Cultural Resilience: Identifying the Brilliance in Latina Administrative Leaders

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Timing & Inclusion

In order to ensure everyone’s voice:

- 10 minutes presentation of Cultural Resilience with 5 minute dyads for reflection
- 10 minutes presentation of Latina as a form of resistance & resilience with 5 minute dyads for reflection
- 10 minutes presentation of Latina Identity & Leadership with 5 minute dyads for reflection
The Science of Learning

What was your experiences with testing?

How much did testing identify your strengths compared to areas of improvement?

How valuable or relevant were these test questions to you today?

How you learn vs. How you are smart

Learning Styles (Kolb)

Multiple Intelligences (Gardner)

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Assessing Leadership & Resiliency Skills

“A recommendation letter with an evaluation of these essential skills would be valuable as I believe it will allow these students to stand out more in the admissions process.”

-Director of Undergraduate Admissions

RESILIENCE

- **Resilience** is the ability to adapt well to adversity and building this in children requires the establishment of safety to allow children to manage stress and feelings of anxiety.
- K. Ginsberg -2011 Building Resilience in Children & Teens
Cultural Wealth (Tara Yosso)

Deficit thinking is if one focuses first on the oppression.

Asset based thinking is if we acknowledge that our own lens limits our ability to see, understand and know all.

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Cultural Resilience & E.S.A.T.

**Cultural Resilience** are competencies (inner strengths) acquired through navigating diverse life experiences, often challenging environments, and using one’s own traditions and cultural background to overcome obstacles.

**The Educational Strengths Assessment Tool (E.S.A.T.)** is based on the concept of Cultural Resilience and is both culturally relevant and responsive in identifying the capabilities that every student brings to a classroom. When this is implemented, the pursuit of learning is accelerated.

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How to prepare students in a Global Society?

LIFE EXPERIENCES

- Innovation
- Teamwork
- Academic Excellence
- Diversity & Inclusion
- Critical Analysis
- Cultural Resiliency
- Cross-Cultural Communication
- 21C SKILLS
- Adaptability
- Academic Excellence
- Diversity & Inclusion
- Critical Analysis
- Cultural Resiliency
- Cross-Cultural Communication
- Adaptability

Taking the E.S.A.T.

Student Name: AISHA MOORE
Year of High School Graduation: 2014
Date of Assessment: 11/11/14

Based on the skills you have gained from your lived experiences, which we call Cultural Resiliency, we have provided the following results. By drawing from your diverse, personal background, you have been able to navigate your specific and often challenging environment. Furthermore, we believe that the competencies gained from life experiences can be mindfully translated into skills for success in the workplace. Research shows these are essential competencies to be successful in a global society.

E.S.A.T. Score

- Innovation
- Adaptability
- Critical Analysis
- Cross Cultural Communication
- Teamwork
Latina Leadership as a form of Resistance and Resilience

Effective Resistance and Resilience in relation to Healing from Colonization
Denial and Withdrawal
Deny any merit & withdraw from cultural practices
Our way of life, our indigenous knowledge, how we know and do things

Destruction & Eradication
Physically destroy & destroy physical representations
Ceremonial grounds, traditional gardens, homes, communities

Denigration, Belittlement, & Insult
Internal colonization & colonial institutions denigrate
Western education, schools, colleges and curriculum

Surface Accommodation
What remains is given surface accommodation
Oral histories, ceremonies, spirituality

Transformation & Exploitation
What refuses to die is transformed

Process of Colonization

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Images: Fulton & Rezabek, Inter Tribes Council of Arizona
Souls of Black Folk
(W.E.B. DuBois, 1903)

“It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness, an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body (2-3).”

Una lucha de fronteras - A Struggle of Borders
(Gloria Anzaldua, 1987)

Because I, a *mestiza*,
continually walk out of one culture
and into another,
because I am in all cultures at the same time,
*alma entre dos mundos, tres, cuatro,*
*me zumba la cabeza con lo contradictorio.*
*estoy norteada por todas las voces que me hablan simultáneamente.*
“The ambivalence from the clash of voices results in mental and emotional states of perplexity. . .[creating ambiguity…]” (pg. 78)

Process of Decolonization

- Rediscovery & Recovery
  - Rediscovery of history & recovery of culture
  - Understand why cultural knowledge was taken and the different ways it has been diminished

- Mourning
  - Lament what has been lost (i.e., language, cultural/ritual sites, ceremonies, land, oral history, creation stories & knowledge)

- Dreaming
  - Explore the whole panorama of what could be. What would it feel like to speak the language fluently, sing songs, tell oral history...

