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EFFECT OF TRANSCENDENTAL MEDITATION ON THE
SOCIAL EMOTIONAL WELL-BEING OF BILINGUAL TEACHER LEADERS

A Dissertation Presented
to
The Faculty of the School of Education
Department of Leadership Studies
Organization and Leadership Program

In Partial Fulfillment
of the Requirement for the Degree
of Doctor of Education

By
Margaret Peterson
San Francisco
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THE UNIVERSITY OF SAN FRANCISCO

DISSERTATION ABSTRACT

Effect of Transcendental Meditation on the Social Emotional Well-Being of Bilingual
Teacher Leaders

Teaching is one of the most stressful professions in the human-service industry, and stress and burnout contribute to the attrition of teachers. Although there are shortages across many disciplines, the bilingual teacher shortage has been documented as the most severe. This study utilized community cultural wealth as a theoretical framework to investigate how bilingual teacher leaders experience stress and burnout. This study also explored Transcendental Meditation as a resource to help teachers gain greater access to the cultural strengths they use to cope with stress and burnout. I utilized a mixed-methods, randomized controlled design and conducted this study from January through May of 2021. Sixty-two bilingual teacher leaders from throughout California were randomly assigned to the Transcendental Meditation group or the waitlist control group.

Six major themes emerged from the study data. First, the findings revealed that bilingual teacher leaders' family values, aspirational dreams, and linguistic and cultural heritage transformed them into hardworking professionals who are devoted to doing their best. Second, the findings revealed that familial, aspirational, and linguistic and cultural identities are both a strength and a struggle. Third, almost all the bilingual teacher leaders in this study came to the realization that they must take care of themselves to survive stress and burnout. Fourth, social, navigational, and resistant capital emerged as the dominant strategies bilingual teacher leaders relied upon to get through tough times. Fifth, rest as a form of radical resistance emerged as a significant finding from the data

analysis. Sixth, the quantitative data showed that Transcendental Meditation significantly reduced perceived stress ($p < .001$) and burnout, emotional exhaustion ($p = .003$) and lack of accomplishment ($p = .004$), for bilingual teacher leaders in the treatment group as compared with the control. The quantitative findings supported the qualitative results indicating that meditation was effective in reducing stress and burnout for bilingual teacher leaders.

Keywords: *bilingual teacher leaders, stress, burnout, transcendental meditation, community cultural wealth*

SIGNATURE PAGE

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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DEDICATION

I dedicate this dissertation, a labor of love, to my family. To my talented and intelligent daughters, Lauren and Jessica: you have been my inspiration and motivation to be authentic, honest, and fully present in the moment. You have the wisdom to honor your true selves, engage in self-care, and be the best version of yourself. To my love, my best friend, and my husband, Eric: thank you for your unwavering support every step of this journey. Your delicious meals have nourished my heart, soul, and body. I love spending my life with you. To Julia, Katherine, and Stephen: I feel grateful to have you in my life. You each have unique talents and big hearts. May you be happy, peaceful, and healthy.

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CHAPTER 1: THE PROBLEM

Statement of the Problem

Decades of research have shown that teaching is one of the most stressful professions in human services (Curry & O'Brien, 2012; Fisher, 2011; Herman et al., 2018; Martin et al., 2012; Montgomery & Rupp, 2005; Schonert-Reichl, 2017). High levels of stress lead to burnout, which is characterized by depersonalization, emotional exhaustion, and low levels of accomplishment (Maslach et al., 2001). Research has linked teacher stress with decreased job satisfaction and lower student achievement (Schwarzer & Hallum, 2008). Teacher blaming that has occurred in policy and public opinion have further contributed to stress and burnout (Ball, 2003; Kumashiro, 2012). Although all teachers experience stress, bilingual teachers in particular face frustration and tension (e.g., state and national policies that undermine bilingual education, focus on English-only instruction, judgement based on cultural identity, etc.) that compound their levels of stress without acknowledging the font of cultural and linguistic knowledge they possess and contribute to the school communities (Aldana & Martinez, 2018; Arce 2004; Burciaga & Kohli, 2018; Kohli, 2009; Kohli et al., 2015).

Teacher stress is at an all-time high, and many teachers experience serious mental and physical health issues because of job-related stress (Herman et al., 2018). Stress contributes to an increased risk of sleep disturbance, clinical depression, and compromised physical health, and thus affects teachers' health and well-being (Irwin et al., 2016; S. Johnson et al., 2005; Richards et al., 2018). Anxiety, depression, headaches, fatigue, gastrointestinal problems, high blood pressure, and heart disease (Arora, 2013; Rod et al., 2009; Valosek, Nidich et al., 2021) are among a few of the health problems

related to stress. These mental and physical conditions contribute to poor health and affect teachers' social–emotional well-being. The National Institute of Health (n.d.) defined social–emotional wellness as “the ability to successfully handle life’s stresses and adapt to change and difficult times” (para. 1). In the 2017 Educator Quality of Work Life Survey, 61% of teachers reported that their jobs were always stressful, double the rate reported by other workers in the United States (A. H. Anderson, 2021). In the same survey, 58% of teachers reported that stress negatively impacted their mental health (A. H. Anderson, 2021). Teachers have reported rising stress levels, with 35% of 1,846 teachers surveyed reporting high levels of stress in 1985 and 59% of 1,000 teachers surveyed reporting high levels of stress in 2012 (Markow et al., 2013). Teachers who experience chronic stress have lower levels of social–emotional well-being and are less able to provide emotional and instructional support for students (Jennings & Greensberg, 2009).

Teacher stress often leads to burnout, which in turn leads to attrition, compounding the negative consequences for students (Darling-Hammond, 2001; Fisher, 2011; S. Johnson et al., 2005; Klingbeil & Renshaw, 2018; Winchester, 2020). Understanding teacher stress and burnout and finding ways to mitigate them is important for the effectiveness of schools and significant for the social–emotional well-being of teachers, as well as the education and well-being of students (Carroll et al., 2021; Herman et al., 2018; Jennings et al., 2017). The importance of teacher wellness to support students has been recognized by the California Department of Education (n.d.), as evidenced in the State Board of Education approved *World Languages Framework for California Public Schools, Kindergarten Through Grade Twelve*. In the section on

professional learning, the California Department of Education asserted that “There is an urgent need for educator wellness so that educators can be effective with students” (p. 15).

Teaching requires emotional labor (Hargreaves, 2000), and often results in high levels of stress, burnout, and teachers leaving the profession. In regard to teacher attrition, California is one of many states throughout the nation experiencing an extreme shortage of bilingual teachers (Hopkins & Schutz, 2019). At a congressional briefing on the urgent need for language, bilingual, and dual-immersion educators in September of 2021, Swanson reported 22% of language teachers indicated they plan to leave teaching, double the rate seen in research for any given year. Swanson referred to the phenomenon of attrition as previously described by Brill and McCartney (2008) as the “revolving door” (p. 772).

Estefania Rodriguez, a bilingual teacher, described the emotional labor she spent as one of the only teachers of color at her school: “You become the house mom for all the students of color. It’s not sustainable if there’s one of you to meet the needs of so many” (Moss, 2016, para. 24). She cooked food, bought winter coats, assisted parents with job applications, and attended funerals. Furthermore, being labeled the as the “‘Latina teacher’ gave her a sense that she needed to outperform her colleagues who were mostly White, middle-class women” (Moss, 2016, p. 24). Although teacher stress, burnout, and physical and emotional exhaustion have been widely studied (Atmaca et al., 2020; Burke et al., 1996; Doef & Maes, 2002; Elder et al., 2014; Mearns & Cain, 2003; Stoeber & Rennert, 2008), few studies have examined the impact of race on teacher burnout.

Research that has examined race as a possible predictor of burnout did not have sufficient numbers of teachers of color to warrant statistical significance (Pas et al., 2012).

A teacher leader is someone who takes on additional responsibilities, often to make a contribution or to improve learning outcomes for students (Burciaga & Kohli, 2018; Moss, 2016). Research has shown that bilingual teacher leaders, both formally and informally, contribute valuable resources to their colleagues, such as modeling the use of linguistically and culturally responsive pedagogies (Hopkins & Schutz, 2019). Bilingual teachers exhibit leadership in a multitude of ways, such as serving as instructional leaders within their schools or districts, serving as parent liaison, speaking the home language with students and families, working weekends to support families, presenting at conferences, participating in professional learning opportunities, collaborating with colleagues on curriculum, assessment or analysis of student work, sponsoring student-run clubs, traveling with students, partnering with community organizations, and so on. Bilingual teachers who take on leadership responsibilities often do so for the intrinsic value and experience feelings of fulfillment, joy, and making a difference. These acts of leadership are both rewarding and cause stress in an already stressful occupation (Burciaga & Kohli, 2018; Kohli et al., 2015).

The bilingual teacher leaders who were sampled to participate in this study came from a statewide network of language teacher leaders who hold leadership roles in their schools, districts, and professional organizations (i.e., California World Language Project [CWLP], the California Reading and Literature Project [CRLP], and the California Language Teachers Association [CLTA]). CWLP and CRLP are two projects from the California Subject Matter Projects (CSMP), and the organizational vision is “Every

student in California deserves to learn and thrive with teachers who affirm and connect their strengths, values, languages, and cultures to amplify their learning” (California World Language Project, n.d. para. 1). CSMP offers discipline-specific and research-based sustained professional learning and leadership opportunities to teachers throughout California to advance content-area knowledge, pedagogy, and agency.

The bilingual teacher leaders who are affiliated with CWLP and CRLP hold official titles such as regional director, site director, and leadership team members. They are compensated by CSMP to lead professional development for K–12 language teachers across the state. Bilingual teacher leaders who teach a second language were the subjects of this study because of the importance of their leadership roles across the state. Their priorities are to (a) enhance students’ literacy and educational outcomes; (b) support teacher learning and well-being; (c) address local needs by providing professional learning to classroom, school, and district leaders; and (d) advance the development and implementation of state standards and frameworks to create opportunities for student agency. Bilingual teachers of world languages are significantly impacted by their leadership roles at the statewide and regional levels in addition to the leadership they provide at their schools and districts. Therefore, this study sought to examine the stress and burnout of bilingual teacher leaders of world languages.

One of the most widely studied forms of stress reduction is Transcendental Meditation (TM), and numerous rigorous randomized clinical trials have been conducted on TM over the past 50 years (Broome et al., 2005; Elder et al., 2014; Eppley et al., 1989; Schneider et al., 2021; Wallace, 1970). TM, a yogic tradition going back thousands of years (Rosenthal, 2012), is a simple and systematic technique that involves using a

mantra (i.e., sound) to allow one's mental activity to settle down to a state of *restful alertness* (Roth, 2018). This form of meditation is practiced for 20 minutes twice a day while sitting comfortably with the eyes closed. TM does not require focus or concentration; once the eyes are closed and the mantra is initiated, no other effort is involved in the practice. After 20 minutes of meditation, the individual stops thinking the mantra and rests quietly for 3–5 minutes. This period of rest prepares the mind and body for the transition from transcendence back to a state ready for activity (Roth, 2018).

The hypothesis of this study was that TM would reduce psychological distress and burnout of bilingual teacher leaders by improving their ability to access and utilize their own cultural resources for managing stress. This study examined how bilingual teacher leaders experience stress and burnout and investigated the effect of TM as a possible tool for improving bilingual teacher leader well-being. Community cultural wealth (CCW) was the theoretical framework used to examine the cultural strengths and resources that bilingual teacher leaders draw on to handle stress and burnout. Many studies have shown that TM not only reduces stress, anxiety, and depression for teachers, but is also effective in reducing burnout (Elder et al., 2014; Travis et al., 2018; Valosek et al., 2019; Valosek, Wendt et al., 2021). Very few studies have focused on teacher leaders' burnout (Steinmetz, 2018), and no studies were found that address the effect of TM on bilingual teacher leaders' burnout. Therefore, through this study, I sought to fill a gap in the literature on bilingual teacher leaders' stress and burnout.

Background and Need

Federal policies such as No Child Left Behind (NCLB) Act of 2001 and English-only instruction have negatively impacted bilingual teachers' stress levels (Arce, 2004;

Darling-Hammond, 2007; Love, 2019). Struggling to survive in the “educational survival complex,” teachers have been forced to focus on test scores and a narrowed curriculum, rather than focusing on teaching students to thrive (Love, 2019, p. 27). The reality of not having control over their own curriculum and lack of administrative support have added to the burdens teachers experience (Ingersoll & Smith, 2003). In addition, public opinion and policies that blame teachers for ineffectiveness and problems in the educational system further add to bilingual teacher leader stress (Ball, 2003; Kumashiro, 2012).

Chronic stress and burnout contribute to the attrition of teachers (Fisher, 2011; Winchester, 2020). Though teacher shortages are widespread, none are more severe than the shortage of bilingual teachers (Swanson & Mason, 2018). Bilingual teachers possess a font of linguistic and cultural knowledge and have a wide variety of lived experiences that allow them to relate to, advocate for, and reach students who have historically been underserved (Aldana & Martinez, 2018; Arce, 2004; Athanases et al., 2015). Therefore, understanding and mitigating the stress of bilingual teachers is of paramount importance.

TM is the most widely studied form of meditation over the past 50 years (Elder et al., 2014; Roth, 2018). Numerous studies have shown that practicing TM reduces stress, anxiety, and depression (Bleasdale et al., 2020; So & Orme-Johnson, 2001; Valosek et al., 2019) and reduces teacher burnout (Elder et al., 2014; Valosek et al., 2019; Valosek, Wendt et al., 2021); however, none of the research on TM has focused on bilingual teacher leaders. The current study was the first to explore the effect of TM as a possible tool for reducing stress and burnout for bilingual teacher leaders.

Impact of Federal Policies on Education

Since the NCLB Act was passed into law in 2002 with bipartisan support, the consequences have most severely impacted the very population the act claimed to be in service of: students and teachers of color. Prior to the NCLB Act, Darling-Hammond (2000) examined state policies that impact teacher quality and student achievement and found that effective teachers have far greater influence on student achievement than other factors such as class size and student demographics. Darling-Hammond also noted that over 25 states had passed legislation to improve teacher recruitment, training, licensing, and professional development.

NCLB was ostensibly designed to close the racial achievement gap by focusing on raising test scores, mandating highly qualified teachers, providing educational choice, and holding schools and teachers accountable (Darling-Hammond, 2007). Love (2019) framed the achievement gap as “not about White students outperforming dark students; it is about a history of injustice and oppression” (p. 93). Love described the “education debt” that has built up over time and coined the phrase “educational survival complex” (p. 93).

Love (2019) described the educational survival complex as the intricate web of policies (e.g., NCLB, English-only instruction, charter schools, Race to the Top) and practices (e.g., tracking, high stakes testing, disproportionate suspensions) that force students of color to learn to merely survive, “thus making schools a training site for a life of exhaustion” (p. 28). Love (2019) went on to describe the effects of the educational survival complex rooted in the consequences of racist policies such as NCLB and Race to the Top. Love (2019) discussed how oppressive policies have become normalized in

education (e.g., inadequate school funding, police officers assaulting students in school, high-stakes testing), and contended that “racist teachers in the classrooms are better than no teachers in the classrooms” (p. 101). Love (2019) also argued that the result of these policies “undermine teachers’ autonomy, de-professionalize the teaching field, and leave dark children in the crosshairs of projected inferiority” (p. 102).

Rather than improving the educational outcomes for low-performing students or supporting teacher credentialing and professional development, NCLB, English-only instruction, and Race to the Top narrowed the curriculum, emphasized low-level skills, and harmed students of color and marginalized populations, including but not limited to BIPOC (Black, indigenous, people of color), English language learners, and students with special needs (Darling-Hammond, 2007). Under NCLB, schools were encouraged to exclude the lowest performing students to maintain higher test scores, and schools that do not make adequate yearly progress lose funding. These policies frame the problems in the educational system as the result of bad teachers (Kumashiro, 2012). Ball (2003) proclaimed that teachers’ souls and identities are being taken away by society’s focus on performance and competitiveness. In a one-size-fits-all curriculum, there is no freedom for teachers to differentiate their work to fit the needs of the students (Ball, 2003). Therefore, the system was set up to penalize the schools serving the students with the greatest needs.

Sociopolitical Context

Teaching in and of itself is a stressful and complex endeavor; however, juxtaposed with recent events, there is an unprecedented need for attending to the social–emotional well-being of educators. The events of 2020 and 2021 are situated in a unique

and critical moment in history, specifically the antiracist protests and backlash of military force against people standing for racial justice; the COVID-19 pandemic; the unabated rise in deaths, shelter-in-place orders; teaching online, hybrid teaching, and in-person teaching with masks; the politicization of vaccinations; and learning loss. Darling-Hammond and Hyler (2020) postulated that “This unbelievably complex scenario would challenge even the most well-prepared, stable, and experienced teacher workforce” (p. 457). The teacher shortage that existed before the pandemic, coupled with the prospect of anticipated retirements and resignations, has the potential to result in even greater uncertainty (Bailey & Schurz, 2020). At the center of all of these issues are the first educational responders, teachers, who must cope with their own reactions while also comforting their students and helping them be resilient learners (Fortuna et al., 2020; Laurencin & McClinton, 2020). More than ever before, now is the time to invest in the well-being of bilingual teacher leaders so that they can not only thrive, but also provide the emotional support that students, parents, and communities desperately need.

Stress, Burnout, and Teacher Attrition

Stress and burnout contribute to the attrition of teachers (Darling-Hammond, 2001; Fisher, 2011; Winchester, 2020). Stress influences teachers’ decision to leave the profession and affects the quality of their teaching (Harmsen et al., 2018; Winchester, 2020). According to the National Commission on Teaching and America’s Future, teacher attrition costs the United States up to \$7,000,000,000 each year, and the schools that have the highest needs are disproportionately affected by teachers leaving the profession (Barnes et al., 2007; Dixon & Francis, 2020). The number of students in

public and private education continues to rise, yet enrollment in teacher education programs has decreased by 35% since 2010 (Long, 2016; Swanson & Mason, 2018).

Although there are shortages across many disciplines, the bilingual and world language teacher shortage is one of the most severe and has been documented for decades in the literature (Swanson & Mason, 2018). Forty-four states have reported difficulty in hiring bilingual teachers (Swanson & Mason, 2018). Furthermore, the attrition of world language teachers is higher than teacher shortages in other content areas such as mathematics, science, and special education (Swanson & Huff, 2010). Considering the widespread teacher shortage, it is imperative to find ways to increase teacher retention (Carver-Thomas & Darling-Hammond, 2017; Sutchter et al., 2016). Swanson and Mason (2018) suggested the need for innovative methods to attract and retain bilingual teachers. Because of the shortage of bilingual teachers in California, the State Superintendent of Education proposed to double the number of new bilingual teachers between the years 2017 and 2030 as a part of the Global California 2030 Initiative (The Language Magazine, 2018).

Research shows that teachers with more experience are more effective (Brill & McCartney, 2008); however, 30%–50% of teachers leave the profession in 5 years or less (Ingersoll et al., 2014; Perda, 2013), and high-poverty schools are the most severely impacted (Darling-Hammond & Sykes, 2003; Ingersoll & Smith, 2003; Latham & Vogt, 2007). Teachers of color are leaving the profession at higher rates than White teachers (Achinstein et al., 2010; Ingersoll & May, 2016; Ingersoll et al., 2019). Therefore, teacher attrition disproportionately affects the most marginalized schools and students. With the

current shortage of teachers, especially bilingual teachers, finding ways to alleviate these adverse factors is imperative.

Transcendental Meditation

TM has been well documented as a resource for coping with stressful work environments (Broome et al., 2005; Elder et al., 2014; Eppley et al., 1989; Schneider et al., 2021). Workplace stress causes numerous mental and physical health problems (Broome et al., 2005; Epel et al., 2018; Landsbergis et al., 2020; Rod et al., 2009), and teaching is one of the most high-stress jobs, even when compared with other human services professionals such as doctors, nurses, and social workers (Curry & O'Brien, 2012; Fisher, 2011; Herman et al., 2018). Thus, there is an urgent need to find ways to ameliorate stressors experienced by teachers. Over the past few decades, numerous studies on the effects of TM with teacher and student stress as a primary variable have been conducted in schools and districts across the United States (Bleasdale et al., 2020; Elder et al., 2014; Nidich et al., 2009; Travis et al., 2018; Valosek et al., 2019; Valosek, Nidich et al., 2021; Valosek, Wendt et al., 2021; Wendt et al., 2015). The results of research in schools have consistently demonstrated that TM is effective in (a) reducing stress, depression, and anxiety for both teachers and students (Bleasdale et al., 2020; Nidich et al., 2009; Valosek et al., 2019; Valosek, Nidich et al., 2021; Wendt et al., 2015), and (b) reducing burnout for teachers (Elder et al., 2014; Valosek, Wendt et al., 2021). Carroll et al. (2021) suggested that gaining an understanding of the nuanced contributing factors to teacher stress is a critical step toward addressing the problem. Carroll et al. concluded that educational policies, curriculum and assessment, values, and teacher preparation programs “hold a responsibility to not only the education of students,

but also to the wellbeing of their teachers” (p. 432). The current mixed-methods study addressed the need to understand how bilingual teacher leaders experience stress and burnout, and to explore TM as a potential tool to alleviate psychological distress and emotional exhaustion.

The purpose of this study was to investigate the effects of meditation on the lived experiences of bilingual teacher leader stress and burnout. Bilingual teacher leaders possess a wealth of cultural strengths and resources that they draw on to handle stress and burnout. I proposed that TM is a mechanism that might allow bilingual teacher leaders to have greater access to their cultural strengths and resources as a means for overcoming stress and burnout. TM is not a magic bullet that will make stress disappear; however, it has the potential to build resilience and strengthen bilingual teacher leaders’ capacity for managing stress. Although one tool cannot transform systemic racial oppression or remove structural barriers, a meditation program devoted to staff wellness could help mitigate the pressures that bilingual teacher leaders face daily. In addition to the factors that cause teachers to leave the profession (e.g., lack of support from administrators, lack of voice in the decision making, lack of autonomy in the classroom, and lack of respect), burnout and emotional exhaustion also influence the attrition rates for teachers (Chervinski, 2021; Curry & O’Brien, 2012; Fisher, 2011; Herman et al., 2018; Martin et al., 2012; Winchester, 2020). This study explored TM as one method for helping bilingual teacher leaders tap into the wealth of cultural strengths and resources that they use for coping with stress and burnout.

Theoretical Framework

In this study, I used CCW to examine the effect of meditation on bilingual teacher leader stress and burnout. CCW frames the knowledge, skills, and dispositions of people of color from an assets-based perspective (Bernal, 2001; Solorzano & Delgado Bernal, 2001). By focusing on the positive cultural wealth teachers possess, I used an assets-based frame to explore the effects of meditation on teachers' social-emotional well-being.

Community Cultural Wealth

CCW identifies six forms of cultural capital: aspirational, navigational, social, linguistic, familial, and resistant (Bernal, 2001; Solorzano & Delgado Bernal, 2001; Yosso, 2005). Aspirational capital is maintaining hopes and dreams despite real or perceived obstacles. Linguistic capital refers to language and cultural knowledge. Familial capital refers to the family bonds nurtured through extended family and community. Social capital can be described as the networks of people and community resources. Navigational capital may be understood as the skills to maneuver through difficult situations, both physically and emotionally. Finally, resistant capital refers to the behaviors that challenge the status quo. These forms of capital draw on the wealth of knowledge and lived experiences of communities of color. The cultural capital of bilingual teacher leaders are numerous, and the research questions of this study elicited the rich and complex strengths bilingual teacher leaders use to handle stress and burnout.

By using CCW to examine the effect of meditation on bilingual teacher leaders, my hope was to challenge the racism and White supremacy culture that is pervasive in education. The qualitative research questions were designed to highlight the cultural

strengths and resources that bilingual teacher leaders rely on to manage stress and burnout. In this study, I sought to understand the cultural wealth that bilingual teacher leaders already possess and how using TM might provide greater access to these resources and serve as a buffer against stress and burnout.

Research Methodology

This mixed-methods study explored the effects of meditation on bilingual teacher leaders' burnout and stress through quantitative and qualitative data. In particular, I employed a transformative mixed-methods approach to expose alternative perspectives to dominant narratives in education and accessibility to findings for those who may not share a critical perspective (Andrzejewski et al., 2019). Bilingual teacher leaders' feelings of stress and burnout were measured with numeric data, and focus groups were used to collect qualitative data. I hypothesized that providing teachers with tools for self-care such as meditation would benefit bilingual teacher leaders by improving their resilience, and benefit students by having teachers who are centered, balanced, calm, and fully present. The study also explored the effects of meditation on the lived experiences of bilingual teacher leaders, centering their voices through the collection of qualitative data in focus groups. The qualitative data were analyzed alongside the quantitative data captured by psychological instruments, and together, the analysis painted a more complete picture of bilingual teacher leaders and their well-being.

Research Questions

1. In what ways do bilingual teacher leaders experience stress? What cultural strengths and resources do they draw on to handle stress?

2. In what ways do bilingual teacher leaders experience burnout? What cultural strengths and resources do they draw on to handle burnout?
3. What is the impact of TM on stress and burnout?
 - a) To what extent will the perceived stress of bilingual teacher leaders who practice meditation decrease more than teacher leaders in the control group?
 - b) To what extent will the burnout of bilingual teacher leaders in the meditation group decrease more than the teacher leaders in the control group?

Limitations

This study had several limitations. First, this study was generalizable only to bilingual teacher leaders who were interested in learning to meditate. Second, there was a difference in time and attention between the treatment and control groups. Third, the COVID-19 pandemic was a confounding historical factor limiting the study. Lastly, my positionality as a White bilingual teacher leader influenced how this study was designed, implemented, and how the data were analyzed.

The first limitation was related to generalizability. To understand the effects of TM on bilingual teacher leaders, the teachers must be willing to learn and to engage in a daily practice of meditation. Learning TM requires a significant time commitment (i.e., ten 90-minute sessions spread over 4 months and a practice of 20 minutes twice daily). This study is not generalizable to bilingual teacher leaders who are not interested in learning to meditate.

Second, due to funding and logistical restraints in this randomized controlled trial, I was not able to implement an active control group to account for the time and attention that the treatment group spent meditating. An active control group would have engaged in another activity (e.g., mindfulness, reading, practicing yoga, etc.) for the same amount of time daily as the treatment group was meditating. Therefore, this study was conducted with a passive control group, which is a limitation.

