

2023-05-01

Encontre Mi Voz: Consejitos De Mi Madre, Testimonio Del Margen: Experiences Of A Former Chicana Administrator In Student Services At A Hispanic Serving Institution

Carla Cardoza
University of Texas at El Paso

Follow this and additional works at: https://scholarworks.utep.edu/open_etd



Part of the [Educational Administration and Supervision Commons](#)

Recommended Citation

Cardoza, Carla, "Encontre Mi Voz: Consejitos De Mi Madre, Testimonio Del Margen: Experiences Of A Former Chicana Administrator In Student Services At A Hispanic Serving Institution" (2023). *Open Access Theses & Dissertations*. 3771.

https://scholarworks.utep.edu/open_etd/3771

This is brought to you for free and open access by ScholarWorks@UTEP. It has been accepted for inclusion in Open Access Theses & Dissertations by an authorized administrator of ScholarWorks@UTEP. For more information, please contact lweber@utep.edu.

ENCONTRE MI VOZ: CONSEJITOS DE MI MADRE, TESTIMONIO DEL MARGEN:
EXPERIENCES OF A FORMER CHICANA ADMINISTRATOR IN
STUDENT SERVICES AT A HISPANIC SERVING
INSTITUTION

CARLA CARDOZA

Doctoral Program in Educational Leadership and Administration

APPROVED:

Jesus Cisneros, Ph.D., Chair

Edna Martinez, Ph.D.

Isela Peña, Ed.D.

Wei-Ling Sun, Ph.D.

Karina Canaba, Ed.D.

Stephen L. Crites, Jr., Ph.D.
Dean of the Graduate School

Copyright 2023 Carla Cardoza

DEDICATION

I dedicate this study to my family, friends, and members of my academic committee. All of whom supported and stood by me as I navigated through this journey and ensured that I reached this goal.

To my amores, my husband and children, your unconditional love gave me the drive to accomplish this milestone. My husband Guillermo, you are my best friend and one of the most loving human beings I have met in my life. Thank you for the best 22 years of my life, I look forward to the rest of our future. Thank you for teaching me uncompromising ways to love. You have always believed in me and have never given up on me. You inspire me daily to be myself and fight for what is right. To LuisaFernanda (Nana), my miracle baby girl, and my beautiful son Memito. Both of you have been the inspiration for undertaking this enormous venture. You never cease to amaze me, and both make me the proudest mom in the entire world. I love you more than words can express. To mi ama, who is as strong and steadfast as ever. Ama, usted es mi porrista y mi ángel de la guarda. Me ha cuidado físicamente y alimentado emocionalmente, ningunas palabras jamás serán suficientes para poder agradecerle todo su amor y apoyo.

A mis cuates...thank you putting up with my venting and mind-numbing sessions, you kept me going, and helped me become a better person. I share this milestone with all of you because without your love and encouragement, none of this could have been accomplished.

And finally, to those who aspire to be Chicana administrators, you deserve to be heard, respected, and valued. Do not forget that you have a lot of people supporting you, we are with you. Be proud of who you are, and where you come from. Your voice matters, find it!

ENCONTRE MI VOZ: CONSEJITOS DE MI AMA, TESTIMONIO DESDE EL MARGEN
EXPERIENCES OF A FORMER CHICANA ADMINISTRATOR IN
STUDENT SERVICES IN A HISPANIC SERVING
INSTITUTION OF HIGHER EDUCATION

by

Carla Cardoza, B.A., M.P.A

DISSERTATION

Presented to the Faculty of the Graduate School of

The University of Texas at El Paso

in Partial Fulfillment

of the Requirements

for the Degree of

DOCTOR OF EDUCATION

Department of Educational Leadership and Foundations

THE UNIVERSITY OF TEXAS AT EL PASO

May 2023

Acknowledgments and Dedication

There are many people who were part of my doctoral adventure emotionally and in the flesh. My soul knows I was never alone during this amazing experience. For that reason, I would like to take a moment to thank everyone who helped me earn this degree. Thank you for helping me throughout the process and for helping me stay well-balanced. Your words of encouragement and your prayers will always be with me.

Para mi hermosa familia, if not for your love, support, understanding, and encouragement I know I could have never done it. To my husband, Guillermo, you have been the love of my life, my support, and my strength throughout this process. You made sure that I remained focus and met my objective. You cheered me on and never doubted that I would finish. You have endured my personal and professional difficulties and you have always managed to find ways to make me see the positive in everything. Thank you for your great love and encouragement.

To my angels, Nana and Memito, always remember that all things are possible. Always follow your dreams and goals. Thank you for your patience as I engaged in and completed this degree. Thank you for your understanding when I was absentminded or not present during your soccer games and school events. You two are my inspiration, all the difficulties of my life become easier when I am with you. You both are the best gifts papa Dios could have given me. God blessed my life with you two. I am proud to be your mami and lucky to be part of your life. Los amo sin medida... yo mas mas mas.

Ama, usted siempre ha sido mi más grande apoyo, aliento e inspiración. Gracias por todo lo que ha hecho por mí, y gracias por ser la mejor mama del mundo. Sé que cuento con usted en todo momento y para todo. Sé que siempre seré su “mama chiquita” y su niña fuerte. Gracias por enseñarme a defenderme en la vida y de la vida. Gracias por enseñarme abogar por lo que es

justo. Gracias por todas las lecciones de vida que me ha dado. Este logro no sería posible sin usted. Esto es por usted y para usted.

Para todas las mujeres chingonas de la familia Cardoza. Sus sufrimientos, sus alegrías, sus consejos, sus cuidados y su amor incondicional me fortalecen y me motivan.

Toñita gracias por querer tanto a su flaco, a los niños y a mi. Gracias por apoyarme con su amor y ayuda. La quiero y le agradezco infinitamente su apoyo.

I am eternally grateful to my amazing committee members for their time and dedication to helping me through this process: Dr. Jesus Cisneros, Dr. Edna Martinez, Dr. Isela Peña and Dr. Wei-Ling Sun. Dr. Cisneros, your guidance and honest feedback encouraged me and made me feel that my work was legitimate and valuable. Thank you for believing in me, for encouraging me to find and own my voice and for your kindness. Dra. Msartinez, your lessons, and work has set the stage for students like me to feel confident to challenge our own self-doubts. You inspired this work; you taught me the value of testimonio guided from an ethic of pedagogy and care. Dra. Peña, I will never forget that day that we met, I have always admire your intellect and integrity. You have always inspire me and lifted my spirits, muchas gracias. Dra. Sun, thank you for opening opportunities for me to learn, appreciate and value the scholarly importance of qualitative methods.

To my life-long academic, advocacy mentor and friend, Dra. Staudt. You truly inspire me; you have supported me in ways that go above and beyond the role of mentor and for that I will forever be grateful. I am honored and privileged to have worked with you, to be your friend and can honestly say I would not be where I am without you. You have believed in me from the moment you met me, and I greatly appreciate you.

A mis cuates...thank you putting up with my “venting” and mind-numbing sessions, you kept me focused, and helped me become a better person. I share this milestone with you. This was possible because of your encouragement and love. To my colleagues and friends in the Higher Education Administration program. We frequently turn to each other for motivation and encouragement. The doctoral journey is challenging and demanding, but having exceptional peers and going through the process with you made it possible.

For all the people who have said a prayer for me. Thank you!

Abstract

For a very long time, Chicanas have experienced longstanding marginalization and oppression in higher education. They have been subjected, degraded and their voice silenced due to long-standing discrimination and oppression. Thus, the number of Chicanas in leadership roles in higher education is dismal. The purpose of this qualitative study was to examine how I found my voice through testimonio and self-reflection of my endured experiences and challenges as a former Chicana administrator in student services at a Hispanic Serving Institution. This study employed the theoretical frameworks of consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020) and a Chicana Feminist Epistemology (Delgado Bernal, 1998) as lenses for understanding how I found my voice through self-reflection (Anzaldúa, 1987; Espino et al., 2012).

The study was conducted using testimonio as a method and methodology. I utilized testimonio as the research design. Testimonio methodology offered a format to document and develop understanding about the effects of oppression and the inspiration of pedagogy of the home, through consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), which help me endure my personal and professional journeys. Through my testimonio I tell the story on how my mother's guidance is indisputably the strength that carried me through hardships, heartbreaks, and difficult experiences throughout my life and as a former Chicana administrator in student services at a Hispanic Serving Institution.

Table of Contents

Acknowledgements and Dedication	v
Abstract.....	vii
Table of Contents	ix
Chapter 1: Introduction	1
Problem Statement	5
Purpose of the Study	6
Significance of Study	7
Terminology for Hispanic or Latinx	9
Chapter 2: Literature Review	13
Chicanas in the United States	14
Immigration, the Borderland and its Influence	16
Higher Education as a Perpetrator: Systemic Racism and Colonization	20
Whiteness, Racism and Racist Nativism	22
Gender and Leadership	27
Chicanas in Higher Education Administration	28
Racial Microaggressions and Stereotypes	35
Impostor Syndrome	43
Resilience and Resistance to Oppression.....	45
Theoretical Framework: Chicana Feminist Epistemology and Consejitos.....	50
Chicana Feminist Epistemology	50
Consejitos.....	51
Chaper 3: Methodology	53
Research Design.....	55
Testimonio	56
Data Collection and Analysis.....	60

Chaper 4: My Testimonio	63
Existing as a Borderlander	63
Familia	65
Crossing a Double Border.....	69
Finding and Embracing my Chicana Identity	73
A Blend of Double and Mestiza Consciouness.....	77
Existing in Between: Language, Gender and Race.....	79
Resilient Against Oppression.....	85
Support and Coping Mechanisms	97
I am Still Here: Mi Ama’s Consejitos an Oppositional Tool	106
Chapter 5: Conclusion.....	108
Discussion of Findings	108
Implications for Research	121
Implications for Practice	125
My Consejos and Consejitos.....	129
References.....	132
Vita	167

Chapter 1: Introduction

“A woman who writes has power, and a woman with power is feared.”
— Gloria E. Anzaldúa

De la escuela de la vida: Lo que no me mata, me fortalece. Life has a way of teaching the greatest and most important lessons. For a very long time, women in all aspects of life have the need to work harder than men to be considered capable. This is more notable in the workplace where women must demonstrate their value, competence and brainpower when executing their work (Verniers & Martinot, 2015). According to the U.S. Census (2022), women encompass 50.5% of the total U.S. population. And minority women (Hispanic, Black, American Indian, Native American, Asian, Native Hawaiian, other Pacific Island, or two or more races) comprised 20.3% of the population (U.S. Census Bureau, 2022) and 40% of those were college educated (National Center for Education Statistics [NCES], 2021). While women hold 51.5% of all professional jobs, they are still considerably underrepresented in leadership positions (Bureau of Labor Statistics [BLS], 2022). Minimal progress has been made by women in attaining leadership roles, thus more needs to be done (Rahim et al., 2018). The American Council on Education (2016) reported that higher education lags with only 30% of college and university presidents, chancellors, or CEOs (Johnson, 2016). Advancement has been gradual for all women; nevertheless, for Women of Color, for Hispanic women, inequalities continue in positions of leadership in higher education.

A study by the National Center for Education Statistics (NCES), in 2020, reported the percent of female, full-time, student service administrators was 69%. However, minority women in higher education administration positions in student services only accounted for 20.5%. For Hispanics alone the outlook is troubling as well. As of 2020, Hispanics represented 18.9% of the

U.S. population and were the largest minority group in the United States (U.S. Census Bureau, 2020). Although research demonstrates that Hispanics favor working in higher education since they view the positions as prestigious and financially rewarding (Fischer et al., 2019; Menchaca et al., 2016), however, the representation of Hispanics in these roles is inadequate (Carbajal, 2018). For Hispanic women the landscape is even worse, only accounting for 7% of higher education administrator positions in student services (NCES, 2020).

While research has focused on the lack of minoritized faculty and administrators in higher education (Hannum et al., 2015; NCES, 2022; Whitford, 2020), there is limited research that specifically explores Chicana administrators in student services at a Hispanic Serving Institutions (HSI) and the experiences they endure while navigating a leadership journey. Further research focused on the reasons why Chicana women lack representation in higher leadership administration in student services positions and what aspects impede their progress, needs to be conducted to make advances for future generation of Chicanas (Mejia & Gushue, 2017).

Throughout the decades civil rights groups have attempted to promote diversity and have made efforts to advance equality; however, racism and discrimination actions are more evident than before, and the country is further away from attaining equality (Olin, 2020). According to a study by the Pew Research Center, approximately half of Hispanics in the country reported suffering prejudice treatment and believed they were unfairly treated due to their race or ethnicity (Krogstad & Lopez, 2016). This treatment is displayed through many forms of oppression and marginalization, including microaggressions, which are “everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership” (Sue & Spanierman, 2020, p. 1). Microaggressions

are a daily reality for minorities and People of Color. Microaggressions can seem insignificant, but they deeply affect the lives of the people they negatively touch (Sue et al., 2007). Entrenched racism and the adverse effects on minority groups are hardly ever refer to in higher education literature (Harper, 2012). Recent events in our society have underlined the way racism has become more overt (Worland, 2020). Then again, for decades our society has undergone racism that is more elusive. A kind of racism that Bonilla-Silva (2018) termed “color-blind racism” is harmful to People of Color because it refers to the notion that people do not see race in our society since race is irrelevant (p.2). This kind of racism is found in society but also in higher education and it is detrimental to those that it affects (Harper, 2012).

Even though admission to higher education has increased for minority students (American Council on Education, 2022; Hussar et al., 2020; Strayhorn, 2008), the number of administrators of color in higher education still lags. The National Center for Education Statistics or NCES (2020) calculates a 15% increase in the Hispanic student population between 2016 and 2026. Centered on these data, higher education institutions will need to aggressively engage student services professionals that can effectively represent and connect to the increasing number of Hispanic students (Bichsel et al., 2018; Chan, 2017; Rapp, 1997; Sagaria & Johnsrud, 1991; Strayhorn, 2008). Projections from U.S. Bureau of Labor Statistics (2022) predict that, between 2021 and 2031, there will be a 17% increase in vacant administrator positions that will be available due to retirements and people who are leaving the profession. There will be an estimated 17,600 postsecondary administrator positions that will need to be filled annually. The disparity in the representation of Chicana student services professionals and the isolation and gender inequity they face create further issues of representation and retention in higher education (Pritchard & McChesney, 2018). This issue is a social problem representing an environment of

status quo and male domination, discrimination, and deficiency in equitable treatment in the workforce (Stamarski & Son Hing, 2015). The coping mechanisms used by Women of Color who endure marginalization and oppression are equally important to study and consider.

The inspiration for this study is the feeling of responsibility and duty to create awareness about the marginalization and oppression I suffered as a former Chicana administrator and the guidance provided by my mother through aspirational tips, consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), which helped me confront them by way of self-reflection and persevere. These aspirational tips are used by Mexican/Chicano and Latino families to teach children feelings, understanding, and risks about educational institutions and life (Alfaro et al., 2014; Delgado-Gaitan, 1994). These consejos and consejitos are values rooted in culture which depict the wisdom of our ancestors and deliver guidance for strength. This guidance is significant because as a Chicana, I connected with my culture and the honor that makes me accept my Mexican customs and values in order to persevere challenging circumstances. Challenges are experienced by Chicana leaders and are not isolated cases; these challenges are widespread (Leslie & Gelfand, 2008).

From the onset of my graduate studies, I contemplated doing a qualitative study focused on microaggressions suffered by Latina administrators in higher education. I had decided to conduct individual interviews and observations with numerous participants. I was set on conducting interviews with Latina top administrators at several HSIs in the border region. As I conducted informal conversations with several of the potential participants, they preferred “off the record” meetings. At a personal level, in casual settings their experiences were always ready to be told but there was always a rejection to publishing or putting them in writing. There was uneasiness, and many of them shared that they felt if they participated in such a study, they

would become further targets of ill-treatment by their oppressors. They felt that if anyone in the institution and their employers found out they had participated in any way in a study like this, their careers would suffer further negative consequences. Some blamed themselves for the situations they were in, and others felt they would be harshly judged by others. Even when I informed them that the information would be kept anonymous and no real names would be used, they still decided they did not want to participate. Although I had this setback, I chose to carry on and do my own testimonio, to tell my personal experiences as a former Chicana administrator in student services at a Hispanic Serving Institution. To tell my testimonio and how through self-reflection I was able to end my silence and I find my voice. It is important to point out that when I started my dissertation journey, I was still a Chicana administrator at an HSI institution. Over the course of my dissertation, there were experiences that drove me out of my role.

Problem Statement

Latina administrators are entering the field of higher education administration but are encountering early challenges that impact their career trajectories and ability to reach senior-leadership roles (Alcalde & Subramaniam, 2020; Gagliardi et al., 2017). According to the NCES (2020), the percent of female, full-time, student service administrators was 69%. Latinx higher education administrators accounted for 10% of full-time student services staff. Of this group of Latinx administrators, 3% were Latinx men (Latinos) and 7% were Latinx women. Projections from U.S. Bureau of Labor Statistics (2022) predict that, between 2021 and 2031, there will be a 17% increase in administrator positions that will be available due to retirements and people who are leaving the profession. There will be an estimated 17,600 postsecondary administrators positions that will need to be filled annually. In addition, the NCES (2020) calculates a 15% increase in the Hispanic student population between 2016 and 2026. The disparity in the

representation of Chicana student services professionals and the isolation and gender inequity they face create further issues of representation and retention in higher education. Student services professionals of color are moving into the field in entry-level jobs and getting stuck in those positions, therefore they leave (Pritchard & McChesney, 2018). Women of color confront many challenges because of their gender and ethnicity. These challenges include a lack of acknowledgement for the work they perform and accomplishments they achieve (Masse et al., 2007). The exclusion Chicana administrators suffer is a societal issue demonstrating an environment of status quo and male dominated systems, prejudiced, and inequality in the workforce (Stamarski & Son Hing, 2015).

Purpose of the Study

Johnson (2016) wrote a report for the American Council on Education that reported the proportion of presidencies in higher education held by women had only increased 4 percent between 2011 and 2016, growing from 26% to 30%. Even though, women have received more than 50% of doctoral degrees in the same time frame (Johnson 2016) and women in the labor market has grown in all areas, including higher education (Yellen, 2020). There are visible gender gap barriers that exist for women on their journey to top administration in higher education. Equally concerning are the barriers that Women of Color encounter in education and in the workforce. The courts, through laws instituted by the Civil Rights Act in 1964 (Stansbury et al., 1984) and government initiatives such as the National Strategy on Gender Equity and Equality created by the White House in 2021, have compelled organizations to support equal treatment in the employment and promotion of women, and to further women's career advancement into leadership positions.

The purpose of this study is to gain insight of my lived experiences, challenges, oppression and marginalization I encountered as a former Chicana administrator in student services at Hispanic-serving institution, and the self-reflection that helped find my voice. As well as the familial aspirational messages that inspired me to develop the resilience and survival mechanism to endure those experiences. I utilized Testimonio to tell those experiences and make sense of them. Testimonio is a meaningful Latin American oral tradition that unites “the spoken work to social action and privileges the oral narrative of personal experience as a source of knowledge, empowerment, and political strategy for claiming rights and bringing about social change” (Benmayor et al., 1997, p. 153). By telling stories we share knowledge across generations and reclaim experiences that have been dismissed by power structures, which foster, maintain, and reinforce policies and practices in institutional systems of power (Delgado Bernal, 2002). I call attention to my mother’s aspirational guidance of consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020) and the aspirational messages Hispanics use at home that edify and inspire perseverance. Through this study, I examine the following research questions:

RQ1: What experiences of oppression and marginalization I endured as a former Chicana administrator in student services at a Hispanic Serving Institution that helped me find my voice?

RQ2: What familial aspirational messages contributed to my resistance in navigating these experiences and helped me find my voice?

Significance of Study

Research indicates that discrimination is an everyday experience for People of Color who experience forms of harmful stereotypes, biased remarks, and actions of contempt (Sellers & Shelton, 2003). Extreme forms of patriarchy and whiteness within organizations consist of

hostile behavior and aggressive views about gender and racism (Lim & Cortina, 2005). These preconceived notions can be particularly damaging for Women of Color. Chicanas confront many barriers in higher education but even when they succeed to reach the top, they often continue to encounter gender and racial biases (Eagly & Carli, 2007; Eagly & Karau, 2002). There is an assumption that women must assume traditional female gender-roles in leadership, roles that contradict each other. For example, they are expected to be affectionate and noble whereas at the same time they need to apply features of a leader, such as self-confidence, boldness, strength, and independence (Eagly & Carli, 2007; Eagly & Karau, 2002). By and large Chicanas in management roles describe their leadership style as one with integrity, committed work ethic and service determination (Johnson, 2016). Chicanas also describe themselves as resourceful, having good listening skills, positive, and strong (Bonilla-Rodriguez, 2011). Still, the effects of discrimination against them have an adverse emotional and professional impact on them (Kwate & Goodman, 2015) and are mainly revealed through a blend of racial and gender microaggressions. The topic of microaggressions against Chicanas in leadership brings invaluable insight to the literature on the subject, specifically, regarding the limited research on Chicanas' experiences of marginalization and oppression faced while working in leadership positions in student services in higher education. Institutions need to be able to look squarely at these problems, patterns, and establish systems to reverse these institutional failures (Kwate & Goodman, 2015).

Biased actions against Chicanas are predominantly revealed in socially suitable ways that result in gender and racial stereotypes and damaging inequalities which are challenging to recognize (Swim et al., 2001). Most importantly, these actions serve as a daily reminder that one's race and ethnicity are a constant provocation in the world (Harrell, 2000). It is also

important to study the importance of family contributions to the development of individuals in education and professional live. Familia is imperative to Hispanics. It is not only a common practice but also a valuable resource to the development of children (Flores, 2016). In spite of this, education systems in the U.S. have historically dismissed Chicano/Latino family contributions by way of exclusion and discrimination. Studying the importance of aspirational messages communicated by Mexican/Chicano parents to their children to socialize, instill values, and ways to endure hardships (Delgado Gaitan, 1994; Sanches & Hernandez, 2020) must be studied to recognize their contributions. As the number of Chicano/Latino students attending college increase, and the number of Chicanas pursuing careers in higher education administration rises, it is essential that we look into these experiences and identify the ways marginalization and oppression are manifested towards Chicanas. As well as cultivating an appreciation for families' contributions regarding the engagement of parents and development of survival mechanisms.

The significance of this study is to present my experiences of oppression and marginalization as a Chicana administrator in student services at a Hispanic Serving Institution and acknowledge how I was able to find my voice. Together with the appreciation of familial aspirational messages that inspired me to develop resilience and endure these experiences. Looking into these experiences can assist in having a deeper insight into how to confront these oppression-centered relations and how to support People of Color in negotiating them (Harrell, 2000). This study also seek to find a validating safe space to self-reflect to tell my testimonio and heal during the process.

Terminology for Hispanic or Latinx

According to the U.S. Census (2020), the largest Hispanic group in the United States are Mexicans (63%), Puerto Ricans (8.8%), Cubans (3.8%), and Dominicans (3.5%). While dealing

with persons of Latin American origin, it is essential to appreciate and take into account the various aspects of their culture. In 1977 the U.S. Office of Management and Budget (OMB) developed five racial and ethnic groups: White, Asian or Pacific Islander, Black American, U.S. Indian or Alaska Native, and Hispanic (Lopez et al., 2022). The U.S. government created the word Hispanic in the 1970s, once Mexican American and other Hispanic groups pushed for the national government to obtain statistics on the population (Neo-Bustamante, 2020). In 1976 congress approved a law that compelled the U.S. Census Bureau to make an all-embracing classification that included people who related to Mexican, South American, Central American, Cuban, Puerto Rican, and other Spanish-speaking country backgrounds. In 1980 the U.S. Census for the first time used the term Hispanic in a complete population count (Neo-Bustamante, 2020).

In the 1990s, critics argued the term Hispanic meant a connection with Spain and it reinforced the opinion that all Hispanics share the same history, cultural customs, racial and ethnic characteristics, and the like (Neo-Bustamante, 2020; Tatum, 2013). Thus, an option term was developed, Latino. By 1997, the U.S. OMB released a mandate including the term Latino to government documents and publications. The term Latino first appeared on the 2000 U.S. census, together with Hispanic. However, according to polling conducted by the Pew Research Center (Lopez et al., 2022) a period of 15 years half of Americans who identify with Spain and Spanish-speaking Latin America countries have repeatedly said Hispanic or Latino is the same for them. Various racial and ethnic groups within the Hispanic culture have used diverse labels to identify with. For instance, people of Mexican origin residing in different regions of the U.S. employ distinct terms—people from Texas frequently use the term Tejano, while people from California frequently use Chicano and Mexican American. Regrettably, individuals from other groups employ insulting terms to refer to minority groups. Many of the disparaging labels are

used as a reference to the method of migration. For instance, the term *balseros* is used to classify people who migrated to the United States in small boats (Tatum, 2013).

These terms carry detailed information about the uniqueness of an individual and community and are not always interchangeable. Therefore, it is important that when we write about members of these communities, we need not forget to use the correct terms and primarily take into consideration how they self-identify. The University of Texas Arlington offer the following terms for Hispanics/Latinos in the United States and serve as an overview to terms used (University of Texas Arlington, 2022):

Hispanic - People from Spanish-speaking communities and nations.

Latino - People from communities and nations that speak Romance languages.

Latinx/Latin/Latin@/Chicanx - These variants are used to gender inclusive.

_____-American - Hyphenated terms, such as Mexican American, African American, and Colombian-American, are used by immigrants, typically to refer to the 2nd and 3rd generations from the migration. However, many use hyphenated identities after several generations from the original migration.

Chicano - This term is frequently used by members of the Mexican movement. It is a label for people of Mexican descent born in the United States. The term became popular and is commonly used by Mexican Americans as a representation of pride in the course of the Chicano Movement in the 1960s.

Other Terms - Identities can differ from person to person, and among different nationalities there are variations.

These terms are not inclusive of all terms that exist. For that reason, it is worth mentioning to bear in mind the different ways individuals ascertain their identity and in case of misgivings it is best to respectfully ask for clarification.

Chapter 2: Literature Review

“Books saved my sanity, knowledge opened the locked places in me and taught me first how to survive and then how to soar.”— Gloria E. Anzaldúa

El aprender es amargura; el fruto es la dulzura. Learning is hard, however, the outcome is gratifying. I completed this research to tell my lived experiences of oppression and marginalization as a former Chicana administrator in student services at a Hispanic Serving Institution. In this literature review, I prepared an overview of the prevailing issues Chicanas face in the United States. Together with how immigration and the borderland influence our identities. Furthermore, I focused on workplace inequalities in higher education, in particular the entrenched systemic racism and colonization based on immigration, race, ethnicity, and gender, against Chicanas administrators. Revealed through racial and gender stereotypes and microaggressions, which give rise to feelings of impostor syndrome. I share how I was able to resist by embracing resilience and thrive on my own terms. Finally, I describe the theoretical framework guiding this study is Chicana Feminist Epistemology (CFE), which acknowledges the significance of my personal experiences, my voice as a marginalized Chicana and the collective knowledge of those who have come before me to oppose institutions of power and advocating for positive transformation (Delgado Bernal, 1998; Solórzano & Yosso, 2001). As well as the importance of mi ama’s aspirational messages through consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), which instilled values and ways to endure hardships.

In general, there is a considerable quantity of studies and literature on the comprehensive topic of leadership (Gini & Green, 2013). Numerous research that have been completed, evaluate the influence of leadership styles on the operation of organizations and on the impact on elements such as work culture, efficiency, implementation, and retention (Alonderiene & Majauskaite, 2016; Siddique et al., 2011; Yang, 2014; Yang & Islam, 2012). The idea of

leadership has changed because of organizational and environmental transformations (Alonderiene & Majauskaite, 2016). There is a limited research studying the conditions of Chicana administrators in student services in Hispanic Serving Institutions, and the approaches they use to navigate marginalization and oppression.

Chicanas in the United States

The U.S. Census (2022) reported that all Hispanics comprised 62 million (18.9%) of the U.S. population of 331 million. It is estimated that by 2060 the Hispanic population will grow to be 111 million (28%) of the U.S. population. The largest subgroup of Hispanics is Mexican, which comprise of 38.1 million (61.6%) of the Hispanic population. According to the report Hispanic women population comprises 31 million (49.8%) of the Hispanic population. The female Mexican subgroup comprises 18.7 million (61.3%) of all Hispanic women population. According to the same report the female population in the U.S. is comprised of 167 million (50.5%) of the total population. And Hispanic women make up 31 million (18.3%) of the total U.S. women population and 9.3% of the total U.S. population. It is estimated that by 2050 Hispanic women will make up 25% of the total U.S. women population, a 48% growth (estimated to be 213.38 million) (U.S. Census, 2022). As the number of Hispanic women increases it is essential that we look back in history and recognize the importance of the various contributions and impacts that Chicanas have provided. Perhaps now more than ever, it is equally important to focus on methods to alleviate these inequalities.

The 1960s was the scenario for the progress of the civil rights movement. During this time the second wave feminist movement was created to dismantle workplace inequality and to fight gender discrimination by passing laws that benefitted women (Rampton, 2015). Changes in the civil rights movement, also started in the 1960s, motivated Black and Chicana feminist

groups to branch out from the white feminist organizations. It is important to emphasize that the Black and Chicana feminist movements did not derive from the white feminist movement, they all developed concurrently as separate constituencies (Roth, 2003). Although the different women movements focused on the issue of women issues, many believed the white feminist movement was based only on a white agenda and there was a scarcity of focus that benefitted all women, there was no real focus on issues Women of Color experienced. At the time the Black feminist movements chose to split from the Black movement, Chicana feminists elected to focus on working on a greater political presence within the Chicano movement. The first Chicana feminist organizations began to emerge around in the late 1960s, getting their strength and members from the broader Chicano and labor movements. Most Chicanas worked with the Chicano movement, however, during the 1970s they also worked within white women's liberation movements. For Chicanas, feminism involved more than an exploration of gender and contained both race and class which affected their daily existence. Yet, White feminist organizations' primary focus was on gender, and their adopted political issues proved insufficient for Chicanas' struggles of oppression that based on race and class (Garcia, 1989).

Some of the groups that arose from the Chicana Feminist movement were Las Hijas de Cuauhtémoc at California State University at Long Beach formed in 1969, and the Comisión Femenil Mexicana Nacional in 1970 (Chávez, 2005). Many other feminist groups of women from various racial and sexual orientations grew after the 1970s, all led by the concept of identity politics defined by groups who built their movement with members of their own racial, ethnic, or sexual orientation group (Collective, 1983; Heyes, 2020). Roth (2004) described the creation of different movements, such as Chicana feminism, as a function to “organize their own” (p.22), members of the same racial or ethnic groups. Identity politics gave wave to the concept of

intersectionality, defined at the beginning of the twenty-first century by Black theorists.

Intersectionality maintains there is not one particular oppression working individually, instead characteristics of class, gender, race, and sexual orientation are interconnected. Therefore it is important to take this into account when designing political approaches and evaluating existing conditions (Crenshaw 1990; Hancock 2016).

The notion of the Mexican American women who navigate two cultures, developing a third identity of “mestiza” was first presented by Gloria Anzaldua in 1987 (p.77). Anzaldua explained that this third identity occurs naturally for Chicanas because of the way their lives are shaped in contrast to the dominant culture and other minority groups. As Vera and Santos (2005) effectively stated, “We have much to say about what it is like to walk in both worlds, including the pain, isolation, and exclusion found within our experiences” (p. 111).

Immigration, the Borderland, and its Influence

In her book *Borderlands/La Frontera: The New Mestiza*, Anzaldua (1987) describes the U.S. – Mexico border as a spatial construct

“a dividing line, a narrow strip along a steep edge” (p. 3).

A line created by geographical and sociopolitical realities. She describes this same border in a poignant image of prejudice and pain, as:

“una herida abierta” -- an open wound where the Third World grates against the first and bleeds...Before a scab forms it hemorrhages again, the lifeblood of two worlds merging to form a third country – a border culture...set up to define the places that are safe and unsafe, to distinguish us from them” (p. 3).

As for the definition of borderlands, Anzaldua makes a distinction of the definition as

“a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in a constant state of transition. The prohibited and forbidden are its inhabitants” (p. 3).

Anzaldua's words describe the borderlands as a peculiar metaphorical space, which is in an endless state of change and depicts its position and nature as a discriminatory binary for those who exist in it. I grew up as a borderlander experiencing and seeing the struggles and efforts the border creates. I am aware that for many who reside away from the reality of the U.S.-Mexico border, our borderland is merely a standardized image of atrocious violence that is widespread throughout the border. And although this is accurate, as borderlanders, the reality of our everyday lives represent numerous frameworks. We live different contexts which are full of duality, individuality, tradition, originality, love, hate, pain, happiness collaboration, limitation and other possible impossibilities. As a borderlander, my focus in regards to the border has always been to dispel and respond to the uniform misrepresentation of my home, my border. The border that I love despite its profound limitations.

The United States consist of immigrants from around the world who have been coming since 1776. The poem in the Statue of Liberty, that reads, "give me your tired, your poor, your huddled masses yearning to breathe free... I lift my lamp beside the golden door" (Lazarus, 1888) may provide some immigrants with optimism and inspire a belief of being embraced in this country. Then again, this is not the case for all immigrants. Media influences the perceptions of immigrants by supporting fear and contempt for them. This triggers a negative opinion of immigrants in which they are regarded as not belonging in this country and contributes to the idea that they are non-native. Americans' opinions of the border are highly predisposed by media. When media reports about the border it is usually about immigration and it is done in a politically biased way. The stories about the immigration problem and undocumented immigrants are usually exaggerated and biased. For example, in a 2016 campaign speech, former president Trump labeled undocumented immigrants as "illegal aliens", who are

criminals and bring drugs in to the county. A more educated evaluation of the situation shows that immigrants experience severe human rights cruelties and suffering during their voyage to the U.S. As soon as immigrants cross the south border into the United States, they are branded as lawbreakers and “illegals” with no rights (Johnson & Trujillo, 2011). This thought targets all Latinx communities in the whole country, regardless of their citizenship status. This also results in various practices such as racial profiling and being “othered” (Johnson & Trujillo, 2011, p. 172). Movies such as Archie Mayo’s *Bordertown* influence how audiences see Latinx people and their experiences. In the movie, the main character Johnny was played by an Ukrainian actor—his accent was inconsistent and also just horrible. All Mexican characters came across as simple or dumb, and every character of color was stereotyped. In the movie, Johnny was labeled a “savage” and that opinion never changed, even as he gained the success, he thought he needed to be looked at differently. It’s interesting to watch *Bordertown* today when we can recognize the cause of Johnny’s tragic story is not his “visceral” nature but instead the issue is predetermined by racism, prejudices, and stereotypical behaviors that are impossible to overcome for most immigrants.