- Commitment
  - Commit to a single direction in which to move society & learn cultural protocols, activities, kinship responsibilities

- Action
  - Proactive steps toward consensus of community & practice cultural protocols, adhere to cultural values

Madison Fulton & Eric Hardy, Inter Tribal Council of Arizona from Poka Laenui, 2000 article

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Healing Historical Trauma

Resilience
➢ ...is the ability to overcome stress and regain health and well-being after experiencing adversity
➢ Outcome of coping skills, social support that promote positive adaptations to extreme circumstances of adversity

Survivance
➢ Colonized people’s individual and collective abilities to persist despite the enormous adversity imposed by colonialism
➢ Moves beyond victimhood, & powerlessness to being empowered and having agency
(Madison Fulton & Eric Hardy)

Community Resilience
➢ Emphasizes how people overcome adversity by drawing from the social cultural networks and practices of the community
➢ Moves beyond the individual to emphasizing the systemic and structural issues that may be causes of or solutions to personal and community suffering
➢ Ongoing maintenance of balance for self and community

Emphasizes
➢ Importance of historical context
➢ Extended family roles and relationships
➢ Oral traditions
➢ The connection to land and the environment
➢ Traditional healing practices
➢ Spirituality
➢ Political activism
Latina Leadership as a form of Resistance and Resilience

Title: When Latinas were Birds

17 Points of Latina Leadership
(Reza’s Dissertation Research re: LLN 1992)

- has a clear identity(ies),
- respects and appreciates herself
- recognizes and accepts her own power
- is open to change
- is expanding her awareness of self and others
- is willing and able to tolerate ambiguity
- is developing her own bi or multicultural leadership style
- feels alive and her choices are life-oriented
- is authentic, sincere, and honest
- has a sense of humor
17 Points of Latina Leadership
(Reza’s Dissertation Research re: LLN 1992)

- makes mistakes and is willing to admit them
- generally lives in the present
- appreciates the influence of culture
- is able to reinvent herself
- makes choices that shape her life
- has a sincere interest in the welfare of others
- becomes deeply involved in her work and derives meaning from it.

Latina Leadership
(re: LLN for State Chancellor’s Office – 2016)

We bring the “salsa, soul, and spirit”¹ (Bordas, 2007).

We “dance with resistance”² in order to work effectively within organizations that want to embrace the concept of difference and value diversity but are still working to dismantle sexist and racist policies and practices⁵. Dancing with resistance means working to develop the skills necessary to “…transform the energy of the challenges [we] encounter into sources of creative opportunities.”² (Wasserman, Gallegos, & Fredman, 2008)
When we are healed, we use “culturally intelligent leadership models”³ (Moua, 2010).

We foster our ability to move between (at least) two worlds effectively⁴ & ⁵ (Anzaldúa, 1987 & Reza, 1995).

Latinas work from a place of relational leadership² and servant leadership / circle of leadership styles¹.

We lead from a framework that moves the concept of leadership from the individual leader idea to collective leadership.

Culturally, and philosophically, we believe that we are leaders among equals, meaning that leadership is conferred by the community and that leadership is shared.

We are guardians of public values and come from a tradition of activism.

We are community stewards, working for the common good¹⁸ & ⁵.
Latina Leadership as a form of Resistance and Resilience
(re: LLN for State Chancellor’s Office – 2016)

We serve as role models for each other; we mentor and inspire each other in our everyday lives on college campuses and in administrative offices by modeling a leadership that is inclusion y con respecto.

Latina Identity & Leadership

When Latinx women advance into leadership roles their already complex identities intersect with leadership and organizational identities. Each identity informs the other and taken together; they produce a unique way of experiencing the world.

Intersectionality is especially appropriate to examining leadership and identity because they are closely linked and mutually construct one another (Hogg, 2001; Hogg & Terry, 2000; Richardson & Loubier, 2008; Sanchez-Hucles & Davis, 2010; van Knippenberg, van Knippenberg, De Cremer, & Hogg, 2005).