Third, the historical events of the COVID-19 pandemic were a confounding factor affecting the data analysis of the study. The pandemic had serious repercussions on teachers' and students' mental health and well-being (Baker et al., 2021; Chervinski, 2021); thus, it was unknown to what extent the results of the study were influenced by changes and disruptions in education caused by COVID-19.

Finally, my positionality as a White bilingual teacher leader influenced how this study was designed and carried out. Sixty-five percent ($n = 40$) of the participants were Black, indigenous and people of color (BIPOC). I have not shared the lived experiences of bilingual teacher leaders of color, and I have benefited greatly from White privilege both in my career and personal life. Interrogating White supremacy culture as a White person who has perpetuated oppression and who is unlearning hegemonic ways of being in the world required constant reflection, reading, engaging with other White allies and BIPOC colleagues, and most importantly, checking my privilege (brown, 2021; hooks, 2003; Ginwright, 2016; Kendi, 2019; King, 2018; Magee, 2019; Menakem, 2017; Oluo, 2019). I humbly acknowledge that my blind spots and biases have influenced the analysis in the findings of this study (King, 2018; Magee, 2019; Menakem, 2017; Oluo, 2019).

Steps taken to counteract these biases are addressed in the positionality section of Chapter 3.

Educational Significance

The educational significance of this study directly addressed an overlooked and under researched area within the field of K–12 education. Although a number of prior studies examined teacher stress and burnout, few investigated the means to support teachers’ mental and physical well-being. This randomized controlled trial mixed-method study addressed the gap in the research on social–emotional wellness of bilingual teacher leaders.

Educators are expected to teach the content in which they are credentialed while being aware of and addressing the social–emotional needs of the “whole child.” Knowing one’s students is central to teaching. According to *What Teachers Should Know and Be Able to Do* (National Board for Professional Teaching Standards, 2016), “Teachers know their mission transcends the cognitive development of their students” (Proposition 1, para. 14). Accomplished bilingual teacher leaders do not take this lightly; they pour their hearts and souls into reaching their students, helping them learn the content, and being in tune with their experiences in and out of the classroom. All this comes at the price of physical and emotional exhaustion, which leads to burnout among bilingual teacher leaders.

Social–emotional learning (SEL) programs have become increasingly prevalent in K–12 settings. Many states have implemented SEL standards, frameworks, and resources to support the widespread adoption of SEL into curricula, and in 2019, more than 200 propositions and bills related to SEL were introduced in state and national legislation

(Shriver & Weissburg, 2020). However, there have been very few efforts in the profession to support the social and emotional needs of teachers (Schonert-Reichl, 2017; Schonert-Reichl et al., 2017). Thus, the nature of this study directly addressed a gap in literature by focusing on the well-being of bilingual teacher leaders.

An educational outcome of the current study was to contribute to promoting the social and emotional wellness of bilingual teacher leaders. This study measured the effect of TM on bilingual teacher leaders to promote the mind–brain integration to support mental clarity, calmness, self-efficacy, resilience, and happiness. Teachers experience stress, burnout, and physical and emotional exhaustion (Atmaca et al., 2020; Burke et al., 1996; Chervinski, 2021; Doef & Maes, 2002; Elder et al., 2014; Mearns & Cain, 2003; Stoeber & Rennert, 2008). These adverse physical and psychological states, coupled with teacher shortages, attrition, and low enrollment in teacher preparation programs, serve as a call to action for the education of students. The health and well-being of teachers are critical for teachers to effectively meet the needs of students. Taking care of teachers who take care of students allows for the growth of a new liberatory movement in education (hooks, 1994). Furthermore, decentering White dominant culture makes room for amplification of the rich cultures of bilingual teacher leaders.

Definitions of Terminology

Anxiety is a feeling of worry or apprehension when one anticipates a real or imagined threat. The body becomes tense, the breath becomes shallow, and one's heart rate increases (Orme-Johnson & Barnes, 2014).

Burnout can be described as emotional and physical exhaustion, experiences of depersonalization, and decreased levels of personal accomplishment (Maslach & Jackson, 1981; Maslach et al., 1996).

CCW is a theoretical framework that identifies six forms of cultural capital: aspirational, navigational, social, linguistic, familial, and resistant (Yosso, 2005).

Community of praxis group meditation means the integration of theory (i.e., CCW) with practice (i.e., TM) to support the well-being of teacher leaders.

Meditation is the practice of turning one's attention inward by allowing one's mind to be on the breath, a mantra, or body sensations. It allows one to be in the present moment.

Psychological distress occurs when one's mood or emotion impacts their ability to function or participate in daily activities (Serido et al., 2004).

Resilience is the ability to bounce back or recover quickly from adversities (Almeida, 2005).

Restful alertness is the state experienced during TM where the body is at rest, yet the brain is fully alert (Rosaen & Benn, 2006).

Stress occurs when people believe that demands placed on them exceed their capacity to cope or handle the circumstances (Lazarus & Folkman, 1984).

Teacher leaders are teachers who take on additional responsibilities to support students and other teachers, as well as to improve learning outcomes for students.

TM is a simple and effortless mental technique that allows the body to settle into a state of restful alertness without attempting to concentrate or focus the mind (Rosaen & Benn, 2006).

White supremacy is the belief perpetuated in dominant culture that “White is above Black in the hierarchy of all things” (Magee, 2019, p. 14).

CHAPTER 2: REVIEW OF THE LITERATURE

To contextualize this study within the field of education, this literature review details the development of CCW and places it within the context of teaching and learning. I used CCW as the theoretical framework through which to explore teacher stress, burnout, and social–emotional well-being. Moreover, when developing the research questions and interview protocol, I used CCW as a guiding framework to center the voices and perspectives of bilingual teacher leaders and to take an assets-based perspective on teachers’ emotional well-being. Studies pertaining to teacher stress and burnout were reviewed to provide context for addressing the current shortage of teachers, especially bilingual teachers. Finally, research on TM was explored as a possible intervention for overcoming stress and burnout of teacher leaders. TM was examined as a means to promote teacher leaders’ access to their cultural strengths and resources to overcome stress and burnout.

Community Cultural Wealth

CCW centers the lived experiences of people of color and highlights the agency of communities of color (Yosso, 2005). Yosso (2005) defined CCW in education as a model that challenges the way race and racism are an inherent part of our educational institutions, policies, practices, and deficit discourses. Yosso described values and capacities of teachers and students of color that are aspirational, even in the face of significant obstacles. These cultural assets and resources have been undervalued and overlooked by mainstream, dominant culture educators (Burciaga & Kohli, 2018; Kohli, 2009; Kohli et al., 2015). As a social-justice movement that works toward the liberatory potential of schooling (hooks, 1994), CCW challenges dominant ideology and White

privilege by validating and centering the experiences of people of color. Yosso further purported that the most prevalent form of racism in schools is deficit thinking. Race has often been coded as “cultural difference” in schools, and this denies the daily experience of teachers and students of color. Yosso argued that, by taking an assets-based approach to acknowledge and affirm the multiple strengths of communities of color (i.e., by honoring their CCW), the process of schooling could be transformed.

Yosso (2005) developed CCW and built upon Bourdieu and Passerson’s (1977) definition of *cultural capital*; likewise, many researchers understand the production and reproduction of inequities based on Bourdieu and Passerson’s contributions. Bourdieu and Passerson defined cultural capital as the knowledge, skills, and cultural background passed on from parents to their children. Bourdieu and Passerson also attempted to explain the achievement gap by noting that schools value the cultural capital of the dominant class, namely White upper and middle class, and do not recognize or reward the culture of the socioeconomically disadvantaged students. The four tenets of Bourdieu and Passerson’s theory summarize the way schools reproduce the hierarchical system in which they exist. First, classes transmit their culture to future generations. Second, schools value the cultural capital of the upper and middle class and devalue the culture of other classes. Third, academic achievement is directly related to economic wealth. Fourth, schools legitimate the process of hierarchical reproduction (MacLeod, 2008).

Yosso (2005) noted some gaps in Bourdieu and Passerson’s (1977) theory of cultural capital and built upon it by interrogating the idea that one person’s culture should be legitimized and deemed of higher value than another’s. Yosso suggested a flip side of the coin; rather than focusing on the valorization of dominant culture, Yosso introduced

the concept of valuing the cultural wealth of communities of color. Yosso's concept of CCW emerged by centering the lives and experiences of people of color to reveal their rich assets and resources. Yosso described CCW as the knowledge, skills, abilities, and social contacts utilized by communities of color to succeed, particularly in the context of education.

The six forms of cultural wealth, also referred to as capital, are aspirational, navigational, social, linguistic, familial, and resistant (Solorzano & Delgado Bernal, 2001; Yosso, 2005; Yosso & Burciaga, 2016). Aspirational capital may be described as maintaining hopes and dreams despite real or perceived obstacles. Linguistic capital may be understood as the intellectual and social skills gained through communication in multiple languages or language styles, as well as language and cultural knowledge. Familial capital can be understood as the family bonds that are nurtured through extended family and the community. Social capital can be described as the networks of people and community resources. Navigational capital may be understood as the skills to maneuver through difficult situations and institutions, both physically and emotionally. Resistant capital can be described as behaviors that challenge inequality. To center the lived experiences and cultural assets communities of color bring to schools, their cultural wealth must be validated. This type of shift requires “perseverance, creative ingenuity and acts of love” (Anzaldúa, 2002, p. 574); therein lies the transformative potential of CCW.

Although CCW has been useful in reframing deficit lenses for students of color (Yosso, 2005; Yosso & Burciaga 2016), this framework has broadened to include teachers as well (Burciaga & Kohli, 2018). When applied to teachers, the CCW

conceptual framework challenges deficit-based treatment and evaluation of teachers (Burciaga & Kohli, 2018), such as when teachers are questioned for their pedagogical choices, passed over for leadership opportunities, and viewed as less competent than their White colleagues (Kohli & Pizarro, 2016). A prime example of this was evident in a study by Amos (2016) that showed bilingual teachers were often informally asked to translate for families, yet not chosen for formal leadership roles. Burciaga and Kohli (2018) argued for more than just recruitment and retention of teachers of color; they advocated for valuing the linguistic and cultural knowledge and insight teachers of color bring to the classrooms and school communities they serve. In their study, Burciaga and Kohli shared the counter-narrative stories told by teachers of color that highlighted the stressful conditions under which they worked. The teachers featured in their study told the stories of their experiences and explained why they felt compelled to leave their jobs.

Teacher Stress

Teachers experience significantly higher levels of stress on the job compared to other workers in the United States, and chronic stress contributes to emotional and physical problems (Herman et al., 2018; Landsbergis et al., 2020). In a study by Herman et al. (2018), 93% of teachers fell into the category of experiencing high levels of stress. Studies on the negative effects of teacher stress and burnout are relatively nascent and warrant further exploration in research (Roeser et al., 2012). Furthermore, there is a dearth of research on how teachers experience and navigate stressors they encounter at school (Chervinski, 2021; Richards et al., 2018). Some have hypothesized that stress for teachers comes from the complicated and taxing social–emotional demands of interacting with many students each day and the constant and numerous decisions that teachers must

make every minute of every day (Roeser et al., 2012). Other studies have shown that teacher stress may be linked with lack of job satisfaction (Skaalvik & Skaalvik, 2007; Skaalvik, 2020; Skaalvik & Skaalvik, 2020), demoralization that comes from conflicting values of the teacher with educational policies and mandates (Santoro, 2020), and increased levels of burnout (Chervinski, 2021; Maslach & Leiter, 2008).

Teachers who are stressed also report above-average levels of physical and mental health problems compared to people in other professions (S. Johnson et al., 2005; Richards et al., 2018). Health problems experienced by teachers include, but are not limited to, anxiety, depression, headaches, fatigue, gastrointestinal problems, high blood pressure, and heart disease (Arora, 2013; Rod et al., 2009; Valosek, Nidich et al., 2021). Teacher stress and burnout have not only negatively impacted teachers' mental and physical health, but they have adversely affected students' engagement, motivation, and academic achievement (Gray et al., 2017; Herman et al., 2018; Roeser et al., 2013). When teachers are stressed, relationships with their students suffer, and this can lead to poor academic and social-emotional outcomes for students (Gray et al., 2017; Herman et al., 2018; Oberle & Schonert-Reichl, 2016; Schonert-Reichl et al., 2017; Wentzel, 2010). Gray et al. (2017) found that fostering teachers' well-being along with a positive school climate are both necessary in order for students to be successful and have their needs met.

Teachers play a significant role in students' academic performance and their social-emotional well-being (Gray et al., 2017; Herman et al., 2018). Roeser et al. (2013) inferred that teachers who are stressed do not have the emotional resources to devote to the interpersonal and instructional complexities of teaching and learning. Reinke et al.

(2013) found that teachers with high levels of emotional exhaustion were less likely to effectively implement Positive Behavior Interventions and Support, as evidenced by high rates of harsh reprimands and low levels of positive reinforcements. Maslach and Jackson (1981) found that high levels of stress and burnout were associated with lower quality of teaching and interfered with relationships. Similarly, Skaalvik and Skaalvik (2020) demonstrated that teachers with low self-efficacy, which is associated with stress and burnout, were less effective in teaching and impacted student outcomes. Gray et al. (2017) asserted that it is critical for teachers to manage and cope with the stressors that come with the profession.

The seminal work by Lazarus and Folkman (1984) explicated positive psychological effects of coping mechanisms. The authors described coping as the cognitive and behavioral ability to manage internal and external demands; thus, some people with high levels of stress possess high levels of coping skills. Indeed, Herman et al. (2018) found that although 93% of the teachers in their study reported high levels of stress, most of those teachers had high levels of coping and self-efficacy, with moderate to low levels of burnout. Herman et al. found this finding to be significant and suggested “the importance of taking a holistic approach to examining teacher adjustment and impact of student learning and social–emotional development” (p. 97).

Teachers have a greater chance of developing positive coping mechanisms if they are in an environment that supports their well-being. Gray et al. (2017) purported that “Promoting self-care practices for teachers within school settings is critical to provide an atmosphere that fosters teacher wellbeing” (p. 208). Gray et al. went on to recommend teacher wellness programs that encourage staff self-care activities such as yoga, healthy

lunch days, and mindfulness practices to create a school climate that values teacher well-being. When the conditions that support teacher wellness are not prioritized in the school setting, teachers suffer the consequences of stress that leads to burnout (Chervinski, 2021).

In conclusion, teachers have experienced some of the highest levels of stress compared to individuals in other professions (Herman et al, 2018; Landsbergis et al., 2020). Stress often leads to physical and mental health problems for teachers, such as anxiety, depression, headaches, high blood pressure, and heart disease, to name a few (Arora, 2013; Rod et al., 2009; Valosek, Nidich et al., 2021). Furthermore, stress impacts not only teachers, but their students as well. Teacher stress adversely affects students' engagement, motivation, and academic achievement (Gray et al., 2017; Herman et al., 2018; Roeser et al., 2013). When teachers are able to access positive coping mechanisms, they are able to effectively manage stress and longer-term consequences (Herman et al., 2018). Gray et al. (2017) suggested the importance of prioritizing teachers' mental health and well-being. Ultimately, when teachers do not have coping or support systems to help them manage or overcome stress, the outcome is often burnout (Gray et al., 2017; Chervinski, 2021; Herman et al., 2018; Valosek, Wendt et al., 2021).

Teacher Burnout

Burnout has been defined as the cumulative effect of stress that affects one's ability to cope and negatively impacts resilience (Butler, 2017). Burnout has also been described as a chronic state of exhaustion due to prolonged stress in jobs requiring repeated exposure to emotionally charged circumstances (Schwarzer & Renner, 2000). This deep physical, mental, and emotional fatigue often causes people to feel depleted,

exhausted, and cynical (Butler, 2017). Burnout represents the response to chronic emotional strain encountered among professionals who work in human services, such as teachers, nurses, social workers, therapists, doctors, and police officers (Demir, 2018). Burnout is particularly high in human service work-related fields, especially teaching (Capri & Guler, 2018; Jennett et al., 2003). Furthermore, research has shown that teachers are repeatedly exposed to stressful environments inside and outside the classroom (Hashmi et al., 2017; Rudow, 1999), and this stress often leads to burnout and negatively impacts teachers' mental and physical health (Ghanbaran et al., 2017; Repetti, 1993).

According to the literature, three dimensions constitute burnout: emotional exhaustion, depersonalization, and lack of accomplishment (Maslach, 1998; Maslach & Jackson, 1981; Maslach et al., 1996; Schwarzer & Renner, 2000). Most empirical researchers used these three central elements proposed by Maslach and Jackson (1984) in their seminal study, "Burnout in Organizational Settings." Maslach and Jackson argued that burnout is a multidimensional construct composed of distinct, yet empirically related variables: emotional exhaustion, depersonalization, and lack of personal accomplishment. Emotional exhaustion was associated with stress and depression and characterized by the state of being emotionally overextended, fatigued, low energy, and stressed. Physical exhaustion was seen as fatigue, low energy, and inability to focus or concentrate. Depersonalization was described as showing cynicism, irritability, or negative attitudes toward students or colleagues. Finally, lack of accomplishment (i.e., when teachers felt they were no longer contributing or doing meaningful work) was related to lower states

of professional efficacy, productivity, morale, and the inability to cope with the demands of the job (Skaalvik & Skaalvik, 2010; Skaalvik, 2020; Skaalvik & Skaalvik, 2020).

These three elements of burnout have been empirically validated for teachers at the elementary and secondary levels over the past 4 decades (Byrne, 1991, 1993, 1994; Friesen et al., 1988; Gold, 1984; Gray et al., 2017; Rodríguez-Mantilla & Fernández-Díaz, 2017; Schwab & Iwanicki, 1982). In early studies, Schwab and Iwanicki (1982) explained that teachers showed signs of emotional exhaustion when they felt they could not put the same energy into teaching their students as they did earlier in their careers. Teachers showed signs of depersonalization when they developed cynical views toward their students, parents, and colleagues. Lastly, teachers exhibited lower levels of personal accomplishment when they viewed themselves as ineffective in reaching and teaching students and found themselves unmotivated to fulfill responsibilities at school. These symptoms can lead to mental health issues such as depression, chronic absenteeism, and leaving the profession (Rudow, 1999). Thus, Gray et al. (2017) argued that understanding teacher stress and burnout is important because teachers support student learning needs, which can contribute to a healthy or unhealthy academic environment.

Teacher burnout has many educational implications (Akar, 2018; Fiorilli et al., 2017; Maslach & Leiter, 1999). Three of the more prominent implications have been the impact on the academic outcomes for students (Arens & Morin, 2016; Gray et al., 2017), the serious consequences for teachers' mental and physical well-being (Akar, 2018; Fiorilli et al., 2017; Rodríguez-Mantilla & Fernández-Díaz, 2017), and teacher attrition (Nygaard, 2019). In response to the behavior of teachers experiencing burnout, students' perceptions of their teachers have changed, which has led to changes in student behavior

in the classroom. Therefore, a consequence of teacher burnout is evident in student learning and academic outcomes (Gray et al., 2017). Students who have teachers experiencing burnout often have lower levels of self-efficacy and motivation and feel less competent as learners. Student creativity and initiative have also been shown to be inversely related to teacher burnout (Landeche, 2009). In addition, *stress contagion* has shown the link between students' elevated cortisol levels and teacher's stress and burnout (Oberle & Schonert-Reichl, 2016).

Teacher stress and burnout negatively impacted teacher retention in numerous studies (Atmaca et al., 2020; Elder et al., 2014; Stoeber & Rennert, 2008; Mearns & Cain, 2003; Winchester, 2020). In a poll taken by Phi Delta Kappa in 2019, 50% of public school educators were considering leaving teaching, often citing emotional exhaustion as one of the reasons (Santoro, 2020). The reviewed literature revealed that teacher retention is a complex issue with many confounding variables. High levels of stress, isolation, job dissatisfaction, burnout, and lack of support were often cited as contributing factors to teachers leaving the profession (Curry & O'Brien, 2012; Fisher, 2011; Harmsen et al., 2018; Martin et al., 2012). Ingersoll and Smith (2003) indicated that the top four reasons for teacher dissatisfaction among teachers who left were inadequate salary (78.5%), student behavior issues (34.9%), lack of administrative support (26.1%), and lack of student motivation (17%). Additionally, numerous studies have showed the enormous impact administrators have on teacher retention (Borman & Dowling, 2008; Brill & McCartney, 2008; Brown & Wynn, 2007; Ingersoll, 2001; Ingersoll & Smith, 2003; S. M. Johnson & Birkeland, 2003; Stockard & Lehman, 2004; Waddell, 2010).

Though many external factors contribute to teacher attrition, burnout is one of the leading reasons cited for teachers leaving the profession (Emery & Vandenberg, 2010; Leung & Lee, 2006; Nygaard, 2019; Skaalvik & Skaalvik, 2015; Skaalvik, 2020; Skaalvik & Skaalvik, 2020). When teachers experience burnout, they also experience a lack of job satisfaction. A number of studies have shown that job satisfaction influences teacher motivation (Chen et al., 2007), relationships with students (Emery & Vandenberg, 2010), and teacher retention (Ingersoll, 2001). Studies have also shown that high levels of stress lead to burnout, resulting in teacher departures from the classroom (Chervinski, 2021; Fisher, 2011). Teachers have been leaving the profession at an alarming rate (Carver-Thomas & Darling-Hammond, 2017; Fisher, 2011; Ingersoll & Smith, 2003); therefore, addressing teacher attrition is a national concern (Carver-Thomas & Darling-Hammond, 2017). Gray et al. (2017) conducted a comprehensive review of the literature related to teacher well-being and student learning, and their findings suggested that it is imperative to value the wellness of teachers and prioritize ways to support teacher well-being in order to retain teachers and improve student learning outcomes.

In conclusion, burnout is a chronic state of exhaustion due to prolonged stress resulting in mental, physical, and emotional fatigue (Butler, 2017; Schwarzer & Renner, 2000). In their seminal study, Maslach and Jackson (1984) identified three dimensions of burnout: emotional exhaustion, depersonalization, and lack of accomplishment. Over 4 decades of research have provided empirical evidence for teacher burnout in the K–12 educational setting (Byrne, 1991, 1993, 1994; Friesen et al., 1988; Gold, 1984; Gray et al., 2017; Rodríguez-Mantilla & Fernández-Díaz, 2017; Schwab & Iwanicki, 1982).

Three of the most prominent implications of the impact teacher burnout has on education have been negative learning and emotional outcomes for students (Arens & Morin, 2016; Gray et al., 2017), detrimental effects on teachers' physical and mental health (Akar, 2018; Fiorilli et al., 2017; Rodríguez-Mantilla & Fernández-Días, 2017), and teachers leaving the profession at epidemic levels (Fisher, 2011; Nygaard, 2019; Santoro, 2019). Therefore, finding ways to mitigate teacher burnout is of paramount importance (Gray et al., 2017; Valosek, Wendt et al., 2021).

Transcendental Meditation

Because numerous studies have shown that teacher stress and burnout negatively impact teacher retention (Atmaca et al., 2020; Elder et al., 2014; Stoeber & Rennert, 2008; Mearns & Cain, 2003; Winchester, 2020), finding innovative ways to mitigate stress and burnout and could not only improve teacher well-being, but could have a positive influence on teacher attrition. This section of the literature review details studies that have demonstrated improvements on physiological and emotional health, such as stress, anxiety, depression, and burnout, with particular attention on academic settings.

TM, a technique that allows the mind to settle into a state of restful alertness, has been the most widely studied standardized technique for stress reduction and psychophysiological health over the past 50 years (Broome et al., 2005; Orme-Johnson & Farrow, 1977; So & Orme-Johnson, 2001; Roth, 2018; Wallace, 1970). In many rigorous randomized controlled trials and clinical studies, TM has been demonstrated to have positive effects on health, such as lower blood pressure (J. W. Anderson et al., 2008; Bai et al., 2015) and reduced heart disease (Jayadevappa et al., 2007; Schneider et al., 2001), as well as positive effects on quality of life such as reduction of stress, anxiety (Eppley et

al., 1989; Orme-Johnson & Barnes, 2014; Valosek et al., 2019), burnout (Elder et al., 2014; Valosek, Wendt et al., 2021), and depression (Brooks & Scarano, 1985; Elder et al., 2014).

In this chapter, I review Wallace's (1970) and Eppley et al.'s (1989) early contributions to the TM literature. Wallace was the first researcher to document the physiological benefits of TM, and Eppley et al. demonstrated the statistically significant reduction in trait anxiety produced by TM as compared to other forms of relaxation. Next, I review studies on TM in the general work environment, along with recent studies in school districts examining the effects of TM on teachers and administrators.

Early Studies

Wallace (1970) conducted his study at the UCLA School of Medicine and documented the physiological effects of TM for the first time. Both oxygen consumption and heart rate decreased during meditation, and skin resistance and alpha waves of the brain increased during meditation. Thus, Wallace reported the positive therapeutic value in reducing mental and physical tension. At Stanford University, Eppley et al. (1989) conducted a meta-analysis to integrate data on techniques to reduce stress from a large number of studies. Eppley et al.'s seminal work was the first to examine the results of research on a wide range of relaxation techniques on a single outcome measure: trait anxiety. Eppley et al. divided treatments into four categories: progressive muscular relaxation, other forms of relaxation, TM, and other forms of meditation. TM was placed in a separate category because of the highly standardized mental procedure used and the vast amount of research that had already been conducted on this type of meditation

(Eppley et al., 1989). The results demonstrated that TM produced a significantly larger effect on the reduction of trait anxiety in comparison to all other types of relaxation.

Workplace Stress

Stress in the workplace causes a magnitude of psychological and physical health problems (Arora, 2013; Broome et al., 2005; Richards et al., 2018; Rod et al., 2009; Valosek et al., 2021a). High blood pressure, heart attacks, absenteeism, depression, anxiety, and burnout are just a few of the myriad of problems related to workplace stress (Arora, 2013). Numerous studies have documented the mental and physical benefits of meditation for coping with stressful work environments. In particular, TM is one of the most widely studied forms of meditation and relaxation (Elder et al., 2014; Roth, 2018).