Brunet-Jailly (2011) states, “Borders are not just hard territorial lines – they are institutions that result from bordering policies – they are thus about people; and for most settled territories they are predominantly about inclusion and exclusion, as they are woven into varied cultural, economic and political fabrics” (p. 3). Although different minority groups in our country have been historically marginalized and purposely left out of the white national identity of the U.S. One of those groups are Chicanos, who have confronted colonialism and racial targeting (Solórzano, 2009, p. 394). In the border the identities of Mexicana/o and Chicana/o are defined by its division, where the “individuals’ racial and ethnic” position is exaggerated

“politically, socially, culturally, and legally” (Bejarano, 2006, p. 60). There are social factors that force immigrants to modify and fit into the new culture. Hispanics of all origins have very diverse geographic, social, and economic circumstances, rendering each group within all Hispanics as unique. To be welcome by the majority, many times immigrants are required to adapt or acculturate, to be perceived more American (Berry, 1997; Mejia & Gushue, 2017). Assimilation is described as “the acquisition of language, ideals, and behaviors of the dominant group” (Tatum, 2013, p. 297). Assimilation subject individuals to remove themselves from their culture and in its place align with the new culture. In contrast, acculturation is the altering of one’s behavior to the new culture, but conserving ideals and customs from their own culture (Berry, 1997; Tatum, 2013). In acculturation, individuals must function in two distinct worlds, that of the new country and their country. The level of acculturation that migrants engage in hinges on the level of participation in their own culture or new culture and on the individual’s intensity of biculturalism (Adames & Chavez-Dueñas, 2016; Berry, 1997; Mejia & Gushue, 2017). Furthermore, when immigrants hold on to their own cultural beliefs and customs and refuse those of the majority culture this process is called separation. Biculturalism happens when the individual accepts both the individual’s own cultural customs and those of the new culture, realizing a dual identity. What is more, for immigrants, a lack of sense of belonging enhances feelings of displacement. Living in the border causes its residents with the sensation of being homeless and drifting, just like Anzaldua described. Furthermore, Franco (2002) stated that because of these feelings of displacement “an individual can be displaced while at ‘home’” (p. 128). Borderlanders are forced to evaluate the contradictory emotions of inclusion and exclusion.

Higher Education as Perpetrator: Systemic Racism and Colonization

“I have had to confront the fact that much of what I value about being Chicana, about my family, has been subverted by anglo culture and my own cooperation with it.”— Cherrie Moraga

The demographic composition of the United States is always fluctuating. The Hispanic population being the largest and fastest ethnic minority group in the U.S., reaching 62 million in 2020 (U.S. Census Bureau, 2022). Even though, Hispanic women make up almost half of the Hispanic population their low representation in higher education is appalling. This is especially true in positions of leadership. The NCES (2020) described the percent of minority women in higher education administration positions in student services only accounted for 20.5%. For Hispanics women alone the outlook is even more troubling. Hispanic women only accounted for 7% of higher education administrator positions in student services.

Colonization refers to the degree of prevalent forms of common racism that validates white supremacy in higher education. Even though higher education institutions, especially Hispanic Serving Institutions (HSIs), have pledged their commitment to the diversification of their work environments. Keating (2000) states, “we must develop pedagogical practices that enable us to begin divesting ourselves of this ‘white’ frame of reference by exposing and resisting its power” (p. 428-429). Antiracist efforts must include dismantling whiteness (Matias & Newlove, 2017). A drawback to antiracist efforts is white guilt or white fragility (DiAngelo, 2018; Keating, 2000) which stops growth and deters importance away from destroying whiteness, therefore strengthening white privilege. There is still so much they need to do to truly address all these issues. Higher education institutions, as well as other organizations, are colonizing settings full of oppressive conditions and fortified by policies that safeguard the perpetrators and require those who enter to assimilate. Those who are allowed to enter must

abide by the rules and embrace the system or else jeopardize their jobs when they are a disruption (Flores Carmona et al., 2018). In these institutions, the status quo is reflected by those who are allowed to tell the stories from their perspective and minority members feel censored, discouraged, and isolated (Harris & González, 2012). Historically, workplace settings have given more power to white people, particularly men, and disregarded minorities, for the most part minority women.

Unlike Historically Black Colleges and Universities (HBCUs) who have a principal written mission to educate black Americans, HSIs do not have a declared mission of serving a specific population. Flores Carmona and Rosenberg (2021) explained that the fact that these higher education institutions serve marginalized groups does not mean oppression and discrimination does not take place there. Many of these institutions are also completely rooted in oppression, therefore faculty and administrators who have an understanding and knowledge on diversity are in a precarious situation in these institutions. HSIs are accredited as such by the Department of Education if they have at least 25% Hispanic enrollment with a minimum of 50% of the school's Hispanic students eligible for need-based aid (Hispanic Association of Colleges and Universities, 2022). Each HSI has its own mission and their missions do not necessarily align with that of serving Hispanics or minorities. Systemic racism spreads administrative inaction and unaccountability. The present-day systemic and institutional racism oppresses minorities and women of color. Chicanas are many times considered as replaceable, and their performance is repetitively misconstrued (Valverde, 2003). Since there is an absence of secure spaces for women of color, Chicanas often alter their selves, adjusting, and conforming to the expectation of being accepted. Chicanas also adopt survival skills and self-initiate strategies with formal and informal support networks to help them with the everyday challenges they face

(Collins, 2000). In addition, women of color work “twice as hard” to appear credible and contest being sidelined at work by making their own spaces both professionally and personally (West, 2019). Although having safe spaces seemed necessary, having to do this, as well as executing their work duties, lead to increased burnout. This is conflicting to a woman’s sense of self because women are on a continuous identity-based spectrum of suffering (Ravitch, 2020).

Whiteness, Racism and Racist Nativism

To understand the discrimination and oppression that is rooted in the systems of most organizations, we need to first try to understand the definition of whiteness, racism and racist nativism, which afflicts them. Higham (1955) emphasizes the main elements of nativism as those that work to preserve a national identity constructed on the fear of those who are foreign or not White. The definition of Whiteness is related to perceptions of who is native. Whites are traditionally and legitimately thought as the natives of the U.S. (Higham, 1955; Saito, 1997). Bonilla-Silva (2018) defined White supremacy as a system where power and resources are inequitably allocated to favor the dominant group and subjugate People of Color. To understand the power of racism as an indication of white supremacy, we can focus on the meaning of who is native which is grounded on the established sentiments of who belongs and who does not (Huber et al., 2008).

Memmi (1968) defined racism as "the generalized and final assigning of values to real or imagined differences, to the accuser's benefit and at his victim's expense, in order to justify the former's own privileges and aggression" (p. 140). Memmi stressed the implication of perceptions of racial differences. Considering the connection between nativism, Whiteness and racism, Huber and colleagues (2008) defined racist nativism as “The assigning of values to real or imagined differences, in order to justify the superiority of the native, who is perceived to be

white, over that of the non-native, who is perceived to be People and Immigrants of Color, and thereby defend the right of whites, or the natives, to dominance” (Huber et al., 2008, p. 42).

Perez Huber (2010) utilized racist nativism to study the role of systemic racism and how organizations enable racist experiences against those who are seen as non-native. And she found that allocating standards of non-nativeness continues to rationalize marginalization, exclusion, harsh actions against People of Color.

Whiteness is represented when white people deny their racial prejudices by statements that voice they are not racist since they have friends who are minorities (Anderson, 2009; Cabrera, 2012 & 2014). DiAngelo (2018) argues that white people preserve white supremacy by stating that white individuals cannot be racist because they are good people. This idea incorrectly applies racism only to specific people who are bad but it disregards the way systemic racism is upheld by everyday acts, attitudes, white ideals, customs, and conduct. A persuasive misconception to whiteness is that it is synonymous with white people (DiAngelo, 2018; Keating, 2000). Leonardo (2002) stated that whiteness, white people, and white culture are not equal and we should not think of them as synonymous. Gillborn (2014) posited whiteness “is not a race; whiteness . . . is an ideology, a form of belief, and a system of assumptions and practices. It is not a description of a people” (p. 32). In addition, when institutions sustain the notion of meritocracy they neglect to acknowledge real issues of race and gender. Meritocracy is described as a social concept that asserts that an individual will prosper if they work hard for their objectives, ignoring the influence of racism and discrimination factors (Lorber 1984; Razack et al 2020). Lipsitz (2006) posits that concealing forthright racial inequalities with concepts of meritocracy and colorblindness safeguards dominant advantages that secure white

dominance, preserves racism and guarantees racial inequality (Anderson, 2017; Bonilla-Silva, 2018).

As with all institutions in the U.S., whiteness is inserted throughout higher education (Brooks-Immel & Murray, 2017; Cabrera et al, 2017; Latino, 2010). Most institutions tend to employ performative whiteness, an activity in which institutions issue statements that give the impression of caring about racial justice and equity without applying significant policy initiatives that result in systemic change (Sangaramoorthy & Richardson, 2020). At the same time, they consistently feature these attempts as evidence of being inclusive regardless of whether these initiatives result in meaningful or measurable improvement in student experiences or outcomes. Inherently, even when institutions use strategies, such as becoming a Hispanic Serving Institution (HSI), they fail to make real transformational change, professing the facade of transformation (Stewart, 2017). Confronting whiteness in HSIs starts with acknowledging how whiteness works and how it is executed to uphold prejudiced structures. Beyond performative whiteness, whiteness can also exist through the white denial of responsibility to address racial inequities and placing the primary responsibility on faculty, staff, and students of color (Latino, 2010). White people's assertions that they do not see race, therefore when they work with People of Color they cooperate, connect and assess them the same way as everyone else's is called Color evasiveness. Color evasiveness evolved from Bonilla-Silva's (2018) original theory of color-blindness, describing the strategy white people use to exonerate themselves from personal responsibility for racial inequities. In a study conducted by Brooks-Immel and Murray (2017) they discovered that white executives relate very strongly with color-evasive attitudes, which let them argue that color was irrelevant and had no influence in their decisions and views. This study examined how white administrators realize their racial positions and the way whiteness

relates to the institutions they work for. Their research defined five microconstructions of white supremacy: 1) whites understand racism as being an individual-based occurrence; 2) whites take a color-evasiveness approach concerning racism in their everyday lives; 3) whites assert that People of Color perceive race whereas they do not; 4) whites use a range of conversations that have to do with helping and caring; and 5) whites see race mainly as two-fold; black/white (Brooks-Immel & Murray, 2017). These microconstructions shed light on the disturbing instances of whiteness in higher education. These simplifications of racism remove white people from taking responsibility for dismantling these systems. Not only does white denial of responsibility add barriers to acknowledging racism, this lack of responsibility places undue burden on staff and faculty of color to address racial inequity.

The enrollment rates of students of color have been increasing through recent decades, while there has not been comparable increases in the number of faculty and staff of color in higher education (Hussar et al., 2020; Strayhorn, 2008). However, as the enrollment of students of color continues to grow, and the representation of faculty and staff of color remains stagnant, the labor inequalities expected will also continue to grow. Further, this additional labor often receives little to no explicit acknowledgement or is valued less in performance evaluations. Often, it is assumed that staff and faculty of color are content with taking on these responsibilities. As such, whiteness promotes the false notion that these additional responsibilities are not legitimate labor, deserving proper acknowledgement and compensation.

Garcia (2019 & 2023) describes whiteness as the central factor obstructing HSIs in their capacity to meet the needs of students of color. The available literature informs how whiteness and white supremacy often manifest in higher education. However, research is still in its early stages in terms of defining how whiteness specifically manifests in HSIs. Cabrera (2018)

expanded on this context by affirming that whiteness does not disappear if individuals feel they previously held white privilege because institutional racism is greater than white people gifting their advantages. Therefore, the objective of scholars should be to uncover the level of behaviors and abuses of whiteness within all aspects of the population (Nayak, 2007). Moreover, higher education administrators often hold People of Color responsible for educational issues, such as low graduation rates, and the shortage of People of Color in leadership position, with no consideration on how whiteness impacts every part of higher education (Cabrera & Corces-Zimmerman, 2017 & 2019).

A study conducted by Dade and colleagues (2015) found that People of Color who apply for faculty positions, suffer prejudices in the job interview and hiring process. Lloyd-Jones (2009) directed a university study examining leadership positions and discovered prejudices in the conduct towards People of Color. It is vital that we recognize and deal with whiteness in higher education, with the intention to dismantle the cultural norms that have traditionally placed People of Color at a disadvantage (Cabrera & Corces-Zimmerman, 2017 & 2019; Singleton, 2013). These biases are often disregarded and rejected because whiteness is problematic to prove (Bonilla-Silva, 2018). The moment a person of color tries to interfere the customs of an organization, they turn into a menace to the principles of whiteness (Sue, 2016). Failure to recognize the historical origins and advancement of racism in the refusal to recognize the origins and the development of racism in higher education, has added to the erroneous impressions that racial equity is present (Cabrera & Corces-Zimmerman, 2017 & 2019; Golash-Boza, 2018).

The practices of racist nativism display traditional sentiments of superiority and dominance of those who perceived themselves as native. My findings exposed racist nativism experiences that I suffered through practices of disparity and aggression, expressed as intuitional

standards against my language, class, and race. My supervisors and colleagues perpetuated these actions and I was constantly reminded I did not have the skills to succeed in the institution, supporting racial stereotypes. Huber and colleagues (2006) described the notion of assumed racism as something that "goes beyond the internalization of stereotypes imposed by the white majority about People of Color. It is the internalization of the beliefs, values, and worldviews inherent in white supremacy that can potentially result in negative self or racial group perceptions" (p. 184). As a result of this, when other Hispanics employ racist nativist actions against Hispanics, they perpetuate racist nativism and contribute to their own oppression.

Gender and Leadership

Preconceptions of women leaders as a whole result from the misalignment of people's stereotypes about women and leadership. The different gender stereotypes attributed to women and men in leadership are detrimental for women career advancement into administration or within administration positions (Heilman, 2001). The Almanac (2018) addressed the underrepresentation of women in academic administration jobs as the result of male-established practices and leadership standards that exclude women. These male power permeates every facet of the workplace and embrace the creation of leadership standards, division of work, and workplace power systems (McLaren, 2002). Therefore, when women assumed male-gendered norms they are condemned for being less likeable and socially undesirable and they produce biases that hinder the leadership performance and career advancement of women (Eagly & Carli, 2007; Eagly & Karau, 2002; McLaren (2002). Significance and influence is assigned to certain positions (Ingram, 2006). Employees in higher education experience different levels of influence and benefits that are connected to their professional roles. The position often becomes the defining factor within the academic hierarchy (Christensen-Mandel, 2019). These inequalities are

evident through persistent disparities in representation, compensation, and lack of advancement. Cole (2005) explained that women of color who hold roles of importance are not always treated equally. He further explained that getting “in the house does not mean that you are truly invited to the table” (p. 14). Prominence transforms into an assessment of the person who has that position, with people in esteemed roles being regarded as less important (Fuller, 2003). In these settings, individuals who support the status quo are recognized as intelligent, rational and trustworthy (Keltner & Robinson, 1997) as opposed to those who challenge the dominant structures and systems, who are considered as illogical, uncooperative, and conflictive (Kray & Robinson, 2001). Kray and Robinson (2001) suggested that those who defy the dominant majority are inclined to have a critical view of themselves, this might lead to the need to defend their viewpoint. This aligns with Jost (2019) who described the system justification theory which sustains people are encouraged to believe that existing dominant society systems are reasonable and fair. This system is there to assure even those that are marginalized that the status quo is managing things the way they should. The preference for the status quo permits the structures and organizations to maintain their practices. The opposing views are required to side with the established traditions of the institution (Baron & Jurney, 1993; O’Brien & Crandall, 2005; Robinson & Kray, 2001).

Chicanas in Higher Education Administration

Those Chicanas who do engage in leadership positions in higher education are expected to perform at higher standards than Whites, both women and men (Haro, 1995; Haro, 2001). Sherbin and colleagues (2016) explained that 76% of Chicano people in the U.S. feel they need to act differently and not bring their whole selves to work. Chicanos/Latinos transform their “appearance, body language, leadership, and communication style” (p. 1). In fact, according to

Allwood and Sherbin (2016), 53% of Chicanas and 44% of Chicano men say they follow established white male norms. Regularly marginalized groups use a “mask” (Montoya, 1994; p.35) and behave in agreement with the ruling majority to conform to their standards. Montoya (1994) associated these actions to that of being “on stage” and how this is “frequently experienced as being acutely aware of one’s words, affect, tone of voice, movements and gestures because they seem out of sync with what one is feeling and thinking” (p.14).

Montoya (1994) sums it up by stating:

A significant aspect of subordination is the devotion with which we imitate the styles, preferences and behaviors of those who dominate us. Lost to the Outsider are those identities that would have developed but for our real and perceived needs to camouflage ourselves in the masks of the Master. Lost to all are the variety of choices, the multiplicity of identities that would be available if we were not trapped by the dynamics of subordination, of privilege (p.14).

It is undeniable that experiencing oppression is adverse to the overall wellbeing of People of Color. Among the negative effects that can emerge from these experiences are anxiety, lack of control, distress, and depression (Nadal et al., 2014). Umaña-Taylor and Updegraff (2007) described how the higher an individual’s degree of cultural individuality and determination, the more shielded they will be once suffering discrimination.

Higher education institutions may think they are improving the diversity on their campuses, either by number of students, diverse activities, equality in human resource personnel, and programs of study (Anderson, 2008). Despite this, Anderson maintains that a lack of clarity and focus regarding diversity slows down the crucial progress of institutions which further prohibits the progress of social justice (Kaltz, 2013). Although there are anti-discrimination laws nationally there is still a residual amount of institutionalized discrimination that exists.

Institutions continue to favor males blatantly or covertly over females for promotions under legal

premises that men will have greater firmness, skills, and leadership ability than their female peers.

Collins (2000) conducted a study on the collective experiences of women of color as student services administrators, illustrated accounts in which institutions of higher education are described as powerful systems designed to keep women of color in assigned, subordinate positions to further surpass them. Good et al., (2012) stated that due to their position in lower-level jobs they were “stereotyped, resented, or even treated with disrespect because they are perceived as less qualified” (p. 14). Women of color administrators are isolated and assigned to entry and mid-level positions which prevents them from participating in networking and mentoring, preventing them from ascending to top administrative roles (Pritchard & McChesney, 2018). This type of marginalization and “female stereotyping” are damaging and negative (Jackson & Harris, 2007). Women administrators of color have cited their reliance on other women of color in and out of the institution, to provide a secure space to have fun, cry, and discuss their experiences with challenges related to discrimination and gender prejudice (Patitu & Hinton, 2003). Attributable to higher education institutions Chicana administrators must move around a system that does not effectively serve the Hispanic population.

A study of Hispanic women in higher education and the obstacles they experience as compared to those of white women is difficult. Demographically nearly half of all Hispanics claim themselves as White (Etzioni, 2006). Therefore, the comparison of Whites and Hispanics as a study is almost impossible. In addition, it would be inappropriate because Hispanic is not a race thus making the comparisons inadequate. While Hispanic women are entering higher education in record numbers, Women of Color are underrepresented in higher education administration and academia (Cubillo & Brown, 2003; de los Santos & Vega, 2008). In addition,

they face gender prejudice, pay inequality, low level jobs, and unjust allocation of job tasks (Leon & Nevarez, 2007; Lindsay, 1999; Valverde, 2003). Chicanas face unfairness on a daily basis and they suffer a double-blind syndrome an invisible marginality of “being a woman and being a woman of color” (Turner, 2002, p. 16). They believe their cultural and ethnic identities prevent them from obtaining positions of leadership (Foley et al., 2002). Some of these barriers are noticeable characteristics such as their Spanish names, skin color, ethnic appearance, language, and accent (Foley et al., 2002; Guerrero & Posthuma, 2014; Tran, 2014). Chicanas are not able to separate the intersection of their identities from the experiences they were having as higher education administrators (Keating, 2005). The number of Chicana women in leadership positions in higher education is still low (Montas-Hunter, 2012; Ortega-Liston & Rodriguez Soto, 2014; Turner, 2002).

The glass ceiling explains why few women experience upward mobility and for Women of Color, it is the adobe ceiling (Pinto, 2003). The adobe ceiling refers to a thick barrier that you cannot see through, and it does not break like glass. Describing how it is more challenging to crack adobe than break glass. Therefore, it is harder for Latinas to make it to the top of leadership. In a study by Li and Leung (2001) they found that female managers in Singapore confronted barriers, a glass ceiling, that prevented women from advancing to higher positions of power for no other reason than for being women (Li and Leung, 2001). The few positions of leadership in higher education that held by Women of Color are sometimes sadly explained as efforts to meet institutional quotas (González, 2007; Verdugo, 2003). This produces feelings of being a token and a severe lack of credibility on these women. There is very limited research given to Chicanas in higher education administration and the reasons that have influenced their career advancement. (Martinez, 2005).

In many cases it is problematic to examine the experiences of women of color, given that most studies study the experiences of all women and not separating their experiences by race. Cuadraz (2005) argued that research has been inadequate in the categorization of Hispanic women. A study published by the Center for Talent Innovation (2016) described that almost 76% of Latinos deliberately alter parts of their selves at work in order to fit in. Latinos are inclined to modify their look, expressions, communication style, and leadership approach. What is more, of the 53%, 24% expressed that others have taken or given credit for their work, 22% said peers have told them jokes that are racist, and 18% say they are not included in social functions after work (Center for Talent Innovation, 2016). Outside of sex-based and race discrimination, Latinas grapple with decision between pursuing a profession and having a family. Thomas et al. (2021) conducted the Women in the Workplace study, a leading all-inclusive study of the condition of women in America. The report found that 25% of women believed they fail to benefit from salary increases, promotions, or advance on their career because due to their gender and race. And a same amount believed it was harder to keep going forward because of their gender (Thomas et al., 2021). In addition, the findings of the study showed that 20% of females who took leave from work felt it was damaging to their career, in contrast to 10% of men (Thomas et al., 2021). Ferrante (2018) found 43% of women in the workforce are leaving the workforce after having a baby, while only 2% had planned on leaving the workforce due to family reasons (Ferrante, 2018).

Professionals consider that diversity is essential in fostering better understanding, innovative ideas, education, doing research, and decision-making (Wiley, 2010). Clement and Rickard (1992) studied of 210 prominent women student services officers and their work experiences as women in the workplace. Their results revealed that women were held to

disparate expectations on leadership style and career attainment. Additionally, women reported that in contrast to their male colleagues, they were required to be more lenient, more accepting of ignoring the chain of command, more supportive, and more accommodating. Also, although women are entering higher education in higher numbers than men, they are assigned to lower ranking positions with less pay (Vasquez, 2002).

Even for women who make it to senior-level positions, adversity does not cease. Patterns of gender bias persist and considerably play a part in higher education. Women who are in leadership positions still struggle with being negatively stereotyped, have their reputation undermined for ability and capability in leadership roles. A study conducted by Dale (2007) sought to identify the experiences of female administrators who achieved high-ranking roles. The study consisted of in-depth interviews with 12 female participants, ranging from ages 40 and older and no ethnicity was identified. The research concentrated on meaningful experiences, and on individuals that championed and obstructed the professional development and achievement of the individuals and the ways those individuals perceived these events. Results indicated that participants felt they were held to a higher criteria, they had to work more intensely than their male colleagues to be appreciated (Dale, 2007). Research shows that most studies regarding Hispanic female administrators have been done in two-year community colleges (Gutierrez et al., 2002; Munoz, 2010). Hansen (1997) studied the particular barriers Latinas presidents and vice presidents at California community colleges. The participants mentioned racism, sexism, anxiety and anxiety ensuing from disagreements with the work culture. The study also revealed the significance of awareness obtained through different experiences such as the importance of support systems, self-esteem and resiliency. Grady (2002) explained, “Hispanic women have faced two overriding factors detrimental to their advancement—gender and race” (p. 481).

Further research on the experiences of Chicana leaders in higher education is a subject that has to be researched. Research that has been conducted is now outdated (Esquibel, 1977; Haro, 1990, 1995).

In 2010, Munoz looked at the experiences Latinas go through on their road to the become presidents at community colleges. The study found career training, professional membership, and mentorship are essential to the success of Latinas. The participants also stated the significance of superiors and supporters who can offer consequential lessons that help them to advance in their careers. A study conducted by Giscombe and Mattis (2002) discovered four hurdles that negatively influence the career advancement of African American women. Those hurdles include: prominent assignments, carefree contacts with influential peers, absence of prominent supporters, and role models of the same ethnicity.

Women of Color who make it to senior-level positions continue to go through these experiences (Stuart, 2010). It is important that institutions of higher education respond to the needs of the population by truly diversifying its leadership ranks (Low, 2010). Diversity in higher education leadership benefits all members of society and can only strengthen the workplace setting, not just ethnic minorities (Crosby & Clayton, 2001). Chicanas can contribute many talents to a higher education institution by means of their gender, ethnic, racial, and cultural differences (Vazquez, 2002). Since Chicanas are operating at multiple levels of marginalization in various contexts, they might experience oppression at different levels. It is challenging to distinguish if race or gender stereotyping is operating or both (Turner, 2002). This oppression is manifested through microaggressions, limited opportunities, racial and gendered stereotypes.

Racial Microaggressions and Stereotypes

Pierce and colleagues (1978) coined the term microaggressions as “subtle, often automatic, and non-verbal exchanges which are ‘put downs’” (p. 66). Microaggressions come from an oppressive group. Sue et al. (2008) found that people who suffered microaggressions felt a sense of helplessness, disregard, coerced compliance and loss of self-respect. Sue et al. (2007) explained racial microaggressions as “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward People of Color” (p. 271). Also, in 2015, Pérez Huber and Solórzano described racial microaggression as “a form of systemic, everyday racism used to keep those at the racial margins in their place” (p. 298). Microaggressions are particularly aimed at People of Color, and they aimed as “verbal and non-verbal assaults in subtle, automatic, or unconscious forms. They are layered assaults, based on race and its intersections with gender, class, sexuality, language, immigration status, phenotype, accent, or surname” (Perez Huber & Solórzano, 2015, p. 298).

In their 2008 study, Sue and colleagues found that People of Color frequently suffer microaggressions are connected to stereotypes of unintelligence, substandard social responsibility, views of criminal behavior, and beliefs of dominance of white cultural values. In addition, Rivera et al. (2010) found Latinxs most often experienced microaggressions associated with ideas of low intelligence, inferior communication styles and cultural values, foreigners in their own land, criminality, and disrespect for Latinxs experiences. Moreover, the study uncovered that Latinxs born outside the United States experience further racial microaggressions which convey they are inferior or exotic. This as a result of their English speaking abilities, lower level of acculturation and accent. In many instances, persons responsible for the

microaggressions make remarks that are intended to commend a person, but instead the comments leave feelings confusion or inferiority. Some examples include, you are so smart, and you have come a long way (Sue et al, 2008). These comments may sound like compliments, but they convey negative connotations of dominant views such as—people lack intelligence, they are not fluent in English, they are deadbeats and everyone with similar traits are the same (Sue et al., 2008). These assumptions are often due to hegemonic views and stereotypes that are connected with People of Color and minorities. While microaggressions are often unintentional, these forms of discrimination in the workplace convey bullying, disapproval, and damaging racial attacks distressing the work environment, spirit, and efficiency of People of Color (Kohli & Solórzano, 2012; Pérez Huber & Cueva, 2012). Therefore, it is essential to have a fine appreciation of the effect of recurrent microaggressions and develop systems in which they can be eliminated.

Microaggressions are usually manifested in three categories, microassaults, microinsults and microinvalidations. Microassaults are the traditional explicit forms of racism. Usually, once a microassault is performed, the offenders are conscious of what they did (e.g., Calling Mexicans beaners or greasers). Microinsults are normally slight comments statements that communicate rudeness and disrespect to People of Color. In most instances, the offender is not aware of the message that was communicated (e.g., you speak real good English). The most pronounced microaggressions which are experienced regularly are microinvalidations. Microinvalidations are demonstrated when a person of color feels like no one is listening to them or they seem invisible in a room. Purdie-Vaughns and Eibach, (2008) referred to the many intersections women of color have, which in turn leads to invisibility and marginalization. Microinvalidations are also manifested when someone tries to question or diminish the experiences of a person who is from an underrepresented group. For example, if a person of color expresses, they felt disrespected

and someone interrupts declaring there was no disrespect. In most societies, there are feelings and attitudes about women being less than men. Comments such as “all women are bad drivers,” “women bitch all the time,” and “women love pink” reveal general expected gender-roles and actions. The required agreement of these roles, can cause a person feeling ignored and devalued, as if they are giving in or being dishonest with themselves. This role expectations also appear in institutions and their systems. In leadership there is an assumption that women must assume traditional female gender roles and be affectionate and humble, whereas at the same time they need to apply features of a leader, such as self-confidence, boldness, strength, and independence (Eagly & Carli, 2007; Eagly & Karau, 2002). By doing so, marginalized women in particular tend to feel inauthentic and disingenuous but must carry out this dual navigation to fit in (Sue, 2010). In addition, when accomplished women of color administrators go overlooked or discounted, they experience feeling of invisibility (Torres-Harding, 2012).

Meritocracy perpetuates microaggressions that suggest People of Color are lazy and thus they fail in their life because they want to. The illusion of meritocracy stipulates that factors such as race do not play a part in life outcomes. A statement such as, “Look at President Obama... he made it. So, everyone can do well if they work hard enough...” does not consider other circumstances such as economic status, family support, education, or living conditions (Anderson, 2017). Whiteness also propagates microaggressions. Research that looks at racial microaggressions in the workplace asserts that employers, supervisors and employees support equal treatment for all, while unintentionally they embrace negative feelings toward People of Color (Hunter, 2011; Sue, 2010). This creates workplace conflicts where supervisors and coworkers construe an employee’s attitude, performance, potential for growth, and suitability for advancement in a different way (Constantine & Sue, 2007; Rowe, 2009). Research into this

phenomenon is focused on the larger institutional climate and tells a disconnected story of the experiences women of color in higher education experience. These experiences are feelings of being unwanted, misunderstood, and ignored due to their positions, their gender and race (Solórzano et al., 2000). For women of color the overlap of race and gender makes them more susceptible to microaggressions. They are not only considered subordinate to white people, but also to men of color. Chicanas are victims of racial and gender discrimination and are more prone to experience microaggressions in the workplace and institutions of education in contrast to Chicanos (Nadal et al., 2014). In his book *The Everyday Sexism Project*, Bates (2016) described the various ways women encounter gender microaggressions in different countries around the world. Bates described how these microaggressions can be perpetuated at home. These attacks cause women to feel hopeless, afraid and inferior to men. For example, in Mexico, ideas such as “*En la vida la mujer tres salidas ha de hacer: al bautismo, al casamiento y la sepultura o monumento,*” (In life women have three options, baptism, wedding, and tombstone) send a message of machismo, supremacy and dominance by men towards women (Newman et al., 2012). Most of society believes that outcomes of racial and gender microaggressions are mostly debated at an interpersonal level, however, these consequences also preserve systems of gender and racial discrimination in the professional setting. Microaggressions reinforce white superiority by othering people and women of color and considering them inferior. Microaggressions have their foundation and influence in an unfair, racially hierarchical society. Spanierman et al. (2004) explains that critics who suggest there is a lack of evidence of microaggressions committed by white people against oppressed individuals is incorrect and inaccurate. Although microaggressions can seem elusive and small in scale, for those who are not directly affected by them, they negatively affect the well-being, cause severe and lasting

harm, while they strengthen damaging stereotypes in society. Racial microaggressions are robust, factual, and have real effects for People of Color. Traditional racism is direct and harmful, however, microaggressions impact minority groups in more damaging ways.

As women of color hold executive positions, they face isolation in the workplace (Sanchez-Hucles & Davis, 2010). There is a great pressure to fit into the system through social cultural adaptation of dominant values and practices (Cruz & Blancero, 2017). Integration is particularly difficult considering the literature on the importance of keeping a cultural sense of self. Women of color who reach executives positions are regularly the only ones of their race and gender in those positions (Beckwith et al., 2016). In addition, they have less room for mistakes as they are measured up to their colleagues. Latinas are often believed incompetent due to damaging stereotypes of meekness and lack of intelligence (Miville et al., 2017). Due to the negative and stereotypical perceptions of women's skills, their work is more analyzed and condemned, preventing them from advancing in their careers. These stereotypes prove the marginalization faced by women of color not only on the account of sexism, but one that is further reinforced by racism and classism.

Stereotypes offer the manifestation of gendered expectations. For instance, White women are thought to communicate and feel emotions that enable associations, on the other hand Hispanic women are assumed to have unruly feelings, such as being loud and aggressive (Ghavami & Peplau, 2013; Harris, 2017; Johnson & Shulman, 1988; Yosso, Smith, Ceja, & Solórrzano, 2009). In addition, Lewis (2000) posited women leaders' effectiveness was rated according to the perception of their competence. But their competence was measured by preconceived emotional stereotypes attributed to females. They were perceived as most effective

when they are impartial, somewhat effective when they are considered unhappy and least effective when mad.

Gender stereotypes are broadly generalized notions about the behaviors and characteristics attributed to women and men (Eagly, 1987). Gender stereotypes manifest themselves not only explicitly and consciously but also unkindly and unconsciously. They are considered implicit, as opposed to explicit (Greenwald & Banaji, 1995; Greenwald et al., 2002). Even those who do not endorse stereotypes demonstrate signs of preconceptions (Banaji & Hardin, 1996; Greenwald & Banaji, 1995; Greenwald et al., 2002). For example, when you ask someone about who they think is a scientist, they associate it with males not females (Nosek et al., 2002). Other stereotypes have been suggested that women are too aggressive as compared to men (Agarwal, 2016). Females are often portrayed as being emotional, caring and in need of protection. Males are often characterized as being rational, career driven and strong (Eagly & Karau, 2002; Heilman, 2001). Gender stereotypes of agency are particularly detrimental for women in the workplace (Heilman, 2001). In the workplace, women of color have been racially stereotyped as being aggressive or unmanageable (Hall et al., 2012; Nelson, 2008), using a racial stereotype of the angry Black women. Leadership professionals propose that women might be too forward because there are limited routes for women leaders. Therefore, this behavior provokes stereotypes of women leaders as overly hostile (Agarwal 2018).

