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Latina Community College Leaders and the Role Cultural Intelligence Plays in Their Leadership: El líderazgo inteligente de administradoras Latinas.

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Latina Community College Leaders and the Role Cultural Intelligence Plays in Their

Leadership

(El líderazgo inteligente de administradoras Latinas)

A Dissertation by

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Submitted in partial fulfillment of the requirements for the degree of

Doctor of Education in Organizational Leadership

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March 2018

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DEDICATION

Before anything else, I need to thank my Lord Jesus Christ for making this entire journey possible. Philippians 4:13 is a verse that carried me through and I give Him all the glory.

This study is dedicated to my husband and children. To my husband, David- thank you for being such an incredible husband and partner. Words cannot express how blessed I feel for having such an amazing man in my life who supports and believes in me as much as you do! Thank you for doing the housework, cooking dinners, taking care of the kids and so much more! Most of all, thank you for giving me the space to accomplish this endeavor. I love you more than you will ever know.

To my children, Carina, Andy, and Erica- thank you for allowing Mom to accomplish her goal. Thank you for your support, words of encouragement, and reminders to "do my homework." This study is especially for the three of you as I hope it teaches you that you can do anything you set your mind to. I love you all very much. Please know that I could not have done this without you.

A mis padres, Armando y Silvia. Gracias por todo el apoyo, amor, y paciencia over the past two years. I am indebted to you both for your unconditional love and want to thank you for believing in me all my life. You are an inspiration to me and I cannot find enough words to convey how incredible I think you both are for being courageous enough to come to this country so many years ago in hopes of building a better life for me and my siblings. Your sacrifices have never gone unnoticed. I love you both.

Lastly, I dedicate this to all my Latino students for it is because of you that I was inspired to pursue this study. You are the future of this country, our communities, and our college campuses. I pray you find inspiration in the stories of these women just as I did. Embrace your culture, honor your upbringing, and help those that are coming behind you. Most of all, stay true to who you are.

Sí se puede!

ABSTRACT

Latina Community College Leaders and the Role Cultural Intelligence Plays in Their

Leadership

(El líderazgo inteligente de administradoras Latinas)

by Patricia Avila

The purpose of this phenomenological study was to discover and describe the lived

experiences of Latina community college administrators in their leadership roles as they

utilize the four elements of cultural intelligence. It explored how Latina community

college administrators utilized the four capabilities of cultural intelligence to provide

leadership in their organizations. Utilizing the four elements of cultural intelligence-

motivation, cognition, metacognition, and behavioral, the study examined how these

Latina leaders applied self-efficacy, communication, and strategies to adapt and lead

cross-culturally.

In-depth interviews with 10 Latina leaders in the community college setting were

conducted to investigate how they perceived the impact cultural intelligence had on their

ability to remain successful as leaders. The need to interview Latina leaders in

community colleges to ascertain how cultural intelligence impacts their leadership was

necessary as this area of study might help to explain the relationship between cultural

intelligence and leadership effectiveness for Latina administrators. Likewise, a closer

examination may help institutions of higher learning gain insight into the types of CQ

training and development needed for new Latina leaders entering the ranks of

administration.

Further examination into the effective strategies and traits exercised by successful

Latina leaders is central to higher education today as it may help educators better

understand the types of support structures and programs that need to be in place for future generations of Latinas who aspire to enter executive level administrative positions. Moreover, as the ethnic diversity of students entering community colleges continues to expand, it is important to increase the number of leaders who understand the cultures of the students enrolling in their colleges and who can cope with culturally diverse situations.

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CHAPTER I: INTRODUCTION

Organizations often appoint leaders for their IQ. Then, years later, fire them for their lack of EQ (Emotional Intelligence). Common Purpose argues that in the future they will promote for CQ - Cultural Intelligence.

-Julia Middleton

In 2015, it was estimated that 50.8% of the population in the United States were women (U.S. Census Bureau, 2016). Additionally, according to the National Center for Education Statistics (NCES, 2017), 11.7 million females were expected to account for the majority of students enrolling in college in fall of 2016 compared to 8.8 million males. Similarly, women are earning degrees at higher percentage than men. In 2016, the NCES reported 61% of the students who earned a bachelor's degree within six years between 2008 and 2014 were women. Also, that same year, more than 1.4 million women enrolled in two-year institutions, and NCES (2017) projected that by the year 2020, the number will grow to 1.82 million. Despite the increase in enrollment and completion, few women arrive at the top leadership positions in higher education (Chin, 2011). The American Council on Education (2017) recently reported women hold only 8% of presidencies in doctorate granting institutions.

Although the number of women in top leadership positions within higher education slowly increased since 1990, women continue to be under-represented (American Council on Education, 2017; Jones, Warnick & Taylor, 2015). In 2016, 3 of 10 college presidents were women (American Council on Education, 2017). Within community colleges, only 36% of presidents were women (American Council on Education, 2017). Likewise, women account for fewer leadership and executive positions outside the realm of higher education (Johnson, 2016). Studies suggest gender stereotypes and gender bias continue to impact the leadership development of women

(Madden, 2011). Moreover, women struggle more than men to find non-traditional positions in the workplace. Eagly and Carli (2009) stipulate that although women made great strides in the workplace, they still lacked equality with men. The authors use the metaphor of a labyrinth to illustrate the twists and turns women must make to navigate the path to leadership. They state, "Women generally have to exert more effort and navigate more carefully to overcome obstacles" (Eagly & Carli, 2009, p. 2).

For women of color, the labyrinth is filled with more difficulties. Although a considerable amount of research shows that men and women of color are more apt to experience hidden prejudice and "occupational segregation," women are also burdened with experiences of racism and sexism (Browne & Askew, 2006; Sanchez-Hucles & Davis, 2010). Additionally, women of color are often confronted with lower pay, stereotypes, language barriers, and limited access to networks of influence, all of which hinder progress in leadership attainment (Key et al., 2012; VanDerLinden, 2005).

Although the number of ethnically diverse leaders has grown in the last decade, such leaders are still small in numbers. In 2011, the *Chronic Almanac* reported that 11,293 out of 225,861 (5.1%) of Latinos serve in a professional role in higher education as either an executive, administrator, or manager. Disturbingly, Latinas only make up 3% of these administrative positions. However, trends in college enrollment show that in 2016, 48% of all undergraduates enrolled in a community college were Latino (Krogstad, 2016). Juxtaposed with the number of Latina students enrolling in community colleges each year, the lack of Latina leaders has substantial implications for community college leaders (Ennis, Ríos-Vargas, & Albert, 2011; Hernandez, 2013). NCES (2016) reported over 40% of Latinas enrolled in a two-year college.

According to Seltzer (2017), only 33% of presidencies in public colleges and universities were held by women in 2016. Similarly, Latino leaders within higher education in California are not faring well. In March 2018, the Campaign for College Opportunity (CCO) reported that 18% of the senior leadership in the community college system are Latino. Correspondingly, only 8% of the senior leadership in community colleges are Latina, which clearly underscores the lack of diversity within academia. Equally concerning, is the lack of diversity in leadership within the University of California, as Latinas only represent 4% of the senior leadership (CCO, 2018).

Correspondingly, the effects of globalization and changes in the ethnic landscape of community colleges create a multi-cultural setting that calls for leadership that is culturally intelligent (Ang & Inkpen, 2008; Avolio Walumbwa, & Weber, 2009; Ng & Earley, 2006). Keung and Rockinson-Szapkiw (2013) state, "Leaders who have a higher level of cultural intelligence exhibit a higher level of transformational leadership style, which suggests that individuals with high-cultural intelligence are able to lead and manage more effectively in multicultural environments" (p. 836).

As one in five women in the United States today is Latina, projections show that by the year 2060, Latinas will comprise nearly a third of the total female population in the nation (Colby & Ortman, 2015; Gándara, 2015). As such, Latinas will play a key role in moving the nation forward both economically and socially. However, Latinas have the lowest high school graduation rates, the lowest college completion rates, and are more apt to live in poverty as single mothers (Ponce, 2013). Despite these realities, Latinas have made strides in obtaining associate degrees or higher (Gándara, 2015). While a few Latinas complete their degrees and become leaders, it is not an easy path.

To understand what impediments exist for Latina administrators, it is important to explore both the barriers and the possible ways in which cultural capital influences their leadership. Examining cultural intelligence and the role it plays for Latina leaders will create a better understanding of their experiences and leadership style.

Background

Women in Leadership

For decades, women have fought to obtain and keep positions of leadership across varied occupational arenas. Although strides have been made toward greater gender equality at home and at work, women continue to be underrepresented in leadership roles within the business sector and higher education (Chin, 2011). Today, a little over 5% of American CEOs in the 500 biggest companies are women (Catalyst, 2017). Although the percentage of women presidents in U.S. colleges and universities significantly increased over the last 20 years, a small number of women move to the top in higher education (Chin, 2011; Klenke, 2011; Madsen, 2012).

According to the literature, many women experience challenges managing multiple roles. Eagly and Carli (2007) argue the issues women face are complex and varied. As such, they offer the symbol of a labyrinth as it denotes "a complex journey toward a worthy goal" (p. 64). They affirm, "For women who aspire to top leadership, routes exist but are full of twists and turns, both unexpected and expected" (p. 3).

A review of the literature demonstrates that education and experience are vital for leadership positions. However, there are other complex challenges, too. Studies suggest work-family responsibilities, career aspirations, lack of mentoring, limited access to professional development programs, as well as inadequate family-friendly policies and

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other support mechanisms also create impediments for women leaders (Catalyst, 2003).

Madsen (2008) argues, "As women change their roles, move in and out of leadership

roles, issues of identity continually surface especially since women leaders typically

operate in multiple, interacting and at times, overlapping contexts" (p. 9). Several studies

submit that the situation for women of color can be more complicated (Chin, 2011;

Gomez de Torres, 2013; Sanchez-Hucles & Davis, 2010).

Gender and Culture

Early leadership theories have presumed gender and racial equality to be present

in leadership (Sanchez-Hucles & Davis, 2010). A review of the literature shows that

until recently, research was predominantly silent about how race and ethnicity influence

leadership practices. Chin (2011) argues that much of the literature omits the experiences

of racial/ethnic minority leaders; and theories of leadership are characteristically gender

neutral and often disregard gender differences. Conversely, other studies contend that

gender and culture provide additional contexts to analyze women's leadership (Chin,

2013; Klenke, 2011; Perez-Litwin, 2012). For example, research conducted by Eagly and

Carli (2007) affirms women leaders' experiences in the workplace are affected by the

gender roles attributed to them.

Community College Leadership

Since 2001 there have been numerous reports highlighting the impending shortage

of community college leaders (Riggs, 2009). Studies conducted by the American

Association of Community Colleges (AACC; 2008) and the American Council on

Education (ACE; 2008) identified several factors contributing to the scarcity, and

recommendations were made regarding how community colleges could increase capacity

of qualified leaders. The recommendations included the development of effective practices to support prospective administrators moving into leadership positions as well as the incorporation of best practices in professional development for novice administrators (Riggs, 2009). Despite these recommendations, empirical evidence suggests that institutions of higher education continue to lack support mechanisms for new leaders. The need for support, including mentoring is even greater for women, specifically women of color as they lack access to mentors and support networks (Dunbar & Kinnersley, 2011; Knouse, 2013; Maes, 2012; Montas-Hunter, 2012; Sanchez-Hucles & Davis, 2010; VanDerLinden, 2005).

Moreover, as community colleges are open-access institutions serving a diverse student population with varied needs, the need for culturally intelligent leadership exists. Cultural intelligence (CQ) is defined as a person's ability to effectively adapt among different cultures (Earley & Ang, 2003). During the changing landscape and the impact of globalization, leaders equipped with CQ and the ability to work and interact with individuals from different cultural or ethnic backgrounds will be paramount (Ang et al., 2007). However, as Ang, Van Dyne, and Koh (2006) contend, "Working with people from different cultures can be difficult for individuals and for their organizations because cultural barriers can cause misunderstandings that detract from efficient and effective interactions" (p. 100). Overcoming cultural barriers is challenging, especially for women, but even more so for Latina leaders.

Numerous studies examined leadership in community colleges and the barriers women leaders encounter. One study found community college leaders viewed male leadership as more straightforward and autocratic, and female leadership as more merit-

based and participatory (Eddy & VanDerLinden, 2006). While other qualitative studies have been conducted, Madden (2011) argues "there is a consistent pattern indicating that stereotypes operate in higher education with consequences for women leaders, in terms of both their chosen leadership style and perceived effectiveness" (p. 63).

As women leaders are still viewed differently from men in leadership positions, they are often held to different standards and falsely portrayed as either "soft and ineffective" or "manipulative and overbearing" (Chin, 2011, p. 4). Eagly and Carli (2009) assert sex discrimination continues to exist. The authors stress that for women to successfully navigate the labyrinth, they must demonstrate both "agentic and communal skills" (Eagly & Carli, 2009, p. 5). In other words, they must be both assertive and kind. Specifically, their theory contends that a dilemma occurs when women feel pressure to prove their abilities and remain warm and kind. They refer to this dilemma as a *double bind* and argue that one of the primary disadvantages to the double bind is that it creates resistance to women's leadership and authority. Consequently, moving through the labyrinth requires careful maneuvering to get past the impediments generated by this double bind (Eagly & Carli, 2009). Successful navigation thru this maze also involves getting help from others. However, finding supportive networks is not always easy, especially for women of color.

Latinos in the United States

According to the U.S. Census Bureau (2016), about 55 million Latinos live in the United States and constitute the largest minority ethnic group in the country. Projections estimate that the Latino population will grow to 60% of the total population by the year 2050. Respectively, projections estimate Latinas will represent a third of the female

population by 2060 (Gándara, 2015). Correspondingly, Latinos are now the second

largest ethnic group in the nation (Excelencia in Education, 2015). In 2011, 41% of K-12

students were Latino (NCES, Digest of Education Statistics, 2013). Moreover,

demographic studies show that in the country, 17 states have a kindergarten population at

least 20% Latina (Gándara, 2015). While these numbers undoubtedly establish Latinos

as an economic force in the country, data suggests a correlation between how young

Latinos progress through the educational system and how they will advance economically

and socially. Between 2004 and 2013, the number of Latinos earning an associate degree

or higher increased from 3.8 million to 6.5 million, a 71% increase (Excelencia in

Education, 2015). Today, however, Latinos have the lowest education attainment level of

any ethnic group in the country. In 2016, the U.S. Census Bureau reported 8.16% of

Hispanic adults (25 years and over) had earned an associate degree or higher, compared

to Whites (80.1%), Blacks (9.13%), and Asians (8.49%).

Latino leadership became more noticeable in the 1960s during the Civil Rights

movement. This was primarily due to the labor issues that were taking place at the time.

Cesar Chavez became the prominent face of the Latino civil rights movement, as there

were no Latino governors or members of Congress at that time. Cesar Chavez and

Dolores Huerta founded the United Farm Workers of America (UFW) and launched the

organization in 1962 to combat the low wages and unjust working conditions enforced by

agribusiness owners. During this time, Latino leadership championed social justice by

focusing on prevalent issues such as working conditions and immigration. Latinos

organized protests, marches, boycotts, walkouts, and fasting (Teaching Tolerance, n.d.).

Although many of the issues remain the same, the Latino population has changed over the years and different approaches within Latino leadership have emerged.

As the largest minority in the nation, Latinos continue to impact American society in many ways (Gomez de Torres, 2013). In 2016, the U.S. Census Bureau reported Latinos owned 3.3 million businesses in the United States. Additionally, Latino leaders are active politically. Today, there are 38 Hispanic members of Congress, 4 in the Senate and 34 in the House of Representatives (Manning, 2016). Respectively, three Latino Americans currently serve as Governors: Nevada, New Mexico, and New Hampshire. Additionally, in 2009, Sonia Sotomayor became the first Latina inducted into the Supreme Court. Despite the increase in participation Latinos have had in the political arena, the panorama at the federal level today looks different, as there are no Latinos serving in the presidential cabinet.

Conversely, Latinos continue to be under-represented in higher education. According to the California Community College Chancellor's Office (CCCCO) website, in fall 2017, Hispanic faculty totaled 16.29% statewide as compared to Non-Hispanic Whites who numbered 60.19 %. Equally dismal is the number of Latino administrators serving in community colleges. The CCCCO (2018) reported that 393 administrators out of 2,118 were Latino. A closer examination of the barriers Latino leaders encounter could help to inform the types of strategies necessary to overcome the challenges.

Latino leaders continue to face challenges in pursuit of administrative positions within higher education. Many minorities, including Latinos, face bias in the workplace (Gomez de Torres, 2013). One study revealed 90% of the Latino presidents interviewed experienced some form of prejudice (Haro, 2005). Similarly, research conducted by

Canul (2003) asserts Latino faculty and administrators (men and women) continue to face racial stratification via stereotyping, marginalization, tokenism, and isolation. These stereotypes and bias make it difficult for Latinos to adapt to their work environment and often keeps them from climbing the ladder to higher management positions (Goldsmith, 2008; Gomez de Torres, 2013). Some programs support Latinos to continue developing their leadership skills. Some of these programs include leadership institutes and programs designed to tap into Latino leaders' challenges as well as their achievements. The challenges continue, but the literature shows that Latino leaders in higher education have been successful in managing the deficits effectively. Conversely, Latinas had to deal with additional challenges to obtain and preserve their leadership roles in academia.

Latina Leadership

Although some Latinas have been successful in leadership roles, there continues to be a disparity in top leadership positions within the United States. Women only represented 4% of those who led the 1000 most profitable organizations in the country (Karsten, Brooke, & Marr, 2014). Conversely, according to American Express (2016) there are fewer than 1.9 million Latina owned businesses in the United States. Comparable to the success they had in the business sector, Latina presence is small in the political realm. Today, among the 435 seats in the House of Representatives, only 34 are Latina and only three of 100 in the Senate are Latina. Moreover, only one Latina currently serves as governor of a state. Consequently, many believe now is the time for more Latina leaders to enter the ranks of government.

Equally, Latinas are making strides in degree completion at institutions of higher education. According to the Pew Research Center, "Women outpace men in college

enrollment, especially among Hispanic and Black students" (Gonzalez-Barrera & Lopez, 2014). Additionally, among the Latino students who have earned an undergraduate or graduate degree, women are earning about 50% of degrees as compared to men. Similarly, in 2015, Latinas represented 26.6% of management, professional, and related occupations and comprised 55.7% of the total labor force (U.S. Bureau of Labor Statistics, 2017). Yet, despite the increased number of Latinas who are educated and actively working in professional careers, men continue to fill most executive positions (McClellan, 2013).

Access and equity into administration for Latina/os continues to be a problem in higher education (Hernandez, 2013). Currently, community colleges are the primary educational pipeline for underrepresented students with 57% being Hispanic (AACC, 2014). However, the number of Latina senior administrators employed within this system is small. In March 2018, the CCO published a report highlighting disparities in gender and ethnic representation across the three systems of higher education and found that Latinas represent only 10% of the senior leadership in community colleges. To understand the complexities of the barriers Latina leaders continue to face, an examination of culture and the role it plays is needed.

Culture

The experiences of Latinas as leaders is greatly influenced by culture. Sociologists contend that culture consists of beliefs, values, roles, and language. Using this framework, the Latino culture consists predominantly of the Spanish language, spiritual and religious beliefs, traditional roles (*marianismo* and *machismo)* and values that include family, education, hard work, and religion. These elements serve as a

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reference point for many Latina leaders and several studies suggest that culture plays a role in their leadership. Some studies intimate that culture creates complex challenges for Latina leaders. Perez-Litwin (2012) states,

> While their [Latinas] bicultural existence is undeniably a commodity and offers valuable talent, it can also create conflict with cultural scripts that challenge their perceptions and expectation of themselves as women, mothers, and professionals. Often, the demands and values of her career in an American world conflicts with those of her culture and family. Examining cultural intelligence may allow for a better understanding of culture and the ways in which it influences Latina leadership. (para. 9)

Latina Leadership and Cultural Intelligence

An additional element that may affect Latina leaders' is *cultural intelligence* (CQ). CQ includes the skill to identify, the ability to understand, the stimulus to learn, and the flexibility to adapt to cultural norms and respond appropriately (Ang et al., 2006). These four components of CQ are: motivation (CQ drive), cognition (CQ knowledge), metacognition (CQ strategy), and behavioral (CQ action). Similarly, MacNab and Worthley (2010) assert, "Cultural intelligence (also known as CQ) refers to an individual capacity allowing one to more effectively interact with a variety of cultural settings" (p. 62). Livermore (2015) describes a culturally intelligent leader as someone that can "effectively manage people and projects whatever the cultural context" (p. 26); specifically, he contends leaders with high CQ have a clear understanding of culture and how it affects the way people think and behave.

Using the four factor model of CQ developed by Ang and Van Dyne (2008) as a lens to examine the leadership of Latinas in community colleges could help to explain how cognition (awareness and self-awareness), motivation (self-efficacy), metacognition (strategy), and behavioral (ability to adjust and/or adapt) help Latina leaders persist in spite of the barriers they encounter.

Statement of the Research Problem

Latinos currently constitute the second largest ethnic group in the United States, encompassing 17% of the entire population (Excelencia in Education, 2015). As of 2011, 23.9% of K-12 enrollments were Latino (Fry & Lopez, 2012). Yet, most teachers (81.9%) and principals (80.3%) in the public sector are overwhelmingly Caucasian (Snyder & Dillow, 2015). Similarly, the Latino population in postsecondary education continues to grow. Enrollment for Latino students in institutions of higher education has increased since 1972 by 13.6% however, more Latinas/os attend community colleges over four-year universities (Fry & Lopez, 2012). Today, it is estimated that 46% of all Latinas/os are enrolled in two-year institutions (F. Rodriguez, Martinez & Valle, 2016). Correspondingly, as three of 10 women at community colleges are either African American or Latina, the need for greater representation of Latina faculty and administrators is significant (American Association of University Women, 2013).

However, the CCCCO (2018) reported that only 215 out of the 1147 female educational administrators serving across the system were Latina. The absence of Latina leaders in California community colleges may limit access to sponsors, mentors, and role models for Latinas in postsecondary education, and potentially impacts the leadership pipeline in higher education (F. Rodriguez et al., 2016). Further examination into the

effective strategies and traits exercised by successful Latina leaders is central to higher education today as it may help educators better understand the types of support structures and mentoring programs that need to be in place for future generations of Latinas who desire executive level administrative positions.

Among positive factors associated with effective leadership is CQ. CQ includes all matters involved in working with and managing cultural diversity (Hansen, 2011; Ng & Earley, 2006; Plum, 2009). However, the concept of CQ is fairly new to academia (Grubbs, 2014). Further examination of the literature that reveals CQ research has primarily focused on business management, anthropological research, and organizational psychology (Ang et al., 2006; Dhaliwal, 2010; Grubbs, 2014; Naughton, 2010; Thomas, 2006). Correspondingly, a review of the literature presented very few studies focused on leadership in higher education. Naughton (2010) concurs, "As of yet, there is no research in relation to the importance or significance of cultural intelligence to success in an educational setting" (p. 9). Even less research exists on cultural intelligence as it applies to the concept of leadership success for minority women leading in community colleges. Further investigation into this area of study might help to explain the relationship between cultural intelligence and leadership effectiveness for Latina administrators. Likewise, a closer examination may help institutions of higher learning gain insight into the types of CQ training and development needed for new Latina leaders entering the ranks of administration.

Purpose Statement

The purpose of this phenomenological study was to discover and describe the lived experiences of Latina community college administrators by utilizing the four

elements of CQ (motivation, cognition, metacognition, and behavioral) to provide leadership in their organizations.

Research Questions

Central Question

What are the lived experiences of Latina community college administrators in their leadership roles as they utilize the four elements of CQ?

Sub-Questions

1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?

2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?

3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?

4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?

5. Culturally Intelligent Leadership-How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers?

Significance of the Problem

Latinas are a growing demographic in the nation today. In 2015, it was estimated that one in five women in the country was Latina (Gándara, 2015). By the year 2060, projections estimate Latinas will comprise almost a third of the female population in the United States (Gándara, 2015). Accordingly, Latinas will play a vital role in the future of

the nation. Despite the fact more Latinas today are graduating from high school and college, few enter graduate programs directly affecting the educational pipeline into higher education administration (F. Rodriguez et al., 2016). In 2015, Excelencia in Education reported that Latina/os only represented 7% of all students in graduate education; 7% in master's degrees and 5% of all doctoral degrees awarded. Given these figures, it is not surprising that in 2011 only 4.4% of all tenured professors were Latina (Gándara, 2015). As faculty ranks often serve as a conduit for administrative posts in community colleges, the low number of Latina professors demonstrates a possible correlation to the equally small number of Latinas in administration. Therefore, the lack of diverse leadership is problematic and creates the need for institutions of higher education to develop Latina leaders who are proficient in culturally responsive approaches to meet diverse student needs and safeguard their academic success.

According to Nagao (2015), the landscape of community colleges is changing. For example, there has been an increase in immigrant populations, a gradual growth of international students, and an upturn in ethnic diversity among students. However, community colleges continue to lack diversity within administration (Boggs, 2003; F. Rodriguez et al., 2016; Savala, 2014). The increase in student diversity creates the need for leaders who understand the cultures of the students enrolling in their colleges and who can cope with culturally diverse situations. More importantly, it calls for culturally intelligent leaders who can "adapt constantly to different people from diverse backgrounds as well as the ability to manage this diversity" (Kanten, 2014, p. 101).

Examining the role CQ plays in Latina leadership within community colleges could provide insight into the positive aspects of culture that possibly influence Latina

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leadership effectiveness. This is important as most of the research regarding Latina leadership focuses primarily on barriers and impediments to success rather than cultural capital. This approach would support researchers such as Bonilla-Rodriguez (2013) who contends, "[Latinas] today, are finding ways to maintain cultural identity and remain successful in top positions within their fields" (p. 2).

Finally, as there appear to be few studies examining the role of CQ in education, exploring the four elements of cultural intelligence and the role these components play in the leadership of Latina community college administrators will add to the limited literature. Moreover, further investigation could provide insight into the types of leadership training for aspiring Latina leaders as well as offer pertinent information that can assist leaders who seek to nurture Latina leadership on their college campuses. This research would also add to the limited number of studies on Latina leadership and provide context for diverse leadership models. Lastly, further research on this topic will contribute data and evidence that helps formulate strategies to implement within colleges and universities to help retain Latina administrators.

Definition of Terms

The following are the operational and technical terms, used in this study.

Academia. The term implies an educational environment concerned with research and scholarship.

Administradoras. Spanish word for female administrators.

Administration. A cadre of individuals serving as the leadership team for a community college district providing management and oversight.

California Community Colleges. The largest system of higher education

in the nation, with 2.1 million students attending 114 colleges. [Each]

college provides students with the knowledge and background necessary

to compete in today's economy. With a wide range of educational

offerings, the colleges provide workforce training, basic courses in

English and math, certificate and degree programs and preparation for

transfer to four-year institutions. (CCCCO, 2017, para. 1)

Chief Executive Officer (CEO). "The Chief Executive Officer (CEO) is the

head of either a single-campus college or a multi-college district. In either case, they are

the district's top administrative officers, reporting directly to the board of trustees"

(Jensen & Giles, 2006). In the business arena, the term CEO refers to the top executive

reporting to the board of directors.

Cognition. "Refers to [a person's] knowledge about culture and its role in

shaping how business is done" (Livermore, 2015, p. 28).

Cultural Intelligence (CQ). The capability to function effectively in an

environment that is culturally diverse (Earley & Ang, 2003).

Dean. "The third level of administrator below Vice President but above the

program directors, supervisors, and department chairpersons" (Jensen & Giles, 2006).

Faculty. Professors teaching in a community college including counselors and

librarians (Academic Senate of California Community Colleges, 2013).

