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## Using a sensemaking approach to explore interrelationships between policy and practice

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**'The Literacy Nexus: Exploring Relationships Among Literacy Research, Policy and Practice'**

**Paper 3: 'Using a Sensemaking Approach to Explore Interrelationships Between Policy and Practice'**

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**Abstract**

Increasingly the literature concerning change to schooling systems tends to use language more readily associated with that of business. Several researchers (Vinson, 2001; Hargreaves & Fullan, 1998; Fullan, 1999) warn of the shift from earlier views of education, towards a more recent perception that appears to consider education as a type of marketable commodity. Increasingly we are moving into a climate where schools are compared to business organizations, where the language of business and terms like 'knowledge economy' (DEST, 2003:1) and 'middle managers' (Fullan, 1999:16) are becoming more commonplace to describe the role of the modern school in society. This paper presents a literature review that briefly explores aspects of the field of organisational learning. Broadly speaking, this is a field concerned with the study of organizations and, within this setting, the role played by culture and change as they impact upon both individual and group dynamics. In more depth, this paper discusses how the literature that has grown up concerning 'sensemaking' (Weick, 1995, 2001, 2005; Mills, 2003; Vaughan, 1996) may be used to identify the connections between policy and practice in this type of organisational environment. The exploration of these types of connections forms part of the purview of the ARC Discovery Project: The Literacy Nexus (Harris, Derewianka, Chen, Fitzsimmons, Kervin, Turbill, Cruickshank, McKenzie & Konza, 2006) that is the subject of this symposium.

**Search Terms:** Sensemaking, organisational learning, teacher change, school change, school culture,

**Introduction**

The focus of the ARC Discovery Grant: The Literacy Nexus is concerned with interactions among and between research, policy and practice in the field of literacy. This

review of the literature explores one aspect of this nexus, the interrelationships between policy and practice. More specifically this paper examines the value of sensemaking (Weick, 1995, 2001; Mills, 2003; Vaughan, 1996; Coburn, 2001, 2004, 2005; McKenzie, 2006) as a means to explore the intersection of messages from literacy policy and how these may be perceived from within the field of practice. Of interest here is the notion that individual teacher change occurs within an organisational context (Weick, 1995; Vaughan, 1996; Mills, 2003; Coburn, 2001, 2004, 2005) involving powerful organisational and cultural factors that work to either enable or inhibit teacher change (Datnow, 2002; Fullan, 2000 Goodson, 2001). The guiding question this literature review seeks to examine concerns the ways by which Sensemaking Theory could assist in the exploration of the interrelationships between literacy based policy and classroom practice.

### **Comparison of Schools and Business- a Theme in the ‘School Change’ Literature**

Increasingly the more recent literature calling for changes to schooling-systems is flavoured with language more readily associated with the culture of business. Vinson’s (2001) warning about a shift towards the marketing of education, a move away from schooling being viewed as ‘a public good’ (2001:5), and increasingly being viewed as a: ‘private commodity that advantages individuals’ (2001:5), echoes other voices (Hargreaves & Fullan, 1998; Fullan, 1999) and sounds a timely warning. Increasingly we are moving into a climate where schools are compared to business organizations, where the language of business and terms like ‘knowledge economy’ (DEST, 2003:1) and ‘middle managers’ (Fullan, 1999:16) are becoming more commonplace to describe the role of the modern school in society.

Acknowledging the propensity for comparisons between schools and corporations or organizations (Sarason, 1996) is to draw attention to a flavour or theme that permeates the literature on school change. Senge’s (1990; Senge & Cambron-McCabe 2000) work proposes dimensions that interact to create learning organizations and directly relates to theories of organisational learning. Schon influenced teaching through his work on reflection (1983, 1987), a body of work emanating from his involvement in

organisational learning (Argyris & Schon, 1978). In developing an argument around school-based change Fullan agrees that: ' I draw heavily on new business books on organisational learning.' (1999: x). As these previously identified researchers added to themes that began to gain strength and become more obvious and influential within the school change literature base, it is timely to investigate the research field that has grown up around organisational studies.

