this section details the impactful moments of conexión with colleagues.

Participating teachers shared how racial and cultural impactful moments were a vibrant part of their classroom. Impactful moments brought with them a teachable moment or a timeless lesson. Teresa shared some of the cultural impactful moments she had with her
students during distance learning. The following quote explains Teresa’s thinking around these impactful moments in her classroom and her role guiding these moments:

I think my role, especially being part of the dual immersion program, is to help them expand their knowledge of the different cultures. Expand their understanding that not everybody is as well off. And that sometimes, not having to do with money necessarily or with financial status, but just that there's differences in our cultures and in our races. Even though there's differences we can always find connections to each other.

Teresa noted that students are very conscious about privilege, who has money, and have begun to wonder about skin color. These racial and cultural impactful moments of conexión, according to Teresa, were meant to help unpack these themes with her students.

Similarly, participating teachers shared many instances of racial and cultural impactful moments of conexión. Linda used these impactful moments of conexión as part of her culturally relevant pedagogy:

I think that it makes the connection, even stronger because we learn about each other and I tried to emphasize that even though we are different, we can find ways like that we relate to each other, even though we come from different backgrounds and cultures, and it has just made the classroom community, just melt! It was so much better!

Linda shared how vital it was for her to examine these cultural and racial practices with her students. Her CRT pedagogy involved braiding these impactful moments into her core curriculum, especially social studies:

We focused a lot on race and the experiences of different races, and those types of things through our social studies. For me, that was big this year. Then there's teachers who didn't want to address it [race]. I'm just like, I don't think fourth grade is too young.

In reflecting on this, Linda also described her dismay with colleagues that criticized her for discussing race in fourth grade. The Researcher sought a point of clarity and inquired as to
how these impactful moments of conexión, connected her to her Compañeras. Did her Compañeras share the same values and beliefs around pedagogy and race? Linda explained, “Around teaching, yes! Then also like around race and stuff like that, which for me, again is really important.” Further reflection as to her deep conexiones with her Compañeras allowed her to tease out the knotty relationships:

You know, we can identify with our students. So, I feel like maybe that gives us a very unique approach to how we teach and deal with the kids.

Impactful moments of conexión were moments of teacher reflection with themselves and their Compañeras. They were teachable moments that allowed them to find powerful conexiones to their lives.

**Summary of Findings for Research Question 1.** How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)? In summary, the three concepts—conexión, modelo, and lucha—defined and shaped teacher experiences as they implemented distance learning. All three concepts are deeply interrelated and described teachers’ own perceptions of their race and culture as they developed and implemented an organizational change (distance learning). **Conexión** captured the deep cultural and racial relationships that teachers had with their students. It also described how teachers shifted to accommodate and construct distance learning by using these cultural and racial conexiones to instill high expectations in students.

**Modelo** captured the importance of role models with shared cultural and racial experiences. The teachers in this study created structured and predictable environments for their students in the midst of uncertainty. They impressed upon students a need to learn flexibility and difference through their own modeling, amid adversity.
Finally, *lucha* described the struggles in implementing *modelos*, such as policy. Specifically, teachers described how these *modelos* created problems for specific racially and culturally marginalized communities within Rivera City. As they moved through these *luchas*, teachers in this study drew on their personal experiences of struggle that then enabled them to push against the system of distance learning in order to do what was right and necessary for the needs of their particular students.

**Finding for Research Question 2**

This section directly addressed one finding (core category) for RQ 2: How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)? This question detailed teacher perceptions of race in the school setting and how that affected their implementation of the initiative distance learning. Teacher interviews described teachers feeling insecure, overcompensating, and needing to prove themselves, while also feeling overburdened and taxed by their dynamic roles. The finding for this RQ on teacher impressions and perceptions of race were relationally described as “stereotype threat.” This section, then, presents the finding (core category) stereotype threat for RQ 2, as narrated through participating teacher’s own experiences.

**RQ 2 Finding: Stereotype Threat.** Although not a term used by participating teachers in their interviews, stereotype threat best describes teacher impressions and perceptions of race in the school setting. Particularly, stereotype threat explained teacher’s impressions and perceptions about their own personal bouts of racism at their schools, and how these in turn affected their self-efficacy and motivation. Additionally, stereotype threat explained the deep
and latent feelings of self-doubt, worthiness, and sense of accomplishment that were demonstrably palpable in their interviews.

In coding transcripts from teacher interviews, the general flow of the interviews discussed being critiqued, needing to act in certain ways, or taking on certain roles. Initially the code “prove yourself” best described these teacher impressions and perspectives. Teachers recounted seeking a sense of legitimacy from direct challenges to their authority via parents, students, colleagues and their communities. Further coding stages suggested that these perceptions and interpretations of race were in fact part of a larger system. In Appendix N, Axial Coding, terms such as self-doubt, disappointment, frustration, and imposter syndrome came directly from teacher responses on the second Google Forms survey. The question posed to teachers, “What feeling, emotion, and action words would you use to describe a challenging lesson on distance learning you had to teach?” Three respondents (of five) shared emotions that are closely related to stereotype threat.

This section was organized into two parts to best describe the breadth of teacher perceptions of race, and how these perceptions affected their implementation of distance learning—as systematized in stereotype threat. The first part, Stereotype Threat as Proving Yourself: Working with Selective Insecurity, narrated teacher’s perceptions, and impressions around the belief that teachers needed to prove themselves. Salient themes for this section recount teachers overcompensating and working with a sense of insecurity. The second part, Stereotype Threat as Dynamic Teacher Role: Reactive Challenge to Teacher Agency, details the challenge to teachers of color’s agency and their dynamic roles. Teachers expressed that their changing roles as educators during distance learning complicated their roles, to such a
degree that their roles were threatening, becoming threats to their self-control and self-efficacy—stereotype threat.

**Stereotype Threat as Proving Yourself: Working with Selective Insecurity.** This part relates teacher impressions and perceptions of race that led them to feel threatened and/or that they needed to prove themselves. Interviews broadly shared teacher feelings of being critiqued and of judgement of their performance. Teachers interpreted these impressions and perceptions as calls to proving themselves.

This study’s title, “I think I’ve always thought I have to prove myself,” although this statement was uttered by only one participant, it echoed as the most persistent theme in each teacher’s story. Put differently, the questions of identity, power and agency are threads that run through the other findings—*conexión, lucha, modelo,* and *Compañera.* The need to “prove yourself” shaped these conversations, particularly the conversation about race.

Teresa had been working for some time in the dual immersion program at Oak Elementary and recalled when she first started in the program. She stated:

“I've also had, unfortunately, very negative situations here in my school. When I think back, when I first arrived here it was predominantly an SEI program, and the DI program was very small.

She described how a group of teachers, parents, and community members would harass her and the other dual immersion teachers. This created a negative environment for them:

I mean, there was some very mean things said from teachers, from parents, and from community members that aren't even part of our school community. Things like, ‘Don't be speaking Spanish during your lunch because it makes me feel uncomfortable.’

Teresa added that these teachers, parents and community members went as far as to suggest that Latino students in the dual immersion program were not as capable as their White peers.
They were questioning why students should learn Spanish, because it was a crutch. Initially, Teresa shrugged off their comments. Her only recourse was to seek out her Compañeras in the dual immersion program. She recalled the conversations she and her Compañeras would have: “This is happening to me. Is this happening to you? Did you hear this? Did you see when so and so, said this? How did it make you feel?” In reflecting on these racial incidents, Teresa surmised that race was unconsciously affecting her actions (and her sensemaking). Sharing her reflection she explains, “You know, I think unconsciously race is always affecting us in one way or another. How we deal with it is what makes all the difference.” Teresa’s inflection delimited her impressions and perceptions of race at her school and beyond. What was left impressed upon her was a deep, “uncomfortable, awkward and discouraging” realization that race continues to affect how institutions, organizations, and our relationships define people in ways that create stereotypes. She shared:

Definitely during those years when I think back it was uncomfortable, awkward and discouraging. To feel like we all want to believe that racism doesn't exist anymore. Then here we are in the 21st century, and you're seeing it firsthand. And with adults that were educated and were supposed to be working towards moving away from that. Then you're here and you know it kind of does shock you. What do I do with this? How do I react to it? Because this is a career that I love, and I love being here. How do I stay professional and still defend myself and my culture, and who I am without disrespecting?

In the end, the growing dual immersion team bonded through their firm belief that they would “prove everybody wrong.” “No nos vamos a dejar…We’re going to surpass this and make this school, and this program, the best in our city.” Her actions, and those of her Compañeras worked to challenge the stereotypes by proving themselves and working through their insecurities as a team.
All six teachers challenged, and were challenged, by what can be described as stereotype threat as needing to prove themselves. Both Linda and Dacia shared incidents where they were ostracized, and their abilities were challenged. Dacia, for example, was questioned and skipped over when her White team members were giving their opinions and made her “feel worthless.” She mentioned that she always “had an insecurity within myself.” Dacia also shared that under such conditions she did not try hard. She recounted, “I didn’t get as creative as I wanted to. I didn't like expanding my horizons as I wanted to because I didn't feel like my environment wanted me to and so I just didn't.” Dacia gave an account of how her colleagues not only excluded and ostracized her. At moments, her colleagues spoke slowly to her, implying that Dacia could not comprehend the team. Dacia did not feel she needed to prove herself.

Linda described the stereotypes that she received from colleagues at her school. These were often challenging her to prove herself. According to Linda there was a group of teachers that had, “insinuations of like I was poor.” These same teachers would always ask her where she got money for food or for extravagant clothing. They also questioned her as suggesting she was, “A single mom, but I had a boyfriend.” Linda shared off camera that many of these challenges affected how she interacted with staff, as she grew more reserved and cautious in her interactions with them.

In the end, stereotype threat at times involved instances where teachers needed to prove themselves. In some instances, teachers overcompensated to prove people wrong. In others, teachers worked with and through the insecurity of needing to prove themselves. A final illustration that crystalizes the depth in messaging of teachers needing to prove themselves
comes from Rosa. Rosa explained, “And then also, I have a nephew, and he's doing long distance and he has grandma watching him and grandma has made comments like, ‘You know, the teacher doesn't really know.’”

**Stereotype Threat as Dynamic Teacher Role: Reactive Challenge to Teacher Agency.**

The second part details challenges to teacher agency in the midst of their dynamic roles. Stereotype threats were prevalent due to a lack of clarity in teacher roles. *Modelo* described teacher roles from the institutional perspective as providing “supervision,” while in teacher practice, teacher roles were much more fluid.

Teachers took on new or old roles, often changing their roles based on their COVID context, and/or what needs they perceived students had during the time with COVID. Juanita’s telling statement on teacher’s dynamic roles describes changing expectations as a developing phenomenon. “It’s like putting all the problems in a pot, where I was a counselor, I was a doctor, I was a…” Not only were teachers wearing many more hats than before, putting into question their self-efficacy, but the expectations being placed on teachers were ever evolving. Rosa reflected on her role and shared that distance learning was very difficult at times, especially when trying something new. She recounted, “I apologized sometimes to the kids. I’m like, I don’t know if I’m boring you. Are you understanding it, you know. So, I think I criticized myself a lot.” Stereotype threat was a very real and intimidating factor that challenged teacher self-efficacy.

Some teachers challenged expectations and lack of roles by defining their practice. Mayra, for example, took the growing expectation that she was at all times solely responsible for her student’s learning and brought it back to parents. She shared with her parents, “I’m
not the only educator.” Mayra then invited each of her parents to a Chromebook training ensuring that parents were on-board and could take responsibility for educating their children at home. “We brought our parents. Ten at a time. ‘Bring your Chromebook.’... ‘Aplastele! Mire ese botón.’” Mayra’s training included turning the Chromebook on and off, accessing Google Classroom, and launching Google Meets. She did not shy away from energizing parents and orienting parents to educating their students. Mayra’s experience has led her to create meaningful partnerships with her parents, which also allowed her to draw a boundary between her personal life and work.

For new teachers, distance learning provided challenges in defining their roles. Dacia shared in the first interview that she initially hesitated teaching distance learning because it was her first time teaching in a dual immersion program, and it was odd for her to have parents so present during her instruction. She shared that she felt like she was on stage, constantly under parental scrutiny:

But knowing that it was going to be online, that I knew that there was going to be like a million eyes on me. Parents were going to be right there listening to everything and correct that I’d say something. Incorrect that I’d say something. And so that was something that was on my mind.

Dacia was not alone in this feeling. A total of four of the six participants shared similar experiences.

In a similar event during the second interview, Dacia shared how she felt like she was a distraction during a very difficult moment—the death of a loved one. Events such as these demonstrate not only the variability in teaching roles during the implementation of distance learning, but also how race shaped the variability into situations where teachers lost self-
efficacy and instead understood their efforts as moments of stereotype threat. Dacia explained:

I taught in a living room, on a computer obviously, but in the living room where in the background there’s people praying for a loved one who is passing away slowly, and my student is online.

Initially, the interpretation of “distraction” made sense. Missing from this interpretation were the stereotyped cultural and racial elements about Dacia’s role during the pandemic. From the interviews, parents collectively assumed that teachers would also ensure student wellbeing beyond what is typical of a teacher’s role. From the section on *Modelo*, the state made the same assumption when it rolled out distance learning policy SB 98. Dacia’s previous role was expanded to ensure that students were taken care of at all times. Pre-COVID, such an event would happen the following way: parents drop off students at school to perform adult duties such as attending funerals and teachers were mostly never made aware of these circumstances. Now, teachers were made a part of the parent’s duty or event by taking on the added responsibility of shielding the children from the event.

**Summary of Finding for Research Question 2.** This section addressed the key finding stereotype threat for RQ 2: How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?, that interprets teacher impressions of race at their school setting, and how these impressions shape their implementation of an initiative. From the data collected, teachers expressed feelings of self-doubt, disappointment, frustration, and imposter syndrome which are best explained from the context of stereotype threat. Stereotype threat explained how teachers worked so diligently to establish normalcy and continuity in the virtual space, under the
auspices of needing to prove themselves and define their roles. Teachers in this study sought to validate their experiences of creating consistent roles in the face of being challenged by students, parents, colleagues, and the wider community. Teachers described challenges to their teacher agency. They felt that they had to prove themselves. In highly racialized moments, teachers shared that these experiences sometimes became threatening to their own racial and cultural identities. For example, Dual Immersion teachers shared the negative impacts from being constantly questioned by their White teacher colleagues in the staff lunchroom. They were questioned as to why students needed to learn Spanish at all and being told that Latino/a students were not as capable as their white peers. For the teachers in this study, such racist comments reinforced stereotype threat.