Globalization. "The free movement of people, goods, services, and capital

across national borders" (Friedman & Mandelbaum, 2011).

Higher Education. The postsecondary educational system that includes community colleges, public universities, as well as private colleges and universities (Johnson, 2016).

Hispanic. Individuals who classify themselves as Mexican, Puerto Rican, Cuban, South American, Central American, or from any other Spanish origin (U.S. Census Bureau, 2011).

Inteligente. Spanish word for intelligent.

Latina. Generic term used to refer to women from Latin America, and South and Central America. It includes subpopulations such as Mexicans, Salvadorans, and Chicanos (Hayes-Bautista, 2004).

Latino. Generic term used to refer to men from Latin America, and South and Central America. It includes subpopulations such as Mexicans, Salvadorans, and Chicanos (Hayes-Bautista, 2004).

Latinidad. An identity term used by Latinas that includes gender and ethnicity simultaneously or in tandem (Mendez-Morse, Murakami, Byrne-Jimenez, & Hernandez, 2015).

Líderazgo. Spanish word for leadership.

Metacognition. A person's "ability to strategize when crossing cultures" (Livermore, 2015, p. 29).

Motivation. A person's "level of interest, drive, and energy to adapt cross-culturally" (Livermore, 2015, p. 27).

Transformational Leadership. Leaders who exhibit a deeper understanding of change and a new set of leadership skills and strategies (Ackerman-Anderson & Anderson, 2010).

Vice President. "On many college campuses, the person who is second in command to the president" (Maghroori & Powers, 2007).

<center>**Delimitations**</center>

This study was delimited to public community colleges in California where Latina administrators were employed. Participants were of Latina descent serving as deans or vice presidents for at least one year. The information gathered for this study was delimited by the number of administrators who participated in the interview process as the number of Latina administrators in community colleges is relatively small. Finally, owing to these restrictions, findings from this study were only generalizable to this specific population and not generalizable to the larger population.

<center>**Organization of the Study**</center>

This dissertation is comprised of five chapters. Chapter I provides a background for the study and outlines the research problem, purpose and significance of the study, the research questions, and definition of terms. Chapter II presents a synthesis of the literature related to Latina leaders in community colleges and is divided into the following sections: history of women in leadership; leadership development for women; community college leadership; Latinos in the United States; culture; and cultural intelligence. Chapter III discusses the methodology used in the study. Chapter IV provides a summary of the data and narrative descriptions and themes that emerged from

the information gathered. Chapter V presents conclusions, implications of the study, and

recommendations for further research.

CHAPTER II: REVIEW OF THE LITERATURE

Introduction

To examine the leadership of Latina administrators working in community

colleges and the possible role cultural intelligence plays in their management, the

literature review is presented in seven broad categories. The first section presents a

historical overview of women in United States workforce and includes challenges and

obstacles they face such as gender stereotypes and the labyrinth theory and barriers. The

second section describes the existing landscape women have for leadership development,

including personal and structural barriers, lack of mentoring, and prospects for leadership

development. The third section provides a synopsis of leadership opportunities for

women in higher education, specifically the community college system in California.

Additionally, this section focuses on access, challenges, and obstacles, and describes the

current environment that calls for change. The fourth section is devoted to Latinos in the

United States and offers an overview of the contributions Latinos have made in the

political, business, and higher education sectors. Likewise, this section discusses the

challenges and obstacles Latinos face and the opportunities afforded to their leadership

development, which includes mentoring, support systems, and community involvement.

The fifth section defines culture and focuses on four elements; language, family values,

spirituality, and the intersection of gender and cultural identity. The sixth section

introduces Cultural Intelligence (CQ) and explains the four CQ elements; drive

(motivation), knowledge (cognition), strategy (meta-cognition), and action (behavioral).

In addition, section six describes the impact of cultural intelligence on leadership. The

seventh and final section introduces Latina leadership traits and CQ, and their

relationship to Latina leaders' self-efficacy, identity, interpersonal strategies, multiculturalism, and *Latinidad.*

History of Women in Leadership

Women in the Workforce

For decades, women have contributed to the American labor force. Prior to the 1900s, women primarily served as domestic workers, nurses, dressmakers, and hairstylists (Kwolek-Folland, 2007). By the 19th century, women began entering clerical and retail jobs while others became entrepreneurs working to establish small, service-oriented businesses out of necessity or due to divorce or death of their spouse (Davis, Capbianco, & Kraus, 2010; Harris, 2013).

During World War II women entered the workforce in mass numbers to provide for their families and keep the local economies going while the men were fighting in Asia and Europe. Women replaced men in factories and offices in large numbers and as women gained valuable work experience, the demand for female labor increased (Doepke, Hazan, & Maoz, 2015). Consequently, many women continued to work after the war however, once the war ended, many of the women working in manufacturing were either laid off, or conceded their jobs to men (Hornick-Lockard, 2017). Nevertheless, findings such as Eisenmann's (2002) study of post-war women, argued that in the 1950s women continued to play an important role in America's workforce.

The country experienced another influx of women entering the labor force two decades later, during the feminist movement of the 1960s (U.S. Bureau of Labor Statistics, 2015). During this era, the Civil Rights Act of 1965 mandated equity among men and women. Within the legislation, several changes came into effect directly

affcting the number of women entering the world of work. First, paid wages became a central focus and the right to equal compensation in the workplace helped to motivate more women to pursue employment (Gutek, 2001). Equally important, was the right to equal access and equal opportunity in the workplace. Women were now qualified for numerous jobs. Gutek (2001) asserts, "Women would, at last, be able to make contributions in all the areas in which individual women excelled" (p. 379).

Women are now more educated than in the past (Cheung & Halpern, 2010; Johnston & Johnson, 2017). In a report put out by the U.S. Bureau of Labor Statistics (2015), "Among women ages 25 to 64 who are in the labor force, the proportion with a college degree more than tripled from 1970 to 2014, increasing from 11.2% to 40.0%" (p. 1). Consequently, compared to the last two decades, women now have access to a broader selection of occupations and work settings (Gutek, 2001). Additionally, women now have entry into numerous fields, including industry sectors normally reserved for men (U.S. Department of Labor, 2014).

Despite that educational attainment leads to higher pay, women still earn less than men do (O'Reilly, Smith, Deakin, & Burcell, 2015). For example, in 2016, women working full-time earned 81.9% of men's salaries compared to 62% in 1979 (Catalyst, 2017). Additionally, studies suggest certain industry sectors such as education and service are dominated by women and more likely to pay lower wages (O'Reilly et al., 2015). Although more women are employed and earning higher wages than in the past, they continue to be under-represented in top positions in business and higher education (Cheung & Halpern, 2010; Diehl & Dzubinski, 2016; Eagly & Carli, 2009).

Past and Present Leadership Roles

Today, women account for over 55% of the labor force (Catalyst, 2017), an increase from 2009 when women only held 49.1% of all jobs in the United States (Cheung & Halpern, 2010; Rampell, 2009). Similarly, in 2006, the U.S. Department of Labor reported that women held approximately 50% of all management and professional posts. Comparably, in 2015 women held 51.5% of all management, professional and related occupations (Catalyst, 2017). Yet, despite these gains women only hold 5.2% of chief positions in Standard and Poor's (S&P) 500 companies (Catalyst, 2017). While this data clearly demonstrates the existing disparity between women and men in positions of power and influence, it also suggests that barriers continue to exist for women (Cook & Glass, 2014).

Challenges and Obstacles

Despite the success women have had in the workforce, women continue to face challenges. Numerous scholars have examined women leaders and the strategies they employed in pursuit of leadership success. Cantor and Bernay (1992) interviewed 25 American politicians in high elected positions to determine how their leadership developed and what led to their success. They found that growing up in environments that encouraged risk taking and being aggressive helped these female leaders pursue big aspirations. Cheung and Halpern (2010) interviewed 62 women in top level positions including business executives, government officials, college presidents, legislators, police chiefs, and other high ranking professionals from three countries, including the United States and found "flexible working conditions and social support" made it possible for the participants to merge work and family (p. 191). Key et al. (2012) surveyed 371

women leaders of different races to determine what factors influenced their success, which included mentors and career assistance. Moreover, research studies conducted by Adams, Gupta, and Leeth (2009); Berry and Franks (2010); Heilman and Eagly (2008); Kwolek-Folland (2007); Okafor and Amalu (2010); Stuhlmacher and Poitras (2010); and Walker (2013) explored perceived barriers women encountered as they tried to advance as leaders. Many of the findings revealed contextual factors such as gender stereotypes and the *Labyrinth Concept*, a term coined by Eagly and Carli (2007) as impediments to success.

Gender Stereotypes

A stereotype is defined as an established or "over generalized belief about a particular group or class of people" (Cardwell, 1996). Stereotypes are typically associated with a group of people or one individual. These beliefs can either be positive or negative. Similarly, gender stereotypes are beliefs about the characteristics and traits appropriate to men and women (Brannon, 2005). Moreover, Brannon (2005) opines that when people associate a trait with a man or woman, they are more likely to miss the individuality of the person and relate certain characteristics to one gender and not the other.

The literature shows women leaders' experiences in the workplace are affected by the gender roles attributed to them. Empirical evidence affirms that typically women are associated with "communal" traits whereas men are linked to "agentic" traits that denote leadership (Chin, 2011; Eagly & Carli, 2011; Madden, 2011). Eagly and Carli (2007) characterize communal traits as attributes related to compassion and concern. Moreover, Madden (2011) contends people connect masculinity to competence. As such, women

are viewed as *less* qualified to lead (Eagly & Carli, 2009). Madden (2011) states,

"Because people more easily perceive men as being highly competent, men are more

likely to be considered leaders, given opportunities, and ultimately emerge as leaders than

women" (p. 61). Since women are typically viewed as caring, nurturing, and emotional,

society assigns these stereotypes into the workplace and women are not seen as strong

leaders (Hoeritz, 2013). This theory is known as role congruity theory. Extensive

research shows incongruity between gender roles attributed to women and those

attributes associated to leadership roles result in prejudice and bias (Eagly & Carli, 2007,

2009; Madden, 2011). Consistent with this theory is Eagly and Karau's (2002) meta-

analysis reviewing numerous studies about leadership effectiveness; the authors found

women are regarded as more effective in social services, government, and education than

in other sectors. Similarly, research conducted by Catalyst (2007) points to stereotyping

as a contributing factor to the gender gap that exists in leadership today. In three studies

conducted by Catalyst (2005, 2006, & 2007), findings revealed perceptions about women

in the workplace continue to be an impediment to their success. Furthermore, one study

revealed gender stereotypes for women are more noticeable in male dominated field such

as engineering and law (Catalyst, 2007). In contrast, Embry, Padgett, and Caldwell

(2008) and Cuadrado, Morales, Recio, and Howard (2008) dispelled the role congruity

theory and found leadership competence was not connected or associated with gender.

Labyrinth Theory

The literature reveals that perceived notions about women add to the barriers they

encounter in pursuit of positions of power and authority (Harris, 2013). Eagly and Carli

(2007) introduced the Labyrinth Theory to illustrate the complexities women face in their

path to leadership. They use the labyrinth metaphor to communicate the idea that the

pathway to leadership for women is often an intricate path that requires careful

maneuvering, and persistence. Eagly and Carli (2007) make the case that women,

compared to men, usually face multiple obstacles in their career trajectories and therefore

must maneuver more carefully and work harder. They stress many factors deter women

from advancing as leaders. Factors such as caring for family, sex discrimination and

competing pressures resulting from cultural stereotypes make it difficult for women to

advance (Eagly & Carli, 2009).

 According to Eagly and Carli (2009) women have greater family caring

responsibilities than men. Often, it is these responsibilities that cause women to either

reduce their work hours or quit altogether. For those that quit, re-entering the workforce

at their previous level of pay or authority becomes almost unattainable. Similarly, when

women opt to reduce their hours to part-time, their progress toward leadership

advancement is drawn out (Eagly & Carli, 2009). Additionally, working part-time

reduces women's potential earnings, cuts down on their years of experience, and limits

their ability to build professional networks.

 Discrimination and gender stereotypes also create a challenge for women in the

workplace. According to Eagly and Carli (2009), women are expected to be warm and

nice rather than strong and smart. Moreover, when women leaders are assertive, they are

often criticized for not being nurturing and when they are kind and nurturing they are

seen as weak. Eagly and Carli (2007) refer to these two competing pressures as the

double bind. They assert, "The key disadvantage of the double bind is that it creates

resistance to women's leadership and influence" (Eagly and Carli, 2009, p. 4). A recent

dissertation supported this thesis revealing that women community college leaders in 2017 experience a no-win situation as they continue to navigate leadership roles predominantly held by males (Garzaniti, 2017).

Leadership Development for Women

The struggle to enter leadership positions continues for women (Crites, Dickson, & Lorenz, 2015). Today, women's access to professional development opportunities is limited. A review of the literature suggests that women's careers evolve differently from that of men (Clarke, 2011; Liff & Ward, 2001). Conventionally, women primarily adopt the role of care-giver in their families and often experience interruptions in their careers (Ackah & Heaton, 2004; Clarke, 2011). They also encounter structural barriers that affect their career advancement. Liff and Ward (2001) argue that women leaders are often confronted with a masculine work culture while Metz (2009) and Eagly and Carli (2007) posit gender stereotypes of women and men often serve as impediments. Also, Sanchez-Hucles and Davis (2010) and Bilimoria, O'Neil, Hopkins, and Murphy (2010) argue the under-representation of women in executive leadership positions and the persistent lack of mentoring serve as organizational barriers.

Mentoring

Further examination of the literature on feminine leadership reveals that mentoring is needed for feminine leadership development (Parker, 2015; Selzer, Howton & Wallace, 2017). Kram (1985) describes mentoring as a relationship that evolves over time and aims to guide the mentee toward career development. Studies suggest that mentoring plays a fundamental role in the recruitment and development of women leaders (Copeland & Calhoun, 2014). Kovnatska (2014) found more than half of Fortune

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500 companies use mentoring to recruit, retain, and develop employees. Moreover, the literature characterizes mentoring as fundamental in professional development and career advancement in higher education (Armenti, 2004; Block & Tietjen-Smith, 2016; Hannum, Muhly, Schockley-Zalaback, & White, 2015; Jones & Taylor, 2012; Kellerman, Rhode, & O'Connor, 2007; Madsen, 2008; Tareef, 2013). Similarly, a qualitative study conducted by Steele (2016) found implementing mentoring programs within community colleges could prove beneficial in succession planning and training of future leaders.

Mentoring can be informal or formal, and both are greatly beneficial (Bynum, 2015). Informal mentoring happens organically and is often self-directed. Conversely, formal mentoring typically occurs at the organizational level where a less experienced individual is matched with an experienced person. Corner (2014) defined formal mentoring as an organizational strategy, with clear, established goals that are measurable and hold the mentee accountable. In formal mentoring relationships, the mentor shares their professional expertise and provides the mentee with career advisement, and guidance (Kelch-Oliver et al., 2013; Kerssen-Griep, 2013).

Several studies revealed that informal mentoring proved to be advantageous. One study focused on women and mentoring showed that most of the female participants' positive mentoring relationships were informal and intentional (Searby, Ballenget, & Tripses, 2015). Similarly, Dunbar and Kinnersley (2011) found the women in their study benefited more from the relationships that formed naturally rather than formally. Also, a review of the literature suggests peer-to-peer mentoring is also valuable. For example, Bynum (2015) found peer mentoring between women who share similar career

experiences and at a similar place in their personal lives may help to heighten their ascent into leadership positions.

Additionally, some scholars opine that for mentoring to be effective the mentor must match the gender of the mentee. In a qualitative study of female executives in community colleges, Edwards (2017) found women leaders specifically recommended women leaders mentor other women. "Most of the women said, explicitly, that women must mentor other women, so many of the issues women faced can be discussed with the tried and true knowledge and wisdom of a woman's experience" (Edwards, 2017, p. 30). Accordingly, other studies intimate having a female mentor is essential for women who desire to advance in leadership (Allen, Day, & Lentz, 2005; Edds-Ellis & Keaster, 2013; Edwards, 2017). However, not all scholars agree. Some studies found that mentors were effective irrespective of whether or not they matched the gender of the mentee (Bryant et al., 2015; Dunbar & Kinnersley, 2011; Smith, Smith, & Markham, 2000). Also, in the case of minority women, Ortega-Liston (1999) found Latina professionals benefitted from having White male mentors. However, Block and Tietjen-Smith (2016) opine it is important for women who aspire to advance in their careers to have access to gender-based guidance. Correspondingly, findings by Dunbar and Kinnersley (2011) revealed women leaders felt gender was essential and the relationship would be more successful if they had a female mentor.

Another premise that surfaced in the literature review highlighted the inclusion of mentoring in professional development programs. Several studies on professional development programs for women cite mentoring as important (Debebe, Anderson, Bilimoria, & Vinnicombe, 2016; Selzer et al., 2017). For example, they posit having

open access to mentors would allow for a better understanding of work-life balance among women who are also mothers. Equally important, scholars contend to ensure leadership development programs for women are effective, they must institutionalize mentoring (Debebe et al., 2016).

Finally, despite the plethora of studies emphasizing the importance of mentoring for women leaders, many of the findings highlight that a continued shortage of mentors for women exists. Further evidence of this is the small number of women in top leadership positions, which directly correlates to the number of mentors available to women leaders in general. Block and Tietjen-Smith (2016) contend, "A worldwide underrepresentation of women and minorities in faculty and administrative roles in higher education has contributed to a shortage of mentors" (p. 308). Moreover, Bynum (2015) and Angel, Killacky, and Johnson, (2013) attribute the shortage of mentoring to a woman's inability to advance as a leader.

Leadership Development Programs

Preparing future leaders for the multitude of complex issues facing higher education today is essential (Teague, 2015). Among the complexities is the rapidly depleting leadership pipeline within community colleges (AACC, 2016). Currently, 75% of presidents within the community college system are expected to retire within 10 years (Tekle, 2012). Accordingly, attention to leadership development and succession planning in higher education is warranted. Unfortunately, although today's turnover of leadership in higher education is common and anticipated to continue, the pipeline of qualified candidates is grossly inadequate for the number of positions that will become available and lacks a sufficient number of women and minorities" (Bornstein, 2010, as cited by

Teague, 2015). As a result, organizations such as the AACC (2016) maintain the current situation warrants an investment in leadership development programs and executive coaching.

The literature suggests to identify future leaders, administrators must treat leadership cultivation as routine functions of their job (DeZure, Shaw, & Rojewski, 2014). In a study conducted to examine factors that support and impede development of academic leaders to identify effective practices, the findings uncovered numerous strategies academic leaders can employ to cultivate. They included: (1) developing college-based efforts to sharpen leadership skills, (2) providing faculty with leadership development opportunities and financial support when necessary, (3) giving individuals more opportunities to lead that align with their talents, and (4) offering part-time leadership roles to allow faculty to continue their research and teaching and at the same time test their interest and skills in leadership leaders (DeZure et al., 2014). Related, a study of senior women at two different Australian universities found more than 80% of participants believed a leadership program would provide the knowledge, skills, and coaching necessary to work in their challenging work environment (Tessens, White, & Web, 2011).

Respectively, for women leaders to develop they must engage in activities that promote personal and professional growth. Key findings in a study conducted by Selzer et al. (2017) found to "effectively develop women leaders, work must be done at the personal, interpersonal, and organizational levels, as these levels are interrelated and interdependent" (p. 1). Similarly, in their study of female executive leaders in Texas community colleges, Gill and Jones (2013) discuss the need for community colleges to

cultivate and retain the talent that already exists in their institutions by creating

professional development opportunities for prospective female leaders.

A good amount of literature pronounces women leadership programs as a vehicle

to navigate career advancement. Today, community colleges are using the competencies

adopted by the AACC (2016) to develop leaders inside their organizations. Madsen,

Longman, and Daniels (2012) highlight the need for leadership programs within

academia to focus on the needs of women. They compiled a list of existing leadership

development programs (LDPs) for female staff, faculty, or administrators in higher

education and found in the United States, the majority of the programs are sponsored

primarily by the American Council on Education's (ACE) Office of Women in Higher

Education and the American Association of Women in Community Colleges (AAWCC).

Notably, they also found leadership programs existing on university or college campuses

were often initiated by the president or provost, or a female leader on campus (Madsen et

al., 2012). Conversely, Townsend and Twombly (2007) argued the work to support

women leaders within community colleges has more than likely been influenced by the

efforts made by the National Institute for Leadership Development (NILD) and the

AAWCC rather than initiatives headed by male presidents.

The Community College Leadership Environment

Today, colleges and universities are multifaceted organizations faced with

numerous complex challenges (Teague, 2015). As the largest segment of higher

education in California, the community college continues to be the primary pipeline to

the university for many students, the majority of which are women and minorities. As

such, the question of who will lead these organizations becomes fundamental. Currently,

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the shortage of leaders and the dearth of women in top leadership positions continues to be a difficult challenge (Grove-Heuser, 2016). Further examination of the literature suggests that women remain marginalized in the community college system (Corbett & Hill, 2012; Grove-Heuser, 2016; Yearout, 2015).

Access

Historically, men dominated community college leadership (Eddy & Cox, 2008). Moreover, community colleges continue to be bureaucratic, political in nature, and inherent of structures, policies, and procedures that create different experiences for men and women (Acker, 1990; Cohen & Brawer, 2008; Eddy & Cox; 2008). Jones et al. (2015), citing Jones and Taylor (2012), explained, "Two year public institutions are hierarchical bureaucracies and as such, are based on traditional structures that favor men" (p. 5). Birnbaum (1992) maintained that because community colleges are organized hierarchically, the path to the presidency is often manifested via lateral promotions. Sadly, not much has changed over the past 25 years. In fact, in 2014 the American Council on Education (ACE) noted that more than one in three presidents previously served as a Chief Academic Officer (CAO) prior to serving in their current position. Similarly, ACE (2014) reported among all senior administrative positions, colleges and universities continue to hire senior leaders from within the institution as they did in 2008.

Some of the literature suggests that there aren't enough qualified women to fill the vacancies. Contrary to this, data pertaining to women's degree attainment and level of academic preparation reveals that the pipeline is preparing women at a higher rate than men. Since 2006, women earned more than half of all doctoral degrees awarded (Johnson, 2017). Further examination of the literature indicates that women are not rising

to the top leadership positions in academia despite their preparation. Several studies intimate that this is due in part to the underrepresentation of women as tenured faculty and full professors as it is often through these ranks that professors not only have the power to make hiring decisions but also gain access to opportunities for more advanced leadership roles (Howe-Walsh & Turnbull, 2016; Johnson, 2017). As such, men continue to outnumber women among presidents, provosts, and deans within higher education (Hammond, 2015; Parker, 2015).
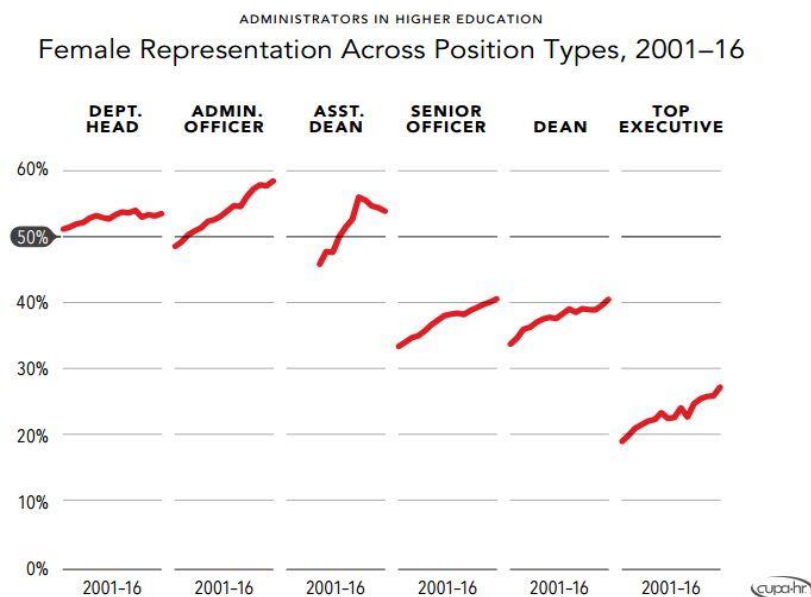
Figure 1. Gender representation within higher education leadership. Source: Bichsel, McChesney, and Calcagno, 2017.

Challenges and Obstacles

Women leaders in community colleges continue to face challenges and obstacles. Diehl's (2013) examination of the literature revealed women leaders in higher education face at least 13 distinct types of gender-based leadership barriers that may impede their ability to advance and succeed as leaders. Also, studies showed leadership within

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community colleges is still saddled with gender bias. McClellan (2013) argued women struggled for more than a century with equal rights and gender barriers, and posited that although progress has occurred, both these impediments continue to exist for women leaders in community colleges. Comparably, Howe-Walsh and Turnbull (2016) found female participants "struggled to navigate their careers in a gendered environment" within academia (p. 425). In examining community colleges, Jones et al. (2015) assert, "There continues to be inequity in employment of women in the administrative ranks of community colleges, indicating possible genderedness" (p. 2). Notwithstanding, a review of the literature suggests community colleges seem to be more gender-friendly than universities. Amey and VanDerLinden (2002) discovered that more women are working in chief administrative positions within community colleges. Similarly, McKenney (2000) studied the career trajectory of women serving as chief academic officers (CAOs) in community colleges to ascertain possible barriers they encountered as they moved into the vice presidency role and found that gender had no significant impact.

Despite the increase in the number of women holding chief administrative positions in the community college, much of the literature reveals that these institutions remain *gendered* (Eddy & Cox, 2008; Jones & Taylor, 2012; Jones et al., 2015; Townsend & Twombly, 2006). According to Acker (1990), organizations are gendered when an advantage and disadvantage, meaning and identity, and exploitation and control are portrayed distinctly as masculine or feminine or presented differently for males and females. Acker (1990) introduced the concept of gendered organizations to underscore the advantage males have within organizational power structures. Acker's (1990) work posited interactions in the workplace, control of the work activities, and wage earnings

are all affected by symbols of gender and gender identity and reinforce an existing class structure within organizations. Townsend and Twombly (2006) found although community colleges were more accessible to women, they continued to be gendered institutions in their practices and policies. Similarly, Eddy and Cox' (2008) study of six women community college presidents revealed that community colleges continue to rely on hierarchy and positional power and women continued to be judged by male models of leadership. Related, Jones and Taylor (2012) observed "Two-year public institutions are hierarchical bureaucracies and as such, are based on traditional structures that favor men" (p. 5).

According to Acker (1990), masculinity has permeated institutional processes for decades resulting in the marginalization of women within organizations. Moreover, male domination continues to contribute to gender segregation across all sectors and P. Turner, Norwood, and Noe (2013) maintain higher education is no exception. Additionally, because men historically dominated leadership positions, society often perceives effective and strong leadership with traditionally "masculine" characteristics (P. Turner et al., 2013). Similarly, as institutions of higher education are governed and led by masculine systems, barriers exist for women's advancement into leadership (Twombly, 1995). Madden (2011), maintained that the more leadership is masculinized, leadership styles of women and minorities will be seen as problems instead of strengths, ultimately limiting their access to leadership positions.

Furthermore, scholars have argued that gender stereotypes prevail in higher education. Madden's (2011) qualitative research found stereotypes for women leaders in higher education operated with consequences in terms of their "leadership style and

perceived effectiveness" (p. 63). Moreover, Lester's (2008) examination of female faculty in community colleges showed that organizational cultures shape and reinforce socially appropriate roles for men and women. Women participants developed mixed identities to deal with both the female expectations and male culture within their institutions. Eddy and Cox (2008) assert, "Within organizations, power structures still form the basis of hierarchy, women continue to be judged by male models of leadership, and gendered stereotypes persist" (p. 78).