### **A Closer Look at Organisational Research**

This field is of interest to a number of disciplines such as economics, sociology, psychology and political science and these diverse mindsets saw: ' the field brachiated into a set of partially overlapping, partially competing theories of organisation' (Davis & Marquis, 2005:333). More recently the field appears to be moving away from its initial preoccupation with developing a theory of organizations towards an understanding that this may not be either possible or desirable (Davis & Marquis, 2005; Davis, 2005). Broadly the field concerns the study of organizations and, within this setting, the role played by culture and change as they impact upon the individual as well as group dynamics. It is this interest in, and focus upon change as it impacts upon individuals and groups within an organization, rather than being decontextualised from it, that has value and relevance to our ARC Discovery Grant: Literacy Nexus Project.

Weick (1995) has been acknowledged as influential in this field by challenging the prevailing view of organizations as systems that could be viewed as: 'stable and complex, differed according to size and could be understood in terms of outcomes as a point in time' (Weick, 1969: 1). He instead proposed that it was more fruitful to utilise a social-psychological process that examined the process of organising within organizations rather than continuing to study organizations themselves (Mills, 2003).

### **Sensemaking in Organizations**

Weick developed what he termed a 'recipe for sensemaking' (1979: 133) or a framework containing seven properties that shifted the focus away from the organization, to the processes of organising (Mills, 2003). Sensemaking concerns understanding how

organisational cultures and their supporting social structures evolve over time (Coburn, 2004). In identifying the school as an organisational culture, its various internal elements are seen in part as created by members from within the culture. Or, school routines, structures and classroom cultures are partially influenced by actions and interactions of teachers and other members of the culture (Coburn, 2001).

Sensemaking reflects the views of both cognitivist and constructionist strands of thought. Cognitivists speak in terms of shared schema and mental models that occur within a particular social group. These, along with previous individual experiences, serve to create the means by which the organisational world is understood. (Weick, 1995; Vaughan, 1996; Timperley & Robinson, 2001). Constructionists emphasise the importance of language in sensemaking – that it is in fact a discursive process and language assists each individual to define both themselves and their actions. Individuals are active and are both defined by as well as defining the discourse. Change is ongoing and a form of negotiation between individuals and the group as it is formed and restructured (Weick, 1995; Coburn, 2001, 2004). If we use teachers as an example, they would select information or cues from their environment, decide upon what that information means and develop some type of action in response. By these means teachers contribute to creating, maintaining or developing a school culture through influencing the supporting social structures and routines that carry that culture. (Weick, 1995; Coburn, 2001,2004; Vaughan, 1996).

Sensemaking is the process by which people, both as individuals and as members of a group assign order to their everyday events and activities (Cecz-Kecmanovic, 2004; Buzzanell, Meisenbach, Remke & Lui, 2005). Sensemaking is triggered because during the everyday flow of events a difference between what is expected or usual and what happens is noticed in the form of cues (Weick, 1995, 2001; Seiling & Henrichs, 2005). Once these cues have been noticed they give rise to a sense of confusion, to questions regarding the nature of the discrepancy that require the individual to retrospectively access their sociocultural experiences in order to identify and interpret the possible meaning of the cue (Lundberg, 2005; Seiling & Henrichs, 2005). Often this may require that the individual enter into social interactions with others to assist with interpreting

these cues and to impose order onto the original events through initiating some type of action (Buzzanell et al, 2005). So, the individual becomes mindful through a set of cues that something within their normal experience is out of the ordinary. They then retrospectively re-access their existing experiences and knowledge base or frames, in themselves 'creations of the sensemaker' (Lundberg, 2005:8) in order to identify the lack of fit between these and the noticed cues. In this way sensemaking is '...not about just factual accuracy or reality but about sociocultural plausibility' (Lundberg, 2005:8).

Change happens due to exposure to new information in an individual's environment – what Weick (1995) terms an interruption to the flow. This new information or cue impacts upon their existing schemata (Timperley & Robinson, 2001) or worldview (Vaughan, 1996; Weick, 1995) and can cause a sense of cognitive dissonance (Festinger, 1962). This in turn, presents them with an opportunity to reconstruct their previous understanding through modifying their existing practices and worldviews. When this happens individuals create new ways of thinking, new practices or modification to their existing practices thus impacting upon the existing culture and their individual worldviews. They then use these new worldviews and practices to make sense of future messages from the environment (Vaughan, 1996; Coburn, 2001, 2004). One of the issues of relevance to our Literacy Nexus Project concerns the possibility that this new information will not be accepted and therefore no change will occur to worldview (and therefore existing practice), or it may be accepted partially or even tokenistically.