**Findings for Research Question 3**

This section directly addresses Compañera as the finding for RQ 3: How do school groups shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment) and racial identity? A key finding for RQ 3 was that school groups shaped teacher sense of belonging, identity, and performance. Teacher descriptions of school groups were most accurately characterized by the core category (finding) Compañera. The Spanish term Compañera was untranslatable as to the expanded meaning of the term. As defined in this study Compañera was literally a person that accompanies another in their travels. This sense of traveling with each other on a journey was apropos to what Compañeras did for each other during distance learning.
RQ 3 Finding: *Compañera.* *Compañera* was a term used by one participant in this study. The term came from the second Google Forms survey found in Appendix N (axial coding). The survey asked, “What feeling, emotion, and action words do you associate with the colleagues you just described?” Other terms used by participants were feeling and emotive words, which have positive connotations and present relationships, connection, and partnerships. Initial coding found themes related heavily to relationship, with the term “partnership” being the most salient. All teachers shared that their closest colleagues were partners. Many of the initial conversations about school groups were discussed partnerships. As conversations moved more toward social emotional issues and questions of health, particularly in the second interview, the relationships that teachers described was more along the lines of witnessing and bearing with. In coding, the term *Compañera* most aptly encapsulated how the relationships were structured within the phenomena. That a participating teacher used the same term, and that all teachers used terms representing relationships that were more than simply partnerships, confirmed that these relationships were far more intricate.

The data from this study revealed that *Compañeras* were school groups that empowered and shaped their teacher colleagues’ sense of racial and cultural identity. This section is broken down into two parts. The first part, *Compañera* as Partnerships, discusses how teachers supported each other, often in a reciprocal relationship. Teachers shared how as *Compañeras* they took on the responsibility of creating professional development for each other, dividing, and delegating the necessary tasks among teachers to prevent burnout, and taking the slack when the burden of the work fell onto one or two teachers. The second part,
Compañera as Witness, recounts how Compañeras instilled a sense of hopeful possibility through their witness by listening to each other’s struggles and offering to accompany them as they moved through these struggles. Compañeras enabled teachers to form resilient relationships and partnerships that helped them overcome their obstacles with distance learning.

**Compañera as Partnerships.** This part describes the partnerships that were created as teachers sought to support each other amidst the changing landscape of distance learning and the COVID pandemic. Participating teachers recounted the numerous partnerships in which they were involved. These partnerships included mutual levels of support and collaboration.

One strand of such partnerships described Compañeras mutual relationships. Interviews are chalk-full of examples where teachers have agreements in which they help and support each other. It was not unusual for a Compañera to say to another Compañera, “Hey, if you need some time off, let me know where I can help. You can slack off, and I'll pick up your slack. You know, we're in this together!” Teresa explained that at her school, they took this level of mutual support very seriously. The effect was that it created a culture where “we have each other’s back” and “we’re going to support each other.” In these close relationships there was a sense that a mutual level of support was essential because of the Compañera’s needs were changing throughout the ever-evolving pandemic.

Teachers discussed different systemic changes they made to allow them to mutually support their Compañeras. At Oak Elementary, for example, Compañeras changed their daily schedules to match their colleagues.’ Changing their schedules allowed Compañeras to support one another if they needed to leave due to an emergency or needed to take some time
for themselves. As they had the same schedules, Compañeras could easily take over their classroom. Teresa elucidated, “We try to keep our schedule at the same time, again, just in case we needed one or the other.” According to Teresa, Compañeras at her school made these agreements in response to deaths in the family, needing to take a break mid lesson, and needing to respond to emergency situations.

Dacia shared how important culture and race were in building trust in mutual relationships. She described how it was easier to build trust when people share in the same culture. “Everything that has to do with our culture just instantly draws us to each other.” Building trust then leads to building relationships of mutual support. “Buscas quien te apoye. ¿Quién es como tú? Para poder decir, ‘O, yo también.’”

In her partnership with her Compañera, Dacia agreed to divide and conquer based on strengths. She detailed:

Our rolls are quite different in those aspects because all this computer thing and technology thing is so hard for her and it's so easy for me. Understanding the curriculum, and what I'm supposed to teach, and how I'm supposed to teach it is easier for her than it is to me. So, we bounce off each other like that, and in that way we get the job done.

In the end, mutually supportive partnerships, as Dacia described with her Compañera, involved a level of support and mutuality amongst Compañeras. Specifically, giving each other time, space and grace to deal with the unexpected consequences of COVID.

There was also a great deal of evidence that some partnerships were more than mutual partnerships but were collaborative relationships. There is a subtle distinction between mutual partnerships and collaborative partnerships. Mutual partnerships often involve some give-and-take partnerships; they were relationships of mutual trade-off and compromise. In
such partnerships, there was an exchange, with an unexpressed intention that these exchanges are equal in the end. Collaborative relationships, on the other hand, were events of mutual participation and interaction to accomplish or produce something. Mayra, for instance, described her collaborative experience with her team as they worked together to build curricular units. Not having “expert teachers” in their school group who had previously taught Kinder, Mayra and her partner collaborated to create from their own curricula. Mayra quipped about their collaborative effort, “It’s kinda let’s wing it and see what happens.” Collaborative partnerships such as those between Mayra and her Compañera demonstrate the sheer power in their relationship to bridge the gap between their own knowledge and the unknown changing requirements from the state grade-level requirements.

Collaboration was also the principal way to resolve most issues, and most especially in the time of COVID where new issues prompted pivoting and continuous refining. According to Rosa such was the case in March of 2021 when suddenly the county shifted to allowing in-person instruction if the parent approved. This created three different teaching formats: distance learning, in-person learning, and hybrid learning (a class with both distance and in-person learning). Teachers discussed how they ended up with a hybrid classroom due to the numbers of students selecting either format. Rosa explained how it was truly unconscionable having hybrid classrooms as it was very difficult to manage having both in-person and online students in one classroom. Working collaboratively, Rosa and her Compañeras worked together to distribute students creating one classroom environment. She explained, “Tuvimos, entre los maestros, dijimos, yo te ayudo. Mandamelos a mi, a mi clase.” Rosa’s team was not unique in having the problematic hybrid learning format. From the interviews, many sought
to distribute students differently than Rosa’s school group had, but all resolved the problem collaboratively with their Compañeras.

As Compañeras worked collaboratively and in partnerships, the most prevalent issues Compañeras dealt with, according to the data, were social-emotional support and support with professional learning. Juanita describes this phenomenon, “We would help each other out. And that’s what these groups have helped me do during this year is to learn from each other and to be each other’s emotional support.” Broadly speaking, socio-emotional support and professional learning were by far the most pervasive content of Compañera collaboration and partnership. Mayra, for example, had a social group that she would meet with bi-weekly. She explained how careful and cautious the group members were, so as not to contract COVID. “We were very selective,” Mayra explained, “So we just selected the ones that were cautious in traveling, or, you know, being exposed.” There were, of course, necessary moments of support for each other. Several teachers shared that they had moments in which they could not continue teaching and needed support from their Compañeras. In such cases, “We all took turns feeling that way…We all took turns being the supporter.” Usually Compañeras would take over the classroom so that the teacher could take the necessary time for themselves.

Collaborative support from Compañeras also came by the way of professional development. Both Teresa and Juanita explained how Compañeras in their school groups helped each other. Juanita, for instance, explained her dilemma with technology, “So I was like, okay, I can do this. And, so, I started playing with it. I’m like, okay, there has to be a way.” Juanita’s Compañeras came and supported her through the process. In a similar vein,
Teresa outlined a most intricate professional development plan in which each Compañera became the leader or expert of a topic. That expert was then in charge of teaching the rest of the team about the use of the new technology. That leader or expert presented mini-professional developments for the team. There was no judgment one way or another, or hurt feelings for that matter, if a person did not decide to use the new strategy or technology.

Teresa shared, for example:

Everyone was really good about sharing everything we were learning and exploring, and we did our deed by sharing and then from there, whoever wanted to pick it up, used it, did it and used it. And whoever didn't, it was perfectly fine. And nobody gets offended that I took the time to teach you how to use something and you didn't use it. No. We all know that whatever you want to use, I did it, I shared. You use what you want and what you don't. We're still, you know, going to continue supporting each other and being there for each other.

The level of mutual support was palpable. Teachers freely shared their use of technology and other resources without judgment, or foreseeable expectation of future use. Instead, each teacher shared their skills without any judgment or expectation, with the ultimate goal to support each other on new technology.

Compañera as Witness. This section describes how Compañeras shared in each other’s struggles to overcome the obstacles of distance learning. There is a subtle phenomenon present in the dynamics of the relationship between teachers. The dynamics could easily be described as one of care and encouragement. Dacia, for example, shared that her school group readily sought to push themselves and each other to do more and perfect their practice. She explained, “We’re always trying to go above and beyond.” At first blush, this care and encouragement can be seen as part of how Compañeras interacted with each other. The data
presents, however, a much more complex picture, a picture in which Compañeras bear witness and push each other’s mindsets (or consciousness).

A crucial aspect of Compañera as witness is supporting partners by helping them “move” their mindset (or consciousness). Juanita explained how important learning with her Compañera has been, but primarily because they empower her to be better. “I think that it empowers me a little more, because they're just there to support me, you know, for me to succeed, not for me to fail.” Juanita and two other participants specifically cited the reassurance and comfort that they received from their Compañeras, but also the push to improve their practice. Rosa’s bald comment, perhaps, describes the type of push typical of Compañeras as they bear witness. Rosa illustrates, “I think they remind me and put me in my place.” For Rosa and other teachers, relying on Compañeras for feedback encouraged and recentered their work.

This type of recentering was critical in the midst of the consistent and constant COVID prompted changes. Teachers shared how Compañeras, “Empowered me to feeling more confident and more secure in myself as an educator and as a person.” There was a perception amongst Compañeras for the need for a critical mindset, a mindset that like a warm demander was, “Focused on the goal; we remind each other, it’s all about the kids.” The critical mindset is one in which a teacher becomes empowered in feeling self-confident and secure in themselves, while also being challenged or pushed to remain centered on the goals. Mayra interpreted this critical stance in saying, “I think the colleagues are the ones that make you successful, and you willing to change.” For Mayra and other teachers, what was vital was their colleague’s support in becoming better, while also being open to change.
A very crucial aspect of Compañera witnessing was bearing or being with someone as they journey through change. Teachers shared very touching and personal stories of Compañeras witnessing each other as they moved through very difficult times. Teachers in this study shared comments such as these of their Compañera’s witnessing. “Them saying I really think you could do this, and I’m going to help you through it.” Teresa shared a very touching moment in which one of her Compañeras sat with her as she processed sorrowful news. In a similar vein, Mayra’s social group of Compañeras bore witness to their collective fear and frustration of COVID. They met to listen to each other. Mayra relayed the group’s ground rules:

So whatever is said, stays in our groups. Whatever is said in our group, stays in our group. So that really helps because you get your frustration out, so you don't bring it to school. You keep it there. And it stays there.

This type of cathartic support was the type of witnessing that Compañeras shared with their colleagues in order to support each other through the implementation of distance learning.

Summary of Finding for Research Question 3. This section addressed the key finding Compañera. In summary, Compañeras represented school group roles and relationships that were formed by participating teachers during distance learning. Compañeras authentically sought partnerships in and through collaboration and mutual relationships. Teachers worked closely together to solve the many problematics of distance learning implementation. They also worked collaboratively on ways to engage students and create relationships that involved teachers giving their resources (will, skill and time) to support a Compañera who will ultimately return the favor. Also key to Compañera are the aspects which called upon Compañeras to bear witness through gentle pushing and listening to another’s testimony. It is
this *Compañera* that pushes the stale and stubborn mindsets to embrace change, all the while sitting and holding space for colleagues on the journey.

**Summary of Research Findings**

This section summarizes the research findings in this chapter. This chapter began with a review of the research questions. There was a total of five research findings that respond to their respective research question. The first research question (RQ 1) sought to interpret participating teacher’s impressions of their race and how this shapes their identity. Teachers shared that building *conexiónes, modelo,* and *lucha* were all relevant themes in interpreting teacher’s perceptions of race in implementing distance learning.

Teachers shared how race offered a ready *conexión* in building relationships with students, parents and their colleagues. These connections cemented people’s hopes and created structure during an altogether disorienting time. Race was not only essential for relationship building, but it also gave teachers a way to *modelar* for their students and parents ways of operating within systems that are not typically supportive of difference. The thread that bridged these two delimited categories was *lucha* which wove, like *trenzas* (braids) the themes *conexión* and *modelo* into collective action. *Lucha* represented the onerous challenges placed on teachers as they worked to implemented distance learning. *Lucha* provided students with historical context for their learning, and was in the eyes of teachers, a source of empowerment.

The fourth saturated concept sought to interpret how race, in a school setting, shapes teacher’s sensemaking (RQ 2). Initially the emerging themes led to a belief that participating teachers of color needed to prove themselves. Following the comparative model, “prove
“yourself” did not fully grasp the relationships that were occurring during distance learning (Appendix O). Teachers needed to prove themselves; but proving themselves was directly related to new and expanded roles the teacher had to take on. Teachers felt pressured to take on these new and expanded roles, pressures that led to stereotype threat.

The final RQ seemed a natural extension of the first two research questions. The final RQ wondered the role of school groups on the sensemaking of teachers of color and on their identity. Initially the emerging theme that was most prevalent was “partnership.”

“Partnership” spoke to many of the relationships that participating teachers shared: working together, relying on each other, a give and take relationship, etc. The data shared, however, a much broader teacher schema—a belief that we are bearing witness for each other. In every way Compañera explains this type of witnessing and walking with. Compañera explains why people felt so open to new systems, new technologies, and new ways of operating as a teacher with such fluidity. In moving to hybrid (which is a classroom that is both distance and in-person learning), the ways in which as a team they resolved their problem (a problem which they saw as inequitable to students) of shifting students to create either distance learning and in-person learning classrooms demonstrates how Compañera became a powerful support during COVID’s consistent and constant changes.

In the following chapter, Chapter 5, these five concepts will continue to be analyzed for theoretical abstraction in light of the literature. The goal of Chapter 5 will be threefold. The first section will provide a conclusion and discussion about the findings, focusing primarily on these five terms. The second section will move to recommendations for future research based on these findings. The third and final section will articulate implications for action.
Chapter Five: Conclusions and Discussion, Implication for Action, and Recommendation for Future Research

Introduction

The purpose of this study was to provide an account of Latina/o teacher sensemaking during the implementation of a change initiative. This study looked at how race affected Latina/o teacher sensemaking. Particularly how race shaped Latina/o teacher’s personal values, beliefs, perceptions, and impressions in light of teachers implementing school initiative, school reform, and organizational change.

When the COVID-19 pandemic hit in March 2020, a perfect opportunity arose to examine the role of race in a new initiative known as distance learning. Following a grounded theory process and constant comparative method, this study examined distance learning as a change initiative. The study centered on the implementation of distance learning through the impressions of six Latina teachers, and how their implementation of distance learning was shaped by impressions and perceptions of race. Eleven semi-structured interviews were held, guided by the research questions:

- RQ 1: How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?
- RQ 2: How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?
- RQ 3: How do school groups shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment) and racial identity?

The findings from this study have provided further evidence that there is an incongruence between policy and lived experience in organizations. The incongruence lies in the
epistemological methods, frames, and mindsets with which new initiatives are arranged, formatted and systematized. Teacher participants shared their perceptions about the systems being put in place for distance learning, as well as how these needed to be changed, modified, and reshaped in order to address the persistent problems of racism, equity, classism and gender discrimination. Pertinent also were teacher perceptions about what effect these systems had on them and their colleagues, particularly their identity, sense of role, and self-efficacy.