Glass ceiling. Another possible explanation for why women are under-represented in executive leadership roles within community colleges could be the glass ceiling effect. Inman (1998) defined the glass ceiling as "an invisible barrier that prevents women from moving beyond middle management into positions of senior executive status" (p. 35). According to P. Turner et al. (2013), the glass ceiling conveys to women that advancing beyond a certain level at work is impossible because they do not have what it takes. Similarly, Cook and Glass' (2014) analysis of women leaders in top U.S. firms found the glass ceiling continues to exist and creates invisible barriers to women's ascent to top leadership positions. Although the term *glass ceiling* was primarily used in the corporate setting, scholars affirm the term also refers to social and cultural impediments reported to exist in higher education (American Council on Education, 2014; Diehl, 2014; Johnsrud & Heck, 1994; Townsend, 2007; White House Project [WHP], 2009; Yearhouse, 2015).

Glass ceiling commission. To further substantiate the concept of the glass ceiling in corporate settings, the United States Department of Labor created a Glass Ceiling Commission in 1991 to conduct studies and provide recommendations to "further

the advancement of women and minorities in management and decision-making positions in business" (U.S. Glass Ceiling Commission, 1995). The commission published studies from 1991 to 1996. Over a decade later, in 2009 the WHP published *The White House Project: Benchmarking Women's Leadership* report which surveyed women's leadership status across 10 fields; among the recommendations for closing the leadership gap in the nation, the authors advocated for organizations to "combat attitudes leading to the glass ceiling" (p. 97).

An Era of Change

Community colleges play a crucial role in higher education within the state of California. For decades, they played a vital role in regional economic development and serve as a training ground for many individuals seeking technical skills. According to Dastmozd (2014), "Community colleges are key to building a stronger and more competitive workforce, providing employers with highly skilled and well-prepared employees that are ready to make immediate contributions to their field" (para. 4). Likewise, community colleges serve over two million students each year, many of whom are the first to attend college in their families, come from low income, and are under-represented. As such, these students often enter these institutions under prepared and in need of remediation. Accordingly, as most community colleges in the nation are focused on ways to improve student success, especially for populations that historically underperformed, more attention is being paid to the role of community college leadership (F. Rodriguez, 2015).

Performance and accountability measures. Recent changes in funding at the state and federal levels mandate that community colleges deliver services differently. In

July of 2009, former President Barack Obama challenged community colleges increase graduation rates by five million by the year 2020. Through the American Graduation Initiative, community colleges would receive nine billion dollars in funding over 10 years to increase graduation rates and close achievement gaps. At the state level, Governor Brown signed the Seymour-Campbell Student Success Act of 2012 which "emphasized support for 'entering students' transitioning into college to provide a foundation for student achievement and successful completion of students' educational goals" (CCCCO, 2015). Additionally, the act replaced matriculation funding with the Student Support Services and Programs bill (SB 1456) which appropriated an additional $50 million for implementation of core services at community colleges. To receive funding, colleges are required to provide core services comprised of orientation, assessment, counseling, advising, and other education planning services aimed at helping students make informed decisions about their educational goal; and follow up services for at risk students. No longer viewed as institutions solely responsible for promoting and providing access to students, community colleges today are expected to promote and demonstrate student success.

Diminished leadership pipeline. Community colleges today face a leadership predicament (Gill & Jones, 2013). As stated earlier, 70% of presidents within the community college system are expected to retire within 10 years (Bumphus, 2016). Compounding the issue is the short tenure of presidents in the community college (McNair, 2014). According to Cook and Kim (2012), the typical tenure of presidents in U.S. community colleges is less than seven years and the average age is 60. Moreover, their study revealed that in California, the normal time span for chancellors and

presidents was 4.6 years and in any given year, as many as 20 vacancies could be found in public two-year institutions. To address the leadership gap within community colleges, the literature suggests succession planning could be a way to keep talent flowing in community colleges. Cameron (2015) asserts, "Succession planning, when intentionally designed and conducted, provides a process to develop appropriate leadership resources for the future to ensure the sustainability of the college's long term mission" (p. 60).

Changing student demographics. More underserved students are attending community colleges today. According to a 2018 report by the Campaign for College Opportunity (CCO), 70% of the student body in California community colleges (CCCs) is under-represented. In fall 2016, CCC enrolled more than 1.5 million students of which 44.9% were Latino (California Community Colleges Chancellor's Office [CCCCO], 2018). Correspondingly, among the 273,000 new freshmen entering CCCs, 49.2% were Latino (CCCCO, 2018). This increase in diversity among students speaks to the need for more diverse representation within faculty and administrative ranks. Specifically, the large number of Latina/o students attending community colleges demonstrates the need to have greater representation of Latina/o faculty and administrators.

Need for culturally intelligent leaders. California community colleges continue to be culturally diverse and serve constituencies comprised of many different cultural backgrounds (Nagao, 2015). Responding appropriately to the diverse cultural backgrounds may impact leadership effectiveness. Moreover, as research supports a positive relationship between leadership and cultural intelligence (CQ), the need to examine the role CQ potentially plays in creating a positive organizational culture and

academic environment is fundamental. Leading researchers in CQ, Van Dyne, Ang, and

Livermore (2009), assert, "Cultural intelligence helps leaders develop an overall

perspective and repertoire that results in more effective leadership" (p. 131).

Latinos in the United States

According to the U.S. Census Bureau (2016), about 55 million Hispanics live in

the United States and constitute the largest minority ethnic group in the country.

Projections estimate the Latino population will grow to 60% of the total population by the

year 2050, undoubtedly establishing Latinos as an economic force in the country. To

better understand the disparities that exist in leadership, it is necessary to examine

Latinos' current participation in the political, business, and higher education sectors

within the United States.

Latina/o Leadership in the Political Arena

A review of the literature suggests that Latino leaders are more active today

politically than ever before. Nine years ago, 68% of Latinos held seats at either the

municipal of school board level (Trevino, 2008). Similarly, in 2012, only three Latinos

were elected into the Senate and 28 held seats in the House of Representatives (Malave &

Giordani, 2014). Today, there are 38 Hispanic members of Congress, four in the Senate

and 34 in the House of Representatives (Manning, 2016). Despite the slight increase,

Latinos continue to represent a small number of elected officials in congress. Juxtaposed

with the number of Latinos in Congress, only three Latinos served as governors. New

Mexico's governor is the first Latina in U.S. history to hold such an office. Comparably,

during President Obama's first term, only two Latinos served on his cabinet. During his

second term, only one Latino, the Secretary of Labor, remained in the Obama presidential

cabinet. Currently, although there are four women serving at the cabinet level, no

Hispanics serve in the cabinet under President Trump's administration

(Pew Research Center, 2017).

Latinos are also present in the California state legislature. The establishment of

the California Latino Legislative Caucus (LLC) in 1973 marked a significant step toward

political empowerment for Latinos in California. For the first time, priorities were

established to protect and preserve the rights of Latinos across the state (LLC, 2017).

Today, the LLC is one of the most influential organizations within the state legislature

and several of its members hold key leadership positions. However, while no women

serve within the Latino Caucus Senate, a total of 10 women serve in the state assembly.

Correspondingly, Latina legislators represent over 35% of the LLC membership.

Similar to the state legislature, Latinos also made strides at the judicial level. In

1961, President Kennedy appointed the first Latino, Raynaldo G. Garza, to serve as a

lower federal court judge in Texas. In 1979, Judge Garza became the first Hispanic

circuit court judge. As of 2015, Latinos make up 9.7% of the 677 district court

judgeships currently approved by Congress (McMillion, 2015). Between 2008 and 2013,

former President, Barack Obama, appointed 27 Latinos to the federal courts.

Correspondingly, in 2013, the number of Latinos serving as federal court judges totaled

116. In 2017, 124 Latino judges served in federal courts (Federal Judicial Center, 2017).

Likewise, the number of Latina district court judges increased from six to 23 between

2000 and 2015 (McMillion, 2015). Comparably, between 2000 and 2015, the number of

circuit court Latina judges grew from two to four (McMillion, 2015). By far, the greatest

success for any Latina judge has been the appointment of Sonia Sotomayor to the

Supreme Court in August 2009 as she is the first Latina to serve as a Supreme Court justice.

At the local level, Latinos continue to serve in a variety of elected positions. According to the National Association of Latino Elected Officials (NALEO; 2016), in 2004, over 4,800 Latinos held public office. Today, there are more than 6,000 Latino elected officials in the nation. Out of 6,084 officials, 2,099 are women and 3,985 are men. Most of the elected Latino and Latina officials serve on municipal or school boards (67% or 4,088 out of 6,084), demonstrating that Latinos primarily serve at the local level (NALEO, 2016).

Latina/o Leadership in the Business Sector

In 2016, the U.S. Census Bureau reported that Latinos owned 3.3 million businesses in the United States. The National Women's Business Council (NWBC; 2016) survey of Latino owned businesses reported that 34.9% of businesses were owned by Latinas compared to 54.31% owned by Latino men. Additionally, the same survey revealed that Latinos own over 3.1 million firms in the U.S. and employed more than 1.6 million workers. Of the 3.1 million businesses, Latinas owned almost half (1.46 million) and retained close to half a million employees (NWBC, 2016). According to the *2016 State of Women Owned Businesses Executive Report* published by American Express (2016), "As of 2016, there are just under 1.9 million Latina-owned firms, employing 550,400 workers and generating $97 billion in revenues" (p. 5).

Unlike the small business sector, Latinos are not faring as well in the corporate scene. Fortune Magazine reported in June 2017 that within the 16 Fortune 500 companies that share their diversity data, "73% of the senior executives, men and women,

are white" (Jones, 2017, p. 1). The same article stated that Latinos only represent 3% of all CEOs and currently only one Latina, Geisha Williams, at the helm of PG&E holds such a position. Compared to women overall, Latinas continue to be greatly under-represented. Currently, 45 women in 1000 Fortune companies are currently serving as CEOs (Pew Research Center, 2017). Also, according to Catalyst, at this year's Fortune 500 companies, women hold 5.2% (26) of the CEO positions (Catalyst, 2017). However, diversity continues to be an issue and relatively little progress has been made regarding Latinos (Catalyst, 2017).

Latina/o Leadership in Higher Education

Despite the increase in Latina/o student enrollment in post-secondary institutions nationwide, Latinos continue to be under-represented in leadership positions at the post-secondary level (Fry & Lopez, 2012). To fully illustrate the disproportionate representation of Latinos in educational leadership, it is important to highlight the current state of Latina/o in college. Since 2011, Latina/o student enrollment in institutions of higher education across the nation reached 16.5% of all college enrollments among 18-24 year-olds (Fry & Lopez, 2012). Additionally, in 2010, 140,000 Latinas/os received bachelor's degrees and more than 100,000 earned associate degrees (Fry & Lopez, 2012). Likewise, in 2016, there were 370 Hispanic Serving Institutions (HSIs) nationwide, signaling the increase in Latina/o college enrollments (Excelencia in Education, 2015, as cited by F. Rodriguez et al., 2016). Yet, Latino students still face challenges that prohibit access, persistence, and matriculation into higher education (Huber Huidor, Malagon, Sanchez, & Solorzano, 2006; U.S. Department of Education, 2011). Compounding the issue is the large number of Latina/o students enrolling in community colleges. In 2002,

the Chronicle of Higher Education reported that 60% of Latino college enrollment was in two-year colleges (M. Martinez & Fernandez, 2004). A decade later, Fry and Lopez (2012) reported that 46% of Latinos enroll in two-year institutions. Despite the small decline, in 2010, only 11% of Latina/o students, ages 18-24 enrolled in four-year universities (Fry & Lopez, 2012). As studies show that minority students enrolled in two-year institutions typically encounter multiple challenges associated with transferring to a four-year university, the literature suggests that the number of Latino students in the educational pipeline is still small (F. Rodriguez et al., 2016). Moreover, according to a study conducted by Excelencia in Education (2015), Latinas/os merely represent 7% of all students in graduate education, of which they only represent 7% of all master's and just 5% of all doctorate degrees. Consequently, the small number of Latina/o students attaining graduate degrees directly correlates with the number of Latinos in the leadership pipeline (Haro, 1995; F. Rodriguez et al., 2016).

Equally important is the under-representation of Latino faculty in post-secondary institutions as faculty ranks often serve as a conduit into administration. In 2011, no more than 4% of all full-time faculty in colleges and universities were Latino (Aud et al., 2013). Data revealing the limited representation of Latinos in higher education leadership shows that not much has changed over the last 10 years or so. Haro and Lara's (2003) analysis of Latinos and administrative positions in American higher education 15 years ago, found "for academic vice presidencies, and presidencies, Hispanics are gaining ground at two-year colleges, gaining few positions at the regional universities, and barely adding one or two persons to the ranks of provosts, the position from which most presidents are picked" (p. 156). In 2010, the AACC reported, "Latinas and Latinos make

up only 6% of all executive/administrative and managerial positions in higher education."

Today, 86% of college and university administrators are Caucasian (Bichsel et al., 2017).

The table below shows the current ethnicity and gender breakdown for employment in

the CCC system.

Table 1

California Community College Chancellor's Office Fall 2016 Employee Ethnicity

	Total Number	Women	Latinas	Percentage
Educational Administrators	2117	1148	208	9.83%
Tenured Faculty	18, 589	10, 124	1,616	8.69%
Academic Temporary	42, 044	22, 246	2961	7.04%
Classified Employees	27, 895	16, 499	4741	17.00%

Note. Total number of employees was 90,633 in 2016.

Latino Culture

Northouse (2010) defines culture as "the learned beliefs, values, norms, symbols,

and traditions that are common to a group of people" (p. 336). Similarly, Bordas (2001)

maintains "Latinos are bound together by the Spanish language, colonization, the

Catholic Church, and common values that stem from both Spanish and indigenous roots"

(p. 114). Using this framework, the Latino culture consists predominantly of language,

family values, and spiritual and religious beliefs.

Language

Historically, language has been a barrier for Latinos both in academe and in the

corporate world. Gomez de Torres (2013) asserts that language in a cultural context

could pose a possible challenge as most Latinas may be subjected to a male-dominated

culture that often silences women. For Latinas who come from traditional Latino

families, men's voice is first and women's voice is second (Gomez de Torres, 2013).

Anzaldúa (1987) sheds light on language and the notion of silence. She speaks about

overcoming the tradition of silence and refers to the numerous ways the Latino culture

silences the voices of women. Additionally, Anzaldúa (1987) argues that Latinas are

often excluded from society and home due to rigid rules regarding when to speak, how

much to say, and what language to speak. Consequently, self-expression for many

Latinas is not associated positively, which is in direct contrast to the work environments,

which require being heard (Montas-Hunter, 2012).

To complicate the issue further, Latinas often face powerful stereotypes, including

the assumption that they are docile and passive (C. Turner, Gonzalez, & Wong, 2011).

According to Canul (2003), pronounced gender roles within the Latino culture cause

Latinas to be closely associated with passivity. Similarly, Latinos are taught to convey

respect to their leaders. Therefore, when Latinas assert themselves, they are often seen as

aggressive. Canul (2003) asserts, "For many individuals inexperienced with Latina/o

culture, the concept of an outspoken Latina is foreign and she may be treated much more

harshly by a male-dominated administration for overstepping social and gender

boundaries" (p. 171).

La Familia

In addition to language, family is also central to the Latino culture. Latinos value

education, community, hard work, and above all else, family. Sy and Romero (2008)

introduced the concept of *familismo* as the belief family comes first, "even if it means

making personal sacrifices" (p. 214). Gándara (1995) also found family to be important

in a study conducted of high achieving women in academia. A study conducted on six

Latina school leaders in West Texas by Mendez-Morse (2004) revealed most women

regarded their mothers and fathers as primary role models who supported their career

trajectories. Similarly, F. Rodriguez' (2006) study examining four Latina/o community college presidents, found that the positive influence of family was instrumental in participants' rise to the presidency. Elizondo's (2012) study of 18 Mexican faculty also found that family was a key source of support for the women teaching full time. Tendering a different view, in examining the experiences of Latino junior faculty, De Luca and Escoto (2012) found that family responsibilities affect Latinos' career experiences and performance. They state, "The conflict between workplace and home leave Latinos in a precarious position of choosing between family and career, two institutions highly valued by Latinos" (De Luca & Escoto, p. 35). Additionally, the literature suggests that family plays an important role for Latinas and often influence the career decisions they make (Muñoz, 2010). Also, Montas-Hunter's (2012) study of Latina leaders in higher education found that 100% of the participants pointed to family support as a reason to pursue leadership positions. Similarly, Menchaca, Mills, and Leo (2016) qualitative research study of two top level Latina administrators of universities revealed that the support from home, respectively their mothers, provided the encouragement and sustenance to keep moving forward.

Spirituality

Ann Carr's (1986) definition of spirituality captures the essence of spirituality for Latina women: "Spirituality in its broadest sense can be described as the whole of our deepest religious beliefs, convictions, and patterns of thought, emotion, and behavior in respect to what is ultimate" (p. 49). J. Rodriguez (1999) argues for Latinas, spirituality is formed by many factors, including, family, community, gender, and culture. Additionally, she argues spirituality for Latinas, is "lived out and mediated through

culture" (p. 138). J. Rodriguez (1999) recounts the stories several Latinas shared with

her that reflected their spirituality. Through her research, the author opines that Latinas'

experiences of faith facilitated through culture, continue to play a primary role in the

lives of Latinas. Moreover, J. Rodriguez argues faith provides Latinas with the strength

to resist different forms of oppression and is the source of self-esteem and the

clarification of values. In subsequent research, J. Rodriguez (2002) affirms leadership for

Latinas encompasses both the physical and spiritual. Equally, Campesino-Flenniken

(2003) argued for Latinas living in marginalized communities, spirituality helped them

cope with racism and other forms of oppression.

Intersection of Gender and Cultural Identity

Latinas in professional fields must manage multiple roles and often are confronted

with both social and cultural demands. As leaders, they often face gender and cultural

expectations and conventions that directly impacts their experience at work. Chin (2011)

maintains, "Authenticity as a leader is more challenging when needing to negotiate

multiple and intersecting identities. Women from diverse racial and ethnic groups might

lead in different ways more aligned with their different world views and cultural

perspectives" (Chin, 2001, p. 4).

Likewise, research suggests an intersection between gender and ethnicity that

differentiates how Latinas lead. Lopez (2013) asserts, "These women's *Latinidad* shaped

their leadership styles, operating from a collectivist orientation expressed in the typical

Chicana/o family versus an individualistic orientation typically espoused in an Anglo

family" (Lopez, 2013, p. iv). The author goes on to say their Latinidad "is intertwined in

who they are, providing them some latitude that may not exist for their male colleagues,

and ultimately affects their leadership" (Lopez, 2013, p. 85). Family obligations, cultural expectations and identity are important components that need to be examined throughout the academic journey of Latina students if we are to understand how Latinas attain and successfully navigate leadership roles (Montas-Hunter, 2012).

Likewise, the struggle between acculturation and the safeguarding of culture continues to exist for women of color. Studies suggest that Latina leaders combat the need to relinquish their culture and adopt the dominant Anglo culture that exists within institutions of higher education. According to Maes (2012), "Many Latina leaders often negotiate their ethnic identity within the workplace, which leads to stress for them" (p. 18). However, other studies submit that Hispanics do not assimilate and continue to preserve their language and traditional values and customs (Díaz, 2014). Early studies refer to this as *double consciousness* (Du Bois, 1903) and studies that are more recent refer to it as bi-culturalism (Laborde, 2009). The terms refer to the ability to exist simultaneously in two cultures (Geertz-Gonzalez & Morrison, 2016).

Cultural Intelligence

Earley and Ang (2003) introduced cultural intelligence (CQ) as the ability and skill to interpret and function appropriately in diverse cultures (Brannen, 2016; Fellows, Goedde, & Schwichtenberg, 2014). Drawing from research on multiple intelligences, Earley and Ang (2003) developed a conceptual model that extended beyond academic intelligence, emotional intelligence, and other forms of intelligence (Brannen, 2016; Livermore, 2015). CQ includes the skill to identify, the ability to understand, the stimulus to learn, and the flexibility to adapt to cultural norms and respond appropriately (Ang et al., 2006). Initially, CQ theory identified three factors, cognition, motivation,

and behavioral. Earley and Ang (2003) defined cognition as the ability to create patterns from cultural cues, motivation as the inclination and determination to engage others, and behavior as the capacity to act appropriately. Later, CQ evolved into a four factor model (Ang et al., 2007). The four components of CQ, depicted in Figure 2, are: motivation (CQ drive), cognition (CQ knowledge), metacognition (CQ strategy), and behavioral (CQ action).

Figure 2. Four components of cultural intelligence.

Building upon the work of Earley and Ang, Livermore (2015) conducted research around the world and compiled his findings in his book, *Leading with Cultural Intelligence: The Real Secret to Success*. According to Livermore (2015), CQ is a learned form of intelligence that can be applied to any culturally diverse situation. Ang et al. (2006) assert, "CQ is another complimentary form of intelligence that can explain variability in coping and functioning in a cultural setting" (p. 4). Correspondingly, the four-factor model defines cultural intelligence as "the capability of an individual to function effectively in situations characterized by cultural diversity" (Soon et al., 2007, p.

336). The following section provides an overview of the four elements of cultural intelligence.

Drive (Motivational) CQ

Motivational CQ, commonly referred to in the literature as Drive CQ, is "the ability to place energy toward learning the cultural norms of a different culture" (Ramirez, 2014). Moreover, motivational CQ imparts a strong desire and high self-efficacy in an individual which allows them to actively seek out and communicate with people from other cultures (Earley & Ang, 2003; Rockstuhl & Ng, 2008). Similarly, Fellows et al. (2014) define motivational CQ as "an individual's interest and motivation to encounter and learn from culturally diverse experiences" (p. 24). Gregory, Prifling, and Beck (2009) submit that drive CQ contains three sub-categories: intrinsic interest, extrinsic interest, and self-efficacy. Intrinsic interest is defined as the capacity to enjoy culturally diverse experiences, whereas extrinsic interest refers to a person's ability to recognize that there is an advantage gained from different cultural experiences. Self-efficacy refers to a person's self-confidence in interacting with different cultures (Gregory et al., 2009). Moua (2010) argues motivation CQ speaks to a person's ability to pay attention their surroundings in addition to their responses to unfamiliar situations. Also, it requires suspending judgments and biases, as well as assumptions. In short, motivation CQ allows leaders to be present, so they can switch off any "hidden cultural scripts" (p. 63). Correspondingly, Livermore (2015) maintains drive CQ allows leaders to persevere beyond the challenges that surface because of cultural differences.

Knowledge (Cognitive) CQ

Knowledge CQ, also referred to as cognitive cultural intelligence, refers to the actual knowledge a person has about other cultures (Fellows et al., 2014). Van Dyne, Ang, and Koh (2006) define knowledge CQ to include a person's cultural knowledge of norms, practices, and conventions in diverse cultural settings. Additionally, this knowledge contains both culture specific and cultural universal information (Ang et al., 2007). Further examination of the literature shows high knowledge CQ demonstrates an individual's capacity to identify similarities and differences among cultures, which influences decision-making and performance (Van Dyne et al., 2006). Moua (2010) refers to knowledge CQ as a person's ability to acquire information and knowledge that assists in the identification of cultural elements at work. Specifically, Moua (2010) emphasizes knowledge CQ includes knowing how cultures are interpreted, shared, and how cultural meanings and symbols can affect a person's behavior and attitude. Livermore (2015) explains, "A leader's ability to distinguish between what's universal, what's cultural, and what's personal is one of the most important indicators of cultural intelligence" (p. 74).

Strategy (Metacognitive) CQ

A third element of CQ is strategy or metacognitive CQ. According to Van Dyne et al. (2006), metacognitive CQ is defined as "an individual's cultural consciousness and awareness during interactions with those from different cultural backgrounds" (p. 17). Lee, Veasna, and Wu (2013) maintain that strategy CQ is distinguished by three factors which include awareness, planning, and checking. Awareness involves a person's knowledge of different cultures. Planning refers to how a person anticipates approaching

different cultures. Lastly, checking requires evaluating and adjusting accordingly based on one's knowledge of cultural differences (Fellows et al., 2014). Accordingly, Moua (2010) argues that metacognitive CQ allows leaders to maneuver across cultures and contends that strategy CQ is critical because it allows a person to make sense of and use the knowledge to better operate and interact with other cultures (p. 62). Also, Livermore (2015) contends that leaders with high strategy CQ are aware of what they need to understand about an unfamiliar culture. The true goal of strategy CQ, according to Livermore (2015) is to reflect on "previous lessons learned from one situation and correctly applying the insights gained to future situations" (p. 140).

Action (Behavioral) CQ

The fourth element, action CQ is also referred to as behavioral cultural intelligence. Fellows et al. (2014) refer to action CQ as "an individual's interest and motivation to encounter and learn from culturally diverse experiences" (p. 24). Brennen (2016) argues behavioral CQ is the most important element of CQ because it is the most visible in cross-cultural interactions. Correspondingly, Moua (2010) affirms behavioral CQ is a person's adaptability and ability to execute new behaviors based on new and unfamiliar cultural surroundings.

Livermore (2015) describes action CQ as the ability to change verbal and nonverbal actions appropriately when working with diverse cultures. Furthermore, he argues action CQ is mainly the product of the other three aspects of CQ and includes three sub-elements related to communication: speech, verbal behavior, and non-verbal behavior. Specifically, word usage, tone, eye contact, gestures, facial expressions, and delivery of words are key facets of verbal and non-verbal communication. Livermore

(2015) maintains that culturally intelligent leaders will know when to communicate in writing, when to make a phone call, or instead when to speak with the person face-to-face. Likewise, they accurately observe others, contemplate the differences in behavior, and know when to adjust response in culturally diverse groups (Livermore, 2015).

Impact of Cultural Intelligence on Leadership

Cultural intelligence allows leaders to be more effective in culturally diverse settings (Van Dyne et al., 2009). Earley and Mosakowski (2004) maintain leaders with high cultural intelligence can communicate effectively among individuals from unfamiliar backgrounds. Research demonstrates that cultural intelligence provides leaders with a repertoire of useful skills. CQ provides leaders with exceptional abilities to assess culturally diverse work environments and adapt their own leadership style (Alon & Higgins, 2005; Livermore, 2015; Mannor, 2008). Likewise, CQ leaders are better able to understand culturally diverse situations and therefore avoid misunderstandings (Mannor, 2008). Similarly, Moua (2010) affirms, CQ leaders "have awareness of how culture contributes to communication and creates shared learning" (p. 59). Triandis (2006) argues CQ leaders suspend judgment, pay attention to situations, and distinguish between information that is relevant for making decisions. Additionally, CQ leaders are flexible and able to adapt to different organizational cultures. Similarly, in studying the impact of CQ on intercultural negotiations, Imai and Gelfand (2010) found CQ to be a key predictor of intercultural negotiation effectiveness. Groves and Feyerherm's (2011) study of CQ and 99 leaders of culturally diverse organizations and 321 of their followers confirmed leader CQ as a competency for leaders and effective team performance.

Few studies exist on CQ and higher education leadership. Recent studies about CQ and education reveal CQ may benefit leadership effectiveness. Stokes (2013) established a relationship between CQ and transformational leadership in educational settings. Naughton's (2010) study of elementary school principals found a strong correlation between effective leadership and high levels of cultural intelligence. Likewise, Nagao (2015) studied community college faculty working in culturally diverse settings to see if a relationship existed between CQ and their conflict management preferences. Her findings revealed that a relationship did exist in the motivational and metacognitive CQ of the faculty. Lastly, several studies conducted internationally revealed a positive relationship between CQ and effective job performance of teachers and school leaders (Aldhaheri, 2016; Gohar, 2014; Keung, 2011).