A 2011 study found that gender-related and racial-related biases and stereotypes about women's management and skills hinders women's career advancement. The study showed that most of the participants favored working for men instead of women given that women were believed hard to work for (Akanbi & Salami, 2011). Research demonstrates that biases and stereotypes about the skills and management of female leaders still persist (Lyness & Heilman,

2006; Skelly & Johnson, 2011). The role congruity theory proposes that since leadership attributes are assigned to men rather than women, a bias endures against female leaders (Eagly and Karau, 2002).

A study conducted by Hentschel et al. (2019) assessed current stereotypes of men and women. Specifically, how men and women are characterized themselves. The study consisted of 628 male and female and the scales represented numerous aspects of defining characteristics of gender stereotypes, agency, and cooperation. Results indicated male participants usually defined women as having less self-efficacy than men. Female participants made a distinction among agency aspects and labelled women as less confident than men, but as equally self-determined and competent as leaders. Gender stereotypes were also manifested in self-descriptions, with female participants describing themselves as less efficient than male participants and male participants rating themselves as less social than female raters (Hentschel et al., 2019).

Chicanas are further marginalized not only on the account of gender but also by racism stereotypes. Stereotypes Chicanas endure are those of submissiveness and unintelligence all because they are often presumed incompetent (Miville et al., 2017). Chicana administrators' actions are frequently scrutinized, and their mistakes are judged with stronger criticism and disseminated more broadly than those from administrators that are of different gender and ethnicity (Ferdman, 1999). This scrutiny can cast doubt in one's self-confidence (Olivas-Luján, 2008). Peters and Miles Nash (2021) conducted a study that found women of color find it hard to be taken serious in leadership roles. Women of color reported feeling different and unappreciated. Women of color who are considered angry, women of color are characterized as loud, bossy, emotional, irrational, aggressive, argumentative, and unpredictable (Donovan, 2011; Weitz & Gordon, 1993). People not only believe that Hispanic women display more anger than

White women (Durik et al., 2006). In their 2013 study, Ghavami and Peplau revealed that Hispanic women were many times considered as aggressive, loud, and ignorant. These stereotypes connect with the labels attributed to Black women. In addition, Hispanic women were commonly viewed as having low education and intellect (Ghavami & Peplau, 2013; Harris, 2017; Yosso, Smith, Ceja, & Solórrzano, 2009). Unfortunately, once women received this type of criticism about their actions in their professional positions, many found approaches or developed other coping mechanisms to communicate in alternative ways. Many times we have to conform to the workplace expectations and adjust to the white-male expectations of the organization, diverting attention away from us and reinforcing the gender inequality. In a 2007 study, Clayborne and Hamrick discovered that Black women were inclined to find resources outside the institution as part of their support system instead of that of their administrators or coworkers. Yakaboski and Donahoo (2011) suggested that more research is needed to understand how Chicanas lived experiences influence their careers and what part does race and gender play.

In studies conducted by Schein in 1973 and 1975, she discovered that male and female participants held the same opinions about the characteristics that effective male leaders commonly have, for example leadership skills, effectiveness, self-confidence, independence, assertiveness, power, drive, and aspiration for responsibility. On the other hand, women were connected with characteristics linked to the compassionate treatment of others. These included being loving, accommodating, approachable, thoughtful, and understanding, as well as understanding, quiet, and calm (Eagly & Carli, 2007). In another study, participants reflected the choices of female leaders and determined they are driven by feelings, as a result participants were less tempted in hiring women in management roles. These hierarchical dynamics cancel out women's prior accomplishments and career goals, which frequently determine their future

pursuits in higher education (Acevedo-Gil et al., 2015; Rodríguez & Oseguera, 2015). These stereotypes and categorizations relegate and make women of color feel neglected as people.

Impostor Syndrome

Organizations that encourage racial stereotypes on gender roles, and recognize success and achievement as male virtues, may foster the intensification of impostor syndrome among women (Gibson-Beverly & Schwartz, 2008; Hoang, 2013). Impostor syndrome is the “inability to internalize academic success” (Cope-Watson & Betts, 2010, p. 1). Most studies on impostor syndrome happen among college students in higher education (Cokley et al., 2013; Sanford et al., 2015). However, impostor syndrome exist in all populations of higher education: students, faculty, administrators, and staff (Clark et al., 2014; Parkman, 2016). Furthermore, women of color are more vulnerable because they have to manage family and gender role expectations, and it is amplify by being a person of historically oppressed class group (Clance et al., 1995). In a study by Fruhan (2002) he intended to elaborate and expand the knowledge of the impostor phenomenon. The study interviewed 13 career women to identify emotions of imposture at the start of their professional lives. Hawley (2019) describes impostor syndrome as a person who feels their external signs of success are undeserved and fear they will be exposed as a fraud. Even though both men and women experience impostor syndrome, women are more prone to be severely impacted (Taylor & Breeze, 2020). Parkman (2016) posits that imposter syndrome in women is displayed through high levels of diligence and overachieving performance. Women experiencing imposter syndrome place a huge amount of stress on themselves in order to keep the facade of being perfect (Parkman, 2016).

Cokely and colleagues (2013) studied the emotional stress minority groups feel because of racism and discrimination that result in impostor syndrome and Minority Status Stress (MSS).

MSS and impostor syndrome were used to measure the mental wellbeing within a sample of 240 undergraduate psychology students registered in a large university in the southwest between the ages of 17 to 39 years of age. The participants were Latino/as, Asian American, and African American and consisted of 148 females, 90 males, and two who did not classified their gender. The results revealed that African Americans felt the most levels of minority status stress, and that Asian Americans experienced the highest levels of impostor syndrome. The study revealed the likelihood that stress and race-related stress in minorities is to some extent due to imposter syndrome and they are connected to poor mental health. The study determined that for minorities enrolled in predominantly white institutions it is a taxing experience and that racial stereotypes added to the escalation of impostor syndrome feelings (Cokely et al., 2013).

Lin (2008) explored the presence of the impostor syndrome among a group of successful women of color, in order to examine the possible defensive function that could support women of color to protect against impostor syndrome. Considerable parallels were discovered concerning impostor syndrome and age, and impostor syndrome and self-esteem. Younger women were prone to suffer impostor syndrome in comparison to older women (Lin, 2008). In addition, other studies have found women may hurt other women since they might perceived them to be a risk on their own jobs. The inadequacy number of job positions in higher education pit women against each other, competing for limited positions (Meece, 2009; Salles & Choo, 2020). The antagonism of women oppressing other women results in preventing women from ascending into management positions. (Agarwal, 2016). This phenomenon includes vindictive references for career advancement, criticizing women to influential people, or holding back important information (Hannu et. al., 2014)

Resilience and Resistance to Oppression

“In trying to become 'objective,' Western culture made 'objects' of things and people when it distanced itself from them, thereby losing 'touch' with them.”

— Gloria E. Anzaldúa

“I am what I am and you can't take it away with all the words and sneers at your command.” — Cherríe L. Moraga

Resilience is a trait that is characterized by Chicana women administrators. Women of color have proven that they can overcome roadblocks by turning adversity into positive strengths (Valverde, 2011). According to Valverde (2011), “Most of the women of color who have been able to advance into administrative roles in higher education . . . have done so because they have turned adversity into qualities of character that have made them better as professionals” (p. 51). Christman and McClelland (2008) found that resilient women leaders displayed multidimensional gendered leadership and were skilled at fluctuating their reactions and practices to effectively correspond with the organization’s expectations. Tugade and Fredrickson (2004) conducted a study with 57 undergraduate students (74% female) between the ages of 17 and 40. The number of students were 35 Caucasian, 7 African American, 8 Asians, 1 Hispanic, and 6 identified as other or unspecified ethnic background. The study found participants who had high resiliency evaluated the demanding task as less threatening, in contrast with participants with lower resiliency.

Whatley (1998) conducted a study that looked at resiliency within educators; whether resiliency was innate, or a quality developed and polished overtime. Whatley interviewed 12 women concerning their career decisions within education and determined their “intense self-reflection” (p. 4) allowed them “to transform pain into growth and achieve fulfillment in personal and professional domains” (p. 4). Whatley suggested self-examination brought about their capability to overcome hardships, a skill that becomes easier when repeated over and over.

Scholars point out that resiliency lies on one's ability to rise above and persevere despite difficulty. According to Sanchez de Valencia (2008), "Mexican American women can develop resilience through the process of building self-confidence and this process requires the breaking of negative stereotypes, adopting positive contributions from their Hispanic/Latino heritage and improving personal talents and abilities" (p. 124). Anzaldua's entire book, *Borderlands*, describes the images of strong and resilient Chicanas who do not give up. Anzaldua writes from the standpoint of a person who has seen oppression and adversity and survived on the border each day.

Guinn and colleagues (2009) highlighted Mexican American women administrators and their resilience. The study examined the pressure and resilience of Mexican American women between the ages of 20 to 61 years old who lived at the border. The study employed discrimination aspects to establish which of those factors determine between stress resiliency and stress vulnerability in women. The findings concluded that the factors that influence the positive difference between resiliency and helplessness was the levels of educational attainment, acculturation, and health status. The higher the level of these factors the resiliency (Guinn et al., 2009). Alfaro and colleagues (2014) conducted a case study centered on a qualitative longitudinal study which investigated the characteristics that encouraged the educational achievement of nine Latino students who went from pre-kinder to graduate school into law school. During the case study of one of the students, the researchers recorded in what ways *consejos* influenced and motivated the student during his life and how he embraced and used the experiences acquired to help him graduate from law school. These *consejos* inspired confidence and determination regarding the hurdles encountered. Pedagogies of the home encourage the value of self-knowledge which facilitates the development of resilience. Delgado Bernal (2001)

defined pedagogies of the home as messages, traditions, and knowledge “that occur at home and community” (p. 624). This helps Chicanas deal with the hardships they face in their education. Limited research has focused on the resiliency leadership of Chicanas. Most of the resilience literature that addresses Chicanas usually refers to persistence skills rather than resilience.

Flores (2016) studied the part mothers perform in the academic achievement of Mexicana/Chicana first-generation college students. Flores (2016) employed a snowball and convenience sampling method to choose ten Mexicana/Chicana in Los Angeles area who were pursuing their doctorate studies and either identified as Mexicana, Mexican, Chicana, Xicana, Mexican American and/or Latina. The study included their mothers for a total of 20 participants. The study facilitated separate pláticas with the mothers and the female students. Flores (2016) employed Anzaldúa’s concept of borderlands to describe the concept as “the geographical, emotional and/or psychological space occupied by a person (Anzaldúa, 1989; p. 632). In addition, Flores (2016) took from Cervantes-Soon’s notion of “muxeres trucha” (p. 90), women whose intellect helped them go through and change the borderlands in which they exist as women of color. Flores (2016) findings did demonstrated that mothers use a “pedagogy of the borderlands to raise muxeres trucha” (p. 88). Pedagogy of the borderlands includes the resourceful, resilient, and encouraging ways in which mothers educate their daughters (Flores, 2016). Most of the resilience literature that addresses Chicanas usually refers to persistence skills rather than resilience and there is limited research focused on the resiliency of Chicanas in leadership positions in higher education.

Because of self-efficacy, marginalized individuals develop endurance or “the confidence and skills to act on one’s behalf” (Solórzano & Delgado Bernal, 2001, p. 315-316) and collective value (Bandura, 2000). Others who hold positions of privilege can also advocate against

oppression and work in ways to undo it (Mio & Rodes, 2013). These privileged individuals are called allies and they are part of influential groups, who can work to alleviate systematic-based oppression by way of support and advocacy (Washington & Evans, 1991). Munin and Speight (2010) described an ally as a person who has entitlement and aggressively fights and works against oppression, the same factor from which they essentially derive their benefits from. Bailey (1998) suggested that an ally must participate in several actions alone and in public resisting oppression, thus those actions become part of the ally's quality—not a one-time deal. Therefore, the action taken needs to be quantified and qualified to suggest the person is an ally.

The component that differentiates allies from a participant of oppression, is the components of awareness and taking visible action to end oppressive systems (Asta & Vacha-Haase, 2012; Case & Hunter, 2012; Mio & Rodes, 2013; Washington & Evans, 1991). Allies that can advocate to change oppressive practices, can be developed in higher education among academic leaders, such as department chairs, deans, and vice presidents. In addition, those who were oppressed and have obtained positions of power can become allies to assist in the dismantling of oppression and discrimination practices. Allies can play an important role in resisting oppression, challenging, and resisting the ideas believed by others with power, therefore interrupting the present circumstances of oppression (Bailey, 1998; Mio & Rodes, 2013). Researchers suggests that being an ally requires acting to make a positive change (Asta & Vacha-Haase, 2012; Case & Hunter, 2012; Mio & Rodes, 2013; Washington & Evans, 1991). Various researchers have indicated that absence of actions show that a person is a contributor to oppression (Mio & Rodes, 2013). In addition, allies must continually participate in advocating and publicly resist oppression so as to adopt those traits as part of one's disposition (Bailey, 1998). Allies could perform a key role in the assignment of functions and the dismantling of

oppression against minorities. They can “redirect efforts, form new organizational bodies, and create climates conducive to cooperation and collaboration among divergent constituencies” (Mio & Rodes, 2013).

Prillitensky (2003) described oppression as “a state of asymmetric power relations characterized by domination, subordination, and resistance” (p. 129). Oppression is persistent in our country, at a personal, institutional, and societal level. Out of self-efficacy, marginalized individuals build resistance or “the confidence and skills to act on one’s behalf” (Solórzano & Delgado Bernal, 2001, p. 315-316) and collective efficacy (Bandura, 2000). Actions against an injustice are the simply approach to create social transformation and stop oppression. Those who are oppressed can resist it and eventually take it down through individuals’ efforts (Washington & Evans, 1991). Razzante (2018) conducted a study and examined the communicative experiences of administrators of color in predominately white institutions. He focused on individuals in leadership positions within diversity, inclusion, or equity initiatives, and emphasized the dual positionality of marginalization and privilege that administrators of color occupy. Razzante (2018) concluded that administrators of color use various practices to speak up and obstruct or dismantle racial beliefs. Therefore becoming allies for fighting oppression by balancing power and oppression through educating peers on the importance of diversity and inclusion, creating diversity committees, mentoring students of color, and educating all students about the systematic, structural, and institutional nature of racism. Studying how these individuals approach their work and handle day to day interactions, and how that process assist their minority colleagues potentials, can offer valuable insight for change in the context of higher education and in the workplace. Chicanas who make it to positions of leadership can navigate their dual positions of marginalization and privilege, and they can influence, to some extent, their

respective institutions, making them allies (Razzante, 2018). Researching the benefits of joint efforts from involved collaborators that work to advance equality and equity in the workplace in higher education. Actions against an injustice are the only way to create societal change and alleviate oppression.

Even though there is a rising number of research that focuses on Latinx childrearing customs from a benefit benchmark assessment perspective, there are limited studies that center on Mexican immigrant parents' guidance provided to their children to persist and develop resilience, although Mexican and Chicano parents participate and contribute to their children's life in different ways (Alfaro et al, 2014; Delgado- Gaitan, 1994; Lopez, 2001). In the United States, the research of parent participation has repeatedly been defined from traditional types of parent involvement and it has rejected the knowledge that comes from engagement practices in the home.

Theoretical Framework: Chicana Epistemology and Consejitos

I highlight my voice as a former Chicana administrator in student services through the theoretical lens of Chicana Feminist Epistemology (Delgado Bernal, 1998; Solórzano & Yosso, 2001) and consejos and consejitos (Delgado-Gaitan, 1994; Sánchez & Hernández, 2021). Chicana feminist epistemology recognizes the importance of the voices of marginalized people for the purposes of examining and changing structures of power. Chicana feminist epistemology was the result of the efforts of numerous Black, Native American, and Chicana activists and scholars in the 1990s (Delgado Bernal, 1998; Solórzano & Yosso, 2001). Chicana feminist epistemology resists white dominant views for research and applies the political, cultural, and social characteristics and experiences of Chicanas and other Latinas into the research (Delgado Bernal, 1998; Solórzano & Yosso, 2001). Chicana feminist epistemology is an emerging

theoretical construction in education research that explains more than just race and gender (Delgado Bernal, 1998). CFE identifies issues such as, immigration, migration, generational position, language, English speaking abilities, and Catholicism are predominantly connected to Chicanas (Delgado Bernal, 1998). Cultural intuition is one of the crucial factors of Chicana feminist epistemology. The underpinnings of cultural intuition consist of personal experiences, prevailing literature, professional experience, and analysis of the research (Delgado Bernal, 1998). Cultural intuition allows the researcher to provide a richer and profound significance to the information (Delgado Bernal, 1998). For far too long, the voices and experiences of Chicanas were grouped with other minority groups rendering them invisible. CFE gives Chicanas an opportunity to be heard and gives them an opportunity to tell their stories of survival, struggle, and resistance (Yosso, 2005).

Consejitos

Delgado-Gaitán (1994) coined the idea of consejos to describe an experience in which Latino parents communicate aspirational messages to inform their children and instill values about the significance of education. Consejos are personal experiences that “impress upon their children how much they care that they succeed in school” (Delgado-Gaitán, 1994, p. 305) and in life. In 2014, Alfaro and colleagues added to the Delgado-Gaitán’s description of consejos by describing them as “powerful narratives used by Latino families to transmit feelings, perceptions, and responses.” (Alfaro et al., 2014, p. 11). Sánchez and Hernández (2021) coined consejitos, which is an extension of the concept of consejos. Consejitos are the same as dichos. They are short situational tips, which are informal and are offered by family, friends, and peers, rather than coming from authority figures. Consejitos depict the wisdom of our ancestors and are cultural beliefs and values that are embedded to transmit advice for endurance. In the framework

of consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), telling the stories of their reality allows marginalized groups to gain endurance and help with their self-preservation (Delgado, 1989).

There is a need to communicate the value and uniqueness of consejo and consejito practices to acknowledge their real parenting presence in the lives of individuals. Mexican mothers used what Flores (2016) described as “pedagogy of the borderlands a creative, defying, and empowering ways in which immigrant working-class mothers raise their daughters” (p. 88). Pedagogy of the borderlands raise “‘mujeres truchas’, astute women whose intelligence allows them to navigate the world in which they live as women of color” (p.88). For me, mi ama’s consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020) were the foundation for my optimism, inspiration, and resolve to endure. Mi ama would always say to me “si yo pude, tu mas.” If she was able to overcome, there is nothing that could stop me. This consejo was deep-rooted in me because it assisted me to cope and face obstacles, develop strength, and realize my objectives. Mi ama is astute even though she did not have formal schooling, and I consider that her enriching resources have been and continue to be essential to my survival and growth.

Chapter 3: Methodology

“In every position that I’ve been in, there have been naysayers who don’t believe I’m qualified or who don’t believe I can do the work. And I feel a special responsibility to prove them wrong.”
~Sonia Sotomayor

This chapter examines why testimonio became my research strategy of choice. I used testimonio to examine these experiences about my life and make sense of them. Testimonio is a significant Latin American oral practice that connects “the spoken work to social action and privileges the oral narrative of personal experience as a source of knowledge, empowerment, and political strategy for claiming rights and bringing about social change” (Benmayor et al., 1997, p. 153). The intent in writing testimonios was also to bond with readers by way of life events (Yosso et al., 2001). These stories explore deep emotions and detailed feelings about experienced microaggressions and the mechanisms I used to endure them. Delgado Bernal and colleagues (2012) posit that “Chicanas and Latinas have used testimonio as a methodology to transgress and as a venue to speak against the brutalization against women of color and to disrupt the silence that women of color have experienced in White patriarchal societies” (p. 40). These stories are an important aspect of social justice because they can crush compliance, defy the prevailing conversation on race, and advance the fight for racial changes in all fronts (Delgado Bernal, 2001; Solorzano, Villalpando & Yosso, 2001).

My theoretical framework employs Chicana feminist epistemology (CFE) (Delgado Bernal, 1998) and consejos and consejitos (Alfaro et al., 2014; Delgado-Gaitan, 1994; Sanchez & Hernandez, 2021) as a lenses to acknowledge the significance of my personal experiences as a marginalized Chicana and the collective knowledge of those who have come before me to oppose institutions of power and to advocate for positive transformation (Delgado Bernal, 1998; Solórzano & Yosso, 2001). As well as to understand how I found my voice through self-

reflection (Anzaldúa, 1987; Espino et al., 2012) and the significance of mi ama's aspirational messages through consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), which taught values and resilience to persist. CFE acknowledges the narratives that result from all experiences of Chicanas, and examine whose experiences and realities are acknowledged as sources of wisdom (Delgado Bernal, 1998). CFE encompasses the origin, importance, and creation of knowledge created by Chicanas. This wisdom focuses on Chicanas' experiences that are not evident from conventional research which support the established narrative of the status quo (Delgado Bernal, 1998).

The second factor of my framework employed for this study are the concepts of consejos and consejitos. Yosso (2005) proposed an option to the established understanding of cultural wealth, which centers on ostracized groups to rationalize the endorsement of social order. My story examines the parenting practices mi ama used and acknowledges the value and uniqueness of her advice as the foundation of my strength. They reflect my Mexican immigrant mother's parenting practices and how they helped me face and resist marginalization and oppression. I theorized and described teachings of the home and mother daughter teachings. Consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), expand on the notion of cultural capital which refers to the strong relation that children and their parents construct to endure in life (Sanchez & Hernandez, 2021). They are documented parental practices used in many Latinx homes that illustrate the social wealth gain from home and are regularly taken for granted by those in power. These values are powerful stories used to transmit feelings, perceptions, and responses about how to endure hardships and life in general (Alfaro et al., 2014, Delgado-Gaitán, 1994). These consejos and consejitos (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), are enriching practices that transmit advice and endurance and allow parents to communicate

emotion and affection at a profound level, while they guide their children. These narratives are transmitted generation to generation and they teach life lessons through plain truths (Alfaro et al., 2014; Sánchez & Hernández, 2021).

My path in life has been full of incredible experiences and struggles that have contributed to my knowledge and my survival. My study provided understanding about my identity and contributed to the transformation of my consciousness as a Chicana, both as a person and in my career. In this chapter I summarize the qualitative data collection tools I used for this study. I discuss the research design, the research question, followed by a description of testimonio plus its cultural construct, the data analysis and collection, and a summary of my methodology.

Research Design

This qualitative study centered my experiences as a Chicana administrator and utilized testimonio as the methodology. Chicana feminist researchers have used testimonio as a research tool for expressing and picturing the lived events of oppressed People of Color and to free them by validating their experiences while creating awareness and advocating for social justice (Benmayor et al., 1997; Booker, 2002; Castillo-Montoya & Torres-Guzman, 2012; Elenes, 2000, 2013; Latina Feminist Group, 2001; Pérez Huber, 2009, 2010; Reyes & Rodríguez, 2012). Pérez Huber (2010) emphasized that testimonios are journeys of the oppressed and marginalized, who tell their stories to reveal the racial, gendered, and nativistic prejudices committed against them, to heal, advocate, and be empowered to create a new future (p. 83). I used a *consejos* and *consejitos* (Delgado Gaitan, 1994; Sanches & Hernandez, 2020), plus Chicana Feminist Epistemology (CFE) to align with my methodology of testimonio for it acknowledges and validates Chicanas as a contributor of knowledge and challenges the long-standing Eurocentric epistemological views (Delgado Bernal, 1998, 2002; Bernal & Elenes, 2011; Delgado Bernal et

al., 2012; Elenes, 2000; Pérez Huber, 2009; Solórzano & Yosso, 2000, 2001). This framework recognizes and validates the power of my collective memory and experiences. In addition to bringing about awareness of inequalities in higher education and a call for transformation to oppressive institutional systems and practices (Crenshaw, 1997; Pérez Huber, 2010; Solórzano & Delgado Bernal, 2001; Solórzano & Yosso, 2001; Villalpando, 2003). The research questions I addressed were:

RQ1: What experiences of oppression and marginalization I endured as a former Chicana administrator in student services at a Hispanic Serving Institution that helped me find my voice?

RQ2: What familial aspirational messages contributed to my resistance in navigating these experiences and helped me find my voice?

Testimonio

“We as women should shine light on our accomplishments and not feel egotistical when we do. It’s a way to let the world know that we as women can accomplish great things!”
~ Dolores Huerta

Testimonio is a powerful method for research writing that offers an understanding of the exclusive experiences, struggles, and suffering of many Chicanas (Garcia, 2005). Testimonios have been widely used to tell experiences, condemn aggressions, and demonstrate struggles. As Warren (1997) explains, it “represents eye-witness experiences” and offers “evidence for judgement in the court of public opinion” (p. 22). The Latina Feminist Group (2001) described testimonio as a practice of personal testimony with origins in Latin America. Testimonio was employed to record and criticize the incidents of oppression or hostility perpetrated against subjugated groups. I know that I am not alone in this journey. My research includes my testimonio to events that are mine, but also that others probably have. Although, I cannot speak for others, but I can make use of my testimonio to draw awareness to the matters that have an

effect on the welfare of Chicanas in the workplace, specifically academic environments. In my research I employed testimonio to tell my lived experiences in a higher education setting, to connect with the struggle that many Chicanas have endured and mi ama's aspirational messages that helped me persist.

Characteristically to testimonio is the capability to oppose silence and recover a voice and a place where formerly overlooked, disregarded, and unheeded social justice issues can be disputed (Burciaga, 2007). Testimonio "provides another way of seeing" (Burciaga, 2007, p. 66). Testimonio allowed me to accurately write with honesty, vulnerability, reflection, and sincerity. As Chicanas, we should not be restrained by someone else's beliefs and understanding of our accounts.

"What is considered theory in the dominant academic community is not necessarily what counts as theory for women of color... Necesitamos teorías (we need theories) that will rewrite history using race, class, gender and ethnicity as categories of analysis, theories that cross borders, that blur boundaries – new kinds of theories with new theorizing methods" (Anzaldúa, 1990, p. 25).

Delgado and colleagues (2012) wrote about the importance of testimonio to make issues public and allow those who have been oppressed to lash out at the world. In the case of Dolores Huerta, her experiences generate awareness to the hostilities, prejudices, and disruptions within her life, representing what others suffer and offering an intimate interpretation of her life experiences that some of us never saw (Smith, 2019). In the case of Dolores Huerta, her life experiences represent a multitude of problems for the impoverished female farmworkers. Dolores Huerta's stories bring consciousness to the oppression, discrimination, politics, aggression, anguish, and casualties that continue to occur to many immigrants. Huerta has faced criticism by many, questioning the authenticity of her experiences. She has been banned from the history textbooks in Texas and Arizona as too radical (Arias, 2001; Brittin, 1995; Delgado, 1999). Those who

doubt the authenticity of her narrative were those who cannot accept the disturbing experiences farmworkers go through (Arias, 2001; Brittin, 1995; Delgado, 1999). By using testimonio, Huerta brought awareness to injustice. Testimonio serve as a teaching tool to “speak to women centered definitions of teaching, learning, and ways of knowing rooted in Chicana /Latina theories and visions of life, family community and world” (Delgado Bernal et al., 2006, p. 2).

A universal definition of testimonio does not exist (Carmona, 2011), and testimonios have historically been relinquished and underused in educational research. In contrast to oral histories, testimonio undoubtedly appeals for social change (The Latina Feminist Group, 2001). Flores Carmona (2017) explained, academia is a colonizing setting full of oppressive conditions and fortified by policies that safeguard the perpetrators. Faculty and administrators who have an understanding and knowledge on diversity are in a precarious situation in higher education institutions. However, administrators are careful and often silent in order not to be perceived or be labeled “troublemakers” (Leslie & Gelfand, 2008, p. 123). This is because of fear of exclusion, retaliation, and negative evaluations (Leslie & Gelfand, 2008). hooks (1989) conceived that “talking back meant speaking as an equal to an authority figure. It meant daring to disagree and sometimes it just meant having an opinion” (p. 5). However, for those who talk back there are consequences. If administrators are too outspoken, if practices and policies are challenged, or if they oppose the decisions which infringe on social justice principles, they are “disciplined for our unwarranted, unprofessional, and non-collegial (mis)behavior and formally reprimanded for our unprofessional conduct” (Flores Carmona & Rosenberg, 2021, p.25). These experiences demonstrate how these reprimands, whether small or broad, attempt to penalize behavior that goes against the status quo. While they feel censured, discouraged, and isolated (Harris & González, 2012), testimonio can interrupt the separation of knowledge in higher

education, which supports the prevailing status quo set by Eurocentric principles (Perez Huber, 2009a). Administrators know they must challenge the status quo and their experiences must be shared for change to ensue and to fight for social justice.

After those injuries, the transgressions, and the wounded egos, the process of recovery starts. One way of doing this is by telling stories which helps restore the self in a cathartic way, although in the process the pain of every assault and microaggression gets recreated (Flores Carmona and Rosenberg, 2021). This coincides with Gloria Anzaldúa (2005) on the need to heal through the “herida abierta,” to “pull the pieces of my [our] life back together” (p. 93). As Anzaldúa (2005) detailed, through our pain we are able to “connect” to those experiences and survive (p. 102).

Prior to deciding on using testimonio as my research method, I had decided that the research methods I would be using were interviews and observations with numerous participants. I was set on conducting interviews with Chicana top administrators at several HSIs in the border. Therefore, during my coursework, I conducted a pilot research study for one of my courses. Personal experience and discussions initially piqued my interest into this topic and encouraged me to create and run this pilot study. Motivated results from my review of the literature, I was interested about Chicana professionals on the border between Mexico and the United States. Particularly, I wanted to hear the experiences of microaggressions and challenges that Chicana administrators had encountered. I was sure they had experienced such encounters, and I was interested in knowing how they navigated those challenges. I was sure these Chicanas would talk openly to me. Flores Carmona and Rosenberg (2021) stated “we assume that the mujeres y feministas reading about our experiences of being bullied, misrepresented, gaslighted, threatened, and retaliated against respond by whispering or shouting out their own incidents of

marginalization” (Flores Carmona & Rosenberg, 2021, p.35). However, I was wrong. While there were plenty of informal revelations of microaggressions these Chicanas had experienced, none wanted to be formally on the record. As one of them eloquently expressed to me, “I’ve already gone through enough microaggressions to last a lifetime, so doing this would be professional suicide.” As I met with all the potential participants, each expressed how they would rather not be part of something like this. Conversation after conversation it became obvious to me that these circumstances were not unique to me. Instead, I already knew this was occurring plenty. As a result of this, I had no doubt I wanted to do my research on this topic; thus, I elected to use testimonio after reading more about this important methodology.

Data Collection and Analysis

In this study, I used a journal, memories, emails, post its and recollection of my experiences as a Chicana administrator. When using testimonio as a research methodology and method, data collection and analysis happen simultaneously (Perez Huber, 2009b). Delgado Bernal (1998) emphasized that in testimonio Chicanas are at the center of the development of genuine knowledge. In the context of Chicana Feminist Epistemology, the Chicana is engaged in the documentation, examination, explanation, and description of her testimonio. My study openly addresses my positionality as a former Chicana administrator who experienced oppression in a HSI. I kept a journal for my entire teenage and adult life. This journal allowed me to express my struggles and accomplishments as well as my frustrations and positive experiences. As I wrote on this journal during the course of life, I realized that when I became an administrator in the HSI, I instinctively started differentiated entries. The journal became more of an unfettering tool, where I wrote dismal recounts of overwhelming oppressive circumstances I was being subjected to. Although not deliberately intended, at that point, a division of my

written accounts became noticeable once I started my data collection. One section for my personal experiences and the other for my professional experiences. I gathered my data from November 2022 through January 2023 in a range of contexts. Every day after work I went to a coffee shop carrying my laptop along with my books, my journal, emails, and post its (my *papelitos guardados*). I would read through my notes, recollect my memories and write. For over three months, I often found myself crying as I recalled the sadness and anxiety of my experiences. Even though, in the past I had often reminisce about these experiences and I had felt sadness, and disappointment. This time the process felt very differently. I noticed that as I reflected on my experiences and wrote them down, I was overcome by the usual pain and grief, except now the process lessened the pain. A feeling I had never felt before.

The accounts explore profound feelings about particular experiences that have a connection to my cultural, gender, and racial identities from my childhood to adulthood. I provide my testimonio in a sequence that made sense to me as the researcher. No sequence of importance was used to write my accounts. All my experiences are important. However, I made sure the numbers of accounts I included were those central to my testimonio. My testimonio used pseudonyms for all individuals mentioned in the research. My focus was to create links between my “natural and spontaneous reactions and dispel any notion of a researcher as an independent, objective observer” (Stacey, 1996, p. 842). When considering the epistemological stance from which this dissertation is written, the data was my journal, emails, post its and memories. The process revealed I was eager to tell my testimonio—I found my voice to share with others and I was able to learn from my experiences. I recognize that memory is flawed, and it is difficult to recollect precise experiences that demonstrate specifically how we perceived and withstood those circumstances. Moreover, I recognize there are always two versions to an account, as those

involved in the same situation frequently express it from different view (Owen et al., 2009). But reflexivity enabled me to write a portion of difficult accounts of my life and shared them with my readers. Pillow (2003) stated that “To be self-reflexive, then, not only contributes to producing knowledge that aids in understanding and gaining insight into the workings of our social world but also provides insight on how this knowledge is produced” (p. 178). Telling my testimonio gave me a new consciousness, however it was difficult because I had never been so candid about my complete personal and professional experiences. As I confronted my grief, embarrassment, memories, and secrets, I elicited memories about my education from the home (Delgado Bernal et al., 2006). Educacion mi ama inculcated that allowed me to persist in higher education. By recalling and writing my hidden and disregarded stories, I honor my testimonio and I learned from it (The Latina Feminist Group 2001). By telling my stories I was able to humanize my testimonio and connect mi ama’s pedagogy and challenges in higher education administration. Reflexivity of my suppressed domination allow me to discover and identify the essence of my stories and strength. This self-reflection is important because through it we can get to a process identified as *conocimiento* (Anzaldua, 2002). Anzaldua (2002) described *conocimiento* as a practice we endure to come to terms with our ideas, goals, and values with the intention to move forward with our lives. *Conocimiento* lets us to mend emotionally, physically and emotionally from microaggressions. Espino and colleagues (2012) described reflexion as an extension to testimonio centering on the telling of lived experiences, then retelling those experiences to loyal peers and finally analyzing those experiences as a group for the construction of knowledge. This collective dialogue revealed a new method of testimonio that emulates the inner self, “the inner faces, *las caras por dentro*” (Anzaldua, 1990, p. xxvii).