These research questions, then, were addressed through an examination of Latina teacher sensemaking to critically analyze the implementation of distance learning. The findings from this study can benefit site and district leaders implementing new initiatives at scale. They can also devise new methods to support recruitment of minorities and support minorities to remain in teaching.

Findings from the study revealed five salient concepts which have been saturated through a constant comparative method. Chapter 4 summarized the collected data. The themes that emerged from the collected data were as follows: 1. Conexión; 2. Modelo; 3. Lucha; 4. Stereotype Threat; 5. Compañera.

This chapter presents the conclusions and discussion, implication for action, and recommendation for future research in three sections. The conclusions and discussion analyzed and drew conclusions from the research findings by demonstrating how the themes answer (or do not answer) the research questions. The recommendation for future research presented possible avenues of future research into this or related topics. The implications for action examined tangible ways that this research can be applied.
Conclusions and Discussion

This section presented the conclusions and discussion of the findings in two parts. The first part presented a theoretical analysis of both the data collected and how the data connected with the Change Equity Framework, the CRILPF Framework, and the Sensemaking Conceptual Model. This three-part theoretical engagement provides a broad vista as to how the data was broadly situated onto the literatures of each framework. The second part, Discussion of the Findings analyzes the findings by examining how the findings answer the research questions (RQs). The goal, following Creswell (2014), is “explicating a story from the interconnections of these categories” (p. 184). Put differently, it is the purpose of this section to tell the story of distance learning through the core categories. Attention will focus on how these core categories connect and draw out greater context with the interviews and literature from this study providing a fully descriptive and dimensional perspective.

Conclusions of the Findings: Organizational Change Equity Model

The Model of Layers Found in Organizational Change Equity (Figure 1) was initially a model to support the literature review as a method for organizing the literature in change equity. In retrospect, the model was also used in this study as a meta-framework to organize the knotty and intricate connections in change equity. The meta-framework situates change equity on the margins of CRT, IL and sensemaking. It is this location, on the margins, that this work of change equity can be both a site of exclusion and otherness, or a site of resistance (Cañas, 2020; hooks, 1989). On the margins, bell hooks reminds us, often conceals a positionality of power and domination, that is not difference but unequal and inadequate. She writes:
Often this speech about the “other” is also a mask, an oppressive talk hiding gaps, absences, that space where our words would be if we were speaking, if there was silence, if we were there. This “we” is that us in the margins, that “we” who inhabit marginal space that is not a site of domination but a place of resistance (hooks, 1989, p. 22).

Situating the discourse on change equity is to begin at the margins, precisely at the space where institutionalized policy imposes itself as “otherness” through its acts of domination and oppression. There is, then, a slippery slope between imposition and resistance, or oppression and struggle. Ladson-Billings (2007) has a similar argument for the term “gap” which became popular in educational parlance during NCLB. Scholars used the term “gap” to highlight the divergent space between the achievement of groups of people. Ladson-Billings notes that site of resistance and struggle quickly became a site of domination, as “gap” essentialized and defined groups of people. Recalling the etching on the bodies of the 13.7 million Latinx students attending public schools: Persistent. Pervasive. Disproportionate. Low academic achievement (Valencia, 2010). She writes:

Rather than focusing on telling people to "catch up" we have to think about how we will begin to pay down this mountain of debt we have amassed at the expense of entire groups of people and their subsequent generations (p. 316).

Reclaiming these sites as sites of resistance, bell hooks explains, requires calling out the site as an imbalance of power, as a site of domination. bell hooks (1989) explains:

I am located in the margin. I make a distinction between that marginality which is imposed by oppressive structures and that marginality one chooses as a site of resistance—as a location of radical openness and possibility (p. 23).

The margins can be that radical space of possibility, that challenges not only oppressive systems, but mindsets that impose marginality.
What bell hooks and others have uncovered on the margins was the realization that the site, space, and positionality of the margins have often been imposed as acts of domination and colonization. In organizational literature, change equity has become a catchall for such a space of institutional and systemic domination, the place where equity serves not as a call to action to resistance (lucha) but as a marker of “other,” less than, limited, and deficit.

Historically, Brown, was a site of resistance, pushing on the borders of inequity, only to be brought down in 1983 by A Nation At Risk to a space of “other” and deficit. That marginal space post-A Nation At Risk has been a space where, McIntush (2000) has argued, the rhetoric of schooling has shifted both the discourse on educational reform and the role of schooling.

**Whiteness as Property and the Role of Schooling.** Both these realities have become intertwined as now education is a means “to economic prosperity,” rather than “education as a means of social and political equalization” (McIntush, 2000, p. 421). This placement of education as “economic prosperity” replaces education on the margins of domination, as now education is a feature of Whiteness as property (Harris, 1995). Put differently, as education became tied to economic wellbeing (for some), rather than social equity (for all), education became a system of domination that functions as Whiteness as property. Within this system of inequity, Harris (1995) has argued, education follows four characteristics of Whiteness as property.

**Whiteness as a Traditional Form of Property.** First, education became a facet of Whiteness as a traditional form of property. Literally, education became a thing of value, to which Whites have rights to. During the pandemic, this first characteristic manifested in
reopening. Nationally, schools which had a majority White student body were open much sooner than those with a majority of Black and Brown students. In this study, Rosa described how her dual immersion parents, which typically were whiter and more affluent, tried to force the district to come back sooner. These parents were exercising their Whiteness as a form of property and is imbued with language of “ownership” and “rights to.”

**Modern Views of Property as Defining Social Relations.** Second, education becomes a facet of the modern views of property as defining social relations. All functions and social relations attached to education are part of property ownership. The contingent and contextual nature of all property suggested that there was some benefit that may occur in the future. This research study described how many parents in the dual immersion classrooms believed that their students would acquire education as a future social relation. Learning Spanish and Latin culture may cause an initial “setback,” but the payoff in the future may lead to future entitlements, and licenses. Hence during distance learning parents consistently let teachers know that they did not know how to teach the second language, and that it was their responsibility to do so. This was a direct challenge to the structure and models set forth in distance learning policy which teachers had to navigate.

**Property and Expectation.** Third, education functions as property and an expectation. Drawing on Tyack and Cuban’s (1995) work, parents have an expectation of what schooling should be, what it should look like, and what level of efficacy it should draw. Such levels of expectation are the “grammar of schooling,” or the lasting core elements of schooling which have for the most part remained the same. There were several instances of this. Perhaps the most pronounced was Dacia’s experience in which parents placed their student on the
computer while a family member was passing. There was an active expectation that at a
given time, the teacher had to supervise regardless of what was happening to adults in the
background.

**The Property Functions of Whiteness.** Fourth characteristic argues that education carries
with it the signification of property. As a subset of this characteristic, there is a right to
exclude anyone who does not fit the label “White.” There were certainly moments when
parents used their Whiteness to exclude teachers, either from getting credit for their teaching,
or in claiming the teacher did not know anything. Linda’s telling quote from overhearing a
grandmother telling her grandchild that teachers do not know anything. These were functions
of excluding as a way of possessing educational Whiteness.

**Whiteness as Property and Educational Reform.** CRT scholars have argued that the
threat to true educational reform that sustains equitable change is Whiteness. True
educational reform poses structural and interpersonal threats to Whiteness, particularly
Whiteness as property. Irby (2021) asserts that currently, many structural features in
education uphold patterns of racism, making educational reform, school improvement and
equitable change very difficult. He writes, “Organizational structures are power laden. And
the power of the structures stems from their assumed normativity. Unless called into
question, structures persist” (Irby, 2021, p. 103). Irby’s assertion concludes that Whiteness
maintains power through systems and structures that impose a persistent and pervasive
criterion. Typical narratives and discourses of school reform are laden with language of
marginalization, domination, deficit, and “otherness,” particularly as policy implementors challenge these normative systems and structures.

Very few scholars work at the intersection of equity-oriented leadership and organizational improvement, or racism and school reform, specifically as the literature for these areas continue to be dominated by normative Whiteness, or Whitestream epistemologies and ideologies. Unpacking this, typical studies in organizational change in schools center “improving” as one aspect of the school system, only to conclude that the school “failed,” does not have the “drive” or “initiative” to do so. The problematic, as Royal (2022) explains, has been that school reform and organizational improvement discourses are not problematized and recentered, but follow Whitestream narratives of “improvement” and “development.” And as such, Royal (2022) contends, “Anglonormative school-reform discourse centers whiteness in all discussion of school progress and school reform” (p. 5). Much of the work of problematizing these narratives remains to be done, due primarily to lack of voices of people of color on the resistance. This study was an attempt, among other foci, to reclaim these testimonios that challenge Anglonormative school reform claiming to have “scientific,” “research based” and “typical” growth. This study centers on the voices of educators of color as they struggle implementing racist and inequitable systems—school reform efforts—of marginalization known as distance learning.

This study presented Rivera City’s school reform response to the COVID-19 pandemic through its implementation of distance learning. It presents a challenge to the narrative discourse on distance learning during the pandemic that called for a “reimagining” of schooling. The narrative of using this pandemic to “reimagine” schooling, and therefore
provide another outlet for school reform, only reified Whiteness as Property by “merely reifying the inequalities that existed pre-pandemic” (Royal, 2022, p. 1). As was highlighted at Rivera City and in districts across the state, very quickly inequalities materialized. A district in another valley with very similar demographics as Rivera City, for example, was highlighted around the world as the school district’s students used Taco Bell’s WiFi (Figure 8) to complete their work and join their classes online. These children did so, as their district lacked hotspots. In much the same way, Rivera City saw many limitations with Chromebook devices, hotspots, licenses to software programs, supply-chain issues, adequate staffing, and ability to change teacher and staff mindsets. Districts throughout the county, particularly basic-aid districts, were not limited by many of these foreseeable shortcomings, and were able to implement SB 98 without much difficulty. Whiteness as property worked to thwart any real opportunity for Rivera City to dig-into the deep and necessary equity work. Rivera City’s implementation of distance learning remained deep in compliance work, work that was organized around pushing teachers to follow distance learning models with high fidelity. Rivera City teachers thwarted any impactful equity work, and instead followed the required SB 98 model. Following bell hooks’s logic, Rivera City was brought to the marginal space of change equity and was “othered” in domination.
Conclusions of the Findings: The CRILPF Model Framework

Beginning again from the margins of resistance, the Critical Race Institutional Logics Perspective Framework (CRILPF) model (Figure 1), this study’s theoretical framework, brings together a framework of power and domination within the margins. In this study, CRILPF was the framework used to collect data on the implementation of distance learning. In analyzing the margins and layers in change equity, this study sought to specifically examine the role of race within each analytical category in IL: institutions, organizations, and actor/teacher sensemaking (Thornton et al., 2012). Race, as Irby (2021) and Royal (2022) have shown, among other scholars, has been altogether neglected within the scope of institutional and organizational theory relevant to school improvement. Irby (2021) contends:

School improvement literature highlights activities such as gathering and using a range of primary and secondary data sources to guide decision-making, creating and leveraging local artifacts to achieve collective focus (Boudett & City, 2014), facilitating powerful, purposeful adult learning (Drago-Severson, 2009), and creating coherence through prioritizing initiatives and restructuring schedules to create ample time for teacher collaboration. Unfortunately, this well-established body of research about leadership for school improvement fails to adequately account for critical issues
that are concerns to social justice, anti-racist, culturally responsive, and other critical and anti-oppressive leadership theories and approaches (p. 102).

Key to the CRILPF framework has been engagement of race as an institution, organization, and with specific actor/agent logics relevant to perceptions and interpretations of race.

**CRILPF Framework as Manifestation of the Margins.** The CRILPF framework (Figure 2) manifests the power and dynamics of the margins. The IL side (left) describes the dominating features within institutions, organizations, and actors. These features impose and structure acts of marginalization, domination, and inequality. The CRT side (right) describes the resistance features within institutions/Compañera, organizations/conexión, and actors/stereotype threat. The following subsections presented descriptions of the features in the CRILPF framework, while also explaining the power and discourse dynamics of the implementation of distance learning.

**Structure.** Structure, or structuration, is the process of making meaning, order, or work for the purpose of creating and reproducing social systems (Sewell, 2005). Structure represents the movement of logics between the institutions, organizations, and actors in schools. It is also the site of oppression and domination (Duda & Wilson, 2015). It is the site of marginalization which imposes itself as “otherness.” Solórzano & Yosso (2002) have argues that such structures veil “self-interest, power and privilege of dominant groups” through discourses of “objectivity, meritocracy, colorblindness, race neutrality, and equal opportunity” (p. 26). Logics (constructions and negotiations of lexicons and registers, methods of interrogation and analysis, distribution of criteria, and creation of frames and
schemata as shaped by race) begin in institutional orders, moving into organizations or fields, and finally filter down to actors as beliefs, feelings, and practices.

In this study, structure was instituted by policy and statute, namely SB 98. The logics of SB 98 are both visible and symbolic. The visible logics were statute itself as codified in the Senate Bill and Education Code which gave direction at every level on implementation of distance learning. It also gave compulsory requirements such as the teaching minutes required for each subject area, total teaching time, structure of curricula implementation (asynchronous, synchronous, in-person, hybrid, distance learning), and excusal from requirements such as physical education.

Invisible logics within SB 98 included the logics related to legality/illegality, compliance/non-compliance, and coupled/loosely coupled. There is a disconnect between the educational policy maker and the implementor creating several different power dynamics within institutions, organizations, and actors (Tyack & Cuban, 1995). Distance learning policy (SB 98) was decoupled creating a system where each level (institutions, organizations, and actors) was able to freely interpret distance learning policy with little bearing on the other levels (Weick, 1995). This was very visible in this study with the attendance policy that was added in SB 98 as an afterthought. Teachers complained that they were shortchanging students from their education by marking them present for quickly logging-in and out of the meeting space. Some chose to not mark students present specifically because they did not want to be liable for a student they did not know the whereabouts of. This system is decoupled, as now teacher’s values, beliefs, and sensibilities do not align with policy and do not implement it with fidelity. The methods policymakers use to create coupling was through
incentives for compliance, shame, auditing, pulling funding and more compliance measures for non-compliance. These invisible logics works to maintain the structure of the system operative and in full force.

**Modelo.** Modelo was the interpretation of structure that participating teachers upheld during distance learning. Modelo was not structure in an unyielding form, however. Rather, modelo represented possibility with a positionality within resistance. Teachers understood the structures, but they understood their students and their wellbeing depended on the flexibility and moldability of modelo. Modelo was the place, site, and positionality of resistance during distance learning implementation.

In this study, teachers implemented modelos that presented opportunities to students and themselves to be flexible. This included teaching flexibility, mindfulness, and growth mindset (Dweck, 2007) and learning about their race and culture, even if in a brief and condensed format. Most importantly, Latina teachers were role-models for their Latino/a students. Teachers discussed problems students were facing and gave them advice. As modelos, Latina teachers presented themselves to their students as someone they could look-up-to and create positive racial identity and self-perceptions (Villalpando, 2003).