Research has shown that practicing TM reduces stress and anxiety (Bleasdale et al., 2020; So & Orme-Johnson, 2001; Valosek et al., 2019), increases resilience and emotional intelligence (Valosek et al., 2019; Wendt et al., 2015), and reduces teacher burnout (Elder et al., 2014; Valosek et al., 2019; Valosek, Wendt et al., 2021). In a study of school administrators, meditation showed higher levels of brain integration and happiness, and lower levels of stress, anger, anxiety, and depression (Valosek et al., 2019). Valosek, Wendt et al. (2021) investigated the effects of meditation on burnout, stress, resilience, and fatigue with 78 teachers in a randomized controlled trial. The findings showed significant reduction in emotional exhaustion—the main outcome of the Maslach Burnout Inventory-Educators Survey (MBI-ES)—as well as significant reduction in perceived stress, fatigue, and depression, and improvement in resilience. Valosek, Wendt et al. concluded their study with the recommendation that teachers may benefit from meditation-based wellness programs.

Stress in the K–12 Setting

Over the past few decades, scholars have conducted numerous studies on TM in schools and districts across the country (Bleasdale et al., 2020; Elder et al., 2014; Nidich et al., 2009; Travis et al., 2018; Valosek et al., 2019; Valosek, Nidich et al., 2021; Valosek, Wendt et al., 2021; Wendt et al., 2015). The study results have consistently shown that TM is effective in (a) reducing stress, depression, and anxiety for both teachers and students (Bleasdale et al., 2020; Nidich et al., 2009; Valosek et al., 2019; Valosek, Nidich et al., 2021; Valosek, Wendt et al., 2021; Wendt et al., 2015); and (b) reducing burnout for teachers (Elder et al., 2014; Valosek, Wendt et al., 2021). These findings have implications for further research on social–emotional wellness and future research on the mental health and well-being of educators (Travis et al., 2018; Valosek et al., 2019; Valosek, Wendt et al., 2021).

In randomized controlled trials, TM practice has consistently been shown to reduce psychological distress and burnout among workers in high-stress environments, such as teachers, administrators, nurses, and health care employees (Elder et al., 2014; Loiselle, 2018; Travis et al., 2009; Valosek et al., 2019; Valosek, Wendt et al., 2021). Loiselle’s (2018) mixed-methods study with 40 academic physicians demonstrated that TM significantly reduced burnout, depression, and insomnia. Travis et al. (2018) made a poignant conclusion in their study showing the benefits of meditation on teacher leaders and administrators: “Their job demands have not changed [over the four months of the study.] However, the inner changes in subjective experience and brain functioning could have allowed them to see their world differently” (p. 5). Some of the most commonly cited reasons for why teachers leave the profession are lack of autonomy in the

classroom, lack of voice in school decision making, lack of administrative support, and burnout (Chervinski, 2021; Ingersoll & Smith, 2003). Although teachers may not be able to change these conditions, they do have control over their social–emotional well-being.

Summary

In conclusion, this literature review examined research in four areas to provide context for the current study: CCW, teacher stress, teacher burnout, and TM. CCW was the theoretical framework used to guide the analysis of findings in this mixed-methods randomized controlled trial. CCW consists of six forms of cultural wealth (i.e., aspirational, navigational, social, linguistic, familial, and resistant) that communities of color draw on to succeed (Solorzano & Delgado Bernal, 2001; Yosso, 2005; Yosso & Burciaga, 2016). The current study explored bilingual teacher leader stress and burnout through the lens of CCW; therefore, research on K–12 teacher stress and burnout was reviewed.

Teaching is one of the professions with the highest level of stress (Herman et al., 2018; Landsbergis et al., 2020), and high levels of stress can lead to mental and physical complications (Arora, 2013; Gray et al., 2017; Rod et al., 2009; Valosek, Nidich et al., 2021). Moreover, chronic stress predisposes teachers to burnout (Chervinski, 2021; Fisher, 2011). In addition, decades of research have shown empirical evidence on teacher burnout (Byrne, 1991, 1993, 1994; Friesen et al., 1988; Gold, 1984; Gray et al., 2017; Rodríguez-Mantilla & Fernández-Díaz, 2017; Schwab & Iwanicki, 1982). In their widely accepted definition, Maslach and Jackson (1984) described burnout in three dimensions: emotional exhaustion, depersonalization, and lack of accomplishment. Some of the educational implications of burnout are negative outcomes for students (Arens & Morin,

2016; Gray et al., 2017), compromised mental and physical health of teachers (Akar, 2018; Fiorilli et al., 2017; Rodríguez-Mantilla & Fernández-Díaz, 2017), and widespread teacher attrition (Fisher, 2011; Nygaard, 2019; Santoro, 2019). Thus, identifying tools or strategies to help teachers manage stress and burnout would benefit not only teachers, but students as well (Gray et al., 2017; Travis et al., 2018; Valosek, Nidich et al., 2021).

TM is the most widely studied technique for reducing stress, anxiety, and burnout, and has been used to improve psychophysiological health over the past 50 years (Broome et al., 2005; Elder et al., 2014; Eppley et al., 1989; Orme-Johnson & Farrow, 1977; So & Orme-Johnson, 2001; Roth, 2018; Valosek, Nidich et al., 2021; Wallace, 1970). Research in the K–12 educational settings has indicated that TM reduces stress and anxiety (Bleasdale et al., 2020; So & Orme-Johnson, 2001; Valosek et al., 2019) and reduces teacher burnout (Elder et al., 2014; Travis et al., 2018; Valosek et al., 2019; Valosek, Wendt et al., 2021). Based on the empirical findings of literature reviewed, TM was selected as the intervention in this randomized controlled trial.

CHAPTER 3: METHODOLOGY

Overview

This study utilized a mixed-methods approach focused on attending to cultural resources and building trusting relationships with bilingual teacher leaders to further social justice (Mertens, 2012). Transformative mixed-methods studies (Mertens, 2012) position researchers to challenge the status quo with respect to philosophical assumptions and methods of inquiry (Greene, 2006). This mixed-methods study was transformative in nature because it investigated the effect of TM on perceived stress and burnout as experienced by bilingual teacher leaders through the lens of a CCW theoretical framework.

This study utilized a two-group, randomized controlled design with 62 teachers who were randomly assigned to a treatment or control group. The randomized controlled design allowed for statistical analysis of the effects of meditation compared to the waitlist control group. Those randomly assigned to the waitlist control learned to meditate after the study was complete. The study took place over 4 months from the end of January to May of 2021, and I employed psychological assessments at baseline and at 4 months of treatment. Teachers who were randomized into the treatment group meditated twice each day for 20 minutes. The control group was advised to continue normal routines in their daily life (i.e., not to change diet, exercise regime, etc.).

Rationale for Mixed-Methods Study

Because this mixed-methods study design employed both quantitative and qualitative data collection and analysis, it provided a richer and more complete understanding of the research questions. Using either qualitative or quantitative alone

could potentially leave out significant data that could inform the depth and breadth of the study. For example, in a previous study conducted on the effect of meditation on the social–emotional well-being of high school students, I employed only quantitative data (Bleasdale et al., 2020). I discovered over the course of the study that the anecdotal stories of the impact meditation had on the lives of students could have greatly enriched the results. Quantitative research has been well documented for providing statistically significant results when the sample size is large enough and the appropriate statistical models are chosen.

Although some quantitative studies have been criticized as dehumanizing and homogenizing, when approached with a critical lens, the research has the potential to highlight racial disparities and inequities. Furthermore, mixed-method approaches (i.e., when quantitative research is combined with qualitative research) have the potential to further racial justice research by merging the two approaches together (Strunk & Locke, 2019). Creswell (2021) elucidated that quantitative research “does not adequately investigate personal stories and meanings or deeply probe the perspectives of individuals” (p. 32). Strunk and Locke (2019) argued that in qualitative research, “understanding that multiple truths exist, and realizing that positionality and identities are important to both the research process and the expression and representation of the findings are all relevant” (p. 118). Thus, researchers must be aware of their own biases while at the same time keeping a critical lens when conducting both qualitative and quantitative research. When carefully merged together, mixed-methods can provide multiple perspectives and a more comprehensive understanding of the research questions.

Research Questions

This study examined how bilingual teacher leaders experience stress and burnout and investigated the effect of TM as a possible tool for improving their well-being. I used CCW as the theoretical framework to center the experiences of bilingual teacher leaders. TM has been one of the most widely studied forms of meditation over the past 50 years (Roth, 2018). Many studies have shown that TM not only reduces stress, anxiety, and depression for teachers, but it is also effective in reducing burnout (Elder et al., 2014; Travis et al., 2018; Valosek et al., 2019; Valosek, Wendt et al., 2021). The hypothesis of this study was that TM would reduce psychological distress and burnout of bilingual teacher leaders. This study explored the following three research questions:

1. In what ways do bilingual teacher leaders experience stress? What cultural strengths and resources do they draw on to handle stress?
2. In what ways do bilingual teacher leaders experience burnout? What cultural strengths and resources do they draw on to handle burnout?
3. What is the impact of TM on stress and burnout?
 - a) To what extent will the perceived stress of bilingual teacher leaders who practice meditation decrease more than bilingual teacher leaders in the control group?
 - b) To what extent will the burnout of the bilingual teacher leaders in the meditation group decrease more than the bilingual teacher leaders in the control group?

Participants

The targeted population in this study was bilingual world language teacher leaders who are affiliated with the CSMP. The CSMP was founded in 1988 and offers content-specific professional learning programs in nine disciplines across California. The CSMP network has 82 regional sites and serves 25,000 educators. The California Legislature enacted An Act to Amend Sections 99200, 99200.5, 99201, 99202, 99203, and 99206 of the Education Code, Relating to Instructional Strategies in 2011, which reauthorized the Regents of the University of California, Office of the President to provide professional learning programs designed to “strengthen the subject matter knowledge and enhance the instructional strategies in each subject area of teachers in the public schools and improve student learning and academic performance” (para. 2). The mission of CSMP is to improve student learning and literacy through comprehensive professional learning for teachers and through developing teacher leadership via a collaborative network of K–12 teachers and university faculty. The CSMP work is focused on improving educational equity for students and teachers, especially those who have the greatest needs and have been traditionally underserved.

The participants represented a wide variety of demographics, and varied in their ethnic background, gender, age, and professional experience. The participants were recruited from teachers who serve in leadership roles within two projects of the CSMP: CWLP and CRLP. The bilingual teacher leaders came from various areas across California. The teachers were recruited at CWLP and CRLP statewide and regional meetings, as well as at conferences, seminars, and institutes hosted by the CWLP and CRLP sites. Inclusion criteria was (a) they served as a teacher leader on a CWLP or

CRLP site team or they have participated in a CWLP or CRLP professional learning institute, and (b) they agreed to comply with the daily meditation if they were randomized into the treatment group. Exclusion criteria was (a) if they had already learned TM, and (b) if they did not agree to complete the full 10 sessions of training.

Sixty-two teacher leaders participated in this randomized controlled trial research study from January through May of 2021. The participants were predominantly bilingual ($n = 60, 97\%$), female ($n = 52, 84\%$), and teachers of color ($n = 40, 65\%$). The mean age was 47 years old. These teachers were highly experienced leaders in their profession, and 90% ($n = 56$) had more than 5 years' experience and held leadership positions in their schools, districts, and/or professional organizations. Teachers were from the San Francisco Bay Area, Sacramento, Fresno, Monterey, Los Angeles, and San Diego. Table 1 provides information on the participants' demographics.

Table 1

Demographics of Participants

	Treatment (n = 31)		Control (n=31)	
	<i>n</i>	%	<i>n</i>	%
Teacher of Color	20	65%	20	65%
Bilingual	30	97%	30	97%
Female	27	87%	25	81%
Over 30 years old	29	94%	29	94%
More than 5 years' experience	28	90%	28	90%

The majority of the bilingual teacher leaders were teachers of color ($n = 40$). Sixty-five percent of the bilingual teachers of color were Latinx; of those, 45%–50% were from Mexico and 50%–55% were from, or their parents were from, countries such as Brazil, Colombia, Cuba, Dominican Republic, El Salvador, Ecuador, Guatemala, Peru, and Puerto Rico. Thirty percent of the participants of color were Asian; of those, approximately 45%–50% were from China or Taiwan, and 50%–55% were from Japan, Hong Kong, and the Philippines. Approximately 5% of the bilingual teachers of color were from the Middle East, specifically Iran and Serbia. In many cases, these bilingual teacher leaders of color were from first- or second-generation immigrant families. Some were born and raised in California, and some came to the United States as adults. Although patterns emerged in the findings, it was important to recognize the differences in the lived experiences of these bilingual teacher leaders. For this reason, I assigned pseudonyms and provided context when that information was available.

This study centered the voices and lived experiences of bilingual teacher leaders of color; however, White bilingual teacher leaders were also included in this study. Thirty-five percent of the bilingual teacher leaders were White ($n = 22$); of those, 30% were individuals from the United States who learned a second language. Approximately 30% were from other European countries, such as Italy, Spain, Portugal, and Germany. The qualitative findings were derived from the focus groups, which were 75% bilingual teacher leaders of color and 25% White. Ninety-three percent, the vast majority of the participants in the study, were language teachers.

Intervention

The intervention in this randomized controlled trial was TM. To collect baseline data, I met with all the study participants on one of two Zoom sessions held on January 17th and 24th, 2021, to administer the three psychological surveys: the MBI-ES (Maslach et al., 1996), the Perceived Stress Scale (PSS; Cohen et al., 1983), and the Profile of Mood States (POMS; Heuchert & McNair, 2012). This study intentionally centered the experiences of bilingual teachers of color; therefore, after the baseline data were collected, the bilingual teacher leaders were randomly assigned to treatment or control groups by blind manual stratification for one variable (i.e., whether or not they were a teacher of color). Starting on January 29th, 2021, certified TM instructors travelled to the five regional locations to train the participants to meditate in person (i.e., Sacramento, San Francisco, Monterey, Los Angeles, and San Diego). The treatment group began their twice daily practice of meditation for 20 minutes each time. Meanwhile, the control group was asked not to change anything about their normal routines for the duration of the study from January through May of 2021. The treatment group met for meditation classes with the TM instructors once a week for 3 weeks, then once a month for 3 months. There was extremely high attendance, and I was struck by the commitment of the bilingual teacher leaders to attend these classes even when they encountered difficult life circumstances, such as a parent dying, losing their home in the Santa Cruz fires, and being sick. I also hosted two virtual meditation retreats led by certified TM instructors, and 74% of those in the treatment group attended at least one of the retreats. On March 30th, 2021, I held a midstudy check in with the control group to see how they were doing and to keep them engaged in the study. One hundred percent of the control group either

came to the Zoom session or called me to check in, demonstrating their commitment to the study. Finally, on May 2nd, 2021, I administered the posttests via Zoom. On May 4th and 5th, I conducted the focus groups via Zoom with the control group. On May 10th and 11th, I conducted the focus groups via Zoom with the treatment group. After that, the control group participants learned to meditate in the same manner as the treatment group learned at the beginning of the study.

Transcendental Meditation group

I selected the TM technique based on research spanning over 50 years that has demonstrated the connection between TM and improved neuro-physiological functioning (Travis & Shear, 2010). Research on TM has shown improvement in psychological health, including decreased depression and anxiety (Bleasdale et al., 2020; Eppley et al., 1989; Nidich et al., 2009; Orme-Johnson & Barnes, 2014), increased social–emotional well-being (Alexander et al., 1991; Valosek et al., 2019), and increased self-esteem and resilience (Bleasdale et al., 2020; Wendt et al., 2015).

TM differs from mindfulness. Mindfulness and some other forms of meditation involve staying focused and paying attention to the present in a nonjudgmental way (Kabat-Zin, 2003; Roth, 2018). The TM technique does not require any effort or focus of attention. Rather, it is a simple, effortless method that allows the mind to experience restful alertness that is associated with integrated brain functioning (Orme-Johnson & Barnes, 2014; Valosek et al., 2019). TM is only taught by certified instructors who use procedures that have been standardized. TM training is reproducible, which ensured the reliability of the method.

Waitlist Control Group

The participants who were randomly assigned to the control group were considered a “delayed start” or “waitlist” group. They were eligible to learn TM after the completion of the study and after the posttests had been administered. The use of a waitlist control was important for humanistic reasons. In the event that the TM showed benefits, everyone who participated in the study, including the waitlist control group, had the opportunity to experience improvements in their health and well-being. Additionally, using a waitlist control helped with recruitment and motivated the control group to take the posttests. Both the control group and the TM group continued with their normal daily routines for the duration of the study.

Outcome Measures

Quantitative

This study employed data collection instruments that have been widely tested for reliability and validity. The primary outcomes were measured with the MBI-ES (Maslach et al., 1996), the PSS (Cohen et al., 1983), and the POMS (Heuchert & McNair, 2012).

Maslach Burnout Inventory-Educators Survey

The MBI-ES is a 22-item instrument that measures the degree of burnout among educators. Using the MBI-ES, participants rate their levels of emotional exhaustion, depersonalization, and personal accomplishment on a 7-point Likert-type scale (Maslach et al., 1996). Cronbach’s alpha is reported to be .88 for emotional exhaustion, .71 for depersonalization, and .78 for personal achievement (Aguayo et al., 2011).

Perceived Stress Scale

The PSS is a 14-item instrument that measures one's ability to handle stressful situations in a positive manner (Cohen et al., 1983). Using the PSS, participants rate their reactions on a 5-point Likert-type scale. Seven of the questions are reverse coded, and negative scores indicate a decrease in perceived stress. The Cronbach's alpha is reported to be .85 (Cohen et al., 1983) and demonstrates good discriminative validity with regard to meditation (Valosek et al., 2018).

The Profile of Mood States

The POMS (Heuchert & McNair, 2012) is a 35-item instrument with seven categories. Five of the subscales measure negative moods (anxiety, depression, anger/hostility, confusion, and fatigue), and two subscales measure positive mood (vigor and positive thoughts). Examples of negative moods that measure anxiety include feeling tense, shaky, uneasy, nervous, and anxious. Positive moods include feeling lively, active, energetic, vigorous, trusting, and enthusiastic. Using the POMS, participants rate the extent to which they felt each mood during the previous week using a 5-point scale ranging from *not at all* to *extremely*. Lower scores for negative moods indicate improvement in mood disturbance. Higher scores in the category of vigor and positive thoughts indicate increased positive mood. Cronbach's alpha is reported to range from .90 to .95 (Wendt et al., 2015).

Qualitative

Qualitative data were collected through four focus groups (two with the treatment and two with the control groups) after the study was complete. I developed the interview protocol with open-ended questions designed to elicit how bilingual teacher leaders

experience stress and burnout. The interview protocol had four sections: (a) introductions, shared definition of stress, burnout and teacher leaders; (b) how do bilingual teacher leaders experience stress, and in what ways, if at all, do their cultural identities contribute to their experiences; (c) how do bilingual teacher leaders experience burnout, and in what ways, if at all, do their cultural identities contribute to their experiences; and (d) in what ways did bilingual teacher leaders notice changes in their stress and burnout over the past 4 months. The focus-group interview protocol can be found in Appendix E. The protocol was reviewed and approved by all members of the dissertation committee.

Procedures

I submitted an expedited Institutional Review Board (IRB) application on December 2nd and received approval on December 21, 2020. The application included an informed consent document, certificate of completion of the CITI Human Research Subjects training, and all protocol instruments: the focus-group interview protocol, the MBI-ES (Maslach et al., 1996), the PSS (Cohen et al., 1983), and the POMS (Heuchert & McNair, 2012). The IRB approval, consent form, and quantitative and qualitative protocols can be found in the appendices.

In January 2021, I introduced the study to nine CWLP site directors and the executive director of the CRLP and asked them to share the recruitment flyer with their networks. The study flyer can be found in Appendix C. I sent personal emails inviting bilingual teacher leaders who expressed interest in learning more about the study. Over 90 teachers attended introductory sessions to the study. I had originally scheduled only four sessions and had to increase to eight introductory talks to accommodate the interest.

At the sessions, I provided an overview of the study, its purpose, IRB specifications, research design, and data collection instruments. Additionally, an introduction to TM was presented by a certified TM teacher. The potential participants had the option to self-select into the study as well as the ability to opt out at any time. Of the 91 teachers who attended the introduction talks, two did not meet the inclusion criteria, eight declined to participate due to COVID-19, and 19 declined to participate for various other reasons (e.g., time commitment, scheduling conflicts, etc.). Ultimately, 62 bilingual teacher leaders signed up for and completed the study.

The data collection portion of the study took place over the period of 4 months, from the end of January through May 2021. After 62 bilingual teacher leaders opted into the study, they received and signed the IRB consent form. The bilingual teacher leaders in the study completed the baseline tests (i.e., MBI-ES, PSS, and POMS) at one of two Zoom sessions I held to launch the study on January 17th and 24th. Only teachers who completed all baseline assessments were eligible to be included in the study. On January 26th, the bilingual teacher leaders were randomly assigned to treatment or waitlist control groups. I used CCW as the theoretical lens to analyze data in this study; CCW frames the knowledge, skills, and dispositions of people of color from an assets-based perspective (Bernal, 2001; Solorzano & Delgado Bernal, 2001). In this study, I intentionally centered the experiences of bilingual teachers of color; therefore, the bilingual teacher leaders were randomly assigned to treatment or control groups by manual stratification for one variable (i.e., whether or not they were a teacher of color).

A list of 100 five-digit random numbers was generated using Excel. The RAND function was used to generate the random number kernel, which was then scaled to 5-

digit real numbers. The Excel ROUND function was then used to convert the real numbers to 5-digit integers. The list was filtered to ensure that there were no duplicate random numbers. The lists were merged, and the teacher leaders' names were hidden so that only the random number and whether they were a teacher of color or White was shown. Going down the list, teachers with an odd number were assigned to the treatment group, and teachers with an even number were assigned to the control group by filling four cells across for stratification (i.e., TM group [teacher of color/White], Control group [teacher of color/White]).

The treatment group learned the technique of TM starting on January 29th, 2021, and practiced meditation twice daily for 20 minutes each day for a period of 4 months. The waitlist control group had the opportunity to learn TM starting on May 22nd, 2021, after the posttests and focus groups were completed. The treatment group learned to meditate in the standard TM seven-step course, which included: Step 1: introductory class; Step 2: preparatory class; Step 3: brief personal interview with a certified TM instructor; Step 4: personal instruction on the TM technique; and Steps 5, 6, and 7: three 1-hour group classes to provide additional information about the practice and to discuss their experiences with meditation. During the 4-month study, I held twice weekly group meditations via Zoom sessions. In addition, two virtual meditation retreats were held on March 6th and April 24th, and 74% ($n = 23$) of the participants in the treatment group attended at least one of these full-day virtual TM retreats. On May 2nd, all 62 of the bilingual teacher leaders completed the posttest instruments: the MBI-ES, the PSS, and the POMS.

Statistical Analysis

For the quantitative part of this mixed-methods study, I utilized analysis of covariance (ANCOVA) as the statistical model. I selected this approach to replicate the method most commonly used in research that has been conducted on TM, thereby generating results that are both replicable and comparable to other studies. After baseline and posttests were complete, I cleaned the data. In SPSS, I used inferential statistics to interpret the data and determine whether the treatment worked or not (i.e., accepting or rejecting the null hypothesis). Inferential statistics result in a probability value (p value) by which statistical significance is determined. By convention, a p value of .05 or less is considered statistically significant and indicates the degree to which the researcher is confident that the result is due to the intervention and not occurring by chance.

ANCOVA was the statistical method used to determine the effects of TM for the treatment group compared to the waitlist control group. The independent variable was treatment (i.e., meditation vs. waitlist control). The dependent variable was the change score, and the covariate was the baseline dependent variable. ANCOVA, covarying for baseline dependent variables, was used for all analyses with teachers completing both baseline and posttesting. Effect size (Cohen's d) was determined by between-group mean differences divided by pooled baseline standard deviation.

Qualitative Analysis

For the qualitative part of this mixed-methods study, I utilized a grounded theory approach. I selected grounded theory because the lack of research on how bilingual teacher leaders experience stress and burnout (Chervenski, 2021) suggests a gap in the literature. To address the lack of scholarship on this topic, a grounded theory approach

allowed emergent themes to come from the lived experiences of bilingual teacher leaders' relationship to stress and burnout. Researchers using grounded theory develop a theory based on the experiences of the participants in the research; thus, grounded theory was the most appropriate method of qualitative analysis because this study centered the experiences of bilingual teacher leaders (Creswell, 2021). Most of the literature on teachers focuses on external factors contributing to burnout and stress (Chervinski, 2021; Leung & Lee, 2006; Nygaard, 2019; Skaalvik & Skaalvik, 2015; Skaalvik, 2020; Skaalvik & Skaalvik, 2020). Therefore, this study begins to fill the gap in research through examining bilingual teacher leaders' experiences with emotional exhaustion and lack of well-being.

I moved through several cycles of coding of the focus-group transcripts. Linneberg and Korsgaard (2019) described coding as the practice of analyzing portions of text and assigning labels that summarize the content. Saldaña (2016) described the process of moving from codes to categories to theory in the cycle of coding. The first cycle is considered open coding, and codes, such as descriptive or *in vivo*, are assigned to portions of text. The second cycle is axial coding, where codes are grouped into categories. The third cycle is selective, and this is where themes or concepts emerge. Finally, assertions or theories are based on findings.

After the posttests were complete, all participants were given the opportunity to participate in a focus group. Due to timing constraints (i.e., the end of the study coincided with the end of the school year when teacher leaders were extremely busy), teacher leaders were able to self-select into focus groups. Two focus groups were held via Zoom with the control group on May 3rd and 4th, 2021, from 5:00–6:15 p.m. Two focus groups

were held via Zoom with the treatment group on May 10th and 11th, 2021, from 5:00–6:15 p.m. Thirty-four participants volunteered to take part in the focus-group interviews. Focus Group 1 (control) had eight participants, and Focus Group 2 (control) had eight participants. Out of the 16 control-group participants, there were 15 females and one male. Focus Group 3 (treatment) had 10 participants, and Focus Group 4 (treatment) had eight participants. Of the 18 treatment-group participants, there were 17 female teachers and one male teacher. Thus, 94% of the focus-group participants were female. This ratio is aligned with the demographics of the overall study, which was predominantly female. All of the focus-group participants were bilingual ($n = 34$, 100%), and most of the focus-group participants were teachers of color ($n = 26$, 70%).

Data analysis was inductive first and foremost, allowing codes, categories, and themes to emerge naturally from the data. In the third and fourth rounds, deductive analysis was employed using the CCW theoretical framework. The focus groups were conducted via Zoom with transcription enabled. The videos and transcripts were uploaded into MaxQDA software for coding analysis. In the first cycle, I assigned descriptive (e.g., feeling judged) and in vivo (e.g., “can’t say no”) codes. In the second cycle, I began to group codes into categories (e.g., family values, self-care), also known as axial coding. Concepts began to emerge in the third cycle. Because these themes showed alignment with the six forms of cultural wealth in CCW, using deductive analysis, I grouped the categories under the themes of familial, aspirational, linguistic, and cultural, social, navigational, and resistance. From there, I was able to make assertions based on findings from the data. For example, one key assertion that arose from the data was rest as an act of radical resistance.