Chapter 4: My Testimonio

A nadie desprecies por insignificante que te parezca. In this chapter, I share my testimonio by employing Chicana Feminist Epistemology, I use my own cultural intuition to make sense of my experiences. My testimonio is shaped by my own unique life and experiences (Villalpando, 2004). Throughout this chapter I attempt to honor my culture and mi ama's wisdom. This chapter shares life-defining moments in my upbringing and my experiences and stories as a former Chicana administrator in higher education. I detailed my journey in finding my identity as a Chicana, try to give voice to my intersecting identities of immigration status, language and socioeconomic status and how they relate to my experiences as a former Chicana administrator. I documented my testimonio from my memories, email communications I kept from my time as an administrator, and from a personal journal that I have kept since my youth. I include a few excerpts of these accounts to give a sense of the circumstances at that point. My testimonio reveals the motivation for my career disposition, my experiences and struggles, and the importance of my mother's consejitos to resist and survive and thrive from oppression and marginalization. I share overarching themes that emerged and align with Chicana Feminist Epistemology and Consejitos, theoretical framework that grounded my study. The major themes that framed my testimonio are: *Existing as Borderlander, Finding my Chicana Identity, A Blend of Double and Mestiza Consciousness in Higher Education;* and *I am Still Here: Through Mi Ama's Consejitos.*

Existing as a Borderlander

Ninguno Ama a Su Patria Porque es Grande, Sino Porque es Suyá. Everyone loves their country because it's theirs, not because it is big. My story began in Ciudad Juárez, a city that is situated in the north of Mexico in the border with El Paso, Texas. The two cities are in the wide

desert, edged by low mountains. They both lie one on top of the other, separated by the Rio Grande River, or Rio Bravo, depending which side of the river you are looking at. There is a historical context that comprises political, social, and cultural landscapes of the borders on both sides of Mexico and the United States. Undeniably, its unique history is what defines its people today. The physical border between Mexico and the United States has been delineated through different treaties, including the Treaty of Guadalupe Hidalgo which was signed in 1848 after the war. Through the Treaty of Guadalupe Hidalgo, the United States obtained eight of its present-day states: Texas, New Mexico, California, Nevada, Arizona, Utah, Colorado, and Wyoming. We know these states as the American Southwest. The Gadsden Purchase of 1853 (or Tratado de Mesilla how it is known in Mexico) once more modified the dividing line between both nations—where almost 30,000 miles of Mexico became part of Arizona and New Mexico (Peña, 2019). In our day, El Paso and Ciudad Juarez are placed on that border, marked by a line that separates the two countries. El Paso and Ciudad Juarez share a history from being the same city at one point.

Juarez has been called the most violent city in the world, while El Paso, the safest in the United States (Payan, 2014). For me, Juarez was my home when I was growing up and El Paso my home all my adult life. I have experienced living in both sides of the border and have called both cities my home. This border is my hometown. Crossing the border back and forth has been a way of life for me. I am a proud borderlander, una fronteriza. I am a proud Mexican female immigrant, an English language learner, a Chicana educational leader, a social justice advocate, a mother, a wife, a daughter, and a fighter. I endured experiences and challenges which are more often than not common in our society. As a member of a marginalized group, I live my life negotiating my multiple identities (Anzaldúa, 2005) and enduring interminable oppositions. In

her 1987 book *Borderlands/La Frontera: The New Mestiza*, Anzaldua describes the U.S. – Mexico border as a spatial construct. A line created by geographical and sociopolitical realities. She describes the border in a poignant image of prejudice and pain. Similarly, she defines the borderlands as a peculiar metaphorical spaces, which is in an endless state of change and depicts its position and nature as a discriminatory binary for those who exist in it.

I grew up as a borderlander experiencing and seeing the struggles and joys the borderland creates. As a borderlander, my focus in regards to the border has always been to dispel and respond to the uniform misrepresentation of my home. The home that I love despite its profound limitations. Immigrants have been coming to the United States looking for a better life than the one they had in their countries. Embellished media stories speak of an immigration problem that attracts and undesirable immigrants, who pour into the border bringing violence and crime. As a borderlander, I constantly cling to my traditions and culture, while navigating those of the dominant culture, realizing a dual identity. For the borderlander, a sense of belonging enhances feelings of contrast.

Familia

There is no doubt that my experiences have shaped my identities, and mi ama has been my greatest teacher. Mi ama always told us stories about her life and that of our ancestors. Storytelling was a custom that was used every so often at my home. However, at my home as in many other Mexican family homes, consejos and dichos/consejitos were a tradition that were used daily to convey stories and life lessons. It was her consejitos which have helped me as a daughter, mother, wife, educator, and professional. Mi ama would say, “*jamás te des por vencido, lucha y sé fuerte para que puedas conseguir todo lo que quieras lograr, nunca te duermas en tus laureles,*” which taught me to work hard, persevere, and never to be complacent.

Mi ama's consejitos guided and inspired me throughout my life and assisted me in internalizing and applying these valuable lessons. I turned these consejitos into actual survival strategies and coping tools. Mi ama always reminded me that life and opportunities are present to those who aspire and work for them. Emphasizing that a better life would come if I took advantage of opportunities presented to me. I witnessed and heard of the sacrifices mi ama endured so that we could have a better life, and how these hardships reinforced the willpower to thrive and provide us with the strength required to endure. Mi ama would always say, "*El que nace para maceta no sale del corredor,*" which reminded me to not conform. Witnessing mi ama's determination, taught me the value of school and work. It showed me to keep moving forward despite obstacles and challenges. Mi ama always gave us advice on many life issues. The advice I received was on how to handle adversity, how to handle hardship, and how to live an honest life. Of course, I did not always see mi ama's consejitos as valuable. When I was very young, I did not know what the consejitos meant. So, I would often ask her to just tell me what she was trying to say to me. Mi ama would instead tell me, "*al buen entendedor pocas palabras,*" which frustrated me even more. Little did I know that her words of wisdom would carry me through my hardest moments as a professional.

Mi ama has insight that goes further than a formal education, and I am certain that the cultural wealth that she gave our family and communicated to me has been and continue to be essential to my persistence and development. Mi ama was born in the South of Mexico, in a small town called Las Viudas, Zacatecas. The literal translation of the town is the widowers. If you are thinking the reason for that name is due to the number of widows in the little town, then you guessed correctly. At the age of nine, my grandma moved her four daughters to Ciudad Juarez. Mi ama's biggest dream was to go to school and learn how to read and become a medical

doctor. An impossible dream, she had to work to help her mother. When mi ama was nine years old, she started working in the mercado bringing people's bags to their cars to get a few coins; she would help families run errands; and she would even babysit at her tender age. Mi ama remembers the groceries she delivered for her patrons were wrapped in old newspaper. She yearned for the day she could learn how to read, as she walked very slowly she tried to figure out what all the letters meant on the newspaper. One day one of her neighbors in the tenement house where she lived made her a deal. If she ran errands for him every day, he would teach her how to read using those old newspapers. Mi ama happily agreed and soon she was reading and writing. Mi ama raised us to be very appreciative for all the blessings in our lives. In the 1970s it was very difficult almost impossible for a single woman with no education to be able to provide for her two children in Ciudad Juarez pre-maquiladoras, but she did. During that time there were only a few ways you could survive. You could either work in a restaurant/food service establishment, clean homes in Juarez, venture to El Paso clean homes, or beg on the streets. Mi ama chose none of those, instead she decided to work in a bar since that would mean more money. A little bit unorthodox for the era, but then again it was an option.

She would often say "*Para vencer, es preciso padecer.*" Although things sometimes are not easy, we always must persevere to succeed. Mi ama did that all of her life. When mi ama found herself pregnant, a single mother of small toddler, and taking care of her elderly mother. She knew at that point she could not keep making the same mistakes and she could not work in a bar all her life. She knew she had to do something different to alter the course of her life. Mi ama had decided a while back that she wanted to provide a better life for us, and the only way was by pursuing the American dream by having her baby in the U.S. She had no resources to do this, so she decided that as her due date got near, she would hang out around downtown Juarez and then

as soon as her water broke, she would rush across the downtown bridge, she would tell the customs officer that she was going shopping but instead she would head to a clinic located in the Segundo Barrio by Campbell Street and give birth to her baby. And that is exactly what she did. She could not execute this plan days before because they would turn her away from the clinic, unless she paid and was admitted, something she could not do since she did not have any money. On the other hand, if she did not do this on a timely manner she ran the risk of having a baby on the wrong side of the bridge. Now that I am a mother, all I can think of is how her resolve was remarkable. Two days later she was back home in Juarez with her American baby. Many see this as an irresponsible decision and even a negligent decision, but to me it was just survival and courageous.

We did not have a lot, but we were never exposed to how economically poor we really were because we never felt like we were living in poverty or that we were economically poor. There had to be times where even purchasing bread was financially tough, but mi ama always provided for us, no matter what. Of course, it came at a price—her presence. Mi ama had to work, so my brother and I were always by ourselves. She taught my brother and me to do a lot with little and to fend for ourselves at a very young age. And we always made sure to look after each other. My brother and I never felt as if we were missing much, as our mom ensured that any material thing, she could not provide for us was abundantly provided in hugs and love; or, simply, we just did without. No matter what situations were presented to her, she always made us feel loved and made the best of the situation. Growing up I was often ashamed of how she was earning her living. I often asked God for forgiveness for thinking those things about mi ama. I knew she was trying her best, and that she would rather put herself out there than give us a life of extreme poverty. However, as a child I was so tired of being teased about her job. Everyone in

the barrio would always call her and us names and made fun of us. It seemed like we were wearing a scarlet letter because mi ama worked at a bar. She would often tell me, “todo trabajo es honrado, desafortunadamente ‘cada quien mastica con los dientes que tiene.’” Remember that I am earning my money rightfully, I have nothing to be ashamed of and neither should you. “*El premio de trabajo justo, son honra, provecho y gusto.*”

Throughout all of this, mi ama often talked to my brother and me about the greatness of putting our cultural knowledge and language at the substance of everything we did. She would often tell us we did not need much to be successful, all we needed was to accept ourselves, all we had to have was ganas “*para aprender, lo principal es querer.*” Although I knew mi ama’s expectations for us were unassuming given her life experiences. I knew she would always support us on whatever we wanted to do. The sense of determination mi ama had instilled in me allowed me to thrive at every phase in my life.

Crossing a Double Border

De bajada hasta las calabazas ruedan, anyone can do what is easy, it is that which is hard and good that not everyone can do. I have lived in the border all my life, my childhood and part of my teenage years in Juarez and my later life in El Paso. I still remember the moment I crossed the border physically from Juarez to El Paso, not to visit as I had done endless number of times but to live in it. I was 11 years old. The experience was full of pain, anxiety, and longing. I felt as Anzaldua (1987) described in a “Coatlicue state” (p.48). It was a process of loss, leaving behind the security of what I known all of my life, leaving my extended family and friends, my identity as a Juarenze and at the same time a process of rebirth, the process of suffering resistance, denial, and grief while I went through a new phase in my life in a new space and identity. I went through this process, enduring pain and accepting my situation, in order to accept

my new mestiza consciousness as a Chicana in the U.S. The experience of living on both sides of the border provided me with unique situations, new awareness and transformation.

I recall how mi ama got home and woke my brother and I up. She was agitated and very upset and was telling us to pack up our things because we were leaving to the other side. We arrived in Denver where mi ama's comadre greeted us. We stayed in her house along other ten people who were living there. While mi ama looked for full-time jobs, she helped her comadre clean homes for a few dollars. Due to all unknowns, mi ama did not enroll us in school. One night as mi ama and I slept, I heard mi ama crying. When I tried to comfort her she told me "Remember when we used to go visit your aunt's ranch in Fresnillo (Zacatecas)? And how we used to pluck corn from the field? Well, tomorrow we will get up at 3am and we are going to the fields to pick up cucumbers. It will be the same". She tried to smile and told me how much fun it would be and told me soon we would have our own place, and everything would be just right. We got up in the middle of the night, got ready and we gathered along other people who were already waiting outside and got on a truck that drove us to a field far away— the field was beautiful; mi ama was not lying about that but the work was not as enjoyable. We were handed some sacks and given directions to start picking cucumbers, we were going to be paid \$2 for each filled sack of cucumbers. I thought to myself "I will do 10 sacks, \$20 full dollars!" More than what I had ever seen in my entire life. After a whole hour I had only collected 1/3 of the sack, I was tired and weak, and I wanted to go home to Juarez. It felt nothing like our visits to my aunt's ranch. I was following mi ama, but she was way ahead, picking cucumbers as fast as she could. I would get up and follow mi ama and pick a few more cucumbers but would get tired over and over. We did this for several weeks, the hardest work I have ever done in my life. Things did not get any better

for us, my mom could not find a full-time job so we went back to Juarez. Our attempt for the American Dream had failed.

As an adult, I asked mi ama why she had decided so abruptly move to the United States that night. She told me that was the moment she had had enough. She explained many horrible things she had endured working in bars, but that day she saw a dark side of humanity that made her feel she had to do the right thing. She explained how a poor Raramuri girl, carrying her baby on her back, came into the bar asking for “corima” a term in Tarahumara asking to share. Mi ama explained how a man at the bar laughed at the girl and threw a dollar bill on the floor telling her to pick it up with her mouth if she wanted it. Soon there were others joining in this awful spectacle. Mi ama was enraged and voiced her anger at this. However, the manager berated and struck mi ama instead. Mi ama was shaken and that is when she decided that we had to try our luck in el otro lado – chase the American dream.

Growing up my life was anything but ordinary. Mi ama worked all night and slept some of the day, then worked some of the day and repeat. You could say she brought work home when she would come home drunk. My brother decided to marry the girl he was dating and dropped out of school and left the house. The loneliness at home was painful and it was a struggle. Two years later, we made another attempt for the American Dream and moved to El Paso. I hated every minute of it. We lived in one of the government apartments and I attended a high school that had many gang-related problems and high drop-out rates. Once again I hoped I would go back to Juarez. I was in English for Speakers of Other Languages (ESOL) classes under a program called HILT (High Intensity Language Training) (Crawford, 1989, 2004; Del Valle, 2003; Ricento, 1998). For those classes, we were bussed to another high school, took classes half of the day, then we would go back. It was an upsetting experience because we had to get down

from the bus during one of the lunch periods and it seemed we were in full display for all students to see us. I just remember some of the other students making fun of us and calling us names. At the time, it felt like the whole experience was done on purpose to humiliate us. The second year we were not bused to another school, but all ELL students were placed with the special education needs students. Therefore, we had to endure another layer of name calling. I used to cry and tell mi ama we needed to go back to Juarez, at least there I knew the language and the people. As a Mexicana, I struggle with my identity and was unconvinced of my desire to assimilate or acculturate. On one hand I felt ill-treated everywhere I went, in school by teachers, staff, and students for not speaking English and being a “Juareña”. At home I could not get used to my neighborhood. At school, I tried my best to fit in and not to bother anyone. I would just sit by myself, hide somewhere, not talk to anyone, and just try to be invisible. Teachers would ask if I was legally here and when I told them I had been born in El Paso, I felt the way they looked and treated me was like if mi ama somewhat had done something bad for coming to the U.S. and felt I was being punished for it. One thing that was clear to me was that I did not belong, I was never invited to be part of any club or activity, and I certainly was not introduced to school rituals and traditions. For those students who spoke a little bit more of English, it was particularly more excruciating because they are the ones who understood more of the denigrating comments coming from those who we expected to look after us. The comments from teachers were cruel and inexcusable. They would say things as “They are probably taking advantage of the system like others” or “They should go back to Mexico” or “Bunch of Juareños.” Those words felt like daggers, they hurt deeply. Our very existence as minority students seemed to generate feelings of intolerance. Sadly, by this time, I had grown quite familiar to inconsiderate comments by teachers who wanted to belittle us and our culture. Of course, I felt embarrassed

and helpless once more but had to hold back from protesting. The thought of withdrawing from school was a constant in my mind.

However, I knew my mom was working hard just trying to make ends meet. Besides mi ama did not know how to guide me through the education maze and I did not want to create more problems for us. But once again her wisdom got me through things, she would tell me to persevere. She would say "*mija hay aves que cruzan el pantano y no se manchan,*" (there are bad circumstances in which we must live in but we do not have to stoop low or do wrong). By now I had learned that as a Mexicana, I had all odds against me, but I also knew I had to keep going. From the ache of these experiences I learned that I wanted my voice to be heard and to be treated with respect. Above all, I knew no student should be treated the way we were being treated. I also had to experience the pain of feeling rejected by my own friends and family in Juarez. They would call me *pocha*, I was judged and I felt I did not belong either. *Ya no era ni de aqui ni de alla* (I was neither from here or there any longer). In Juarez, my old friends had entered high school, so they had new friends, new things, and there was no room for me any longer. I had no friends in Juarez, I had no friends here, and my world continued to be a difficult place for me. As I went between Juarez and El Paso, I perceived to a greater extent how race and class functioned as means to separate. Just like for Anzaldúa (1987) the U.S. - Mexican border "es una herida abierta where the Third World grates against the first and bleeds" (p. 3). The moment I crossed the physical border I experienced my *herida abierta*, one that burned and exuded sorrow and pain, one that was not easily cured and one that remains open.

Finding and Embracing My Chicana Identity

My experience as a borderlander who was born in El Paso, Texas but was raised in Ciudad Juarez is one of many. I did not speak English, I did not share the same knowledge of

pop culture, and I certainly did not see the world through an American lens. I also had to deal with a new notion which I had never known or quite understood -- the racialization between Mexicanos, Mexican Americans, Chicanos and Americans was another struggle that I did not understand. The concept of people not wanting to relate to the Mexican culture was manifested by wanting to move away from and negate their ethnic connections, while upholding their white tenet and American origin, was upsetting and sad to me. This separation generates racism among Chicano populations (Godreau et al., 2008). In Juarez, I had always known my place. I knew I was poor and darker girl, but it really did not have anything to do with my race or culture. It had everything to do with class, color and gender. Here in the United States it was different. I realized my ethnic, cultural, and linguistic identities were not welcomed. I as many others with intersecting identities did not fit in.

As I graduated from high school, everyone seemed to be happy that we were not a teenage pregnancy statistic, a gang-related statistic, or drop-out statistic. I never talked to a counselor about college. We did hear from the military folks who were always around the school always trying to get us to enroll, especially poor kids who had turned 18 and were old enough to enroll without their parents' permission. My best friend and I were lucky that we had watched Mexican novelas all of our lives. And we believed they gave us an understanding of how things worked in the world. Novelas were my career and college readiness planner, they guided me on issues of education. In my case, at an early age I had decided I wanted to be a bilingual secretary because secretaries in the novelas had to be educated and they thrived. Growing up the daughter of a person who worked as a housekeeper and bartender, my dreams were as big as the world I lived in -- not very. My friend's sister told us how the college had programs for secretaries. I told mi ama and I still remember her saying "well, if you want to do that it is fine with me, but

do you think you will have enough money to help with the house and still go to that school?” We took the wrong bus and ended up at the university. We sat down with a counselor, asked for information about the secretarial program, as he looked at us with a combination of amazement and kindness. He explained the different degrees the institution offered. We did not believe we had the brains or the money for this, so we said “okay thank you so much for all your help. We will think about it and will come back another day.” He smiled and told us, “Have you applied for FAFSA?” “Did you do such and such assessment?” Our eyes kept getting bigger and bigger. He explained the process and gave us a checklist. We kept asking questions about the FAFSA information, it just sounded strange that anyone would give us “free” money. He kept telling us repeatedly “Do not be scared, FAFSA documents are legit, it is not a scam. It is assistance from government. Tell you parents if they want to come with you next time to talk to me. But please fill them out as soon as possible. The funds are on a first come basis.” As I predicted mi ama was leery about the whole thing especially about the “free” money part. The only time she had asked for something was government housing, and we only lived there until we had enough saved for the down payment to buy a little house. She told me “what happened to being a secretary? Now you want to be a what? I do not know. Ay Carla, tu y tus cosas” referring to my new found dreams. Now I wanted to get a Bachelors.

After I obtained my bachelor’s degree, I started a full-time job at the university. This was a great accomplishment for me. Starting this new job was a dream for me. My new job was in social advocacy and higher education. The initiative was headed by a professor, Kaitlin, who was a well-established scholar and a respected activist in our community. Kaitlin is the person who gave birth to me not only intellectually but also politically. I remember her as a distinguished scholar, the most caring person, and an unwavering advocate for those who are most vulnerable.

The initiative we were working on was new and she made it obvious that she wanted us to succeed but above all make a difference. I was captivated with Kaitlin's intellect and commitment to advocacy. Ironically, although Kaitlin was white, through our work I was learning from Kaitlin so much about my own heritage. Through our daily work and the community partnerships we were creating, I became more comfortable with who I was. I was learning about my own identities and culture, a big leap for me since I had once sworn to never be called a Chicana or Latina. When I first move to El Paso, when I was asked my ethnicity or race, I would automatically say "I am Mexicana". With my closest friends and family I always shunned the other terms. My ignorance about my own evolving identity was astonishing. I had bought into the dominant principle, believing that the "smarter" people did not call themselves Chicanos and they spoke English or Spanish perfectly, and they did not speak Spanglish or with an accent. Therefore, I did not want to be associated with not-so smart people. I still remember taking a Chicano Studies class to meet one of my required electives. I felt so uncomfortable with all the terms used in that class. I felt a detachment from many of the students in the class and the learning that was happening in it. The word Chicana felt inferior and unnatural to me, it had a bad connotation, and I could not relate to it. I always felt a sense of embarrassment to be called Chicana or Latina. I could not see at the time the richness of my cultural diversity. While working with Kaitlin, it was not long that I began using the terms Chicana and Latina interchangeably to refer to my identity. However, I was still not ready calling myself a Chicana. The more I got involved in advocacy that more I wanted to contribute towards social justice in education in a more meaningful ways. I pursued a career in which I could support students of color, where I could make a positive change and make an impact with my work. For me, work meant that I was going to make a difference in someone's life. It meant having new ideas, being

passionate, being inclusive, and taking risks to make those ideas a reality. But also about the hostilities and injustices I had to overcome as Chicana. As I entered my dissertation writing phase I become conscious that for the first time I was embracing calling myself a Chicana and the gratification I felt doing so.

A Blend of Double and Mestiza Consciousness

Quien Con Amor Trabaja, Al Otro Le Lleva Ventaja. (Those that work on what they love are ahead of those who don't). I had so much passion for the work I was doing in my job. I became the Director of the program and Kaitlin inspired and encouraged me to enroll in graduate school and obtain my master's degree in public administration. Several years later, encouraged by my work, I started a new job at another neighboring university as an administrator. After a couple of years I was offered a job at the College in the Student Services Division. A great opportunity for me. I was one of nine administrators, six women and three males. Four of the women were non-Hispanic and the males were all white and in positions of authority. After being in the institution for a few weeks, I was called to my supervisor's office because there was a complaint from a staff member. As I waited, the executive assistant told me, "you are going to have a tough time working here because of how you are." I looked at her and smiling I asked her, "is that so, how am I?" She said, "don't get me wrong, you are okay, but they are not ready for you. They are not used to being told what to do from a person like you, much less a woman." After much probing I gathered she meant a young female Chicana, educated, direct, and one who did not fit the current institutional norms and mold. I thought to myself, "fine, I thrive off challenges." As a Chicana, I am a survivor. I have been challenged many times and many have tried to break me, so I was up for the challenge.

Once again I was living a double consciousness in relation to my race and class, as described by W. E. B. Du Bois. I was also utilizing my mestiza consciousness to fight against racial and gender oppression as posited by Gloria Anzaldua. Du Bois's work on racial/ethnic and class oppression and Anzaldua's comprehensive work on gender and sexuality resonated with the experiences I had endured throughout my life and I was starting to experience in my new position. In *The Souls of the Black Folk*, Du Bois (1995) explains double consciousness as having a double existence, a consciousness that is at once American and Black and one that it is produced out of oppression and supremacy. Du Bois describe this as "two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder" (p. 45). Du Bois (1995) maintained Blacks are not allowed to see their true selves, they are made to look for themselves through a veil, "through the revelation of the other [white] world" (p. 45). Blacks are given "a peculiar sensation", a "double- consciousness" (Du Bois 1995, p. 45). Anzaldua (1987) described a mestiza consciousness as "cultural collision" of "two... incompatible frames of reference" in the racist, sexist, and homophobic "borderlands" (p.78). Mestiza signifies being of mixed heritage, Spanish and Indian. Borderlands means both a concrete border between the U.S. and Mexico or metaphorical spaces, places where different identities touch (Anzaldua, 1987). At the same time, a mestiza consciousness in the borderlands, disrupts a dual thinking and creates a place for various voices, ideas, and ways of knowing.

"[L]a mestiza undergoes a struggle of flesh, a struggle of borders, an inner war... The coming together of two self-consistent but habitually incompatible frames of reference causes un choque, a cultural collision" (Anzaldua, 1987, p. 78).

In their work, Du Bois and Anzaldua identify their lived experiences of oppression and similarly recognize the encounter of a gift that appears from these experiences. For Du Bois it

was the gift of second-sight that comes from being behind the veil. The peculiar ability obtained through oppression, which enables us to perceive the world and our position in it. For Anzaldúa, this gift emerged as *la facultad*—the reasoning we develop from our oppression. Anzaldúa (1987) describe *la facultad* as "when we're pushed against the wall, when we have all sorts of oppressions coming at us" (p. 38) it is a "capacity to see in surface phenomena the meaning of deeper realities, to see the deep structure below the surface" and "one possessing this sensitivity is excruciatingly alive to the world" (p. 38). Through *la facultad* "we are forced to develop this faculty so that we'll know when the next person is going to slap us or lock us away. We'll sense the rapist when he is five blocks down the street" (Anzaldúa, 1987, p. 38-39).

Existing in Between: Language, Gender, and Race

Upon joining a College that was designated as Hispanic Serving Institution, I noticed women in positions of power, so I made assumptions about the institutional culture. I thought I would improve professionally and felt there was a lot of opportunity for growth. Only to discover expectations of gender roles were gendered in this setting. In that setting, women of color were required to be inferior and were not considered as equal peers. Women were regarded based on their gender and as a result they were required to act and answer in particular ways because they were women. Women were always expected to provide the food for the office celebrations, take the meeting minutes, and plan the events. I faced gender-related obstacles plagued with inequities and stereotype threats combined with a hostile work environment. Women who were expected to stay in their place, perform as they were directed, and not rock the boat. That was very clear.

I had my first taste of this on my first leadership meeting. Leadership meetings were held at least once a month for all directors under the division. We all went around the table providing

updates for our area and asking questions about institutional actions and events. As I asked a question regarding enrollment and registration, others seemed perplexed that I was not staying in my lane. One of my peers attempted to put me in my place: "...Well, since that is not your area you might not be aware of xyz." I continued explaining that I was simply giving an opinion on what we could potentially explore before implementing what was being proposed. My colleague assertively responded with "are you implying that what the vice president is proposing is wrong?" I explained that I felt everyone's knowledge base was equally important— but that was a problem for them. My comments were followed by a gasp from a few of my peers. To make things worse, the next day I was called into my supervisor's office, and I was reprimanded because I was "a little aggressive" with my response during the meeting. I asked her if she really felt I had done something wrong. And her response was more telling, she just told me that I just had to learn how to find my place.

13 de abril, 2011

Me siento tan cansada de no saber qué hacer o cómo actuar. Siento que no pertenezco aquí, pero al mismo tiempo he trabajado muy duro para estar aquí. Trato de colaborar con mis compañeros pero siento que no casco con ellos, aparte de todo por su forma de actuar ellos no quieren tener ninguna conexión conmigo. Hoy que Lucilda [my supervisor] me hablo para 'regañarme' fue como una situación surreal. Sé que Lucilda trata de hacerlo mejor que ella puede y quiere guiarme, a su manera, pero siento que la verdad ella no tiene ningún poder para poder hacer nada. Al contrario todo lo hace para mantener a los otros calmados para que no le causen problemas. Hoy que me dijo que le recordaba a ella cuando estaba joven y que algún día iba aprender cómo manejar mi lugar, me dio más coraje que orgullo. Aprender mi lugar? Wow... Como me gustaría que fuera cierto que ella era como yo, y que siguiera siéndolo para poder hacer cambios que ayuden a aquellos que lo necesitan.

April 13, 2011

I'm so tired of not knowing what to do or how to act. I feel that I don't belong here, but at the same time I have worked so hard to be here. I've tried to collaborate with my colleagues but it is obvious we have nothing in common and they have made it clear they don't really want to have any connection with me. Today when Lucilda [my supervisor] to give me a warning, it was a surreal situation. I know Lucilda wants to do the best she can, and she tries to guide me in her own way, but I feel she has no authority/power to do much. On the contrary she does everything to keep everyone calm so they don't cause

any problems for her. Today when she told me I reminded her when she was younger and that once day I was going to learn how to manage my place, I was more mad than proud. Learn my place? Wow.... I really would have like that she was like me when she was younger, and that she continued to be like me so she could make changes for those who need them the most.

I felt this discrimination originated from my gender and ethnicity but also from the culture dominance and power that worked to oppress women, but mainly women of color. The institution was a little different than the previous institutions I had worked at, there was no support and microaggressions were blatant and showed me I was not wanted as part of the team. The journey from the start was painful and difficult. From the get-go, I tried to find solace in my work and tried not to question my abilities and skills. I worked long hours and on weekends. I implemented new initiatives and I tried to be innovative and resourceful. But I often felt invisible and struggled with navigating my roles in that institution. I always felt that I had to be the Whitest version of myself, I avoided being perceived as unintelligent and having to prove others wrong. These experiences indicated that even within Hispanic Serving Institutions which advocate for beliefs of diversity and social justice, Chicana professionals are being situated within the margins of the institution.

As time progressed, the experiences I suffered included supervisors, other top administrators, and some colleagues, pretended that I was invisible. They did not speak to me when they walked into the room, at times they would speak to everyone else in the room except me. On occasion, they would walk up to the person I was talking to, and they would start a conversation with that person and completely act like I was not there. This clearly had an impact on my sense of self as a professional. I stopped attending events when I did not have to go. Experiences ranged from slight acts like not being looked at in the eyes when talked to or simply being ignored altogether. They also included blatant acts, such as not being invited to meetings

that had to do with my own department and people telling me they had to stop talking to me because their supervisors had “misgivings” about their affiliation with me. A close colleague once told me our supervisor had told him that I was not part of committees because I was always asking questions and I was causing problems. When I asked my colleague what his thoughts were, I was saddened when he said to me that he believed I was doing the right thing by standing up for issues that everyone believed were right for our students, but no one had the nerve to ask. However, he did explain that he would rather stay neutral and not be involved in “those” sort of things because he had ambitions of moving up. It was hurtful to hear that not even a close colleague would not stand up for the right thing. It was hard to hear but harder to understand. In subsequent meetings, he stopped sitting next to me. Despite all, I felt I was doing the right thing, standing up for those students I had repeatedly promised to look after. I did not want to compromise my values or beliefs and I wanted to accomplish positive change. Therefore, I needed to continue standing up and challenge the status quo. As one of my journal entries demonstrate, the divide between those who wanted to work for our minority students and those who oppressed them more was exhausting and frustrating.

19 de agosto, 2009

Esta mañana el tener que “dialogar” con Pituca y Petaca fue como hablar con personas racistas, a las cuales no les importa el bienestar de los estudiantes, fue desgastante y frustrante. Cuando Petaca dijo que era la culpa de los estudiantes si no sabían cómo hablar, refiriéndose a los estudiantes de remedial [English]. Me dio tanta mohína por tanta ignorancia y desdén. Más porque las dos son Hispanas. Y porque Lucilda no dijo o hizo nada. Nada.... Que le pasa a esta gente? Porque tanto odio para su misma gente. Estamos aquí para ayudarlos no para hacerlos sentir peor.

August 19, 2009

This morning I had a conversation with Pituca and Petaca, it was obvious they don't care about the achievement of our students, it was draining and frustrating. When Petaca referred to the students who are in English remedial classes and said it was the students' fault if they didn't know how to speak [English]. I was so mad to hear such ignorance and disregard. More because both of them are Hispanic. And because Lucilda said

nothing and did nothing....Nothing. What is wrong with these people? Why do they hate their own people? We are supposed to be here to help them not to make them feel worse.

Even though there were women who had leadership positions and titles, they were not really expected to lead. I found it disgraceful that they put those women in a top leadership position but did not allow them to take the lead or participate as such. My former female supervisor, the vice president, had been assigned by the outgoing President. My supervisor was a career woman with a forty-year student services background, an amazing professional. She was a strong Hispanic woman, who was an outside-of-the-box thinker and tried to lead with fairness. However, often she was forced to apply the established standards and she would do essentially what they said, without questioning the status quo. Soon, I realized she very often had to tolerate top administrators' attacks in relation to her academic credentials. She only possessed an undergraduate degree and her superior communicated to her that he expected more of her academic credentials and gave her an ultimatum to obtain those credentials, or she would have to be removed from her position. She had often voiced she had no intention of going back and getting any additional credentials. So, a year later or so, after enduring the ongoing attacks from supervisors and peers, she stepped down and retired.