So sensemaking involves people both individually and in groups, through a process of interpersonal interaction and dialogue, interacting with messages from their environment to create a specific organisational culture. This culture in turn reflects the joint understandings, organisational procedures and routines that created it (Coburn, 2004). Individuals and groups are constantly in flux as they react to and interpret new messages from the environment, modifying and adjusting their previous worldviews and beliefs and influencing or supporting the prevailing culture (Weick, 1995; Mills, 2003; Coburn, 2004).

## **Sensemaking and the School as Organisation**

While sensemaking has been used successfully to retrospectively investigate disasters and identify ways this knowledge can inform organisational life (Weick, 1995, 2000; Vaughan, 1996) it has also been used to provide information about other complex organisational cultures such as school systems and the teachers who work there. It is for this reason that sensemaking is of value in the context of the Literacy Nexus Project as it provides the means to explore these complex relationships. Coburn (2001, 2004, 2005) has used sensemaking in a one-year (1998-1999) case study of an elementary school in California identified as racially diverse. The teachers in this study were drawn from early grade levels and were responsible for implementing the transition of the Reading/Language Arts Framework into their school. This policy: ‘has narrowed the scope of what is considered appropriate reading instruction’ (Coburn, 2001:149) in Californian schools.

By applying a sensemaking approach to the implementation of this policy Coburn has been able to demonstrate that collegial interactions among teachers influenced the process: ‘by which teachers adopt, adapt, combine and ignore messages from the environment, mediating the way messages from the environment shape classroom practice’ (Coburn, 2001:158). Her study demonstrated the ways by which classroom teachers made sense of messages from both within and outside their environment. Using Weick’s sensemaking theory, Coburn also showed how teachers’ individual and collective worldviews worked to shape their understandings and served to translate abstract concepts into classroom reality.

Weick developed seven properties of sensemaking and they are identified and discussed in what follows. It is important to note that they are neither presented hierarchically nor can any one aspect stand separate from the others. These properties should be viewed as a framework through which to understand sensemaking (Mills, 2003). In reviewing, describing and discussing each of these sensemaking properties this review will also propose brief connections and potential impacts to the intersection of policy and practice that is of interest to the Literacy Nexus Project.

### Sensemaking and Identity

Identity construction influences the way all of the other properties of sensemaking come to be understood (Mills, 2003). In an organisational environment people:

‘...take the cue for their identify from the conduct of others, but they make an active effort to influence this conduct to begin with’ (Weick, 1995:23).

So people make sense of events in their organisational environment by trying to determine how an event may impact upon their own sense of identity. This may mean that if an event resulted in a negative image (Mills, 2003), thus threatening their view of themselves, they may: ‘alter the sense they make of those images even if this means redefining the organisational identity’ (Weick, 1995:21). This occurs because, according to Weick (1995) creating and managing identity is of paramount importance.

Sensemaking can be activated when a person’s sense of identity, projected into their organisational environment, is threatened or has resulted in negative consequences (Weick, 1995). Sensemaking occurs due to: ‘a failure to confirm one’s self, or in the service of maintaining a consistent, positive, self conception...’ (Mills, 2003:55). For Weick, sensemaking is grounded in identity construction with people constantly seeking the answers to questions like: ‘who am I, who are they, who are we?’(1995:77).

Of potential interest to the Literacy Nexus Project is the notion that perhaps certain policy or research propositions have the potential to negatively impact upon the sense of personal, professional or group identity of teachers. This could perhaps involve identities teachers have created for themselves at a school and/or systems level. If this was the case what are the implications concerning the possibility of the original intent of the policy or research being redefined or undergoing some type of reconceptualisation process at the level of practice? Are there strategies in place to mitigate against this possibility?

### Social Sensemaking

But sensemaking is also a social activity that occurs through the use of a common language and in everyday social interactions. ‘...sensemaking is, importantly, an issue of language, talk and communication. Situations, organizations and environments are talked into existence’. (Weick, Sutcliffe and Obstfeld, 2005:409). People make sense through



others by determining their own actions in relation to how others act in that same situation: 'whether those others are imagined or physically present' (Weick, 1995:39). By collaborating in the sensemaking process we also make sense for others and may influence how they perceive the situation. This shaping of sense is also impacted upon by the power relationships involved and these influence social interactions (Vaughan, 1996). Forms of individual and social sensemaking are situated within an organisational context and occur in relation to given routines, rules, symbols, common language and scripts related to that context (Coburn, 2001). These are the tools that each individual uses to make sense within an organisational context (Mills, 2003). When these rules and routines are shown to be ineffective, individuals either continue to persist with them or revert to their own more individual sensemaking (Weick, 1995). Examples of this type of breakdown and subsequent individual's reactions were the subject of several disaster-related studies by Weick (1996).