Once I completed the cycles of coding, I started to write the findings of the study. I made a matrix with the codes organized by theme and reviewed the data as a whole to develop the assertions. To help visualize the big picture, I cut and pasted quotes by theme and category into the data-analysis matrix. Once I completed this step, I was able to see the emergent findings, which told a story. Six major findings emerged from the data in the study. First, the study findings indicated that bilingual teacher leaders are hardworking and dedicated because of their linguistic and cultural, aspirational, and familial values. Second, the findings revealed that familial, aspirational, and linguistic and cultural backgrounds are both a strength and a struggle. Third, the data indicated that self-care is imperative to help bilingual teacher leaders manage their stress and burnout. Fourth, the study findings demonstrated that participants did not learn self-care growing up, so they had to learn to navigate competing demands. Fifth, the findings revealed the assertion that rest is an act of radical resistance. Sixth, both qualitative and quantitative data revealed that TM helped bilingual teacher leaders to reduce stress and emotional exhaustion. These findings are explained in detail in Chapter 4.

Ethical Considerations

The bilingual teacher leaders who were recruited for this study are from the CWLP network where I serve as the executive director. My dual roles as researcher and an executive director who oversees each of the CWLP sites provided me with the access and opportunity to conduct the study with these world language bilingual teacher leaders. As Canlas (2016) poignantly noted in her dissertation, “these dual roles also require my careful and vigilant attention to potential conflicts and ethical considerations throughout the study” (p. 79).

For ethical considerations and the protection of human subjects, I obtained IRB permission to conduct this research study. Every participant received a consent form that detailed the study objectives, methodology, and information regarding the time commitments to participate in the study, as well as possible benefits. Creswell and Creswell (2018) noted the importance that subjects do not feel pressured to participate or to manipulate responses to attempt to satisfy the researcher. Participation in this study was optional and the world language bilingual teacher leaders had the option to opt out at any time with no negative consequences.

Positionality

I believe it is necessary to name my positionality as a White, middle class, cis-gender, able-bodied woman (Oluo, 2019; Plaxton-Moore, 2021) who is a bilingual teacher leader. I have engaged in critical research about the effects of stress and burnout for both BIPOC and White bilingual teachers. As a critical researcher who is White, I own the fact that I have benefited from White supremacy culture throughout my education and my entire life (Love, 2019). I also acknowledge that my implicit bias, deficit thinking, and blind spots have influenced this study (brown, 2021; hooks, 2003; Kendi, 2019; King, 2018; Magee, 2019; Menakem, 2017; Oluo, 2019). Therefore, I have consciously and actively taken measures to counteract some of the ways my privileges and biases have influenced the interpretation of data (brown, 2021; King, 2018; Magee, 2019; Oluo, 2019).

First, the process of writing this dissertation has been heavily rooted in self-reflection and explicitly examining the intertwined nature of my Whiteness and the oppression that I am fighting to disrupt (King, 2018; Menakem, 2017; Plaxton-Moore,

2021). After reflecting deeply on constructive feedback from my committee members during the proposal defense, I met monthly with a small group of White, middle-class, bilingual teacher leader women in a racial affinity group over the past year. We interrogated ways we have contributed to perpetuating White supremacy culture in our work, our research, and our lives. We read and shared and interrogated our privilege. In this affinity group, we centered the voices of women scholars of color (brown, 2021; King, 2018; Lyiscott, 2019; Magee, 2019; Oluo, 2019), and that informed how I recruited and who I recruited for this study.

I intentionally recruited and centered the voices and lived experiences of BIPOC bilingual teacher leaders who comprised 65% ($n = 40$) of the participants in this study. As I interpreted the data, I regularly consulted with my dissertation chair about my critical praxis as a White researcher doing antiracist work. Her constructive criticism helped to uncover some of the deficit thinking that shaped my research and to recognize the ways my language and interpretation of the data was being influenced by my internal biases. In order to mitigate implicit bias and deficit thinking, I wrote and reflected, shared my writing with colleagues, rewrote, discussed findings with BIPOC participants, and rewrote again.

The strength and vulnerability that each bilingual teacher leader shared with their stories was a sacred gift. What I learned from my conversations with these dedicated, hardworking bilingual teacher leaders was that their stress and burnout come from a place of love, care, and wanting to help others. The external pressures of navigating a heavy workload, systemically racist environment, high expectations with lack of support, and diverse needs of students were not the main cause of their stress and burnout as I had

suspected. Rather, the internal pressure of wanting to help others, wanting to do a good job, and trying to do right by their students led these bilingual teacher leaders to take on more and more to the point of physical and mental exhaustion, stress, and burnout.

Listening to the stories and hearing the voices of bilingual teacher leaders shifted my mindset from deficit to asset. The shift came gradually, not in a singular “aha” moment, and began when my committee drew my attention to the deficit language in my dissertation proposal. This was a humbling and eye-opening experience that led me to reflect deeply about my own biases and assumptions. As the bilingual teacher leaders shared their stories and experiences, I slowly became aware of my participation in hegemonic oppression. For example, my asking them to tell me if they identify as a teacher of color or not was not only uncomfortable, but some of them reported feeling stressed by having to answer the question.

I admit that my perspective on teacher stress and burnout was rooted in deficit thinking. When researching and defining the problem statement, I focused on the pervasive racist school environment bilingual teachers work in and how they are often pushed out of the profession (Kohli, 2009; Kohli et al., 2015; Kohli & Pizarro, 2016). Rather than starting with the linguistic and cultural fonts of knowledge bilingual teachers possess and share with their students and communities (Aldana & Martinez, 2018), I concentrated on the injustices I perceived that they experienced, both systemically and personally. This deficit framework was problematic for several reasons. First, I am a White educator who does not share the lived racial experiences of bilingual teacher leaders. Second, I am complicit with the White supremacy narrative that undergirds dominant thinking about education. Third, a deficit framework starts with what is wrong

and is concerned with how to “fix problems.” Rather than starting from a deficit framework, this study helped shift my thinking to focus on the assets bilingual teacher leaders bring to their experiences.

King (2018) noted that, although White people do not have as much experience as communities of color discussing racism and racial harm, it is imperative that they start, especially those in leadership positions. King further asserted that an assets-based framework starts with the researcher being curious, vulnerable, and humble. Another important characteristic of an assets-based framework is the ability to interrogate one’s own implicit bias (Oluo, 2019). This study has allowed me to see many of my own blind spots, such as the constant sense of urgency, perfectionism, and never stopping to rest, all of which perpetuate White supremacy culture (Magee, 2019; Kendi, 2019; Jones & Okun, 2001). My positionality as a White bilingual teacher leader shaped the way I interpreted the data in this study, and I strove to interrogate the ways I perpetuated hegemonic views while examining stress and burnout. For instance, my decision to work hard as a teacher leader has been a choice that I had the privilege to make. The power and privilege afforded me by the color of my skin has undeniably influenced the way I experienced and interacted with the bilingual teacher leaders in this study. The findings presented in the next chapter were my best, and admittedly imperfect, endeavor to analyze from an assets-based perspective how bilingual teacher leaders experience and overcome stress and burnout.

CHAPTER 4: FINDINGS

Learning a language and culture goes beyond vocabulary

We cultivate relationships

Grow in community

Name silenced sentiments

Reclaim untold stories

Break borders and boundaries

La dignidad no tiene fronteras

Y la empatía no debe tener reglas

—Cecelia Jordan, *What is home to colonized bodies?*

Study Overview

The purpose of this study was to examine how bilingual teacher leaders experience stress and burnout and to investigate the effect of TM as a tool for improving teacher leader well-being. Bilingual teacher leaders possess a wealth of cultural strengths and resources that they draw on to handle stress and burnout; therefore, CCW was the ideal theoretical framework to analyze the data from an assets-based lens. The hypothesis was that TM could be a tool to allow bilingual teacher leaders to have greater access to and facility with utilizing their cultural strengths and resources as a means for overcoming stress and burnout. This mixed-methods randomized controlled trial explored TM as one technique for helping bilingual teacher leaders gain greater access to the wealth of cultural strengths and resources that they use for coping with stress and burnout. A number of studies have examined the effects of meditation for teachers (Elder et al., 2014; Travis et al., 2018; Valosek et al., 2019; Valosek, Nidich et al., 2021); however, this was the first study to investigate the impact of TM on bilingual teacher leaders.

This study was particularly timely and important due to the historical moment in which bilingual teacher leaders are living. In the midst of the COVID19 pandemic, the

entire world has shifted, and this has had dramatic repercussions for teacher leaders. From sheltering-in-place and social isolation, to reinventing their whole curriculum into a virtual format, teacher leaders—who have many years of experience and are highly accomplished at what they do—suddenly felt like brand new teachers in survival mode. Teachers had to quickly adjust to online teaching, then to hybrid, then back to in-person instruction. Students’ and teachers’ mental health have been impacted in ways never before seen or imagined (Baker et al., 2021; Jones, 2021). Therefore, my hope is that this research makes a significant contribution to understanding how bilingual teacher leaders experience stress and burnout and the means by which they overcome emotional and physical exhaustion.

For the purpose of this study, teacher leaders are defined as teachers who take on additional responsibilities to support students and other teachers as well as to improve learning outcomes for students. Additional responsibilities include, but are not limited to, acting as department chair or instructional lead, sponsoring clubs, meeting with parents, presenting at conferences, being a member of professional associations, leading as a content specialist, and developing and delivering professional learning opportunities for other teachers. The bilingual teacher leaders who participated in this study held multiple leadership roles in their schools, districts, and professional organizations, namely the CWLP, the CRLP, and the CLTA. Teachers who served as regional directors, site directors, or leadership team members of CWLP and CRLP were compensated for delivering professional learning programs. These bilingual teacher leaders worked day and night for their students and for the teachers they support. They devoted their time, energy, and emotions to teaching and helping others, often to the neglect of their own

well-being. The bilingual teacher leaders in this study worked hard, took on many additional responsibilities, and spread themselves so thin that they found themselves stressed and emotionally exhausted.

This study centered the voices of bilingual teacher leaders of color, who comprised 65% of the participants. White bilingual teacher leaders were also included in this study. The bilingual teachers of color were Latinx, Asian, and Middle Eastern, and were predominantly from immigrant backgrounds. Some came to this country as children, others as adults, and some were second generation born and raised in the United States. A few of the White bilingual teacher leaders were from Europe and also immigrated here, some as adults and some as children. Most of the White participants were born and raised in the United States. To honor the differences in the lived experiences of these bilingual teacher leaders from diverse backgrounds, both non-White and White, I assigned pseudonyms and provided context when that information was available.

Using CCW as a theoretical framework, several significant themes emerged from the data that linked the findings to all six forms of capital as described by Yosso (2005): familial, aspirational, linguistic, social, navigational, and resistant. Interestingly, the data revealed the complexity of unpacking each one of these assets-based forms of capital. The findings summarized below demonstrate the cyclical nature of how CCW plays out in bilingual teacher leaders' lives.

Overview of Findings

Six major themes emerged from the data in this study. First, the findings revealed that family values, aspirational dreams, and linguistic and cultural heritage made these

bilingual teacher leaders into the hardworking, caring, dedicated professionals they are, devoted to doing their best. Second, the findings also revealed that familial, aspirational, and linguistic and cultural identities are both a strength and a struggle. Third, almost all of the bilingual teacher leaders in this study came to the realization that in order to survive stress and burnout, they must take care of themselves. Fourth, social, navigational, and resistant capital emerged as the dominant strategies bilingual teacher leaders relied upon to get through tough times. Fifth, rest as a form of radical resistance emerged as a significant finding from the data analysis. Rest as resistance is not a new concept; activists like Angela Davis (2011) and Audre Lorde (2017) have been talking about the concept of self-care for decades. Lorde proclaimed, “Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare” (p. 130). Seeing bilingual teacher leaders discover rest as an act of social justice was the most meaningful finding of this study. Sixth, the data showed that TM significantly reduced stress and burnout for bilingual teacher leaders in the treatment group as compared with the control.

First, family values, aspirational dreams and linguistic and cultural heritage helped make these bilingual teacher leaders who they are. They learned to have a strong work ethic from their parents and emulated the hopes and dreams of their parents and grandparents. These bilingual teacher leaders were proud of their linguistic and cultural heritage. They were passionate about their work, successful with their students, and they were making significant contributions to their profession by supporting other teachers. They were caring, selfless, committed, and hard-working. However, this degree of

dedication came at a price, specifically being overcommitted, stressed, and burned out, which leads to the next finding in the cycle.

Second, the familial, aspirational, and linguistic and cultural identities were both a strength and a struggle. Teachers relied on their family values, aspirations, and cultural identities to give them the strength to handle stressful situations. However, their intense work ethic, not knowing how to say no, and incessant perfectionism drove these bilingual teacher leaders to the point of exhaustion. They worked harder and harder, longer and longer, pushing themselves until they had physical pain (e.g., anxiety, migraines, headaches, back pain, and illness). They did not know how to pull back, and they grew up without role models for taking care of themselves. The struggle that came with learning to “suck it up” and “aim for the moon and shoot past the stars” led to the next finding in the cycle.

Third, at some point in their career, almost all of the bilingual teacher leaders came to realize that if they do not take care of themselves, they will not be able to care for others. These bilingual teacher leaders have drawn upon their linguistic and cultural resources and their community of social networks to engage in self-care, emotional support, and self-compassion. The bilingual teacher leaders relied on music, dance, and cooking food from their home culture for comfort and to relieve stress. Furthermore, many of the bilingual teacher leaders in the study were from collectivist cultures and the importance of community was clearly evident. For example, they discussed neighbors helping each other out by always being there for one another and also working together as a community to support each other. The next stages in the cycle of CCW flowed from navigational to resistance.

Fourth, the bilingual teacher leaders navigated the process of unlearning what they learned growing up. For example, many of their parents never took a day off even when they were sick, so they had to unlearn the belief that you must work even when sick. They reported having to do the opposite of what they learned growing up. “Nobody in my family would ever tell me ‘Oh, just take a break’ because you just don't take breaks.” These teachers figured out on their own how to set boundaries with their time and engage in self-care. Doing things like taking walks, yoga, and for the meditation group, their daily practice of TM, helped them feel less stress and more protected against burnout.

Another finding that emerged from the data relates to resistant capital. Teachers overcame burnout by setting boundaries, standing up for themselves, and engaging in self-care. Several teachers expressed that they were taken advantage of by administrators based on their cultural identity. These teachers set boundaries by standing up for themselves and pushing back. Some of the bilingual teacher leaders reported confronting White supremacy cultural values such as perfectionism on their “journey of becoming anti-racist educators.” Aurora was born in the United States and her parents immigrated from the Philippines in 1962. Speaking of perfectionism and burning the candle at both ends, Aurora exemplified what many expressed when she said, “I am my own worst enemy because I want to do right by my students.”

Finally, both the qualitative and quantitative data revealed that TM had a significant impact on bilingual teacher leaders’ ability to resist stress and burnout. The bilingual teacher leaders in the meditation group reported experiencing deep rest that was both healing and nurturing. The theme of rest as an act of radical resistance emerged

because rest allowed teachers to prioritize their self-care. When bilingual teacher leaders took care of themselves, they were able to be their best selves, which was important for their own health and well-being. Only then were they able to be present with their students, their families, and their responsibilities. Rest is restorative and enabled teachers to do the hard work of social justice. Teachers in the meditation group spoke of feeling happier, less stressed, more positive, healthier, and more patient. They had more energy, more focus, and felt more efficient. An unexpected finding was that even though teachers in the meditation group felt they were able to get more done in less time, they chose to invest that time to prioritize themselves rather than working harder or longer, as they would have done in the past. This investment in their own well-being was a significant finding because it demonstrated that meditation helps teachers reduce stress and burnout.

The quantitative data suggested that TM effectively reduced stress and burnout for bilingual teacher leaders. Sixty-two teacher leaders, randomly assigned to the TM group ($n = 31$) or the waitlist control group ($n = 31$), were administered the MBI-ES, the PSS, and the POMS at baseline and at 4 months posttest. ANCOVA, covarying for baseline-dependent variables, was used for all analyses with teachers completing both baseline tests and posttests. Significant reduction in emotional exhaustion ($p = .003$) and lack of accomplishment ($p = .004$), the main scales of MBI-ES, were found for the meditation group compared to the control. Likewise, significant reduction in perceived stress ($p < .001$) and anxiety ($p = .002$) were found for the meditation group compared to the control. Significant improvements were found in anger ($p < .001$), confusion ($p = .038$), and fatigue ($p < .001$). Significant improvements were also found in vigor ($p = .008$) and positive mood ($p = .001$). Only two variables did not show statistically

significant reductions: depersonalization ($p = .182$) and depression ($p = .236$). Ninety percent ($n = 28$) of the 31 teachers in the treatment group meditated at least once or twice every day. This high level of fidelity to the meditation practice demonstrated the commitment of the bilingual teacher leaders to prioritizing their self-care. These quantitative findings supported the qualitative results indicating that meditation was effective in reducing stress and burnout for bilingual teacher leaders.

Findings

The findings from the qualitative data collected in the focus groups revealed that bilingual teacher leaders in both groups, treatment and waitlist control, reported similar experiences of stress and burnout. The similar nature of how they experienced and handled stress and burnout was likely due to the fact that they reported on events that had happened over the course of their careers all the way through the pandemic. Other than emotional exhaustion, depression, and fatigue, no other significant differences were found between groups on the baseline measures. Therefore, for Research Questions 1 and 2, I reported the findings of the treatment and waitlist control groups together.

Research Question 1A Findings

Research Question 1A: In what ways do bilingual teacher leaders experience stress?

The intent of this question was to understand how bilingual teacher leaders experience stress and explore how their cultural strengths and resources either support them in managing stress or exacerbate their experience of stress.

Familial, Aspirational, Linguistic and Cultural

The bilingual teacher leaders were who they were because of their family values, aspirations, and linguistic and cultural background. Their cultural identities were an important strength they drew on to get through challenging and stressful situations. Many teachers reported the hard work ethic and perseverance they learned from their families. The grit, or endurance, they learned from their parents helped them persevere through hard times. Jade came to the United States from China as an adult to pursue an advanced degree. She exemplified the sentiments of many teachers in the study when she described the resilience instilled by her parents: “I feel a lot of value that my parents passed down to me really helped me be resilient, to persevere.” Jade always tried to do her best because of how her parents raised her. She appreciated these lessons that she learned from her parents, and they served as a source of strength for her in daily life. Jade was not only a bilingual teacher leader, but she was also an administrator at her school. Many bilingual teacher leaders in the study shared that the life lessons they learned from their families carried them far in their career.

Many of the bilingual teacher leaders spoke of how grateful they felt toward their parents. Eva is a second generation Mexican American. Her grandparents migrated to Arizona to escape Pancho Villa, and both of her parents were born in the United States. Eva looked up to her father her entire life. She cared for him in his elder years until he passed away 2 months before the study began. She was appreciative for what he taught her and for the cultural value of determination he passed down. Eva’s comments were similar to others, “You know my dad has been one of the best teachers I’ve ever known...That’s part of our, well my culture, that we have this thing, ‘Don’t tell me what I

can't do because I'm going to do it.” Eva’s father’s aspirational dreams helped her pursue her dream of becoming a teacher. Even though her counselors discouraged her from taking classes that would prepare her for college, she did not let that dissuade her from going to college, becoming a teacher, serving as a mentor teacher, and filling many other leadership roles at the statewide level.

Many of the bilingual teacher leaders were inspired by the aspirational hopes of their parents and proud of their cultural heritage. One of the bilingual teacher leader’s comments exemplified what many teachers reported. Valentina grew up going back and forth between Mexico and California. She learned not to be afraid of hard work and appreciated the sacrifices that her family made to come to the United States. As many other bilingual teacher leaders expressed, she described the dichotomy between the pressure to work hard and the motivation of the work ethic she learned growing up. Valentina’s father told her, “Never be afraid to work hard. Never be afraid to get your hands dirty. If anybody asks you if you can do something, the answer is yes.” Describing her cultural background and work ethic, Valentina said,

I think this is the cultural thing that has been ingrained in me, all of the sacrifices that were made for us to be here and, as far as that being connected to stress, there's a lot of pressure there.

She described feeling what many others expressed (i.e., motivation from the aspirational hopes of parents and the connection to cultural heritage as a source of strength and inspiration).

Each of the bilingual teacher leaders in this study expressed passion for their work, were successful with their students, and made significant contributions to their

profession by supporting other teachers. They worked hard, cared deeply, and never stopped. However, this degree of dedication came at a price, specifically being overcommitted, stressed, and burned out. The familial, aspirational, and linguistic and cultural identities were both a strength and a struggle. Most of the bilingual teacher leaders in this study reported that they relied on their family values, aspirations, and cultural identities to give them the strength to handle stressful situations. However, the intense work ethic and not knowing how to say no drove most of these bilingual teacher leaders to the point of exhaustion. Most of the bilingual teacher leaders said they experienced stress from the internal drive to work hard. They saw their parents working hard and learned early in life that is just what you do. Talia identifies as first generation. Her mother was born and raised in Mexico, her father in Peru. The hard work ethic Talia learned growing up caused stress, “I’m making sure that I’m doing everything that I’m supposed to be doing, and more, but then that causes unnecessary stress on me.” Like many other bilingual teacher leaders in the study, Talia was brought up with a hard work ethic. The internal pressure the participants placed on themselves to work hard and do a good job resulted in stress.

Several teacher leaders discussed how their parents never stopped or took a break. Therefore, the teacher leaders did not understand how to pull back, and most of them grew up without role models for taking care of themselves. The modeling made it difficult for teachers to be kind to themselves by resting or even taking a day off. This finding emerged for both White teachers and teachers of color. Dawn, a White woman born and raised in the United States, expressed how ingrained the hard work ethic was for her that it was hard for her even to take sick days: “This whole workaholic thing. My

parents never slowed down until they retired. ... It's a really common thing in our culture to just work and work and work and not take sick days." She expressed what many described: that working hard, to the point of exhaustion, was normal. It was simply what they learned to do growing up and it was never questioned. Not taking a day off emerged for both White teacher leaders as well as teacher leaders of color; however, it is important to recognize the differences in their lived experiences. Non-White educators of immigrant parents, who are usually racialized as brown and come from previously colonized countries, often work hard for their families and often do not have a choice because they need to put food on the table. In contrast, White educators, who live with the privileges afforded by the color of their skin and who rarely experience being racialized, often work hard as a matter of choice.

Many of the bilingual teacher leaders in this study reported that they worked harder and harder, longer and longer, and pushed themselves until they had physical pain (e.g., anxiety, migraines, headaches, back pain, and illness). Greta is White and grew up in the United States. Similar to what several teachers reported, she described the physical effects of stress that came from working hard and not having a balanced work-life routine: "We shouldn't be praised for working all these hours and not spending time with family, and I've struggled with it for a long time. I don't balance well, and I don't deal with stress well. I get migraines." As a number of others described, she clearly understood that working nonstop was not a good thing and should not be praiseworthy. However, she and many others, both White and teachers of color, found themselves not handling the stress, getting headaches, and feeling out of balance with her home and work life.

Greta described her difficulty balancing home and work. This was not uncommon among the bilingual teacher leaders in this study; many of the bilingual teacher leaders experienced stress when they struggled to maintain a work–life balance. They could not stop working, and their work overflowed into their home life. The overwhelming feeling described by Greta was shared by many: “I wonder why I can’t contain my work time. And it’s not that I can’t, I just haven’t figured it out yet.” She further expressed the frustration felt by many others: how she felt exhausted and overwhelmed by all the work, while at the same time trying her best to support her child. Greta shared, “I gotta be the best support I can be for my son as he completes his senior year... My discipline has been 100% ... which can lead to more exhaustion and more stress for myself.” Like Greta, a few of the teachers were single mothers, working full-time in demanding jobs and serving as bilingual teacher leaders. Even when they realized that they should not be working so hard, they felt it was impossible not to dedicate themselves fully to doing their very best.

In summary, bilingual teacher leaders were who they were because of their familial, aspirational, and linguistic and cultural identities. They dedicated themselves to their work and struggled with work–home balance. They experienced stress from hard work and internal pressure to do their very best, and this work ethic was instilled in them from childhood. Family values, aspirational hopes and dreams, and cultural heritage were both a strength and a struggle for almost all of these bilingual teacher leaders.

Research Question 1B Findings

Research Question 1B: What cultural strengths and resources do bilingual teacher leaders draw on to handle stress?

The intent of this research question was to explore the linguistic and cultural capital that bilingual teacher leaders rely on to manage stress. Food, religious practices, and music emerged as prominent cultural resources that the bilingual teacher leaders went to for comfort. Furthermore, the social network of community support and navigational strategies that bilingual teacher leaders used when coping with stress were highlighted in the analysis of the data. The importance of community showed up as a meaningful finding. The bilingual teacher leaders who were from collectivist cultures knew that they could depend on neighbors, colleagues, family, and friends. Finally, nearly all of the bilingual teacher leaders spoke of navigating their way to self-care as a means of destressing.

Linguistic and Cultural, Social, Navigational

Over the course of their career, most teachers in the study came to realize that if they did not take care of themselves, they would not be able to care for others. These bilingual teacher leaders have drawn upon their linguistic and cultural resources and their community of social networks to engage in self-care, emotional support, and self-compassion. One finding that emerged from the focus groups was that teacher leaders overcame stress by drawing on their cultural resources. Singing, dancing, cooking, and prayer were cultural resources that helped teachers relieve stress. Isabella was born in Puerto Rico and grew up in the Dominican Republic. She shared, “in my culture music and dance is a huge part of de-stressing.” Isabella described, as did some of the others, how she shared her cultural resource of music and dance to sooth not only herself, but her students as well. This form of stress relief emerged as a common practice for bilingual teacher leaders.

Another cultural resource that bilingual teacher leaders drew upon was food. Several bilingual teacher leaders described how they used cooking and food from their home culture to alleviate stress. Janella was born in the Philippines and immigrated with her family when she was 3 years old. Janella shared, “One thing that I do to relieve stress is cook. I’ll make lumpia and then, one day I made 500 lumpias.” Both the act of cooking food from her home culture and sharing it with her friends helped Janella and several other bilingual teacher leaders relieve stress. Drawing on traditional cultural practices such as food and music provided bilingual teacher leaders with a way of destressing.