During an annual event held by the institution as part of a national grant, the new vice president, was sitting on a round table that accommodated 10 people. At this point under his division he had seven directors, including me. As I entered the room and I finished signing in, I went to greet him and he said, "you can sit wherever you want". So, I proceeded to find a table. As my other colleagues entered the room, my supervisor was greeting them and pointing them to the table where he was sitting. When the event started most directors, except for two of us Chicana directors, were sitting at the table with him. I could feel how people in the event were staring at us about this obvious exclusion. During one of the breaks, Alfred, one of the directors

at his table, came and asked, “hey how come you guys are not seating with the team”, so I told him I did not know, I was not told to sit there. He had not even made an effort for us to sit at his table. Alfred told me he was going to ask our supervisor about it. Instead, he came back and told us that our supervisor was being petty and said it was not necessary for us to sit together with them, but not to worry about it.

Days after the event, I gathered the sufficient strength to ask my supervisor why he had decided not to include us. But to make matters worse, he dismissed me with a response that undermined my feelings even more. He told me, “Well you guys could have asked, and my administrative assistant and someone else could have moved”. Completely missing the point. Then when I said, “I believe Alfred asked you during the break”, he responded obviously bothered “I don’t recall. Why didn’t you come and ask me yourself? What is the big deal?” And he proceeded with the meeting. His response was an attempt to undermine my feelings, and it worked. I felt so demeaned and so foolish at the same time. Why did I even ask? I generally never tried to prove these particular situations, given that I did not want to be appear too strong, too sensitive, or too serious. My supervisor spoke about this to others and things got worse for me. I was perceived as mean-spirited and aggressive by both supervisors and peers and often led to less than warm receptions. I learned rather quickly that the College was still organized very top-down, that one might relate to long-established systems of white male thinking. The institutional values were pronounced and rigid that even women assumed male-thinking roles and they, too, oppressed other women. In my experience, other women of authority were very oppressive to me and carry out a rigid role. Their behavior felt very male-dominating.

16 de febrero, 2016

Me siento algo mal porque Pituca logro sacarme de mis casillas con sus comentarios y modos tan irrespetuosos y arrogantes. Al parecer solo ellos tienen voz y voto y los demás, no tenemos ni voz y no existimos. No puedo creer que haya ello esa mueca con

sus ojos [rolled he reyes] enfrente de mi cuando estaba hablando. Y cuando lo traje a relucir, Raul solo pudo decir su común broma de que “come on we are a team guys.” Nunca hemos sido un equipo y con la forma que manejan las cosas nunca lo seremos.

February 16, 2016

I feel somewhat bad about letting Pituca get to me, with her conceited and disrespectful comments and behavior. It is obvious they are the only ones who have a voice and say so, the rest of us have no voice, and we don't exist. I can't believe she rolled her eyes while I was talking during the meeting. And when I brought it up to her, Raul [assistant vice president] came up with his usual joke of “come on we are a team guys.” We have never been a team and the way things are handled we will never be.

Resilient Against Oppression

I knew about hardship and while I was experiencing adversity in my job, I would repeatedly tell myself what mi ama had told me plenty of times “*Dios aprieta pero no ahoga.*” I could shoulder what was happening and I would prevail. Mi ama's words echoed in my head, “*El que es perico donde quiera es verde*”. I was strong and was able to withstand and persevere. So I kept on, I used that self-doubt to push myself to improve as a leader. It also kept me from taking my leadership for granted and I had the same awareness of the consequences of my decisions as an administrator. Especially when people thought I was not prepared, not ready, or not worthy. I took my leadership very seriously. I was very mindful of how I lead. Nevertheless, I did adjust my language and behavior for many years to survive. Nonetheless, I did not have much of a choice. I had to keep up with the practices and any of the consequences.

However, my supervisor was one of those people who displayed his positionality as a man to let everyone know he disapproved of the contributions of certain individuals, including me. No matter the adjustments, my supervisor regularly rolled his eyes, making disapproving faces when I was talking. He dominated discussions, performing his own knowledge, while interrupting, talking over, and even ridiculing others, particularly women of color. I recall my experience when my supervisor started restructuring my department without discussing it with

me. I had numerous staff taken away from department, with no explanation. I was firmly opposed to this, but soon after I found out my supervisor was depicting me as an unprofessional angry woman. Knowing this devastated me. He minimized me and tied my response to a stereotype, instead of exploring how his actions were not merited.

Although there were many opportunities for promotions and I had over twenty years of experience, I was overlooked and never given the opportunity. The positions were not filled but the work was still delegated to be done by me. Later the position was filled by a person who did not have the qualifications but I believe my supervisor hired a person he could manipulate. I often suggested leading strategic projects, but I was often dismissed and often marginalized. I was so sick of this. This had literally gone on my entire career. I was am a strong woman, that is no secret, but I did not see that as deficiency that I am supposed to overcome. I am very proud to count strength as one of my qualities, so why was I being punished for that? I confided in a couple of people who I considered good colleagues and who had been in the institution longer than I had. I wanted to know if they had some advice on what I could do differently. Their response was even more confounding, they told me just to go with the grain, to just stay quiet and do as they tell me and smile. As simple as that! One of them told me “Quite frankly you come across as aggressive when you ask questions.... If I were you, I would just do the minimum, get paid and that is all. Ride the wave that is all.” I still remember feeling like, what the heck just happened? I had already tried to negotiate and adjust some characteristics, but we were there to do a job and do what was right for those who need us the most, our students. I was not going to ride the wave on the detriment of the work we had to do for our students. I always kept this sentiment as the foundation of my social justice struggle and as a professional. I continued to face much harassment and name calling behind my back became customary. I was

made to feel unwelcome. Speaking while woman in the workplace is a challenge for all women but if you add the factor of race and ethnicity, then the whole situation gets uglier. It was so difficult and disrespectful to go into meetings with others, provide my knowledge and perspective, and be ignored or questioned; however, when a colleague gave the exact same advice or perspective, they would not be questioned, and they would be praised. If I participated, I was criticized for being overly “aggressive” and “too strong” and if I did not partake to avoid all the microaggressions I was accused of not being “good enough”.

My strategy on many occasions when I was interrupted was to respectfully and determinedly say, “Excuse me, but I'm going to finish my thought.” On most occasions this worked but many times I still got the annoyed looks from many of my colleagues. On several occasions I asked my peers why they had given me the look and I heard “well you were abrasive.” When I posed the question about being rudely interrupted, they responded with “I did not see that.” I was not sure if I was being belittled due to my gender or my ethnicity, an administrator of color, or a blend of these factors. I dedicate a lot of time discerning the reason I was being treated so badly by my colleagues and supervisor and I lost concentration on being constructive. All these microaggressions were affecting me in a serious manner. Not knowing why, they were happening was also making me lose focus.

My supervisor would often harass the women by making them feel inferior, saying there was always too much “hormones” in the division and always throwing around the employment contract card. Once a colleague reported him to employee relations and included my name since I had witnessed a particular incident, and when I got called, I asserted her statement. A woman supervisor in the personnel office said, “Well...he is just like that. He is not from here and he is going to leave soon.” I could not believe what I was hearing, was this for real? Why was he

allowed to harass women? How was that okay? But nothing was ever done to him. He was never spoken to. Instead he continued making many inappropriate comments regarding race and gender, such as “I am stunned at how much Mexican women like gossip and drama.” Most of the time no one addressed those remarks.

At the beginning of my professional career, I was once told that as a career woman I would have to contain my feelings and choose not to inconvenience others with them. I was told my professional growth would depend on my ability to become conforming, and adaptable to the organization, characteristics of the White norm (Andersen, 2009; Park, 2009). However, staying emotionally detached and separating myself from my own identity as a Chicana female professional in higher education did not correspond with me. By then I knew that to navigate many situations, I would have to use masks. When I felt I had reached a crossroad and I had no other option, I would often think of mi ama’s *consejito* “*No hay peor lucha que la que no se hace.*” This *consejito* taught me to try different things to try to solve a problem. I used masks to negotiate advocacy and continue to be the warrior for social justice. I felt that there was more relationship with people when they heard what they wanted to hear. This helped to achieve connections that assisted in accomplishing small achievements. It was a constant negotiation. Although I had to wear mask, it still allowed me to show up as myself. As a Chicana I had to be very calculating about how I chose my fights and I had to be very deliberate on my actions so that I was not seen as the troublemaker (Leslie & Gelfand, 2008). However, I was still pressured to tone down my identity to be accepted and make others feel comfortable. During a fall commencement, for example, one of my male colleagues leaned over and said to me, “I like that you doll up for these events to look your best, and how the red lipstick you wear goes with your complexion, but I think it is too much, you should tone it down. I do not think Dr. Big Shot

really likes it.” At that moment I wished I could have been like the Honorable Supreme Judge Sotomayor, who before being sworn into the Supreme Court was told to wear a neutral color lipstick and nail polish but instead, she unconventionally opted for red. This inspired Congresswoman Ocasio-Cortez to wear her golden hoop earrings and red lipstick to congress (Cataño, 2019; Ocasio-Cortez, 2019). I instead did not want to get into a battle, so I went to the restroom and took most of the lipstick off. The battle of being my true self, while also being careful to not make others uncomfortable, made it hard for me in the institution. I was constantly judged on appearance and attire. I always leaned to use more formal attire, so I would be taken seriously in my leadership position. It was critical to dress the part and look the part. Furthermore, coworkers showed their own stereotypes of how a women must behave. Many times, I had to endure underhanded compliments that were particularly negative. I was called a badass wannabe, which is what they thought of me. The negative part of that perception was being identified as wanting to be assertive, strong, and someone with authority, without actually being one. If my appearance was different, my gender was different, there would be other expectations, and I would not be a badass wannabe.

On one occasion as we were planning a yearly school event, I suggested my department could assist with the planning of logistics for a student event. Sarcastically my supervisor said, “but we don’t want it to look like a piñata” as everyone laughed a colleague chuckling said, “if Carla does it will look like Pueblito Mexicano.” Referring to a former Juarez restaurant known for its Mexican traditional decorations and folklore. She kept laughing as she showed everyone a picture of an ugly decorated room. I asked her to share so she did, she was so oblivious about how uncouth her behavior was that she even forwarded the picture to me. Furthermore, my accent was another way to poke fun of me and further marginalized me. I endured inappropriate

jokes regarding my accent and pronunciation. Every so often I had one-on-one meetings with my supervisor to provide updates and to receive instructions on what top administration needed us to do in our areas. Every occasion I had a meeting with him, he would always tell me “What was that?” “Can you say that again? Sometimes I don’t understand what you are saying.” That was very stressful and unpleasant for me. On one occasion one of our department work-study students asked me, “oiga Ms. Cardoza. Who is Charro? Not like a Mexican Charro with the rolling r but more like with an American accent. The other day I went to deliver some papers to the other directors’ office, and they referred to you as Charro.” That is when I knew he meant Charo. I said, “I am not sure Mijo.” The only person I can think they would be referring to be the Spanish-American singer and comedian Charo, who is known by her uninhibited and exuberant manner and heavy Spanish accent. Then another person told me she overheard them nicknamed me Sofia Vergara because of my thick accent. The constant mockery was vicious and shameful without any consequences.

I had always been self-aware of my accent. I had an accent and I often believed I was worth less because I did not speak like a real American. During my undergraduate studies, a professor gave us an assignment to present in front of the class. Many of my peers, including me, kept apologizing every time we said a word with a heavy accent. Having heard us apologizing repeatedly he said, “you guys don’t have to apologize for your accent.” One of the students said, “well you say that because you have a beautiful accent.” Our professor had moved to El Paso from England. He leaned on his desk and said, “Why do you have to be so Malinchistas?” at that point all of us could hear a pin drop. He continued explaining. “You are all communication majors. Of course, you want to excel in communicating correctly and continuously be your best. However, having an accent is an emphasis of who you are. Remember an accent is the essence of

who we are. Accents are our identities in the flesh. What makes you say my accent is more beautiful than yours? Is it because mine is from Europe?” He continued telling us to always embrace that part of our identity, our accent. Thanks to him, I learned to embrace my accent as part of my own identity. Many of us agonize over, interacting in Spanish with family and communicating with coworkers and community in English. Anzaldua (1987) describes this struggle stating that “because we internalize how our language has been used against us by the dominant culture, we use our language differences against each other” (p. 58). The argument between those who dispute who is a genuine Mexican, one that speaks English with an accent or those who contend that Chicanos are those who speaks broken Spanish is not only extremely hurtful for those who fail to fit the representation but dangerously dividing for every Hispanic or Latinx (Moraga and Anzaldua, 2002). After many years struggling with the shame of my own accent. I came to understand it is a part of my identity and realized the value and significance of my bilingual ability (Delgado Bernal, 2001).

During my second year in the doctoral program, I took a class in which my cohort visited with the cohort ahead of us. The class took place in one of the conference room of the College, which included two top administrators from the College, who were also in the program. We went around the table and introduced ourselves, one of the administrators who recognized me reached out and with a smirk on his face he said, “before you can finish the program, you will either be divorced or won’t make it to the end.” I honestly did not hear everything he had said so I said, “excuse me, I did not hear you?” and he repeated the same thing, to the astonishment of one of my cohort peers who also heard him. During the break, my peer asked me if I knew this man and if he was teasing or just being a jerk. I was still perplexed by the comment but did know from past experiences that this individual was neither my friend nor joking.

Although the institution's top administrators were always encouraging administrators to participate in different sub-committees and initiatives, most of the time behind doors the message was "not like that" kind of issue. They would police how and what we could say in those committees, and the way we should perform in those meetings. I was often told after a meeting that I should not have said what I said since that was not what top administration wanted me to say, that it might look like I was defiant. I was told that what I said was undoubtedly unproductive; to make sure not do that again. Subsequently, I was told I was not prepared for meetings. I knew that was a directive, a warning, and a way of telling me not to do something they did not want me to do. I was always professional in my demeanor and never circumvented protocol; however, I always made sure to give a voice to those issues that needed to be expressed. Now I was being censored even more.

On one occasion, a colleague called a meeting because she was asked to partner with my department. The day of the meeting it was very awkward because I had not been invited to the initial meeting, so she had to basically explain decisions that were already made by my supervisor on my behalf. She was very polite and kept saying "You let me know if you want to discuss this further with him and get back to me. However, we have a deadline to meet." After the official part of the meeting, she asked if we could walk over to get a coffee and chat. She proceeded to tell me that from the original meeting, she felt the top administrators did not seem to want any input in any of the decisions from me. They seemed very hostile towards me. Of course, she gave me the disclaimer of "if you say I told you these things, I will have to deny everything". Finding out that I was not being included in meetings because I was being labeled a troublemaker and blatantly being treated as a bad apple was one of the most offensive things I

had to endure. These frustrating experiences caused me to feel like my voice did not matter, my opinions were not validated, and my position had no power.

These doubts were the ultimate impostor syndrome which attempts to convince you do not belong or you are not good enough. Impostor syndrome was formulated to describe students in higher education; however, it has been associated to women in professional settings and to People of Color (Cokley, McClain, Enciso, & Martinez, 2013). Impostor syndrome can be so intense that it limits one's capacity to be heard. Impostor syndrome was so intense, no matter how hard I worked or tried, I never felt I had accomplished anything. I felt I had to work harder or I had to continually prove myself to others. I minimized my cultural wealth, my talent, and all that I had to offer. I kept talking myself down instead of recognizing I had come far because I am intelligent and I deserve to be heard and recognized. My experiences with impostor syndrome started in the education system when I first came to the United States. One of the attributes of impostor syndrome is a sense of not belonging. I was an English learner, I encountered discrimination about language, the way I looked, my clothes, and where I came from and I could not connect with my peers or teachers. I felt I did not belong. I was placed in the lowest classes, making me feel dumb, regardless of my previous academic achievements. Now as an administrator I experienced the internal conflict of not belonging and I felt I was not good enough. The sensation of being a fake, caused me extreme uneasiness as I embraced the mentality that I did not merit any praise for my achievements and I did not consider I deserved them (Clance & Imes, 1978; Cowman & Ferrari, 2002; Harvey & Katz, 1985; Parkman, 2016).

I often thought I am still the fearful girl full of uncertainties and problems. That girl still skeptic day after day, out of insecurity and misgivings. How could the daughter of a Mexican single mother with no education dream to get far in life? I felt undervalued in many ways but I

also felt that maybe they were right and I was not bright enough to be in the position I was. However, I often got myself motivated again by thinking but I am the first in my family to seek a doctoral degree and I am not going to let them down. In spite of all of this, I kept going by reminding myself of mi ama's consejitos and inspiration. I used the motivating resources that my mother provided as support and encouragement when I was disheartened.

At this point I realized I had to be my own champion. I decided to move forward, making inroads and learning from those experiences—I tried to move forward and tried to examine the barriers, and hardships and tried to learn from them. I had to learn how to believe in myself. So, I tried something different in order to navigate and negotiate oppression. I began to work through community. Community for me were the coworkers who had mutual interest in social justice and those students who continued to inspire me. Things seemed a little better if I abided by the rules of the institution. However, I still struggled with stereotypes around my race and class. I continued to face hostility and lacked support as I tried to assert my position as a leader. Every day it was stressful to go into work. My supervisor was blunt with me, started leaving me out of meetings on my own projects and gave others my responsibilities. The outbursts on me were ruthless and personal. He appeared to relish this. He was in a position of authority, and I could not do much about it. My self-worth was defeated because so much of my personal identity was linked with my professional career. I felt like a disappointment and was ashamed.

I did not leave even though the atmosphere was unpleasant or contentious, instead I spent years being unhappy. The reasons for staying include pragmatic concerns like a secure paycheck, benefits and the time I had already invested. There were emotional reasons that stopped me from gathering the strength to look for a new job. I was in a very negative and dark place. I was

depressed and down, therefore, it was very hard to propel myself into searching for a job. I felt hopeless and did not want to make a move, believing I would not land on my feet. I stuck to a bad situation out of fear that a new job, it might not work out. I often felt I did not deserve better or that I would not be able to find anything in my field of work. Many times, I believed that I was worthless, and I was lucky to be there. I was trapped in a ridiculous notion of, I have a good job, and it would be unwise to leave and give up this security. I was afraid to quit, and no one would hire me. I had different concerns simultaneously, and it they were enough to keep me locked in place. I hoped my job would get better with time, despite strong signs to the contrary. I was good at justifying my situation with commonsensical reasons, even though I knew they were false. I also worried so much what my family and others would think. My financial situation was not solid, and I was afraid I would be unable to handle a transition period. I certainly wanted a new job lined up before leaving my job. As time progressed, I was afraid of the unknown, of starting new all over. I dreaded the job-search process, with all its stress and emotional consequences. I worried that I did not have the right skills for a better job. I was concerned that I had spent so much time vested on my job, I did not strengthen my network enough to help me land a new job. My confidence in my ability to find a better job was completely missing. I worried about the lack of good job opportunities in my profession. I was afraid the next job would be worse or have a longer commute. I experienced a painful loss of identity. I felt this situation was defining me, I was not a successful professional therefore I felt like a loser. I could not find the strength and motivation, and let others and the situation define me. I had fallen into a devastating attitude of thinking ‘I am a loser. I will never get any job. I will probably have to start all over, cleaning restrooms. I cannot live on that salary. We will be homeless.’ On and on.

I fell into a negative loop that was knocking me down. I was mad at myself because I felt I could have done more to prevent it. I blamed myself for not doing better.

The emotional state I was in did not make things better but I knew I had to carry on. One of mom's consejos was always on my mind, "El que entra a la iglesia aguanta la misa". If you sign up for something in life, then you keep trying your best. I kept thinking that I could solve the situation. I needed to make it work. My family was always there to support me and validate me. This is how I started pulling myself up and started moving forward again. Mi ama spoke to me and told me to never forget "*Dios acude siempre a la mayor necesidad.*" God had always been there for me and had always proved his presence, why was I questioning things this time? She reminded me of the many times God had helped me in my life, even when I did not realize it at the time. She reminded me that I had a lot of things to be grateful for and although at that point in my professional career things appeared bleak, I had accomplished a lot.

Talks of eliminating my department and my position started. Of course, institutions of higher education have issues with budget. That issue is a constant struggle in higher education—the eternal budget dilemma. Having no support for my role or for the very existence of my department within the institution was disheartening. It was an uphill battle because I was fighting not only for students but my staff and myself. It took a lot of strength to fight and always push my way into a place just to subsist. My supervisor was abusive, and he showed outright hostility towards me. For that reason, mi ama often told me "*De juez de poca conciencia no esperes justa sentencia,*" it is asinine to expect righteousness and integrity from people who are ill-equipped to do a job or people who have no ethics to carry out their duties. Once my supervisor had called me into his office to discuss the paperwork to fill my department's administrative assistant position. Position that I had vacant for over a year. When I entered his office, he looked

annoyed and started the conversation abrasively telling me he was aware that I truly needed an administrative assistant but before he could approve, he wanted me to forfeit two of my other vacant positions because he needed the funds for a project he had. When I told him I could not do that, because I needed those two positions to appropriately run my department, given that it had not been long since he had stripped down my department. With a smirk and exasperated he countered, “do you want an administrative assistant or not?” I was so perplexed at the way he always treated me, I just kept looking at him without saying a word. Finally, I regained my courage, and I told him “I need my three vacancies to run my department. But if you want my two vacancies, please put it in writing so that I may be able to ask for others.” He was furious. He took a piece of paper he had in front of him, scribbled on it, stood up, threw the paper at me and said, “there. Do not ever forget I am your boss.” I was livid but had to keep my composure. All I could think of was “how can this man treat others this way?” I reported the abuse to Human Resources, but he denied it and instead said I was being problematic. From there, things just got worse for me. He had issues with most, if not all, of leadership in our division and problems started ensuing among all of us. He started asking for an indefinite number of things from me. Using vague excuses to write me up or admonish me. At that point I knew that was it was open season. An administrator was let go, one resigned, and one retired.

Support and Coping Mechanisms

My supervisor’s harassment reached new levels. I could see the writing on the wall and knew it was different this time. He called a meeting between the department responsible for technology, my department, and his area to meet and discuss changes to the website in relation to my department. There had been some legislative mandates that dealt with students we assisted, and those changes needed to be reflected on the website due to federal funds that were allocated

to the institution. I had already requested some of these changes repeatedly in the past to no avail. But now it was necessary for the institution to make this happen. My staff member, Catalina, and I arrived at the meeting, and patiently waited for 30 minutes. Then from technology department the director and manager arrived along with my supervisor and his technology assistant. None of them greeted Catalina or I, they just kept having their conversation and sat down. After a good ten minutes, my supervisor began the meeting making eye contact only with the males in the room, completely ignoring Catalina and me. He talked about unrelated website issues and began criticizing how my department's webpage was neglected by my department, how I had not done anything to revise or update the webpage even though he knew the webpage could only be managed by his department. He went on and on undermining me and my department and when he paused and asked me a question, I took the opportunity to correct with documentation some the misinformation he had just presented. At that point, the Director responded abruptly with a smirk "I think we finished talking about those issues a while back. Let's move on to what we are going to do from here on." I politely agreed and talked about what we needed to do next for the initiative, which were projects I had previously asked for, but were never done. At that point, the Director interrupted me and said, "Well, we will not be able to do that because in the past your department was..." to which I responded, "Director I thought we were going to move forward and focus on what we are going to do next." He turned to look at my supervisor and he raised his voice and he responded with "You know, we don't have to do anything for your area." my supervisor's IT assistant interjected and pointed out those changes were needed to meet the guidelines required by the federal government and it would also assist my department in revamping the content of our webpage. The director and manager continued to argue why they felt they could not do those changes and instead they could just do an easy fix on

the main page so that the requirements were met. My supervisor agreed and told them he thought that was the best thing to do. It was a solution that did not make sense, and it was a solution I did not want and that is all they seemed to care about. After the meeting was over. I asked Manuel if he could stay for a few minutes so I could discuss something with him. I explained to him that my perception was he always talked at me and not to me. I proceeded to ask if something had happened to create such animosity towards me, and that I believed we needed to work together and be professional towards each other to serve the students who are our primary mission. With a grin he told me “I am always professional, anything else?” I said no and thank him for his time. A couple of days later I heard from Human Resources that I needed to send an apology letter to the technology department for having been rude during the meeting. My supervisor agreed with this assessment, and I was given five days to comply. My supervisor’s assistant got an email also, and he reached out to me. He was telling me he disagreed with what was happening, and he told me he saw the situation the other way around, but he could not do anything. He was afraid of the retaliation from my supervisor if he went against him. He could not help me. Three weeks later he resigned, and he sent me an email detailing all that had happened. Regrettably, it was a little too late. I had already written a pseudo-apology, one of those in which you say sorry-not sorry. Of course, a week later my supervisor set up a meeting to discuss the situation with HR.

21 de mayo, 2021

La secretaria de mi supervisor me hablo para decirme que mi supervisor quería reunirse conmigo para platicar sobre los cambios que necesitamos hacer en la página [de internet]. Me imagino que no es para eso pues la verdad es tan desorganizado y valemadre con las cosas del trabajo que es lo menos que le importa hacer. Mi sexto sentido me dice que va a pasar algo más. Veremos que sorpresa me tienen.

May 21, 2021

My supervisor’s secretary called me to let me know that he wanted to meet with me to talk about the website changes. I really don’t think it is about that, he is disorganized and could not care less about work. My gut tells me something is going to happen. I’ll just have to see what surprise he has for me.

22 de mayo, 2021

Esta mañana, Melissa de recursos humanos, me hablo para decirme que le caí muy bien porque las dos somos de Juárez. Y que me quería ‘ayudar’ para poder salir de este “problema” sobre la junta que tengo mañana con el mentecato de mi supervisor. Actué como si supiera de lo que estaba hablando, aunque no sabía nada sobre el “problema” al que se refería. Pero mi sexto sentido nunca me falla, la junta no es para discutir la página. Resulta que la junta es con HR también, que sorpresa! De seguro es para seguir con sus necesidades y torpezas. Le pregunte qué es lo que está pasando pero me dijo que solo me pedía que en la junta me quedara totalmente callada y solo estuviera de acuerdo con todo lo que ellos dijeran. Que de todos modos él ya estaba por irse de la escuela. Que tristeza y coraje me da ver que los problemas y vilezas en este lugar se arreglen con callar a la víctima, ignorar los problemas y a premiar a los tiranos. Veremos qué es lo que pasa. Por mientras sigo en búsqueda de otro trabajo, pero no ha salido nada. No puedo ni concentrarme en lo que quiero hacer.

May 22, 2021

This morning, Melissa from HR, called me to tell me that she liked me because we were both from Juarez. And that she wanted to ‘help’ me get out of the “problem” the subject of the meeting I have with my supervisor tomorrow. I acted as if I did know what she was talking about—even though I did not know yet it was about the “problem”. But my gut is never wrong, the meeting is not to discuss the webpage. It turns out the meeting includes HR too, what a surprise! I am sure it is about his absurdities. I asked her what was happening was but she only told me all she wanted me to do during the meeting was to stay completely quiet and to be in agreement with everything they had to say. She did say that my supervisor was about to leave the school. I was so sad to know in the institution they wanted to fix all the problems and oppressions with silencing the victims, ignoring the issues and reward the tyrants. I suppose I am going to have to wait and see what happens. In the meanwhile, I have been looking for a job, but I haven’t found anything. I can’t even concentrate on what I want to do.

23 de mayo, 2021

La junta resultó todo una emboscada, mi jefe empezó la junta diciendo que no íbamos hablar de la página porque el tenía preocupaciones más grandes sobre mí. Y luego metió a la junta a los de HR. Aunque Melissa ya me había dicho, me sentí muy aprensiva, no solo era una persona de HR si no dos. Mi corazón estaba a mil por hora, pero logre mantenerme calmada. Desafortunadamente todo resulto como ya había pensado. Pero lo más triste es que me hicieron sentir nuevamente como si yo fuera la culpable de todo. Melissa comenzó por decir que todo lo que mi jefe quería era el bienestar de nuestra división y que estaban ahí para ayudar. Hablo y hablo por aproximadamente 5 minutos-- la verdad me costó tanto mantenerme tranquila y callada pero lo hice. Sin embargo empezó a decir que mi jefe era una persona inteligente y con muchos planes de los que yo podría aprender mucho. Pero que mi actitud agresiva, mi falta de comprensión y con mi continua persistencia estaba haciendo las cosas más difíciles. Pero que él estaba dispuesto ayudarme si yo hacía exactamente lo que él me dirigiera. Fue entonces cuando tomo una pausa y me pregunto si estaba de acuerdo.

Desafortunadamente mi disimulo no pudo seguir y comente que yo también quería lo mejor para que tuviéramos un lugar de trabajo efectivo para el bienestar de los estudiantes. Y pregunte, que había hecho o porque se me estaba categorizando como agresiva, terca e ignorante? Lo cual no fue del agrado de nadie y Melissa estaba obviamente molesta, me imagino porque me había dicho que me quedara callada. Mi jefe intervino para comentar que el solo hecho de que había dicho eso demostraba mi forma de ser renuente y adversaria. Después de eso el tono de la junta se tornó despectivo y dominante por parte de mi jefe y HR. Melissa me dijo que obviamente yo no quería una resolución o que quizá no estaba entendiendo bien (válgame no puedo creer el tono tan prejuicioso ya mero le faltaba decirme que si me lo tenía que decir en español. Ya no sabía si decir algo, reírme, llorar, salir corriendo o que. Que de ahí en adelante nuestra comunicación solo sería por medio de correos [electrónicos]. Terminaron la junta y me dijeron que me retirara. Mi mi cuerpo se sentía helado y mi mente no podía entender el enfado hacia mi persona. Pareciera que mi sola presencia era detestada. No había cosa que hubiese podido decir o hacer que fuera de su agrado. Sé que las cosas pasaran como deben pasar, y confié en que estaré bien pero no se me hace justo ni merecido.

May 23, 2021

The meeting was an ambush, my supervisor started the meeting saying we were not going to discuss the website, because he had concerns about me that were bigger. And then he let the HR people into the meeting. Even though Melissa had already told me, I felt very apprehensive, it was not only one HR person but two. My heart was racing, but I was able to stay calm. Unfortunately, everything turned out as I had already thought. But the saddest part was that what they were telling me was putting all the blame on me. Melissa started telling me that all my supervisor wanted to do was for the benefit of our division, and that she was there to help. She talked and talked for about 5 minutes— I tried to stay calm and quite to I did. However, when she started saying my supervisor was an intelligent man with many ideas and plans from which I could learn. But that my aggressive attitude, my lack of understanding and my stubbornness was making everything more difficult. But that he was willing to help me if I did everything he asked me to do. At that point she took a pause and asked me if I was in agreement. I could not stay quiet and told them I also wanted the best so that we could have an effective place for our students. And I asked what had I done or why was I being labelled as aggressive, stubborn, and dumb. None of them were pleased with my question, and Melissa was visibly upset, I guess because she had told me to stay quiet and I did not. My supervisor intervened and said that as they could see from my words I was always unwilling and defiant. After that the tone of the meeting was rude and forceful from HR and my supervisor. Melissa told me that obviously I did not want a resolution or that maybe I was not understanding correctly (my goodness the prejudice was unbelievable—they just needed to ask if I needed everything translated into Spanish. I didn't know whether to reply, laugh, cry, run out of the room or what to do. Melissa said from the point forward she would only communicate with me through email. They concluded the meeting and asked me to leave. My body was cold, and my mind could not understand why they hated me so much. It seemed that my presence was loathed. There is nothing I could have said

or done that would have pleased them. I know things will happen as they are suppose to. And that I will be fine, I just don't think it is fair or that I deserve it.

The conversation started with a supervisor from personnel opening remarks on how they were there because they wanted to help us both come to a positive and amicable understanding. She proceeded to address me and say she needed me to understand that my supervisor was an intelligent, determined, and confident male who was only trying to manage his division to be the best. And how my aggressive behavior and my persistent attitude was only causing unnecessary disruption in the division. I could not help but be perplexed at the spontaneity of the words she was using. Defining a male as intelligent, determined, and confident but then again stating that I was aggressive and persistent, as if to say I was being stubborn. As she paused and asked if I had any questions, I responded with a resounding yes. I am almost sure she expected me to stay quiet. After all she had called me the day before and had advised me to just stay quiet. She told me she liked me because I was a nice “girl”, so she wanted to suggest that I just went along with what my supervisor said and just agree to everything. To basically stand down and take it and not to argue with him. At that time, I could not believe she, a Chicana female leader in Human Resources was asking me to do that. I thanked her for her advice but instead during the meeting I had the audacity to ask her about her word choices. I was not ready to be part of a charade and plain injustice. *“Permitir una injusticia es abrir el camino a todas las que siguen”*, I had heard mi ama say many times that to allow one injustice would sanction many more in the future. *“Tanta culpa tiene el que mata a la vaca como el que le jala la pata.”* Those who are bystanders during an injustice become accomplices. The personnel supervisor looked at me flustered and said, “are you insinuating something?” To which I said, “I think it is only fair for me to know why you described me as aggressive and stubborn?” At that point, she doubled down and she told me that by the single fact that I was “fighting” back, I was proving their point. A few days

later I was asked to provide all sort of documents such as timesheets for the last ten years, then to provide all of the timecards from timeclock for all employees, although the institution had never instituted a policy for timeclocks, then I was asked to send another thing, then the next, a few day later I got an email putting me on administrative leave pending resolution on the IT issue, the HR meeting, and the Fair Labor Standard Act (FLSA) issue. What FLSA issue? I tried to ask questions but of course there were no answers. I guess you can say I had seen the writing on the wall many times, but I had decided to see the glass half full. But now it was right there in front of me.

What sustained me in the difficult times were the teachings mi ama provided along with the experiences that have molded me. These experiences and lessons maintained me throughout the hardship and I encouraged me to keep going. I often talk to mi ama and sometimes I feel that she did not imagine that my prospects for an education and a better life represented undergoing grief and pain. I myself did not realize that my education attainment and desire to follow a career would put me in this unexpected position where I am in an unceasing struggle. I, like many, foolishly believe that getting an education would give me a stability and independence. While education has provided me with advantages that mi ama and most of my family did not have, such benefits were thrusting me into adverse borders. These borders conflicted with the dreams and aspirations mi ama and I had and the professional experiences that were confining me. Leaving me to question my choices and often feeling crushed and invalidated.