My increased conocimiento of my “mental colonization” (hooks, 2003) lead me to my dissertation topic.
Nepantleras

Latinx women living “in-between space,” or Nepantleras, are threshold women who move within and among multiple, often conflicting, worlds and refuse to align themselves exclusively with any single individual, group, or belief system (Keating, 2006). Nepantleras risk experiencing isolation, rejection, and accusations of disloyalty when challenging the “norm” and questioning the ideas, tenets, and identities inherited from family, culture, and education. The negotiation of conflicting identities and competing worlds can be taxing on the soul. Latinx women feel torn between the expectations of the dominant culture and their ethnic culture.

Cultural Expectations vs. Triple Jeopardy

Marianismo (Gil & Vazquez, 1996)
1. Not forget the woman’s place.
2. Not forsake tradition.
3. Not be single, self-supporting, independent, or have your own opinions.
4. Not put their own needs first.
5. Not wish for more in life than being a wife and mother.
6. Not forget that sex is for procreation, not for pleasure.
7. Not be unhappy with your man, no matter what he does to you.
8. Not ask for help.
9. Not discuss personal problems outside the home.
10. Not change the things that make them unhappy.

Latinx females in leadership experience stereotypes associated with their gender, race, and ethnicity, also referred to as “triple jeopardy” (Arredondo, 2002; Sanchez-Hucles & Sanchez, 2007)
Journey deeply inward to understand how one's foundational values, beliefs, and assumptions manifest in… professional priorities, behaviors, and principal. Take the time to explore their own identities deeply and consider how these identities influence their judgments, interpretations, and interactions with those who are different from them and those who are similar. By doing so, we will be better able to effectively serve and lead, especially those with fundamentally different ways of being and doing (Chavez & Sanlo, 2013, p. 274).

Latina Leadership Research as a form of Resistance & Resilience

Testimonios of Latinx Women: Influence of Identities on Leadership Approaches

- My dissertation seeks to fill the current gap in research on the intersectionality of Latinx women's multiple identities and leadership approaches.
- This study aspires to create inner and collective healing for Latinx female leaders and resists Eurocentric epistemological perspectives that historically ignore and discredit non-dominant cultural and experiential knowledge.
- This study documents the voices and cultural and experiential knowledge of Latinx female leaders and examines their testimonios in order to 1) challenge the dominant hegemonic ways of understanding and practicing educational leadership, 2) contribute to the sustainability and advancement of Latinx women in leadership, and 3) improve the educational outcomes for Latinx students.
Testimonio is a critical tool for understanding the educational experiences of communities of color in general and particularly of Latinx communities because it recognizes, legitimizes, and accurately interprets their unique experiences of injustice and sets the stage for their voices to emerge, to contests, and to "talk back" to injustices (hooks, 1989, p. 5) in an effort to transform educational research and practice (Delgado Bernal, 2002).

In this dissertation, the participants testimonios will disrupt silence and build solidarity by giving voice to and honoring their papelitos guardados (silenced histories) of their experiences in educational leadership.

Their individual and collective truths will be acknowledged and valued, all while raising awareness and contribute to a deeper understanding of how participants describe their identities, make meaning of their identities, and examine how their identities inform their approach to leadership (Flores Carmona, 2010).
Purpose of the Study & Research Questions

The purpose of this qualitative study is to examine the lived experiences of Latinx female district administrators to understand:

- How Latina district administrators describe their personal, social, and professional identities?
- How Latina district administrators make meaning of these identities?
- How Latina district administrators’ identities inform their approach to leadership?

CONCEPTUAL FRAMEWORK

Intersectionality
Challenge Dominant Ideologies
Advocate for Social Justice to Transform Education
Centrality of Experiential & Cultural Knowledge
Power of Collective Memory
Hybrid Model (CFE + LatCrit)
CFE
LatCrit
• This study hopes to offer insights into how identity manifests in the way Latinx female leaders lead.
• The findings can assist other researchers in future studies about the intersection of identities and leadership approaches.
• Additionally, this study aims to 1) challenge the dominant hegemonic ways of understanding and practicing educational leadership, 2) contribute to the sustainability and advancement of Latinx women in leadership, and 3) improve the educational outcomes for Latinx students.