Furthermore, many of the bilingual teacher leaders in the study were from collectivist cultures and the importance of community was clearly evident. For example, several bilingual teacher leaders discussed neighbors helping each other out by always being there for one another and also working together as a community to support each other. The teachers from collectivist cultures overcame stress by relying on the social connections in their community. Several of the bilingual teacher leaders provided examples from their home cultures that demonstrated the significance of community and showing up for a neighbor in need, an emerging theme from the data. Camila was born in Mexico and moved to the United States when she was 24. She shared, “One [example] from my home culture that I feel is very helpful is we have this notion that if our neighbor needs something, we are going to be there for them.” Camila, who identifies as Afro-Mexican, reported being able to make it through challenging situations because of her social support system in her community.

Aurora’s late parents immigrated from the Philippines. She described how the Bayanihan Spirit from Filipino culture supported her, not only in handling stress, but also in engaging in antiracist work in her school:

In Filipino culture we have what is called the Bayanihan Spirit, and that means for everybody to work together and help each other... When you bring that spirit to the space, you then create a culture of support and collaboration. That’s something that is needed to do anti-racist work and also to take care of self and others.

Bayanihan, derived from the Tagalog word “bayan,” means nation, town, or community. “Being in a bayan” refers to the Filipino custom of working together as a community to achieve a common goal. In this case, the goal was two-fold: overcoming stress and doing antiracist work. Aurora felt that a “culture of support and collaboration” was essential to achieve both of these. The social networks described by many helped bilingual teacher leaders feel supported and relieved some of the pressure of stress.

Almost all of the bilingual teacher leaders navigated stressful situations by engaging in self-care and self-compassion. Many of the bilingual teacher leaders in the study experienced stress from the internal pressure of a strong work ethic, struggling to manage work–life balance, and the external pressure of feeling judged, labeled, and experiencing microaggressions. Many of the bilingual teacher leaders demonstrated their resilience and drew on family values and cultural resources to handle stress. Another theme that emerged from the data was that many of the bilingual teacher leaders overcame stress by prioritizing themselves (e.g., getting exercise, doing yoga, and having self-compassion).

The pandemic caused immense stress for most of the teachers in the study. Aya, who is Filipino American, recognized that she should give herself the same compassion she gave her students: “I need self-compassion for them and what they’re going through right now, so I have to remind myself to have compassion for myself too.” Having self-compassion gave Aya and many of the bilingual teacher leaders the space to be mindful of themselves and their feelings and provided them more bandwidth to be patient with their students. When the bilingual teacher leaders gave themselves grace, they were able to extend that compassion to their students.

Surprisingly, not everyone felt that the COVID-19 pandemic heightened stress. Although the pandemic did cause many stressors, including suddenly having to learn how to teach virtually, there were some benefits to distance learning as well. Some bilingual teacher leaders found that their stress went down because everything moved at a slower pace during the first year of the pandemic. Elena identifies as first generation, and both of her parents were born and raised in Mexico. Both Elena and a few other participants expressed that they had more time to prioritize themselves by taking walks and doing yoga because they no longer had to commute or be on campus teaching. Elena recounted, “My stress has gone down, not as much as I would want it to, but it’s gone down significantly. Making time for myself has really helped me to get through the days or get through the week.” The bilingual teacher leaders who were able to prioritize themselves by doing joyful and relaxing activities were better able to manage their stress levels.

In sum, using the theoretical lens of CCW to analyze the findings, bilingual teacher leaders overcame stress by drawing on their familial, aspirational, linguistic and cultural, social, and navigational capital. Family values, aspirational dreams, and

linguistic and cultural heritage helped these bilingual teacher leaders become hard working, giving, and caring teachers. They inherited a hard work ethic and relied on their family values, parents' aspirations, and cultural heritage to manage stress. However, familial, aspirational, and linguistic and cultural identities had both positive and negative sides. Most of the bilingual teacher leaders experienced stress from working nonstop and not being able to say no, and they had difficulty balancing home and work. Most of the bilingual teacher leaders overcame stress by drawing on their cultural resources and by taking care of themselves. This navigational capital allowed many of the bilingual teacher leaders to maneuver stressful situations with the support of their community and investment in themselves.

Research Question 2A Findings

Research Question 2A: In what ways do bilingual teacher leaders experience burnout? What cultural strengths and resources do they draw on to handle burnout?

The intent of Part A of this question was to understand how bilingual teacher leaders experience burnout. Part B explored how their cultural strengths and resources supported bilingual teacher leaders in managing burnout or exacerbated their experience of burnout. Family values and aspirational dreams motivated teacher leaders in this study to work hard, take on more responsibilities, and serve others. However, these characteristics also drove these teachers to the brink of exhaustion and burnout. Almost all of the bilingual teacher leaders described how they navigated the process of unlearning what they learned growing up. In this section, I examine what burnout looked like and felt like for the bilingual teacher leaders in this study.

The historical moment of the COVID-19 pandemic affected teacher leaders differently depending on how their schools or districts handled instruction. Some districts attempted to go back to in-person instruction at the beginning of the school year, then had to switch to hybrid, back to virtual, and then back to in person. The back and forth between distance learning, hybrid learning, and in-person learning was too much for some of the teacher leaders. Other districts continued distance learning until almost the end of the school year before returning to in-person and hybrid instruction. For some teachers who were already at the brink of burnout, the pandemic slowed everything down and was their saving grace. Notice the difference in these two bilingual teacher leaders' experiences of burnout during the pandemic. Their explanations were indicative of the dichotomous experiences that emerged from the data. Daniela is first generation, and her parents are from Guatemala. Although she had experienced burnout before, she realized that was nothing compared to the stress and burnout she was experiencing during the pandemic: "I got to a point where I just told myself one day, I don't care anymore." Daniela felt tired and drained because her school was hybrid at first, then went back in person, then went to distance learning, then back to in-person: "I hit that point where I was just done." For Daniela and many others in the study, the switching between distance, hybrid, and in-person learning was too much. She was overwhelmed and felt like leaving teaching.

In contrast, some of the teachers were experiencing burnout before the pandemic started, and the shut-down allowed them time alone to reflect, time to remember the joy of planning lessons, and time to take walks in the middle of the day. Here is a quote from Elena, who was experiencing burnout before the pandemic:

There was a moment last year [before the pandemic] where I just needed to stop teaching. This is not going to end well for me if I keep doing this. Trying to start a new department and also trying to get these kids to buy in to why it's really important for them to be bilingual.... This is not where I belong, it's not where I need to be. It's just not worth my mental health.

When Elena's school went to online instruction, she felt that it gave her the space and time to finally slow down and take time for herself: "The pandemic was a godsend because it slowed everything down." Several bilingual teacher leaders in the study had a response similar to Elena's. The contrasting nature of Daniela's and Elena's experiences showed that bilingual teacher leaders experience burnout in different ways. Indeed, they experienced burnout with or without the pandemic. The findings discussed in the next section revealed the ways teachers experienced and navigated their burnout.

Navigational

The theme of navigational capital emerged as evidence of how teachers experience burnout. Many of the bilingual teacher leaders described navigating burnout by unlearning what was instilled in them while growing up. Most bilingual teacher leaders found themselves taking on more and more responsibilities. This always-say-yes aspirational value that many described was instilled in them from early in life and helped them to be successful. Yet, at the same time, this value resulted in burnout because many of the bilingual teacher leaders reported that they could not say no; thus, they overcommitted their time and felt emotionally exhausted. Julieta is first generation and her parents immigrated from Mexico. Julieta's struggle exemplifies what many in the study expressed:

That work ethic for me has been a struggle. I am grateful for the example that my parents gave me, but it's been so hard for me to say no to things. And so, when you talk about leadership, you keep saying yes, yes, and yes. And then, before you realize it, you're the department chair or you're presenting, and it gets overwhelming.

Julieta, just as many of the bilingual teacher leaders in the study recounted, enjoyed leadership roles. Although many reported getting much gratification from presenting, leading their departments, and serving on the board of the state professional organization, they realized that the exhaustion resulted from not saying no to some requests or demands on their time.

A number of bilingual teacher leaders in the study were retired yet continued to serve the profession in multiple ways (e.g., supervising student teachers, holding office in the state professional organization, presenting for CWLP or CRLP and at conferences, etc.). Lorina's family immigrated from Mexico when she was a young child, and she grew up going back and forth between countries. Like many others, Lorina still held multiple leadership positions even after retirement. Lorina came to understand late in her career that spreading herself too thin resulted in burnout: "At the end of my career, I was so spread out that I literally was really burned out. ... I was go-go-go and did not know how to stop. And at the end, I was burned out." As many bilingual teacher leaders disclosed, Lorina could not say no, took on more and more responsibilities, and experienced burnout. Many of the bilingual teacher leaders were inspired by the aspirations of their family to the point where it led to physical and emotional exhaustion.

Some reported that they learned late in their career how to navigate the instinctual response to take on too much by realizing that they had to take care of themselves.

Janella, who immigrated to the United States from the Philippines with her family when she was 3 years old, reported trying to balance multiple jobs, additional leadership roles, and family responsibilities:

I found that I was the most burned out when I was doing multiple things, doing the yearbook for 14 years...and trying to balance that with family life, taking care of raising four children and a husband...and still trying to be the union president. I know everyone's depending on me, but at the same time, after all is said and done, I just feel so burnt out.

Janella's quote represents a common theme that emerged from the data. Like many other teachers in the study, Janella tried to do it all; she tried to be there for her family, for her students, and for her school. Many bilingual teacher leaders expressed that they liked to be busy and derived energy from helping others; however, taking on too much resulted in emotional and physical exhaustion. It was not a sustainable path.

For many teachers in the study, their parents never took a day off even when they were sick, so they had to unlearn the belief that you must work even when sick. Julieta, who is Mexican American, described unlearning the belief that she could not take a day off, which her family instilled in her: "You were sick, and you still went to work. You would always tell us to work hard and not give up, and it's because of you that I can't even take a day off." Like many bilingual teacher leaders in the study, Julieta held two feelings simultaneously—gratitude and frustration—demonstrating the complexity of navigating the familial values, which can be both a strength and a struggle. The family

values participants learned by watching their parents gave them the perseverance to work hard, but they could not turn it off and became consumed by work. This was how many of the bilingual teacher leaders reported experiencing burnout.

Several teachers reported having to do the opposite of what they learned growing up. Keiko's parents are from Japan, and she expressed a common theme that emerged from the data (i.e., navigating the propensity to “power through” work by breaking that mentality): “Nobody in my family would ever tell me ‘Oh, just take a break’ because you just don’t take breaks. You just keep working and keep going and you power through.” Most of the bilingual teacher leaders figured out on their own how to set boundaries with their time and engage in self-care. Doing things like taking walks, yoga, and for the meditation group, their daily practice of TM, helped many of the bilingual teacher leaders feel less stress and more guarded against burnout.

Research Question 2B Findings

Research Question 2B: What cultural strengths and resources do bilingual teacher leaders draw on to handle burnout?

The intent of this research question was to uncover the cultural strengths and resources that teacher leaders turn to when they are emotionally and physically exhausted. The first outcome that rose to the surface was resistant capital. Almost all the bilingual teacher leaders found a way to protect themselves and take care of themselves. This involved stepping out of their comfort zone and taking on new ways of being that they did not see while growing up.

Resistant

After the bilingual teacher leaders described the ways they experienced burnout, they discussed how they overcame burnout. Another finding that emerged from the data relates to resistant capital (i.e., resisting the narrative that working hard precludes taking care of oneself). Teachers overcame burnout by setting boundaries, standing up for themselves, and engaging in self-care. Many teachers in the study figured out on their own how to set boundaries with their time and engaged in self-care. For some, this wisdom came early; for others, it came late in their career. As many bilingual teacher leaders reported, Lorina realized that in order to be able to take care of others, she must take care of herself first: “I learned late in life, really late in life, that if you don’t take care of yourself then you’re not good for anyone else.” This type of realization helped many of the bilingual teacher leaders prioritize themselves and their well-being, something they were not taught.

Many of the bilingual teacher leaders reported that self-care was not a part of their home culture. Several bilingual teacher leaders made a point to schedule self-care on specific days even though they did not learn that skill while growing up. Cheryl is White and was born and raised in the United States. Cheryl shared: “I’m scheduling all my self-care, and I’m saying no to anything that’s coming into those scheduled areas. ... I’ve added in meditation to other things to even make me stronger and more guarded against burnout.” Interestingly, although Cheryl already had a self-care plan in place, she reported that meditation increased her ability to prevent burnout. Elena, who is first-generation Mexican American, exemplified a common theme that arose from the data when she described yoga and mindfulness as her way to prevent burnout, which she did

not learn while growing up: “That wasn’t part of my culture, that wasn’t part of my home life. My parents don’t meditate. They’re terrible at self-care.” Engaging in healthy activities like hiking, walking, and stretching, and for the treatment group, meditating, allowed the bilingual teacher leaders to feel more resilient and less stressed. This was true for both non-White and White bilingual teacher leaders. Self-care was one form of resistance that emerged from the data. Setting boundaries and standing up for oneself was another.

An additional finding related to resistant capital that emerged from the data was establishing boundaries and pushing back when experiencing microaggressions. Some of the teachers described feeling judged based on their race, and several teachers expressed that they were taken advantage of by administrators based on their cultural identity. Internal pressures that manifest as stress and burnout are often caused by patriarchy and White supremacy culture. Many of the bilingual teacher leaders in this study came from immigrant backgrounds and took on White supremacy cultural values due to fear of being judged as less capable because of their racial identity. These bilingual teacher leaders set boundaries by standing up for themselves. Camila, who moved to the United States from Mexico as an adult, recounted what several of the other bilingual teacher leaders expressed. She felt burnt out almost to the point of leaving teaching because of being judged based on her race. She spoke of how that broke trust with her students:

As a woman of color, it’s been really challenging historically for me in every different side, in every different community, and this is why I was about to leave the teaching career. I said, this is not for me, I am not the right person. I cannot serve my students. ... The parents themselves, the family themselves, wouldn’t

trust me because I look different. I've always felt this kind of assumption that just by my looks that I'm not gonna be effective.

Similar to several other bilingual teacher leaders, Camila reported feeling judged based on her race, and that interfered with her relationships with her students. Even though she cared deeply for her students, she felt she could not build trust and rapport with them because of the judgement from the parents and families. This undermined her ability to feel successful and connected with her students and nearly caused her to leave the profession altogether. Camila exemplified how she and others resisted being judged based on their racial identities.

Several bilingual teacher leaders experienced stress due to assumptions about cultural identity from administrators. Louise, whose parents were from Ecuador and El Salvador and met in the United States, felt that the administration was taking advantage of her due to her cultural background: "I think there is an assumption because of my cultural background, maybe I'm going to be more docile." However, like other bilingual teacher leaders, she stood up for herself and confronted the administration, "I actually pushed back and said I believe this falls under the purview of the administrative team. So I feel like that had something to do with how I'm perceived, and it did create a lot of stress." Like several other bilingual teacher leaders, Louise resisted being categorized as docile because of her administrator's assumptions based on her cultural background. She stood up for herself by pushing back on this racial stereotype.

Another example of pushing back came from Jade, who was an assistant principal. Jade moved to the United States from China as an adult. She spoke of the stress she experienced due to the way her principal handled situations while Jade was

conducting classroom observations to evaluate teachers. After several occurrences, Jade resisted by speaking up and confronting the principal: “[The way my principal judged me] definitely caused a lot of stress on me. I started to learn to speak up and stand up for myself.” Like several others in the study, Jade stood up for herself because not doing so was causing stress and leading to burnout.

Another form of resistant capital was present in several bilingual teacher leaders who expressed being on their journey to becoming antiracist educators. Some of the bilingual teacher leaders reported confronting White supremacy cultural values such as perfectionism. Referring to perfectionism and burning the candle at both ends, Aurora said that she was her own worst enemy because she wanted to do right by her students. She spoke to both the sense of urgency and perfectionism as it related to White supremacy culture. Her reflection demonstrated how she was confronting the notion that everything has to be done immediately, which was also a theme of resistance that emerged from the data.

Speaking to perfectionism, the sense of urgency. Those are two characteristics of White supremacy culture, and the sense of urgency is something that drives me to “It has to be done, has to be done today.” At the same time, does it really? Aurora, whose family is from the Philippines, pointed out that a possible antidote to White supremacy cultural values of a sense of urgency and perfectionism was for teachers to collaborate and take time to process together. Several of the bilingual teacher leaders discussed an awareness of racial inequity in their schools and saw the importance of interrupting White supremacy cultural norms.

Another form of resistant capital that emerged from the findings was self-care. The concept of rest as radical resistance is discussed in the findings for Research Question 3. It is noteworthy, however, to point out that teachers overcame burnout by setting boundaries and engaging in self-care, an important theme that emerged throughout the study. Daniela, like many others, described how she scheduled time for herself to keep from feeling burned out: “I think what also helped me not feel super burnt out after this crazy year we’ve had of teaching online and also doing hybrid is that I make time for myself.” By trying to plan for self-care, she was able to feel more balanced and less overwhelmed, a sentiment expressed by many of the bilingual teacher leaders. Some of the teachers reported engaging in self-care by taking walks, doing yoga, going to the spa, and getting a mani-pedi or a massage. However, Sefina preferred the term self-compassion to self-care because of overuse of the latter. She articulated that “Going to the spa, getting your nails done, that has nothing on this [meditation practice].” Like several others, Sefina reflected that going to the spa did not compare with the benefits that come from meditation.

In summary, almost all of the bilingual teacher leaders navigated learning what they did not learn while growing up. They had to unlearn beliefs, such as the belief that they should never take a day off. They did the opposite of what they learned growing up. Furthermore, these teachers learned how to set boundaries with their time and engage in self-care. Taking walks, doing yoga, and for the treatment group, their daily meditation, helped them feel guarded against burnout. Another finding that emerged from the data was that some of the bilingual teacher leaders resisted burnout by speaking up when they felt judged or taken advantage of because of their cultural background. Many of the

bilingual teacher leaders also resisted by setting boundaries, both physically and emotionally. Several of the bilingual teacher leaders examined and stood up to White supremacy cultural values such as perfectionism and sense of urgency. Almost all of the bilingual teacher leaders found ways to carve out time for self-care and self-compassion because they came to understand that if they did not take care of themselves, they would not be able to care for their students or their own families.

Research Question 3 Findings

RQ3: What is the impact of TM on stress and burnout?

The rationale for this research question was to understand how bilingual teacher leaders experienced TM and the effect, if any, meditation had on their stress and burnout. One of the major objectives of this study was to identify a possible tool to support bilingual teacher leaders' well-being; therefore, this research question was paramount. The quantitative data, followed by the qualitative data, are presented below. First, the baseline data showed that the treatment and control groups were similar at the start of the study. Next, ANCOVA revealed statistically significant improvements on all major outcomes of the study. Finally, the qualitative data from the focus groups corroborated the findings from the survey instruments.

Quantitative Findings

Baseline. ANCOVA was the statistical method used to determine the effects of TM for the treatment group compared to the waitlist control group. Sixty-two teacher leaders, randomly assigned to the TM group ($n = 31$) or the waitlist control group ($n = 31$), were administered the MBI-ES, PSS, and the POMS at baseline and at 4 months posttest. Randomization was crucial to the study design to ensure that the two groups

were similar at baseline. When both groups, treatment and control, were similar at baseline, the differences between the groups observed in the outcomes were likely to be the result of the intervention rather than confounding factors. As shown in Table 2, the only significant differences between groups at baseline was found on the MBI-ES emotional exhaustion scale ($p = .001$), as well as depression ($p = .014$), confusion ($p = .004$), and fatigue ($p = .001$) on the POMS scale. No other significant differences were found between groups on the baseline measures.

Table 2*Baseline Scores by Group*

Outcome	Treatment		Control	
	<i>n</i>	<i>M</i> (<i>SD</i>)	<i>n</i>	<i>M</i> (<i>SD</i>)
Emotional exhaustion	31	40.61(9.98)	31	32.48(8.97)*
Depersonalization	31	9.94(3.86)	31	9.23(3.91)
Personal accomplishment	31	23.16(7.19)	31	20.58(4.71)
Stress	31	42.97(5.71)	31	40.52(6.82)
Anxiety	31	14.06(4.27)	31	12.03(3.82)
Depression	31	9.87(4.23)	31	7.65(2.50)*
Anger	31	10.42(3.97)	31	8.81(2.95)
Confusion	31	12.97(4.37)	31	10.90(3.28)*
Fatigue	31	18.16(4.71)	31	13.74(4.19)*
Vigor	31	16.74(3.64)	31	14.97(3.93)
Positive mood	31	12.87(4.01)	31	11.71(2.33)
Self-efficacy	31	30.55(4.01)	31	31.68(3.10)

Note. *indicates differences between groups less than .05.

ANCOVA, covarying for baseline-dependent variables, was used for all analyses, with teachers completing both baseline tests and posttests. Ninety percent ($n = 28$) of the 31 teacher leaders in the treatment group meditated at least once or twice a day. This high level of fidelity to the meditation practice demonstrated the commitment of the teacher leaders to prioritizing their self-care. These quantitative findings supported the qualitative

results indicating that meditation is effective in reducing stress and burnout for bilingual teacher leaders.

Findings showed significant reductions in the main outcomes of the study for the TM group compared to the waitlist control group, as detailed in Table 3. Results indicated a statistically significant reduction in emotional exhaustion ($p = .003$) with an adjusted mean range of -6.14 (1.62) compared to the waitlist control group (.59 [1.31]). The effect size ($d = -1.09$) for emotional exhaustion was large. Lack of accomplishment decreased significantly ($p = .004$), with an adjusted mean range of -5.31 (.86) compared to the waitlist control group (-2.01 [1.08]). The effect size ($d = -0.87$) for lack of accomplishment was in the large range.

Perceived stress ($p < .001$) and anxiety ($p = .002$) were significantly lower in the treatment group as compared to the control, with an adjusted mean range of -8.14 (1.03) and -4.18 (0.66), respectively, for treatment and -1.44 (.97) and -1.37 (.74) for control. The effect size ($d = -1.31$) and ($d = -0.99$), respectively, was large. Likewise, anger ($p < .001$), confusion ($p = .038$), and fatigue ($p < .001$) showed a significant reduction for the treatment group compared with the control group, with an adjusted mean range of -2.58 (.67), -3.85 (.66), and -5.65 (.85), respectively, for treatment and -.29 (.52), -2.35 (.63), and -.70 (0.83) for control. The effect size was in the large range for all three variables: anger ($d = -1.00$), confusion ($d = -.078$), and fatigue ($d = -1.43$). Vigor ($p = .008$) and positive mood ($p = .001$) were significantly improved in the meditation group as compared to the control, with an adjusted mean range of -2.79 (.66) and -2.30 (.50), respectively, for treatment and -.31 (.78) and -.18 (.53) for control. The effect size ($d = -.87$) and ($d = -.93$), respectively, was in the large range.

Only two variables did not show statistically significant reductions: depersonalization and depression. Depersonalization measures cynical attitudes toward students and colleagues. Depression is measured by descriptors that show sad, down, and low moods. As shown in the adjusted mean change, depersonalization decreased more for the treatment group (-.17 [.63]) than the control (.85 [.52]), though this difference did not reach significance ($p = .182$). Similarly, the adjusted mean change in depression decreased more for the treatment group (-1.65 [.68]), compared to the control (-.84 [.65]), but did not reach statistical significance ($p = .236$). These findings are not surprising for a couple of reasons. First, the teachers who took part in this study are highly committed, passionate, caring individuals who elect to take on leadership roles in their schools, districts, and professional organizations. Second, the scores for both depersonalization and depression were low at baseline; therefore, there was not much room for change.

Table 3

Analysis of Covariance

Outcome	Treatment			Control			<i>p</i> value	Effect size
	<i>n</i>	Adjusted mean	SE	<i>n</i>	Adjusted mean	SE	<i>p</i>	<i>d</i>
Emotional exhaustion	31	-6.14	1.62	31	0.59	1.31	.003	-1.09
Depersonalization	31	-0.17	0.63	31	0.85	0.52	.182	-0.39
Lack of accomplishment	31	-5.31	0.86	31	-2.01	1.08	.004	-0.87

Outcome	Treatment			Control			<i>p</i> value	Effect size
	<i>n</i>	Adjusted mean	SE	<i>n</i>	Adjusted mean	SE	<i>p</i>	<i>d</i>
Perceived stress	31	-8.14	1.03	31	-1.44	0.97	<.001	-1.31
Anxiety	31	-4.18	0.66	31	-1.37	0.74	.002	-0.99
Depression	31	-1.65	0.68	31	-0.84	0.65	.236	-0.69
Anger	31	-2.58	0.67	31	-0.29	0.52	<.001	-1.00
Confusion	31	-3.85	0.66	31	-2.35	0.63	.038	-0.78
Fatigue	31	-5.65	0.85	31	-0.70	0.83	<.001	-1.43
Vigor	31	-2.79	0.66	31	-0.31	0.78	.008	-0.87
Positive thoughts	31	-2.30	0.50	31	-0.18	0.53	.001	-0.93

Note. TM: $n = 31$; control: $n = 31$; adjusted mean change, covarying for dependent baseline score; SE = standard error; p value two-tailed; effect size Cohen's d = difference in adjusted mean change between groups divided by pooled baseline standard deviation.

In sum, the quantitative data suggested that TM effectively reduced stress and burnout for bilingual teacher leaders. Findings showed statistically significant reductions in the main outcomes of the study: stress and burnout. First, burnout was measured with the MBI-ES and revealed a statistically significant reduction in emotional exhaustion ($p = .003$) and lack of accomplishment ($p = .004$). Next, stress was measured with the PSS and the POMS. Perceived stress ($p < .001$) and anxiety ($p = .002$) were significantly lower in the treatment group as compared to the control. Likewise, anger ($p < .001$), confusion ($p = .038$), and fatigue ($p < .001$) showed a significant reduction for the treatment group. Vigor ($p = .008$) and positive mood ($p = .001$) were significantly improved in the meditation group as compared to the control. Finally, only two variables did not show statistically significant results: depersonalization ($p = .182$) and depression

($p = .236$). In sum, the quantitative findings showed statistically significant decreases in stress and burnout, with a large effect size for the meditation group compared with the waitlist control group.