Of interest to the Literacy Nexus Project is the fact that school cultures have much in common with other organizations and are subject to the same types of influences. Culture is internalised by those new to the organization who 'must learn the culture or suffer consequences, such as the feeling of alienation' (Boyd, 1992; Vaughan, 1996).

Vaughan(1996) identifies that sense is shaped in collaboration with others but also has a 'power' element involved. In other words- not all viewpoints are created equal. Those who have more power in a hierarchy have more say in what and how things are implemented (or not). Of interest too here is Coburn's (2005) work that demonstrates that teachers don't necessarily view information from policy makers or researchers as valuable- non-system actors such as those from professional associations are often held in higher esteem.

### Sensemaking Cues

The sensemaking process is driven by cues from the organisational environment that people use to develop a broader understanding of that environment and subsequently their place within it. These cues serve to create cognitive ties that link people both individually and socially and provide: ' a point of reference against which a feeling of organization

and direction can emerge' (Smircich & Morgan, 1982, cited Weick, 1995:50). It is by a process of selecting cues, making meaning of them and then acting upon those meanings that organisational structures, culture, social structures and routines are established and maintained over time (Coburn, 2001). Examples of how these cues are enacted organisationally could be exemplified at the macro level by adherence to a particular ethos or educational perspective. At the micro level these cues impact upon roles and routines and can be referred to as: 'the way we do things around here' (Turner & Crang, 1996:1). All organisational cultures are the result of the history, beliefs, norms and values created over time through the interactions of the people who work within that culture or 'a set of solutions produced by a group of people to meet specific problems posed by the situations that they face in common' (Vaughan, 1996:64). Often the prevailing culture of an organisation is considered to be either in need of or in danger from change (Mills, 2003) and so requires the implementation of some type of program or change technique to either effect change or 'manage' it (Morgan, 1997). This suggests not only that a school's culture is in no great measure a product of the constant interactions between members of that culture but that it also plays an important role in the process of teacher change. In the main, school improvements have been directed towards observable school structures such as those concerned with aspects of time, space and roles and responsibilities within the school (Stoll, 2000; Wagner, 2005). While this type of focus appears sound and: 'structures are relatively easy to manipulate and are visible' (Stoll, 2000:12) without also attending to the school culture that initially created the structure, these types of initiatives may not result in lasting success. While the literature base on school culture is influenced by research that often emanates from an organisational lens, this connection often remains a tacit one.

Of interest to the Literacy Nexus Project is what sensemaking would label as 'cues'. These serve to indicate a departure from the everyday- something is out of place/out of step. The normal routines are interrupted by some 'other' and the organisational structure that supports all is perhaps under threat. How do members of a school culture respond to that departure or change? Some school cultures will respond to what they see as a challenge –while others will see a threat. Often school cultures are idiosyncratic, a

meeting point of people, circumstances and place. School culture then becomes an element that needs to be considered when working across an intersection of policy, research and practice. Is it possible to change or manage school cultures?

### On-going Sensemaking

Sensemaking is a constant process that people engage in without active emotional involvement while things are running smoothly. 'Flows are the constants of sensemaking' (Weick, 1995:43) and when a flow is interrupted it can create an emotional reaction that results in drawing attention to the previously unnoticed flow of sensemaking. This interruption or shock creates some type of emotional response and this then influences the subsequent response of attending to and re-establishing the sensemaking flow (Weick, 1995). This aspect of sensemaking is particularly involved when any type of organisational change is introduced without adequate preparation and discussion. Without this type of prior preparation: '...organisational breakdowns can occur where the sense of the interruption is not adequately addressed and negative emotions are encouraged to develop' (Mills, 2003:62). People respond to these interruptions by: 'placing new information into pre-existing cognitive frameworks also called worldviews' (Coburn, 2001:147). The interruptions are then subject to a process whereby people attempt to come to an understanding concerning them by using their pre-existing practices to make sense of them. Examples could include the introduction of a curriculum change into schools without adequate discussion or appropriate training. Some teachers, whose worldviews and current practices differ from those that underpin the change, may experience difficulty in embracing a change in worldview and thus experience the effects of cognitive dissonance (Festinger, 1962).