**Resistance.** There are two types of resistance in the CRILPF framework. The first type of resistance was the force that compelled people to follow structure. This type of resistance can be seen in any system, and it primarily works to counteract non-compliance. Bell hooks reminds one, “We know that the forces that silence us because they never want us to speak differ from the forces that say speak, tell me your story” (hooks, 1989, p. 23). Forces that silence “speak in the voice of resistance” and domination, and not “from that space in the
margin” (hooks, 1989, p. 23). In distance learning “in the voice of resistance” was the system set up to adhere to the structure of SB 98 policy. Policymakers included a slew of compliance measures to ensure that there would be minimal opposition. During the interviews, teachers spoke about attendance sheets where they had to mark students present, but then also had to gauge student engagement. An elaborate welfare system was created where teachers had to contact families of children not attending class. All of these had to be filed so that districts could receive their ADA (average daily attendance) money.

**Lucha.** The second type of resistance, *lucha*, pushed against “in the voice of resistance.” To be clear, *lucha* is the type of resistance that bell hooks examines in her work “from that space in the margin.” Hooks reminds one that positionality and setting are key to resistance as *lucha*—*lucha* is resistance that is chosen. *La lucha* implicates the system—it is only a model after all. Yet, a model with the force to decimate people, families and communities. The herstories, *testimonios*, and *cuentos* of identity explain how a person’s self-perceptions can be wrapped up in the system. In the study, teachers discussed growing up poor, having to raise themselves, and being criticized/put down because of their race. These herstories, *testimonios*, and *cuentos* play a crucial role not only in the construction of a person’s identity but also the identity of a group (Gee, 2000; Sfard & Prusak, 2005). The power in struggle herstories is that they form part of teacher practices that challenge, critique, from the space in the margin form resistance to the established systems and narrative of “objectivity,
meritocracy, colorblindness, race neutrality, and equal opportunity” (Solórzano & Yosso, 2002, p. 26).

**Tension.** Tensions arise when a system has competing organizational demands (Smith & Lewis, 2011). These were often manifest as “contradictory yet interrelated elements experienced by organizational actors” (Smith & Lewis, 2011, p. 389). Tension was as Breunig et al. (2014) would call “contradictory logics” or “opposing logics” according to Pärl (2014). The major tensions in the study were at the intersections of fidelity to SB 98 and need to engage students by meeting their needs, and the multiple compliance measures (tracking measures) and the already daunting work of making curriculum virtual (vital measures) (Falbe & Yukl, 1992). These tensions were manifest across the system as the tension between two opposing forces—IL/CRT, structure/lucha, resistance/modelo, institutional orders/Compañera, organizational fields/conexión, actor/stereotype threat.

Bradshaw et al. (2010) have argued that tension exposes organizational power dynamics. She writes, “Power, organizational change, and resistance are closely related concepts” (Bradshaw et al., 2010, p. 98). In many ways, Bradshaw interprets “power” as the tension within the system, in part because “power” assumes an active force that resists or challenges organizational change. Power is not only coercive but becomes present in different cultural and symbolic factors that are enshrined in both collective and individual actions. Bradshaw et al. state, “We prefer a broad definition and see power as a dynamical social process affecting opinions, emotions, and behavior of interest groups in which inequalities are involved with respect to the realization of wishes and interests” (p. 98).
These power dynamics were made manifest throughout this study. Bradshaw et al. (2010) point to the lack of cultural (and racial) consideration as enshrined in the power dynamics of the implementation of distance learning. These cultural and racial considerations were at the heart of how Rivera City implemented distance learning, and why it chose to espouse a distance learning model they knew would not afford their population an efficacious and equitable education.

**Institutional Orders/Compañera.** Institutional orders provided the critical knowledge for an organization. There are seven main institutions (or institutional orders)—family, community, religion, state, market, profession, and corporation (Thornton & Ocasio, 2008). Schools typically are enmeshed in several institutions, depending on the context of the community. In this study the institutional orders that were most present were family, community, state, and profession. As actors implement new initiatives, logics from each institutional order compete. Each of these lends their own logics, which at times can prove to be daunting as they present with contradictory messages.

**Compañeras** are directly in tension with the logics of institutional orders by challenging the role and nature of institutional orders. **Compañeras** challenged the “critical knowledge” of institutions through wisdom, and a call for greater intersectionality, collegiality, and civility. This call for **Compañeras**, according to Lugones and Rosezelle (1995), has been that the relationship that “‘Compañera’ connotes egalitarianism, but the egalitarianism is one of companionship and participation in common political struggle. The personal is very political in this concept” (p. 140). For Lugones and Rosezelle (1995), **Compañeras** are centered around the work of the struggle. To be clear, by “struggle” Lugones and Rosezelle (1995)
describe, “The struggle is that about which the parties to the relationship are companions” (p. 140). From this perspective, Compañeras witness the atrocities of systems and strive to challenge them. In this study, Compañeras reflected personal struggles in the past and/or present on the struggles of their students during distance learning and beyond. Much of the conversation amongst Compañeras was about the difficulty managing or steering through the system, particularly when the system is racist. There was for Compañeras a personal connection within this lucha (struggle) of implementing distance learning, and most particularly during the pandemic as the fear of the health and caring for elderly family members loomed large. Lugones and Rosezelle (1995) contend, if Compañeras betray the lucha (struggle), the relationship is terminated. Lugones and Rosezelle (1995) explains, “So, if someone ceases to be involved or interested in or betrays the struggle, the relationship is at an end with respect to that person” (p. 140).

Scholars have also utilized Compañera to describe the relationship as one of reflexively moving from one state to another of becoming, of emancipating into Compañeras. Shokooh Valle (2021) writes:

“Becoming a compañera…meant engaging in a collaborative process while also constantly negotiating the terms of our relationship, remaining critical of each other, disagreeing, debating, and admitting mistakes” (p. 855-6).

Compañeras are born out of this discomfort of being in the rajaduras, of being in a liminal space of lucha where transformation occurs.

**Fields/Conexión.** Organizations and organizational fields are the mechanism by which institutions exert their effects on collective groups. Polletta and Jasper (2001) argued that collective groups are formed when there is a cognitive, normative, and emotional connection
experienced by groups of people. These collective groups were part of four shared social actions which support the codification of logics through sharing explicit or implicit values and norms within the organization through explicit and implicit actions (Scott, 2001). Thornton et al. (2012) see this process as a “frame of reference that conditions actors’ choices for sensemaking” (p. 2). The four actions are: 1. Cooperation with the social group (Tyler, 1999); 2. Abide by its norms and prescriptions (March & Olsen, 1996); 3. Seek to protect the interests of its individual members and the collective (Tajfel & Turner, 1979); and 4. Seek to protect its individual members and the collective against contending identities.

*Conexión* allowed for broader, democratized, heterogenous groupings that took into serious consideration racial and cultural groupings which included: 1. Teachers, policy, and school; 2. Teachers, students and parents; and 3. Teachers, colleagues and racialized perceptions of herself. Connections between these groupings drew one greater collective decision making, which was explicit, and collective action, which tended to be more distributed. The logic linking these three groupings was linked to creating space for relational identities. Identity creation was a vital element in *conexión*, particularly in the ways that teachers represented and reflected cultural identities, were role models for students, their colleagues and parents. These cultural identities were tied to upholding high expectations for students (Kleinfeld, 1975; Valdés, 1996), particularly students of color as they challenged the deficit thinking by way of the *pobrečito* mindset (Romo & Falbo, 1996).

**Actors/Stereotype Threat.** The goal of organizational theory was explaining the interactions between normative social structures, organizing forms, and social behavior. Thornton and Ocasio (2008) contend that contradictions between institutional logics allow
actor agency to respond to these contradictions, enabling and constraining actors as they make sense of the institutional normative expectation vis-à-vis the organizational context of the organization. An actor’s identity creation and agency, lies between the relationship of the normative expectations of the institutional logic and the organizational context in which they find themselves (Skelcher & Smith, 2015). Actors are able to creatively respond to the normative expectations by adapting these expectations to the context of the institutional environment (Pratt & Foreman, 2000).

Identity, power, and agency are actions that challenge beliefs, feelings and practices specifically as they are predicated on sensemaking. Identity, power and agency are also closely tied to stereotype threat, as the capacity for people to challenge one’s own (or a group’s) beliefs, feelings and practices. Figure 9 presents a diagram for stereotype threat based on gaming, which for the most part can also be applicable to in-person interactions. The context of online teaching presents a type of “gaming,” not only because it is virtual, but because there is an element of “performance” attached to a teacher’s ability to quickly assess and address student’s needs virtually. In this sense also, teachers (actors) are actively working on adapting the normative expectations of the institutions to the context of the school (institution) environment.
What was missing from this examination were the power dynamics between teachers, teacher groups, parents, and school community. In this study’s evaluation, teachers were a “target” and working with insecurity (Anderson & Hira, 2020). Much of these were caused primarily by the lack of definite teacher roles (Ray, 2019) and a feeling of being placed in a hostile online environment that could not be controlled by the teacher. Dacia, for example, shared how “there was going to be a million eyes on me” and parents would correct her if she said something that was incorrect. These feelings are directly related to stereotype threat. Stereotype threat shapes competence, self-efficacy, self-esteem, and performance, all of which are wrapped into teacher’s sense of identity.
Conclusions of the Findings: Sensemaking Conceptual Framework

The initial question of this study—the implementation of the change initiative distance learning—has changed from a question about fidelity, to a question about context. From this new vantage point, the needs of the context become highly relevant to the manner in which initiatives are shaped. Sensemaking was the medium by which the teacher (actor) would make meaning of distance learning and shape the new context. This brings forth an ambivalence of sorts that has been present throughout this study of working between fidelity and contextual fit. Recasting this work as between the margins of fidelity and contextual fit—as change equity—calls sensemaking to the critical work of lucha (struggle). This section analyzes the role of sensemaking between the margins of fidelity and contextual fit—as change equity.

Two commanding perspectives in sensemaking research explain how “fidelity” and “context” drive sensemaking, and in the process enact Compañera consciousness. Compañera consciousness can be defined for this study as collective groups of teachers that mutually supported each other and impart racial identification on their journeys as they implemented distance learning. Chaudhry et al. (2009) posit that there are five contextual characteristics that influence the perception of change during sensemaking. The five contextual characteristics—novelty, discrepancy, deliberate initiative, uncertainty, and personal impact—drive change in the psychological contract. The psychological contract was the implied or assumed contextual conditions which were agreed upon between employer and employee. According to Chaudhry et al. (2009) when employees perceive the psychological contract has been fulfilled, then employees have better job satisfaction, in-role performance,
and citizenship behaviors. Perceptions that the psychological has not been fulfilled presents lower job satisfaction and increased turnover (Chaudhry et al., 2009).

Chaudhry et al. (2009) did not, however, analyze group effects on the fulfillment of the psychological contract. This study demonstrated that through Compañera consciousness, teachers were able to capitalize on peer support to mitigate negative psychological contract effects. To give a very concrete example, when three formats for teaching were released, teachers worked with their Compañeras to ameliorate perceptions that the psychological contract was not fulfilled. Compañeras did so by working together and ameliorating the discrepancy contextual characteristic. Teachers understood the changes to distance learning as a significant difference in their expectation and reality. Compañeras reorganized students from hybrid to all-virtual classrooms to ensure that students had an equitable education. These moves decreased teacher discrepancy of contextual characteristics, thereby teachers believed that the District was providing more than previously before the pandemic.

Analyzing teacher sensemaking as a process of “fidelity,” Hilde’s (2013) work examines outsiders (immigrants) and their sense of agency. This context was selected for two reasons. First, most participating teachers were first generation Latinas, and were operating from an immigrant perspective. Both this study and Hilde’s (2013) research described an immigrant perspective as being a perspective of double consciousness (Du Bois, 1903/2019). In this study, however, double-consciousness was also reinforced by race (and culture), which this study argues was a racial double-consciousness described as a new organizational epistemology. Organizationally (in this study), “fidelity” was read within the context of a double-consciousness, which according to Hilde’s (2013) work meant that immigrants
filtered their senses from the perspective of their racial/cultural community and the “host” community. Hilde (2013) writes, “immigrant experiences are often filtered through the competing sensemaking of immigrants themselves and those of the so called “host” community” (p. 150). Put differently, immigrants and people of color hold two dissonant perspectives, one of which (host perspective) challenges the immigrant consciousness to comply and accept lower expectations. Shenoy-Packer (2014) adds that in such systems the burden fell on the immigrant (racial/cultural) to be mindful and negotiate their identity. From this study’s Critical Race Institutional Logics Perspective Framework (CRILPF) Theoretical Model (Figure 2) identity and agency are connected to actors and their perceptions. Negotiating roles, identities, and agency implies that there were uneven power structures which lead to racial aggression and stereotype threat.

While these studies do well to explain the double-consciousness in organizational actors, these studies fail to analyze the host perspective. The onus of work in these studies is on the “other.” There is no requirement for the “host” community to create their identity, nor to disclose their perceptions of the “other.” In this study, there were levels of racialized (cultural) expectations that were leveled at participating teachers. Change equity theory questions the assumptions and expectations from the “host” community, which are more often Whitestream. Figure 3 concretizes the sensemaking relationships with specific attention to the role of positive and negative perceptions on sensemaking. Negative perceptions had a negative effect on emotions, expectations, and a level of resistance. In this study, negative perceptions were often associated with teachers having negative emotions and expectations. These changed with collective consciousness of Compañeras.
Short of a *Compañera* group for students to collectively struggle (*lucha*), students of color would, like their teachers, fall trap to acquiring negative emotions, negative expectations, and resistance in sensemaking. Students essentially shut down. Negative perceptions, in the literature, come by way of the systemic imposition and domination of deficit expectations. Expectations, according to Diamond, are categorized within an “organizational habitus” or the “class-based dispositions, perceptions, and appreciations transmitted to individuals in a common organizational culture.” Expectations, particularly expectations that define the essence or being of another, with measures such as capacity and level of achievement as markers of such expectation.

**Conclusions and Discussion for Research Question 1**

The first research question (RQ 1) queries Latina teacher’s perceptions and impressions of their own race, and subsequently how such perceptions and impressions shape their sensemaking implementation of initiatives (distance learning). Implementation of distance learning, taking into account that the initiative occurred within the context of COVID, a global pandemic, required innovation, flexibility and ability to pivot quickly. As such, the findings demonstrate that *modelo*, *lucha* and *conexión* shaped teacher perceptions and impressions of race and of their own identity, ultimately having an effect on the sensemaking implementation of distance learning. First, *modelo* was primarily a method that was used by teachers in order to create an open structure that was both fixed and fluid. Second, *lucha* was vital to teachers as they struggled with innovating; many trial and errors led to getting a *modelo* that was beneficial to everyone. Finally, *conexión* brought it all together; *conexión* was the glue that allowed for innovation and ability to quickly pivot.
**Modelo Institutions.** If this were a typical IL study analyzing teaching, the Researcher would dissect the institutional orders to describe how organizations and individual actors act in specific ways. In IL, there are seven main institutions (or institutional orders)—family, community, religion, state, market, profession, and corporation (Thornton & Ocasio, 2008). Schools typically are enmeshed in several institutions, depending on the context of the community. For example, a specific school may have a very close relationship with their families, in which case schools borrow from family, community, state, and profession institutions.