Latina Leadership and Cultural Intelligence

The landscape of community colleges is changing. As stated previously, the need exists for leaders that can respond appropriately to the diverse cultural backgrounds present on college campuses today. Barnes (2015) argues that high levels of cultural intelligence may give leaders additional tools for success (p. 101). Moreover, Schein (2017) submits for a person to be empathetic and able to work with diverse cultures, they must possess four capabilities. First, they must have some knowledge about the other culture. Additionally, they must be culturally sensitive or mindful about culture. Likewise, they must be motivated to learn about other cultures and lastly, they must possess the flexibility to learn new ways of doing things (Schein, 2017).

As the goal of this research study was to connect the concepts of cultural intelligence and leadership style of Latina administrators, the next section explores how

Latinas leadership style may reflect the four elements of cultural intelligence; drive, knowledge, strategy, and action.

CQ Drive (Motivation) and Latina Leaders' Self-Efficacy

The literature intimates that to be successful in leadership roles, one must have a clear sense of self. According to Bandura (1997), "Self-efficacy is a person's belief in their ability to change their behavior in such a way that helps them overcome challenges" (p. 80). Self-efficacy determines how persons working with diverse cultures, think, feel, and behave. Furthermore, self-efficacy gives an individual the confidence to work through culturally challenging issues. Moua, (2010) states,

> If you have a high level of self-efficacy, you are not afraid to take on
> cultural challenges. Instead, you perceive the tasks involved as if they are
> something to be mastered. Your belief stirs up an internal motivation for
> you to be successful and to fully engage in the problem…When the going
> gets tough, you keep going because of your perseverance and resiliency.
> (p. 82)

Identity plays an important role in leadership development and in many ways also influences self-efficacy. Self-efficacy is defined as the belief in one's own ability to reach goals and complete tasks (Bandura, 1997). Betz (2000) maintains successful accomplishments, indirect learning or modeling, encouragement and support from others, and lack of anxiety help to spark self-efficacy. Empirical evidence suggests that self-efficacy affects leadership role attainment for Latinas and therefore the need to examine further its relationship to leadership development exists. For example, Rivera, Anderson, and Middleton (1999) identified self-efficacy as instrumental in the career decisions of

Mexican-American women. Likewise, Mendez-Morse (1999, 2004) found the Latinas in her study wanted to pursue leadership roles because they were self-confident and believed they could improve the educational process.

Exploring identity and definition of self is important to understand the experiences of Latina women in senior leadership roles (Montas-Hunter, 2012). The author also maintains that because traits essential to success in academia directly oppose qualities encouraged or fostered in a Latina's culture, Latina leaders typically appear to rise above this challenge by maintaining a strong identity. In her study, Montas-Hunter (2012) found high self-efficacy was evident in all the women. Similarly, in examining the career trajectory of Latina community college presidents, Muñoz (2010) found self-efficacy and persistence were apparent among the participants of the study. Díaz (2014) studied the cultural challenges experienced by Hispanic males advancing into senior leadership roles and discovered that high levels of self-efficacy played a role in their success. Accordingly, citing a survey of 335 U.S. Latinas investigating factors influencing their leadership trajectories, Bonilla-Rodriguez (2011) found among the top six influences, educational achievement and self-confidence were the most critical.

CQ Knowledge (Cognition) and Latina Leaders' Identity

Culture shapes how people lead and impacts how others perceive leadership (Livermore, 2015). Additionally, understanding culture allows a person to understand cultural systems and cultural value orientations. Livermore (2015) contends CQ knowledge starts with an understanding of how culture impacts "people's thoughts, attitudes, and behavior" (Livermore, 2015, p. 97). Having a clear sense of self, allows Latina leaders to see how culture influences their leadership style.

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Latina leaders possess value orientations that are germane to their culture. As such, they see leadership through the lens of personal relationships (*personalismo*), collectivism, respect, and spirituality (Canul, 2003). In general, personalismo speaks to the importance placed on building and nurturing personal relationships (Bordas, 2001; Falicov, 1998; Paniagua, 1998).

Livermore (2015) affirms CQ leaders see connections between cultural systems and cultural values. Additionally, identifying the principal source of identity—the individual or the group gives leaders acumen to lead with CQ. The author adds, "Individualism versus collectivism is, at its core, a difference in identity" (Livermore, 2015, p. 101). One of the main differences between the Latino and dominant culture is collectivism versus individualism (Triandis, 1995). For Latinas, family and community take priority over individualism (Bordas, 2001; Canul, 2003; Lopez, 2013). Moreover, the author claims that Latinos operate from the principle that all behavior affects the family and the larger community (Canul, 2003). Bordas (2001) agrees, explaining, "Latinos are expected to value and respect the individual in the collective context of the family or community" (p. 124).

Interconnected with the cultural value dimension of collectivism is particularism. Livermore (2015) describes particularist cultures as those that believe people have a responsibility to the people they know. He adds particularists uphold standards and decisions should be "personalized based on the specific context and relationships involved" (Livermore, 2015, p. 126). Rather than holding everyone to the same standards, Latino leaders demonstrate flexibility and invest in relationships (Livermore, 2015).

Relatedly, respect is highly valued in the Latino culture. Firm rules regarding when to speak, what to say, and how to address the person (in particular a superior) is dictated by respect. Canul (2003) contends,

> [Latinas] do not directly question the authority of an individual or idea. In many cases, particularly in the conflict resolution arena, it is counter indicated… There is a difference in saying 'you are wrong' and 'With all due respect, I would like to offer another viewpoint.' [As a Latina] I also find it incredibly difficult to challenge a decision that has been made by my supervisor which affects me personally. (p. 172)

Leaders with CQ knowledge adapt to different value orientations. Livermore (2015) calls this power distance. Power distance can be low or high. In low power distance, greater importance is placed on equality and shared decision making. High power distance emphasizes differences in status where superiors most often make decisions. Empirical evidence suggests that high power distance is predominate in Latin America and thus individuals from this culture carefully follow the chain of command and rarely question or challenge authority (Livermore, 2015). A culturally intelligent leader knows when to adapt to the cultural norms of the organization but more importantly knows which approach to use based on the composition and charge of the team they are leading. Barajas (2016) asserts women of color in leadership positions might bring new approaches, including self-identity, cultural awareness, and awareness of cultural barriers to "better serve students and promote equity and diversity within public education" (p. 59).

Similarly, spirituality influences Latina leadership. Spirituality is described as "The whole of our deepest religious beliefs, convictions, and patterns of thought, emotion, and behavior in respect to what is ultimate (J. Rodriguez, 1999, as cited by Zuniga, 2014). Bordas (2001) refers to Latinas being fervent in their spirituality and faith. Likewise, several scholars contend that Latinas use spirituality to traverse through professional and personal challenges (Canul, 2003; Montas Hunter 2012; Zuniga 2014; Barajas 2016; G. Martinez, 2016). Others argue spirituality demarcates leadership. Fry (2005) defines spiritual leadership as "the values, attitudes, and behaviors that are necessary to intrinsically motivate self and others so that they have a sense of spiritual survival" (p. 64).

CQ Strategy (Metacognition) Latina Leaders' Interpersonal Strategies

According to Livermore (2015), CQ allows "a person to develop and apply [their] interpersonal and problem-solving skills when working in culturally diverse situations" (p. 34). Specifically, CQ strategy (metacognition) allows a leader to monitor, examine, and adjust their behavior in different cultural settings. In addition, CQ strategy allows leaders to delve deeper into delicate issues that frequently strengthen or crush their leadership (Livermore, 2015, p. 137). Ng, Van Dyne, and Ang (2009) maintain that individuals with high strategy CQ are "consciously mindful of cultural preferences and norms—before and during interactions" (p. 514). Additionally, those with high CQ strategy question cultural assumptions (Ng, Van Dyne, & Ang, 2009).

In the same way, Latina leaders' exhibit qualities that help them lead effectively. One of these qualities is *personalismo*. It places importance on building and maintaining personal relationships (Canul, 2003). According to Bordas (2001), "Personalismo means

that to build a community, a leader focuses on relationships first" (p. 124). As such, interpersonal relationships are of great importance to Latinas. M. Turner (2016) argues that Latinas use various workplace strategies, including interpersonal strategies in pursuit of their career goals. Moreover, in her study of Latina business leaders, M. Turner (2016) found interpersonal strategies helped how "others viewed participants and how effective participants were in their careers" (p. 91). Accordingly, strategy CQ requires leaders to use the "understanding gained from CQ knowledge" to approach different cultural situations (Livermore, 2015, p. 137). Thus, for Latina leaders effectively utilizing interpersonal strategies as part of their behavioral repertoire allows for effective leadership. M. Turner (2016) states,

> For Latinas, these self-concepts and effective leadership behaviors largely
> focused on the use of interpersonal strategies to achieve goals related to
> community, status, autonomy, and achievement. The strengths of Latinas
> in relation to interpersonal relationships and their utilization of these
> relationships within the workplace to achieve career goals is an important
> finding. (p. 124)

Additionally, CQ strategy requires the ability to reflect on previous cultural interactions and apply the lessons learned to future situations (Livermore, 2015). Some of the literature refers to Latinas' experiential knowledge as a key element that helps them successfully negotiate different cultural encounters. Gallegos' (2012) study of Latino leaders in the Southwest found using skills learned from their childhood and families allowed them to be successful. Another central tenet of CQ strategy is the ability to create new strategies, and adapt to new environments (Livermore, 2015).

Correspondingly, Vasquez (1982) found many Latinas acquire flexibility and adaptability skills when moving between different groups.

Equally important, Moua (2010) asserts CQ strategy often necessitates change. For Latina leaders, one possible factor facilitating change is resilience. Resilience is defined as "A process of, or capacity for, or the outcome of successful adaptation despite challenging and threatening circumstances" (Garmezy & Masten, 1991, as cited by Waxman, Gray, & Padron, 2003, p. 459). Moua (2010) concurs, stating leaders "must recognize [their] own capacity to change—that [they] have what it takes to make a change" (p. 117). Furthermore, she maintains that for leaders to make change, they need to believe in their capacity to do so and must be motivated.

Empirical evidence suggests that Latina leaders continue to be resilient in their approach to leadership and often figure out strategies that help them retain their cultural identity (M. Martinez, 2011; Sanchez-Zamora, 2013). Maes (2012) affirms,

> Despite the challenges that many Latina leaders face involving issues of cultural and personal identity while being "the only ones" in a position of influence either in their workplace setting or in academia, what remains clear is that resiliency and commitment are traits that they should possess in order to survive and ultimately succeed. (p. 23)

Similarly, in G. Martinez' (2016) qualitative study of a former Latina superintendent, the participant described resiliency as "The ability to just keep doing something despite the challenges and odds" (p. 134).

CQ Action (Behavioral) Latina Leaders' Multiculturalism and Latinidad

Van Dyne et al. (2009) refer to Behavioral CQ as the action dimension of cultural intelligence. According to Ng et al. (2009), behavioral CQ is the ability to display correct verbal and non-verbal behaviors such as words, gestures, and tone. Adding to this definition, Ng and Earley (2006) describe the CQ behavioral facet as a "repertoire of culturally appropriate behaviors" (p. 7). Livermore (2015) opines to develop CQ action, a leader must effectively communicate (adapt their communication accordingly) and lead differently.

For Latinas, action CQ could be manifested via their multiculturalism. Eagly and Chin (2010) describe multiculturalism as the ability to negotiate both the minority and majority cultures. Accordingly, the authors contend multicultural competence can foster flexibility and generate different ways of solving problems using different tools and skill sets (Eagly & Chin, 2010).

In addition to multiculturalism, action CQ could also be demonstrated in Latina leaders through their *Latinidad.* According to Mendez-Morse et al., (2015), "The term *Latinidad* defines an identity that includes gender and ethnicity simultaneously or in tandem" (p. 181). In this way, Latinas' identity constructs differ from White women leaders because they are more likely to describe themselves using their ethnicity and gender (Mendez-Morse et al., 2015). Accordingly, discourse on Latina leadership cite the connection between gender and ethnicity as important. Lopez' (2013) study of Latina leaders found that *Latinidad* shaped their leadership styles.

Additionally, Bordas (2001) maintains that Latino leadership consists of three dynamics, "*Personalismo* or individual preparation, *Tejiendo los Lazos* or weaving

connections, and *Desarollando Abilidades* or developing skills" (p. 116). The first

principle, *personalismo* addresses the communication style of Latinos and highlights their

verbal behavior.

According to Bordas (2001), *personalismo* values a person for who they are as a

person and how they act instead of what position they hold. Also, *personalismo*

emphasizes mutual respect and putting people first (Canul, 2003). She adds, "A

significant degree of dutifulness (respeto) is demonstrated in all of our communications

and interactions with our parents, the elderly, individuals in professional positions

(doctors, educators, etc.), and anyone who is in a position of superiority" (Canul, 2003, p.

172). Consequently, Latino believe respect is earned by how one treats others rather than

status or accomplishments (Bordas, 2001). As behavioral CQ involves knowing when to

adapt one's communication, recognizing the cultural elements at play helps Latinas

communicate more effectively. Livermore (2015) posits CQ "leaders have to learn the

level of comfort individuals and cultures have with direct versus indirect orders and

requests and adjust accordingly" (p. 163).

Summary

Historically, women in the workforce have encountered many challenges in

pursuit of leadership success. Despite their presence in the business, politics, and

educational settings, women continue to face gender stereotypes and encounter structural

barriers such as masculine work environments and lack of mentoring which continue to

impede advancement into their careers. In higher education, women leaders continue to

face similar challenges. Regardless of the leadership vacancies projected to occur within

10 years, the lack of succession planning along with few leadership development

opportunities within colleges and universities creates a landscape that is not friendly to women. On the other hand, the literature reveals that women are holding more chief administrative positions in community colleges. However, masculine systems continue to govern these institutions causing women to remain marginalized and often relegated to positions within student affairs rather than executive leadership roles.

In concert with these workforce realities, the growing Latino student population entering community colleges necessitates educational leaders who are skilled at working with culturally diverse populations. Today, Latinos constitute a large percentage of the student population in California community colleges. Unfortunately, the completion and success rates for Latino students continues to remain low. The literature shows that increasing the number of Latino faculty and administrators could help to remedy the situation as historically, the lack of role models for Latino students has been a challenge. However, Latina leaders continue to be under-represented in academia. Accordingly, more attention is being paid to the role of community college leadership.

Given the changing landscape of community colleges and the increasingly diverse student populations entering two-year colleges each year, the need to hire leaders who are adept at working with different cultures exists. Cultural Intelligence provides leaders with a repertoire of exceptional skills to effectively work in diverse environments. The research related to cultural intelligence and community college is limited. Examining the four elements of cultural intelligence- motivation (drive), cognition (knowledge), metacognition (strategy), and behavioral (action) in relationship to the cultural elements found in Latina leadership provides an additional lens from which to understand leadership effectiveness.

CHAPTER III: METHODOLOGY

Overview

The purpose of this phenomenological study was to discover and describe how Latina community college administrators utilize the four elements of cultural intelligence to provide leadership in their organizations. According to Roberts (2010), "The methodology chapter of a dissertation describes the design and the specific procedures used in conducting [the] study" (p. 148). This chapter thoroughly describes the research design and examines the rationale for the methodology used by the researcher. Additionally, the chapter includes the purpose statement and research questions. It includes the population, sample, instrumentation, data collection, participant interviews, and limitations of the study.

Purpose Statement

The purpose of this phenomenological study was to discover and describe the lived experiences of Latina community college administrators by utilizing the four elements of CQ (motivation, cognition, metacognition, and behavioral) to provide leadership in their organizations.

Research Questions

One central question and five sub-questions designed to investigate how Latina community college administrators utilize the four elements of cultural intelligence to provide leadership in their organizations guided this study.

Central Question

What are the lived experiences of Latina community college administrators in their leadership roles as they utilize the four elements of cultural intelligence?

Sub-Questions

1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?

2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?

3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?

4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?

5. Culturally Intelligent Leadership - How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers?

Research Design

"Design is essential for qualitative research" (Richards, 2015, p. 18). Also, having a good research design helps to keep the study on track (Rubin & Rubin, 2005). Richards (2015) argued a "study needs a method, and one which offers a fit between the question being asked, the sort of data needed to answer, the techniques being used to make and analyze the data, and the outcome you are seeking" (p. 22). As the research questions guiding this study sought to examine how Latina community college leaders utilize cultural intelligence in their leadership, employing a qualitative approach allowed the researcher to conduct in-depth and open-ended interviews to better understand the participants' experiences.

Method

According to Patton (2015), "Qualitative methods facilitate study of issues in depth and detail" (p. 22). Given the nature of the inquiry, the researcher chose a phenomenological method. The method selected for this study was qualitative phenomenological interpersonal interviews. Patton (2015) describes interpersonal interviews as inquiry derived from open-ended questions and in-depth responses from participants' individual experiences, opinions, and perceptions.

Rationale

Phenomenology seeks to describe the meanings and understand the essence of lived experiences for a group of people (McMillan & Schumacher, 2006; Patton, 2015). Also, phenomenological studies are classified as interactive because the researcher captures peoples' experiences and their interpretation of those experiences face-to-face (McMillan & Schumacher, 2006; Patton, 2015). As such, phenomenological inquiry allows the researcher to directly experience the phenomena being studied through detailed interviews. Similarly, ample descriptions offered through phenomenological studies show us the significance of the experience in a richer and broader manner (Patton, 2015). Finally, phenomenological studies can be effective when the study aims to investigate emerging theories related to culture. Lin (2013) asserts, "Intellectually, phenomenology is powerful when the study goal is to explore a concept loaded with social and cultural meanings especially when the topic does not render itself easily to quantification, and when new and fresh perspectives are needed" (p. 2). Because the researcher's intent was to study the phenomenon of cultural intelligence and the role it

plays in Latina administrators' leadership based on their lived experiences, the researcher believed it was the most appropriate methodology for this study.

Population

Patten (2007) describes the population as "the group in which researchers are ultimately interested" (p. 45). The population for this study consisted of Latina administrators working in California community colleges. California Community Colleges are the largest public sector in the state. According to the California Community College Chancellor's Office (2017), there are a total of 114 community colleges serving over two million students. Each college is comprised of four primary constituents; faculty, staff, administrators, and students. Administrators in the community college system include presidents, vice presidents, deans, associate deans, and directors. This research study focused on vice presidents and deans within community colleges in California. Vice presidents directly report to the president of the college. As such, they often oversee one of four areas; business services, academic affairs, institutional effectiveness, or student services. Primary responsibilities may include strategic planning, budget oversight, hiring of personnel, enrollment management, accreditation, and self-evaluation of the college. Similarly, deans report directly to the Vice President and have oversight of a specific area or division. They work directly with faculty and staff and are responsible for budget oversight, personnel hiring, employee evaluations, curriculum development, student discipline, grievances, program evaluation and assessment, and program development.

Target Population

McMillan and Schumacher (2006) describe the target population as individuals "that conform to specific criteria to which [the researcher] intends to generalize the results of the research" (p. 119). The target population selected for this study included Latina administrators working in community colleges in southern California and encompassed six counties and nearly 60 community colleges. The counties included were Los Angeles, Orange, Riverside, San Bernardino, San Diego, and Santa Clara. Within these counties, a total of 57 community colleges exist. Table 2 lists the community colleges by county.

Table 2

Community Colleges in Los Angeles, Orange, Riverside, San Bernardino, San Diego, &

Santa Clara counties

County	Community College
Los Angeles	Antelope Valley, Cerritos, Citrus, College of the Canyons, East Los Angeles, El Camino Compton Center, El Camino, Glendale, Long Beach City, Los Angeles City, Los Angeles Harbor, Los Angeles Mission, Los Angeles Pierce, Los Angeles Southwest, Los Angeles Trade Technical, Los Angeles Valley, Mt. San Antonio, Pasadena City, Rio Hondo, Santa Monica, West Los Angeles
Orange	Coastline, Cypress, Fullerton, Golden West, Irvine Valley, Orange Coast, Saddleback, Santa Ana, Santiago Canyon
Riverside	College of the Desert, Norco, Moreno Valley, Mount San Jacinto, Palo Verde, Riverside City,
San Bernardino	Barstow, Chaffey, Copper Mountain, Crafton Hills, San Bernardino Valley, Victor Valley
San Diego	Cuyamaca, Imperial Valley, Palomar, San Diego City, San Diego Mesa, San Diego Miramar, Southwestern
Santa Clara	De Anza, Evergreen Valley, Foothill, Gavilan, Mission, San Jose City, West Valley

Sample

A sample is the collective group of subjects in a study selected from the target population from which the researcher collects data (McMillan & Schumacher, 2006). A sample for this study was selected from the target population. Various techniques used to create a sample exist. For example, simple random sampling, systematic random sampling, stratified random sampling and cluster sampling, are methods of probability sampling. Whereas, purposeful sampling (also known as purposive sampling), convenience sampling and quota sampling, are all methods of nonprobability sampling (McMillan & Schumacher, 2006). Patton (2015) asserts, "Purposeful sampling focuses on selecting information-rich cases whose study will illuminate the questions under study" (p. 264).

McMillan and Schumacher (2006) stipulate that researchers often select the sample size based on the purpose and focus of the study. Additionally, the authors contend that researchers are guided by the circumstances and availability of participants (McMillan & Schumacher, 2006). As the number of Latina leaders in California community colleges remains relatively small, the researcher aims to study a sample of 10 Latina administrators in community colleges. McMillan and Schumacher (2006) argue that "The insights generated from qualitative inquiry depend more on the information richness of the cases and the analytical capabilities of the researcher than on the sample size" (p. 322).

Participants for this study were chosen via purposeful sampling. A total of 10 Latina leaders participated in the study. The Latina administrators targeted for this study

were those that are working in mid to upper management (deans and vice presidents) and met the following criteria:

- Latina, Hispanic, Mexican-American or Chicana

- Immigrant, first or second generation American

- Female

- Hold a mid or upper management position in a California community college for at least one year

Instrumentation

"In qualitative inquiry, the researcher is the instrument" (Patton, 2015, p. 22). In this study, the researcher was the primary instrument who asked questions, collected, and analyzed the data. Face-to-face interviews were conducted with Latina administrators working in community colleges. Patton (2015) asserts, an interview "takes us inside another person's life and worldview. The results help us make sense of the diversity of the human experience" (p. 426). Interviewing Latina administrators allowed the researcher to find out those things which cannot be directly observed and understand what has been observed (Patton, 2015). The researcher conducted semi-structured interviews consisting of a set questions to provide further insight into the role cultural intelligence played in their leadership.

According to Patton (2015), "Distinguishing types of questions forces… the interviewer, to be clear about what is being asked and helps the interviewee respond appropriately" (p. 444). Also, formulating skilled questions helps to elicit participants' behaviors, experiences, and knowledge and ultimately provides a window into each individual's worldview (Patton, 2015). Interviews using specific questions were

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conducted for a period of 60 minutes with each participant. The interview questions

addressed cultural intelligence (CQ) and focused on the four elements cited in the

literature, including self-efficacy (CQ-drive), knowledge of different cultural norms (CQ

knowledge), cultural awareness (CQ-strategy), and the ability to adapt to diverse cultures

(CQ-Action). To help establish rapport with the participants, the interview contained

initial questions aimed at building trust and camaraderie. Hand-written notes were taken

during each interview. Additionally, the interviews were audio recorded and then

transcribed by the researcher. Lastly, the data was coded to determine categories and

themes for each response.

To formulate appropriate interview questions, a survey instrument designed by

Ang et al., (2007) was used to identify key concepts that could provide insight into

Cultural Intelligence (CQ) and leadership. Additionally, using the 20-item cultural

intelligence scale developed by Ang et al. (2007) helped the researcher to incorporate the

four CQ elements; meta-cognition, cognition, motivation, and behavior into the

questions. Specifically, because the inventory includes four items used to measure

metacognition (strategy) CQ, six items for cognition (knowledge) CQ, five items for

motivation (drive) CQ, and five items for behavioral (action) CQ, the researcher was able

to delve deeper into role CQ played in the leadership of Latina community college

administrators.

Roberts (2010) defines validity as "the degree to which the instrument

consistently measures what it purports to measure" (p. 214). To strengthen the validity of

the research instrument, a chart aligning the research questions to the interview questions

was developed.

Table 3

Alignment of Research Questions with Interview Questions

Research Question	Interview Question
1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?	*Question 2a through 2l*
2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?	*Question 3a through 3f*
3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?	*Question 4a through 4c*
4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?	*Question 4d*
5. Culturally Intelligent Leadership-How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers?	*Question 5a and 5b*

Expert Panel

An expert panel was created to make certain the interview questions aligned with

the purpose of the study as well as research questions. According to Patton (2015),

analyses that includes collaboration with peers and experts to independently examine the

conclusions presented in a research study provide critique that demonstrates high rigor.

The researcher worked with the three members of the expert panel to ensure that the

questions were crafted appropriately. Each expert has a doctorate degree from an

accredited university in California and has had experience working with qualitative data.

The first panel member recently retired from being superintendent after almost 10

years. Additionally, he served on numerous dissertation committees, including being a

chair, where the methodology was either mixed-methods or qualitative. He worked for

20 years for both the University of La Verne and Brandman University in their master's

and doctoral programs in organizational leadership and currently teaches part time for

Brandman University. The second expert panelist recently completed her doctorate in

education and worked in higher education for 11 years in various administrative capacities. Her own study used a qualitative approach and she had experience conducting in depth interviews. Finally, the third expert panel member worked in a community college setting and oversaw a Veteran's Center. He is well versed in qualitative research design as he recently completed a qualitative study focused on veteran students attending the community college who were diagnosed with post-traumatic stress disorder.

The interview questions were sent to each panel member separately for independent review and feedback. Each panel member was asked to rate the interview questions using the Survey/Instrument Validation Rubric for Expert Panel (VREP; Appendix D). Upon receipt of feedback and suggestions from the panel, a final list of questions was developed and used in the study (Appendix J). In addition, the panel reviewed the informed consent form (Appendix F). Once approval for the consent form was received, the item was utilized for the study.

Data Collection

Creswell (2009) contends that data collection in qualitative inquiry consists of several steps including setting parameters for the study, collecting information via interviews and observations, and artifacts. It also consists of setting up a protocol for recording information. After the researcher was given the approval to begin collecting data by the Institutional Review Board at Brandman University, the researcher began sending out emails to prospective Latina administrators to serve as participants for the study (Appendix K). Additionally, the researcher provided the participants with a Description of the Study (Appendix G) outlining the role and expectations of participants

for this study. Using purposeful sampling, the researcher recruited participants who identified themselves as a:

- Latina, Hispanic, Mexican-American or Chicana

- Immigrant, first or second generation American

- Female

- Administrator in a mid or upper management position in a California community college for at least one year

Only those individuals who met the selection criteria were invited to participate in the study. An interview was scheduled for those Latina administrators that agreed to participate in the study. Latina administrators were identified via their institution's website as well as membership lists for national and state organization such as the AACC, the Hispanic Association of Colleges and Universities (HACU), the Association of California Community College Administrators (ACCCA), the Association of College Administration Professionals (ACAP), and the National Association of Student Affairs Professionals (NASAP).

To ensure consistency among participant interviews, the researcher provided instructions for each interviewer to follow. Creswell (2009) opined following an interview protocol for asking questions and recording responses helps to ensure that "standard procedures are used from one interview to another" (p. 183). Before the interview, the researcher provided each participant with a copy of her resume and a description of the study. During the interview, the researcher recorded the interviews using two audio devices and took handwritten notes to safeguard potential equipment

failure. Additionally, the researcher transcribed each interview immediately following each meeting.