Of interest to the Literacy Nexus Project is the link between policy and practice, between the proposed change and its implementation into practice. The need to ensure adequate and comprehensive lead in time before the implementation of any change, ensuring supportive professional learning opportunities and making explicit links between the proposed change and classroom practice (Coburn, 2001; McKenzie, 2006) may provide

some of the answers. Other concerns too may involve aspects such as time, that as Hargreaves identifies:

‘... is the enemy of freedom. Or so it seems to teachers. Time presses down the fulfilment of their wishes. It pushes against the realisations of their wants. Time compounds the problem of innovation and confounds the implementation of change. It is central to the formation of teachers’ work’ (1994:95)

Other issues of concern to the Literacy Nexus Project could revolve around the clash between differing points of view, the range of different perspectives and diverse agendas at work in teacher’s professional lives. In fact at times there may be competing areas of interest between teachers, policy makers and researchers, such as those identified by Hargreaves:

‘From their distant standpoint, they see the classroom not in its densely packed complexity, in its pressing immediacy, as the teacher does. Rather, they see it from the point of view of the single change they are supporting and promoting...’ (1994:107).

It appears that these are issues that need further exploration as from a sensemaking perspective, the need to maintain flow is paramount. In order to ensure this maintenance, it appears that any change that is poorly resourced, inadequately supported or not explicitly discussed runs the risk of not being implemented (Coburn, 2001) in the way it was envisioned at a policy or research level.

### Retrospective Sensemaking

Weick identifies retrospection as the ‘distinguishing characteristic’ (1995:24) of the sensemaking process and argues that actions only make sense retrospectively, that people need some action to have occurred in order to reflect upon it (Mills, 2003). But retrospection also includes and is influenced by components operating within the present:

‘...attention is directed backward from a specific point in time (a specific here and now), whatever is occurring at the moment will influence what is discovered when people glance backward’ (Weick, 1995:26).

The present context also influences the way meaning is attributed to an action when people glance backward and these aspects involved in retrospection have the power to impact upon the change process. Weick (1995) argues that the retrospective nature of

sensemaking requires the use of reflection and when organizations plan for the future that these plans will be: 'wasteful and misleading if they are decoupled from reflective action and history' (Weick, 1995:30).

In more recent times the power of the reflective process to enhance learning at an organisational level has been explored and considered to be an effective tool in developing and extending learning dialogues between people at all organisational levels (Raelin, 2001; DeFillippi, 2001). Cultivating a reflective organisational culture extends the likelihood that people within that culture will 'reflect on their personal visions, question their own assumptions (and) understand what dictates their actions' (Ayas & Zeniuk, 2001:62). Over time, it is possible that these individual insights will contribute to a cultural evolution within the organization – appearing to reflect the view that culture is organic, that it can be grown or developed – a connection previously indicated by several researchers (Stoll, 2000; Dufour & Burnette, 2002).

Often in the process of change people are faced with too many choices and need to achieve clarity about how best to proceed: 'the feeling of order, clarity, and rationality is an important goal of sensemaking' (Weick, 1995:29). Examples could include how best to proceed to incorporate new information about reading into current practice. Those managing this type of change in a school would decide how and where to begin this process by reflecting upon previous change processes as well as identifying and clarifying a focus for the imminent change within their own context.

Implications for the Literacy Nexus Project revolve around such issues as the important role played by both the Principal and the school executive in the management of any change in schools. It appears that they have a vital role in the management of change at a school level and need to decide how this change is best managed in terms of their school. According to a sensemaking view the change process needs to include a reflective component (Weick, 1995) and be situated within each organizations individual change history. Perhaps this raises issues around the value of holders of corporate knowledge and the corporate history of the organization?