Qualitative Findings

The qualitative data reinforced the quantitative data that revealed that TM had a significant impact on bilingual teacher leaders' ability to resist stress and burnout. Many of the teachers in the meditation group reported experiencing deep rest that was both healing and nurturing. The theme of deep rest as an act of radical resistance emerged in that rest allowed teachers to prioritize themselves. When bilingual teacher leaders reported taking care of themselves, they could be more present with their students, their families, and their responsibilities. Most bilingual teacher leaders in the meditation group spoke of feeling happier, less stressed, more positive, healthier, and more patient. Many said they had more energy, more focus, and felt more efficient. An unexpected finding was that even though many bilingual teacher leaders in the meditation group felt they were able to get more done in less time, they chose to invest that time to prioritize themselves rather than working harder or longer like they would have done in the past. This investment in their own well-being was a significant finding because it demonstrated that meditation helped bilingual teacher leaders reduce stress and burnout.

Aurora and Janella both had family backgrounds from the Philippines. Aurora, like several others, reflected on how rest was connected to social-justice work and how the meditation practice helped her prioritize herself: "Napping is a part of social justice work. ... I have to say that this study has really taught me to prioritize myself and self-care." This concept of putting themselves first did not come naturally for most of the

bilingual teacher leaders. For example, Janella initially felt guilty for taking time out of her day to meditate:

When we first started this meditation, I felt really selfish. How can I take 20 minutes out of my day, twice, not just once, twice? Stop the world. But then I realized how that helps me be so much better, be in tune, be focused, be present in everything else that I do.

However, as several other bilingual teacher leaders expressed, their guilt subsided when they realized the benefits of meditation allowed them to be their best selves. Once they got over feeling selfish, they felt more grounded, focused, present, and patient. These sentiments were expressed by several teachers in the meditation group.

Several bilingual teacher leaders noticed how meditation gave them a greater awareness of their emotions. Sefina explained how self-awareness allowed her to be vulnerable and strengthened her relationship with her family and colleagues: “I’ve seen the impact of self-care with meditation. With this meditation practice I’m not afraid to reach out to check in with others. The meditation practice has helped in many ways.” Like several other bilingual teacher leaders in the study, meditation allowed Sefina greater access to her emotional awareness, and this helped strengthen her relationships.

A number of bilingual teacher leaders in the study said that they had tried other forms of meditation or mindfulness routines, but they had trouble sustaining the practice. Ruby, who is a White educator born and raised in the United States, had struggled with being able to sustain self-care routines in the past. She felt that this meditation practice was easier to continue because she saw results right away.

I definitely see a difference, not just in how I feel, but in being able to apply that lens of self-care. ... The payback is fairly immediate. I mean, not in the minute, but within the day, and I really feel it. My level of energy, my patience, my endurance, my ability not to react, but to reflect first, has all been enhanced by this practice.

Ruby appreciated the immediacy of the results (usually within the day) and valued the boost in energy and endurance as well as increased patience and decreased reactivity. These benefits were mentioned by most of the bilingual teacher leaders and reinforced by the quantitative data in Table 3 (i.e., significant reductions in anger [$p < .001$], confusion [$p = .038$], and fatigue [$p < .001$]; increase in vigor [$p = .008$] and positive mood [$p = .001$]).

Many of the bilingual teacher leaders started to take better care of themselves after learning to meditate. Several mentioned adding long walks and yoga to their self-care routine. Dawn is White and grew up in the United States. Her sister was visiting from out of the country and was extremely surprised and impressed that she was putting herself first.

She said, "I'm just amazed that you are carving out time for yourself" because I've never done that. Before I've always said I don't have time for anything. And I've somehow managed to meditate at least once a day, if not twice, plus walk for an hour and 15 minutes, and sometimes do yoga. I don't know where that time came from, but I don't know that I could have done it before this.

Both Dawn and her sister were surprised by the fact that Dawn was carving out time to take better care of herself, something she had never been able to do before. Many of the

other bilingual teacher leaders in the study spoke of feeling better both mentally and physically, and they began to invest more time in healthy activities.

Research Question 3A Findings

Research Question 3A: To what extent will the perceived stress of bilingual teacher leaders who practice meditation decrease more than bilingual teacher leaders in the control group?

Several findings that emerged from the focus groups suggested that TM significantly reduced stress for bilingual teacher leaders. First, when teachers felt tired and fatigued, their ability to handle stressful situations was diminished. Studies have shown that exhausted teachers are more reactive and reactionary and tend to have less patience with their students (Herman et al., 2018), the administration and colleagues (Richards et al., 2018; Steinmetz, 2018), and their own families (Chervinski, 2021). Burnout also caused less clarity, less focus, and greater confusion, and bilingual teacher leaders experienced more frustration and anger (Chervinski, 2021; Herman et al., 2018). Most bilingual teacher leaders in the meditation group reported feeling more clarity, more focus, and less likely to get into arguments with their families. Second, better sleep helped teachers feel more rested, more present, and more healthy overall. Several teachers in the meditation group reported better sleep as a result of practicing TM. Third, when bilingual teacher leaders were less stressed, they had greater access to happiness, joy, and positive emotions. The bilingual teacher leaders spoke of feeling happy and positive after meditations. Finally, the reality is that stress and work will always be there; however, teachers in the treatment group felt that meditation helped them handle the stress and workload more effectively.

Several bilingual teacher leaders described how their relationships improved after they began meditating. Sefina said she used to feel reactive and would easily slip into arguments. Now, she described having an “even temperament, calmer with my partner when normally I would be impatient and quicker to anger.” Many teachers reported being able to handle daily stressors with greater ease, such as Luciana who said, “I have fewer instances of frustration when something doesn’t go the way I need it to.” Overall, teachers from the treatment group described feelings of calmness and peace. Many bilingual teacher leaders had comments like Aurora’s, who stated “I feel more rested and calm throughout the day.”

Teachers are more stressed when they are tired, overwhelmed, and exhausted (Chervinski, 2021; Richards et al., 2018; Santoro, 2020). Several bilingual teacher leaders in the study reported getting better sleep and felt this helped reduce their stress. For example, Jade, who is from China, described the improvement in her quality of sleep once she started meditating: “Before I had a very hard time falling asleep ... but after TM, it felt like a very good quality of sleep.” With better sleep came more resilience. Like several others, Jade felt that when she got a good night’s sleep, she was taking care of herself. Better sleep helped these bilingual teacher leaders feel more rested and reduced their stress. Diana, who is White and raised in the United States, described how meditation helped her feel healthier, allowed her to sleep better, and lowered her stress.

TM has helped me feel healthier in general. It’s lower stress. It’s better sleep.

There’s time in my day to do other things. I started to exercise which I haven’t done in 20 years. It’s just a healthier, fuller life that I can share with everyone I love.

The bilingual teacher leaders reported feeling a greater sense of well-being and less stress with better sleep. The feeling of expansion of time (i.e., feeling like they had more time in the day) allowed many to engage in more life-supporting activities like walking and exercise. Ultimately, they described a more fulfilling and joyful life with their loved ones after they started to meditate.

Many bilingual teacher leaders reported feeling less stressed after practicing TM. One of the benefits of less stress is that teachers were able to feel more positive emotions. Luciana described what many reported, that meditation improved her happiness and overall mental health: “I’ve been much happier and less stressed, and I think more efficient, too, and more positive ... I really appreciate this opportunity because it’s made a really big difference in my mental health state.” Decrease in stress is consistent with data from previous studies. A statistically significant reduction in perceived stress ($p < .001$) for the treatment group as compared with the control, even during the pandemic, made the current study findings even more powerful.

Several of the bilingual teacher leaders in the study expressed an understanding that stress will always occur, and that meditation helped them deal with stress better. A few bilingual teacher leaders noticed stressors coming back when they returned to in-person teaching at the end of the school year. Even though the teachers had been meditating for several months, stress still came up for them. However, their daily meditation practice made it so that the bilingual teacher leaders had more resources to handle stress. Aurora, like several others, described the additional stressors when she went back to in-person teaching at the end of the school year:

We just got back into in person teaching in April, and I'm feeling a different type of stress now. I'm feeling this sense of urgency coming back, where I have to teach them all of this before the end of the year, and then I catch myself. What are you saying? No, you don't. ... I feel like the meditation practice helped me realize that I am still going to have moments of stress and frustration. ... I have such deep appreciation now for this life tool that I have.

The realization Aurora had was particularly remarkable. She noticed her stress and sense of urgency coming up, and she was able to pull back with a more expansive view. She realized that stress will always come up; that is not going away. However, her reaction to stress was different. She felt that meditation was a life tool that could help her cope with and manage her stress.

A number of bilingual teacher leaders reported greater resilience with being able to handle stress after learning to meditate. Camila was one of several who described how she was able to handle work better now, and stated that work no longer stressed her out the way it did in the past:

The amount of work that I have right now is the same or worse than it was at the beginning [of the study], and yet I am better able not to let that bother me. It doesn't have to send me into a tailspin. ... Before I would get stressed, and now I'm able to breathe.

Camila reported that the simple act of taking a breath and closing her eyes allowed her body to realize that she was about to meditate, and this was calming. Several bilingual teacher leaders expressed a similar sentiment to Camila. They were surprised by the fact

that they felt less stressed even though they had as much work as before learning to meditate, if not more.

In sum, most of the bilingual teacher leaders in the meditation group reported feeling more calmness, more focus, and greater clarity. They also found themselves to be less reactive and more patient, and experienced better relationships with their families and loved ones. In addition, several teachers reported getting better sleep at night and feeling more rested. A number of bilingual teacher leaders reported that with meditation, they felt happier and had more positive emotions and moods. Finally, quite a few bilingual teacher leaders felt they were able to handle stressful situations better than in the past. The findings suggested that bilingual teacher leaders' perceived stress decreased significantly with meditation.

Research Question 3B Findings

Research Question 3B: To what extent will the burnout of the bilingual teacher leaders in the meditation group decrease more than the bilingual teacher leaders in the control group?

Burnout is described as emotional and physical exhaustion and a sense of being overwhelmed (Chervinski, 2021; Richards et al., 2018). Those experiencing burnout experience a depleted sense of personal accomplishment, motivation, and ability to do one's best. When teachers experienced burnout, it affects their ability to function, their mental and physical well-being, and the quality of their relationships. The current study findings indicated that TM effectively reduced burnout for bilingual teacher leaders. The personal experiences of the following three teachers exemplified how meditation helped many of the bilingual teacher leaders to overcome burnout.

Sefina identifies as first generation and mixed race. Her father was born in the United States and her mother is from Yap Island, Federated States of Micronesia. Sefina, a regional director, had her third child just as everything shut down due to the COVID-19 pandemic. She described feeling as if she was drowning and not knowing if she would make it. Her mother, who was supposed to be her doula, could not be with her, and she was frightened that she was going to contract COVID-19 while in the hospital:

I had my third child right when COVID had hit. I have two small kids, a first grader and a preschooler. Oh, their schools are closed. Everyone's on top of me. I didn't know if I was going to make it. I just felt like I was completely underwater. Meanwhile, Sefina tried to project calm and strength because of her leadership role as a regional director. However, she confessed that her actions were an attempt to cover up how scared and overwhelmed she felt.

Sefina then described her experience with meditation and the changes it brought to her life. She started to invest in self-care and self-compassion. The practice allowed her to be closer to her family and colleagues and allowed her to be a fuller version of her authentic self:

I've allowed myself to be more vulnerable and to show up as a lead learner, not an expert. I have found that [TM] allowed me to become closer to others because I'm not putting up this facade of strength and actually being who I more authentically am.

Sefina discovered that investing in herself was the best decision she could make. She started to put herself first, even when her baby was crying. She found that by prioritizing her meditation, she was able to have better access to herself and her cultural resources.

Sefina had more patience with her loved ones and coworkers. She no longer had to pretend to be strong; rather, she could be vulnerable and let other people in. This strengthened her relationships and helped her feel more grounded in herself.

Luciana identifies as first generation. Her mother immigrated from El Salvador and her father from Ecuador. Luciana described how she was on the verge of breaking down before the study began. She was experiencing burnout from overwork and unrealistic expectations from her administrators. In addition to going through the pandemic, she was also in a master's degree program and her work was the equivalent of two jobs. Luciana found meditation as a saving grace that allowed her freedom from feeling stuck:

I personally feel like this study has been life saving for me. I was really on the verge of having a nervous breakdown. ... [After learning to meditate, I felt] like okay, if this doesn't work out, I'm okay with that. Just feeling at peace with that notion. Feeling at ease. And I feel that meditation has really helped me come along and reach this point.

Luciana reported being overwhelmed and missing deadlines, and before the study, she felt her job was at risk. However, after beginning to meditate, she described feeling at peace, even with the notion that she was missing deadlines and might lose her job.

Luciana felt that meditation has helped her reach this sense of calmness, ease, and peace.

Like Sefina and Luciana, Diana had an extreme case of burnout. Diana, who is White and born in the United States, did lose her position just before the study began, and she felt devastated. She also lost her mother during the study. She felt overwhelmed by

her family and work losses, and she did not know if she could keep going. She described her experience with meditation as a healing journey:

My last four months have been very healing. I got this new job because of the position that I hold as a teacher leader, so it was quite ironic when it didn't work out. I was completely devastated. Without the meditation study, I don't know if I would have made it through.

Diana lost her position for the first time in her career of 26 years. She had left everything behind to take on this new role. She felt grateful for her daily practice of meditation and the peace it brought to her life to get through her devastation.

Sefina's, Luciana's, and Diana's life circumstances are reflective of many teachers in the study. Several of the bilingual teacher leaders lost family members or loved ones during the study. A number of bilingual teacher leaders had disruptions in their work. Nearly all of the teachers described the intensity of their work and their internal drive to work harder and harder. Yet, the bilingual teacher leaders in the meditation group described being at peace, feeling joyful, and having more patience and stronger relationships. The qualitative data corroborated the quantitative data showing that TM significantly reduced stress and burnout, the main outcome measures of the study.

In summary, across all major outcome measures of this study, bilingual teacher leaders in the meditation group experienced a statistically significant reduction in stress ($p < .001$) and emotional exhaustion ($p = .003$) compared to the control group. Bilingual teacher leaders in the treatment group felt less anxiety ($p = .002$), anger ($p < .001$), and confusion ($p = .038$) at a statistically significant level in comparison to bilingual teacher

leaders in the control group. Furthermore, the meditation group bilingual teacher leaders experienced less fatigue ($p < .001$), more vigor ($p = .008$), and more positive moods ($p = .001$) than the control group teachers. The findings from the qualitative data corroborate findings from the quantitative data that suggest that meditation helped ease the burden of stress and burnout. Notably, most of the bilingual teacher leaders reported feeling at peace, calm, more joyful, less inclined to get angry, and more patient. Many also stated that they felt better rested and happier, and had more energy, endurance, focus, and clarity. These states of being were indicative of the variables used in the quantitative analysis of the study: burnout, stress, anxiety, anger, confusion, fatigue, vigor, and positive thoughts. These findings were significant because they suggested that meditation was not only an effective life tool to help the participating bilingual teacher leaders overcome stress and burnout, but also gave them greater access to their cultural wealth and resources in order to live happier, more fulfilling lives.

In Chapter 5, I provide a summary of the findings. I also discuss the contributions to existing research and to CCW theory and provide several practical recommendations for bilingual teacher leaders, administrators, and professional learning providers. These recommendations are centered on four stages: (a) family, linguistic and cultural, and aspirational; (b) social; (c) navigational; and (d) resistant. All of these recommendations intersect with the six forms of capital from CCW. I discuss the strengths and limitations of the study and make recommendations for future research. Finally, I complete the chapter with the conclusion of the study.

CHAPTER 5: DISCUSSION

Language is not a barrier, but an invitation to split and mend tongues
To address and right wrongs
For my empathy to extend beyond my block, my zip code, my nation state
To condemn all forms of hatred and every -ism...
This tongue ain't got no language to deconstruct
Make no mistake this is always about deconstructing, unforming, renaming,
creating, imagining a constant cycle
I am trying to learn liberation
We are all trying to learn liberation
– Cecelia Jordan, *What is home to colonized bodies?*

Summary of Findings

CCW, a liberatory framework (hooks, 2003; Yosso, 2005) that centers the lived experiences of bilingual teacher leaders, was used to (a) investigate how bilingual teacher leaders experience stress and burnout, and (b) explore the possibility of TM as one method for improving overall well-being. The hypothesis was that meditation could allow bilingual teacher leaders to have greater access to and facility with utilizing their cultural strengths and resources as a means for overcoming stress and burnout. Though a number of studies have examined the effects of meditation on teacher stress and burnout (Elder et al., 2014; Travis et al., 2018; Valosek et al., 2019; Valosek, Wendt et al., 2021), this was the first study to investigate the impact of TM on stress and burnout among bilingual teacher leaders.

This mixed-methods randomized controlled trial explored TM as one technique for helping bilingual teachers leaders tap into the wealth of cultural strengths and resources that they use for coping with stress and burnout. The study took place from January through May of 2021, with bilingual teacher leaders from the San Francisco Bay Area, Sacramento, Fresno, Monterey, Los Angeles, and San Diego. Sixty-two bilingual teacher leaders, randomly assigned to meditation group ($n = 31$) or waitlist control group

($n = 31$), were administered the MBI-ES, the PSS, and the POMS at baseline and at 4-month posttest. ANCOVA, covarying for baseline-dependent variables, was used for quantitative analyses. After the posttests were complete, the teachers were invited to participate in focus groups. Thirty-four bilingual teacher leaders volunteered to take part in the focus group interviews. Of these 34 volunteers, 58% ($n = 18$) were from the treatment group and 52% ($n = 16$) were from the control group. Ninety percent ($n = 28$) of the 31 teachers in the treatment group meditated at least once or twice every day. This high level of fidelity to the meditation practice demonstrated the commitment of the bilingual teacher leaders to prioritize self-care.

The findings revealed that family values, aspirational dreams, and linguistic and cultural heritage made these bilingual teacher leaders into the committed, holistic, caring, brilliant, and hardworking professionals they are, devoted to doing their best. They inherited a strong work ethic as well as aspirational dreams from their parents, and they felt proud of their linguistic and cultural heritage. They learned from an early age to work hard, “always say yes,” and take on more and more responsibilities. The resilience they learned from their families was a source of strength that sustained them. However, the findings further revealed that familial, aspirational, and linguistic and cultural identities were also a struggle. Internal pressures result from patriarchy and White supremacy culture. Some of the bilingual teacher leaders who came from immigrant backgrounds adopted White supremacy cultural values, such as perfectionism, due to fear of being judged as less capable because of their ethnicity or racial identity. Working hard and not being able to say no eventually led to stress and burnout.

The social and political context of working in an oppressive system with external and internal racialized judgments puts undue stress on bilingual teacher leaders, especially those from immigrant backgrounds. Ultimately, almost all of the bilingual teacher leaders came to the realization that in order to survive stress and burnout, they must take care of themselves. Social, navigational, and resistant capital emerged as the dominant strategies teachers relied upon to get through tough times. Bilingual teacher leaders relied on their linguistic and cultural resources as well as their community of social networks to engage in self-care and emotional support. Bilingual teacher leaders navigated the process of unlearning what they learned growing up. They overcame burnout by setting boundaries, standing up for themselves, and engaging in self-care. Finally, both the qualitative and quantitative data revealed that TM had a significant impact on bilingual teacher leaders' ability to resist stress and burnout. These findings suggested that meditation was not only an effective tool to help bilingual teacher leaders cope with stress and burnout, but also allowed them to have greater access to their cultural wealth and resources to live joyful and fulfilling lives.

Rest as an act of radical resistance was one of the most surprising findings that emerged from the analysis. Many bilingual teacher leaders in the meditation group reported experiencing deep rest that was both healing and nurturing. Deep rest allowed them to prioritize themselves. When bilingual teacher leaders took better care of themselves, they felt restored and replenished; it refilled their cups. Janella described her practice in this way: "It makes me happy, and I look forward to it. It makes me remember the best parts of me." Furthermore, when bilingual teacher leaders took care of themselves, they were better able to be present with their students, their families, and

their responsibilities. However, the significance of rest and prioritizing oneself was, first and foremost, to have a more healthy, holistic sense of well-being.

I humbly acknowledge my own perspective rooted in White supremacy values. The finding that rest is an act of radical resistance shifted how I previously viewed the benefits of meditation. I learned TM 12 years ago as a part of a research study for the district where I worked and have meditated twice daily (with a few exceptions) since then. Some of the benefits were increased clarity, focus, and efficiency. I also felt better equipped to handle stressful situations and remain calm and at peace. Therefore, I was not surprised to hear that bilingual teacher leaders were feeling they could get more done in less time, felt more productive, and had more energy and endurance. I was taken aback when they described the realization that having more time allowed them the opportunity to choose how to spend their time, and many of them chose to prioritize themselves. My perspective came from the White supremacy value of productivity and efficiency as being more important than one's personal well-being. However, bilingual teacher leaders like Dawn shifted my thinking. She proclaimed,

Before I've always said I don't have time for anything, and I've somehow managed to meditate at least once a day, if not twice, plus walk for like an hour and 15 minutes and sometimes do yoga, and I don't know where that time came from.

From these bilingual teacher leaders, I learned that giving back to yourself by engaging in deep rest may be the most important step to overcoming burnout and continuing on one's journey as an antiracist educator. Rest emerged from the data as radical resistance.

Contribution to Existing Research

In 2019, Phi Delta Kappa conducted a poll of K–12 public school teachers and found that 50% were considering leaving the profession (Santoro, 2019). Emotional exhaustion was one of the most common reasons cited for leaving teaching; however, Santoro (2019) maintained from decades of research that teachers are demoralized because of systemic injustices in our educational system. Bilingual teacher leaders from immigrant backgrounds are not only operating in an oppressive system, but they are navigating internal and external pressures based on racialized judgments of their ability (Burciaga & Kohli, 2018; Kohli, 2009; Kohli et al., 2015; Kohli & Pizarro, 2016). Most research on burnout in teachers cited external factors as the cause (Akar, 2018; Butler, 2017; Chervinski, 2021; Steinmetz, 2018). Job demands, work overload, lack of autonomy, lack of support, conflicting values, and breakdowns in community were some of the external factors suggested that lead to burnout. Indeed, several bilingual teacher leaders from immigrant backgrounds spoke of lack of support from administrators and feeling judged or seen as less competent than their White peers. These pressures are real and must be navigated.

However, although external factors that lead to burnout dominate the research, few studies have investigated the internal reasons (Chervinski, 2021; Demir, 2018; Santoro, 2019). Demir (2018) postulated that teachers with positive psychological capital (i.e., positive moods and attitudes) are able to navigate stressful situations and are less likely to experience burnout. Santoro (2019) claimed that teachers want to engage in the work that they are passionate about, such as supporting students, communities, and the profession, and they become frustrated when they cannot do so. Chervinski (2021)

conducted a qualitative study to explore the first-hand, lived experiences of teachers who were experiencing burnout. Chervinski pointed to the need for more qualitative research to better understand the experiences of K–12 teachers, and recommended future studies investigate healthy and effective coping strategies to address burnout. Therefore, the current mixed-methods study addressed a gap in the research by investigating not only how bilingual teacher leaders experience burnout, but how they overcome it as well (Carroll, 2021; Chervinski, 2021; Gray et al., 2017; Richards et al., 2018). Furthermore, this study explored the cultural assets that bilingual teacher leaders possess to help them get through tough times as well as meditation as a possible tool to enhance their resiliency for handling stress and burnout.

One significant and surprising finding from this study on bilingual teacher leader well-being related back to internal versus external factors that contribute to burnout. Surprisingly, the internal drive to work hard, take on more and more responsibility, and not saying no emerged as one of the leading causes of burnout, even more than external factors such as heavy workload, lack of support, and working conditions. It is important to contextualize the internal pressures as rooted in patriarchy and White supremacist culture. Eva, Valentina, Talia, Camila, Sefina, Jade, and Luciana all spoke of feeling judged because of their racial identities. That is not to say that external factors did not contribute to burnout; external factors certainly did cause psychological stress and emotional exhaustion. The bilingual teacher leaders in this study relied on familial, aspirational, and linguistic and cultural capital to persevere through challenges; however, the values instilled in them from childhood that gave them strength also contributed to

them feeling worn out and emotionally exhausted. The hard work ethic came from White supremacy culture, patriarchy, and colonization.

Both quantitative and qualitative findings in this study revealed that many of the bilingual teacher leaders experienced burnout as emotional and physical exhaustion and lack of accomplishment. Stressors such as being confronted with microaggressions and being deemed as less competent based on racial identity contributed to exhaustion for some of the bilingual teacher leaders. For the meditation group, results showed significant reductions in primary outcomes of emotional exhaustion, lack of accomplishment, and perceived stress, as well as secondary outcomes of reductions in anxiety, fatigue, confusion, and anger. Findings also revealed improvement in secondary outcomes of vigor and positive moods. This study contributed to recent research that demonstrated meditation was effective in reducing teacher burnout (Elder et al., 2014; Valosek, Wendt et al., 2021). Maslach et al. (2001) described burnout as characterized by emotional and physical exhaustion, depersonalization, and decreased sense of personal accomplishment. Emotional exhaustion, identified as the key element of burnout (Maslach et al., 2010; Skaalvik & Skaalvik, 2010; Skaalvik, 2020; Skaalvik & Skaalvik, 2020), was considered to be a deflated feeling of not being able to give to others as the result of excessive demands over long periods of time. Emotional exhaustion was further associated with stress, anxiety, and depression. Physical exhaustion was seen as fatigue, low energy, and inability to focus or concentrate. Depersonalization was described as cynical or negative attitudes toward students or colleagues. Finally, lack of personal accomplishment for teachers was described as when they no longer felt they were

contributing or doing meaningful work (Skaalvik & Skaalvik, 2010; Skaalvik, 2020; Skaalvik & Skaalvik, 2020).

In previous research, meditation has been shown to increase resilience, improve interpersonal relationships, and improve positive mood, including but not limited to joy, happiness, optimism, positive coping skills, and self-actualization (Alexander et al., 1991; Nidich et al., 2009; Valosek et al., 2018; Valosek, Wendt et al., 2021; Wendt et al., 2015). These positive emotional states of well-being have been shown to serve as a buffer to burnout (Valosek, Wendt et al., 2021). Findings in this study suggested that bilingual teacher leaders experienced more positive moods, such as joy, happiness, and peace, along with a decrease in burnout and perceived stress, the major outcomes of focus, as a result of TM.