A week before I was supposed to attend a two-week Yale Seminar on Senior Leadership. Instead, I received an email telling me, "You have been placed on administrative leave." I had so many questions: What did this mean? Why was I in this situation? How would I handle this situation? How would this affect my family and my career? As I began my leave, I entered an

emotional state of despair. However, mi ama did not come to my aid to tell me how hopeless things were. She told me “*Si los haz toreado cornudos, cuantimás los toreas sin cuernos. Carla, me sorprende,*” mi ama reminded me that I had faced worst difficulties in my life, so this was a no brainer. “*Mas vale que digan aquí corrió, que aquí murió*”, she always stressed the fact that no job is ever that important to die for. Literally dying for. At this point in my life, I was suffering from emotional and health issues.

25 de septiembre, 2019

Ahora que volví a la escuela por tercera vez. Ha sido tan difícil, este señor no me deja en paz. Petaca es una barbera y mala persona, ella es la que me vio en la universidad cuando iba a una de mis clases y de seguro ella fue la que le dijo que volví a la escuela y por supuesto me dijo que debía estar en todos los eventos que son por la tarde y que no pensaba que yo podría ir a la escuela. El estúpido me dijo que él me recomendaba que fuera a clases de inglés para que así trabajara en mi inglés y me fuera mejor en la escuela en un futuro. Dios sabe que de verdad quiero terminar mis estudios pero la verdad siento que no tengo las fuerzas. El profesor X me dijo esta semana que no podía faltar una vez más y que le gustaría que tuviera un poco más de empeño para terminar. Me sentí tan avergonzada, y sé que tiene razón. El lunes tuve que ir a emergencias porque me sentí tan mal. Los mareos, los escalofríos y los dolores de cabeza no son buena señal. Mi médico me cambio la medicina de la presión [alta] y me pregunto si tenía mucho estrés – claro que solo le dije “algo”. Ni modo de que me ponga a decirle al pobre todas las cosas por las que me siento tan hostigada. Me recomendó que me relajara un poco. Como me gustaría poder hacerlo! Mis angelitos y mi mama me necesitan, y me preocupa tanto que les sirvo más viva que muerta. Necesito salirme de este lugar que me tiene así.

September 25, 2019

Now that I went back to school for the third time. It has been very hard, this man is ruthless. Petaca is such a brownnoser and mean person, she saw me at the university when I was going to one of my classes. And I am sure she is the one who told him I am back in school. The other day he told me that I was going to have to attend to all of the evening events and that he didn't think I could go to school. The idiot even told me that his advice was for me to take English classes so that I could work on my English and that way I could do better in school. God knows I do want to finish my studies but I don't feel I have the strength. My professor told me this week that I could not miss class one more time and that he would like me to be more committed to my studies. I felt so embarrassed and I know he is right. Monday I had to go to the emergency room because I felt so sick. The dizziness, chills, and headaches are not a good sign. My doctor changed my high blood pressure medication and asked me if I had a lot of stress – of course I just said “some”. I wasn't going to tell the poor man all of my problems. He recommended that I

relax. I really wish I could! My little angels and my mom need me, and I really worry that I am more useful to them alive than dead. I really need to get out of this place.

I came to realize this situation was affecting me deeply, and my health and was suffering. Also that self-loathing feeds on itself and you lose perspective, which makes you lose confidence. Mi ama and husband kept telling me, “*Al mal tiempo buena cara,*” always be positive even when facing bad moments and “*Si no puedes encontrar tu final feliz, tal vez es hora de buscar un nuevo comienzo,*” for those times when you cannot find your happy ending, then it might be time to look for your new beginning. They kept telling me not to give up. That there was a possibility my greatest achievements were still ahead of me. That I was not done. They repeatedly told me these messages. One day I was moping around, mi ama told me “*Por Dios Carla, tu tienes que ser fuerte y ‘A dios rezando y con el mazo dando,’*” she wanted me to stand up and dust off and start working not just hoping. Mi ama has always had a way to focus on what we have and to know who we are, never based on what others think but on what we think of ourselves. Slowly I reflected on all the positive possibilities and began to believe that there was life after all of this. I was reminded I was strong enough to endure the challenges with strength and lessons learned. I learned that overcoming challenges set in motion the development of conocimiento which improves the efforts we do in helping and advocating for others.

Al Mal Paso, Darle Prisa. You must be strong and make hard decisions. After 15 years in the institution, I ultimately decided to step down from my higher education administration career and left a twenty-plus-year career following years of repeated oppression. I decided to put an end to the situation and resigned. I left by my own accord since that was the best decision for me. The other choice could have been worst and more painful. Besides I do not think that is me. At times I tried not to think about that too much because it did trouble me. I was finally accepting my new reality but also new realities were coming along and incited other questions: had I been

blackballed? Higher Education in El Paso is a very small circle. Would I even be able to find a job? Some days were harder than others. On the days I lost all confidence, I remembered mi ama's consejitos and got the strength to continue. I knew I could still do great things, things of value. I could still make a difference in the lives of students through education. I have not regretted it. It has hurt but I have not regretted it. Even to this day, no matter how hard it has been, I still have zero regrets about quitting. Looking back, it was certainly a bold decision because I had been with this institution for a long time and in higher education even longer. It felt wild to enter a void of not having anything lined up. I also knew I had given all my best. My supervisor got another job in another city and a short time after that he was put on administrative leave and was fired. There is a consejito that mi ama would often tell me about ending bad things, "*Muerto el perro se acabo la rabia*". Many believed that once this person left the College, everything was going to be better. However, although he had a lot to do with it, the institutional culture is the main problem.

I am Still Here: Through Mi Ama's Consejitos

Dios Da y Dios Quita Según Su Sabiduría Infinita. God will always provide an adequate amount of what you need. I have persistently been subjected to negative stereotypes, ignored, criticized, and disregarded just for being me. Fortunately, the lessons I acquire throughout my life have been very valuable in my personal and professional perseverance (Villenas et al., 2006). This chapter has allowed me to present stories of my life. Beginning with my life in Ciudad Juarez, crossing the physical and emotional borders, my journey as a Chicana administrator in higher education and how these experiences have been entangled by struggle, pain, oppression, resilience and survival. These struggles have influenced the course of my life. I have given up

but also I have found the strength to keep going. I felt it was important to write about resilience and how mi ama's *consejitos* played a major part in my survival.

The resilience she taught me with her wise advice, helped me pull through and survive throughout my life. It was resilience that sustained me for 25 years in higher education and now in k-12 education. And lastly, it is strength and spirit that encourage me to get through each day as I completed this dissertation. As I sit here, I continue to focus on my work in education helping students. I think I have also done this because it has been a mechanism to deal with the experiences in my own life. Throughout my life I have purposely tried to contribute in creating places that safeguard fair and inclusive systems that ensure the just treatment of all students. I still remember a conversation with my husband, telling me “Tu sabes quién eres y estás segura de ti misma, entonces no necesitas demostrarle nada a nadie. Sigue trabajando por lo que siempre haz trabajado. Por lo que te apasiona, la educacion” (You know who you are and are certain of yourself. Remember you do not have to show anything to anyone. Keep working for what you have always worked for. Work for those things that are your passion, education). The painful and dehumanizing experiences which caused me to conform and wear masks needed to end and I needed to reclaim my own identities with no apologies.

Chapter 5: Conclusion

“No te revientes, reata que es el último jalón”

The purpose of this study was to tell my lived experiences of oppression and marginalization as a former Chicana Administrator in Student Services at a Hispanic Serving Institution. In the findings, I share some of the dominant racist systems held by the institution and the ways I felt marginalized and oppressed. In particular, the microaggressions suffered, which often caused me to endure other challenges and barriers such as imposter syndrome. I also share how my mother’s pedagogy of the home helped me navigate those painful experiences, find my voice and realize la senda (path) to conocimiento-- devoid of self-victimization and encouraged to follow a new vision. I share the need for Hispanic Serving Institutions to change ingrained dominant systems to improve Chicana administrators’ success and retention. I identify how my testimonio contributes to the existing literature and how this research can be expanded further. I also share implications for research and practice.

Discussion of Findings

In this research study I shared my testimonio as a Chicana administrator in a Hispanic Serving Institution in the Southwest U.S. I share my experiences with borderlands as a Chicana, my path to administration in higher education, my professional experiences as an administrator in student services, how I felt mistreated to achieve my self-defined goals in the institution and how I was able to thrive by leaving. Higher education often pushes the voices of Chicanas to the margins. Through my testimonio, I was able to tell my story in my own words. Chicana Feminist Epistemology brings to the center the experiences of Chicanas as producers of knowledge in the research process and as the driving force for research analysis. CFE is rooted from the epistemological standpoint of Chicanas and it studies their intersectional identities addressing

sexuality, citizenship, immigration, class, language, gender, and religion (Delgado Bernal, 1998). In addition, Delgado Bernal (1998) through CFE regards borderlands as “geographical, emotional, and/or psychological space occupied by mestizas” (p. 561). A factor of CFE, is cultural intuition, which offers a unique standpoint that guides the research process and gives meaning to the data (Delgado Bernal, 1998).

While higher education institutions claim that women of color have the same opportunities, these institutions are immersed in white dominant values, cater to the success of the majority (Castellanos & Gloria, 2007), and function of systemic racism. As such, career advancement and retention rates are dismal for women of color. Through my testimonio, I shared how my experiences at Institution B had been unjust and, many times, painful as I confronted blatant racism and discrimination, which led to stress, imposter syndrome, and lack of sense of belonging. I shared how I was mistreated, which impacted my health, and career trajectory. However, I also shared examples on how I draw on familial practices to help me navigate these challenges and prevail on my own terms (Anzaldua, 1987). I was able to find wisdom from mi ama in order to heal.

From Duelo to Conocimiento

I share my story to serve as a representation for other Chicanas who are faced with adversity and who might find encouragement in reading my story. I write my story with an understanding of who I am as a daughter, mother, professional, leader, colleague, and learner—and someone who has always had a strong desire for social justice. As the demographics in the United States and in institutions of higher education experience an increase in Chicano/Latino student enrollment, predominantly women, which is the nation’s number one growing minority (U.S. Census, 2020), it is essential to make certain these institutions appoint a significant number

of Chicana administrators who can relate and be a champion for those students. The literature review shows a number of women are working in higher education campuses and serve in student services divisions. However, non-Chicano males, occupy the high-ranking positions that involve policymaking and fiscal accountability. Therefore, it is essential that institutions try to find ways to create programs that promote diversity, more specifically for Chicanas, in senior administrator positions in student services. Even though there is an inadequate representation of Chicana administrators relative to the number of Chicano/o/Latina/o students, it is essential to create plans that can grow the amount of qualified Chicanas who are prepared to move into the profession. Betts and colleagues (2009) indicated that “As colleges and universities expand the leadership pipeline, it is essential that institutions make a commitment to increasing diversity within administration through the recruitment process, professional development, advancement, and retention” (p. 4).

Testimonio afforded me a setting where I was able to candidly share my *papelitos guardados* (Latina Feminist, 2001), confessing numerous painful experiences, and moving ahead in my recovery process. Testimonios set the foundation to be able to describe my experiences while I navigated, negotiated and resisted. Also, by sharing my story it helped me put myself back together and mend. It took me a while to be convinced that pursuing a *testimonio*, was a worthy cause for my dissertation work. It is not in my humble disposition to believe that I have much to contribute as is the case for many scholars of color; after all, I was almost a statistic. However, these stories are an important aspect of social justice because they can crush compliance, defy the prevailing conversation on race, and advance the fight for racial reform in all fronts. Fortunately, the more I shared my personal journey, the more encouragement I received to have my story told and heard (Anzaldúa, 1987; Delgado Bernal, 1998; Delgado

Bernal, 2002; Delgado Bernal et al., 2012). I wanted to be able to contrast the impact of telling my testimonio alongside the effects of the process of sharing it with others.

Siskind & Kearns (1997) explained that “institutionalized bias” which is not in favor of women, one in which gender-bias incidents, stereotyping, and hostile-authoritarian persecution are commonly reported (p. 511). In spite of the prevalence of discrimination in institutions, women will stay quiet if the norms of the institution disregard women. Research shows that filing complaints with the Human Resources department or any other entity within an organization, seldom results in corrective action workload (Leslie & Gelfand, 2008). As a result, silence about discrimination and prejudice in the workplace becomes the norm. Silence becomes a systemic practice in order to prevent being viewed as a troublemaker, avoid retaliation, avert rejection and exclusion, fend off adverse appraisals, and other negative consequences such as larger. Therefore, women will only report discrimination if they perceived the institutional cultural respects and protects women but will not do so if the setting is one that diminishes and ignores them. And this was the case for me, I did not feel I could go to Human Resources-Employee Relations and file any claims. Human Resources had made it clear to me, they did not value women and certainly did not support us (Leslie & Gelfand, 2008; Siskind & Kearns, 1997).

Testimonio requires us to reflect on our memories and recall past experiences, that often times are very painful and traumatic events. In spite of this the main intention of testimonio is to foster confidence and optimism about our future expectations (Reyes & Curry Rodriguez, 2012). Studies about testimonios reveal that people often referenced the emotions they experienced by aggressions they received. I feel that it “allowed me to reflect and come to a realization about my own resiliency to the multiple forms of racism I experienced” (Perez Huber & Cueva, 2012, p. 405). In addition, it is important to look and further the studies which bring attention to the

methods used to overcome these acts of racism and aggression (Perez Huber & Cueva, 2012). Methods such as self-reflection, a practice that allow us to be able to produce oppositional spaces against the oppression and racism we faced (Yosso, 2005; Yosso et al., 2009).

I share my story to serve as a representation for other Chicanas who are faced with adversity and who might find encouragement in reading my story. I write my story with an understanding of who I am as a daughter, mother, professional, leader, colleague, and learner—and someone who has always had a strong desire for social justice. As the demographics in the United States and in institutions of higher education experience an increase in enrollment of Chicano/Latino student, predominantly women, which is the nation's number one growing minority (U.S. Census, 2020). It is essential to make certain institutions appoint a considerable number of Chicana administrators, individuals who can relate and fight for those students. The literature review shows most of the women working in higher education campuses are employed in student services divisions.

Time and again women decide to stay quiet relating to topics of discrimination because of the prospect of characterization as a troublemaker, concerns of retribution or being left out from professional decisions, adverse evaluations, and demanding work assignments (Leslie & Gelfand, 2008). Incidents of gender and race bias, stereotyping, and antagonistic harassment against women of color have been documented in higher education institutions, a culture which is described as institutionalized bias. Research shows that filing complaints to the Human Resources department or any other entity within an organization, seldom results in corrective action. Therefore, women who face discrimination will only report these occurrences if they perceived the work environment validates and appreciates them, otherwise they will not. This was the case for me, I did not feel I could go to Human Resources-Employee Relations and file

any claims. Human Resources had made it clear to me, they did not value women and certainly did not support us (Leslie & Gelfand, 2008).

I suffered being ignored and I was not worthy of the same opportunities as other colleagues. I described experiences where my peers delivered negative messages and frequently used microaggressions. My example of being mocked for my ethnicity is another occurrence of institutional systemic behaviors. I explained the chilly climate I experienced from my peers. And how these exchanges affected my self-confidence. My testimonio included an unwelcoming work environment and labels others used to describe me (Pérez Huber & Cueva, 2012). The use of sexist language that generated an atmosphere in which women are not included. I described the microaggressions, which included disregard, behaviors and verbal communication which maintain the idea that women are not worth the same prospects or opportunities men enjoy. Chicanas in leadership roles have experienced oppression through microaggressions, flagrant racist comments and being ignored (Kohli & Solórzano, 2012). While microaggressions are often unplanned, these forms of discrimination convey intimidation, disparaging, and harsh racial offenses that damages the work environment, the spirit, and efficiency of People of Color (Majumdar et al., 2019; Constantine & Sue, 2007; Hunter, 2011; Nadal et al., 2014; Sue, 2010). Stereotypes offer the manifestation of gendered expectations attributed to females and males. Women of color who are considered angry women of color are characterized as loud, bossy, emotional, irrational, aggressive, argumentative, and unpredictable. People not only believe that Chicanas display more anger than White women, but also that, in general, Chicanas are simply “angry” (Donovan, 2011; Miville et al., 2017; Nelson, 2008; Weitz & Gordon, 1993). Chicanas are further marginalized not only on the account of gender but also by racial stereotypes. Employers often judge women decision-making based on the stereotypes of frame of mind and

feelings attributed to gender, therefore they are less inclined in hiring women for leadership role (Brescoll, 2016; Fabes & Martin, 1991; Fischer & Evers, 2010). As a result of this, Chicanas are assumed incompetent and by and large hired for lower-level jobs where they feel typecast, dislike, and disregarded (Agarwal, 2018; Archer, 2004; Salles & Choo, 2020).

Chicanas who take on leadership roles in higher education are scrutinized harsher and are evaluated using higher standards than their white women and men counterparts (Haro, 1995 & 2001). They are seen as replaceable and their actions are regularly misconstrued, thus their work is bigger and more demanding (Valverde, 2003; West, 2019). The stereotypes against them create a segregating work setting, opposition from management and peers, and a challenge balancing work and family (Acevedo-Gil et al., 2015; Heilman, 2001; Yakaboski & Donahoo, 2011).

In many ways I contradicted the stereotype of a Woman of Color and therefore many people were opposed to it. The women of color stereotypes are those that represent women of color as submissive, indecisive, aggressive, emotional, and subordinate (Agarwal, 2018; Archer, 2004; Jackson & Harris, 2007; Salles & Choo, 2020). Those stereotypes imply we are weak. When I exerted my authority and knowledge, I was regarded as hostile or I was completely disregarded. This caused me to doubt and question my abilities and competence. Being a strong competent female leader was treated as a flaw. And in spite of my ample experience and credentials, many times I was overlooked for career advancement opportunities. A lot of candidates with lesser qualifications were selected for new opportunities and promotions. I always dealt with the burden of discrimination and a long-standing systemic practice to uphold the status quo. I did not conform to those racial and gender stereotypes generating uneasiness in supervisors and peers. This discomfort always left me doubting myself and my actions. My

actions were scrutinized and misrepresented and I was kept at a distance by those who regarded me as hostile and menacing. My conduct was considered severely and censured, and the institutional values believed me to be unpleasant. The systemic discrimination especially among high-ranking networks in the institution worked against me. I was subjected to deliberate and understated messages telling me I was incompatible for any career advancement. The prevailing culture and systems endorsed the white-male notions, and high-ranking female leaders adhered to the network norms and acted towards other women similarly.

Open Wounds: Sage Wounds

Racism is a persistent systemic factor that afflicts the fabric of higher education institutions. Racism upholds the concept that those from the dominant group remain a superior participant and beneficiary of education (Baber, 2015; Cabrera, 2012 & 2014; Johnson, 2016; Museus et al., 2015). This belief is embedded in the institutional, cultural, and individual actions within organizations. Institutional factors include organizational policies, practices and behaviors that are embedded in the daily actions of the institution. Colonization represents the nuances and persistent forms of racism that maintain white dominance in higher education. Higher education is a colonizing setting supported by policies and institutional systems that foment marginalization and oppression systems, while safeguarding the perpetrators. Those who are allowed to enter must abide by the rules and embrace the system or else jeopardize their jobs when they are disruptions. Contained by the historical framework of oppression, the decolonized imaginary is a means to disclose the voices of Chicanas who have been silenced (Perez, 1999). This imaginary space is for defiance against domination and Chicanas move within the predominant culture and the marginalized community. Chicanas fight and create stories which are the voices of marginalized (Flores Carmona et al., 2018; Passel et al., 2011).

Most institutions tend to employ performative whiteness, an activity in which institutions issue statements that give the impression of caring about racial justice and equity without applying significant policy initiatives that result in systemic change (Cabrera, 2012, 2014; Cabrera & Corces-Zimmerman, 2017 & 2019; Cabrera et al, 2017; DiAngelo, 2018). As with all institutions in the U.S., whiteness is injected throughout higher education and exist through the white denial of responsibility to address racial inequities (Garcia, 2019 & 2023; Gillborn, 2014; Golash-Boza, 2018). It is important to note that whiteness, white people, and white culture are not one and the same (Bonilla-Silva, 2018; Leonardo, 2002). While many HSIs may possibly be supportive in to improving the support to Chicano/Latino students, the institutionalized whiteness precludes them from making meaningful institutional transformations (Hubbard & Stage, 2009; Scott et al., 2022; Smith-Aguilar, 2022). Whiteness does not disappear because structural racism is deeper than white people bargaining privilege. Intrinsically, even when institutions of higher education become HSIs, they fail to make real transformational change, notwithstanding the appearance of change (Scott et al., 2022). Scholars agree that by virtue of being an HSI, it does not indicate that the institution is committed to being a Chicano/Latino-serving institution and truly working for the benefit of Hispanic students (Brooks-Emmel & Murray, 2017; Cabrera, 2018; Flores Carmona & Rosenberg, 2021; Garcia, 2017).

The first research question sought to communicate experiences of oppression and marginalization that I suffered as a former Chicana administrator in student services at a Hispanic Serving Institution and how does this reflection helped me find my voice. Doing this study encourage me to reveal details about me and my life. I am now aware of the ways I created and interpreted dominant notions, such as equality and freedom. I also understood how I resisted and confronted oppression in my daily work, even when I did not realize it. Now I understand

and appreciate how during my life and professional journey, I acquired immense understanding of myself as a Chicana feminist in addition to the new found desire to continue navigating my identities. The second question sought to focus on the dichos mi ama taught me to be resilient and confront challenges. Yosso (2005) described how the community cultural wealth offered by Communities of Color through cultural knowledge, aptitudes, and talents are regularly taken for granted in society. My testimonio recognizes how mi ama's cultural wealth provided through her knowledge and teachings of consejitos. My testimonio talks about my challenging upbringing and negative experience as a Chicana administrator at an HSI. My reflection gave rise to negative feelings, but these feelings did not totally defeat me. I pressed forward and found a glimmer of hope. I ended my testimonio empowered to make a positive change in my life. I redirected the negative sentiments that resurfaced while recalling my experiences, to a consciousness of liberation and motivation. Consejos and consejitos are messages, traditions, and education taught in the home to transmit confidence and determination to face the hurdles in education and life (Delgado-Gaitán, 1994; Sanchez & Hernandez, 2021). Consejos and consejitos focus their examination on the experiences of Hispanic/Chicana mothers through a strategic, social, political, and cultural perspective (Delgado-Gaitán, 1994; Sanchez & Hernandez, 2021). Even if institutional oppression may not be easily undone, inspiring Chicanas to be aware and resilient is essential in order to support Chicanas in higher education leadership. I believe mi ama laid the foundation for my hard work and persistence (Alfaro et al., 2014; Auerbach, 2007; Espino, 2016; Lerner et al., 2017; López, 2001, 2006). Mi ama communicated consejos and consejitos through life lessons and storytelling. She talked about stories and dichos to motivate me to achieve my goals and improve my life (Alfaro, et. al, 2014; Delgado Bernal, 2001; Delgado-Gaitán, 1994; Flores, 2016).

Anecdotes are an important part of Mexican/Chicano families because they create self-confidence and build endurance towards the hardships experienced outside of the home (Christman and McClennan, 2008). Underrepresented groups use cultural wealth and aspirational messages that convey knowledge, skills, and abilities to endure and oppose discrimination, bigotry, and other forms of harassment (Alfaro et al., 2014; Auerback, 2007; Delgado- Gaitan, 1994; Guinn et. al, 2009; Lopez, 2001; Yosso, 2005). Throughout my experiences I make references to pain, healing and resistance from this suffering. I refer to healing as Anzaldúa's (2015) definition of the word as "taking back the scattered energy and soul loss wrought by woundings" (p. 87). She further describes, "Healing means using the life force and strength that comes with el ánimo to act positively on one's own and on others' behalf" (p. 89). In her book *Chicana and Chicano mental health alma, mente, y corazon*, Flores (2013) defines trauma as "Experiences of devaluation irrespective of their source and form result in soul wounds. When the essence of a person—his or her appearance, sexuality, culture, and language—are demeaned and devalued, the spirit suffers. Likewise, the hearts and minds of Chicanas and Chicanos who are marginalized and othered will suffer" (p. 44). Just like learning, the process of healing is by no means ever completed as there is constant change that can happen. We are always learning and healing. In order to begin the healing process, we need to first admit to the pain we have endured—the "soul wounds" (Flores, 2013; p. 44). During this process we also experience *desconocimiento*, a process which makes us face situations and shortcomings we might not want to admit to. Anzaldúa (2015) defined *desconocimiento* as "Death and destruction shock us out of our familiar daily rounds and forces to confront our *desconocimientos*, our *sombras*—the unacceptable attributes and unconscious forces that a person must wrestle with to achieve integration. They expose our innermost fears, forcing us to interrogate our souls" (p. 16). These

steps move us closer to *conocimiento*, which is the toughest part of the process. Anzaldúa (2002) described *conocimiento* as to “*aja*” moment (p. 540). A change within ourselves to learn from our process and be able to impart knowledge to others -- a shift towards healing. I always knew that I carried many things inside my being but did not know this trauma could lead to healing and *conocimiento*, until I was writing this dissertation. Writing this dissertation was very painful but also very illuminating. Writing this dissertation was very painful, I realized I had been carrying a lot of pain and that was not good for my well-being but realized I had to confront these painful experiences head-on. I never realized the intense pain I had within me until during one of my many visits to the coffee shop— the place I visited to write. I found myself weeping uncontrollably, it was then when I realized how traumatic and liberating these experiences were. Anzaldúa (2015) described this coping mechanism as *susto*. She wrote, “During or after any trauma, you lose parts of your soul as an immediate strategy to minimize the pain and to cope— *hecho pedazos*, you go into a state of *susto*” (p. 87). I recognize this feeling as a shock but also as a *duelo*. *Mi ama* called always talked about the importance of *afrontar el duelo*— suddenly confront an unexpected loss or dispossession. *Duelo* is the sudden realization of losing someone or something in your existence. *El duelo* implies an awareness of a loss (of someone or something) that results in different emotions that in the long run helps you accept the loss and sets healing in motion. *Duelo* comprises different emotions such as sadness, outrage, denial, acceptance and learning. I realized I had been carrying a lot of pain and that was not good for my well-being but knew I had to confront these painful experiences head-on and in the process gain knowledge.

Death and Rebirth: Not a Victim, a New Vision

My duelo of these situations helped me process the lost pieces of myself when I saw mi ama suffer all sort of indignities. I lost pieces of myself when I moved from Juarez to El Paso and I felt I did not belong. I lost pieces of myself when in school I was referred as a Juareña and knew I was looked down at. I lost pieces of myself when I could not get pregnant after 10 years of marriage. I lost pieces of myself when people did not acknowledge my participation, and ignored my input. I lost pieces of myself when I felt my language skills were being judged and made fun of. I lost pieces of myself when I was referred as a hostile Chicana, just for using my voice, I lost pieces of myself when my boss negated the opportunity to attend my college courses, and I had to drop out of the doctoral program for the second time. I lost pieces of myself when I was pushed out of my job as administrator in higher education, I lost pieces of myself when I realized my 25-year career in higher education might end. I am conscious that as a first-generation Chicana, I will continue to endure losses in my life and while the process of healing will be hard, I have also learned that I am committed and resilient. That I will be able to withstand duelos and process them in pursue to new conocimiento.

It is important to also note that pain and duelo have allowed me to find my consciousness and acknowledge my own strength and abilities. Anzaldúa (1987) described the Coatlicue state as part of this process. A process of death and rebirth that she had to suffer, in order to transform pain into an increased awareness. For Anzaldúa, the Coatlicue state is “a prelude to crossing”, that occurs because we have yet to embrace our borderlands identity. Because of this, we have yet to live up to our full potential and in doing so we delay the growth of our souls (p. 48). Anzaldúa (1987) defines this as the denial to accept the mestiza position, “I don't want to know, I don't want to be seen. My resistance, my refusal to know some truth about myself brings on that

paralysis depression-brings on the Coatlicue state. At first I feel exposed and opened to the depth of my dissatisfaction. Then I feel myself closing, hiding, holding myself together rather than allowing myself to fall apart” (p. 48). The process of pain is what Anzaldúa describes as the transformation into a new consciousness. At first that consciousness is a creation of different pieces put together, which subsequently encourages your willpower to seek *conocimiento*. Anzaldúa’s call to embrace the ghastly through a death of pain, but in the end it is a rebirth for growth and renovation, living through hardship and pain, then bringing about transformation. The fact that I did not realize the presence of these traumas or know how to confront them, does not mean that I did not wish to fix them with agency, even though I often escaped my reality through excuses and denial. Writing this study provided me with the process necessary to admit and endure pain by relieving those experiences-- an emotional death. While at the same time I was able to transform that pain into a new consciousness—a rebirth of my soul. This rebirth is a transformative condition that allows me to convert the pain and demeaning perceptions of myself into healing benefits and a new birth.

Implications for Research

To challenge the colonization of higher education institutions, might appear like a specific solution and although many recognize these establishments are dated, oppressive, and in general inequitable. Transforming these institutions is hard and problematic, mostly when the status quo benefits considerably. However, some changes can be done if executive management take part on setting an example of the expectations on how institutional culture should be regarded and accomplished. Senior leadership should be determine to deal with these situations urgency and objectivity. The systems in place should be a reflection on the investment and commitment of the institution. During the onboarding process, institutions should dedicate

resources for training on the significance of opposing and removing dominant standards of power and making sure replication of oppressive practices come to an end. Top leadership should devote time to evaluate any level of oppressive transgressions against People of Color. Leadership should make a powerful commitment in addressing negative and archaic systems in relation to inequalities and oppression, therefore providing the groundwork for genuine transformation to occur.

It is important that institutions of higher education respond to the needs of the population by truly diversifying its leadership ranks. Diversity in higher education leadership benefit all members of society and can only strengthen the workplace setting, not just ethnic minorities. Experts in the academy believe diversity is important in fostering and introducing new practices of reasoning, instruction, knowledge, doing research, and solving problems (Wiley, 2010). Chicanas can contribute many talents to a higher education institution by means of their gender, ethnic, racial, and cultural differences (Crosby & Clayton, 2001; Low, 2010; Vazquez, 2002). There is a lack of research that focuses on Chicanas administrators in student services. The existing research of Chicana administrators has primarily taken place within community colleges, and the focus has been on their journey to the presidency (Munoz, 2010). There are many hurdles affecting the upward mobility of women of color, and they include the absence of senior-level jobs, insufficient number of informal connections with prominent peers, nonexistent support of high-ranking sponsors, and absence of role models of the same ethnicity (Beckwith et al., 2016; Esquibel, 1977; Gutierrez et al., 2002; Munoz, 2010). Future research should focus on understanding the role microaggressions and lack of institutional support systems play on why Chicana administrators make the decision to leave the profession. I cannot say that going into higher education administration was a dream for me. One motive was the absence of

information about the opportunities in education administration. In fact, my awareness on the various career opportunities within higher education was lacking. Exploration of the research, data, and analysis on this topic should be done performed in order to shed light on the matter (de los Santos & Vega, 2008; Rivera, 2010). Future research can also examine the different experiences Chicanas administrators have depending on their generation. It would be valuable to address in what ways the impostor syndrome plays a part in the experiences of Chicanas as administrators in higher education. The literature on the study of the impostor phenomenon within the Chicana community is minimal. Studies on impostor syndrome were first focused on college students and white women Cokley et al., 2013; Sanford et al., 2015), therefore extending this research to better understand how Chicanas administrators in higher education endure impostor phenomenon and how they combat it is extremely important.

Instead of fomenting the divide of administrators according to divisions and only valuing staff depending on areas, we should work to positively reimagine the academy. As a Chicana administrator I perceived that many times student services programs are not regarded as a valuable or provider of resource in the institution. In rethinking the way higher education institutions establish their standards of legitimacy, it is imperative that they recognize, and share stories of how colonial approaches inflict pain and wounds on all levels to marginalized and oppressed populations in the institution. Sharing my experiences helped me find light in the dark, I captured the essence that I lived through my testimonio. Despite confessing painful stories of my experiences, I embraced my agency and resistance which made me feel genuine and authentic. Institutions need to uplift and regard all ways of knowing as legitimate. A far more basic approach is for departments to constantly verify that their programs, policies, and

concentration are supporting Chicanas and women of color or are they accomplishing the opposite—advancing exclusion and sustaining dominant and oppressive systems.

In addition, further research should focus on examining how Chicano children understand the lessons and guidance of their parents. Instead of determining parental involvement by appearances at school events, we should reflect how family influence children's goals in education by the accumulation of cultural resources and methods of social wealth at home (Auerback, 2007). Mexican mothers are actively engaged in their children's life by engaging in verbal conversations and guidance. A well-known parental custom in many Hispanic homes is the utilization of *consejos* and *consejitos* (Alfaro et al., 2014; Delgado-Gaitán, 1994; Sanchez & Hernandez, 2021). Despite of its use in Hispanic homes, there is not a lot of research about these resources as a form of parental involvement and tool for perseverance both for educational and professional purposes (Alfaro et al., 2014; Espino, 2016; Lerner et al., 2017; López et al., 2022). Research should focus on the contributions of parental cultural assets from generation to generation, in order to understand the accumulation of assets within Chicanas (Yosso, 2005), and the resources that are essential for their success (Moll & González, 2004; Vélez-Ibañez & Greenberg, 1992). Regrettably, this concept has not gained mainstream prominence in the educational research literature. More studies on *consejos* and *consejitos* in Latino families should also be done to supplement the data of *consejo*-giving behaviors on their children's lives.

Social justice inevitably encompasses and values diversity, in terms of both demographics and ideas. The conception of accomplishing diversity in an institution does not mean that that institution values the ideals of social justice. In reality the application of diversity efforts is only a consequential strategy to avoid executing real social justice efforts (Ahmed, 2012; Anderson, 2008; Iverson, 2012; Jones, 2006; St. Clair, 2006). Those who hold positions of

privilege can advocate against oppression and work to undo it. These allies can work to end systematic-based oppression by way of support and advocacy to end oppressive systems. Furthermore, members who share the same race and ethnicity and who have made it to positions of leadership can navigate their dual positions of marginalization and privilege, and they can influence, to some extent, their respective institutions (Asta & Vacha-Haase, 2012; Bailey, 1998; Case & Hunter, 2012; Mio & Rodes, 2013; Munin & Speight, 2010; Razzante, 2018; Washington & Evans, 1991). Social justice advocacy is indispensable in higher education in order to assert a socially just society (Ahmed, 2012). Social justice requires transformation and a departure from the status quo, and it lies on the belief that people will contribute to good of all society (Iverson, 2012). In my own experience I believe that if I could explain how intense *chingones* is, it will be with the visualization of the determination and spirit I have had. The appreciation for my beliefs and ideals and the respect and honor I have for *mi ama* and her guidance. The power of *testimonio* is giving us the power to completely understand these feelings and have a better appreciation of my own internal role with embracing a conquered mentality. This apprehension kept me from truly exploring, accepting and employing an attitude of belonging and empowerment (hooks, 2000). The notion that I could exist and function from a principle of appreciation and care was unusual and unrealistic to me. As I have gone through the path of administration, I understand that in freeing myself of trepidations and adopting self-respect and determination, the possibilities are endless.