Protecting Participants

"Central to the responsive interviewing model is the importance of obtaining rich data in ways that do not harm those being studied" (Rubin & Rubin, 2005, p. 97). Qualitative research that is ethical calls for adherence to protocols set forth by Institutional Review Boards (IRB) which include an informed consent form to be signed by participants in the study (McMillan & Schumacher, 2006). For the purposes of this study, the researcher followed the protocols outlined by the Brandman University Institutional Review Board (BUIRB) for conducting research. Upon review and approval of the BUIRB, the researcher provided each participant with an informed consent form (See Appendix F). The informed consent form described the study, outlined negligible risks, identified the level of participation involved, assured the participant that they could withdraw at any time, and described the potential benefits for participating. Additionally, the informed consent form listed participation in the study as voluntary and assured each participant complete anonymity. Researchers have an obligation to protect participants' confidences from other individuals in the setting as well as persons from the public (McMillan & Schumacher, 2006). To ensure participants were fully protected, the researcher used pseudonyms to maintain confidentiality. McMillan and Schumacher (2006) assert, "The settings and participants should not be identifiable in print" (p. 33).

Interviews

According to Patton (2015), "The major way in which qualitative researchers seek to understand the perceptions, feelings, experiences, and knowledge of people is through

in-depth intensive interviews" (p. 27). For this reason, crafting good interview questions is paramount. Maxwell (2013) asserts, "The development of good interview questions (and observational strategies) requires creativity and insight…and depends fundamentally on your understanding of the context of the research" (p. 101). Creswell (2009) states, "Researchers record information from interviews by making handwritten notes, by audio taping, or by videotaping" (p. 183). Similarly, Rubin and Rubin (2005) contend, "This record becomes the data you analyze, first to figure out what follow-up questions to ask and later to develop the themes and theories that will be the product of the study" (p. 110). As part of this qualitative study, semi-structured interviews were conducted. Also, as the researcher anticipated reporting format was to gather and report findings using case studies, interviewee responses were integrated and synthesized to tell each woman's story. It was expected that this format would allow for flexibility and allow the researcher to pursue different topics depending on each participant. It was also expected that conducting interviews with each participant and asking open-ended questions would capture their "lived experiences." Patton (2015) opines, "The interview evokes 'descriptions of lived-through moments, experiential anecdotal accounts, remembered stories of particular experiences, narrative fragments, and fictional experiences'" (p. 433). Thus, crafting good interview questions is critical. Maxwell (2013) asserts, "The development of good interview questions (and observational strategies) requires creativity and insight…and depends fundamentally on your understanding of the context of the research" (p. 101).

Carefully organized data collection is paramount in qualitative research. To safeguard accurate data collection, the researcher kept records of all interview recordings,

notes, and transcriptions and backup copies were made of all the data. Patton (2015) states, "Field notes and interviews should be treated as the valuable materials they are" (p. 525). As such, each interview was dated and identified using a name and number following each conversation. Likewise, each interview was recorded using two audio devices. The utilization of a recording device helped to capture the actual words spoken by the participants. Moreover, Patton (2015) asserts, "during the data collection phase— the purpose of each interview is to record as fully and fairly as possible that particular interviewee's perspective" (p. 471). Patton (2015) argues, "it all comes to naught if you fail to capture the actual words of the person being interviewed" (p. 471). Lastly, because interviews also serve as an opportunity for the researcher to observe participants, recording each interview permitted the researcher to focus on interviewee responses rather than trying to take verbatim notes.

According to Patton (2015), "The period after an interview or observation is critical to the rigor and validity of qualitative inquiry" (p. 473). Therefore, after each interview, the researcher checked to make sure the recording device captured the interview in its entirety and reviewed the interview notes for accuracy and certainty. This gave the researcher the opportunity to conduct any follow up with a participant when necessary. Reviewing notes and listening to the recordings immediately following each interview also allowed the researcher to document observations about each meeting and reflect on the information gathered. Patton (2015) refers to this as "a time of quality control to guarantee the data obtained will be useful" (p. 473). It is also the beginning of the data analysis that can occur while the data is still fresh and new.

Data Analysis

"Qualitative analysis transforms data into findings" (Patton, 2015, p. 521). Data

analysis involves sorting through large amounts of raw data, eliminating the trivial,

identifying patterns, and choosing a suitable framework to communicate findings. Patton

(2015) asserts, "The theoretical framework within which the study is conducted will

heavily shape the analysis" (p. 526). For this study, the researcher chose to employ

deductive theoretical sampling to verify the role cultural intelligence (CQ) plays in the

leadership of Latina Administrators. Patton (2015) states, "In deductive theoretical

construct sampling, the researcher samples incidents, slices of life, time periods, or

people on the basis of their potential manifestation or representation of important

theoretical constructs" (p. 288).

Data analysis also involves a series of *preparatory* steps. Patton (2015) maintains

there are 12 steps to create a strong foundation for qualitative analysis: (1) begin analysis

while still in the field, (2) organize the data, (3) fill in the gaps while the information is

still new and fresh, (4) protect the data, (5) thank the individuals who helped you obtain

the data, (6) reaffirm the purpose of your study, (7) re-examine classic works in your

field of study, (8) use qualitative data analysis software, (9) commit dedicated time to the

data analysis, (10) decide on a analysis strategy, (11) Be cognizant of your own biases

and reflect on your predispositions, and lastly (12) document the data analysis in depth

and regularly. Correspondingly, Creswell (2009) affirms, "Data analysis involves

collecting open-ended data, based on asking general questions and developing an analysis

from the information supplied by participants" (p. 184). As such, he stresses there are six

steps involved in data analysis: (1) organizing and preparing the data, (2) reading all of

the data, (3) coding the data, (4) using coding to generate themes, (5) consider how the themes/findings will be presented in the narrative, and finally, (6) make meaning of the data.

Coding

"Coding is the process of organizing the material into chunks or segments of text before bringing meaning to information" (Creswell, 2009, p. 186). Correspondingly, Richards (2015) argues, "Coding is not merely to label all the parts of documents about a topic, but rather to bring them together so they can be reviewed, and your thinking about the topic developed" (p. 104). A review of the literature suggests that there are several steps involved in coding that help the researcher analyze the data systematically. Tesch (1990) included eight steps involved in preparing to code: (1) read all transcriptions carefully and make notes, (2) pick one interview and write down what underlying meaning you discovered, (3) repeat step two for all participant interviews and cluster the topics, (4) review the list of topics and create a code for each one, paying close attention to any new themes that might emerge in the process, (5) take the most descriptive words (from codes) to create categories, and work to group topics that relate to each other, (6) decide on final abbreviations for each category and put codes in alphabetical order, (7) gather the data from each category into separate groups and analyze the data, and finally (8) record your data.

Some researchers hand code the data whereas others use computer software programs to code data. According to Creswell (2009), hand coding can be laborious and time consuming. In contrast, qualitative computer software programs are useful for storing and organizing the data. This helps to retrieve the information quickly and

efficiently. For this study, the researcher carefully examined the transcriptions and assigned codes by hand. Patton (2015) intimates, "Classifying and coding qualitative data produces a framework for organizing and describing what has been collected during fieldwork" (p. 554). Similarly, the coding process allowed the researcher to identify themes within the data. Patton (2015) asserts, "The themes, patterns, understandings, and insights that emerge from fieldwork and subsequent analysis are the fruit of qualitative inquiry" (p. 14).

Analysis

"Qualitative analysis involves interpreting interviews, observations, and documents—the data of qualitative inquiry—to find substantively meaningful patterns and themes" (Patton, 2015, p. 5). Researchers conduct a content analysis to find recurring themes and what meanings to extrapolate from the findings. Creswell (2009) opines that qualitative researchers "can do much with themes to build additional layers of complex analysis" (p. 189).

In this study, the researcher transcribed the interviews and coded data by hand. For this study, the researcher conducted a content analysis to determine if similarities existed among the participants for each of the four elements of CQ, including self-efficacy (CQ-drive), knowledge of different cultural norms (CQ knowledge), cultural awareness (CQ-strategy), and the ability to adapt to diverse cultures (CQ-Action). Additionally, the researcher looked for patterns in the data. McMillan and Schumacher (2006) state, "The ultimate goal of qualitative research is to make general statements about relationships among categories by discovering patterns in the data" (p. 373).

Lastly, unexpected themes that emerged during the coding process were identified and coded.

Coder Reliability

"Qualitative reliability indicates that the researcher's approach is consistent across different researchers and different projects" (Gibbs, 2007; as cited in Creswell, 2009, p. 190). As literature suggests, qualitative researchers' document as many of the steps followed in their study. This includes checking the transcriptions of the interviews to ensure that mistakes were not made and checking the coding process for any inconsistencies among the definition of codes (Creswell, 2009). Furthermore, as bias is bound to exist in qualitative research, the researcher in this study selected strategies commonly used to reduce bias: (1) member checking, (2) researcher reflexivity, (3) rich data, and (4) expert review.

Member checking. Maxwell (2013) pronounces member checking as "the single most important way of ruling out the possibility of misinterpreting the meaning of what participants say and…[is] an important way of identifying your biases and misunderstandings of what you observed" (p. 127). Additionally, Creswell (2009) states, "This procedure can involve conducting follow-up interviews with participants in the study and providing an opportunity for them to comment on the findings" (p. 191). The researcher for this study provided participants with the transcriptions of their interview to establish accuracy. Once participants verified the narratives accurately depicted their reality or recommended changes, the researcher incorporated the comments into the final stories.

Researcher reflexivity. In addition to member checking, the researcher kept a reflexive journal. The journal assisted the researcher to document personal beliefs and assumptions in the research process whereby helping to reduce personal bias early on. Creswell and Miller (2000) assert, "It is particularly important for researchers to acknowledge and describe their entering beliefs and biases early in the research process to allow readers to understand their positions, and then to bracket or suspend those researcher biases as the study proceeds" (p. 127).

Rich data. Patton (2015) describes rich data as "Detailed, rich descriptions [that] take readers into the setting observed, providing a vicarious experience and deepened understanding" (p. 335). Maxwell (2013) argues intensive interviews allow the researcher to collect rich and detailed data that paints a picture of what is occurring (p. 126). Furthermore, Maxwell contends, "In interview studies, such data generally require verbatim transcripts of the interviews, not just notes on what [the researcher] felt was significant" (p. 126). In this study, the researcher carefully transcribed interview recordings and verified the accuracy by reviewing recordings and transcriptions multiple times.

Expert review. According to Patton (2015), "A final review alternative involves using experts to access the quality of analysis" (p. 671). For this study, the researcher relied on a panel of experts to cross check the codes identified in the qualitative data. The expert panelists were selected because of their area of research expertise and experience with qualitative inquiry. The researcher provided the expert panelists with copies of the interview transcriptions to ensure that coding was done correctly. The use of this technique allowed the more experienced qualitative researchers to examine the

analysis and work with the researcher of this study to reach consensus or agreement on the findings.

Inter-coder Reliability

In qualitative research, inter-coder reliability is sometimes referred to as inter-coder agreement. Patten (2007) defines this technique as when "each member of a research team…initially work independently (without consulting each other) and then compare the results of their analyses. To the extent that they agree, the results are dependable" (p. 157). To further eliminate bias the researcher worked with a member of the expert panel to cross check the codes identified in the qualitative data. The expert panelist was selected because of his area of research expertise and his knowledge of community college administration. The researcher provided the expert panelist with copies of the interview transcriptions to ensure that coding was done correctly. The use of this technique allowed the more experienced qualitative researcher to examine the analysis and work with the researcher of this study to reach consensus or agreement.

Validity

"Validity refers to the degree of congruence between the explanation of the phenomena and the realities of the world" (McMillan & Schumacher, 2006, p. 324). In qualitative research, validity rests on the design and instrumentation used in a study. Accordingly, the researcher must check for accuracy of the findings via multiple strategies. Creswell and Miller (2000) suggest qualitative researchers bring a different lens to the validity of their study. They state, "Qualitative inquirers may use a second lens to establish the validity of their account: the participants in the study" (p. 125). This lens, according to Creswell and Miller (2000) advocates for the researcher to check with

the participants to make sure their realities have been represented in the findings. A pilot test was used to confirm that the interview questions addressed the research questions connected to the purpose of the study. To further validate the findings, the researcher in this study used member checking, experts review, rich data, and reflexive journaling to assess the accuracy of the findings.

Pilot Test

"One important use that pilot studies have in qualitative research is to develop an understanding of the concepts and theories held by people you are studying" (Maxwell, 2013, p. 67). Moreover, Maxwell (2013) contends that pilot studies can be designed to test the researcher's main ideas or theories. For this qualitative study, the researcher conducted a field experiment to test the interview questions and determine if they met the purpose of the study and respond to the research questions. The researcher selected a Latina administrator that met the selected criteria to practice interviewing and test the interview questions. Using an alignment matrix (Appendix H), the researcher was able to group the responses from the pilot test participant with the research questions. Once the pilot tests were completed, the researcher solicited the help of one of the expert panelists to evaluate the findings and revise the questions as needed. An analysis of the findings determined that the interview questions directly aligned to the research questions. Subsequently, the participants were invited to take part in the study and once agreement was obtained, interviews were scheduled.

Criterion Validity

Criterion validity creates a well-established measurement that can be used to predict similar results. The researcher defined women leaders for this study as:

- Latina, Hispanic, Mexican-American or Chicana

- Immigrant, first or second generation American

- Female

- Administrator in a mid or upper management position in a California community college for at least one year

Content Validity

"Content validity is a measure of how well the instrument items reflect the concepts that the instrument developer [in this case the researcher] is trying to assess" (Wienclaw, 2015). According to Patton (2015), "In qualitative inquiry, the person conducting the interviews and engaging in field observations is the instrument of the inquiry" (p. 33). As such it was essential for the researcher to work closely with the expert panelists regarding the development of the interview questions. Hence, careful consideration went into crafting questions that "elicited common, shared meanings" from the participants (Patten, 2007). Moreover, to formulate appropriate interview questions, a survey instrument designed by Ang et al., (2007) was used to identify key concepts that could provide insight into Cultural Intelligence (CQ) and leadership. Additionally, using the 20-item cultural intelligence scale developed by Ang et al. (2007) helped the researcher to incorporate the four CQ elements (meta-cognition, cognition, motivation, and behavioral) into the questions.

<div align="center">

Reliability

</div>

Qualitative reliability implies that the researcher's approach is consistent among other research studies (Creswell, 2009; Gibbs, 2007). As a result, reliability is largely dependent on the skillset of the researcher. Patton (2015) affirms, "The credibility of

qualitative methods, therefore, hinges to a great extent on the skill, competence, and the rigor of the person doing the fieldwork" (p. 22). Equally important is the researcher's ability to conduct effective interviews. Patton (2015) states, "Effective interviewing techniques, skillful questioning, and the capacity to establish rapport are keys to obtaining credible and useful data through interviews" (p. 27). Accordingly, the researcher worked with expert panelists to develop questions that would allow for in-depth interviewing. Additionally, to formulate appropriate interview questions, the researcher used a survey instrument designed by Ang et al., (2007) to identify key concepts that could provide insight into CQ and leadership. Additionally, using the 20-item CQ scale developed by Ang et al. (2007) helped the researcher to incorporate the four CQ elements into the questions. Specifically, because the inventory includes four items used to measure metacognition (strategy) CQ, six items for cognition (knowledge) CQ, five items for motivation (drive) CQ, and five items for behavioral (action) CQ, the researcher was able to craft questions designed to delve deeper into the role CQ potentially played in the leadership of Latina community college administrators. Finally, the investigator kept detailed notes of meetings and observations on both audiotape, written format, as well as electronic copies to ensure accuracy.

Credibility and Trustworthiness

Creswell and Miller (2000) argue, "What is most important is that the credibility of the account be conveyed in a qualitative study" (p. 129). Correspondingly, Patton (2015) stipulates, "The credibility of your findings and interpretations depends on [the researcher's] careful attention to establishing trustworthiness" (p. 685). For this reason,

the researcher distinguished between solicited and unsolicited data and checked the accuracy of the sources for the data (McMillan & Schumacher, 2006).

Additionally, as there is general consensus that in qualitative inquiry the researcher is the instrument, the researcher in this study examined her own personal assumptions and biases to sharpen the instrument (Patton, 2015). Patton (2015) asserts, "Reflexivity calls for self-reflection, indeed, critical self-reflection and self-knowledge, and a willingness to consider *how* who one is affects what one is able to observe, hear, and understand in the field as an observer and analyst" (p. 381). An excellent way for the researcher to demonstrate how they worked the data is in keeping a diary or log of the data collection process (Richards, 2015). In this study, keeping a reflexive journal helped the researcher to avert relying on personal analysis.

Internal Reliability

"Any credible research strategy requires that the investigator adopt a stance of openness, being careful to fully document methods of inquiry and their implications for resultant findings" (Patton, 2015, p. 58). To ensure internal reliability, the researcher used member checking, experts review, rich data, and reflexive journaling throughout the study. Maxwell (2013) contends employing methods designed to test validity are "essential to the process of ruling out validity threats and increasing the credibility of [the researcher's] conclusions" (p. 125).

External Reliability

According to Patton (2015), the soundness of qualitative purposeful sampling does not stem from generalization but rather from "the emphasis on in-depth understanding of specific cases" (p. 53). Merriam (1995) elaborates, "The goal of

qualitative research, after all, is to understand the particular in depth, rather than finding out what is true of many" (p. 57). As this inquiry studied a specific phenomenon, generalizability was not expected. Purposeful sampling and the "framing of questions specific to the participants in the study helped to protect against inappropriate generalizations" (Maxwell, 2013, p. 79).

Ethical Considerations

"Ethical issues arise in all aspects of conducting research" (Roberts, 2010, p. 31). Two main areas of consideration are the informed consent of participants and maintaining the confidentiality and anonymity of participants. According to Roberts (2010), "All prospective participants must be fully informed about the procedures and risks involved in the research project before they agree to take part" (p. 33). Accordingly, the researcher will provide each participant with an explanation of the study and the duration of the subject's participation. Additionally, the informed consent form will include- a description of potential risks involved as well as benefits to the participants, how confidentiality of records will be maintained, and a statement explaining that participation is voluntary (Roberts, 2010). Establishing trust with research participants is paramount to ensure credibility on part of the researcher. Maxwell (2013) contends, the researcher needs "to learn what your participants' perceptions and understanding are of you and your research in order to develop useful and ethically appropriate relationships with them" (p. 93). For this reason, the researcher in this study fully explained the purpose of the study to each participant and dedicated time to answer questions before obtaining a signed copy of the consent form. The forms were kept in a safe and secure location to ensure confidentiality. According to Rubin and Rubin (2005), protecting

confidentiality "means keeping the interviews in a secure place, so that others cannot run across the interviews by chance" (p. 99).

"The presumption has been that privacy of research subjects should always be protected" (Patton, 2015, p. 499). McMillan and Schumacher (2006) stipulate that "Researchers have a dual responsibility: to protect the individuals' confidences from other persons in the setting and to protect the informants from the general reading public" (p. 334). However, confidentiality also applies to data collected in the field. Patton (2015) affirms, "As with all information to which an inquirer has access during observations, the confidentiality of program records, particularly client records must be respected" (p. 377). To ensure the confidentiality of participants in this study, pseudonyms will be assigned to each interviewee. Furthermore, to safeguard anonymity of participants, references to colleges and background information will not be linked to any one individual in the study. The researcher kept confidential records in a secure location to maintain confidentiality.

Limitations

Limitations are elements of a study that can negatively affect the results of the inquiry (Roberts, 2010). Every study has limitations. Empirical evidence suggests the potential for researcher bias exists in qualitative research since the researcher is the key instrument (Creswell, 2009). Accordingly, good qualitative researchers make an interpretation of what they understand because of conducting observations and interviews. Creswell (2009) argues, "Their interpretations cannot be separated from their own backgrounds, history, contexts, and prior understandings" (p. 176). The need for qualitative researchers to engage in reflexivity is important. Richards (2015) contends,

validity comes from "The researcher who can show convincingly how they got there, and how they built the confidence that this was the best account possible" (p. 162). As bias is a limitation for this study, the researcher will need to engage in consistent reflexive journaling during the data analysis process and remain vigilant of any personal bias and preconceived notions that could weaken the research findings.

Other major limitations of this study were the small sample size and location. As most phenomenological studies include in-depth interviewing, the researcher was limited by the number of participants who could be interviewed. Additionally, location was a limitation because participation in the study was limited to Latina administrators working in community colleges located in southern California. This could potentially affect the generalizability of the study to other community colleges in other districts within the state.

Summary

Chapter III introduced the research design selected for this qualitative study. Within the chapter, a rationale for why the researcher chose a phenomenological approach was given. The chapter also described the method used and how it validates the purpose of the inquiry. Additionally, it included a section describing the target population, which consisted of Latina administrators working in community colleges located in southern California. Also, the sample, selection criteria, data collection, validity, and analysis procedures were introduced. As a final point, the researcher presented ethical considerations and limitations. Chapters IV and V explain how the qualitative data were collected, steps for data analysis, interpretation of the findings, implications for action, and recommendations for future research.

CHAPTER IV: RESEARCH, DATA COLLECTION, AND FINDINGS

The researcher in this study sought to understand the lived experiences of Latina leaders in California community colleges in mid-management positions and their utilization of cultural intelligence (CQ) to provide successful leadership. The 10participants interviewed hold or held mid-management positions as deans or Vice Presidents in a California community college. Chapter I provided a background for the study and outlined the research problem, purpose and significance of the study, the research questions, and definition of terms. Chapter II presented a synthesis of the literature related to Latina leaders in community colleges. Additionally, it provided an overview of the history of women in leadership; leadership development for women; community college leadership; Latinos in the United States; culture; and cultural intelligence. Chapter III discussed the methodology used in the study. Chapter IV reemphasizes the purpose of this qualitative study and describes the findings of this phenomenological approach. It also provides a summary of the data as well as narrative descriptions and themes that emerged from the information gathered from the interviews with the 10 participants. Chapter IV concludes with a chapter summary.

Purpose Statement

The purpose of this phenomenological study was to discover and describe the lived experiences of Latina community college administrators by utilizing the four elements of CQ (motivation, cognition, metacognition, and behavioral) to provide leadership in their organizations.

Research Questions

Central Question

What are the lived experiences of Latina community college administrators in their leadership roles as they utilize the four elements of CQ?

Sub-Questions

1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?

2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?

3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?

4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?

5. CQ Leadership - How do Latina community college administrators perceive that the use of CQ has an impact on their ability to remain successful within their leadership careers?

Phenomenological Research

Phenomenology seeks to describe the meanings and understand the essence of lived experiences for a group of people (McMillan & Schumacher, 2006; Patton, 2015). Also, phenomenological studies "focus on the descriptions of what people experience and how it is that they experience what they experience" (Patton, 2015, p. 117). Moreover, phenomenological studies can be effective when the study aims to investigate emerging theories related to culture (Lin, 2013). Since the researcher's intent was to study the

phenomenon of cultural intelligence and the role it plays in Latina administrators'

leadership based on their lived experiences, it was the most appropriate methodology for

this study.

Phenomenological studies are classified as interactive because the researcher

captures peoples' experiences and their interpretation of those experiences (McMillan &

Schumacher, 2006; Patton, 2015). Participants provided in-depth information about their

personal experiences, which enriched the study. To strengthen credibility and

trustworthiness of the study, the researcher in this study examined her own personal

assumptions and biases as the data was collected and analyzed. The researcher carefully

analyzed the data collected to fully capture the stories of each participant and honor their

contribution to the study. This study allowed the researcher to acquire a better

understanding of the lived experiences of successful Latina administrators in community

colleges.

Pilot Study

In qualitative research, pilot studies help the researcher understand the concepts

and beliefs held by the population they are studying (Maxwell, 2013). In this study, the

pilot study also helped the researcher identify which questions needed to be modified or

revised. For this qualitative study, the researcher conducted a field experiment to test the

interview questions and determine if they met the purpose of the study and respond to the

research questions. The researcher selected a Latina administrator that met the selected

criteria to practice interviewing and test the interview questions. Using an alignment

matrix (Appendix H), the researcher was able to group the responses from the pilot test

participant with the research questions. Once the pilot test was completed, the researcher

solicited the help of one of the expert panelists to evaluate the findings and revise the questions as needed. An analysis of the findings determined that the interview questions needed to be slightly modified to ensure that they directly aligned to the research questions. The revised questions were also sent to the dissertation chair for final approval. Subsequently, the participants were invited to take part in the study and once agreement was obtained, interviews were scheduled.

Participants in the Study

This phenomenological study explored the lived experiences of 10 Latina leaders in California community colleges. Mid-level managers at community colleges in California were identified and contacted via email to request their participation in the study. They were asked to respond via email to let the researcher know if they were willing to participate. A total of 19 emails were sent to Latina administrators working in California community colleges. One person declined, eight did not respond, and 10 agreed to participate in the study. Of the 10 participants, six served as vice presidents and four served as deans. Two of the Latina leaders were recently retired from the community college system. The interviews ranged from 45 minutes to 1 hour and 45 minutes, depending on the participant's responses. Three of the participants agreed to be interviewed in their office at work. One interview took place in a local art gallery. Two others took place in a restaurant. The remaining four interviews were conducted over the telephone. Each interview was recorded using a Philips audio recorder. Additionally, when possible, an iPhone was used as a back-up recorder.

These women had served in dean or vice president positions for at least one year, identified as either Latina, Mexican, Mexican-American, or Chicana, and self-identified

as first or second-generation from a Latino origin. For the study, participants were given

a pseudonym to protect their identity and confidentiality. Additionally, the names of the

colleges where they have worked and currently work remained anonymous. Table 4

shows the demographics of each of the participants.

Table 4

Participant Demographics

Participant	Ethnic Identity	Highest Degree Earned	Years of Experience	Current Administrative Position
Lila	Mexicana-Chicana	Ph.D.	3 years	Dean of Institutional Effectiveness
Hortensia	Chicana	Ph.D.	9 years	VP Student Services
Rosa	Latina	Ed.D.	3 years	VP Student Services
Amapola	Latina	M.A.	2.5 years	Dean of Economic & Workforce Development
Iris	Chicana	Ed.D.	10.5 years	Dean of Industry & Technology
Margarita	Latina	Ed.D.	7.5 years	Vice President of Academic Affairs
Jazmin	Latina	Ed.D.	2 years	Dean of Students
Dalia	Chicana	Ph.D.	1	VP Continuing Education & Workforce Development
Azucena	Chicana	M.A.	7 years	Vice President of Student Affairs
Violeta	Latina	Ph.D.	2.7 years	Dean

Data Collection and Analysis

Data Collection

In-depth interviews that entailed a series of open-ended questions (Appendix J)

were used to elicit participants' responses and to identify shared experiences and

emerging themes. Initial questions about each participant's background were asked at the

beginning of each interview to establish a rapport with each Latina leader. Interviews in

the phenomenological paradigm were used to gather narratives of lived experiences of each Latina administrator. As such, the interviews consisted of a total of 16 questions and when necessary, follow up questions were asked to allow for a more detailed response to a question that may not have been fully answered or lacked specifics. During each interview, an audio recorder was used to capture participant's responses. The use of a recorder allowed the researcher to focus closely on each participant's behavior and body language. Additionally, during each session, the researcher made notes when appropriate to capture respondent's quotes accurately. A file was created for each participant and folders were kept under lock and key to maintain confidentiality. The researcher listened to recordings multiple times to fully understand each participant's responses. Moreover, transcribed data were reviewed multiple times and edited to eliminate errors. Following the transcription, each participant received a copy of the transcribed interview via email. Participants were asked to carefully review and check transcripts for accuracy and to identify any parts of the transcription that appeared different from the participant's intended meaning. Among the 10 transcriptions, only one participant submitted an edit and the researcher made changes to the transcription.