It is important to note, however, that two secondary variables did not show reductions of statistical significance: depersonalization and depression. The raw mean score for depersonalization was the lowest of the three variables (i.e., emotional exhaustion, depersonalization, and lack of accomplishment) in the MBI-ES with a mean score and standard deviation of 9.94 (3.86) for the treatment group and 9.23 (3.91) for control. This score was out of a possible 35. The adjusted mean change and standard error was also the smallest of the three variables, $-.17 (.63)$ for treatment and $.85 (.52)$ for control. The low depersonalization score, which measures cynical attitudes toward students and colleagues, was expected because the participants in this study were highly motivated, caring, passionate, brilliant, creative, and emotionally available. Because depersonalization was already low in both treatment and control groups at baseline, it was not surprising that there was not a significant change.

The raw mean score for depression was the lowest of the seven variables (i.e., anxiety, depression, anger, confusion, fatigue, vigor, positive mood) on the POMS. The raw mean score and standard deviation for depression was 9.87 (4.23) for treatment and 7.65 (2.50) for control out of a possible score of 25. Again, similar to depersonalization, the adjusted mean change and standard error for depression was the lowest of the seven variables on the POMS with an adjusted mean (SE) of -1.65 (.68) for treatment and .85 (.52) for control. Similar to depersonalization, depression was low at baseline and the fact that it did not significantly decrease further was not a surprising outcome. Because these two variables were low at baseline for both the treatment and control groups, this was one plausible explanation for the lack of change in outcome.

Contribution to Theory

CCW centers the lived experience of teachers and students and recognizes the value of cultural assets and resources they possess, which so often go unnoticed by White supremacy culture (Burciaga & Kohli, 2018; Kohli, 2009; Kohli et al., 2015). Yosso (2005) asserted that deficit thinking is the most prevalent form of racism in education. Yosso further contended that an assets-based approach that honors and affirms the cultural resources of communities of color has the potential to transform the process of schooling (Yosso, 2005). This research study on bilingual teacher leaders contributed to CCW by unpacking and analyzing the complex interwoven nature of the six forms of capital described by Yosso. Three significant findings emerged from the data in relation to understanding how CCW intersected with bilingual teacher leaders' experiences of stress and burnout. First, familial, aspirational, and linguistic and cultural capital were internal values learned from childhood, and they were both a strength and a struggle for

bilingual teacher leaders. Patriarchy and White supremacy cultural values, such as perfectionism and sense of urgency, perpetuated the work ethic that contributed to burnout. Second, social, navigational, and resistant capital were external maneuvers that allowed bilingual teacher leaders to overcome stress and burnout. In particular, bilingual teacher leaders from immigrant backgrounds navigated and resisted oppressive environments and judgements based on their racialized identities. The network of social support that bilingual teacher leaders, most of whom were from collectivist cultures, received from their community allowed them to rely on each other so they could manage the burden of stress and burnout. Bilingual teacher leaders navigated unlearning the “never say no” work ethic they learned growing up, and this maneuver allowed them to take better care of themselves. Prioritizing self-care showed up as resistant capital for bilingual teacher leaders because they came to understand that if they did not take care of themselves, they would not be able to give to themselves or show up for others.

Most importantly, rest as radical resistance was the third and most significant finding that contributed to CCW theory. The bilingual teacher leaders in this study were at different stages on their journey to become antiracist educators who recognize and disrupt White supremacy culture when it showed up in their classrooms, schools, districts, and professional organizations. Understanding rest as an act of social justice was surprising to me. In White supremacy culture, rest as leisure is valued; however, rest while working is devalued, especially for those deemed non-White, and productivity is considered a sign of success. White supremacy culture paints rest for non-White people as weakness as a means of further exploiting others to buy themselves more leisure. As Ruby reported, “I work in an environment where if your hair is not visibly on fire and

you're not running as fast as you can, then you're a slacker." However, many of the bilingual teacher leaders in this study discovered that when they felt more deeply rested and became more efficient because of their daily meditation practice, they did not have to work harder or longer. Instead, they had more time for themselves and their families, and could be more vulnerable and honest with their family, colleagues, and students. Deep rest allowed them to take a stand against the so-called cultural norm of "working until you drop." Rest as a form of radical resistance was the most significant contribution to CCW theory.

Implications and Recommendations

Practical implications of the findings suggest that bilingual teacher leaders could benefit from a meditation-based professional learning program as well as an ongoing community of praxis group meditation sessions. Community of praxis group meditation means the integration of theory (i.e., CCW) with practice (i.e., TM) to support the well-being of bilingual teacher leaders. It is important to make explicit that meditation and rest cannot change oppressive systems; however, they may serve as a buffer to the harm caused by these systems. The results of both the quantitative and qualitative data revealed a significant decrease in emotional exhaustion ($p = .003$), a key factor indicating burnout, for the meditation group compared with the control group. Furthermore, stress ($p < .001$), anxiety ($p = .002$), anger ($p < .001$), confusion ($p = .038$), and fatigue ($p < .001$) showed significant reductions for the treatment group compared to the control. Both vigor ($p = .008$) and positive mood ($p = .001$) improved at a statistically significant rate for the meditation group compared with the control. Qualitative findings corroborated the quantitative findings, which suggested that meditation helped ease the burden of stress

and burnout. Almost all of the bilingual teacher leaders reported feeling more rested, more energy and endurance, and greater clarity and focus. Most also felt a sense of peace, calmness, and happiness. This randomized controlled trial provided empirical evidence that TM is a technique that, if practiced consistently, could help bilingual teacher leaders manage stress and burnout. The quantitative findings were reinforced by the experiences of the bilingual teacher leaders. It is worth reiterating that improved internal states of being may serve as a buffer to stress and burnout, and yet, the oppressive systems that cause harm in the first place remain intact.

I propose an integrative leadership development program model that supports the well-being of bilingual teacher leaders and consists of four stages grounded in the findings of this study as an initial step in dismantling systemic oppression. The integrative leadership development program may be implemented by bilingual teacher leaders, by administrators, and by professional learning providers. The bilingual teacher leader recommendations are action steps that teachers can take individually or collectively to manage their stress and burnout. Administrators can begin by confronting their own biases and complicity in White supremacy culture and actively working to build an antiracist culture at their school or district office. They can offer professional development designed to support teacher well-being. Lastly, organizations that offer professional learning are provided with recommendations to include teacher wellness as an integral part of their programs.

The four stages of the integrative leadership development model are designed not only to reduce stress and burnout, but to help bilingual teacher leaders thrive and live to their fullest potential. Because the findings suggest that bilingual teacher leaders get their

strength, courage, and determination from their linguistic and cultural, familial, and aspirational hopes and dreams, the first stage begins by honoring and celebrating these values. Second, findings revealed that bilingual teacher leaders rely on social connections to get through hard times; therefore, a social network that centers meditation-based wellness would support the mental and physical health of bilingual teacher leaders. Third, another emergent theme from the data is the importance of prioritizing self-care; thus, bilingual teacher leaders would benefit by navigating the numerous demands on their time. Fourth, the data from this study suggest that one of the most effective means to experience the benefits of deep rest is to practice TM; hence, participating in a weekly community of praxis group meditation may contribute to bilingual teacher leaders' ability to practice rest as radical resistance. Each stage intersects with one or more of the six forms of CCW (i.e., linguistic and cultural, familial, aspirational, social, navigational, and resistance), as depicted in Table 4.

Table 4

Integrative Leadership Development Model

	Bilingual teacher leader	Administrator	Professional learning provider
Stage 1: Family, aspirational, linguistic and cultural	Honor one's linguistic and cultural, familial and aspirational dreams.	Celebrate the linguistic and cultural, familial and aspirational characteristics of teachers.	Get to know the linguistic and cultural, familial and aspirational values and heritage of participants.
Stage 2: Social	Identify social networks that center meditation-based wellness to lean into for support.	Commit to anti-racist culture and offer a meditation-based wellness program for interested teachers.	Establish social networks that center teacher wellness by offering an introduction to TM for interested participants.

	Bilingual teacher leader	Administrator	Professional learning provider
Stage 3: Navigational	Prioritize oneself. Navigate demands on time.	Prioritize and support self-care of teachers and emphasize the importance of navigating demands on their time.	Prioritize self-care by offering small group check-ins at each session to show the importance of navigating demands on time.
Stage 4: Resistant	Rest is radical resistance. Practice TM daily and in a community of praxis weekly.	Host a weekly community of praxis group meditation so that teachers can practice rest as radical resistance.	Begin each session with a community of praxis group meditation so that teachers can practice rest as radical resistance.

Implementation of the model will differ depending on who is involved and where the program takes place. For individual or collective bilingual teacher leaders who elect to take on their own meditation-based wellness program, self-regulation and a support network will be essential. Administrators who decide to implement a meditation-based wellness program at their school site or district office will need to put protocols in place that support bilingual teacher leaders participating in the program. This must begin by addressing White supremacy culture that dominates school systems. Professional learning providers will need to be clear when bilingual teacher leaders sign up for their institute or series that meditation will be a central part of the program. The following sections describe how bilingual teacher leaders, administrators, and professional learning providers could implement the integrative leadership development model to support bilingual teacher leaders' wellbeing.

Bilingual Teacher Leader Recommendations

Data from the study revealed that bilingual teacher leaders rely on linguistic and cultural, familial, and aspirational hopes and dreams for strength; therefore, bilingual teacher leaders should begin with an introspective look at these values. An awareness of

one's own linguistic and cultural heritage is an important first step. What language(s) or dialects are spoken at home? What language(s) or dialects did one's ancestors speak? What customs and practices are part of everyday life? What values are most important and where did these values come from? How do each of these (i.e., language, customs, and values) influence actions, reactions, and interactions with others? How does one intentionally incorporate these into one's personal and professional life? How does one share and celebrate them with students, teachers, and family?

Findings from the study revealed that bilingual teacher leaders rely on social connections to get through hard times; thus, bilingual teacher leaders should identify social networks that center meditation-based wellness. To what communities does one already belong? These could be neighborhood, place of worship, school, work, hometown, or any group of people to whom one feels connected. In what ways does this group meet or interact? How often do they get together? What happens when someone in this community is in need? How do folks support each other? How does one contribute to this community? In what ways does this community contribute to one's well-being?

The importance of self-care was an important finding that emerged from the data; therefore, the third step is to prioritize oneself. This can be difficult with competing demands on one's time. As Sefina said, "saying yes to yourself means saying no to something else." Sometimes that will be saying no to family or to work, and this can be quite challenging for bilingual teacher leaders who always want to say yes to everything. What are some ways to prioritize oneself? For example, one could take time in the morning to do something before their family or housemates wake up, before opening

email, or before starting daily activities. This could be as simple as a few minutes of deep breathing exercises, reading, journaling, walking, doing yoga, or meditating.

The most significant finding that arose from the data was the critical importance of rest; thus, the final stage is to set boundaries so that one can rest in order to restore. Just like there are multiple competing demands on time that require one to navigate in order to prioritize oneself, many distractions will encroach on one's ability to slow down and rest. Distractions may show up as work, others' needs, and even criticisms or judgements. Setting boundaries in order to protect time for recovery and sustenance will take a strong will. In the end, the effort to resist the distractions will be worth it.

Administrator Recommendations

Next, I offer practical implications for administrators who are interested in supporting the well-being of teachers. This should begin by cultivating an antiracist culture in their institutions. Administrators should interrogate their participation in White supremacy culture and confront their implicit biases. Implementing a meditation-based wellness program at their school or district office is the next step. Starting and sustaining an integrative leadership development program would serve as a useful resource to contribute to the mental and physical health of teachers. The recommendations follow a similar sequence of stages as the recommendations for bilingual teacher leaders. First, begin by honoring and celebrating the linguistic and cultural, familial, and aspirational backgrounds of teachers. Second, provide a social network of support for teachers by offering a meditation-based wellness program that includes training in how to meditate. Third, prioritize and support self-care for teachers. Fourth, offer weekly community of praxis group meditations so that teachers can practice rest as an act of radical resistance.

First, teachers bring a wealth of cultural and linguistic resources to their classrooms and school communities. Often, these fonts of knowledge are overlooked or undervalued. There are many ways of knowing, learning, and expressing oneself; however, teachers are a part of an educational system that decides what knowledge is important, how it is taught, and who has access to it. Sometimes, ways of knowing and learning that come from linguistically and culturally diverse communities go unaffirmed, or worse, judged as inferior. Administrators have a responsibility to recognize, value, and affirm the linguistic and cultural heritage of students, faculty, and staff.

Second, by creating a meditation-based wellness program, administrators can demonstrate a strong social network and community of support for teachers. This will involve introductory meetings for those who are interested in learning to meditate. Next, teachers should receive the standardized 10-session meditation training by certified TM instructors, which includes four sequential lessons of 90 minutes each day, followed by once-a-week sessions for 3 weeks, and once-a-month sessions for 3 months. During this gradual release method of instruction, teachers have more support in the beginning as they are becoming familiar with the technique. Each session is centered around a specific theme to enhance one's practice of meditation.

Third, in order to demonstrate the importance of self-care, modeling is essential. Administrators could do this in a variety of ways, including but not limited to eating healthy, exercising, and practicing meditation during the school day. Being explicit and communicating with the community about prioritizing self-care is critical. This practice will allow administrators to have greater bandwidth to support the teachers and students they serve, and it will serve as an inspiration for teachers to take care of themselves.

Fourth, hosting weekly community of praxis group meditation sessions will provide time and space for teachers to get deep rest. This blends well with the previous step of modeling self-care. When teachers understand that administrators value their well-being and even see the administrators prioritizing themselves, the nature of the climate at the school or district office shifts to a collaborative environment. By holding space for teachers to meditate together, the school community supports the whole teacher.

Professional Learning Provider Recommendations

Finally, I suggest recommendations for professional learning providers. Teacher leaders who work with organizations that support professional development for teachers could begin by integrating meditation into their programs or by implementing an integrative leadership development program as one of their offerings. Research demonstrates that the most effective professional development is ongoing with sustained support (Darling-Hammond et al., 2017); therefore, programs that meet consistently are ideal. An example of an ongoing program is one that meets for 40 hours spread over 5 days (e.g., 1 full week during the summer or once a month over 5 months during the school year). Professional learning providers who prioritize the health and well-being of the teachers they serve should consider implementing a meditation-based wellness component into their programs. Similar to the bilingual teacher leader and administrator models described above, the professional learning provider action steps follow the same pattern. First, get to know the linguistic and cultural, familial, and aspirational values of the teacher participants. Second, establish a social network that focuses on teacher wellness by offering a TM introduction session to interested participants. Third, prioritize

and model self-care with small group check-ins at the start of every session. Fourth, begin each session with a community of praxis group meditation.

First, it is important to build trust and a sense of community with participants who come to professional learning programs. On the first day of the program, elicit from each participant details about their home culture, language, family values, hopes, and dreams. In other words, what customs are a part of their everyday life? What values are important to them? Where did these values come from? How do each of these (i.e., language, customs, and values) influence their everyday lived experiences? Model celebrating and honoring these cultural values with the other participants by having them bring artifacts that represent their home culture and including representations of each of their cultures in the professional learning curriculum.

Second, establish a social network that focuses on teacher wellness by offering a TM introduction session to interested participants. This introduction to meditation could occur before the program begins so that participants have the opportunity to learn TM prior to starting the professional learning series. If time does not permit learning TM beforehand, participants who are interested could learn to meditate between the first and second sessions. Assist the participants with multiple avenues to learn to meditate and provide support along the way.

Third, prioritize and model self-care with small group check-ins at the start of every session. During these check-ins, allow participants to share their successes and challenges with navigating demands on their time and attention. Facilitators and participants can provide inspiration to each other on ways they prioritize their self-care. Ask participants to share what their reasons are for meditating. Encourage them to put

meditation or other self-care activities on their calendars and set reminders. Offer creative solutions such as meditating in a parked car or while commuting by public transit.

Suggest peer support such as meditating with a friend, colleague, students, or family members. Brainstorming ideas for prioritizing self-care will provide inspiration and build a collaborative community of support.

Fourth, begin each session with a community of praxis group meditation. These monthly group meditations will support the teachers' individual daily practice. When possible, invite a TM instructor to do a meditation tune-up and answer any questions that are coming up for participants about their practice. Having a group of like-minded people holding space together to support their well-being is a powerful way to practice rest and restoration.

In conclusion, I offer practical recommendations for bilingual teacher leaders, administrators, and professional learning providers centered around addressing the social emotional needs of the whole teacher. Grounded in the findings of this research, the integrative leadership development model is a meditation-based wellness program that supports the health and well-being of bilingual teacher leaders. The data from this randomized controlled trial show significant reduction in emotional exhaustion ($p = .003$), a major outcome indicating burnout, as well as significant decreases in stress ($p < .001$), anxiety ($p = .002$), anger ($p < .001$), confusion ($p = .038$), and fatigue ($p < .001$) for the meditation group compared with the waitlist control group. Additionally, positive mood ($p = .001$) and vigor ($p = .008$) showed significant gains in treatment compared with control. Furthermore, qualitative findings revealed corroborating evidence that

bilingual teacher leaders experience greater sense of peace, calmness, energy, clarity, and happiness with daily practice of meditation.

The integrative leadership development model articulates four stages of implementation that are aligned with the CCW theoretical framework. The first stage begins by celebrating the linguistic and cultural, familial, and aspirational values of bilingual teacher leaders. The second stage proposes the creation of social networks that support teacher health, such as meditation-based wellness programs. The third stage encourages bilingual teacher leaders to navigate demands on their time by prioritizing self-care. Lastly, the fourth stage recommends that bilingual teacher leaders engage in weekly community of praxis meditation sessions to enjoy the benefits of rest and restoration as a form of resistance. The ultimate goal of the integrative leadership development model is to help bilingual teacher leaders thrive and live to their fullest potential.

Strengths and Limitations

This study on the well-being of bilingual teacher leaders has strengths and limitations that shaped the outcomes of the research. One strength lies in the methodology, specifically mixed-methods and the randomized controlled trial. The mixed-methods design allowed for a richer and more complete understanding of the research questions by using both quantitative and qualitative data collection and analysis. A randomized controlled trial is considered to produce reliable evidence on the effectiveness of an intervention that is used with a treatment and control group with minimal bias because the groups are randomly assigned before treatment (Kabisch et al.,

2011). Further, the randomization process reduces the risk of confounding factors influencing the results (Kabisch et al., 2011).

Another strength of the study was in the recruitment and active participation of bilingual teacher leaders. Ninety-one bilingual teacher leaders expressed interest in the study and attended introduction talks to learn about the study details. Twenty-nine of the teachers were excluded because (a) they did not meet the qualifications to participate ($n = 2$), (b) they declined due to COVID ($n = 8$), or (c) they elected not to participate for other reasons ($n = 19$). Of the 62 teacher leaders who participated in the study, 97% ($n = 60$) were bilingual and 65% ($n = 40$) were BIPOC; thus, BIPOC voices were centered in the data analysis and findings. Moreover, no teachers were lost to attrition in the study (i.e., all 62 teacher leaders who began the study also completed the study). The attendance rate for the 10 meditation training classes was extremely high, and no one missed more than one session. Ninety-four percent of the treatment group ($n = 29$) attended at least one virtual meditation retreat, and some attended both retreats that were offered. Ninety percent ($n = 28$) of the 31 teacher leaders in the treatment group meditated at least once or twice a day. This high level of fidelity to the meditation practice demonstrates the commitment of the bilingual teacher leaders to prioritizing their self-care.

Although there were several strengths to the study, there were also limitations that influenced the interpretation of the data. One limitation of the study was that the results are generalizable only to bilingual teacher leaders who are interested in participating in a meditation practice. Furthermore, the bilingual teacher leaders who volunteered to take part in the study may have been predisposed to invest in their own well-being and stress management, thus contributing to the positive outcomes. This is also true for the focus

groups because bilingual teacher leaders self-selected to participate in this part of the study. For example, it is possible that the bilingual teacher leaders who felt the greatest benefits in their meditation practice elected to volunteer for the focus groups, whereas bilingual teacher leaders who did not notice as many changes may not have been motivated to take part in the focus groups. Due to scheduling constraints and the timing of the study completion coinciding with the end of the academic year, in consultation with the chair of the dissertation committee, I made the decision to allow participants to voluntarily take part in the focus groups. The self-selection is a limitation of the study due to the possibility of bias of those who elected to participate in the focus groups.

An additional limitation of the study design was that it was not possible to have an active control group; therefore, there was a difference between the treatment and control groups in terms of time and attention. In other words, the treatment group meditated twice daily for 4 months, whereas the control group did not add anything to their normal daily schedules. An active control scenario would have had the control group doing some other activity, such as yoga, practicing mindfulness, or reading for pleasure, for the same amount of time that the treatment group was meditating (i.e., 20 minutes twice each day). Due to constraints on the funding and administration of the study, an active control group controlling for time and attention was not feasible.

A further limitation of the study was the confounding historical factor of the COVID-19 pandemic. There is a growing body of research that shows how the pandemic has negatively impacted teachers' and students' mental health and well-being (A. H. Anderson, 2021; Baker et al., 2021; Pressley et al., 2021). Legislation has been passed because of the urgent need to address students' mental health challenges resulting from

the pandemic (Jones, 2021). Teachers are the first responders for students because of their daily interaction with them. With the COVID-19 pandemic, the entire world changed dramatically overnight, and this created serious repercussions for teachers. From sheltering-in-place and social isolation, to reinventing their whole curriculum into a virtual format, teacher leaders—who have many years of experience and are highly accomplished at what they do—suddenly felt like brand new teachers in survival mode. Teachers had to quickly adjust to online teaching, then to hybrid, then back to in-person instruction.

Teachers, who are in one of the most stressful professions, took on unimaginable stress during the pandemic. Students' and teachers' mental health have been impacted in ways never before seen or imagined (A. H. Anderson, 2021; Baker et al., 2021; Pressley et al., 2021). Teachers watched their students take care of younger siblings while their parents served as essential workers. Some saw their students' parents losing jobs or losing their lives to COVID-19. Some students did not have access to Wi-Fi or computers or had to share limited resources with family members. Teachers juggled helping their own children with Zoom lessons while they were teaching (Baker et al., 2021). Teachers experienced increased stress levels as a result of the COVID-19 pandemic, and these stressors negatively impacted teachers' mental health, coping strategies, and teaching (Baker et al., 2021; Chervinski, 2021). Thus, though the pandemic has made this research on teacher stress and burnout more important than ever, the pandemic was also a confounding factor in the study. For example, teachers may have been more motivated to adhere to daily meditation practice due to life circumstances resulting from the pandemic.

Therefore, when considering the findings, one must keep in mind that the confounding historical factor of the pandemic has influenced the results of the study.

Lastly, another limitation was my positionality as a White bilingual teacher leader with all the privileges afforded to me by the color of my skin, education, social class, neighborhood, dialect, able body and mind, heterosexual, and cis-gender status (Oluo, 2019). Consciously interrogating how those privileges influenced the design and implementation of this study as well as the analysis of the results was my first step to mitigate those factors (King, 2018; Magee, 2019; Menakem, 2017). Another step taken to unveil and address my implicit bias was meeting monthly in a racial affinity group with three other White bilingual teacher leader women. Female scholars of color (brown, 2017, 2021; hooks, 2003; King, 2018; Lorde, 2007; Magee, 2019; Menakem, 2017; Oluo, 2019) were centered in the group's study and unlearning of oppressive and hegemonic behaviors, implicit bias, and White supremacy ways of being. Finally, my dissertation chair and committee challenged me to see blind spots and deficit thinking in the language I used to frame the problem statement, background and need, and in my analysis. Through their guidance, I was able to mitigate some of the factors that contributed to internal bias. Nonetheless, my positionality as a White bilingual teacher leader has undoubtedly influenced the study and must be considered one of the limitations of this research.

Recommendations for Future Research

The purpose of this study was to examine how bilingual teacher leaders experience stress and burnout and to investigate the effect of TM as a tool for improving teacher well-being. The theoretical framework of CCW was used to analyze data from an

assets-based lens. The hypothesis being tested was that TM might be one tool to give bilingual teacher leaders greater access to and facility with using their cultural strengths and resources as a means for overcoming stress and burnout. The findings revealed that family values, aspirational dreams, and linguistic and cultural heritage made these teachers into the hardworking, committed, caring, emotionally available, relatable to parents and students, creative, and brilliant professionals they are. The findings also revealed that familial, aspirational, and linguistic and cultural identities are both a strength and a struggle. White supremacy culture and perfectionism perpetuated the work ethic that contributed to burnout. Furthermore, bilingual teacher leaders born into immigrant families had to navigate and resist oppressive conditions. Ultimately, almost all of the bilingual teacher leaders, both non-White and White, came to the realization that in order to manage stress and burnout, they must take care of themselves. Social, navigational, and resistant capital emerged as the dominant strategies bilingual teacher leaders relied upon to get through tough times. Rest as a form of radical resistance emerged as a significant finding from the data analysis.

Further research is recommended to understand the impact of TM on bilingual teacher leader stress and burnout. The first recommendation for future research is a longitudinal study that follows bilingual teacher leaders over several years to determine if the benefits found in this and similar studies are transitory, lasting, or growing. The practice of TM is often described as simple and effortless; however, TM instructors report the only difficult part of meditation is finding time in one's schedule to do it. For the duration of this study, teachers were committed and motivated to be consistent with their daily practice as evidenced by the 90% compliance rate of meditating at least once

per day. Teachers had weekly, then monthly classes with the TM instructor to answer questions, check in about their practice, and meditate together. In addition, I held twice weekly meditation sessions, where teachers could join our community of praxis group meditations. The sense of community support was strong throughout the study; therefore, it would be useful to understand if teachers continued to practice regularly on their own and if the benefits remained consistent or grew stronger over time.

Another area of research that is recommended for future study is the physical health benefits of TM for bilingual teacher leaders. Future researchers should investigate if, in addition to reducing stress and burnout, meditation might also be correlated with reducing other health risks such as alcohol use, obesity, blood pressure, and cardiovascular disease risk factors. Chervinski (2021) found that some of the strategies teachers use to cope with burnout were related to eating habits and drinking alcohol. Chervinski recommended future researchers explore positive coping strategies, stating that most of her participants had not figured out how to manage their experiences with burnout. Therefore, it would be useful to determine if TM promotes healthy behaviors and to measure the outcome of those behaviors.