Each of these institutions has messaging, ways to organize, and rules to follow as related to schooling. Families may be stressed about the competition and may message “rigor,” “advanced placement,” “GATE,” etc. The profession may be messaging “SEL,” “equity,” “culturally relevant teaching,” “trauma,” etc. The messaging, relationships, organization that an institution produces is called a logic. A logic encompasses the order, rules, and values which are symbolic and normative in material and cultural terms for each institution (Thornton & Ocasio, 2008). From the implementation of distance learning at Rivera City, there is a mismatch between the logics in the institution families and institution profession. This mismatch comes down to actors (agents)—teachers—who take this messaging as a “model,” of what should happen in the classroom.

During this pandemic, there were many institutional logics at play. Perhaps the most prevalent institutional logics during the course of this study in Rivera City Elementary School District were state, profession, family, and community. *Modelo* (model) encompassed the structure created by these institutions. These institutions messaged very contradictory
logics and organized policy information into registers or toolkits which were at times baffling. The state, for example, codified its logics in school policy known as SB 98. Families and communities were messaging “resilience,” “we’re in this together,” and “care.” The teaching profession was messaging “stay safe,” “support each other,” “self-care,” and “professional development.”

At the state level (state institution), policy (codified logics) was instituted through SB 98, which wrote into law the creation of distance learning for California. SB 98 policy was a model for what the state expected from distance learning. Within the logics of state policy, was a need to maintain student learning, to provide structure to students, and provide relief to families—hence the state’s statute requiring “pupils are under the general supervision of a certificated employee” (Stronger Together, CDE, 2020). This set into motion several problematics of policy implementation that were discussed in the literature. Problematics such as scaling (or bringing to scale), the ability to reproduce a model en masse, accounting for actor agency, methods for organization, policy to practice gap, and the knowing-doing gap. These problematics, according to Solórzano & Yosso (2002) are discourses that veil “self-interest, power and privilege of dominant groups” through discourses of “objectivity, meritocracy, colorblindness, race neutrality, and equal opportunity” (p. 26).

**Modelo Organizational Fields.** Actualizing policy at the local level, however, always means taking a model that does not fit a school’s context and applying it. Weber et al. (2013) describe the logics in these policies as “highly structured and impose rigidities on the selection of cultural resources” (Weber et. al., 2013). Put differently, policies assume conditions are the same wherever a policy is applied. The truth is far from this. At Rivera
City, cultural resources were lacking. There were very few relevant cultural messages that allowed teachers or students to comprehend what distance learning was and what its purposes were, which made creating the distance learning model much more complicated, threatening, and complicated. Regardless of applicability or possibility of applicability, (state) policy forces the environment to comply with its scheme (Coburn, 2016). Policy outcomes, much less their implementation, have historically been very low. With SB 98, it was not much different. The simple reality was that all districts were in very different places with very different resources, much less cultural resources.

**Modelo Actor Perceptions.** All six participants bent, molded, and shaped the model distance learning SB 98 policy to suit the needs of their students. There is ample implementation research demonstrating that policies are rarely implemented as written nor as intended (Baron-Cohen et al., 2001; Correnti & Rowan 2007; Rowan & Miller, 2007). The rationale for not implementing policy as written in these situations has less to do with the structure/agency argument (Giddens, 1979; Rigby et al., 2016), that there are limited resources or limited capacity (respectively), but more so to do with their student’s needs in the specific context. The models that participating teachers followed were intimately tied to their belief systems, to teacher schema, to perceptions whether real or imagined, and to images of good teaching and the needs of their students. Duda and Wilson’s (2015) point that policy continues to play a role of “domination” explains why teachers actively sought models
of *lucha* to teach emancipated students of color, primarily because they have to comprehend that the system has rules that may or may not be in their favor.

What was required to do this work, contrary to distance learning à la SB 98, was for the ability for teachers to build their own *modelo* to iterate and build lessons that are relevant to their students. Hargreaves (2001) and Sergiovanni (1992) in their respective work have maintained that it is vital for teachers to have autonomy in their planning; this allows teachers to have an emotional engagement with planning. Models, then, should be flexible and supportive, giving teachers the ability to harness their creativity and touch their students with engaging joy (Darling-Hammond, 1997).

It is up to teachers, primarily to teachers of color to translate this *modelo* for their students. For example, students can learn *modelos* to cope with constant change or to be more flexible because systems change and leave minoritized communities behind. Recent work by Claro et al. (2016) demonstrate that students in poverty can use growth mindset as a mechanism for greater achievement. Furthermore, in building *modelos* that are supportive of minoritized communities, students will be more likely to engage in relevant learning. Brophy’s (2004) work on motivational strategies points to modeling strategies as essential to engaging students in their learning. And most importantly, circling back to CRT literature about identity creation, *modelos* are about identity and perceptions of self (Villalpando, 2003). Creating a *modelo* that strikes at the heart of a community and its conceptions of self-identity. These are models that students can emulate. According to Bandura (1995), the greater an individual perceives similarity to the model, the stronger the influence on collective efficacy and self-efficacy beliefs.
Research suggests that having a teacher of color increases a student of color’s likelihood to succeed, but it is never quite understood how this happens. Other research also suggests that students of color develop self-identity in and through “a sense of group or collective identity based on one’s perception that he or she shares a common heritage with a particular racial group” (Burrell-Craft, 2020, p. 15). Put differently, identity formation hinges on having racialized experiences: in groups or individually, positive or negative experiences (Villalpando, 2003; Tatum, 2007). Perhaps that is really the mechanism by which students of color have greater academic achievement when they have a teacher of color—students of color learn about their own identity and build a sense of collectivity.

**Lucha Institutions and Organizations.** This research is vital to this study, if for anything public education continues to be a profession where the majority of teachers are white, middle class, women who teach a curriculum that is pervasively white, middle class, and heteronormative (Burciaga & Kohli, 2018). Students of color do not have access to counterstories or testimonios from other people of color as a means to form a racial identity.

**Lucha Actor Perceptions.** Teachers in this study used their own stories, their own testimonios, to give their students tools to critically engage systems of oppression. From CRT research, testimonios mark the signpost of injustice and oppression—la lucha. Rodriguez and Salinas’s (2019) study, for example, used a testimonio of struggle as a means to engage students in telling counternarratives to the established truth. Their work has been marked as a “development of critical pedagogical practices in the teaching of immigration, illuminating how intimate understandings of biculturalism, bilingualism, and Latina immigration can provide powerful instructional opportunities” (p. 137). Epistemologies
based on *lucha*, such as those modeled by participating teachers in this study, are the basis of challenge, resistance, and tension with the models and structures of the current “Whitestream” (to borrow a term from Burciaga and Kholi, 2018) system (Gerrard, 2013). As Valdés (1996) and Carger’s (1996) work respectively demonstrate, this effort is not only about crossing physical borders, but about crossing racial and cultural mindsets, and racial and cultural mental frameworks through *dichos*, *cuentos*, and *consejos*.

**Conexión.** *Conexión* brings together three very powerful teacher personas that engage and inspire students, particularly students of color—mirroring perspectives, having impactful moments, and holding a “warm demander” mindset. Research on student engagement suggests that student-teacher relationships are essential to student engagement (Valenzuela, 1999). Students do not learn and are not successful when teachers do not connect with them (Gay & Howard, 2000; Irvine, 1990). Relationships are so vital that academic achievement and student behavior are influenced by the quality of the teacher-student relationship (Jones & Jones, 1998; Marzano, 2003). The question that arises from this research is how precisely these connections are made. Book after book and page after page of research attempts to define and witness the teaching practices necessary for connecting to students. Terse descriptions often attempt to see teacher practice as mechanical and reproducible. Missing from this research are the teacher craft of transformative empathetic awareness, that fuses connection with the vulnerability of being other—of being powerless. Delpit (2006) describes such an experience:

> We do not really see through our eyes or hear through our ears, but through our beliefs. To put our beliefs on hold is to cease to exist as ourselves for a moment - and that is not easy. It is painful as well, because it means turning yourself inside out,
giving up your own sense of who you are, and being willing to see yourself in the unflattering light of another’s angry gaze (p. 46-47).

Latina teachers during the pandemic turned themselves inside out challenging institutional norms and logics through their actions and decision making. The pandemic brought out of them sheer connections with students by mirroring perspectives, inspiring others and having impactful moments, and holding a “warm demander” mindset.

**Conclusions and Discussion for Research Question 2**

The second research question (RQ 2) examined how Latina teacher’s perceptions and impressions of race in the school setting affect their implementation of initiatives (distance learning). From the collected data, stereotype threat was the operating force limiting the implementation of distance learning. Stereotype threat was prevalent due to a series of circumstances, the prevailing trend being the changing roles amidst the constant pivoting and changing expectations for schooling. Stereotype threat challenged both individual and collective identity, power and agency.

**Stereotype Threat.** Steele and Aronson (1995) first theorized about the properties of stereotype threat. Their work described stereotype threat as an iterative system that affects the performance of an individual or given group. As is theorized in this study, stereotype threat can involve any instance that stereotypes “positively” or “negatively” affect someone’s performance. The effects of performance are relative to the situational context, and are highly correlated with the perception of others. To clarify, performance is typically understood to be perceived beliefs or feelings of what is expected of someone or something.

Within the context of this study, there were two highly volatile situational changes that affected performance. The first situation was the changing teacher roles and expectations.
The second situation was the changing schooling roles and expectations. This section will discuss both situations to elaborate how stereotype threat had an effect on how teachers implemented distance learning.

During the pandemic, teacher and school roles and expectations were in flux. The fluidity in roles came from two main areas. First, there was a need for greater innovation and flexibility so that teachers could pivot and change as the state changed its requirements for schooling. Such flexibility and innovation came at the expense of teacher and school roles, which consequently became more fluid to support consistency and structure. Secondly, institutional orders of profession and family were also changing their expectations. These expectations conflicted with the unchanging norms and expectations called “the grammar of schooling” (Tyack and Cuban, 1995). Tyack and Cuban (1995) term these unwritten expectations “the grammar of schooling,” the perceived and implied images of what makes school and teaching, a school and teaching. Distance learning according to “the grammar of schooling,” could not look like traditional schooling—homework, class activities, teachers in front of the classroom, students writing notes and memorizing facts—but no one had a sense as to what distance learning should be or look like.

As the conditions continued to change due to COVID, the expectations of “how” schooling was going to take place became mediated by the environment. When schools pivoted quickly to online learning, teachers had to account for how students were going to engage on their computers. Already, in this “simple” transition, expectations of teachers had shifted from being in a classroom to being online on a computer. Not to mention, teaching for the first time became a virtual commodity that in many ways was portable and had to fit
family expectations about its consumption (recall how quickly parents refused or were unable to support their children on their Chromebooks). All of this simply points to a high variability in teaching and schooling roles and expectations; these were the prime ingredients for stereotype threat (Steele, 2010).

The mechanism for stereotype threat is a person’s identity; as a person’s identity is challenged, the person will either choose to fight the imposed identity or begin to believe it (Ray, 2019; Steele, 2010). Ray (2019) dissects stereotypes arguing their two-pronged effect. The first prong argues that any type of negative correction creates a situation that validates a person’s inadequacy. In stereotype threat situations such as those encountered in this study, teacher participants found no other alternative but to challenge expectations imposed by policy makers, families, and communities (Guayl et al., 2010; Tschannen-Moran & McMaster, 2009). Ray (2019) writes, “Negative performance expectations induce a confirming reaction among stereotyped groups” (p. 41). Doing so, however, reinforced and validated a loss of agency and self-efficacy.

The second prong, however, assumes that the beliefs, feelings, and practices are part of the institutional logic; that somehow the group inadequacy is really their inadequacy. Ray (2019) asserts that, “This content-specific reaction is then individualized and taken as objective, neutral, measurable evidence of systemic underperformance” (p. 41). Said differently, when a person of color experiences a stereotype which they themselves believe, then this results in underperformance (Schmader et al., 2015).

Looking at the second prong from the vantage point of the environment, Bandura (1995) has argued that the environment directs an actor’s self-efficacy. Namely, if an environment
does not encourage you to be better and grow, then a person may either shutdown, or be motivated to prove everyone wrong. Kholi (2021) asserts just as much, but with the slight difference that the environment has lower expectations (or thinks lesser) of people of color, forcing people of color to have to prove themselves. The stakes are often higher for teachers of color. It is very likely that teachers of color have experienced trauma. Being in an environment that constantly forces them to prove themselves because of stereotype threat only reinforces the cycle of trauma. According to Rambo (2010), trauma is:

an encounter with death. This encounter is not, however, a literal death by a way of describing a radical event or events that shatter all that one knows about the world and all the familiar ways of operating within it (p. 4).

Teachers in this study shared many of their traumatic events as positive nostalgia, experiences that became the impetus to supporting students were sustaining and life-giving to teachers. Being compelled to prove oneself through stereotype threat, however, created a cycle of burn-out.

**Conclusions and Discussion for Research Question 3**

The third research question (RQ 3) examined how school groups shaped Latina teacher’s implementation of initiatives and their racial self-identity. The findings of this research question demonstrate that *Compañera* was a crucial component to a critical engagement of race in organizational studies. *Compañera* takes seriously Perrow’s (1979) call that Organizational theory could benefit from a hostile perspective; it has been altogether too accommodating to organizations and their power.

**Compañera.** *Compañera* is the direct manifestation of the system on our bodies. *Compañera* bears witness to the atrocities of the system, of the structure, of the model—it is
the moment of its accounting. The hostile perspective of Compañera as described by Anzaldúa (1987) suggests, “es una herida abierta where the Third World grates against the first and bleeds” (p. 25). This embodiment of Compañera describes the moments when they struggled, wanted to give up, were fed up, cried, shouted, cursed, and or kicked while their Compañera held their hand, sat, listened, nodded, hugged, cried, and or prayed.

Compañera was the partner that entered the rajaduras of nepantla; nepantla, the in-between space where:

we undergo the anguish of changing our perspectives and crossing a series of cruz calles, junctures, thresholds, some leading to a new way of relating to people and surroundings, and others to the creation of a new world (Anzaldúa, 1987, p. 17).

Compañeras travel together through nepantla. Shokooh Valle (2021) writes of this adventure as “a fluid space of constant instruction” (p. 839). Compañeras also support each other by working through ambiguity and discomfort. Shokooh Valle (2021) continues, “Discomfort is inherent to our paths of emancipation; to our paths of becoming compañeras” (p. 839).

Two points to consider about Compañeras as partnerships. The first, is that while the most successful groups were cultural affinity groups, this does not suggest that segregation is required for Compañeras to be successful. As Villalpando (2003) has argued against the perceived “racial balkanization” of cultural affinity groups, and instead defines these groups as groups that primarily build a person’s identity, a point with which Tatum (2017) concurs. The second point to consider about cultural affinity groups is that they support self-efficacy through building an epistemology of difference; a healthy understanding of the “other” as intersectional, collegial and civil (Cain & Smith, 2020; Pettigrew, 1998). Perhaps as CRT
research has pointed to, building self-identity supports and fosters a broader intersectional framework that comprehends difference as an asset not as hindrance.

**Implications for Action**

There are many aspects of this dissertation that call or have implications for action. Of considerable import to this study is the need to create programs to support teachers or color, as it is clear from this study the Compañeras, school groups, and other supports are essential to the success of teachers of color. A second implication for research suggests using CRT to look at critical perspectives to support continuous improvement at the school level.