Implications for Practice

Chicanas and other marginalized groups cannot achieve change alone. This change entails commitment from everyone in the institution to be agents of change. Commitment requires motivation from those who embrace the status quo to relinquish their advantages which

oppressed members do not enjoy. Top leadership should rethink higher education, do the groundwork that is required to construct a fair and unbiased and alleviate dominant and oppressive systems. Some of these efforts are simple and can be implemented at very little cost. Top administrators could conduct continuous meetings with Chicana professionals and listen to their main challenges and take on a couple of initiatives that address those concerns. Senior administrators can connect with skilled administrators and encourage them to consider senior administration positions in the future. This is valuable because there are times, professionals are dealing with the impostor syndrome, and thus having a senior administrator select them can help improve with self-confidence. If institutions are really devoted to accomplishing their Hispanic Serving Institution (HSI) significance, they must assess how they are assisting the Chicana professionals who are supporting Chicano/Latino students.

Another endeavor is to improve upon the characterization of professional development as it relates to Chicana administrators. The creation of spaces that foster professionals should be done at all levels of administration. One method of promoting leadership development for Chicana professionals includes a financial commitment to sustain programs, travel costs, coaching for mentors, clearly defined objectives, and program evaluation (Ehrich et al., 2004). The regular assessment of these programs can help with modifications and improvements. Institutions should assist women of color to develop connections with successful women of color in the institution, so they feel supported. Offering mentorship programs for Chicanas in the course of their career advancement in student services is vital. Committed mentors can support Chicanas as they ascend the leadership ranks. Mentors can support and provide coaching and periodically make professional endorsement for promotional opportunities (Hannum et al., 2015; Huang, 2012). I believe there is value in having Chicana administrator mentors that can relate

with other Chicanas. There also needs to be accountability from those senior administrators that are non-Latina/o so they can also assist and empower Chicana administrators.

Another leadership development initiative is partaking in online webinars or workshops and finding peers in similar roles or with related career interests in other institutions to connect via social media and in person. Another way to promote professional development is to arrange casual get-togethers or trainings to assist women of color connect with other mentors. This could offer women of color encouragement to help develop their confidence. Institutions can also host network programs and casual connections with other prominent leaders. An additional suggestion is for institutions to host leadership workshops that emphasize issues that women of color confront and how to succeed in those situations. These events would include other members, but the core agenda would be on the matters that women of color, face, such as dealing with harassment and microaggression. It is essential to have others participate in events that deal with oppressive topics to educate on the effects and elimination of these practices. What is missing is studies that address methods of dealing with microaggressions and recommendations on how to generate understanding and engagement from all individuals so everyone assumes an obligation to accept and correct those actions (Solórzano et al., 2000). Those who perpetuate oppression are frequently oblivious in what ways their comments and actions cause detrimental damage. Therefore, bringing attention to this matter is important. They must be told exactly what they are doing, they need to be mindful of their actions, and engage in the process with sincerity.

Microaggressions can also ensue among all women. I described being mocked and disregarded by other women. Therefore, women and men in the institution should go through programs to learn how to shun and stop microaggressions. All the institutions must be trained

and recognize the problems of microaggressions within the institution. These trainings should be conducted by external experts in conjunction with Employee Relations departments.

Microaggressions are characteristically not aggressive or blatant. In my experience these subtle remarks and incidents could have the greatest effect on a person. It is critical for top administration and others to realize the incidents Chicana administrators are enduring and find solutions. Institutions should conduct regular evaluations of their gender environment to include external reviewers to recommend observations from a different standpoint. This way trainings presented could be fashioned according to the review on the environment and culture of the institution. These trainings should emphasize the effect of microaggressions on Chicanas and other groups, and outline methods in which to identify personal prejudices.

To tackle the looming scarcity of skilled administrators there is a need to identify professional pathways and offer professional education to enhance the number of professionals for senior positions in administration (Betts et al., 2009). Another recommendation is to focus on the development of training courses for interested future higher education administrators in graduate school. These graduate courses should focus on a curriculum that embraces themes People of Color entering higher education administration would confront. Themes like diversity; oppression; racism; management expectations for women of color; career advancement guidance advice and challenges, with a focus on women of color; navigating and negotiating campus social and political environments; navigating oppression and marginalization as minorities; networking advice and events; and examination of higher education paradigms. The courses should be required to guarantee a diverse student body. In addition, institutional spaces, websites and social media should transmit positive messages that they belong. It is important that institutions introduce methods to better portray women in the institution.

My consejos and consejitos

The idea that one person within the intricate system of higher education can generate change is honorable, but greatly unlikely provided the history within higher education of marginalization and oppression of women, especially women of color. It is my hope that my testimonio will find ways to influence and contribute to the efforts to support and elevate skilled Chicanas into senior roles within the division of student services. To close this chapter, I present guidance for future generations of Chicana administrators with the use of consejos and consejitos. The following recommendations are provided to contribute to strengthen the Chicana presence and voices within the division of student services. However, this recommendations are also pertinent to other People of Color. I believe that the consejos and consejitos are formidable assortment of observations that connect individuals. The benefit of these consejos and consejitos is to empower other Chicanas about the journey and how some pathways have been paved by previous generations.

“Quien de los suyos se separa, Dios le desampara”

Family support serves as the basis of strength for us Chicanas. I was fortunate to have had a mother whose personal experiences inspired me, motivated me, and encouraged me to endure. Even if your family may not entirely appreciate your journey, include them in the various developments involved along your journey. Your family and friends will be there for you and will be impressed by what you do no matter what. Knowing portions of your journey will assist them in finding approaches to better encourage you. Always remember who you are and where you came from.

“Tu importas mucho”

As a Chicana always be proud of who we are, no apologies. There will be many instances that will push and challenge you to concede your true self. Be determined. Always remember you matter. Always be who you are, appreciate that we are all unique and that is good thing. You must to embrace those contrasts. Allow your identity to lead you, be bold about your passion for advocacy and your commitment to social justice. You are in control of your life, and you are the only one who knows what is good for you. You will not know everything and that is okay. Ask for help and find support when you need it. You can never stop trying. You need to recognize that things are going to be difficult. Have the courage to survive and face the pain that will improve your life. Follow your dream and work for it. You will meet people who do not believe in you, always endure. Be open to chase your dream someplace else. Do not be defined by anyone. Be proud, you are valuable and belong.

“Si se puede”

Yes you can. It might be tough road but if you really want something, you can reach it. Never give up on what you want, do not let anyone tell you otherwise. You might get disheartened at times, there might be obstacles, but you must keep trying. Making it all the way through is worth it. Strategize and be proactive. Take charge of your career, plan, and inform yourself. Be conscious of the settings you are going to be in. Know how they really see you. Learn to cultivate networks and coalitions. Appreciate and leverage opportunities. Be open to issues that impact change. Adjust and do not take no for an answer. Do not take no as a failure, on the contrary it should be an incentive to continue. Do not take yourself out of the game. Fine tune and adjust. Keep an objective outlook. What is important is how you act in response to hardship that matters.

“Construye redes de apoyo”

Look for people who can mentor you. Find someone you can talk to about different things, someone who is going to positively challenge you and a supporter. Give back in return. Create a network with other Chicanas. Lift up other Chicanas.

“Cuando llegues no te olvides en ayudar”

As soon as you get to a good place, do not forget to help the person trailing you. Construct a path where we are permanently lending a hand to others and helping them get to where they want to go. Remember it is not a competition. It is not about being the most accomplished or smarter, it is about perseverance. Once you are committed to accomplishing something, it is about persistence to accomplish it and disregard all the negative around you. Do not look out just for yourself. Remember that what any of us do, will affect how the next generation will be judged. We always want it to be better for those coming after us.

“Quien pierde su fe no puede perder más”

I never stopped believing. I believed that as a first-generation student in my family, it was doable to earn a bachelor’s degree, a master’s degree and a doctoral degree. Even in the darkest moments in my professional career, I believed it was possible to keep going and start again if I had to. All this was possible because of those who loved me, guided me, taught me to have confidence and believe in myself.

References

- Acevedo-Gil, N., Santos, R. E., Alonso, L., & Solórzano, D. G. (2015). Latinas/os in community college developmental education: Increasing moments of academic and interpersonal validation. *Journal of Hispanic Higher Education, 14*(2), 101–127.
- Adames, H. Y., & Chavez-Dueñas, N. Y. (2016). *Cultural foundations and interventions in Latino/a mental health: History, theory and within group differences*. Routledge.
- Agarwal, B. (2018). The challenge of gender inequality. *Economia Politica, 35*, 3–12.
- Agarwal, P. (2018). Here is why organizations need to be conscious of unconscious bias.
- Agarwal, S. (2016). Women bullying women (WBW) at workplace: A literature review. *Journal of Applied Management-Jidnyasa, 8*(1), 57-65.
- Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Duke University Press.
- Akanbi, T. A., & Salami, A. O. (2011). Women in managerial positions: Problems and prospects. *Journal of Business and Organizational Development, 3*, 47–59.
- Alcalde, M. C., & Subramaniam, M. (2020). Women in leadership: Challenges and recommendations. Inside Higher Ed.
- Alfaro, D. D., O'Reilly-Díaz, K., & López, G. R. (2014). Operationalizing consejos in the P-20 educational pipeline: Interrogating the nuances of Latino parent involvement. *Multicultural Education, 21*(3/4), 11.
- Allwood, N., & Sherbin, L. (2016). *Latinos at Work: Unleashing the Power of Culture*. New York, New York. Retrieved from talentinnovation.org
- Alonderiene, R., & Majauskaite, M. (2016). Leadership Style and Job Satisfaction in Higher

- Education Institutions. *International Journal of Educational Management*, 30(1), 140-164.
<https://doi.org/10.1108/IJEM-08-2014-0106>
- American Council on Education. (2022). *Students of Higher Education Today*.
<https://www.acenet.edu/Documents/Basic-Facts-Of-Higher-Education-Students-2022.pdf>.
- Anderson, J. A. (2008). *Driving change through diversity and globalization: Transformative leadership in the academy*. Sterling, VA: Stylus.
- Anderson, M. D. (2017). Why the myth of meritocracy hurts kids of color. *The Atlantic*, 27.
- Anderson, W. (2009). Traveling white. *Re-Orienting Whiteness*, 65-72.
- Anzaldúa, G. (1987) *Borderlands/La Frontera: The new mestiza*: San Francisco: Aunt Lute Books.
- Anzaldúa, G. (1990). *Making face, making soul = Haciendo caras : creative and critical perspectives by feminists of color* (1st ed.). Aunt Lute Books.
- Anzaldúa, G. E. (2002). now let us shift... the path of conocimiento... inner work, public acts. In G.E. Anzaldúa & A. L. Keating (Ed.), *This bridge we call home: Radical visions for transformation* (pp. 540-578). New York, NY: Routledge
- Anzaldúa, G. (2005). Let us be the healing of the wound: The Coyolxauhqui imperative-La sombra y el sueño. In C. Joysmith & C. Lomas (Eds.), *One wound for another/Una herida por otra*, 92–103. Universidad Nacional Autónoma de México.
- Anzaldúa, G. (2015). *Light in the dark/Luz en lo oscuro: Rewriting identity, spirituality, reality*. Duke University Press.
- Archer, J. (2004). Sex differences in aggression in real-world settings: A meta-analytic review. *Review of general Psychology*, 8(4), 291-322.

- Arias, A. (2001). Authoring Ethnicized Subjects: Rigoberta Menchú and the Performative Production of the Subaltern Self. *PMLA*, 116(1), 75–88.
- Asta, E. and Vacha-Haase, T. (2012). Heterosexual ally development in counseling psychologists: Experiences, training, and advocacy. *The Counseling Psychologist*, 41, 493-529.
- Auerbach, S. (2007). From moral supporters to struggling advocates: Reconceptualizing parent roles in education through the experience of working-class families of color. *Urban Education*, 42(3), 250-283.
- Baber, L. D. (2015). Examining post-racial ideology in higher education. *Teachers College Record*, 117(14), 5-26.
- Bailey, A. (1998). Privilege: Expanding on Marilyn Frye's 'Oppression'. *Journal of Social Philosophy*, 29(3).
- Banaji, M. R., & Hardin, C. D. (1996). Automatic stereotyping. *Psychological science*, 7(3), 136-141.
- Bandura, A. (2000). Exercise of human agency through collective efficacy. *Current directions in psychological science*, 9(3), 75-78.
- Baron, J., & Jurney, J. (1993). Norms against voting for coerced reform. *Journal of Personality and Social Psychology*, 64(3), 347.
- Bates, L. (2016). *Everyday sexism*. New York, NY: St. Martin's Press.
- Beckwith, R. M., Friedman, M. G., & Conroy, J. W. (2016). Beyond tokenism: People with complex needs in leadership roles: A review of the literature. *Inclusion*, 4(3), 137-155.
- Bejarano, C. (2006). Latino youths at the crossroads of sameness and difference: Engaging

- border theory to create critical epistemologies on border identities. In C. A. Rossatto, R. Lee Allen, & M. Pruvyn (Eds.), *Reinventing critical pedagogy: Widening the circle of anti-oppression education*, 49–62. Lanham, MD: Rowman & Littlefield.
- Benmayor, R., Torruellas, R. M., & Juarbe, A. L. (1997). Claiming cultural citizenship in East Harlem: " Si esto puede ayudar a la comunidad mia...". *Latino cultural citizenship: Claiming identity, space, and rights*, 152-209.
- Bernal, D. D., & Elenes, C. A. (2011). Chicana Feminist Theorizing: Methodologies, Pedagogies, and Practices: Dolores Delgado Bernal and C. Alejandra Elenes. In *Chicano School Failure and Success*, 118-138. Routledge.
- Berry, J. W. (1997). Immigration, acculturation and adaptation. *Applied Psychology*, 46, 5-68.
- Betts, K., Urias, D., & Betts, K. (2009). Higher education and shifting US demographics: Need for visible administrative career paths, professional development, succession planning & commitment to diversity. *Academic Leadership: The Online Journal*, 7(2), 6.
- Bichsel, J.; Li, J.; Pritchard, A.; & McChesney, J. (2018). Professionals in Higher Education Annual Report: Key Findings, Trends, and Comprehensive Tables for the 2017-18 Academic Year (Research Report). CUPA-HR.
- Bonilla-Rodriguez, D. M. (2011). A profile of Latina leadership in the United States: Characteristics, positive influences, and barriers. ProQuest database.
- Bonilla-Silva, E. (2018). *Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*. 5th edition. Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Booker, M. 2002. *Stories of violence: Use of testimony in a support group for Latin American*

- battered women. In *Charting a new course for feminist psychology*, ed. L.H. Collins, M.R. Dunlap, and J.C. Chrisler, 307–21. Westport: Prager.
- Brescoll, V. L. (2016). Leading with their hearts? How gender stereotypes of emotion lead to biased evaluations of female leaders. *The Leadership Quarterly*, 27(3), 415-428.
- Brittin, A. A. (1995). Close Encounters of the Third World Kind: Rigoberta Menchu and Elisabeth Burgos's *Me llamo Rigoberta Menchu*. *Latin American Perspectives*, 22(4), 100–114.
- Brooks-Immel, D. R., & Murray, S. B. (2017). Color-blind contradictions and Black/White binaries: White academics upholding whiteness. *Humboldt Journal of Social Relations*, 39, 315-333.
- Brunet-Jailly, E. (2011). The state of borders and borderlands studies 2009: A historical view and a view from the *Journal of Borderlands Studies*. *Eurasia Border Review*, 1(1), 1-15.
- Burciaga, M. R. (2007). Chicana Ph.D. students living nepantla: Educación and aspirations beyond the doctorate. Doctoral Dissertation, University of California at Los Angeles.
- Bureau of Labor Statistics, U.S. Department of Labor, Occupational Outlook Handbook, Postsecondary Education Administrators. Retrieved February 14, 2023, <https://www.bls.gov/ooh/management/postsecondary-education-administrators.htm>
- Bureau of Labor Statistics, “Employed persons by detailed occupation, sex, race, and Hispanic or Latino ethnicity.” Retrieve February 28, 2023, <https://www.bls.gov/cps/cpsaat11.htm>
- Cabrera, N. L. (2012). Working through whiteness: White, male college students challenging racism. *The Review of Higher Education*, 35(3), 375-401.
- Cabrera, N. L. (2014). Exposing whiteness in higher education: White male college students

- minimizing racism, claiming victimization, and recreating white supremacy. *Race Ethnicity and Education*, 17(1), 30-55.
- Cabrera, N. L. (2018). Where is the racial theory in critical race theory?: A constructive criticism of the crits. *The Review of Higher Education*, 42(1), 209-233.
- Cabrera, N. L., Franklin, J. D., & Watson, J. S. (2017). Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses. ASHE Higher Education Report, 42(6). John Wiley & Sons.
- Cabrera, N. L., & Corces-Zimmerman, C. (2019). Beyond “privilege”: Whiteness as the center of racial marginalization. *Marginality in the urban center: The costs and challenges of continued whiteness in the Americas and beyond*, 13-29.
- Cabrera, N. L., & Corces-Zimmerman, C. (2017). An unexamined life: White male racial ignorance and the agony of education for students of color. *Equity & Excellence in Education*, 50(3), 300-315.
- Carbajal, J. (2018). Women and work: Ascending to leadership positions. *Journal of Human Behavior in The Social Environment*, 28(1), 12-27.
doi:10.1080/10911359.2017.1387084.
- Case, A. D., & Hunter, C. D. (2012). Counterspaces: A unit of analysis for understanding the role of settings in marginalized individuals’ adaptive responses to oppression. *American journal of community psychology*, 50(1), 257-270.
- Castillo-Montoya, M., & Torres-Guzmán, M. (2012). Thriving in our identity and in the academy: Latina epistemology as a core resource. *Harvard Educational Review*, 82(4), 540-558.
- Cataño, A. (2019). WOC Are Cheering Alexandria Ocasio-Cortez for Wearing Hoops to

- Inauguration. Retrieved May 12, 2019,
<https://remezcla.com/lists/culture/alexandriaocasio-cortez-hoops-inauguration/>
- Center for Talent Innovation (2016). Latinos Who Repress Their Persona Are More Likely to Rise in the Organization. Retrieved July 2022, https://coqual.org/wp-content/uploads/2020/09/LatinosatWork_PressRelease-CTI.pdf
- Chan, J. (2017). Racial identity in online spaces: Social media's impact on students of color. *Journal of Student Affairs Research and Practice*, 54(2), 163-174.
- Chávez, M. R. (2005). *Despierten hermanas y hermanos! Women, the Chicano movement, and Chicana feminisms in California, 1966–1981*. Stanford University.
- Christensen-Mandel, E. M. (2019). Rankism in higher education: A critical inquiry of staff experiences. ProQuest Dissertations and Theses database.
- Christman, D. E., & McClellan, R. L. (2008). Living on barbed wire: Resilient women in higher education administration. *Educational Administration Quarterly*, 44, 3–29.
- Clance, P. R., Dingman, D., Reviere, S. L., & Stober, D. R. (1995). Impostor phenomenon in an interpersonal/social context: Origins and treatment. *Women & therapy*, 16(4), 79-96.
- Clayborne, H. L., & Hamrick, F. A. (2007). Rearticulating the leadership experiences of African American women in midlevel student affairs administration. *NASPA Journal*, 44(1), 123-146.
- Clement, L. M., & Rickard, S. T. (1992). *Effective Leadership in Student Services. Voices from the Field*. Jossey-Bass Inc.
- Cokley, K., McClain, S., Enciso, A., & Martinez, M. (2013). An examination of the impact of

- minority status stress and impostor feelings on the mental health of diverse ethnic minority college students. *Journal of multicultural counseling and development*, 41(2), 82-95.
- Cole, J. (2005). Transcending boundaries to build a new academic leadership. *Presidency*, 8(1), 14–17. <https://eric.ed.gov/?id=EJ79616>.
- Collective, C. R. (1983). The Combahee river collective statement. *Home girls: A Black feminist anthology*, 1, 264-274.
- Collins, P. H. (2000). Gender, Black feminism, and Black political economy. *Annals of the American Academy of Political and Social Science*, 568, 41–53.
- Constantine, M. G., & Sue, D. W. (2007). Perceptions of racial microaggression among Black supervisees in cross-racial dyads. *Journal of Counseling Psychology*, 54, 142–153.
- Cope-Watson, G., & Betts, A. S. (2010). Confronting otherness: An e-conversation between doctoral students living with the Imposter Syndrome. *Canadian Journal for New Scholars in Education/Revue canadienne des jeunes chercheuses et chercheurs en éducation*, 3(1).
- Crawford, J. (1989). *Bilingual education: History, politics, theory, and practice*. Bilingual Education Services.
- Crenshaw, K. (1990). Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color. *Stanford Law Review*, 43(6): 1241–1299.
- Crenshaw, C. (1997). Resisting whiteness' rhetorical silence. *Western Journal of Communication*, 61(3), 253-278.
- Crosby, F. J., & Clayton, S. (2001). Affirmative action: Psychological contributions to policy. *Analyses of Social Issues and Public Policy*, 1(1), 71-87.
- Cruz, J. L., & Blancero, D. M. (2017). Latina/o professionals' career success: Bridging the

- corporate American divide. *Journal of Career Development*, 44(6), 485-501.
- Cuadraz, G. H. (2005). Chicanas and higher education: Three decades of literature and thought. *Journal of Hispanic Higher Education*, 4(3), 215-234.
- Cubillo, L., & Brown, M. (2003). Women into educational leadership and management: International differences?. *Journal of Educational Administration*, 41, 278–291.
- Dade, K., Tartakov, C., Hargrave, C., & Leigh, P. (2015). Assessing the impact of racism on Black faculty in White academe: A collective case study of African American female faculty. *Western Journal of Black Studies*, 39(2).
- Dale, D. C. (2007). Women Student Affairs leaders: Advancing and succeeding in higher education senior leadership teams. Drexel University Library.
- de los Santos, Jr., A. G., & Vega, I. I. (2008). Hispanic presidents and chancellors of institutions of higher education in the United States in 2001 and 2006. *Journal of Hispanic Higher Education*, 7(2), 156-182.
- Del Valle, S. (2003). Language rights and the law in the United States: Finding our voices.
- Delgado Bernal, D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review*, 68 (4), 555-582.
- Delgado Bernal, D. (2001). Learning and Living Pedagogies of the Home: The Mestiza Consciousness of Chicana students. *International Journal of Qualitative Studies in Education*. Vol. 14, Issue 5.
- Delgado Bernal, D. (2002). Critical Race Theory, Latino Critical Theory, and critical raced gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry*, 8, 105-126.
- Delgado Bernal, D. (2006). Learning and living pedagogies of the home: The mestiza

- consciousness of Chicana students. In D. Delgado Bernal, C. A. Elenes, F. E. Godinez, & S. Villenas (Eds.), *Chicana/Latina education in everyday life: Feminista perspectives on pedagogy and epistemology*, 113–132. Albany, NY: State University of New York Press.
- Delgado Bernal, D., Burciaga, R., Flores Carmona, J., (2012). *Chicana/Latina Testimonios: Mapping the Methodological, Pedagogical, and Political*. *Equity & Excellence in Education*, 45(3), 363-372.
- Delgado Bernal, D., Elenes, A., Villenas, S., & Godinez. (2006). *Transforming borders: Chicana/o popular culture and pedagogy*. Lanham, MD: Lexington Books.
- Delgado-Gaitan, C. (1994). *Consejos: The power of cultural narratives*. *Anthropology & Education Quarterly*, 25(3), 298-316.
- Delgado, F. P. (1999). Rigoberta Menchu´ and testimonial discourse: Collectivist rhetoric and rhetorical criticism. *World Communication*, 28, 17–29.
- Delgado, R. (1989). *Storytelling for oppositionists and others: A plea for narrative*. *Michigan Law Review*. Vol. 87. No. 2411.
- DiAngelo, R. (2018). *White fragility: Why it's so hard for white people to talk about racism*. Beacon Press.
- Donovan, R. (2011). Tough or tender: (Dis)Similarities in White college students' perceptions of Black and White women. *Psychology of Women Quarterly*, 35, 458–468.
- Durik A., Hyde J., Marks A., Roy A., Anaya D., & Schultz G. (2006). Ethnicity and gender stereotypes of emotion. *Sex Roles*, 54, 429–445.
- Eagly, A. H. (1987). *Reporting sex differences*.
- Eagly, A. H., & Carli, L. L. (2007). *Through the labyrinth: The truth about how women become leaders*. Boston, MA: Harvard Business School Press.

- Eagly, A. H., & Karau, S. J. (2002). Role congruity theory of prejudice toward female leaders. *Psychological review*, 109(3), 573.
- Elenes, C. A. (2000). Chicana feminist narratives and the politics of the self. *Frontiers: A Journal of Women Studies*, 21(3), 105-123.
- Espino, M. M. (2016). "Get an Education in Case He Leaves You": Consejos for Mexican American Women PhDs. *Harvard Educational Review*, 86(2), 183-205.
- Espino, M. M., Vega, I. I., Rendón, L. I., Ranero, J. J., & Muñiz, M. M. (2012). The process of reflexión in bridging testimonios across lived experience. *Equity & Excellence in Education*, 45(3), 444-459.
- Esquibel, A. (1977). *The Chicano administrator in colleges and universities in the Southwest*. University of New Mexico, Albuquerque.
- Etzioni, A. (2006). Don't 'brown' the Hispanics. *Nieman Reports*. 60(3), 64-68.
- Ferdman, B. M. (1999). The color and culture of gender in organizations. In G.N. Powell (Ed.). *Handbook of Gender and Work*, 17-34. Thousand Oaks, CA: SAGE Publications.
- Ferrante, M. (2018). *The Pressure is Real for Working Mothers*.
<https://www.forbes.com/sites/marybethferrante/2018/08/27/the-pressure-is-real-for-working-mothers/#7c14af322b8f>
- Fischer, A.H., & Evers, C. (2010). Anger in the context of gender. In M. Potegal, G. Stemmler, & C. Spielberger (Eds.), *International handbook of anger*, (349- 360). Springer: New York.
- Fischer, S., Barnes, R. K., & Kilpatrick, S. (2019). Equipping Parents to Support Their Children's Higher Education Aspirations: A Design and Evaluation Tool. *Educational Review*, 71(2), 198–217. doi:10.1080/00131911.2017.1379472.

- Flores, A. I. (2016). *De tal palo tal astilla: Exploring Mexicana/Chicana mother-daughter pedagogies*. University of California, Los Angeles.
- Flores, Y. G. (2013). *Chicana and Chicano mental health alma, mente, y corazon*. University of Arizona Press.
- Flores Carmona, J. (2017). Pedagogical border crossings: Testimonio y reflexiones de una Mexicana académica. *Journal of Latinos and Education*, 3(1), 1–7.
- Flores Carmona, J., Hamzeh, M., Bejarano, C., Hernández Sánchez, M. E., & El Ashmawi, Y. P. (2018). Pláticas~ testimonios: Practicing methodological borderlands for solidarity and resilience in academia. *Chicana/Latina Studies*, 18(1), 30-52.
- Flores Carmona, J., & Rosenberg, L. (2021). Telling to heal: Mending our fractured Mindbodyspirit. *Journal of Women and Gender in Higher Education*, 14(1), 24-39.
- Foley, S., Kidder, D. L., & Powell, G. N. (2002). The perceived glass ceiling and justice perceptions: An investigation of Hispanic law associates. *Journal of Management*, 28, 471-496.
- Franco, D. (2002). Re-placing the border in ethnic American literature. *Cultural Critique*, (50), 104-134.
- Fruhan, G. A. (2002). *Understanding feelings of fraudulence in the early professional lives of women*. Massachusetts School of Professional Psychology.
- Fuller, J. M., (2003). Discourse marker use across speech contexts: A comparison of native and non-native speaker performance. *Multilingua*, 22(2), 185–208.
- Gagliardi, J. S., Espinosa, L. L., Turk, J. M., & Taylor, M. (2017). *American college president study 2017*. American Council on Education. Center for Policy Research and Strategy.
- Garcia, A. M. (1989). The development of Chicana feminist discourse, 1970-1980. *Gender &*

- Society*, 3(2), 217-238.
- Garcia, J. M. (2005). La forma narrativa de la memoria colectiva. *Polis: Investigación y análisis sociopolítico y psicosocial*, 1(1), 9-30.
- Garcia, G. A. (2017). Defined outcomes or culture? Constructing an organizational identity for hispanic serving institutions. *American Educational Research Journal*, 54, 111S-134S.
- Garcia, G. A. (2019). *Becoming hispanic serving institutions: Opportunities for colleges and universities*. Johns Hopkins University Press.
- Garcia, G. A. (2019). Defining “servingness” at hispanic-serving institutions (HSIs): Practical implications for HSI leaders. American Council on Education.
- Garcia, G. A. (2023). *Transforming Hispanic-serving institutions for equity and justice*. Johns Hopkins University Press.
- Ghavami, N., & Peplau, L. A. (2013). An intersectional analysis of gender and ethnic stereotypes: Testing three hypotheses. *Psychology of Women Quarterly*, 37(1), 113-127.
- Gibson-Beverly, G., & Schwartz, J. P. (2008). Attachment, entitlement, and the impostor phenomenon in female graduate students. *Journal of College Counseling*, 11(2), 119-132.
- Gillborn, D. (2014). Racism as policy: A critical race analysis of education reforms in the United States and England. In *The Educational Forum*, 78(1), 26-41. Taylor & Francis Group.
- Gini, A., & Green, R. M. (2013, September 25). The leadership flavor of the month. *Chicago Tribune*. <https://www.chicagotribune.com/opinion/ct-xpm-2013-09-25-ct-perspec-0926-leadership-20130926-story.html>
- Giscombe, K., & Mattis, M. C. (2002). Leveling the playing field for women of color in

- corporate management: Is the business case enough?. *Journal of Business Ethics*, 37(1), 103-119.
- Golash-Boza, T. M. (2018). *Race and racisms: A critical approach* (p. 528). Oxford, UK: Oxford University Press.
- González, C. (2007). Building sustainable power: Latino scholars and academic leadership positions at US institutions of higher learning. *Journal of Hispanic Higher Education*, 6(2), 157-162.
- Good, J. J., Moss-Racusin, C. A., & Sanchez, D. T. (2012). When do we confront? Perceptions of costs and benefits predict confronting discrimination on behalf of the self and others. *Psychology of Women Quarterly*, 36(2), 210-226.
- Grady, M.L. (2002). Latina administrators. In A.M.M. Alemán & K.A. Renn (Eds.), *Women in higher education: An encyclopedia*, 478-482. Santa Barbara, CA: ABC-CLIO, Inc.
- Greenwald, A.G., & Banaji, M.R. (1995). Implicit social cognition: Attitudes, self-esteem, and stereotypes. *Psychological Review*, 102, 4-27.
- Greenwald, A. G., Banaji, M. R., Rudman, L. A., Farnham, S. D., Nosek, B. A., & Mellott, D. S. (2002). A unified theory of implicit attitudes, stereotypes, self-esteem, and self-concept. *Psychological review*, 109(1), 3.
- Grove, R., & Montgomery, P. (1999). Women and the leadership paradigm: Bridging the gender gap. *National Forum of Educational Administration and Supervision Journal*, 17E, 1-7.
- Guerrero, L., & Posthuma, R. A. (2014). Perceptions and behaviors of Hispanic workers: A review. *Journal of Managerial Psychology*.
- Guinn, B., Vincent, V., & Dugas, D. (2009). Stress resilience among border Mexican American women. *Hispanic Journal of Behavioral Sciences*, 31(2), 228-243.

- Gutierrez, M., Castaneda, C., & Katsinas, S.G. (2002). Latino leadership in community colleges: Issues and challenges. *Community College Journal of Research and Practice*, 26, 297-314.
- Hall, J. C., Everett, J. E., & Hamilton-Mason, J. (2012). Black women talk about workplace stress and how they cope. *Journal of black studies*, 43(2), 207-226.
- Hancock, A. M. (2016). *Intersectionality: An intellectual history*. Oxford University Press.
- Hannum, K. M., Muhly, S. M., Shockley-Zalabak, P. S., & White, J. S. (2015). Women leaders within higher education in the United States: Supports, barriers, and experiences of being a senior leader. *Advancing Women in Leadership Journal*, 35, 65-75.
- Hansen, V. L. (1997). Voices of Latina administrators in higher education: Salient factors in achieving success and implications for a model of leadership development for Latinas. The Claremont Graduate University.
- Haro, R.P. (1990). Latinos and executive positions in higher education. *Educational Record*, 71(3), 39-42.
- Haro, R. (1995). Held to a higher standard: Latino executive selection in higher education. *The leaning ivory tower: Latino professors in American universities*, 189-207.
- Haro, R. (2001). The dearth of Latinos in campus administration. *Chronicle of Higher Education*. Retrieved October 02, 2022, from <http://chronicle.com/jobs/2001/12/2001121101c.htm>.
- Harper, S. R. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education*, 36(1), 9–29.
- Harrell, S. P. (2000). A multidimensional conceptualization of racism-related stress: Implications for the well-being of people of color. *American Journal of Orthopsychiatry*, 70(1), 42–57.