### Plausibility

It is plausibility, not accuracy that drives sensemaking and decisions are often made by people using information that may be incomplete, inaccurate or inconsistent in the search to identify transactions that make sense (Mills, 2003). Plausibility depends upon context and contains elements of: ‘pragmatics, reasonableness, creation, invention and instrumentality’ (Weick, 1995:57) associated with the elements of story, so something needs to feel right, make sense and fit with what is known (Mills, 2003). Using plausibility to understand events is to view them as being affected by: ‘the interpersonal, interactive, interdependent quality of organisational life’ (Weick, 1995:57), so people decide if this information or set of circumstances is plausible in this context, contains links to previous experience and makes sense also to others. Although accuracy is also important, according to Weick it is of secondary importance and then: ‘for short periods of time and with respect to specific questions’ (1995:58). Examples could include proceeding with a course of action or implementing some type of curriculum change first because it fits with what is currently known and then subsequently applying assessment and evaluation to determine its efficacy.

Some issues of concern to the Literacy Nexus Project involve the power of storying in both personal, professional and corporate arenas. Perhaps there is the need to consider how any proposed implementations will ‘fit’ with the corporate narrative of schools and schooling systems. According to a sensemaking view it appears that in order to implement change successfully, these elements should not be disconnected from each other. The change needs to make sense in terms of what teachers already know and understand about their working lives, their classrooms and their professional experiences.

### Enactment

Sensemaking at its heart is about making sense of action in the world and Weick (1995) means the real world not a perceived world. This enactment enables a person to reflect upon their actions, often selecting specific elements to focus upon, in order to make sense of these actions (Mills, 2003). However, when people focus in upon specific elements in

order to reflect or make sense they may ignore a number of others. In order to make sense of action in their world, people create the environment that contains their actions, an environment that also functions to constrain their actions. 'When people act they unrandomise variables, insert vestiges of orderliness, and literally create their own constraints' (Weick, 1979:164). So through enactment people construct an environment in order to both reflect upon their actions and to: 'provide opportunities for future actions' (Mills, 2003:70). Examples could include the creation of learning centres in the classroom that will involve a physical re-structuring of space in order to reflect upon and determine the success of this change or the types of further changes required to ensure success.

Implications for the Literacy Nexus Project revolve around the important role played by the physical environment in any change process. It may be that some teachers need to change their physical environment in order to implement new policies (McKenzie, 2006). This may mean that if a proposed change is seen as being too abstract, with few explicit links developed between theory and classroom practice it may not be implemented in the way perceived by the policy maker or researcher. It could be that decontextualising theory from practice and leaving the teacher as change agent to identify how the policy would look and work at the classroom level is a bridge too far for some teachers. Providing specific information and examples about how in a physical sense the policy could be enacted creates a level of supporting scaffolding.

## **Conclusion**

This review of the literature has focussed upon exploring the value of sensemaking theory as a means to learn more about the intersections between literacy policy and classroom practice in the Literacy Nexus Project. In so doing it has identified possible ways that each of the aspects of sensemaking may be further explored via data collection within the Literacy Nexus Project in a number of contexts. These include a focus upon: personal, professional and group identity; school culture; response to change; preparation for change; role of principal and school executive; role of corporate narrative and the impact of the physical environment. Coburn (2001) used sensemaking to explore some of

these issues in the previously mentioned study and concluded that a lack of available resources impacted upon the ability of teachers to move policy from an inherently abstract concept into classroom practice. The very sensemaking conditions that could perform this function, such as encouraging teacher collaboration and culture building, suffered from a lack of allocated time and knowledge resources. Interestingly, Coburn (2001) also concluded that formal policy implementation in reading instruction into the school site she studied was only one of the sources that impacted upon teachers who are active agents in the construction and re-construction of their organisational culture. Teachers are constantly responsive to environmental messages from a variety of sources that at times cause them to change and/or modify their existing worldviews and practices and create new worldviews and practices that in turn impact upon and influence the existing culture.

Increasingly teacher change occurs in the context of a wider change process spurred on by economic and other concerns such as globalisation. Schools and schooling systems are increasingly being described and viewed through a corporate or organisational lens. Within such a structure teachers as individuals and as a group seek to both understand how the organization functions and to recognise and assume their place within it. They work within and contribute to a school culture created through a combination of the mores, beliefs and values built up over time by its members. This literature review has explored sensemaking theory and identified how aspects of this theory may be useful in further examining implications for practice. Turning a sensemaking lens onto this change process enables the Literacy Nexus Project to raise issues of importance to teachers, researchers and policy makers alike. As this study proceeds, further exploration may shed light on how teachers work with (and against) the changes proposed for their classroom practice.



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