A further recommendation for future research is to investigate the efficacy of meditation-based wellness programs in reducing stress and burnout for new or student teachers. Research has shown that stress and burnout contribute to teacher attrition (Darling-Hammond, 2001; Fisher, 2011; Winchester, 2020). In September of 2021, the Joint National Committee for Languages held a congressional briefing titled “Our National Language Educator Shortage: The Urgent Need for World Language, Bilingual, and Dual Immersion Educators.” In this briefing, Swanson reported alarming statistics for

language teachers and referred to teachers leaving the profession as the “revolving door” (p. 772) phenomenon, as previously coined by Brill and McCartney (2008). Swanson has been conducting research on teacher attrition for over a decade (Swanson & Huff, 2010; Swanson & Mason, 2018), and throughout his research, has stated that approximately 6%–11% of language educators plan to leave teaching in any given year. However, in a study conducted in the spring of 2021 on teacher efficacy, Swanson found that 22% of language teachers said that they are likely to leave the classroom. Furthermore, the high rate of attrition for new teachers, 30%–50%, within the first 5 years of teaching (Ingersoll et al., 2014; Perda, 2013) makes the teacher shortage even more of an urgent national crisis. For these reasons, a longitudinal study exploring meditation as an intervention for stress and burnout in teacher preparation programs is recommended.

Conclusion

In conclusion, teaching is one of the most stressful professions in the human-service industry (Curry & O’Brien, 2012; Fisher, 2011; Herman et al., 2018; Martin et al., 2012; Montgomery & Rupp, 2005; Schonert-Reichl, 2017; Schonert-Reichl et al., 2017). Stress and burnout have been shown to contribute to the attrition of teachers (Darling-Hammond, 2001; Fisher, 2011; Klingbeil & Renshaw, 2018; Winchester, 2020), and teacher stress, burnout, and attrition lead to negative consequences for students (S. Johnson et al., 2005; Klingbeil & Renshaw, 2018; Winchester, 2020). Understanding teacher stress and finding ways to mitigate it is not only important for the effectiveness of schools, but it is significant for the social–emotional well-being of teachers as well as the education and well-being of students (Carroll et al., 2021; Herman et al., 2018; Jennings et al., 2017).

Although there are shortages across many disciplines, the bilingual and world language teacher shortage has been documented as the most severe, exceeding that of mathematics and special education (Swanson & Mason, 2017). The wealth of cultural and linguistic knowledge bilingual teachers bring to their classrooms is often ignored, and antibilingual policies such as English-only assessment and instruction cause an inordinate amount of stress (Aldana & Martinez, 2018; Arce, 2004; Burciaga & Kohli, 2018; Kohli, 2009; Kohli et al., 2015). Bilingual teachers' linguistic and cultural backgrounds and familial and aspirational values allow them to connect with, advocate for, and reach students who have been historically underserved (Arce, 2004; Athanases et al., 2015; Kohli, 2009; Kohli et al., 2015; Kohli & Pizarro, 2016). Finding ways to alleviate stress and burnout for bilingual teachers is critical; therefore, through this study, I sought to fill a gap in the literature on bilingual teacher leaders' stress and burnout.

Through this study, I aimed to investigate how bilingual teacher leaders experience stress and burnout and explore the possibility of TM as a resource to help teachers gain greater access to the cultural strengths and practices they use to cope with stress and burnout. The White supremacy and oppressive social context in which bilingual teacher leaders live and work must be explicitly called out. Furthermore, those from immigrant backgrounds and racialized as brown endure additional stressors because they are often deemed less competent than their White peers. This study is not suggesting that TM is a magic bullet that will make stress and burnout disappear or eradicate the injustices faced by bilingual teacher leaders on a daily basis. Rather, the hypothesis of this study was that TM could serve to bolster teachers' internal resilience to provide a buffer to the harm they experienced and mitigate the effects of burnout. Indeed, social,

navigational, and resistant capital emerged as evidence to support the hypothesis that meditation provides additional protection against stress and burnout.

The findings of this study suggest that bilingual teachers' familial, aspirational, and linguistic and cultural wealth served to motivate them and made them the hard working, compassionate, brilliant, emotionally available, and dedicated professionals that they are. These strengths also became struggles when the teachers found that they could not say no and continued to take on responsibilities to the point of exhaustion and burnout. However, these bilingual teacher leaders discovered that they had to find a way to take care of themselves, not only for themselves, but also for their families, their students, and the teachers they supported. They used social, navigational, and resistant capital to prioritize themselves and their well-being. Although both the control group and the treatment group had similar realizations of the necessity of self-care for self-preservation, the meditators were able to reduce their stress, burnout, anxiety, fatigue, anger, and confusion at a statistically significant rate as compared with the waitlist control group. These results were corroborated with the qualitative findings in which the treatment group reported experiencing less stress, more patience, and more energy after meditating.

Perhaps the most meaningful and surprising finding was rest as an act of radical resistance. Deep rest allowed the bilingual teacher leaders in the mediation group to experience peace, joy, and happiness. L. Valosek (personal communication, October 19, 2017), who is the executive director of the Center of Wellness and Achievement in Education, a nonprofit organization committed to bringing meditation-based wellness programs to students and teachers, described how TM facilitates rest:

TM is one technique that is particularly useful that allows the mind and body to integrate into a restful state. When the mind and the brain and the body become more settled and integrated, then we experience a state of peacefulness and wholeness, and that experience starts to permeate our experience after the meditation is over. All human beings have tremendous potential within them.

That potential can be realized most fully when the mind and body are maximally balanced and rested. (L. Valosek, personal communication, October 19, 2017)

This simple, yet profound, statement sums up the benefits of regular TM practice and highlights the importance of rest. Furthermore, many of the meditating bilingual teacher leaders in this study reported better sleep and deeper rest. Meditation has the potential to integrate the mind and body, and the benefits of deep rest that come during the practice manifest in the daily life of those who meditate. Rest is radical resistance because, when teachers' minds and bodies are balanced and integrated, they can attend to their own needs first, and then show up and do their best for others and continue on their journey as antiracist educators.

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APPENDIX A: USF IRB APPROVAL CONFIRMATION

Attachments:

- Expedited Review Approved by Chair - IRB ID: 1505.pdf



IRBPHS - Approval Notification

To: Margaret Peterson
From: Richard Gregory Johnson III, IRB Chair
Subject: Protocol #1505
Date: 12/21/2020

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your research (IRB Protocol #1505) with the project title **Effect of Transcendental Meditation on the Social Emotional Wellbeing of Teacher Leaders** has been approved by the IRB Chair under the rules for expedited review on 12/21/2020.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Dr. Richard Gregory Johnson III
Professor & Chair, Institutional Review Board for the Protection of Human Subjects
University of San Francisco
irbphs@usfca.edu
[IRBPHS Website](#)

APPENDIX B: INFORMED CONSENT FORM



CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study entitled “Effect of Meditation on the Social Emotional Wellbeing of Teacher Leaders” conducted by Margaret Peterson, a Doctoral student in the Department of Leadership Studies at the University of San Francisco. The faculty supervisor for this study is Dr. Jane Bleasdale, a professor at the University of San Francisco.

WHAT THE STUDY IS ABOUT:

This study will examine how teacher leaders experience stress and burnout and will investigate the effect of Transcendental Meditation (TM) as a possible tool for improving teacher wellbeing. With the current shortage of teachers, particularly teachers of color, and the impact of teacher turnover and burnout, it will be valuable for the field of education to have an understanding of ways to mitigate these adverse factors. The hypothesis of this research is that TM will reduce psychological distress and burnout experienced by teacher leaders. Furthermore, teacher leaders may experience more energy, calmness, and happiness and this could result in greater competence in leadership skills.

WHAT WE WILL ASK YOU TO DO:

During this study, the following will happen, you will complete the three pre-assessment instruments on burnout, perceived stress, and profile of mood states. Once the baseline testing is complete, you will be randomly assigned to treatment or waitlist control groups. The treatment group will learn the technique of TM and practice meditation twice daily for twenty minutes each day for a period of four months. The waitlist control group will have the opportunity to learn TM at the end of the study after the post-testing is completed.

The treatment group will learn to meditate in the standard TM seven-step course, which includes: 1) an introductory class; 2) a preparatory class; 3) a brief personal interview with a certified TM instructor; 4) personal instruction on the TM technique; and 5-7) three one-hour group classes to provide additional information about the practice and to discuss their experiences with meditation. During the four-month study, weekly group meditations will occur via zoom sessions. The TM group will be expected to participate in at least one full-day virtual retreat. At the end of the four-month period, each teacher leader will complete the post-test instruments regarding burnout, perceived stress, and profile of mood states, and participants will be invited to

participate in focus groups. The focus groups will take place via zoom with 6-8 participants in each group.

DURATION AND LOCATION OF THE STUDY:

For those randomly assigned to the treatment group, your participation in this study will involve practicing meditation twice daily for twenty minutes each day for a period of four months between January and April. Those who are randomly assigned to the control group will have the opportunity to learn TM after the study is complete. The study will take place via zoom except for the initial training in the TM technique. The socially distanced initial training on day one will take place one-at-a-time following all CDC restrictions and guidelines (e.g., masks required and more than six feet apart) in one of five locations, Sacramento, San Francisco, Monterey, Los Angeles, or San Diego. Outdoor sessions are available.

POTENTIAL RISKS AND DISCOMFORTS:

The risks and benefits associated with this study are a loss of your time and the risks associated with regular activities. The benefit of the study is that it may add to the research on the field of education. This information, once collected, might be read by policymakers, educational experts, educators and scholars and could affect the educational practice. If you do not want to participate in the study, you will not be mentioned in any documents of the study, and your decision to not participate will not be told to anyone. You may choose to withdraw your consent and discontinue your participation at any time during the study without penalty. If you are upset by any of the questions asked, the researcher will refer you to counseling services available publicly or at the university if you are a member of the academic community (student, staff or professor).

PRIVACY/CONFIDENTIALITY:

Any data you provide in this study will be kept confidential unless disclosure is required by law. In any report published, no information will be included that will make it possible to identify you or any individual participant. Specifically, all information will be stored on a password-protected computer and any printouts in a locked file cabinet. Consent forms and any other identifiable data will be destroyed in 2 years from the date of data collection.

COMPENSATION/PAYMENT FOR PARTICIPATION:

There is no payment or other form of compensation for your participation in this study.

VOLUNTARY NATURE OF THE STUDY:

Your participation is voluntary and you may refuse to participate without penalty or loss of benefits. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time without penalty or loss of benefits. In addition, the researcher has the right to withdraw you from participation in the study at any time.

OFFER TO ANSWER QUESTIONS:

Please ask any questions you have now. If you have questions later, you should contact the principal investigator: Margaret Peterson at 650-452-2142 or (mpeterson3@dons.usfca.edu), or the faculty supervisor, Dr. Jane Bleasdale at jbleasdale@usfca.edu. If you have questions or

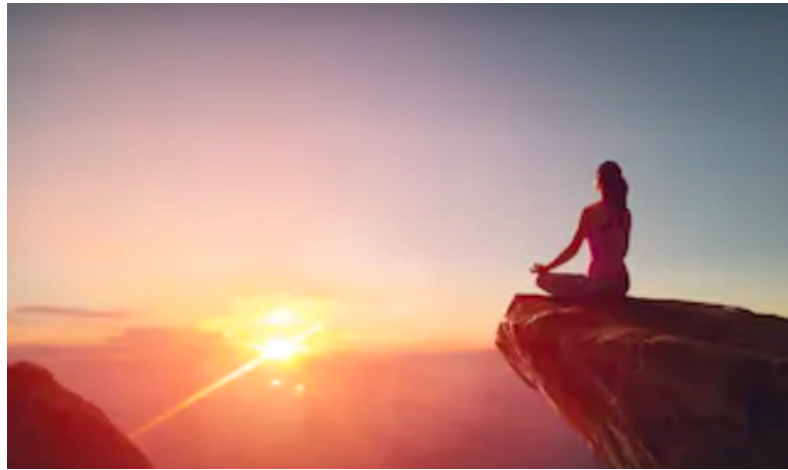
concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

PARTICIPANT'S SIGNATURE

DATE

APPENDIX C: RECRUITMENT FLYER



Introduction to Transcendental Meditation and The Effect of Meditation on Bilingual Teacher Leaders

Choose one of the following dates to learn about meditation and the details of the research study:

Monday, January 4th or Tuesday, January 5th

5:00-6:30pm

Purpose of the study

The purpose of this study is to investigate the effects of Transcendental Meditation (TM) on bilingual teacher leaders. I propose that focusing on teachers' health and wellbeing will have positive effects on teacher social emotional wellbeing and self-efficacy. The hypothesis of this research is that TM will reduce psychological distress and burnout experienced by bilingual teacher leaders and will increase their self-efficacy. Furthermore, teacher leaders will experience more energy, calmness, and happiness and this will result in greater competence in leadership skills.

Sign up by clicking on the link below:

Take this [quick survey and reserve your space here.](#)

APPENDIX D: QUANTITATIVE OUTCOME MEASURES

D1. Maslach Burnout Inventory-Educators Survey (MBI-ES)

MBI-ES is a 22-item instrument that measures the degree of burnout among educators.

Participants rate their levels of emotional exhaustion, depersonalization, and personal accomplishment on a seven-point Likert scale (Maslach, Jackson, & Schwab, 1996).

Cronbach's alpha is reported to be 0.88 for emotional exhaustion, 0.71 for depersonalization, and 0.78 for personal achievement (Aguayo, et al., 2011).

Items

EE01. I feel emotionally drained from my work.

EE02. I feel used up at the end of the work day.

EE03. I feel fatigued when I get up and have to face another workday.

EE04. Working with students all day is really a strain for me.

EE05. I feel burned out from my work.

EE06. I feel frustrated by my job.

EE07. I feel I'm working too hard on my job.

EE08. Working directly with students puts too much stress on me.

EE09. I feel like I'm at the end of my rope.

DP01. I feel that I treat some of my students as if they were impersonal objects.

DP02. I've become more callous toward students since I took this job.

DP03. I worry that this job is hardening me emotionally.

DP04. I don't really care what happens to some of my students.

DP05. I feel my students blame me for some of their problems.

LA01. I can easily understand how my students feel about things.

LA02. I deal very effectively with my students' problems.

LA03. I feel I'm positively influencing my students' lives through my work.

LA04. I feel energetic.

LA05. I can easily create a relaxed atmosphere with my students.

LA06. I feel exhilarated after working with my students.

LA07. I feel I have accomplished many worthwhile things in this job.

LA08. In my work I deal with emotional situations very calmly.

EE=Emotional Exhaustion; DP=Depersonalization; LA=Lack of Accomplishment
(reversed);

D2. Perceived Stress Scale (PSS)

PSS is a 14-item instrument that measures the ability to handle stressful situations in a positive manner (Cohen, 1983). Participants rate their reactions on a five-point Likert scale (i.e., 1=Never; 2=Almost never; 3=Sometimes; 4=Often; 5=Very Often). Seven of the questions are reverse coded. Negative scores indicate decrease in perceived stress.

The Cronbach's alpha is reported to be 0.85 (Cohen, 1983) and demonstrates good discriminative validity with regards to meditation (Valosek, et al., 2018).

Items

The questions below ask you about your thoughts and feelings during the past four weeks.

S01. How often have you been upset because of something that happened unexpectedly?

S02. How often have you felt that you were unable to control the important things in your life?

S03. How often have you felt nervous and 'stressed'?

- S04. How often have you dealt successfully with irritating life hassles?
- S05. How often have you felt that you were effectively coming with important changes that were occurring in your life?
- S06. How often have you felt confident about your ability to handle your personal problems?
- S07. How often have you felt that things were going your way?
- S08. How often have you found that you could not cope with all the things that you had to do?
- S09. How often have you been able to control irritations in your life?
- S10. How often have you felt that you were on top of things?
- S11. How often have you been angered because of things that happened that were outside of your control?
- S12. How often have you found yourself thinking about things that you have to accomplish?
- S13. How often have you been able to control the way you spend your time?
- S14. How often have you felt difficulties were piling up so high that you could not overcome them?

D3. The Profile of Mood States (POMS)

POMS (Heuchert & McNair, 2012; McNair et al., 1971 and 2003) is a 35-item instrument with seven categories. Five of the sub-scales measure negative moods (total mood disturbance, anxiety, depression, anger/hostility, confusion) and two subscale measures positive mood (vigor and positive thoughts). Examples of negative moods that measure anxiety include tense, shaky, uneasy, nervous, anxious. Positive moods include lively,

active, energetic, vigorous, trusting, and enthusiastic. Participants rated the extent to which they felt each mood during the previous week using a five-point scale ranging from not at all to extremely. The lower the score for negative moods indicates improvement in mood disturbance. The higher the score the category of vigor indicates increased positive mood. Cronbach's alpha is reported to range from 0.90 to 0.95 (McNair et al., 1971; Wendt et al., 2015).

Items

P01. Friendly	P19. Miserable
P02. Tense	P20. Muddled
P03. Angry	P21. Bitter
P04. Worn out	P22. Exhausted
P05. Lively	P23. Anxious
P06. Confused	P24. Good-natured
P07. Considerate	P25. Helpless
P08. Sad	P26. Weary
P09. Active	P27. Bewildered
P10. Grouchy	P28. Furious
P11. Energetic	P29. Trusting
P12. Panicky	P30. Bad-tempered
P13. Hopeless	P31. Worthless
P14. Uneasy	P32. Vigorous
P15. Unable to concentrate	P33. Uncertain about things
P16. Fatigued	P34. Drained

P17. Helpful

P35. Enthusiastic

P18. Nervous

APPENDIX E: QUALITATIVE OUTCOME MEASURES

Focus Group Interview Protocol	
<p>Introduction/Warm Up Share definition of stress and burnout</p>	<ul style="list-style-type: none"> • In your perspective, what makes a teacher a leader?
<p>I. In what ways do teacher leaders experience stress? What cultural strengths and resources do teachers draw on to handle stress?</p>	<ul style="list-style-type: none"> • What stresses do you experience as a teacher leader in your job? • In what ways, if at all, might your social identities, like race, gender, class, or sexual orientation, contribute to experiencing stress? • What are some of the ways you deal with stress? • In what ways, if at all, might your social identities, like race, gender, class, or sexual orientation, contribute to overcoming stress?
<p>II. In what ways do teacher leaders experience burnout at school? What cultural strengths and resources do teachers draw on to handle burnout?</p>	<ul style="list-style-type: none"> • Can you tell me about a time when you felt most burnt out from teaching? What was going on for you at that time? What contributed to those feelings? • In what ways, if at all, might your social identities, like race, gender, class, or sexual orientation, contribute to experiencing burnout? • What are some strategies you use to mitigate burnout? • In what ways, if at all, might your social identities, like race, gender, class, or sexual orientation, contribute to overcoming burnout?
<p>Closing Provide option for follow up</p>	<ul style="list-style-type: none"> • In what ways have you noticed changes in your stress and burnout over the past 4 months? • Is there anything else that you'd like to add?

APPENDIX F: LICENSES AND RECEIPTS FOR INSTRUMENTS

For use by Margaret Peterson only. Received from Mind Garden, Inc. on December 1, 2020

**Permission for Margaret Peterson to reproduce 100 copies
within three years of December 1, 2020**

Maslach Burnout Inventory™

Instruments and Scoring Keys

Includes MBI Forms:

Human Services - MBI-HSS

Medical Personnel - MBI-HSS (MP)

Educators - MBI-ES

General - MBI-GS

Students - MBI-GS (S)

Christina Maslach
Susan E. Jackson
Michael P. Leiter
Wilmar B. Schaufeli
Richard L. Schwab

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Both the applicant (student researcher) and supervisor named on this application must agree to the following terms and conditions.

- The information contained in the proposal and supporting documentation is accurate and forms part of this application.
- The materials purchased under the approved MHS Student Research Discount Application will be used only in this project and for no other purpose.
- The research discount will be effective only until the project finish date, specified above.
- The supervisor agrees to aid in the administration of the instrument and the interpretation of the results.
- A formal report with the results will be provided to MHS within one month of completion of the project. The results can be sent to researchsummaries@mhs.com.
- The instrument(s) used in the project will not be copied or reproduced in whole or in part or distributed to individuals outside of the designated research team for any reason.
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- Access the data in our database and use this data for ongoing research purposes royalty-free. Any data accessed will not be connected to any specific researcher or account holder. All names or other identifiable information will be removed prior to our use of the data.
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If the request to obtain a research discount is granted by MHS, the undersigned agrees that this completed application form shall constitute a legal and binding agreement.

<u>Margaret Peterson</u>	<u>Margaret Peterson</u>	<u>12/16/20</u>
<small>Student Name (print)</small>	<small>Student Signature</small>	<small>Date</small>
<u>Jane E. Bleasdale PhD</u>	<u>J.E. Bleasdale PhD</u>	<u>12/16/20</u>
<small>Supervisor Name (print)</small>	<small>Supervisor Signature</small>	<small>Date</small>

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Purchasers of A-level tests do not require any specific qualifications. **Purchasers of B-level tests** must have completed graduate-level courses in tests/measurement or have received equivalent documented training.

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Degree/Title doctoral candidate

Organization USF

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State or Prov./Country/Zip or Postal Code

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- I/O Psychology
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- Speech/Language/Hearing
- Developmental Psychology
- Forensic Psychology
- Rehabilitation
- Psychiatry

4. Which of the following describes your level of training?

- Doctorate Year Completed (In progress) 2021 Institution USF Field of Study Educational Leadership
- Masters Year Completed 1997 Institution UT Austin Field of Study Japanese Studies
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- Other Year Completed _____ Institution _____ Field of Study _____

5. Check each course you have completed

- Graduate Level — check "G"
- G Objective Personality Testing;
 - G Tests and Measurements;
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 - G Personality

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Signature Margaret Peterson Date 12/16/20

8. Supervisor Endorsement for Graduate Students

- I agree to supervise this student's use of items ordered.
- I have included a separate Purchaser Qualification Form with my credentials.

Signature Jane Bleasdale Department Dept of Leadership Studies
 Professor's Signature J.E. Bleasdale PhD Date 12/16/20

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Sub Total						100.00
Discount						-30.00
Sales Tax						0.00
Total US\$ Incl. TAX						70.00
Amount Paid						-70.00
Balance						0.00

Perceived Stress Scale (PSS)

The Perceived Stress Scale (PSS) is a measure of the degree to which situations in an individual's life are evaluated as stressful. Items were designed to assess how overloaded, unpredictable and uncontrollable respondents find their lives. These three issues are central components of the experience of stress. Additionally, the scale includes a number of questions about the current levels of experienced stress. The 14 item scale (PSS14) was developed in 1983 and there has been no major revisions since. A four-item and 10-item (PSS10) versions of the scale has also been validated. The PSS10 allows the assessment of perceived stress without any loss of psychometric quality. The PSS was developed in the USA for individuals with a minimum of a high school education. Items include:

In the last month, how often have you been upset because of something that happened unexpectedly?

In the last month, how often have you felt that you were unable to control the important things in your life?

Psychometric Properties

The PSS14 was factor analysed using a principal components method with varimax rotation. Ten items loaded positively on the first factor at .48 or above. The remaining four items had a low loading <.39. The PSS10 consisted of 10 items and eliminated those four items. Cronbach's alpha for the PSS14 was acceptable (= .75). Cronbach's alpha for the PSS10 had a slightly higher reliability score (= .78). Test-retest reliability was not reported. The mean and standard deviation scores for PSS14 and PSS10 were 19.62 (*SD* = 7.49) and 13.02 (*SD* = 6.35) respectively. PSS scores were moderately related to responses on other measures of appraised stress supporting convergent validity. Cross-cultural validations have been conducted (eg. Australia, Japan and Greece). All showed satisfactory psychometric results.

Use

The items of the scale are available in the appendix of the article by Cohen et al. (1983). Alternatively, the PSS can be sourced through a simple search online. **No permission is required to use this scale.** It was intended to be an economical tool to be used for research purposes. The PSS is primarily used in research settings.

References

Cohen, S., Kamarck, T., & Mermelstein, R. (1983). A Global Measure of Perceived Stress. *Journal Of Health And Social Behavior*, 24(4), 385 – 396. doi: 10.2307/2136404

APPENDIX G: BLIND RANDOMIZATION

		GROUP	TM-POC	TM-White	Control-POC	Control-White			Odd = TM	Even = Control
19,034	Hispanic or Latinx	C			X				31	31
17,528	Hispanic or Latinx	T	X						20/11	20/11
13,043	Hispanic or Latinx	T	X							
15,163	Asian,Hispanic or Latinx	C			X					
17,831	White	T		X						
19,486	Hispanic or Latinx	C			X					
11,108	White	C				X				
15,897	White	T		X						
11,220	Hispanic or Latinx,White	T	X							
12,400	White	C				X				
12,896	Asian	C			X					
11,253	Asian	T	X							
15,568	White	C				X				
18,484	Asian	C			X					
15,494	White	T		X						
11,128	Asian	T	X							
11,702	White	C				X				
13,269	White	T		X						
14,683	Middle Eastern	T	X							
17,493	Asian	C			X					
15,347	Native Hawaiian or Other Pacific Islander,Other	T	X							
15,786	White	C				X				
13,416	White	T		X						
14,280	Hispanic or Latinx	C			X					
19,828	Asian	C			X					
15,161	Asian	T	X							
18,885	Hispanic or Latinx	T	X							
10,052	Asian	C			X					
19,407	Hispanic or Latinx	T	X							
12,722	Middle Eastern	C			X					
12,426	White	C				X				
12,891	White	T		X						
11,070	Other	C				X				

16,700	Hispanic or Latinx	C			X				
11,827	White	T		X					
13,370	Asian	T	X						
18,339	African,Hispanic or Latinx	T	X						
15,089	Middle Eastern	C			X				
16,089	African,White	T		X					
12,284	White	C				X			
19,814	Hispanic or Latinx	C			X				
13,936	Hispanic or Latinx	T	X						
18,634	White	C				X			
18,657	Asian Hispanic or Latinx,Native Hawaiian or Other Pacific Islander,White	T	X						
13,248	Islander,White	C			X				
12,281	White	T		X					
11,951	Hispanic or Latinx	T	X						
16,050	Hispanic or Latinx	C			X				
10,770	Hispanic or Latinx	C			X				
16,547	Hispanic or Latinx	T	X						
10,729	Other	T	X						
13,772	White	C				X			
11,313	Hispanic or Latinx	C			X				
14,554	White	T		X					
13,386	Hispanic or Latinx	C			X				
19,239	Hispanic or Latinx	T	X						
15,019	Hispanic or Latinx	T	X						
14,904	African,Hispanic or Latinx	C			X				
12,427	Hispanic or Latinx	T	X						
17,604	White	C				X			
17,963	Hispanic or Latinx	C			X				
19,044	White	T		X					

APPENDIX H: CONSORT DIAGRAM