- Harris, A.P., & González, C.G. (2012). Introduction. In Gutiérrez y Muhs, G., Niemann, Y.F., González, C.G., & Harris, A.P. (Eds.), *Presumed incompetent: The intersections of race and class for women in academia*, 1-14. Boulder, CO: University Press of Colorado.
- Hawley, K. (2019). I—What is impostor syndrome? In *Aristotelian Society Supplementary Volume*, 93(1), 203-226. Oxford University Press.
- Heilman, M. E. (2001). Description and prescription: How gender stereotypes prevent women's ascent up the organizational ladder. *Journal of social issues*, 57(4), 657-674.
- Heilman, M. E. (2012). Gender stereotypes and workplace bias. *Research in organizational Behavior*, 32, 113-135.
- Hentschel, T., Heilman, M. E., & Peus, C. V. (2019). The multiple dimensions of gender stereotypes: A current look at men's and women's characterizations of others and themselves. *Frontiers in psychology*, 10, 11.
- Heyes, Cressida, "Identity Politics", *The Stanford Encyclopedia of Philosophy* (Fall 2020 Edition), Edward N. Zalta (ed.), retrieved from <https://plato.stanford.edu/archives/fall2020/entries/identity-politics/>.
- Hispanic Association of Colleges and Universities. (2022). Hispanic Serving Institutions Definitions. https://www.hacu.net/hacu/HSI_Definition1.asp
- Hoang, Q. (2013). The impostor phenomenon: Overcoming internalized barriers and recognizing achievements. *The Vermont Connection*, 34(1), 6.
- hooks, B. (1989). *Talking back: Thinking feminist, thinking black* (Vol. 10). South End Press.
- hooks, B. (2000). *Feminist theory: From margin to center*. Pluto Press.
- Hubbard, S. M., & Stage, F. K. (2009). Attitudes, perceptions, and preferences of faculty at

- Hispanic serving and predominantly Black institutions. *The Journal of Higher Education*, 80(3), 270-289.
- Huber, L. P., Johnson, R. N., & Kohli, R. (2006). Naming racism: A conceptual look at internalized racism in US schools. *Chicano-Latino L. Rev.*, 26, 183.
- Huber, L. P., Lopez, C. B., Malagon, M. C., Velez, V., & Solorzano, D. G. (2008). Getting beyond the ‘symptom,’ acknowledging the ‘disease’: Theorizing racist nativism. *Contemporary Justice Review*, 11(1), 39-51.
- Hunter, R. L. (2011). An examination of workplace racial microaggressions and their effect on employee performance. Ann Arbor, MI: ProQuest UMI Dissertation Publishing.
- Hussar, B., Zhang, J., Hein, S., Wang, K., Roberts, A., Cui, J., ... & Dilig, R. (2020). The Condition of Education 2020. NCES 2020-144. *National Center for Education Statistics*.
- Ingram, P. D. (2006). Commentary: The ups and downs of the workplace. *Journal of Extension*, 44.
- Iverson, S. V. (2012). Multicultural competence for doing social justice: Expanding our awareness, knowledge, and skills. *Journal of Critical Thought and Praxis*, 1(1).
- Jackson, S. & Harris, S. (2007). African American female college and university presidents: Experiences and perceptions of barriers to the presidency. *Journal of Women in Educational Leadership*, 5(2) 119-137.
- Johnson, J. T. (2016). *Professions and power*. Routledge.
- Johnson, J. T., & Shulman, G. A. (1988). More alike than meets the eye: Perceived gender differences in subjective experience and its display. *Sex Roles*, 19, 67–79.
- Johnson, K. R., & Trujillo, B. (2011). *Immigration Law and the US–Mexico Border: ¿ Sí se puede?.* University of Arizona Press.

- Jones, J. M. (2006). From racial inequality to social justice: The legacy of *Brown v. Board* and lessons from South Africa. *Journal of Social Issues*, 62(4), 885-909.
- Jost, J. T. (2019). A quarter century of system justification theory: Questions, answers, criticisms, and societal applications. *British Journal of Social Psychology*, 58(2), 263-314.
- Kaltz, S. (2013). *Perspectives of Women in Science: past and present*. University of Otago.
- Keating, A. (2000). Investigating "Whiteness," Eavesdropping on "Race". *JAC*, 426-433.
- Keating, A. (2005). *Entre mundos/Among worlds: New perspectives on Gloria Anzaldúa*. New York, NY: Palgrave Macmillian.
- Keltner, D., & Robinson, R. J. (1997). Defending the status quo: Power and bias in social conflict. *Personality and Social Psychology Bulletin*, 23(10), 1066-1077.
- Kohli, R., & Solórzano, D. G. (2012). Teachers, please learn our names! Racial microaggressions and the K–12 classroom. *Race Ethnicity and Education*, 15(4), 441–462.
- Kray, L. J., & Robinson, R. J. (2001). Partisanship and the status quo. *European Journal of Social Psychology*, 31(4), 321-335.
- Kring, A. M., & Gordon, A. H. (1998). Sex differences in emotion: expression, experience, and physiology. *Journal of personality and social psychology*, 74(3), 686.
- Krogstad, J. M., & Lopez, G (2016, June 29). Roughly half of Hispanics have experienced discrimination. Pew Research Center. Retrieved from <https://www.pewresearch.org/facttank/2016/06/29/roughly-half-of-hispanics-have-experienced-discrimination/>
- Kwate, N. O. A., & Goodman, M. S. (2015). Racism at the intersections: Gender and

- socioeconomic differences in the experience of racism among African Americans. *American Journal of Orthopsychiatry*, 85(5), 397–408. <https://doi.org/10.1037/ort0000086>
- Latina Feminist Group. (2001). *Telling to live: Latina feminist testimonios*. Durham, NC: Duke University Press.
- Latino, N. M. (2010). *Unmasking Whiteness: A framework for understanding inclusive leadership at a predominately White institution*. University of Denver.
- Lazarus, J. (1888). Emma Lazarus. *Century*, 36, 875.
- Leon, D. & Nevarez, C. (2007). Models of Leadership Institutes for Increasing the Number of Top Latino Administrators in Higher Education. *Journal of Hispanics in Higher Education*, 6, (4).
- Leonardo, Z. (2002). The souls of white folk: Critical pedagogy, whiteness studies, and globalization discourse. *Race ethnicity and education*, 5(1), 29-50.
- Lerner, R. M., Wang, J., Hershberg, R. M., Buckingham, M. H., Harris, E. M., Tirrell, J. M., & Lerner, J. V. (2017). Positive youth development among minority youth: A relational developmental systems model. *Handbook on positive development of minority children and youth*, 5-17.
- Leslie, L. M., & Gelfand, M. J. (2008). The who and when of internal gender discrimination claims: An interactional model. *Organizational Behavior and Human Decision Processes*, 107, 123–140.
- Lewis, K. M. (2000). When leaders display emotion: How followers respond to negative emotional expression of male and female leaders. *Journal of Organizational Behavior*, 21, 221–234.

- Lim, S., & Cortina, L. M. (2005). Interpersonal Mistreatment in the Workplace: The Interface and Impact of General Incivility and Sexual Harassment. *Journal of Applied Psychology*, 90(3), 483–496.
- Lin, S. A. (2008). The imposter phenomenon among high-achieving women of color: Are worldview, collective self-esteem and multigroup ethnic identity protective?. Fordham University.
- Lindsay, B. (1999). Women chief executives and their approaches towards equity in American universities. *Comparative Education*, 35(2), 187-199.
- Lipsitz, G. (2006). *The possessive investment in whiteness: How white people profit from identity politics*. Temple University Press.
- Lloyd-Jones, B. (2009). Implications of race and gender in higher education administration: An African American woman's perspective. *Advances in Developing Human Resources*, 11(5), 606–618.
- Lopez, G. (2001). The value of hard work: Lessons on parent involvement from an (im) migrant household. *Harvard educational review*, 71(3), 416-438.
- Lopez, M. H., Krogstad, J. M., & Passel, J. (2022). Pew Research Institute. Who is Hispanic?. <https://www.pewresearch.org/fact-tank/2022/09/15/who-is-hispanic>
- Lorber, J. 1984. *Women physicians: careers, status, and power*. New York: Tavistock Publications.
- Low, K. C. P. (2010) 'Values Make A Leader, the Confucian Perspective'. *Insights to a changing world*, 2010(2), p. 13-28.
- Lyness, K. S., & Heilman, M. E. (2006). When fit is fundamental: performance evaluations and

- promotions of upper-level female and male managers. *Journal of Applied Psychology*, 91(4), 777.
- Majumdar, D., & Martinez-Ramos, G. (2019). An examination of the association between microaggression and well-being among Latina/os of Mexican-descent in the United States. *Michigan Sociological Review*, 33, 10-24.
- Martinez, R. O. (2005). Latino demographic and institutional issues in higher education: Implications for leadership development. In D. J. Leon (Ed.), *Lessons in leadership: Executive leadership programs for advancing diversity in higher education*. New York: 17-56.
- Masse, J., Miller, E., Kerr, K., & Ortiz, A. (2007). Negotiating middle ground: The experiences of midmanagers of color in student affairs. In Robert L. Ackerman (Ed.), *The mid-level manager in student affairs: Strategies for success*, 155-176. National Association of Student Personnel Administrators. Inc.
- Matias, C. E., & Newlove, P. M. (2017). Better the devil you see, than the one you don't: Bearing witness to emboldened en-whitening epistemology in the Trump era. *International Journal of Qualitative Studies in Education*, 30(10), 920-928.
- McLaren, M. (2002). *Feminism, Foucault, and embodied subjectivity*. Albany, NY: State University of New York Press.
- Meece, M. (2009). Backlash: Women bullying women at work. *New York Times*, p-BLJ1.
- Mejia, S. B., & Gushue, G. V. (2017). Latina/o college students' perceptions of career barriers: Influence of ethnic identity, acculturation, and self-efficacy. *Journal of Counseling & Development*, 95(2), 145–155. doi:10.1002/jcad.12127.
- Memmi, A. (1968). *Dominated man; notes toward a portrait*. Beacon Press.

- Menchaca, V. D., Mills, S. J., & Leo, F. (2016). Latina titans: A journey of inspiration. *Administrative Issues Journal: Connecting Education, Practice, and Research*, 6(2), 96–115. <https://files.eric.ed.gov/fulltext/EJ1137534.pdf>.
- Mio, J. S., & Rodes, L. A. (2013). Building bridges in the 21st century: Allies and the power of human connection across demographic divides. In *Culturally Diverse Mental Health*, 119-132. Routledge.
- Miville, M. L., Arredondo, P., Consoli, A. J., Santiago-Rivera, A., Delgado-Romero, E. A., Fuentes, M. A., Cervantes, J. M. (2017). Liderazgo: Culturally grounded leadership and the National Latina/o Psychological Association. *The Counseling Psychologist*, 45(6), 830-856.
- Montas-Hunter, S. (2012). Self-Efficacy and Latina Leaders in Higher Education. *Journal of Hispanic Higher Education*, 11(4), 315–335. Retrieved August 2022: <https://doi.org/10.1177/1538192712441709>
- Montoya, M. (1994). Mascaras, Trenzas, y Greñas: Un/Masking the Self While Un/Braiding Latina Stories and Legal Discourse. *Chicana/o Latina/o Law Review*, 15(1).
- Munin, A., & Speight, S. L. (2010). Factors influencing the ally development of college students. *Equity & Excellence in Education*, 43(2), 249-264.
- Munoz, M. (2010). In their own words and by the numbers: A mixed-methods study of Latina community college presidents. *Community College Journal of Research and Practice*, 34, 153-174.
- Museus, S. D., Sariñana, S. A. L., & Ryan, T. K. (2015). A qualitative examination of multiracial students' coping responses to experiences with prejudice and discrimination in college. *Journal of College Student Development*, 56(4), 331-348.

- Nadal, K. L., Griffin, K. E., Wong, Y., Hamit, S., & Rasmus, M. (2014). The impact of racial microaggressions on mental health: Counseling implications for clients of color. *Journal of Counseling & Development, 92*, 57–66.
- National Center for Education Statistics. (2020). Table 314.40: Employees in degree-granting postsecondary institutions, by race/ethnicity, sex, employment status, control and level of institution, and primary occupation: Fall 2020 (Digest of Education Statistics). Washington, DC: United States Department of Education. Retrieved from https://nces.ed.gov/programs/digest/d21/tables/dt21_314.40.asp
- National Center for Education Statistics. (2021). Table 322.20: Bachelor's degrees conferred by postsecondary institutions, by race/ethnicity and sex of student: Selected years, 1976-77 through 2019-20 [Data set]. Washington, DC: United States Department of Education. Retrieved from https://nces.ed.gov/programs/digest/d21/tables/dt21_322.20.asp.
- National Center for Education Statistics. (2022). Characteristics of Postsecondary Faculty. Condition of Education. U.S. Department of Education, Institute of Education Sciences. Retrieved December 16, 2022, from <https://nces.ed.gov/programs/coe/indicator/csc>
- Nayak, D. (2007). Equity and education. *Journal of Educational Planning and Administration, 21*(3), 257-273.
- Nelson, L. (2008). Racialized landscapes: whiteness and the struggle over farmworker housing in Woodburn, Oregon. *Cultural Geographies, 15*, 41-62.
- Newman, M. A., Carabí, À., & Armengol, J. M. (2012). Beyond Don Juan: Rethinking Iberian Masculinities. *Men and Masculinities, 15*(4), 343-345.
- Nosek, B. A., & Banaji, M. R. (2002). (At least) two factors moderate the relationship between

implicit and explicit attitudes.

O'Brien, L. T., & Crandall, C. S. (2005). Perceiving self-interest: Power, ideology, and maintenance of the status quo. *Social Justice Research*, 18(1), 1-24.

Ocasio-Cortez, A. (2019). [AOC]. (2019, January 4)"Lip+hoops were inspired by Sonia Sotomayor, who was advised to wear neutral-colored nail polish to her confirmation hearings to avoid scrutiny. She kept her red" [Tweet]. Retrieved August 2022: <https://twitter.com/AOC/status/1081284603850174467>

Olin, A. 2020. "America is more diverse than ever, but diversity doesn't equal equality." Rice Kinder Institute for Urban Research. Retrieved December 15, 2022, from <https://kinder.rice.edu/urbanedge/america-more-diverse-ever-diversity-doesnt-equal-equality>

Olivas-Luján, M. R. (2008). Evidence-based management: A business necessity for Hispanics. *The Business Journal of Hispanic Research*, 2(2), 10-26.

Ortega-Liston, R., & Rodriguez Soto, I. (2014). Challenges, choices, and decisions of women in higher education: A discourse on the future of Hispanic, Black, and Asian members of the professoriate. *Journal of Hispanic Higher Education*, 13, 285-302.

Owen, J. A. T., McRae, C., Adams, T. E., & Vitale, A. (2009). Truth troubles. *Qualitative inquiry*, 15(1), 178-200.

Park, J. J. (2009). Are we satisfied?: A look at student satisfaction with diversity at traditionally white institutions. *The Review of Higher Education*, 32(3), 291-320.

Parkman, A. (2016). The imposter phenomenon in higher education: Incidence and impact. *Journal of Higher Education Theory & Practice*, 16(1).

Passel, J. S., Cohn, D. V., & Lopez, M. H. (2011). Hispanics account for more than half of

- nation's growth in past decade. Washington, DC: Pew Hispanic Center, 1-7.
- Patitu, C. L., & Hinton, K. G. (2003). The experiences of African American women faculty and administrators in higher education: Has anything changed? *New Directions for Student Services*, 104, 79–93.
- Payan, T. (2014). Ciudad Juarez: A perfect storm on the US–Mexico Border. *Journal of Borderlands Studies*, 29(4), 435-447.
- Peña, Y. C. H. (2019). La Linea Se Converte en Rio. Una Cronica de la Frontera. Francisco Cantú. *Aldea Mundo*, 24(47), 104-106.
- Pérez, E. (1999). *The decolonial imaginary: Writing Chicanas into history*. Indiana University Press.
- Perez Huber, L. (2009a). Challenging racist nativist framing: Acknowledging the community cultural wealth of undocumented Chicana college students to reframe the immigration debate. *Harvard Educational Review*, 79(4), 704–729.
- Perez Huber, L. (2009b). Disrupting apartheid of knowledge: Testimonio as methodology in Latina/o critical race research in education. *International Journal of Qualitative Studies in Education*, 22(6), 639–654.
- Pérez Huber, L. (2010). Using Latina/o Critical Race Theory (LatCrit) and racist nativism to explore intersectionality in the educational experiences of undocumented Chicana college students. *Educational Foundations*, 24, 77-96.
- Pérez Huber, L., & Cueva, B. M. (2012). Chicana/Latina testimonios on effects and responses to microaggressions. *Equity and Excellence in Education*, 45(3), 392-410.
- Pérez Huber, L., & Solorzano, D. G. (2015). Visualizing everyday racism: Critical race theory,

- visual microaggressions, and the historical image of Mexican banditry. *Qualitative Inquiry*, 21(3), 223-238.
- Peters, A. L., & Miles Nash, A. (2021). I'm every woman: Advancing the intersectional leadership of black women school leaders as anti-racist praxis. *Journal of School Leadership*, 31(1-2), 7-28.
- Pierce, C., Carew, J., Pierce-Gonzalez, D., & Willis, D. (1978). An experiment in racism: TV commercials. In C. Pierce (Ed.), *Television and Education* (pp. 62–88). Beverly Hills, CA: Sage.
- Pillow, W. 2003. Confession, catharsis, or cure? Rethinking the uses of reflexivity as methodological power in qualitative research. *International Journal of Qualitative Studies in Education* 16, no. 2: 175–96.
- Pinto, A. (2003). The dense, impenetrable adobe ceiling; sage advice from seasoned Latina Cecilia Preciado Burciaga. *The Hispanic Outlook in Higher Education*, 14.
- Pritchard, A., & McChesney, J. (2018). Focus on Student Affairs, 2018: Understanding Key Challenges Using CUPA-HR Data. College and University Professional Association for Human Resources.
- Purdie-Vaughns, V., & Eibach, R. P. (2008). Intersectional invisibility: The distinctive advantages and disadvantages of multiple subordinate-group identities. *Sex Roles*, 59, 377–391.
- Rahim, G., Akintunde, O., Afolabi, A., & Okikiola, O. (2018). The glass ceiling conundrum: Illusory belief or barriers that impede women's career advancement in the workplace. *Journal of Evolutionary Studies in Business*, 3(1), 137-166.
- Rampton, M. (2015). Four waves of feminism. *Pacific University Oregon*, 25, 1-10.

- Rapp, J. L. (1997). Staff diversity: The need for enhancing minority participation in student affairs. *College Student Affairs Journal*, 16(2), 73-844.
- Ravitch, S. M. (2020). Flux leadership: Leading for justice and peace in and beyond COVID-19. *Perspectives on Urban Education*, 18(1), 77–100.
- Razack, Saleem, Torsten Risør, Brian Hodges, and Yvonne Steinert. 2020. “Beyond the Cultural Myth of Medical Meritocracy.” *Medical Education* 54(1):46–53.
- Razzante, R. J. (2018). Intersectional agencies: Navigating predominantly White institutions as an administrator of color. *Journal of International and Intercultural Communication*, 11(4), 339-357.
- Reyes, K. B., & Curry Rodríguez, J. E. (2012). Testimonio: Origins, terms, and resources. *Equity & Excellence in Education*, 45(3), 525-538.
- Ricento, T. (1998). National language policy in the United States. *Language and politics in the United States and Canada: Myths and realities*, 85-112.
- Rivera, D. P., Forquer, E. E., & Rangel, R. (2010). Microaggressions and the life experience of Latina/o Americans. In Rivera, D. P., Forquer, E. E., & Rangel, R. (Ed.), *Racial/Ethnic Manifestation of Microaggressions*, 59-83. New York, NY: Wiley & Sons.
- Robinson, R. J., & Kray, L. (2001). Naïve realism and the search for social change and perceived legitimacy. *The psychology of legitimacy: Emerging perspectives on ideology, justice, and intergroup relations*, 135.
- Rodríguez, L. F., & Oseguera, L. (2015). Our deliberate success: Recognizing what works for Latina/o students across the educational pipeline. *Journal of Hispanic Higher Education*, 14(2), 128–150.
- Roth, B. (2003). Second wave Black feminism in the African diaspora: News from new

- scholarship. *Agenda*, 17(58), 46-58.
- Roth, B. (2004). *Separate roads to feminism: Black, Chicana, and White feminist movements in America's second wave*. Cambridge University Press.
- Rowe, M.W. (2009). Literature, Knowledge, and the Aesthetic Attitude. *An International Journal of Analytic Philosophy*, 22(4), 375-397.
- Sagaria, M. A., & Johnsrud, L. K. (1991). Recruiting, Advancing, and Retaining Minorities in Student Affairs: Moving from Rhetoric to Results. *NaSPA Journal*, 28(2), 105-120.
- Salles, A., & Choo, E. K. (2020). Queen Bee phenomenon: a consequence of the hive. *The Lancet*, 395(10228), 940.
- Sanchez de Valencia, B. L. (2008). Transformation of Latinas into influential business leaders in the United States: A grounded theory study. University of Phoenix.
- Sánchez, N. C., & Hernández, E. (2021). Consejitos as a counter-hegemonic peer leadership practice. In *Studying Latinx/a/o Students in Higher Education* (pp. 79-90). Routledge.
- Sanchez-Hucles, J. V., & Davis, D. D. (2010). Women and women of color in leadership: Complexity, identity, and intersectionality. *American Psychologist*, 65, 171-181.
- Sanford, A. A., Ross, E. M. R. M., Blake, S. J., & Cambiano, R. L. (2015). Finding courage and confirmation: resisting imposter feelings through relationships with mentors, romantic partners, and other women in leadership. *Advancing Women in Leadership Journal*, 35, 31-41.
- Sangaramoorthy, T., & Richardson, J. B. (2020). Black lives matter' without black people. *Inside Higher Ed*.
- Schein, V. E. (1973). The relationship between sex role stereotypes and requisite management characteristics. *Journal of applied psychology*, 57(2), 95.

- Schein, V. E. (1975). Relationships between sex role stereotypes and requisite management characteristics among female managers. *Journal of applied psychology*, 60(3), 340.
- Scott, B. L., Muñoz, S. M., & Scott, S. B. (2022). How whiteness operates at a hispanic serving institution: A qualitative case study of faculty, staff, and administrators. *Journal of Diversity in Higher Education*.
- Sellers, R. M., & Shelton, J. N. (2003). The role of racial identity in perceived racial discrimination. *Journal of Personality and Social Psychology*, 84(5), 1079-1092.
- Sherbin, L., Hewlett, S. A., & Rashid, R. (2016). Who perceives bias, what bias costs corporations, and how to reduce it--a new study by the Center for Talent Innovation offers answers. *PR Newswire*.
- Siddique, A., Aslam, H.D., Khan, M., & Fatima, U. (2011). Impact of Academic Leadership on Faculty's Motivation and Organizational Effectiveness in Higher Education System. *International Journal of Academic Research*, 3(3), 730-737.
- Singleton, K. (2013). Review of Microaggressions in everyday life: Race, gender, and sexual Orientation.
- Siskind, T. G., & Kearns, S. P. (1997). Gender bias in the evaluation of female faculty at The Citadel: A qualitative analysis. *Sex Roles*, 37, 495-525.
- Skelly, J. J., & Johnson, J. B. (2011). Glass ceilings and great expectations: Gender stereotype impact on female professionals. *Southern Law Journal*, 21(1), 59.
- Smith, K. (2019). Dolores Huerta's Life of Indefatigable Resistance. *Facing History & Ourselves*. <https://facingtoday.facinghistory.org/dolores-huertas-indefatigable-life-of-resistance>.
- Smith-Aguilar, S. (2022). Seeking to serve or \$erve? HispanicServing Institutions' race-evasive

- pursuit of racialized funding. *AERA Open*, 7(1), 1–15. doi:10.1177/23328584211057097
- Solórzano, D. G., Ceja, M., & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *Journal of Negro Education*, 69, 60–73.
- Solórzano, D. G., & Delgado Bernal, D. (2001). Examining transformational resistance through a critical race and latcrit theory framework: Chicana and Chicano students in an urban context. *Urban Education*, 36(3), 308-342.
- Solórzano, D. G., & Yosso, T. J. (2001). Critical race and LatCrit theory and method: counter storytelling: Chicana and Chicano graduate school experiences. *International Journal of Qualitative Studies In Education*, 14(4), 471-495.
- Solórzano Jr, R. (2009). From “Spanish choices” to Latina/o voices: Interrogating technologies of language, race, and identity in a self-serving American moment. University of Massachusetts Amherst.
- Spanierman, L. B., & Heppner, M. J. (2004). Psychosocial costs of racism to whites scale (PCRW): construction and initial validation. *Journal of counseling psychology*, 51(2), 249.
- St. Clair, A. L. (2006). Global poverty: The co-production of knowledge and politics. *Global Social Policy*, 6(1), 57-77.
- Stacey, R. D. (1996). *Complexity and creativity in organizations*. San Francisco: Berrett Koehler.
- Stamarski, C. S., & Son Hing, L. S. (2015). Gender inequalities in the workplace: the effects of organizational structures, processes, practices, and decision makers’ sexism. *Frontiers in psychology*, 6, 1400.

- Stansbury, K., Warner, L. S., & Wiggins, T. (1984). Women in Leadership and Implications for Affirmative Action.
- Stewart, D. L. (2017). Language of appeasement. *Inside Higher Ed*, 30.
- Strayhorn, T. L. (2008). The role of supportive relationships in facilitating African American males' success in college. *Naspa Journal*, 45(1), 26-48.
- Stuart, D. (2010). Cracking through the glass ceiling: [Some tips on how aspiring women directors can chip their way through the glass ceiling.]. *Company Director*, 26(2), 30-33.
- Sue, D. W. (2010). *Microaggressions in everyday life: Race, gender, and sexual orientation*. Hoboken, NJ: John Wiley & Sons.
- Sue, D. W. (2016). *Race talk and the conspiracy of silence: Understanding and facilitating difficult dialogues on race*. John Wiley & Sons.
- Sue, D. W., & Spanierman, L. B. (2020). *Microaggressions, Marginality, and Oppression: An Introduction*.
- Swim, J. K., Hyers, L. L., Cohen, L. L., & Ferguson, M. J. (2001). Everyday sexism: Evidence for its incidence, nature, and psychological impact from three daily diary studies. *Journal of Social issues*, 57(1), 31-53.
- Tatum, C. M. (2013). Latino culture: Background and history. In *Encyclopedia of Latino Culture: From Calaveras to Quinceaneras*, 1, 17-99. Santa Barbara, CA: ABC-CLIO, LLC.
- Taylor, Y., & Breeze, M. (2020). All imposters in the university? Striking (out) claims on academic Twitter. In *Women's Studies International Forum*, 81, 102367.
- The Chronicle of Higher Education Almanac (2018). Issue 2018-2019, August 27, 2018.

- The National Center for Education Statistics (2018). *The Condition of Education 2018*. U.S. Department of Education.
- Thomas, R., Cooper, M., Cardazone, G., Urban, K., Cardazone, G., Bohrer, A., & Mahajan, S. (2021). *Women in the Workplace 2020*. McKinsey and Company.
- Torres-Harding, S. R., Andrade Jr, A. L., & Romero Diaz, C. E. (2012). The Racial Microaggressions Scale (RMAS): a new scale to measure experiences of racial microaggressions in people of color. *Cultural Diversity and Ethnic Minority Psychology, 18*(2), 153.
- Tran, A. G. (2014). Family contexts: Parental experiences of discrimination and child mental health. *American Journal of Community Psychology, 53*(1), 37-46.
- Tugade, M. M., & Fredrickson, B. L. (2004). Resilient individuals use positive emotions to bounce back from negative emotional experiences. *Journal of personality and social psychology, 86*(2), 320.
- Turner, C. S. V. (2002). Women of color in academe: Living with multiple marginality. *Journal of Higher Education, 73*(1), 74–93.
- Umaña-Taylor, A. J., & Updegraff, K. A. (2007). Latino adolescents 'mental health: Exploring the interrelations among discrimination, ethnic identity, cultural orientation, self-esteem, and depressive symptoms. *Journal of Adolescence, 30*(4), 549-567.
- University of Texas Arlington (2022). *Mexican, Mexican-American, Chicano, and Latinx History in the Archives: Home*. University of Texas Arlington. UTA Libraries. Retrieved June 22, 2022, from <https://libguides.uta.edu/c.php?g=1006646>
- U.S. Census Bureau (2020). *Hispanic or Latino origin 2020: ACS 5-Year Estimates Detailed Tables*. Retrieved from <https://data.census.gov/table?y=2020&d=ACS+5->

Year+Estimates+Detailed+Tables&tid=ACSDT5Y2020.B03001

U. S. Census Bureau (2020). Quick facts United States, population estimates, February 28, 2022.

Washington, DC: U.S. Department of Commerce. Retrieved from

<https://www.census.gov/quickfacts/fact/table/US/LFE046221>.

U.S. White House. (2021), Fact sheet: National strategy on Gender Equity and Equality.

<https://www.whitehouse.gov/briefing-room/statements-releases/2021/10/22/fact-sheet-national-strategy-on-gender-equity-and-equality>

Valverde, L. A. (2003). Leaders of color in higher education: Unrecognized triumphs in harsh institutions. Walnut Creek, CA: Alta Mira.

Valverde, L. A. (2011). Women of color: Their path to leadership makes for a better higher education for all. In Women of color in higher education: Turbulent past, promising future. Emerald Group Publishing Limited.

Vasquez, M. J. T. (2002). Complexities of the Latina experience: A tribute to Martha Bernal. *American Psychologist*, 57(11), 880–888.

Vera, H., & Santos, E. D. L. (2005). Chicana identity construction: Pushing the boundaries. *Journal of Hispanic Higher Education*, 4(2), 102-113.

Verdugo, R. R. (2003). Discrimination and merit in higher education: The Hispanic professorate. In L. Jones & J. Castellanos (Eds.), *The majority in the minority: Retaining Latino/a faculty, administrators, and students in the 21st century* (pp. 241-254). Sterling, VA: Stylus Books.

Verniers, C., & Martinot, D. (2015). Perception of students' intelligence malleability and

- potential for future success: Unfavorable beliefs towards girls. *British Journal of Educational Psychology*, 85(3), 289–299. doi:10.1111/bjep.12073.
- Villalpando, O. (2003). Self-segregation or self-preservation? A critical race theory and Latina/o critical theory analysis of findings from a longitudinal study of Chicana/o college students, *International Journal of Qualitative Studies in Education*, 16(5), 619-646.
- Villenas, S. A., Godinez, F. E., Bernal, D. D., & Elenes, C. A. (2006). Chicanas/Latinas building bridges. *Chicana/Latina education in everyday life: Feminista perspectives on pedagogy and epistemology*, 1-9.
- Warren, K. B. (1997). Narrating Cultural Resurgence: Genre and Self Representation for Pan-Mayan Writers. In *Auto/Ethnography: Rewriting the Self and Social*, 21–45.
- Washington, J., & Evans, N. J. (1991). Becoming an ally. *Beyond tolerance: Gays, lesbians, and bisexuals on campus*, 195-204.
- Weitz, R. & Gordon, L. (1993). Images of black women among Anglo college students. *Sex Roles*, 28, 19-34.
- West, K. (2019). Testing hypersensitive responses: Ethnic minorities are not more sensitive to microaggressions, they just experience them more frequently. *Personality and Social Psychology Bulletin*, 45(11), 1619-1632.
- Whatley, A. (1998). Gifted women and teaching: A compatible choice? *Roeper Review*, 21(2), 4.
- Whitford, E. (2020). There are so few that have made their way. *Inside Higher Education*.
- Wiley, J. W. (2010). The impact of effective leadership on employee engagement. *Employment Relations Today*, 37(2), 47-52.

- Worland, J. (2020). America's long overdue awakening to systemic racism. *Time Magazine*.
- Yakaboski, T. & Donahoo, S. (2011). In Re(Search) of Women in Student Affairs Administration. Empowering women in higher education and student affairs: Theory, research, narratives, and practice from feminist perspectives, 270-286.
- Yang, Y.F. (2014). Studies of Transformational Leadership: Evaluating Two Alternative Models of Trust and Satisfaction. *Psychological Reports*, 114(3), 740-757.
<https://doi.org/10.2466/01.04.PR0.114k27w2>
- Yang, Y.F., & Islam, M. (2012). The Influence of Transformational Leadership on Job Satisfaction: The Balanced Scorecard Perspective. *Journal of Accounting & Organizational Change*, 8(3), 386-402. <https://doi.org/10.1108/18325911211258353>
- Yellen, J. L. (2020). Brookings Institute. The history of women's work and wages and how it has created success for us all. Retrieved August 2022: <https://www.brookings.edu/essay/the-history-of-womens-work-and-wages-and-how-it-has-created-success-for-us-all/>
- Yosso, T. J. (2005). Whose culture has capital? *Race, Ethnicity and Education*, 8(1), 69- 91.
- Yosso, T. J., Smith, W. a, Ceja, M., & Solórzano, D. G. (2009). Critical Race Theory, Racial Microaggressions, and Campus Racial Climate for Latina/o Undergraduates. *Harvard Educational Review*, 79(4), 659–691.
- Yosso, T., Villalpando, O., Delgado Bernal, D., & Solórzano, D. G. (2001). Critical race theory in Chicana/o education.

Vita

Carla Cardoza was born in El Paso, Texas, and was raised in Ciudad Juarez. She attended high school in El Paso, Texas, and graduated in 1988. After graduation, she attended the University of Texas at El Paso, where she earned a Bachelor of Arts and later a Master of Public Administration with a specialization in government and nonprofit studies in 2003. She earned her Doctor of Education in Educational Leadership and Administration from the University of Texas in El Paso in May 2023.

She is the cofounder of the Center for Civic Engagement at the University of Texas at El Paso, where she was the founding Director. She is the cofounder of the Nonprofit Enterprise Center, a nonprofit dedicated to support nonprofits with technical assistance and development. She worked as a nonprofit consultant for more than 15 years. She worked as an adjunct instructor for more than 10 years teaching college courses as a government teacher. She worked for more than 25 years as an administrator in higher education. She is currently the president for Lydia Patterson Institute in El Paso, Texas.

Carla will continue to work in the field of education and dedicate herself to help ensure students become college and career ready and help them their potential. She is married and has two children, Guillermo and LuisaFernanda.

Carla's dissertation, "Encontre Mi Voz: Consejitos de mi Madre, Testimonio del Margen: Experiences of a Former Chicana Administrator in Student Services at a Hispanic Serving Institution" was supervised by Dr. Jesus Cisneros.

Carla can be reached at cardozacc@yahoo.com