**Supporting Teachers of Color**

Following a call from Kohli’s (2021) latest book *Teachers of Color*, it is imperative that new programming is developed to support teachers of color. Current programs to support teachers of color unfortunately rely on an apprentice type model. It is very common in the current system that the “master” teacher is also teaching her own class. Such a setup does not allow for the “master” teacher to fully support the new teacher as she is busy with her own class. Furthermore, given that the workforce is highly concentrated as white, middle class, females, “master” teachers may have perspectives that may not be of helpful to teachers of color. Every teacher’s experience is different; as this dissertation has demonstrated, racial and cultural logics matter to how organizations operate. With this in mind, a teacher of color’s experience of stereotype threat may be addressed as a Compañera, with a sense of journey together and witness. What novice teachers of color need are Compañeras, that can help them find their way.
**CRT Inspired Continuous Improvement**

Amiot et al.’s (2019) work on applying CRT to their instructional leadership also caught my attention. Written in narrative fashion, the study explores and analyzes how a team developed racial equity pathways. Using the CRT theoretical framework, a team could find areas to develop in their school as they evaluate how their approaches emancipate (or do not) students of color at their school. Moving into systems that are emancipatory frames and present *la lucha* for *justicia* and *igualdad* that we all strive for.

**Recommendations for Future Research**

This study began as a question: Why do school initiatives, school reform efforts, and organizational changes fail at a rate of 70-90%? Digging deeper into this quandary another quizzical datapoint emerged; turnover of teachers of Color is greater than White teachers. According to a 2011 report from the Consortium for Policy Research in Education, during the 2004-2005 school year turnover for teachers of Color was 24% greater than White teachers (Ingersoll & May, 2011). Bridging those two realities suggested that “reform” was driving out teachers of Color, not to mention the detrimental effects “reform” has had on students in general. The purpose of this study was clear, examining the role of race as it relates to “reform” (which are also known as school initiatives, school reform efforts, and organizational changes). In reflecting on this historical recounting there are many avenues for future research such as: addressing trauma in teachers of color; developing better policy that accounts for teacher and student voices; finding ways to address students of color’s poor performance without calling it a reform effort or an effort to “close the gap.”
Teacher of Color Sensemaking Trauma

A vital section of this work was to comprehend how sensemaking was a crucial mechanism to this system. A piece that continues to pop-out from the research in this study which did not get included in this the dissertation proper, are the effects of trauma on teachers, particularly teachers of color. Simply, trauma has been described as:

an encounter with death. This encounter is not, however, a literal death by way of describing a radical event or events that shatter all that one knows about the world and all the familiar ways of operating within it (Rambo, 2010, p. 4).

In their interviews, participating teachers shared the nostalgia, positive or negative, while they were growing up, of succeeding and of failing. Nostalgia is embodied trauma which is a viscerally awake memory. Put differently, nostalgia is a live connection to a real or imagined longing; this longing manifests as trauma. In many respects nostalgia is similar to jet fuel—highly combustible. As we have more and more teachers of color join the ranks with layers of trauma, and without *Compañeras*, they will no doubt leave teaching and might end up in a serious situation. Linda, for example, had a team of teachers that she worked with, but it seemed that the culture of the school as a whole—"dark, cliquey, dismal, putrid,” as she described to me off camera—was not able to really provide her an environment to grow and flourish. Linda never returned from Winter Break. Further research linking sensemaking, affect, *Compañeras*, and nostalgia might give a clearer picture of the dynamics of trauma within this system.

Developing Better Policy that Accounts for Diverse Teacher and Student Voices

This study examined the implementation of policy, which given the record, had to change to meet the needs of teachers and students at the local school context. The question still
remains, how can policy be developed that already accounts for the needs of diverse teacher and student voices? Some part of this research will need to attend to the findings around building cultural links through conexiones, and contextualizing and building emancipatory frameworks as found in lucha and testimonios.

**Finding Ways to Address Students of Color’s Poor Performance Without Calling It a Reform Effort Or an Effort To “Close the Gap”**

The ultimate goal for this research was to “fix” the system so that students of color do not continue to have persistently, pervasively, disproportionately, low academic achievement. A broad realization is that systems are organized around beliefs, values, and perceptions that do not engage students of color, specifically because the language and “reforms” that are considered present deficit language and are mired in deficit epistemologies. A new linguistic system is necessary to describe ways to describe students of color’s performance, as well as language to describe these new systems to support students of color.
REFERENCES


# APPENDICES

## Appendix A: Map of Salient Themes from Literature Review

<table>
<thead>
<tr>
<th>Core Area</th>
<th>Unique Themes</th>
<th>Common Themes</th>
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<tr>
<td>Institutional Logics (IL)</td>
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<td>Change</td>
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<td>Model of Implementation</td>
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<td>Gaps</td>
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<td>Critical Race Institutional Logics Perspective Framework (CRILPF)</td>
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<td>Social Justice</td>
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<td>Critical Sensemaking</td>
<td>Identity</td>
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<th>Sensemaking</th>
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<th>Actor Analysis</th>
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<td>Efficacy</td>
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<td>Leadership</td>
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## Appendix B: Concept Map

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<thead>
<tr>
<th>PROTOCOL</th>
<th>QUESTIONS</th>
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<tr>
<td>First Google Forms Survey</td>
<td>What is your gender?</td>
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<td>What grade(s) do you currently teach?</td>
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<td>How many years have you worked at any school in your current position?</td>
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<td></td>
<td>What words (if any) would you use to describe yourself racially?</td>
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<tr>
<td></td>
<td>What feelings, emotions and actions do you associate with teaching?</td>
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<tr>
<td></td>
<td>What feelings, emotions, and actions do you associate with distance learning?</td>
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<tr>
<td></td>
<td>Do you belong to a school group?</td>
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<td></td>
<td>How are school groups formed at your school?</td>
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<tr>
<td>Second Google Forms Survey</td>
<td>What words (if any) would you use to describe yourself as a teacher?</td>
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<tr>
<td></td>
<td>What feeling, emotion, and action words do you associate with failure and or making mistakes?</td>
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<td></td>
<td>What feeling, emotion, and action words would you use to describe a challenging lesson on distance learning you had to teach?</td>
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<td></td>
<td>What are some similarities between yourself and colleagues you have personal and professional relationships with at school?</td>
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<tr>
<td></td>
<td>What feeling, emotion, and action words do you associate with the colleagues you just described?</td>
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<tr>
<td>First Qualitative Semi-structured Individual Interview Protocol</td>
<td>How do you describe your role as a teacher?</td>
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<tr>
<td></td>
<td>What is your experience of race, as a teacher?</td>
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<tr>
<td></td>
<td>Tell a story about what you did (response) when you first found out you were going to teach distance learning? Please include thoughts, feelings and actions.</td>
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</tbody>
</table>
How prepared do you feel implementing distance learning?

Do any feelings, emotions, or actions connected to race support your preparation to implement distance learning?

How does race affect the success of the students in your classroom? What is your role in supporting students, especially students that are different from yourself?

Tell a story that describes your thoughts and feelings about the school groups that you work with.

What role did school groups have when you first began implementing distance learning? Please include thoughts, feelings and actions.

<table>
<thead>
<tr>
<th>Second Qualitative Semi-structured Individual Interview Protocol</th>
<th>How does race contribute/not contribute to your success as a teacher?</th>
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<tr>
<td></td>
<td>Tell a story about what you are doing now (response) to teach distance learning? Please include thoughts, feelings and actions.</td>
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<td>Is this response different or the same? Why is the response the same?/Why is the response different?</td>
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<td>How is race related to any changes you made in your classroom during distance learning?</td>
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<td></td>
<td>How have your feelings, emotions, and actions about race made distance learning teaching more or less challenging?</td>
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<td></td>
<td>What role do school groups currently have as you implement distance learning? Please include thoughts, feelings and actions.</td>
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<tr>
<td></td>
<td>Tell a story about how your school groups empower or hinder your success as an educator, and your identity as a teacher?</td>
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<tr>
<th>Follow-Up Questions</th>
<th>Why did you select this story as an important one to share?</th>
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<td>How did you feel about the experience?</td>
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</table>
Why did you act or respond as you did?
What effect does this experience have on your thinking?
To what extent are your responses to this experience typical for you?
To what extent the experience has affected your pedagogy?
How does this experience relates to the change initiatives in the school?
To what extent do you believe others share your perceptions?
What this experience reveals about the relational situations between yourself and others in the story?
How your and/or others’ leadership were relevant in this situation?
To what extent the experience has influenced your relations with your students?
To what extent the experience has affected the level of joy or fun you have in your job?
To what extent do you experience an ideal teaching situation currently?
To what extent do you believe the changes you’ve been involved in have been successful?


### Probing Questions

What conclusion did you come to?
What did it mean to you?
What emotion/feeling did you experience?
Why do you think it led you to this?
What was missing?
What did you want to know?
What prevented or stopped you?
How does it connect to past experiences?
What happened?
What was the struggle?
Was there a reward/punishment?
What did you do?
What did you base this decision on?
Why did this happen?
Why did you act in this way?
How were your colleagues involved? What were they doing?
What did it mean to you?
How do you feel you handled the situation?
How did it influence/affect your role?
Did you experience something like this before?
How would you approach this differently? If you could change any aspect of the situation, what would it be?

RQ1: How do teachers’ perceptions of their own race shape their identity and enacted sensemaking (expectations, change efficacy, and change commitment)?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Identity, Teaching, Race, Expectations, Change, Efficacy, Commitment, Ethnicity, Language, History, Family, Perceptions, Sensemaking</th>
</tr>
</thead>
</table>

WestEd California School Staff Survey

A.22: This school staff examine their own cultural biases through professional development or other processes.
A.107: Do you feel that you need more professional development, training, mentorship, or other support to do your job in any of the following areas...working with diverse racial, ethnic, or cultural groups?
A.108: Do you feel that you need more professional development, training, mentorship, or other support to do your job in any of the following areas... culturally relevant pedagogy for the school’s student population?

A.110: Do you feel that you need more professional development, training, mentorship, or other support to do your job in any of the following areas... closing the achievement gap?

<table>
<thead>
<tr>
<th>Google Forms Survey</th>
<th>What is your gender?</th>
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<th>1. Qualitative Semi-structured interview protocol</th>
<th>How do you describe your role as a teacher?</th>
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<td>What is your experience of race, as a teacher?</td>
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<td>Tell a story about what you did (response) when you first found out you were going to teach distance learning? Please include thoughts, feelings and actions.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>2. Qualitative Semi-structured interview protocol</th>
<th>How does race contribute/not contribute to your success as a teacher?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tell a story about what you are doing now (response) to teach distance learning. Please include thoughts, feelings and actions.</td>
</tr>
<tr>
<td></td>
<td>Is this response different or the same? Why is the response the same?/Why is the response different?</td>
</tr>
</tbody>
</table>

RQ2: How do teacher impressions of race in the school setting shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment)?

| Factors | Impressions, Race, Shape, Form, Sensemaking, Expectations, Efficacy, Commitment |
WestEd California School Staff Survey

A.57: There’s a lot of tension between people of different cultures, races, or ethnicities.

A.7: The school sets high standards for academic performance for all students.

A.24: This school has high expectations for all students, regardless of their race, ethnicity, or nationality.

A.23: This school considers closing the racial/ethnic achievement gap a high priority.

A.7.5: This school emphasizes showing respect for all students’ cultural beliefs and practices.

A.21: This school emphasizes using instructional materials that reflect the culture or ethnicity of its students.

Google Forms Survey

What feelings, emotions and actions do you associate with teaching?

What feelings, emotions, and actions do you associate with distance learning?

What feeling, emotion, and action words do you associate with failure and or making mistakes?

What feeling, emotion, and action words would you use to describe a challenging lesson on distance learning you had to teach?

1. Qualitative Semi-structured interview protocol

How prepared do you feel implementing distance learning?

Do any feelings, emotions, or actions connected to race support your preparation to implement distance learning?

How does race affect the success of the students in your classroom?

What is your role in supporting students, especially students that are different from yourself?

2. Qualitative Semi-structured interview protocol

How is race related to any changes you made in your classroom during distance learning?

How have your feelings, emotions, and actions about race made distance learning teaching more or less challenging?
RQ3: How do school groups shape teachers’ enacted sensemaking (expectations, change efficacy, and change commitment) and racial identity?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Identity, Similarity, Relationship, Connection, Support, Trust, Resemblance, Sensemaking, Expectations, Efficacy, Commitment</th>
</tr>
</thead>
</table>

**WestEd California School Staff Survey**

- A.39: In this school, adults have close professional relationships with one another
- A.13: This school promotes trust and collegiality among staff.
- A.41: In this school, adults...feel a responsibility to improve this school.
- A.40: In this school, adults...support and treat each other with respect.

**Google Forms Survey**

- Do you belong to a school group? How are school groups formed at your school?
- What are some similarities between yourself and colleagues you have personal and professional relationships with at school?
- What feeling, emotion, and action words do you associate with the colleagues you just described?

**1. Qualitative Semi-structured interview protocol**

- Tell a story that describes your thoughts and feelings about the school groups that you work with.
- What role did school groups have when you first began implementing distance learning? Please include thoughts, feelings and actions.

**2. Qualitative Semi-structured interview protocol**

- What role do school groups currently have as you implement distance learning? Please include thoughts, feelings and actions.
- Tell a story about how your school groups empower or hinder your success as an educator, and your identity as a teacher?
Appendix C: Recruitment Script Protocol

TITLE OF THE STUDY
Impressions, Perceptions, and Teacher Sensemaking at a Distance

NAME OF THE RESEARCHER
Rafael Zavala, Doctoral Candidate and Dr. Rebeca Burciaga, Faculty Advisor

RECRUITMENT

1. Recruitment of Sites
   • Researcher will schedule a time to present the project to principals, during a monthly online administrator meeting.
   • Researcher distributes Appendix C, the recruitment flyer, and describes the purpose for the study and the requirement to host one staff meeting where the researcher can present the project.
   • At the conclusion of the presentation, researcher will ask eight schools to participate in the study.
   • If eight schools are not recruited to participate, then researcher will reach out to site leaders and invite them personally.
   • Researcher will schedule a staff meeting date and time.

2. Recruitment of Staff
   • Principal introduces the researcher during an online staff meeting and tells their staff, “this opportunity is not a requirement, but an opportunity to promote research, and in no way am I connected to this project.”
   • Researcher distributes Appendix C, the recruitment flyer, and describes the purpose for the study and the requirements for participants in the study using the following script.

Hello, my name is Rafael Zavala. I am a graduate student at SJSU in the Depart of Education. I am conducting research on how Latinx teachers have made sense of distance learning, and I am inviting you to participate because you are a teacher.

Participation in this research includes taking two Google Forms surveys about your beliefs, attitudes, perceptions toward distance learning and how these beliefs, including beliefs around race contribute to your implementation of distance learning, which will take approximately 15 minutes. Participants also participate in two, one hour interviews about your views, beliefs, attitudes, perceptions toward distance learning and how these beliefs, including beliefs around race contribute to your implementation of distance learning. If you participate in both the Google Forms survey and the interviews, your total time commitment will be approximately 2 hours and 30 minutes.