Data Analysis

The researcher employed manual coding for each of the interviews. Manual coding was used to manage and sort the data. Key words were derived from the interviews and placed into categories. This allowed the researcher to synthesize the data and identify themes and patterns (Patton, 2015). Moreover, the researcher read over the transcripts multiple times to further refine the coding and identify sub-categories. Additionally, the researcher repeatedly listened to the recordings to capture distinct

nuances and tone for each of the participants' responses and found connections between each interview. Careful attention was also given to the notes made by the researcher during the interviews. In doing so, the researcher was able to search for trends and themes that emerged from the answers to the research questions. By manually coding the data, the researcher was able to safeguard the consistency and reliability of the data.

As the interviews generated a large amount of data, the next step in the data analysis involved examining the data more closely to ensure that the findings answered the central question of the study. Focused analysis of the data involved reviewing the purpose of the study and considering the key research questions. This helped the researcher concentrate on the responses that were relevant to the research questions. The interview data was re-organized according to the research questions. A total of 10 major themes and one sub-theme emerged from the data analysis. Table 5 illustrates the major themes derived from the data analysis.

Table 5

Thematic categories for Latina Leaders in California Community Colleges

Category	Themes
Self-efficacy	• Staying true to self
	• Sense of Responsibility
	• Empathy (sub-theme)
Experience with different cultures	• Treating others with respect
	• Genuine desire to learn about others
Cultural Awareness	• Bridging cultural awareness to cultural practice
	• Agents of change
Adapting to other cultures	• Adjust behavior accordingly
Impact of CQ on leadership success	• CQ helps Latina leaders create a respectful environment
	• CQ helps Latina leaders remain relational
	• CQ helps Latina leaders adapt effectively

<div align="center">**Results and Findings**</div>

The following sections describe the themes that emerged from the interviews. Themes for each research question as well as quotations from participants are also presented.

Research Sub-Question 1

Motivation (CQ Drive) **-** *How do Latina community college administrators use self-efficacy to provide effective leadership*?

The two themes for the first research question are staying true to self and having a sense of responsibility. Additionally, a sub-theme of empathy for others also surfaced for the first research question. The themes for the second research question were treating others with respect, and a genuine desire to learn about others. Themes for the third research question included bridging cultural awareness to cultural practice and being agents of change. The theme for the fourth research question was adjusting the behavior accordingly. Additionally, themes for the fifth research question yielded three themes; CQ helps Latina leaders create a respectful environment; CQ helps Latina leaders communicate openly and effectively, and CQ helps Latina leaders adapt effectively.

Table 6

Motivation (CQ Drive): Common Patterns and Responses

Sub-question	Common theme	Number of respondents	Frequency
How do Latina community college administrators use self-efficacy to provide effective leadership?	Staying true to self	8	34
	Having a sense of responsibility	8	36
	Empathy for others (sub-theme)	10	14

Theme 1: Staying true to self. The interviews revealed that for many of the women, identity played a central role in their leadership. They referred to their identity as something that was hard to separate from their leadership and directly affected how they made decisions at work. Many also shared their identity also had a direct impact on how they interact and communicate with others. Montas-Hunter (2012) maintains Latina leaders rise above the challenges they encounter in academia by maintaining a strong identity. All 10 participants shared personal stories and provided examples of how integral their identity was to who they are as women leaders.

Central to their identity is the role of their families, in particular their parents. Of the 10 women, seven spoke of their mothers or fathers and the direct impact their upbringing had on their professional trajectories. Hortensia shared her mother was instrumental in persuading her to go to college:

> I remember this epiphany my mother had as she took an Economics course
> and the instructor mentioned the cycle of poverty. And there was this
> study on you know, zip codes. So, like the zip code you were born and
> raised in is affiliated with a socio-economic bracket and as he was
> describing this sociological economic study, he said "usually the children
> of those individuals from that zip code, it continues to repeat. The cycle
> of poverty is nearly impossible to break." And so, I remember my mother
> coming home saying, "That's not going to be you and your sisters. You
> have to go to college in order to break the cycle of poverty." And so, I
> think my self-efficacy came from this determination from my mother. She
> did not want us to have this life of struggle and you know it's not just from

a socio-economic perspective but from a life where our voice wasn't

listened to.

Another, Jazmin, described how being raised in a home with clearly defined

gender roles directly impacted how she leads and supports others. She affirms:

Both my mom and dad were very sexist. My mom was constantly asking me to

feed my brothers or iron their clothes and they were older than me. So, I think

that my leadership style is really affected by that. Not everybody gets told that

they're amazing leaders and they should go, and you know, get involved. Women

especially. And then women of color even more, because in the Latinx

community there's a lot of sexism- even among female parents. So, I think it

gave me a very unique understanding of just what it's like to not have that support

behind you and to really encourage others…I didn't have parents or siblings that

even know about this world. I really didn't have that. So, for me, I think it's

really affected how I mentor others or treat others. How to pull people up. Yeah,

it's had a really big impact on who I am and how I treat people.

Many of the Latina participants revealed that their personal background and

experiences also impacts how they lead and make decisions. Dalia stated:

It's hard to separate. It's really integrated because my identity is not

defined just by my last name and where I grew up and country of origin.

It's more…it's also my experiences. You know, I grew up down the

street. So, it's so integrated in terms of who I am. What I've lived; what

I've experienced; what I've seen; what my parents have gone through. It

all defines why I make the decisions I make, if that all makes sense.

Hortensia agreed:

>My identity is my central part of me. It also has influenced and motivated
>
>me to pursue my Ph.D., to become an administrator leader, so it's who I
>
>am…Being a Chicana- that informs my leadership. Being a Chicana helps
>
>me as well because we come from a collectivist culture, relying on one
>
>another to get things done is part of our way of life and survival and how
>
>we thrive in our community. And so that also informs my leadership.

Sub-Theme: Empathy for others. Within the theme of staying true to self, a sub-theme of empathy surfaced during the interviews. Several of the Latina participants described their ability to be empathetic toward others as an important part of their identity and leadership style. Violeta shared she is more sympathetic toward others because of her own challenges, "I feel like I have had my own shares of struggles in my life and I think I am a little more sensitive to other people's struggles; especially people of color." Another participant, Rosa discussed having empathy:

>I think the fact that I'm Latina, the fact that I grew up in a Hispanic
>
>community, that I went to a high school where 90% of the students were
>
>Latino and ethnic minorities. The fact that I see what some of my siblings
>
>are still struggling with because they didn't pursue their education like I
>
>did. What my financial standing is now in comparison to theirs. I think
>
>all those things shape my leadership now.

In the same way, Lila reinforces this theme stating:

>Going back to the self-efficacy component to it, it's also reminding myself
>
>that I have gone through a journey that not many have gone through and

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the data shows that. When less than 1% of us have a Ph.D. –to be able to be in this administrative rank-I don't forget that. But it's challenging and so I think that in terms of how do I then use my self-efficacy, is really looking at what's my responsibility, what can I actually do, and what do I use? What lens do I use to advocate for students on this campus- the most marginalized students in this entire district?

Similarly, Amapola disclosed that her experience as an ESL student allowed her to be more understanding and patient with other ESL students.

I do understand most of their situations, for example being an immigrant or speaking English as a second language. Or you know, being from an economically disadvantaged background and how my Latino students may also be from similar backgrounds. By being a minority or a Latina or an immigrant, I can relate to other cultures that are similar or situations that put them in some sort of disadvantage. So, I think that for me it has always been key to be a Latina in the system that I work in which is the community college system. It has been a key component of my leadership.

Theme 2: A sense of responsibility. Eight of the Latina leaders expressed feeling a sense of responsibility in their leadership roles. Many shared that they felt compelled to enter or remain in challenging leadership roles because they perceived that their presence would benefit the community. Margarita discussed her responsibility to pay it forward:

I think because of my family history I feel like I have a responsibility to

pay it forward. I have a responsibility to support other Latinas. Of course,

I have a responsibility to support people and women in general but that is

very close to my heart-to support Latinas. And to find leadership

opportunities when they are available and to be mindful…I was not a first-

generation college student. Obviously, my mom went to school so I was

not first generation, but I have this really strong commitment to that

population of students as well.

Similarly, several of the women felt that the responsibility they felt was due in

part to how they viewed their presence on their respective college campuses. Lila

explains:

How can I say this? My presence on that campus in and of itself is a

statement. I was the only Latina administrator, full administrator up until

three months ago and that spoke volumes to the campus in terms of who

you are bringing to the campus and what are you bringing her to do. And

so given the fact that I have a responsibility to look at data critically and

asking different questions, asking tough questions and pinpointing to

issues of racism. I think that's a responsibility I hold not because of the

type of academic training I have but because of who I am as well. And so

I take that ownership to heart.

Violeta agrees:

I think it was a huge deal when the college hired me as the Dean of

English. I don't take it for granted. It's still kind of blows my mind when

I think about it. I don't know how many Latina Deans of English there are

around-but I thought it was a big statement on their part…And I take that

very seriously. Very seriously. It's personal for me. So that's always

there and that's always at play…I don't negate or deny the fact that I am

here in this position. It means something.

Another participant, Rosa stressed that she felt it was her responsibility to help

others just as she was helped:

On the other hand, I do feel a sense of responsibility that I am a role

model. But I am a role model not just for Latino and Latinas students. I

feel like I am a role model for everybody that-you know because of the

people that came ahead of me that have helped me to get to where I am.

My mentors, my teachers, even my parents. There's the people that are

coming behind me and that's why I don't mind helping people and

supporting them because someone helped me. And so I feel a sense of

responsibility for that.

From the interviews the researcher discovered that a few of the participants

connected having a purpose to their self-efficacy and the sense of responsibility they felt

in their leadership roles. Dalia explained this sense of purpose:

I think at the core of it is I don't come to work to have a job. It's a

purpose. My actions are purposeful. It's part of a cause. It's not about

me. I'm just a tool to get to a means. And that's you know-providing

higher education to the community.

In addition, Dalia mentioned that in many ways her leadership is impacted by desire to make a difference:

> I know the struggles to get here and I know the struggles that I go through every day. So- it's a resiliency, the combination of my gender, my culture, my ethnicity. There's just a perseverance that you got to keep going to make a difference in the lives of others.

Another participant, Violeta concurs:

> I try to go and talk to students because I remember I had role models in my life that made me at least conceive of the possibility that I could do x, y, and z. So- I take that very seriously. But also that I am here to help students succeed. Specifically, Latino students. So that is very much a part of why I am here and what I do but I kind of feel like the way that I do that is by being really good at my job and that is part of it. The operations part of it; the logistics part of it. The thinking part of it. I feel like I just have to be good at that and work at it and work really hard. I always felt that Latino people work really, really, really hard. I guess what I am saying is that part of it, the detailed part of the work is what it is. I just happen to be Latina and I'm doing it. But when I think about my purpose. My purpose-that's very much ingrained in who I am and who I serve. There is a direct connection there.

For Lila, having a sense of purpose motivates her to keep going despite the challenges she encounters regularly:

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I'm a point where going on my third year, and everyday I'm trying to

battle that vibe-like I can't give in to it. I can't give in to it. I need to keep

fighting. And so I think self-reflection, self-motivation, like I said, telling

myself these quotes, reminding myself why I am there-it's a weekly thing.

Table 7

Cognition (CQ Knowledge): Common Patterns and Responses

Sub-Question	Common theme	Number of respondents	Frequency
How does prior experience with different cultures impact Latina community college administrators' leadership?	Treating others with respect	10	50
	Genuine desire to learn about others	10	103

Research Sub-Question 2

Cognition (CQ Knowledge) – *How does prior experience with different cultures*

impact Latina community college administrators' leadership?

Theme 3: Treating others with respect. All 10 Latina administrators stressed

the importance of honoring and respecting others. Many attributed this to their cultural

upbringing and described how their parents had modeled this for them during their

childhood. Two of the participants stated they treated others the way they wanted to be

treated. Azucena shares:

Knowing myself and knowing what my capabilities are makes it easier to

work with others and so I always find that respect; respect of others;

respect of other's views, respect of other's viewpoints is important. And

again, I apply that to how one wants to be treated is how I treat others.

Accordingly, most of the participants explained that their success in working with other cultures, stemmed from showing respect for other people's traditions, practices, and worldviews. One Latina leader shared how respecting others helped her to relate to other cultures. Rosa stated:

You know when you honor each other and respect each other and you educate each other about your experiences and you honor those individual's experiences, you as an individual grow and become richer.

Jazmin agreed with this thought and shared:

Taking that extra step to try and be respectful of someone else's culture-it comes across. They can see it and they really appreciate it. It think it builds trust.

She also explained that respect was an integral component in her ability to create teamwork and establish trust by stating, "I think that because I want to know about my team. I want to know who they are and I want to respect who they are-it creates more of a team environment." Amapola shared respect for others allows her to build teams that work toward a common goal:

The fact that as a leader you have to have other members in that team to move things forward or get to where you want to go, a common goal is much easier to get to if you have the approval of the people next to you than if you have constant disapproval or indifference. So, by having their interests and their passions and counting all of that and making sure they are buying into the goal with you. I think the only way you can achieve that is by showing respect and appreciation for who they are.

Theme 4: Genuine desire to learn about others. In CQ, the cognition, or knowledge element includes a person's ability to acquire information and knowledge about a culture (Moua, 2010). In analyzing the interview transcripts, the researcher discovered that all 10 of the participants expressed a genuine desire to learn about other cultures. Moreover, all 10 participants shared an interest in wanting to learn about the cultures of those they worked with to understand their behavior and attitudes. One participant, Hortensia shares how she relates to people from other cultures by identifying common characteristics and appreciating differences:

> So, you know- people's love of family usually people from other cultures
> is very similar, and then also learning about differences is extremely
> important and having a genuine and respectful curiosity about other
> people's culture is good as well. Learning about different religious
> traditions of different cultures has been interesting also. And honoring
> and respecting the traditions that come along with different people's
> cultures is also extremely important.

Another Latina leader, Lila, claimed that in relating to folks from different cultures, she tries her best to engage with the person by finding something in common and asking questions:

> I first find a commonality in terms of the situation that we're in, first. And
> I think this speaks to the difference as I said earlier about the cultural
> ethnic space and the cultural practice. So I connect with the practice first.
> What are we doing? What are we attempting to do? And then I try to be
> mindful of then moving into the cultural differences, different cultural

practices-because I also don't want to be oppressive and assuming that I

know individuals and their backgrounds because they represent what I

think they are. So there's room for me to engage with them to understand

who they are. As silly as it may sound, I ask personal questions when

we're working together. "So where are you from? And how long have

you lived here?" That gives me some know in who they are, but then they

also open up…so I think that is just a common practice of really not just

cultural awareness but just basic humanity of interacting with folks and I

think at the end of the day that's what multiculturalism should be anyhow.

It's just you working on the basic premise that we have to work together,

so yes, we may look differently, but at the end of the day we're working

toward a common goal.

Correspondingly, Azucena describes the importance of admitting that as a leader,

you don't know everything about every culture and have a lot to learn:

I think it's important to be open and receptive and to be genuine. Not

pretending that I know when I don't know. I don't know. Teach me. I

want to learn. I don't know too much about your culture, but I want to

learn. Teach me. And let me know if I am doing anything wrong. That to

me is being open, being receptive, and just being genuine. I think that

translates.

Violeta stressed the importance of being genuine, listening, and learning about others

when working with different cultures:

I try to be still. I think that is the respectful thing to do. To be as still as

you can be. And by that I mean, make no assumptions or presumptions

about people. I feel that way even with Latino people. I don't know

folks' specific backgrounds and what they are going through in the

moment. I relate to people of other cultures by being a good listener and a

good learner. And also by being genuine about those two things. It's very

easy to rattle it off and say it but, I know people who aren't very good at

that. I am conscious of that. I try really hard to kind of be quiet and let

people reveal themselves to the extent they want to. And I find people are

more responsive to that. I just would never be- it's not in me to act like I

know if I don't know; if that makes sense.

When asked to share an example of how she relates to other cultures, Amapola

pointed out:

I appreciate a lot when a member of my team, for example, comes to me

to talk about their culture. The other day, not too long ago one of the

members of my team was talking about the Jewish culture when it comes

to his daughter marrying and what they go through and the practice and

the interview process. And that was pretty new to me. I kind of

understood a little bit but the way he felt comfortable explaining

everything to me…that means the world to me not only because of the

information I was getting and the knowledge about their culture and their

religion but because of the fact that he felt comfortable enough to say it all

in front of me.

Jazmin explained how she genuinely tries to ask questions to learn about others:

I love asking questions. I think the trick with that is to read the other

person and if that's bothering them to just stop. But like I said, that hardly

ever happens. But you have to be real. You have to actually care about

what you're asking because people can tell. But I genuinely love to learn

about people and other cultures…I try to really learn about their culture

and ask what it was like when they were a kid or what holidays they

celebrate. I try to find relatable things I might do…And so kind of taking

that extra step to try and be respectful of someone else's culture it comes

across. They can see it and they really appreciate it. I think it builds trust.

Table 8

Metacognition (CQ Strategy): Common Patterns and Responses

Sub-Question	Common theme	Number of respondents	Frequency
How does cultural awareness impact Latina community college administrators' leadership?	Bridging cultural awareness to cultural practice.	5	26
	Agents of Change	8	30

Research Sub-Question 3

Metacognition (CQ Strategy) – *How does cultural awareness impact Latina*

community college administrators' leadership?

Theme 5: Bridging cultural awareness to cultural practice. Strategy CQ is

distinguished by three factors; awareness, planning, and checking. Awareness involves a

person's knowledge of different cultures. Planning refers to how a person anticipates

approaching different cultures. Lastly, checking requires evaluating and adjusting

accordingly based on one's knowledge of cultural differences (Fellows et al., 2014).

Throughout the interviews, the researcher inferred that these Latina leaders successfully

interacted across cultures because they were culturally aware and able to use their

interpersonal skills to connect with others. Participants discussed showing appreciation

for others by taking the time to listen to their stories as an approach that helps them to

work cross-culturally. Jazmin described how being culturally aware influenced her

leadership:

> It makes me the type of leader that tries to create a space for everyone. I
>
> don't like leaving people behind. I don't like people being on the outskirts
>
> of anything. I like bringing people in. That's very important to me, so
>
> that's (1) knowing what their talents and skills are, and (2) making sure
>
> they're contributing.

Hortensia also shared that providing space for people was important to her:

> [As a leader] it's important to be able to be successful in different cultural
>
> situations to be able to read those cues. I would also say providing
>
> space…just providing that space for people to share that based on their
>
> cultural background and sometimes as leaders we don't provide that safe
>
> space and people just keep it inside, you know?

Likewise, Amapola expressed the importance of creating a safe space for people to

express themselves:

> Listening and giving people in front of you the space to express their
>
> perspective…You have to practice mindfulness as a leader and making
>
> sure that you observe and listen…to me, it's making sure you are

providing that space for others to express; even if their way of expressing

is very different from our way of expressing approval or disapproval.

Similarly, Violeta described how cultural awareness influences the way she leads:

Well, how I defined it [cultural awareness], that's a huge part of my

leadership. It really, really is. If you are a leader and you think you

understand culture, or people, or their stories without knowing their stories

then I think that's not going to go well for you. I think leaders- and we

know this more and more right? Leaders need to…they lead by…well I

think good leaders lead by being. By being helpful, by being discerning,

by listening, by learning, and never saying "Ah, I know everything now. I

understand everything now."

Correspondingly, Margarita discussed the value in hearing people's stories. In

addition, she stresses the importance of understanding the culture and behavior of those

you work with:

I think it reminds me to hear people's stories and to be aware because

sometimes we think of cultural awareness as being a positive thing…So

cultural awareness is about me as a leader understanding the needs of the

people I am working with and that sometimes their experience has to do

with their culture. And the reason they are behaving a certain way has to

do with their culture and it helps me not to take things as personally as I

might and maybe have a broader expanse of perspectives.

Theme 6: Agents of change. The interviews revealed that these Latina leaders

became agents of change on their college campuses because of being culturally aware.

One participant, Rosa shared how being culturally aware allowed her to advocate for students:

> And so also I think cultural awareness gives me the confidence to be able to speak up at that table where we know we are impacting what's going to happen- you know, where we are going to provide for our student population. If I didn't have that awareness, even my own self-awareness, I don't think I could have made a strong enough argument to pursue that…If I didn't have knowledge of that, whether it's my own experiences or the experiences of our students- then I can speak to "Well, you may think it's this particular population, but it's really x, y, and z."

Similarly, Azucena described how her cultural identity motivated her to enter a leadership role where she could influence change:

> I think that being a Latina is who you are. I don't separate it. Of course, one of the reasons I wanted to be a Vice President is because I wanted to sit at the table and give my perspective and my experiences and what I saw was the need of the first gen student, the immigrant student. So that was primary.

For Iris, creating change included helping to increase Latino representation on her campus. She shares:

> Well in terms of leadership, I had the opportunity to do a lot of hiring. And mentoring, and bringing in- setting students aside because that's a different story. Bringing in faculty and administrators and knowing that we needed to bring in representation. I never lost sight of that. Bringing

in faculty and role models for our students. And also giving Latinos an

opportunity to be faculty, to be professors, and to be administrators.

She goes on to say, "I don't know if that is just being Latina, but it's an awareness

of helping others and helping identify where they need to be and be represented." Lila

described holding others accountable as way to create change:

And so I think that is a practice that I remind myself when I am either

facilitating a meeting, presenting, or any space that I am in- it's just being

thoughtful and mindful of what it is that I am saying, how I am speaking,

how I am sharing information. But then I am also quick to name when

folks feel privileged to interrupt those who may be marginalized and who

are attempting to speak. And there's individuals who will shut them out

and I am able to call them out and say, "Wait a minute, so and so needed

to say something." And so given that deflection of saying, "Okay, we're

not going to tolerate the dismissive approach to the conversation." I think

it's also a way that has allowed me to prove my leadership.

Table 9

Behavioral (CQ Action): Common Patterns and Responses

Sub-Question	Common theme	Number of respondents	Frequency
How do Latina community college administrators adapt behaviorally to other cultures?	Ability to adjust behavior accordingly	9	10

Research Sub-Question 4

Behavioral (CQ Action) – *How do Latina community college administrators*

adapt behaviorally to other cultures?

Theme 7: Ability to adjust behavior accordingly. The interviews revealed that these Latina administrators willingly adapted behaviorally to other cultures. Nine out of 10 leaders shared examples of how they adjusted their behavior in different cultural situations. In discussing the ways in which they adapted, some leaders stated that how they adapted, largely depended on their audience. Violeta elaborates:

> I feel…you know it's funny on the one hand I say that I am consistent but on the other hand, I'm consistent in my basic mode, but yeah, depending on who my audience is; it will cause me to shift my message and my mode of message. My tone of message maybe. If I'm- my mode of message may change if I am talking to a group of students in a classroom or if I am talking to my faculty at a division meeting. And it depends on my purpose I'm communicating.

Similarly, Dalia describes her experience:

> I respond differently to the culture itself. I don't other than I know that I won't probably, you know, necessarily hug somebody. You know sometimes I meet people and I'm just meeting them for the first time- some people you feel it is okay to hug. Sometimes I will get people who will kiss you on the cheek even though you barely know them. Which is okay, you know you just feel that. But you know, you wouldn't do that to another culture that is probably not as physical. So those things, you know- or that I won't slip into my Spanglish so I will make those kinds of changes I guess when it comes to. You know, sometimes my

pronunciation, the way I say my name. The way I say it in English versus
Spanish depends on who I am talking to.

One Latina administrator, Iris described learning to adapt behaviorally within a
male dominated culture:

Coming into the position I was dealing with more deans and academic

deans and they were all White pretty much and they didn't like that I was

there because I was Career and Technical Education (CTE) so I was

always- I've always been on the outside. I don't know, I felt like I never

fit quite in. So I had to kind of modify my ways a little bit to maybe not to

be as outspoken and direct because when I was, I would get shut down.

And I thought, "Okay, again...I've got to step back. What am I going to

do differently? I want to be heard. I want to be able to push whatever

agenda." You know, programs that I felt needed to happen. So I had to

pull back on that and so after a while I think I kind of forgot about as Dean

that I was Latina. It was more about being, in this case, more about being

female and being in a primarily male dominated division. Ninety percent

were males and mostly White. So I kind of forgot about being Latina, not

that discrimination or any of those kinds of things. Plus being female and

trying to be the man, you know- being all "macha" and I needed to be and

I was. That wasn't a problem.

Within the theme of successfully adjusting their behavior accordingly,
participants also attributed their ability to adapt behaviorally to a genuine interested in
learning from other cultures. Jazmin explains:

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Honestly, I am confident in that I am very likely to assume that there are things that I don't know and to be patient and hopefully respectful about that. And that just comes from my interaction with lots of different students. I've worked with international, foster students, disabled students, and Muslim students. So I think when I work with such a diverse group of students and it changes from year to year- it's really taught me that I don't know enough about any culture. And sometimes even my own as I am learning things about my own culture constantly, so I think that gives me confidence. Knowing, "You know what? I may not know everything about this culture, but I know I can learn and I'm okay with that." So I think that hopefully my comfort with knowing that I don't know everything and then also my adaptability. I think I feel very confident in those things and my willingness probably gives me confidence. I know I am very willing to learn.

Later in the interview, Jazmin elaborates further on how she was able to adapt to a different cultural situation working with a female Muslim student:

So it was good. On the one hand we learned that she couldn't just shake hands. You know we're so used to working with hundreds of students who just shake hands, but staying and telling the hand shakers that "Hey, there are going to be three or four students coming through who are not going to shake your hands, depending on your gender;" that's important because I had a couple of male students, not all Muslim students are the same. I had some that were fine shaking hands, and other who were like-

"No. If I'm a man and she's a woman I can't shake her hand." I was able

to tell the group- "Hey if you notice a student who bows, please don't take

their hand, just let them pass through." So there have been a lot of things

like that throughout my career that I constantly have to adapt to and it's

been really good for me. To think on my feet and not put it back on the

student and just say "let's do this" but to ask "Okay, what's your

recommendation?" And then having them help me with a solution.

Additionally, some of the Latina leaders described how adapting behaviorally

required changes in both verbal and non-verbal actions. Amapola explains:

I speak very fast. Normally, I move fast. I get on a roll and I just forget

about you know, my surroundings sometimes and that alone I have to

constantly be mindful about. I walk in and out of my office sometimes

and I don't even know who is in the reception area because I have so

many things on my mind and they need to get done and so I have to be

mindful before I enter the building and say "Okay, I'm going to stop and

say hello." So that alone to me is important because I don't want to hurt

someone who in their culture it is always a "hello and good morning." So

that and I also speak fast and I have an accent. I know that when I am

speaking with someone who English is not their first language or even

with people whose first language is English. As I have said before, only

because I have learned English as a second language I can understand how

hard it is when someone from- I don't know, you name it- Germany

speaks a different language than me is trying to speak English or Spanish.

I know what they're going through. So because of that, I constantly have
to slow down and even depending on their level of English you know, do
hand gestures and facial gestures or drawings so that people understand. I
normally, for example, I will go into a meeting with what I have in mind
and say it really quick. But if I know that the audience is very diverse in
that meeting, I like to bring visual aids and do a power point presentation
and give everybody a copy because I want to make sure that they take
something and better understand what I am trying to say because I have an
accent…So I'm constantly mindful that I know I may not be the easiest
person to understand, or I speak with an accent or they are learning and I
have to go to the level of English that those populations have. So yeah,
it's a constant modification of behaviors so that I try to get across and
build the two- way communication.

Table 10

Culturally Intelligent Leadership: Common Patterns and Responses

Sub-Question	Common theme	Number of respondents	Frequency
How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers?	CQ helps Latina leaders create a respectful environment	4	50
	CQ helps Latina leaders remain relational.	3	48
	CQ helps Latina leaders adapt effectively	4	10

Research Sub-Question 5

Culturally Intelligent (CQ) Leadership – *How do Latina community college administrators perceive that the use of CQ has an impact on their ability to remain successful within their leadership careers*?