If you have any questions or would like to participate in the research, I can be reached at the phone and email on the flyer. Thank you and I am looking forward to hearing from you!
Appendix D: Emergent Themes from First Google Form Survey (Open Coding)

Table D1

Participant Teacher Grade Level Distribution

<table>
<thead>
<tr>
<th>Number of Teachers</th>
<th>Grade Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>4th Grade</td>
</tr>
<tr>
<td>1</td>
<td>1st Grade</td>
</tr>
<tr>
<td>2</td>
<td>Kindergarten</td>
</tr>
</tbody>
</table>

Table D2

Participant Teacher Years in Service with Level in Career Span

<table>
<thead>
<tr>
<th>Number of Years</th>
<th>Level In Career</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beginning</td>
</tr>
<tr>
<td>3</td>
<td>Beginning</td>
</tr>
<tr>
<td>9</td>
<td>Mid-Career</td>
</tr>
<tr>
<td>15</td>
<td>Mid-Career</td>
</tr>
<tr>
<td>22</td>
<td>Late-Career</td>
</tr>
<tr>
<td>23</td>
<td>Late-Career</td>
</tr>
</tbody>
</table>
Table D3

Participant Teacher Racial Description

<table>
<thead>
<tr>
<th>Number With Designation</th>
<th>Designation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Mexican-American(a)</td>
</tr>
<tr>
<td>1</td>
<td>Latina</td>
</tr>
<tr>
<td>1</td>
<td>Mixed-Race Hispanic</td>
</tr>
</tbody>
</table>

Table D4

Participant Teacher Feelings, Emotions, and Actions Associated with Teaching

<table>
<thead>
<tr>
<th>What feelings, emotions and actions do you associate with teaching?</th>
</tr>
</thead>
<tbody>
<tr>
<td>passionate, happy, rewarding, meaningful, relationships</td>
</tr>
<tr>
<td>rewarding, happy, compassion, love</td>
</tr>
<tr>
<td>passion (in English), <em>gusto</em> (happy), <em>placer</em> (pleasure), <em>emoción</em> (emotion)</td>
</tr>
<tr>
<td>passion, joy, inspired, loved, critiqued, busy, stressful, and overwhelming</td>
</tr>
<tr>
<td>joy, rewarding, connections, making a difference, hard, bittersweet, act of service</td>
</tr>
<tr>
<td>calling, love, joy, happy, continue to grow, willing to learn</td>
</tr>
</tbody>
</table>
**Table D5**

*Participant Teacher Feelings, Emotions and Actions Associated with Distance Learning*

<table>
<thead>
<tr>
<th>What feelings, emotions, and actions do you associate with distance learning?</th>
</tr>
</thead>
<tbody>
<tr>
<td>sadness, disconnection, conformity</td>
</tr>
<tr>
<td>stressful, overwhelming, draining, distant, hard</td>
</tr>
<tr>
<td>sad, hard, frustration, hope</td>
</tr>
<tr>
<td>passion, joy, inspired, loved, watched, critiqued, busy, stressful, and overwhelming</td>
</tr>
<tr>
<td>rewarding in its own way. fun to create engaging lessons. very hard work. stressful. thankless.</td>
</tr>
<tr>
<td>difficult, challenge, affected some children, unable to socialize, overwhelming, time consuming</td>
</tr>
</tbody>
</table>

**Table D6**

*Participant Teacher Belonging to School Group*

<table>
<thead>
<tr>
<th>Do you belong to a school group?</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
</tr>
<tr>
<td>no</td>
</tr>
<tr>
<td>yes</td>
</tr>
<tr>
<td>yes</td>
</tr>
<tr>
<td>Not sure</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>
Table D7

*Participant Teacher Formation of School Groups at School Site*

<table>
<thead>
<tr>
<th>How are school groups formed at your school?</th>
</tr>
</thead>
<tbody>
<tr>
<td>I belong to multiple groups, a teacher veteran group, grade level group, leadership group, teachers that are bilingual.</td>
</tr>
<tr>
<td>I believe groups are formed based on personal interests and the ability to build relationships with people.</td>
</tr>
<tr>
<td>support, nos buscamos, para apoyarnos, ayudarnos, to share ideas we are passionate about</td>
</tr>
<tr>
<td>Some of the groups, you have to apply to be part and others staff votes individuals to be part of a group.</td>
</tr>
<tr>
<td>Our school has grade level groups with both SEI and DI combined, but we do not really work together. It feels more forced and divisive as we only meet when grade level collaborations are required and SEI prefers to work on their own.</td>
</tr>
<tr>
<td>admin, PBIS, teachers.</td>
</tr>
</tbody>
</table>
Appendix E: Participant 1 (P1): Mayra

Mayra is currently a kindergarten teacher at Dover Elementary School. She has been a teacher for 23 years at Rivera City. Mayra self-identifies as a Mexican-American. During the course of her career she has held many positions including an instructional coach, a bilingual teacher, a dual immersion teacher, a multi-grade teacher and an inclusion teacher. Mayra recalls the racism she endured as a child growing up in a mostly White elementary school, and later racism she received while in college. She was the first in her family to attend college. After college, she found a calling in teaching, after she joined Mini-Corps. Mayra was excited to share her experiences because she is always “open and willing to learn” and would hope that others might do the same with her experience.

Mayra, because of her age, had a setback with her colleagues during the time of COVID. As older age was one of many indicators for the susceptibility of COVID, this limited Mayra socially. She recalls that she is typically involved with several school groups, both formal and informal. Distance learning took much of her spare time and it limited her informal connections with friends outside of school. Instead, she noted, “I decided to dedicate my time to distance learning.” In lieu of the typical school groups Mayra is a part of, she opted to join three district groups because they only met once a month, and they were virtual. She feels that as there is now strong leadership at the school, the school’s culture has positively shifted. People are more inclined to be in groups even during the pandemic.
Appendix F: Participant 2 (P2): Linda

Linda is a fourth-grade teacher at Martin Luther King Jr. Elementary. In recounting her story, Linda shared that she had originally been hired by the district as a substitute paraprofessional and then as a substitute teacher. While subbing, Linda fell in love with teaching and decided to apply for a teacher vacancy, as she was encouraged to apply by the previous principal. She describes herself as Mixed-Race Hispanic. Linda believes herself to be privileged in many ways, for example, she believes that she has benefitted from the color-line as she “presents as white.” Conversely, she has seen how the color-line has adversely affected her siblings, who “look dark.” Related to this, she shared that teachers took her under their wings more readily. This has motivated her to be a teacher.

Much of Linda’s discussion regarding race and racism relayed her anger and dismay with her colleagues, as she has been a victim of microaggressions. She recounted, “there’s been a lot of assumptions made about me...They assume that I’m either Mexican or married to someone who is, and I’m not.” Linda quickly makes connections with students in the classroom, connecting particularly with students that feel left out or feel that they do not belong. She shares, “I have empathy for them. And I try to find ways to support them because I don’t want them to feel unseen, or, you know, just like they’re a problem.” The parallel rift between herself and her colleagues has made this job very difficult, even though she works very closely with a diverse grade-level school group.
Appendix G: Participant 3 (P3): Rosa

Rosa is a fourth-grade teacher at Oak Elementary in a Dual Immersion school. She was very excited to participate in the study, sharing that she was looking forward to sharing her passion for teaching. A self-described Mexican-American, recounts her struggles growing up in a farmworker family, and how that has driven her work with students at Oak Elementary. A consistent theme throughout her interviews, Rosa recounts seeing herself in her students. This ethic drives much of her work with students and colleagues.

Having attended Rivera City, Rosa has seen the demographic shifts in the district. She shared that teachers were not very welcoming to students speaking in Spanish, nor did they understand the dynamics of her own upbringing. Now as a teacher of fifteen years, she shared that while the demographics continue to change, many of the beliefs around speaking Spanish and generally understanding Latinx students and their needs continue to be an issue. She shared that when the dual immersion program began at Oak Elementary, teachers in the program were often harassed, put down, seen as illiterate, and all around not taken into consideration. There has been a shift at Oak to make the school strictly a dual language school, which in many ways has strengthened staff morale and purpose. As a consequence, Rosa explained, her colleagues are now like family—“nos buscamos...para apoyarnos.” She recounts with great placer, her informal relationships with colleagues as they work together to support student needs at Oak Elementary.
Appendix H: Participant 4 (P4): Dacia

Dacia is a new teacher at Rivera Tech. A self-described Latina, Dacia was originally from another state. Dacia relayed her deep desire to work with students in her community. She was particularly excited when she applied and got her teaching position at Rivera City, knowing that she would be surrounded by “mi gente” which she describes as “hard working people, and they are go-getters.” Having experienced the Midwest while in a master’s program for educational leadership, Dacia has worked in environments with few Latinx colleagues. She described several experiences where she was made to feel unimportant. For example, her colleagues would talk to her “a lot slower” and not solicit her input. As a consequence, Dacia shared that she was not compelled to go above and beyond. She explains, “I didn't get as creative as I wanted to. I didn't like to expand my horizons as I wanted to because I didn't feel like my environment wanted me to and so I just didn't.”

As a new Kindergarten teacher at Rivera Tech, Dacia describes her current isolation. Rivera Tech has a dual immersion program and a Structured English Immersion (SEI) strand. The two SEI Kindergarten teachers, who have the most experience in the grade level, do not collaborate with the Dacia and her partner dual immersion teacher. This leaves Dacia and her partner dual immersion teacher to fend for themselves. The predicament for Dacia is that as a beginning teacher she feels unsupported by her colleagues, with the exception of her partner teacher. Inspired to work with her gente, Dacia spends enormous amounts of time coordinating curriculum that inspires her students and brings out their passion for learning.
Appendix I: Participant 5 (P5): Teresa

Teresa is also a teacher at Oak Elementary. She teaches first grade dual immersion. Having taught 9 years, she feels confident that she has had an effect on students, particularly students of color. Teresa shared that she is often invited to student life celebrations outside of school, and has formed a following amongst parents. Self-identifying as Mexican American, Teresa finds passion and meaning from her teaching particularly in building long lasting relationships with her students, parents and her colleagues. Her passion for teaching came from positive relationships with her teachers, who were not only role models but who also made an impact on her life.

Teresa caught the tail end of the shift at Oak Elementary. She was disheartened when approached by other teachers on staff who challenged her to not speak Spanish in front of them, “because it makes [us] feel uncomfortable.” In the end, Teresa believes that the greatest antidote to these microaggressions is shutting one’s door because “that could be very damaging for them [children]...for their future.” Teresa, keenly aware of the socio-economic differences between her students, works exhaustively to support students that otherwise would not have the resources to participate in the experience or support. Some families, according to Teresa, can afford private tutoring if a student is falling behind, while some do not have these resources at their disposal. Teresa works with her teacher teams to support her in gaining these resources for students. She recounts, for example, moments during distance learning where she would engage her school groups because, “I’m really struggling with this.” Her engagement with school groups is reciprocal—a veritable supermercado where colleagues collaborate and share their practice and “learn from each other.”
Appendix J: Participant 6 (P6): Juanita

Juanita is a fourth-grade teacher at George Washington Elementary. She has taught for over 22 years in a variety of settings and schools in the district. Juanita did not designate any racial marker, but in her conversation would often use the terms Mexican-American, Hispanic and Latino/a to describe herself and people in Rivera City. Juanita had a very unique experience growing up, which she feels allowed her to see people differently. She recounts that most students in her school were White, and these same students were the sons and daughters of farm owners that employed her father as a foreman. She has found in her work with students across the district that the best measure is to support everyone equally. ELD, for example, is something that everyone needs, “because God knows that everybody can benefit from it.” What this suggests is that her best practices guide the support she gives to all of her students.

Juanita works at a more affluent school, or at least is perceived to be more affluent. Most of her colleagues are White, non-Hispanic and non-Latino. Juanita has spirited conversations with parents regarding college and their future, as she sees that this is where the racial divide stands. Parents are not aware of their role in guiding their students to being a bright star. She shared, “I would notice that some parents were the ones holding the students back.” Juanita works collaboratively with her team and feels that she has a lot to learn from them, especially using new technology. Her use of technology supports her personal initiative to make instruction fun, interesting and impactful.
Appendix K: Flyer

Are you a Latinx classroom teacher implementing distance learning?
If you are, then this study may be for you.

THE STUDY

Looks at how teachers make meaning of new initiatives. We are looking for teachers that can share their experiences implementing distance learning.

Participants will be asked about:
• their values, beliefs and perceptions, including questions about race
• how they design their lessons
• their mental frameworks and scheme as they implement initiatives
• their racial identity; how their racial identity is shaped by relationships with other teachers

ELIGIBLE CANDIDATES
• Are open to sharing their teaching experiences in a one to one interview
• Have an ability and desire to make retrospective connections to their practice.

COMPENSATION
Participants will not be compensated.

FORMAT
• Two, individual interviews held on Zoom.
• Two online Google Forms surveys

“The basic idea of sensemaking is that reality is an ongoing accomplishment that emerges from efforts to create order and make retrospective sense of what occurs.” Karl E. Weik

Participation in the study is confidential.

TO REGISTER

CONTACT

Researcher:
Rafael Zavala
Email Address:
rafael.zavala@sjsu.edu
Phone Number:
(831) 521-5675
Appendix L: Interview Consent Form

REQUEST FOR YOUR PARTICIPATION IN RESEARCH

TITLE OF THE STUDY
Impressions, Perceptions, and Teacher Sensemaking at a Distance

NAME OF THE RESEARCHER
Rafael Zavala, Doctoral Candidate, SJSU, and Dr. Rebeca Burciaga, Professor and Faculty Advisor, SJSU

PURPOSE
The purpose of this mixed-methods, grounded theory study is to provide an account of Latinx teacher sensemaking in organizational change occurring at the classroom level in an elementary school setting. Particularly, this study looks at how Latinx teachers make sense of and enact change initiatives from their own personal values, beliefs, perceptions, and impressions. The study looks specifically at the role of race and its effects in shaping Latinx teacher practice through these perceptions.

PROCEDURES
1. Google Forms Surveys: participants complete two online Google Forms surveys; about 20 minutes each.
2. Two Semi-structured ethnographic individual interviews: participants participate in two ethnographic Zoom individual interviews. These individual interviews will be recorded on Zoom and will take approximately 60 minutes each.

POTENTIAL RISKS
There are no known potential risks to individual participants. Participants will be asked questions about their thoughts and feelings regarding values, interpersonal relationships, and race. Some participants may find reflecting on these topics uncomfortable.

POTENTIAL BENEFITS
There are no foreseeable benefits to participants. The study will support the growing body of research on sensemaking, and how teachers in organizations make sense of change initiatives through their beliefs, values, perceptions and impressions.

COMPENSATION
No compensation will be provided to participants for participating.

CONFIDENTIALITY
During the entire project, there will be strict confidentiality on the names of participants and their indirect information. Pseudonyms will be used for participant and school names. Indirect data such as gender, age, and other data related to participants’ experiences will be
coded. No identifying information will be included in publication or dissemination. There are
limits to this confidentiality as I am a mandated reporter. As such, if there is a situation in
which a participant is hurting themselves, others, or they have a plan to do either, have been
victims of sexual harassment, sexual abuse, or neglect would require that I report the
information to authorities.