Theme 8: CQ helps Latina leaders create a respectful environment. Four participants felt that CQ helped them to maintain a respectful environment. Rosa explains:

I think [CQ] is a large influence because as a leader it's not just about managing the day to day activities of either your department or your division, or even the college. I think people who get recognized as good leaders, get recognized as good leaders because they were respectful to the people they worked with regardless of their backgrounds, regardless of their culture. That there is a level of mutual respect and respect is earned. You know- you hear that a lot. And so I feel that's a way to earn respect from people is you respect them as well. So I do think that it has influenced my own personal success ladder because when I approach situations, when I approach individuals, I approach it from a place of how- I try to put myself in their shoes. And so having that empathetic lens I think is very important and I don't think you can have cultural intelligence without empathy. I think it goes side by side.

She adds, "I do think that [CQ] does play a huge influence in our own leadership and leadership style and how we approach things."

Likewise, Jazmin also describes how CQ has influenced her success:

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Being able to communicate with other people, to get along with people

from other cultures and to have them trust in me and to know that I am not

there to disrespect but that I really want to understand and want to work

with them. And for them to know that that is real. I think that has been

the success. Because you know, a lot of times when people do things for

their employers, they don't go out of their way, right? For just like a

regular job. If people are a part of a team and they believe in what they're

doing and believe in their leader, they go above and beyond. And I feel

like in every case where I've worked on a project, people have gone above

and beyond. It's been because I was able to create that space and they felt

like they were respected for who they were and I mean, my successes have

all been because of those other people and I would not be anywhere close

to where I am without that.

Also, Amapola suggests CQ allows her to respect others by respecting people's

differences and not making them feel uncomfortable:

I think just being aware that there is something and not just ignoring that

there are some differences among us. That alone helps a leader. The

awareness. But just the fact that you are aware of, and just that fact that

you stop yourself and say- "I'm not going to go there. I'm not going to

say or make that person feel uncomfortable. I'm going to listen and see

what their approach is." That alone is opening to that. To me CQ is

something that I learn every single day.

Theme 9: CQ helps Latina leaders remain relational. Among the participants

who indicated CQ helped them communicate more effectively, Hortensia spoke about

building relationships across cultures:

> [CQ] helps me especially with one of the largest groups for which I have
>
> major differences with. For example, White people. I mean, I am
>
> surrounded by- that's the majority of our faculty, outside of Student
>
> Services, it's the majority of our administration. It's the majority of our
>
> board members. Of seven board members, five are White men. There's
>
> one Asian woman and one Afro-Latina. So that's a huge intercultural
>
> awareness that I have to have. Of course, I cannot abandon my integrity
>
> as a person and not be who I am authentically. I couldn't sleep at night,
>
> you know- not being myself. So, I never kind of do that. But I do
>
> understand the importance of building relationships across cultures to have
>
> allies for our students. And I will utilize trusting relationships, those
>
> social interactions- to help people to get to know my intentions. That I am
>
> always student-centered and if we happen to have differences of opinion
>
> about things, you know- then they understand- "Well, we bond across our
>
> desire to make things better for our students."

Another participant, Amapola explained how CQ influenced how she relates to others:

> But I approach the situation with point of "We are human beings and they
>
> are struggling with the same thing that my parents, the Latino parents are
>
> struggling with. It's just a different language, with different food, or
>
> maybe they follow a different religion, but they are here in this moment

for what my services to them are. They are struggling with similar

situations, so I have to find ways to communicate with them. I have to

make sure that I can provide the same service."

Along those lines, Violeta described how CQ helps her to effectively serve others:

I would say that [CQ] is at the crux of being an effective leader…The

words that are sticking out to me are mindful and adaptive and repertoire

of skills. I would say that those are all key in interacting with different

kinds of people that I have to interact with and being effective in serving

their needs. There's no way that- I don't see how any leader could be

effective. I mean, I guess they could if they had a real top down approach

you know- and just kind of wanted things to go their way. But I don't

think that ultimately leads to an effective organization where real positive

change happens especially when that change is directed toward an

underserved population.

Theme 10: CQ helps Latina leaders adapt effectively. CQ also helped Latina

administrators adapt effectively to their environment. Some spoke of the organizational

culture and others related their CQ to working with other cultures. Iris describes the

importance of being adaptable:

Well, I think [CQ] is all of those things. That awareness and kind of

knowing that it's almost like obvious. I need to be fully aware that I have

this tool box and that I can be cognizant of where I need to be tap into

whatever tools I might need at that point. So being able to be adaptable

and not so self-conscious, being mindful- that's the toolbox. "Okay, I

know I can do these different things." But that has to come with time and experience to say "Okay, well that didn't work. I'm dealing with a different crowd - I need to."

Correspondingly, Azucena discussed the ways in which CQ impacted her leadership and described the impact of her own self-awareness and her ability to adapt, stating:

> [CQ] makes you very aware of what students have to deal with. Also, and I think I understood this at the end of my years knowing that we have to shift our frame of reference and rather than looking at what deficits [students] bring-we look at what assets they bring and what are their strengths that they bring to the institution. And move away from negativity.

Later, she recalls an experience she had at the cabinet level in her district. Azucena explained that she was faced with the decision to either point out the misinformation being given out or address it privately with the chancellor:

> I remember sitting and talking about student success and student equity and we were talking about the budget. And the White chancellor starts talking about it and he really doesn't know anything. So I ask myself, "Do I do what they do"? Because they love to point it out. Or how do I bring up the subject to say, "That's not entirely accurate" without entirely embarrassing the person because you know, I wouldn't want to be embarrassed. So, I thought to myself, "How do I handle this?" I decided not to say anything [in the meeting] so I told him, "Can we talk after the

meeting? Can we talk because I have some questions about what you are saying, and maybe I am not understanding you correctly?"

Similarly, Margarita disclosed that CQ allowed her to adapt by openly admitting to a mistake and then rectifying it. She shared the example of a time when she pulled a job announcement because she had failed to include that applicants provide their philosophy statement on student equity:

Well, I don't think I could be in a position of leadership- I mean I just

don't think I could be leading without having that cultural intelligence.

Without being attuned, without having- and I don't want to say

compassionate heart. That makes it sound too weak and I think it

diminishes really the power and the impact of CQ and an appreciation of

equity mindedness. So I don't even want to talk about compassion,

because I think it's stronger than that or more intentional than that. It's

something that has to be more purposeful, like the example I just gave of

the job announcement. We have to be purposeful and I'd call the change

in the job announcement and example of success. And sometimes the

purposeful has to be in swallowing your pride and admitting I missed that;

and how could I have missed that? And then doing something about it.

Being willing to do that, I think has everything to do with [CQ].

Summary

This phenomenological study explored the lived experiences of Latina leaders working in community colleges and the use of cultural intelligence in their leadership. The study included five research questions aimed at discovering the role CQ plays in the

leadership success of Latina community college administrators. From the responses to 16

interview questions given to the study participants, 10 themes emerged. The themes of

staying true to self, and a sense of responsibility along with the sub-theme of empathy,

framed the discussion about the ways in which Latina leaders use self-efficacy to provide

effective leadership. The themes of treating others with respect and genuine desire to

learn about others provided a lens to view how prior experience with different cultures

impacts Latina administrators' leadership. Similarly, the themes of bridging cultural

awareness to cultural practice, and agents of change framed the conversation about how

Latina administrators' cultural awareness impacts their leadership. Also, the theme of the

ability to adjust behavior accordingly helped to frame the discussion regarding how

Latina administrators adapt behaviorally to other cultures. Finally, the themes of CQ

helps Latina leaders create a respectful environment, CQ helps Latina leaders remain

relational, and CQ helps Latina leaders adapt effectively, emerged from Latina

administrators' perceptions of how CQ helps them remain successful leaders. Chapter V

will provide a summary of the key findings as well as an interpretation of the findings.

Limitations of the qualitative study, implications and recommendations for future

research will also be included.

CHAPTER V: FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Overview

Chapter V presents a discussion of the study's major findings, conclusions, and unexpected findings. Additionally, implications for action, and recommendations for future research will be discussed. This chapter concludes with personal reflections gained from the conversations with the Latina leaders working in the community college.

Purpose Statement

The purpose of this phenomenological study was to discover and describe the lived experiences of Latina community college administrators by utilizing the four elements of cultural intelligence (CQ); motivation, cognition, metacognition, and behavioral) to provide leadership in their organizations.

Research Questions

Central Question

What are the lived experiences of Latina community college administrators in their leadership roles as they utilize the four elements of CQ?

Sub-Questions

1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?

2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?

3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?

4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?

5. Culturally Intelligent Leadership-How do Latina community college administrators perceive that the use of CQ has an impact on their ability to remain successful within their leadership careers?

Research Method

According to Patton (2015), "Qualitative methods facilitate study of issues in depth and detail" (p. 22). Given the nature of the inquiry, the researcher chose a phenomenological method. The method selected for this study was qualitative phenomenological interpersonal interviews. Patton (2015) describes interpersonal interviews as inquiry derived from open-ended questions and in-depth responses from participants' individual experiences, opinions, and perceptions.

Rationale

Phenomenology seeks to describe the meanings and understand the essence of lived experiences for a group of people (McMillan & Schumacher, 2006; Patton, 2015). Also, phenomenological studies are classified as interactive because the researcher captures peoples' experiences and their interpretation of those experiences face-to-face (McMillan & Schumacher, 2006; Patton, 2015). As such, phenomenological inquiry allows the researcher to directly experience the phenomena being studied through detailed interviews. Similarly, ample descriptions offered through phenomenological studies show us the significance of the experience in a richer and broader manner (Patton, 2015). Finally, phenomenological studies can be effective when the study aims to investigate emerging theories related to culture. Lin (2013) asserts, "Intellectually,

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phenomenology is powerful when the study goal is to explore a concept loaded with social and cultural meanings especially when the topic does not render itself easily to quantification, and when new and fresh perspectives are needed" (p. 2). Since the researcher's intent was to study the phenomenon of cultural intelligence and the role it plays in Latina administrators' leadership based on their lived experiences, the researcher believed it was the most appropriate methodology for this study.

Data Collection

In depth interviews that entailed a series of open-ended questions (Appendix J) were used to elicit participants' responses and to identify shared experiences and emerging themes. Initial questions about each participant's background were asked at the beginning of each interview to establish a rapport with each Latina leader. Interviews in the phenomenological paradigm were used to gather narratives of lived experiences of each Latina administrator. As such, the interviews consisted of a total of 16 questions and when necessary, follow up questions were asked to allow for a more detailed response to a question that may not have been fully answered or lacked specifics. To ensure good qualitative questions, the researcher conducted a pilot study prior to conducting the interviews in the field. Additionally, a panel expert critiqued interview questions. Lastly, revisions were made as needed to obtain the approval to proceed with the final interviews.

Population

The population for this study consisted of Latina administrators working in California community colleges. California community colleges are the largest public sector in the state. According to the California Community College Chancellor's Office

(2017), there are a total of 114 community colleges serving over two million students. Each college is comprised of four primary constituents; faculty, staff, administrators, and students. Administrators in the community college system include presidents, vice presidents, deans, associate deans, and directors. This research study focused on vice presidents and deans within community colleges in California.

Target Population

The target population selected for this study included Latina administrators working in community colleges in California and encompassed six counties and nearly 90 community colleges. The counties included were Los Angeles, Orange, Riverside, San Bernardino, Santa Clara, and San Diego. Within these counties, a total of 57 community colleges exist.

Sample

A total of 10 Latina leaders participated in the study. Participants for this study were chosen via purposeful sampling. The Latina administrators targeted for this study were those that are working in mid to upper management (deans and vice presidents) and met the following criteria:

- Latina, Hispanic, Mexican, Mexican-American or Chicana

- Immigrant, first or second generation American

- Female

- Hold a mid or upper management position in a California community
  college for at least one year

The sample population was obtained from community college leadership directories and personal referrals from the researcher's professional network. A letter of

introduction along with a recruitment letter were sent to nearly 20 Latina leaders working in community colleges across six counties. Participants who agreed to participate were then sent additional correspondence via email. Phone calls and emails were used to schedule an appointment time to conduct the interview. All but one Latina who agreed to participate in the study lived and worked in a college located in southern California. Of the 10 participants, six served as vice presidents and four served as deans. Two of the Latina leaders were recently retired from the community college system.

Major Findings

The following is a summary of the major findings identified by the researcher. Findings were organized by research questions and were derived from the common themes described in Chapter IV. The major themes that surfaced were specific to the questions asked of each participant. Furthermore, responses from the questions conveyed the personal stories of each Latina leader as they shared how self-efficacy, exposure to different cultures, cultural awareness, and their ability to adapt to different cultures informs their leadership style and leadership effectiveness. Additionally, the Latina administrators described how they perceived cultural intelligence contributed to their leadership success. Participants were very open and candid in their responses. As several of the women shared experiences that were very personal in nature, the researcher was able to gather rich and detailed responses.

Major Findings from Research Sub-Question 1

The following section highlights findings for Research Sub-Question 1: Motivation (CQ Drive) - *How do Latina community college administrators' use self-efficacy to provide effective leadership*?

Finding 1: Know your purpose. Participants spoke about the importance of knowing your purpose. Several women shared that knowing their purpose motivated them to continue working and often helped them to overcome challenges related to their role as leaders. According to Livermore (2015), drive CQ allows leaders to persevere beyond the challenges that surface because of cultural differences. The author adds, "The call toward something bigger can play a powerful role in increasing our overall CQ Drive" (p. 62). Likewise, Moua (2010) argues:

> Purpose in culturally intelligent leadership, is to understand oneself in relationship to what is being sought. In other words, understanding and exploring your motivations, your passion, and your personal journey must serve as a foundation for reaching the desired vision to create cultural understanding and awareness.

Lila shared:

> I'm at a point where going on my third year, and everyday I'm trying to battle that vibe. Like I can't give in to it, I can't give in to it. I need to keep fighting. And so, I think self-reflection, self-motivation, like I said- telling myself these quotes; reminding myself why I am there…

Another participant, Dalia, described it this way:

> I guess ultimately my strategy is, I make decisions-I keep telling myself what my purpose is. At some point I find that many of my colleagues, not just here, but you know as an administrator you experience, you interact with people at your college, you interact with people district-wide, and colleagues state-wide. And at some point, it gets very gray whether people

are here for our students or people are here for career advancements. And

I have to always remind myself, despite how bad the day went- "I know

why I'm here." And there are days more than not, where I felt like giving

up. And I tell myself, "I'm here and it's not about me. I have a purpose

and I'm going to continue with that purpose."

Finding 2: Remember your story. In addition to knowing their purpose, all 10

participants relayed their personal stories throughout the interviews. Several shared how

their background and personal story influenced how they work with others, including

students. One participant, Rosa, described how her story continues to impact how she

leads:

And so, you learn from that experience and what I took away from that is

that I never want anyone to feel that way, the way I was made to feel and

so that's how I approach people. That's how I approach my work, that's

how I approach the people I work with. And so, I think that really helped

to shape my view of how to work with individuals and what can and

cannot happen.

Hortensia shared a similar perspective:

So, my self-efficacy came from being raised by an individual who wanted

our voice to be heard and wanted us to be full participants in changing

circumstances for people like us who experienced so much. You know-

marginalization; you know- struggle, racism, sexism. So, in anything that I

undertake, I always draw from that strength. That I can do it. I have to do

it. It's got to be done and we have to just move through any kind of

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challenge that is associated with whatever- school, career, you know? Just

get through it.

Another participant, Margarita described her own personal story about her

illiterate grandmother and its impact on her daily interaction with students on campus:

When I started thinking about that at one point in my career and really

owning; thinking about what that meant, from this woman who could

neither read or write in any language, came you know- five teachers, came

a Reading specialist who had a daughter who is a Reading specialist.

What an amazing change in the course of generations, future generations.

That she held to her, that she found a way to support her daughters

through school. That she valued education. Valued that pursuit of

betterment and all of that. So I think that it didn't always impact my

identity and my cultural identity didn't always impact my leadership and

how I go about life but it came to over the last probably, only like the last

five years. And especially seeing students and walking across campus and

knowing that what they're doing in going to school could be the same

thing. Could be changing the course of future generations. So it could be

changing the lives of their grandchildren. They don't even know, you

know- it hasn't even occurred to them. And those kinds of ideas and

thoughts really drive me. Really drive me.

Additionally, Lila disclosed:

We came to this country when I was three and it was very clear to me that

we were undocumented. So that perspective shaped who I was. Who I am

to this day. We were undocumented. I was undocumented until the age of

11. But even at that age, very mindful of how to interact with folks.

Because though I am undocumented and I am the first person that interacts

with this society translating to my parents. I was navigating those worlds

of- I can speak but I could only say so much because I am undocumented.

But then that also made me very sensitive to other folks who have similar

experiences or who have oppressive experiences.

Likewise, for several of these Latinas, remembering their story meant that they

could empathize with the members of the communities they served. Several of the

leaders described how they were drawn to their leadership roles because they saw

themselves in the students and programs they supervised. One participant, Rosa

validated this point:

I think not just because of my background and my experiences, but

because of where I came from and what I have gone through; it does

influence my leadership. You know I am a first-generation college

student. I am an immigrant to this country. My mother brought my sister

and I to this country when we were very young...So having that

background- I think that's why EOP&S and Puente and those programs

really spoke to me because I could see myself in those students. And

that's why I wound up in the community college system; because I felt

like this is the student population that I can really relate to. So that shapes

the way I view policy now. That shapes the way I view what kind of

support services we are providing for our students.

Dalia shared a similar story:

> You know, I grew up down the street…my identity influences my
> decisions. And it's so integrated in terms of who I am…For me the
> catalyst- I was a faculty member for 20 years and the catalyst to come into
> administration was my involvement as a faculty member and the recent
> state initiative around Adult Education. So, I was like- community
> colleges are going to be a part of expanding Adult Education to the
> community, especially our immigrant community which is such a
> vulnerable community and I want to be a part of that.

Major Findings from Research Sub-Question 2

The following section highlights finding for Research Sub-Question 2: Cognition (CQ Knowledge) - *How does prior experience with different cultures impact Latina community college administrators' leadership?*

Finding 3: Honor and respect others. All 10 Latina leaders described value orientations that are germane to their culture. Accordingly, they spoke of respect. Canul (2003) terms this as *personalismo* or seeing leadership through the lens of personal relationships which includes having a collectivist orientation, showing respect, and spirituality. As stated by Livermore (2015), CQ leaders see connections between cultural systems and cultural values. Moreover, he stresses leaders who understand cultural differences, are more apt to lead in a way that is "effective and respectful" (p. 132). Responses by several participants affirmed this practice. Iris stated, "I have always had this foundation of treating people with respect and recognizing people for why they are and their accomplishments and their decency." Similarly, Lila described the importance

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of respect in her own leadership. In discussing how she interacts with other cultures, she stated, "Holding yourself accountable to be bold in your standpoint but respect others." Another participant, Hortensia expressed her views on respecting other cultures as well stating, "Honoring and respecting the traditions that come along with different people's cultures is also extremely important and something that comes easy for me." Likewise, Violeta defined cultural awareness in the following ways:

I think my definition would be…my definition would be understanding that you can never be fully aware of culture and having the humility to know that and to listen and learn and be respectful when engaging with people from different cultures.

Finding 4: Asking questions. One of the strategies the Latina participants described using in their interaction with other cultures was asking questions. Overwhelmingly, all 10 Latina leaders pointed to their ability to ask questions to build connections, build rapport, and find commonalities. According to Livermore (2015), CQ knowledge "involves taking the time to learn more about cultural differences" (p. 133). Jazmin expressed it this way:

I love asking questions. I think the trick with that is to read the other person and if it's bothering them to just stop. But like I said, that hardly ever happens. But you have to be real. You have to actually care about what you're asking because people can tell. But I genuinely love to learn about people and other cultures.

Finding 5: Learn from others. In addition to asking questions, most of the participants underscored their desire to learn from other cultures. Many of the Latina

leaders discussed the importance of openly admitting there were cultures they were unfamiliar with. Livermore (2015) argues the starting point for CQ knowledge is "Understanding how culture shapes our own thinking and behavior" (p. 133). Correspondingly, everyone has beliefs or ideas they believe to be true. Moua (2010) contends "Our values are supported by our assumptions about our world" (p. 40). As such they often influence our actions and mold our attitudes (Moua, 2010). The participants in the study expressed a desire to learn about others to avoid making assumptions about others. Dalia communicated a desire to learn from others by explaining:

> I love to learn about people, so you know- I automatically started asking you about yourself and tell me…I do that whether it's here at work or whether I'm having dinner and I like to talk to the waitress. I just like to learn about people.

> Rosa also highlighted her desire to learn about other cultures. During the

interview she shared how much she grew personally from working with Asian students:

> I remember learning so much about the Asian culture and what some of the expectations are with families and parents and the demands and so on. So that helped me learn and helped me grow. And then also, some of the issues- and this is something I learned from talking to people. And wanting to learn about them and what their experiences have been.

Violeta summarized how she uses listening and learning:

> So, if I think about my strategies, when I communicate and have interactions with people- again, I try to listen first. I ask a lot of questions.

I try to be very even keeled or even calm. And I will ask them if they

have any questions. Usually when I ask questions, I think that it reflects

that I want to learn. I'm a learner. That's a big part of my identity and I

think it makes folks comfortable and want to talk about various aspects of

whatever the issue is.

Major Findings from Research Sub-Question 3

The following section highlights finding for Research Sub-Question 3:

Metacognition (CQ Strategy) – *How does cultural awareness impact Latina community*

college administrators' leadership?

Finding 6: Advocate. Livermore (2015) states CQ strategy or metacognition

helps leaders dive into powerful issues that can often define their leadership. Thus, the

author says, "CQ Strategy is the key link between our cultural understanding and

behaving in ways that result in effective leadership" (p. 137). Participants in the study

saw themselves as advocates of change on their college campuses. One Latina leader,

Hortensia referred to her advocacy as scholarly activism:

I remember I was the keynote speaker at the Women's Activism

Conference a Cal State San Bernardino. So, they pick two keynote

speakers; one from outside the campus and one from inside the campus.

And so, I was the inside the campus keynote speaker and Dolores Huerta

was the outside the campus keynote speaker. And you know-I was like,

"Oh my God. Dolores Huerta. That's amazing!" But I remember even

pursuing my Ph.D. I said, "You know, I just got accepted to Claremont

Graduate University and so now I will be shifting my activism from a

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grass roots toward a scholar, so I could research and basically prove to

people that there is racism. That we have institutionalized and system

racism that needs to be dismantled by leaders, right?" And so, even now as

an administrator I feel like that is my activism.

Two participants suggested their presence as a statement which they interpreted as

a form of advocacy. Lila described how she saw her presence on campus:

My presence on that campus in and of itself is a statement. I was the only

Latina administrator, full administrator up until three months ago and that

spoke volumes to the campus in terms of who you are bringing to the

campus and what are you bringing her to do. And so, given the fact that I

have the responsibility to look at data critically and asking different

questions, asking tough questions, and pinpointing to issues of

racism…And so I think…it's who am I? What is my standpoint? What

am I here to represent? How do I use my role to support students but also

name the certain practices that have been oppressing them?

Violeta described her presence on her campus as something personal:

I recognize that there's a connection between who I am and the position

and the population we are serving here. And I take that very seriously.

Very seriously. It's personal for me…So I take that very seriously. But

also that I am here to help students succeed, specifically Latino students.

So that is very much a part of why I am here and what I do.

Margarita intimated that as a Vice President, she had an opportunity to create change

stating:

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At my position- I am in the position to influence changes and policies. To

influence changes and processes and that's huge. That makes for huge

needle moving change when you're in a position to have a commitment to

supporting people's cultures and supporting equity minded perspectives.

Finding 7: Pave the way for others. Helping to bring in others and strengthen

diversity in hiring was another finding that surfaced. Moua (2010) contends,

"Relationships and interdependence are at the core of our survival" (p. 168). This

interdependency requires culturally intelligent leaders to be clear about their purpose in

working with different cultures (Moua, 2010). Iris described what she saw as her

responsibility or purpose sharing, "Bringing in faculty and administrators and knowing

that we needed to bring in representation. I never lost sight of that." Others such as

Margarita described wanting to pay it forward:

Again, because of my family history I feel like I have a responsibility to

pay it forward. I have a responsibility to support other Latinas. Of course,

I have a responsibility to support people and women in general, but that is

very close to my heart- to support Latinas. And to find leadership

opportunities when they are available.

Finding 8: Check yourself. CQ Strategy requires planning, awareness, and

checking (Livermore, 2015). Checking involves the ability to stop and assess whether

the approach or plan for a situation is working (Livermore, 2015). Monitoring whether a

strategy is working surfaced during the interviews with Latina administrators. Jazmin

explained how she utilized checking regularly:

I check myself all the time. Being a female Latina has been awesome but also kind of- it's like its own glass ceiling. Trying to get my mom to understand "I do belong in leadership roles and no, I shouldn't be ironing shirts for my brothers just because they are going to work. I go to work too." So, I'm constantly checking my own biases, right? Like am I being sexist right now? Am I favoring women more than men? I think that my Latinidad, my experience- I'm grateful I was born in the U.S., but I was always checking my parents on their sexist, Machista views. And seeing that and knowing how I felt unsupported- I felt because of their biases about what my role was in their world, I think I am very self-aware, or at least I try to be very self-aware. And try to make sure I don't make assumptions about what skills or talents people have based on their gender, or culture, or disability, or socio-economic status. I try to really be- make sure I'm keeping my eyes wide open and make very fair decisions based on who a person is.

Amapola also utilized checking as way to assess whether she is actively listening to others:

I like to listen to the students or the staff members or my superiors as well. And then I really try to stop thinking about my opinion or whatever it is that they are talking so I that I can listen to what it is their opinion; what it is that they're talking about. It takes practice. But it is doable if you completely neutralize your brain from thinking about- "This is my opinion. I already have one." Most of us normally have one even before a

conversation starts but I try to hear the entire perspective and then respond

if need be or so. But I- that's the only way I have been able to really learn

from the person in front of me.

Another participant, Margarita shared how she uses a form of checking her own

leadership style:

It's been interesting to me to kind of question and kind of think about

myself and think you know- how true to form am I going to stay in this

new environment with a completely different culture, completely different

history with other administrators and other policies and processes. How

true to my own sense of how I lead am I going to stay?

Major Findings from Research Sub-Question 4

The following section highlights finding for Research Sub-Question 4:

Behavioral (CQ Action) – *How do Latina community college administrators adapt*

behaviorally to other cultures?

Finding 9: Know your audience. Moua (2010) argues "Changing behaviors

requires cultural strategic thinking and mindfulness in order to recognize which behaviors

are inappropriate and which are desirable" (p. 134). Furthermore, the author states that

cultures communicate in different ways and therefore leaders must pay attention to how

people are responding as well as how the message is communicated versus the impact.

Findings from the interviews revealed that Latina leaders adapt their communication style

or message based on their audience. For example, Violeta stated that depending on her

audience, her approach varies:

My mode of message may change if I am talking to a group of students in

a classroom or if I am talking to my faculty at a division meeting. And it

depends on my purpose I'm communicating.

Similarly, Iris described having to adapt her behavior as she moved up in leadership:

As I started to move up in my position, I found that I couldn't be as vocal

and so I kind of pulled back a little bit and had to look at an even bigger

picture besides me and what my wants were. I knew what I wanted to do

and I wanted to make a lot of changes…so I had to modify my ways a

little bit to maybe not to be as outspoken and direct because when I was, I

would get shut down.