PARTICIPANT RIGHTS
Your participation in this study is completely voluntary. You can refuse to participate in the
entire study or any part of the study without any negative effect on your relations with San
Jose State University. You also have the right to skip any question you do not wish to
answer. This consent form is not a contract. It is a written explanation of what will happen
during the study if you decide to participate. You will not waive any rights if you choose not
to participate, and there is no penalty for stopping your participation in the study.

QUESTIONS OR PROBLEMS
You are encouraged to ask questions at any time during this study.

- For further information about the study, please contact: Rafael Zavala, at (831) 521-
  5675] or rafael.zavala@sjsu.edu.
- Complaints about the research may be presented to Dr. Bradley Porfilio, at
  bradley.porfolio@sjsu.edu.
- For questions about participants’ rights or if you feel you have been harmed in any
  way by your participation in this study, please contact Dr. Mohamed Abousalem,
  Vice President for Research & Innovation, San Jose State University, at 408-924-
  2479 or irb@sjsu.edu.

SIGNATURES
Your signature indicates that you voluntarily agree to be a part of the study, that the details of
the study have been explained to you, that you have been given time to read this document,
and that your questions have been answered. You will receive a copy of this consent form for
your records.

Participant Signature

<table>
<thead>
<tr>
<th>Participant’s Name (printed)</th>
<th>Participant’s Signature</th>
<th>Date</th>
</tr>
</thead>
</table>

Researcher Statement
I certify that the participant has been given adequate time to learn about the study and ask
questions. It is my opinion that the participant understands his/her rights and the purpose,
risks, benefits, and procedures of the research and has voluntarily agreed to participate.

<table>
<thead>
<tr>
<th>Signature of Person Obtaining Informed Consent</th>
<th>Date</th>
</tr>
</thead>
</table>
Appendix M: Emerging Themes from First Participant Teacher Interview (Open Coding)

Table M1

*Participant Teacher Emerging Themes of Their Role as a Teacher*

| RQ 1: 1.1 How do you describe your role as a teacher? | “struggles my own students face, I can completely relate to”
| | “The whiter you are, the better you are. The darker you are, not so good.”
| Connection | “So those are the moments that I think are very rewarding to me as a teacher”
| Inspiring and Empowering | “I don’t know if kids need me more”
| Unknown Role | “To be able to make impact and positive influence”
| | “inspire them to challenge themselves”
| Spark | “I had to remind them, you know. ‘Padres, lenguaje porfavor...tenemos oídos pequeños.’”
| Teaching parents | “Well, you kind of have to wear a lot of different hats. You end up being sometimes a parent, a nurse...helping them with a lot of different things.”
| Wearing Different Hats | “As a child, there was a teacher who was that person for me.”
| Role Model | “I am there for kids, as an emotional support, but I also push them as far as they can go.”
| Warm Demander | “We learn from our mistakes”
| Teaching students to learn from mistakes |
Parent Partnerships and Communication

“"We’re partners in the education of your children, and you can’t be silenced.”

Control the classroom space

“I don’t have control of my classroom. I have to compete with the TV at home.”

Table M2

Participant Teacher Emerging Themes of Their Experience of Race as a Teacher

RQ 1: 1.2 What is your experience of race as a teacher?

Connecting with Culture

“I want to make sure that my students know that their beliefs and their traditions are treasured in our classroom.”

Seen as other

“There’s a lot of assumptions made about me.”

“How do I stay professional, and still defend myself, and my culture and who I am?”

Building and Identifying Identity

“I felt like I did not have an identity.”

“I look at them and think that was me.”

Deficit Mindset

“So, o, pobrecitos they can’t do it; no, que pobrecitos, they can do it.”

Agency in classroom

“I was able to come into my classroom and close the doors and do what I had to do with my students. Hopefully, they never saw those things. But the thought of, if they did...that could be very damaging for them...for their future.”
### Table M3

**Participant Teacher Emerging Themes of Their Response to Distance Learning**

<table>
<thead>
<tr>
<th>RQ 1: 1.3 Tell a story about what you did (response) when you first found out you were going to teach distance learning? Please include thoughts, feelings and actions.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aspiration and Hope</strong></td>
</tr>
<tr>
<td><strong>Problems with DL</strong></td>
</tr>
<tr>
<td><strong>Partnership</strong></td>
</tr>
<tr>
<td><strong>Self-Motivated Learner</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Struggle</strong></td>
</tr>
<tr>
<td><strong>Positive Feelings During DL</strong></td>
</tr>
<tr>
<td><strong>Scared Feelings During DL</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Failure Feelings During DL</strong></td>
</tr>
</tbody>
</table>
Overwhelming Feelings During DL

“Everything kind of hit, really started hitting me.”

Denial Feelings During DL

“I didn’t think it was something that was going to affect us the way that it did.”

### Table M4

*Participant Teacher Emerging Themes of Their Response to Feeling of Implementation of Distance Learning*

| RQ 2: 2.1 How prepared do you feel implementing distance learning? |
|---|---|
| **support** | “But I do feel like I’ve been left, kind of, to survive on my own.” |
| **work** | “And now I think it’s not easy, though it is more work; más trabajo.” |
| **change** | “What worked last year may not work this year” |
| | “Exploring new ways” |
| **prepared** | “I already create most of my assignments online” |
| **unprepared** | “I did not feel prepared at all” |
| **in the middle** | “I have some experience and I have some knowledge” |
| **Behind** | “You know the construct of like they’re behind. Who are they behind?” |
| **Come Very Far** | “I currently feel way better than I did a year ago. I’ve learned so much. I think that my colleagues and I have come very far.” |
| **Learning Path** | “You take it as a learning path and you don’t just sit down and start crying.” |
Table M5

*Participant Teacher Emerging Themes of Their Response to Feelings, Emotions, or Actions Connected to Race to Support the Preparation to Implement Distance Learning*

<table>
<thead>
<tr>
<th>RQ 2: 2.2 Do any feelings, emotions, or actions connected to race support your preparation to implement distance learning?</th>
</tr>
</thead>
<tbody>
<tr>
<td>More Prepared</td>
</tr>
<tr>
<td>Prove Yourself</td>
</tr>
<tr>
<td>Shared Understandings</td>
</tr>
<tr>
<td>Equity and Access</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Supports for Students</td>
</tr>
<tr>
<td>Teaching Cultural Values</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Other People’s Children</td>
</tr>
<tr>
<td>Willing to Help</td>
</tr>
</tbody>
</table>
Table M6

Participant Teacher Emerging Themes of Their Response to the Effects of Race to the Success of Their Students in Their Class and Their Role in Supporting These Students

<table>
<thead>
<tr>
<th>RQ 2: 2.3 How does race affect the success of the students in your classroom? What is your role in supporting students, especially students that are different from yourself?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Seeing Difference</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Influence</strong></td>
</tr>
<tr>
<td><strong>Teaching Children</strong></td>
</tr>
<tr>
<td><strong>Other Teachers Teaching Other People’s Children</strong></td>
</tr>
<tr>
<td><strong>Parent Relationship</strong></td>
</tr>
<tr>
<td><strong>Role of the Teacher</strong></td>
</tr>
<tr>
<td><strong>Effects of Race</strong></td>
</tr>
</tbody>
</table>
Table M7

*Participant Teacher Emerging Themes of Their Response to Their Thoughts and Feelings About School Groups*

<table>
<thead>
<tr>
<th>RQ 3: 3.1 Tell a story that describes your thoughts and feelings about the school groups that you work with.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Different Experiences</strong></td>
</tr>
<tr>
<td><strong>Exclusive Clicks</strong></td>
</tr>
<tr>
<td><strong>Tu Gente</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Identity Within School Groups</strong></td>
</tr>
<tr>
<td><strong>COVID Group</strong></td>
</tr>
<tr>
<td><strong>Mixed Informal Groups</strong></td>
</tr>
<tr>
<td><strong>Identity With External Groups</strong></td>
</tr>
<tr>
<td><strong>Groups as Families</strong></td>
</tr>
<tr>
<td><strong>Expectations with School Groups</strong></td>
</tr>
</tbody>
</table>
### Table M8

**Participant Teacher Emerging Themes of Their Response to the Roles of School Groups During Distance Learning**

<table>
<thead>
<tr>
<th>RQ 3: 3.2 What role did school groups have when you first began implementing distance learning? Please include thoughts, feelings and actions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative School Climate</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Limit Social Groups</td>
</tr>
<tr>
<td>Support From Team</td>
</tr>
<tr>
<td>Personal Level</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Partnerships</td>
</tr>
<tr>
<td>Tech Support</td>
</tr>
<tr>
<td>Planning and Learning Activities</td>
</tr>
</tbody>
</table>
Appendix N: Emerging Themes from Second Google Form Survey (Axial Coding)

Table N1

*Participant Teacher Emerging Themes of Their Response to Feeling, Emotion, and Action Words Associated With Failure and Making Mistakes*

<table>
<thead>
<tr>
<th>What feeling, emotion, and action words do you associate with failure and or making mistakes?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadness and disappointment</td>
</tr>
<tr>
<td>Failure is positive. It means willing to accept and change. I teach my students that IT IS OK TO MAKE MISTAKES. WE LEARN FROM OUR MISTAKES!</td>
</tr>
<tr>
<td>Disappointment, failure, sad, confused</td>
</tr>
<tr>
<td>Anxiety and self-doubt</td>
</tr>
<tr>
<td>keep going, try again, growth mindset</td>
</tr>
</tbody>
</table>

Table N2

*Participant Teacher Emerging Themes of Their Response to Their Feelings, Emotions, and Actions Related to a Distance Learning Challenging Lesson*

<table>
<thead>
<tr>
<th>What feeling, emotion, and action words would you use to describe a challenging lesson on distance learning you had to teach?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frustration, disappointment</td>
</tr>
<tr>
<td>step back and stop; reflect and maybe reteach</td>
</tr>
<tr>
<td>Frustrated, challenged, tired, beat</td>
</tr>
<tr>
<td>Imposter syndrome</td>
</tr>
<tr>
<td>ask for help</td>
</tr>
</tbody>
</table>
Table N3

*Participant Teacher Emerging Themes of Their Response to Similarities Between Participating Teachers and Colleagues They Have a Personal and Professional Relationship With*

<table>
<thead>
<tr>
<th>What are some similarities between yourself and colleagues you have personal and professional relationships with at school?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Give our students the best; hold our students to high academic and behavioral standards; allowing them to be children</td>
</tr>
<tr>
<td>Speak our frustrations; destress; What is working and what is not working!</td>
</tr>
<tr>
<td>Cultural, goals, mentalities, personalities</td>
</tr>
<tr>
<td>Work ethic</td>
</tr>
<tr>
<td>Team work, family, positive vibes</td>
</tr>
</tbody>
</table>

Table N4

*Participant Teacher Emerging Themes of Their Response to Their Feelings, Emotions, and Actions Related to Their Colleagues*

<table>
<thead>
<tr>
<th>What feeling, emotion, and action words do you associate with the colleagues you just described?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compañeras, Amigas, Familia</td>
</tr>
<tr>
<td>Joy and laughter</td>
</tr>
<tr>
<td>Friendly, outgoing, collaborative, helpful, supportive</td>
</tr>
<tr>
<td>Reliable</td>
</tr>
<tr>
<td>loving, movers and shakers</td>
</tr>
</tbody>
</table>
Appendix O: Emerging Themes from Second Teacher Interview (Axial Coding)

Table O1

*Participant Teacher Emerging Themes of Their Response to How Race Contributes or Does not Contribute to Their Success*

<table>
<thead>
<tr>
<th>1.1 How does race contribute/not contribute to your success as a teacher?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Shared Culture</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Benefit</strong></td>
</tr>
<tr>
<td><strong>Stereotype</strong></td>
</tr>
<tr>
<td><strong>Shared Understanding</strong></td>
</tr>
</tbody>
</table>

Table O2

*Participant Teacher Emerging Themes of Their Response to What Participating Teachers are Doing Now to Teach Distance Learning*

<table>
<thead>
<tr>
<th>1.2 Tell a story about what you are doing now (response) to teach distance learning. Please include thoughts, feelings and actions.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bonding</strong></td>
</tr>
<tr>
<td><strong>Engagement</strong></td>
</tr>
</tbody>
</table>
Differing Perceptions of DL

“Getting Easier; Same; Difficult; Roller Coaster; Finding a balance”

Differing Approaches

“So I had to rethink everything and go okay, I need to give them tools. What are the tools?”

DL VS Live

“And so, knowing that it separated my class and it made those students on distance learning feel like they were no longer part of the classroom.”

Learning and Vulnerability

“I’m struggling with this too. I’m learning just as much as you are learning.”

<table>
<thead>
<tr>
<th>Table O3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participant Teacher Emerging Themes of Their Response to How Their Current Response is Similar or Different and Why It Is Similar or Different</strong></td>
</tr>
<tr>
<td>1.3 Is this response different or the same? Why is the response the same?/Why is the response different?</td>
</tr>
</tbody>
</table>

| Synchronous Learning | “My intention was to them, not to my Zoomers.” “I didn’t like the feeling of not tending to both. But it wasn’t fair to them.” |
| Adapt and Make Changes | “Adapt and make changes based on what you see is happening. Then we make adaptations to figure out what was going to work out. What worked last year, may not work this year. And what worked this year, may not work next year.” |
| Serious Conversations | “But now that I have you here I can tell.” “I’m able to have those serious conversations, those adult conversations.” |
Table O4

Participant Teacher Emerging Themes of Their Response to Their Feelings, Emotions, and Actions Related to Their Colleagues

<table>
<thead>
<tr>
<th>2.1 How is race related to any changes you made in your classroom during distance learning?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Distraction</td>
</tr>
<tr>
<td>Need Based Supports</td>
</tr>
<tr>
<td>Relating and Relatable</td>
</tr>
<tr>
<td>Inclusion</td>
</tr>
</tbody>
</table>

Table O5

Participant Teacher Emerging Themes of Their Response to Their Feelings, Emotions, and Actions Related to Their Colleagues

<table>
<thead>
<tr>
<th>2.2 How have your feelings, emotions, and actions about race made distance learning teaching more or less challenging?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Validating</td>
</tr>
<tr>
<td>Dynamic Role</td>
</tr>
<tr>
<td>Different Households</td>
</tr>
</tbody>
</table>
### Table O6

**Participant Teacher Emerging Themes of Their Response to What Role Do School Groups Currently Have**

<table>
<thead>
<tr>
<th>3.1 What role do school groups currently have as you implement distance learning? Please include thoughts, feelings and actions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collaborators</td>
</tr>
<tr>
<td>Supportive</td>
</tr>
<tr>
<td>Various Roles</td>
</tr>
</tbody>
</table>

### Table O7

**Participant Teacher Emerging Themes of Their Response to Their Feelings, Emotions, and Actions Related to Their Colleagues**

<table>
<thead>
<tr>
<th>3.2 Tell a story about how your school groups empower or hinder your success as an educator, and your identity as a teacher?</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Wing it”</td>
</tr>
<tr>
<td>Push Me</td>
</tr>
<tr>
<td>Shaped Me</td>
</tr>
<tr>
<td>Empowering Encouragement</td>
</tr>
<tr>
<td>Goals and Values</td>
</tr>
</tbody>
</table>