Conversely, Dalia shared the experience of having to adapt her behavior due to

cultural perceptions people have about Latinos:

I know I often have to adapt even though I don't like it- to perceptions. I

feel like because I am Latina, I am under the microscope. It's like a

fishbowl. Every little thing I do- I'm watched and I know it. It's to a

point where my colleagues they feel it as well and sometimes we

intentionally- if I have other Latinas who are teaching, other Latinas who

are support staff, other Latina administrators-sometimes we intentionally

say "hello" at a distance. We refrain from openly being happy to see one

another or having open conversations because people watch and it's like

we're doing something wrong. And it's "that gang of Latinas again." It's

a very awful feeling. So, I know that we, I- often have to adjust. I say we

because several of us feel it and adjust accordingly.

Finding 10: Respect others. Apart from knowing your audience, participant responses also revealed the importance of respecting others. Empirical evidence suggests that the Latino culture is collectivist in nature. Moua (2010) contends collectivist cultures communicate in a manner that emphasizes relationship building. She says, "They will shape messages that will not be offensive, shaming, or cause a person to lose face" (p. 126). In the same fashion, all these Latina leaders communicated having been raised in a culture that inculcates respect. Iris explained:

> Well, gosh my parents were really involved with the civil rights movement
>
> as well. You know the Chicano movement, so I have just always had this
>
> foundation of treating people with respect and recognizing people for who
>
> they are and their accomplishments and their decency.

Lila shared a similar upbringing:

> Well it's influenced based on- going back again to being raised by parents
>
> who had always inculcated the fact that you respect everybody.
>
> Everybody has something to contribute…There's always the inculcating
>
> of respect. And you know-hard work and ethic- and just- *"Si trabajan*
>
> *duro"* (if they work hard) you know you have to respect them because
>
> they're giving that effort.

Major Findings from Research Sub-Question 5

The following section underscores findings from Research Sub-Question 5: Culturally Intelligent Leadership – *How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers*?

Finding 11: Cultural intelligence allows Latina leaders to remain student-centered. A major finding from the qualitative interviews was student-centeredness. More than half of the participants perceived that being culturally intelligent allowed them to successfully remain student-centered in their leadership. Moua (2010) argues leaders must be equipped to shift their perspective and move from mindlessness to mindfulness. The author states, "It enables leaders to identify old thought patterns that lead to destructive and negative behaviors, which, in turn, impact and influence one's leadership. Azucena explained how CQ helped her be successful:

> One, [CQ] makes you very aware of what students have to deal with.
> Also, and I think I understood this at the end of my years and knowing that
> we have to shift our frame of reference and rather than looking at the
> deficits they bring- we look at what assets they bring and what are their
> strengths that they bring to the institution…And to stop looking at the fact
> that these students always seem to be in the wrong and that's not true at
> all. So having that awareness that we have to stop judging our students as
> having to prove themselves when we have to prove ourselves. When as
> women, as Latinas we constantly have to prove ourselves.

Finding 12: Cultural intelligence affords Latina leaders awareness. Cultural Intelligence allows a leader to relinquish limiting thoughts and behaviors (Moua, 2010). Moreover, CQ makes you aware of challenges and helps a leader reach their highest potential (Moua, 2010). Findings of this phenomenological study included awareness on the part of the Latina administrators. Amapola stated, "I think that the simple fact of

being aware of the term cultural intelligence or being aware…that alone helps a leader. The awareness." Another participant, Iris described CQ in this manner:

> That awareness and kind of knowing that, it's almost like obvious. I need
> to be fully aware that I have this toolbox and that I can be cognizant of
> where I need to tap into whatever tools I might need at that point.

Unexpected Findings

The purpose of this phenomenological study was to discover and describe the lived experiences of Latina community college administrators by utilizing the four elements of cultural intelligence (motivation, cognition, metacognition, and behavioral) to provide leadership in their organizations. An investigation into how CQ impacts the leadership success was explored. Understanding the role cultural identity plays in their leadership was also important. One unexpected finding was learning that not all Latina administrators felt that being multi-cultural influenced their leadership. Two participants stressed that their ethnicity was not a factor they attributed as something that impacted their leadership success. One participant, Dalia, indicated that she did not consider herself multi-cultural:

> I've never identified as I'm a multi-cultural person. I think I am sensitive
> to differences like we started [talking about] and I think that's the core of
> it. I embrace differences and I don't have an issue with different
> languages, different colors, different…it's just who I am.

Conclusions

Based on the findings of this study and as supported by the literature, several conclusions were drawn from the lived experiences of Latina community college administrators. The following conclusions were gathered from the study's findings:

Conclusion 1: Self-Efficacy Plays a Role in Latina Community College Administrators' Effective Leadership

Based on the findings of this phenomenological study as supported by the literature, it is surmised that self-efficacy plays a role in leadership. Experts in cultural intelligence contend that motivational CQ imparts a strong desire and high self-efficacy in an individual, which allows them to actively seek out and communicate with people from other cultures (Earley & Ang, 2003; Rockstuhl & Ng, 2008). Self-efficacy refers to a person's self-confidence in interacting with different cultures. The Latina administrators in this study fully engaged with others and were confident in their ability to interact with people from other cultures. Likewise, they were not afraid to take on difficult challenges. They were confident in their ability to do their jobs and tackle new projects. Additionally, they were willing to re-direct and change their approach when necessary. Lastly, despite wanting to give up, participants described having the resiliency and strength to keep going. Moua (2010) argues a person with high levels of self-efficacy is not afraid to confront cultural challenges. They are internally motivated to succeed and fully engage in the problem. Additionally, they commit to finishing a task or accomplishing a goal. Lastly, individuals with high self-efficacy keep going because of their perseverance and resiliency.

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Conclusion 2: The Intersection of Gender and Cultural Identity Impacts how Latina Administrators Lead

Research suggests there is an intersection between gender and ethnicity that differentiates how Latinas lead. Lopez (2013) asserts, "These women's *Latinidad* shaped their leadership styles, operating from a collectivist orientation expressed in the typical Chicana/o family versus an individualistic orientation typically espoused in an Anglo family" (p. iv). The participants in this study provided examples of how their *Latinidad* influences their leadership. In doing so, they described how their leadership style is impacted by the gender roles ascribed to them not just by their families but by their colleagues and peers. Some shared that their *Latinidad* influences the decisions and the discussions they have. Another talked about how her *Latinidad* allowed her to be a viable link to the community she serves. For others, their *Latinidad* reminded them not to give up and motivated them to be resilient. One participant's response captured the essence of this paradigm. Dalia stated:

> I know my struggles to get here and I know the struggles that I go through
> every day. So, it's a resiliency, the combination of my gender, my culture,
> my ethnicity has just, there's just a perseverance that you got to keep
> going to make a difference in the lives of others.

Conclusion 3: Adapting to the Organizational Culture of the Institution Allows Latina Community College Administrators to Be Successful

Based on the responses from the study participants, the ability to adapt to the organizational culture allowed Latina leaders to be successful. Livermore (2015) contends, "Learning if and when it's appropriate to adapt our behavior to another culture

is a complex area" (p. 178). The author argues that adapting also requires having prior experience working with different cultures. Moreover, successfully adapting demands the ability to evaluate and adjust accordingly (Fellows et al., 2014). Findings from the study revealed all the participants adjusted their behavior accordingly. Some described modifying their speech, others described slowing down. One participant also shared modifying her enthusiasm and passion to avoid being dismissed. Furthermore, the study revealed that the participants sought advice and asked questions to adjust their behavior appropriately. Livermore (2015) stipulates often high levels of CQ where action happens naturally and subconsciously happens because of trial and error. Asking others for advice and suggestions is one way to do this. Accordingly, participants in the study disclosed knowing when to adapt involved asking others. Lastly, according to Livermore (2015), CQ is a reliable predictor of how a leader adapts to different cultural settings that may differ from their values and traditions. As such, the study findings revealed that although the organizational culture in most of the institutions where these Latina administrators worked differed from their own respective culture, they remained steadfast in their ability to adapt and adjust accordingly.

Conclusion 4: Latina Community College Administrators use Their Role as a Vehicle to Bring about Change and Help Others

Findings from the study underscore the importance participants placed on being change agents, advocating for students, and helping other folks of color succeed. Livermore (2015) contends that leaders with high CQ use better judgement, make effective decisions, and effectively negotiate (p. 196). Additionally, the author argues that high CQ also "extends to other areas of performance such as effective

communication, ideation, leadership development, and mergers and acquisitions" (p. 197). Accordingly, advocacy, creating change, and successfully hiring or connecting other folks to opportunities involves effective communication, leadership development, and negotiation.

<div align="center">**Implications for Action**</div>

Based on the findings of the study, the need to increase cultural and gender diversity within administration in community colleges is evident. However, increasing gender and cultural diversity alone is not sufficient. The need exists to develop leaders who are proficient in culturally responsive approaches to meet diverse student needs and safeguard their academic success. As such, the following implications for action are recommended for developing Latina community college administrators.

Implication 1: Include Cultural Intelligence Training in Leadership Programs

Who we hire to lead our colleges and universities matters. Current projections estimate that 75% of current community college presidents will retire by 2022 (Tekle, 2012). As such, the need to hire leaders who can "reframe their thinking and practice of culture" is key (Moua, 2010). Accordingly, the inclusion of cultural intelligence in post graduate programs is necessary as it helps leaders to transform their thinking about culture and its connection to "power, decision making, authority, and leadership" (Moua, 2010, p. 167).

Implication 2: Include CQ Training in Professional Development Programs

Faculty and staff play a pivotal role on community college campuses as they often serve as the first point of contact for students. Consequently, the need for culturally intelligent folks who can interact and engage successfully with diverse cultures is

important. Also, as faculty instruct students, providing professional development opportunities on CQ could help to facilitate better communication and relationship building between students and faculty. Lastly, given faculty ranks often serve as conduit to leadership positions in institutions of higher education, it is necessary to include CQ training in professional development training to ensure they understand the cultures of the students enrolling in their colleges and who can cope with culturally diverse situations

Implication 3: Develop CQ Training in Student Leadership Programs

Equally important to training for faculty, staff, and administrators is the coaching and education for student leaders. Simply put, students are the future leaders of our organizations and therefore the need to provide training in CQ is critical. Moreover, helping all students -irrespective of their backgrounds, learn how to foster and cultivate relationships with each other and develop adaptive skills will help them tap into the cultural capital they bring to our college campuses already.

Implication 4: Create Opportunities for Latinas to Form Alliances

The need for Latina leaders to form alliances across systems of higher education exists. Although a few organizations, such as the Latina Leadership Network exist, the need to establish additional formal alliances for Latina leaders working in all segments of higher education would greatly benefit both veteran and novice administrators and increase the number of mentors available to those aspiring to advance in their professional careers.

Implication 5: Develop Mentoring Opportunities for CQ Latina Leaders

Mentors continues to be lacking for women leaders (Catalyst, 2003). For Latinas, mentoring opportunities are lacking even more. Accordingly, establishing opportunities

for culturally intelligent Latina leaders to mentor other aspiring Latina leaders would create help to create a support system that is much needed in academia today. In addition, it is important to teach future leaders skills that help them adapt behaviorally to other cultures successfully.

Recommendations for Further Research

This phenomenological study provided insight into the lived experiences of 10 Latina community college administrators to discover the ways cultural intelligence impacts their leadership success. Based on the study's findings, the following are recommendations for potential future research:

1. Conduct more studies that examine the role CQ plays in Latina leadership within community colleges.

2. Conduct a similar study with both quantitative and qualitative approaches using mixed methods.

3. Conduct a similar study examining Latinas participating in leadership programs and examine the role CQ plays in their leadership development.

4. Conduct a similar study and compare differences between Latin leaders in mid-management levels and Latina leaders in higher leadership roles.

5. Conduct a similar study and compare differences between Latina leaders and Latino leaders in community colleges.

6. Conduct further research on cultural intelligence and faculty of color in community colleges.

7. Replicate this study to examine Latina leadership in the K-12 system.

Concluding Remarks and Reflection

The purpose of this phenomenological study was to discover and describe how Latina community college administrators utilize the four elements of cultural intelligence to provide leadership in their organizations. An examination into how successful Latina leaders utilize cultural intelligence to provide leadership in their organizations was investigated. In depth interviews with 10 Latina leaders in the community college setting were conducted to investigate how they perceived the impact CQ had on their ability to remain successful as leaders. The need to interview Latina leaders in community colleges to ascertain how cultural intelligence impacts their leadership was necessary as this area of study might help to explain the relationship between CQ and leadership effectiveness for Latina administrators. Likewise, a closer examination may help institutions of higher learning gain insight into the types of CQ training and development needed for new Latina leaders entering the ranks of administration. Findings from this study revealed that Latina community college administrators perceive cultural intelligence to have a positive impact on their leadership success. Additionally, the findings revealed that Latina community college administrators' self-efficacy and *Latinidad* impacts their ability to advocate, create change, and adapt behaviorally across cultures.

This study has been a very personal journey for me. I was honored and humbled by the Latina leaders I interviewed. Their stories inspired me and touched me deeply as I have personally faced many of the same challenges and experiences as these women. Hearing their stories also inspired me and changed my outlook on leadership in higher education in many ways. One theme that resonated for me was the importance of

knowing your purpose and allowing it to be your guide and compass. This mantra will forever stay with me.

In conducting this study, I learned more than I ever imagined. When I started my doctoral program, I was one of two Latina community college administrators and studying Latina leadership was personal. Into my second year of the program, unexpectedly I found myself facing whether to pursue another administrative position outside my college or embrace the idea of becoming a faculty member once again. I chose the latter because I knew it was the best decision for me and my family, but I was devastated. For a short time, I lost my sense of purpose and struggled with the idea that I had failed. When I began recruiting participants for my study I became discouraged at the realization that there weren't many Latina administrators close by but with the help of colleagues across the state, I was able to find 10 leaders who were willing to help me with my study. These women taught me three important lessons. One, Latina women are resilient. We bounce back and we keep going. Two, being an administrator does not mean you have to compromise your most important values; values such as family, integrity, and *personalismo* (being personal). Third, I learned that CQ includes learning how to navigate and understand the organizational culture of the institution you work at too.

In closing, I chose to study a topic I felt truly captured why Latina administrators are successful in their leadership roles rather than focus on the barriers they face because I believe that a person's own cultural awareness allows them to be culturally intelligent. Moreover, I wanted to tell the stories of these women because in doing so, I could also

show them they were CQ. I believe the following quote from Rosa speaks to "mission accomplished:"

It's our own experiences that lead to cultural intelligence. So maybe I didn't have a definition for it before, but you have opened my eyes to a different way of looking at it because I have always attributed a lot of my success to my background in terms of wanting to be successful and not have my kids grow up in the same environment I did. And I also attributed a lot of my success to my time in the Marine Corps but I also think that especially in higher education, having cultural intelligence is critical.

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APPENDICES

APPENDIX A – SYNTHESIS MATRIX

	Women in Leadership	Leadership	Gender	Higher Education	Mentoring	Latinos in the U.S.	Latina Leadership	CI
Ackah & Heaton (2004)		X	X					
Acker (1990)	X		X	X				
Adams, Gupta & Leeth (2009)	X							
Aldhaheri (2016)		X						X
Allen, Day & Lentz (2005)					X			
Alon & Higgins (2005)		X						X
American Association of Community Colleges (2014)				X				
American Association of Community Colleges (2008)				X				
American Association of University Women (2013)	X	X	X	X				
American Council on Education (2008)		X		X				
American Express OPEN (2016)		X		X				
Amey & VanDerLinden (2002)		X		X				
Ang & Inkpen (2008)								X
Ang & Van Dyne (2008)								X
Ang, Van Dyne, & Koh (2006)								X
Ang, Van Dyne, Koh, Templer, Tay & Chandrasekar (2007)								X
Angel, Killacky & Johnson (2013)	X		X					
Anzaldúa (1987)							X	
Armenti (2004)	X		X	X				
Avolio, Walumbwa & Weber (2009)		X						
Aud, Wilkinson-Flicker, Kristapovich, Rathun, Wang & Zhang (2013)				X				
Bandura (1997)				X		X	X	
Barajas (2016)		X		X			X	
Barnes (2015)	X	X	X					X
Berry & Franks (2010)	X							
Betz (2000)		X						
Bilimoria, O'Neil, Hopkins & Murphy (2010)				X				

Birnbaum (1992)		X		X				
Block & Tietjen-Smith (2016)	X				X			
Boggs (2003)		X		X				
Bonilla-Rodriguez (2013)			X			X	X	
Bordas (2001)		X				X	X	
Bornstein (2010)				X				
Brannen (2016)		X						X
Brannon (2005)			X					
Browne & Askew (2006)		X					X	
Bumphus (2016)				X				
Bynum (2015)					X			
California Community College Chancellor's Office (2017)				X				
California Latino Legislative Caucus (2017)		X				X	X	
Cameron (2015)		X		X				
Campaign for College (2018)		X	X	X				
Cantor & Bernay (1992)	X							
Canul (2003)							X	
Carr (1986)	X							
Catalyst (2003)	X							
Catalyst (2017)	X							
Cheung & Halpern (2010)	X		X					
Chin (2011)	X		X					
Clarke (2011)	X							
Cohen & Brawer (n.d.)				X				
Colby & Ortman (2015)						X		
Cook & Glass (2014)	X							
Cook & Kim (2012)		X		X				
Copeland & Calhoun (2014)					X			
Corbett, & Hill (2012)		X		X				
Corner (2014)		X			X			
Crites, Dickson & Lorenz (2015)		X	X					
Cuadrado, Morales, Recio, & Howard (2008)	X							
Dastmozd (2014)				X				
Davis, Capbianco & Kraus (2010)			X					
Debebe, Anderson, Bilimoria & Vinnicombe (2016)	X							
DeLuca & Escoto (2012)				X		X		
DeZure, Shaw, & Rojewski (2014)		X		X				
Dhaliwal (2010)		X		X				X
Díaz, Sr. (2014)		X				X		
Diehl (2013)	X			X				

	1	2	3	4	5	6	7	8
Diehl (2014)	X			X				
Diehl & Dzubinski (2016)	X		X	X				
Doepke, Hazan, & Maoz (n.d.)	X	X						
Du Bois (1903)			X					
Dunbar & Kinnersley (2011)		X			X			
Eagly & Carli (2007)	X							
Eagly & Carli (2009)	X							
Eagly & Karau (2002)	X							
Earley & Ang (2003)								X
Earley & Mosakowski (2004)								X
Edds-Ellis & Keaster (2013)		X			X			
Eddy & Cox (2008)			X	X				
Eddy & VanDerLinden (2006)		X		X				
Edwards (2017)	X	X	X	X				
Eisenmann (2002)	X			X				
Embry, Padgett, & Caldwell (2008)		X	X					
Ennis, Ríos-Vargas, & Albert (2011)					X			
Excelencia in Education (2015)					X			
Elizondo (2012)		X		X	X			
Falicov (1998)					X			
Fellows, Goedde, & Schwichtenberg (2014)		X		X				X
Fry & Lopez (2012)					X			
Gándara & White House (2015)					X	X		
Gándara (1995)					X			
Gándara (1995)					X			
Garzaniti (2017)	X		X	X				
Goldsmith (2008)					X	X		
Gomez de Torres (2013)						X		
Gonzalez-Barrera & Lopez (2014)				X				
Groves & Feyerherm (2011)		X						X
Grove-Heuser (2016)	X			X				
Grubbs (2014)				X				X
Gutek (2001)	X							
Hannum, Muhly, Schockley, & White (2015)	X			X				
Hansen (2011)		X	X					
Haro (1995)				X	X			
Haro (2005)			X	X				
Haro & Lara (2003)		X		X	X			
Harris (2013)	X							
Heilman & Eagly (2008)	X			X				
Hernandez (2013)					X	X	X	
Hoeritz (2013)	X		X	X				
Hornick-Lockard (2017)			X	X				

Huber, Huidor, Malagon, Sanchez, & Solorzano (2006)				X		X	
Imai & Gelfand (2010)							X
Inman (1998)	X						
Johnsrud & Heck (1994)				X			
Johnston & Johnson (2017)			X				
Johnson (2017)	X			X			
Johnson (2016)	X			X			
Jones (2017)	X			X			
Jones & Taylor (2016)				X			
Jones, Warnick, & Taylor (2015)		X	X	X			
Kanten (2014)							X
Karsten, Brooke, & Marr (2014)	X						
Kelch-Oliver, Smith, Johnson, Welkom, Gardner, & Collins (2013)	X		X				
Kellerman, Rhode, & O'Connor (2007)	X						
Kerssen-Griep (2013)				X			
Keung & Rockinson-Szapkiw (2013)		X					X
Key, Popkin, Munchus, Wech, Hill, & Tanner (2012)	X						
Klenke (2011)	X						
Knouse (2013)					X	X	
Kovnatska (2014)					X		
Kram (1985)					X		
Kwolek-Folland (2007)			X				
Laborde (2009)			X				
Lee, Veasna, & Wu (2013)							X
Lester (2008)			X	X			
Liff & Ward (2001)	X			X			
Livermore (2015)		X					X
Lopez & Gonzalez-Barrera (2014)			X	X			
MacNab & Worthley (2010)							X
Madden (2011)		X	X	X			
Madsen (2008)	X						
Madsen (2012)	X			X			
Maes (2012)				X		X	
Manning (2016)		X				X	
Mannor (2008)							X
McClellan (2013)	X		X	X			
McMillion (2015)						X	
McNair (2014)				X			
Menchaca, Mills, & Leo (2016)						X	
Mendez-Morse (1999)			X			X	
Mendez-Morse (2004)						X	

Mendez-Morse, Murakami, Byrne-Jimenez, & Hernandez (2015)						X	
Metz (2009)	X						
Moua (2010)							X
Montas-Hunter (2012)			X			X	
Muñoz (2010)			X			X	
Nagao (2015)			X				X
National Association of Latino Elected Officials (2016)					X		
National Business Women's Council (2016)	X				X	X	
Naughton (2016)							X
Ng & Earley (2006)							X
Ng, Van Dyne, & Ang (2009)							X
Northouse (2007)		X					
Okafor & Amalu (2010)	X						
O'Reilly, Smith, Deakin, & Burcell (2015)	X						
Ortega-Liston (1999)					X		
Paniagua (1998)							
Parker (2015)			X				
Perez-Litwin (2012)						X	
Pew Research Center (2017)					X	X	
Plum (2008)							X
Ponce (2013)			X		X		
Riggs (2009)		X	X				
Rivera, Anderson, & Middleton (1999)							
Rockstuhl & Ng (2008)							X
Rodriguez, Martinez & Valle (2016)			X		X	X	
Rodriguez (1999)						X	
Rodriguez (2002)						X	
Sanchez-Hucles & Davis (2010)	X					X	
Sanchez-Zamora (2013)						X	
Savala (2014)			X		X	X	
Schein (2017)		X					
Searby, Ballenger, & Tripses (2015)	X	X	X				
Selzer, Howton, & Wallace (2017)	X	X	X				
Seltzer (2017)		X	X				
Smith, Smith, & Markham (2000)			X				
Snyder & Dillow (2015)			X				
Soon, Van Dyne, Koh, Templer, Tay, & Chandrasekar (2007)							X
Steele (2016)		X	X				
Stokes (2013)			X				X
Stuhlmacher & Poitras (2010)				X			

	1	2	3	4	5	6	7	8
Sy & Romero (2008)			X	X		X		
Tareef (2013)		X		X	X			
Teaching Tolerance (n.d.)						X		
Thomas (2006)								X
Townsend (2007)	X							
Townsend & Twombly (2007)	X			X				
Trevino (2008)		X				X		
Triandis (2006)								X
Turner, Gonzalez & Wong (2011)	X		X	X				
Turner, Norwood, & Noe (2013)	X			X				
Turner (2016)							X	
Twombly (1995)	X	X		X				
U.S. Bureau of Labor Statistics (2015)	X							
U.S. Census Bureau (2016)						X		
U.S. Department of Education (2011)						X		
U.S. Department of Education (2016)				X				
U.S. Department of Labor (2014)	X							
U.S. Glass Ceiling Commission (1995)	X							
VanDerLinden (2005)					X			
Van Dyne, Ang, & Koh (2006)								X
Van Dyne, Ang, & Livermore (2009)		X						X
Vasquez (1982)				X			X	
Walker (2013)	X							
Waxman, Gray, & Padron (2003)			X	X				
Yearout (2015)	X			X				

APPENDIX B

Formal Invitation to Participate in the Study

Interview Protocol

Participant: _____

Date: _____

INTERVIEWER SAYS:

Thank you for agreeing to meet with me today to interview you on your lived experience as a Latina administrator working in a community college. I am currently working on a dissertation to complete a doctorate of Education in Organizational Leadership and this interview will be a part of the research I will use to complete my dissertation.

Through this study, I am hoping to gain a better understanding of the ways in which the four elements of cultural intelligence impact your leadership style and leadership effectiveness. As a Latina who has worked in the community college system for over twenty years, I am interested in learning about your experiences, perspectives, and advice for future Latina leaders' potential entry into administration.

Your participation is completely voluntary and will greatly strengthen the study. If at any time you feel uncomfortable or would like to end the interview or not respond to a question, please let me know. Your information will be kept confidential and your name will be changed to protect your identity. In addition, I have provided a copy of the questions that I will ask for your reference; however, I may have follow-up questions if clarity is needed. The duration of this interview will take approximately 45 minutes. Do you have any questions about the interview process?

CONSENT FORM:

The document I am providing is an informed consent form. It explains much of the information I have shared as well as outlines the benefits and risks of your participation. Please take a moment to read through the form and sign showing your consent. (Interviewee to sign the consent form (See Appendix C).

INTERVIEWER SAYS:

As we get started, I would like to record this interview for transcribing purposes so that I can access it later. I would like to be able to accurately represent you experiences, and at no time will your name be shared. I want to assure you that your confidentiality is kept always. Do I have your permission to continue with this interview and audio record the interview? (Obtain permission and turn on recording devices)

APPENDIX C

Invitation to Participate as Panel Expert Member

STUDY: LATINA COMMUNITY COLLEGE LEADERS AND THE ROLE
CULTURAL INTELLIGENCE PLAYS IN THEIR LEADERSHIP (El líderazgo
inteligente de administradoras Latinas)

Dear Expert Panelist:

 This email is to formally invite you to participate in a phenomenological research
study as a professional expert. As you know, I am a doctoral candidate in the
Organizational Leadership Doctoral Program at Brandman University. I am getting ready
to begin the next stage of my dissertation which will lead to conducting my research. I
am currently working under the supervision of Dr. Marilou Ryder on the leadership of
community college Latina administrators and the role cultural intelligence plays in their
leadership effectiveness.

What is the purpose of this research study?

 The purpose of this phenomenological study was to discover and describe the
lived experiences of Latina community college administrators in their leadership roles as
they utilize the four elements of cultural intelligence.

What will your involvement in this study mean?

 As a professional expert, your involvement will encompass reviewing and
critiquing the research instruments that have been designed to answer specific research
questions. To prevent researcher bias, and to ensure safety of all participants, I would
like for you to scrutinize each of the interview questions and provide feedback with ways
to improve the instrument.

 If you have any questions regarding this phenomenological research study, please
do not hesitate to contact me at (951) 204-1273 or by email at
pavila@mail.brandman.edu. You can also contact my dissertation chairperson Dr.
Marilou Ryder at (760) 900-0556 or by email at ryder@brandman.edu.

 Thank you very much for your interest and assistance in this phenomenological
study.

Best regards,

Patricia Avila

Survey/Interview Validation Rubric for Expert Panel - VREP©

By Marilyn K. Simon with input from Jacquelyn White

http://dissertationrecipes.com/

Criteria	Operational Definitions	Score 1=Not Acceptable (major modifications needed) 2=Below Expectations (some modifications needed) 3=Meets Expectations (no modifications needed but could be improved with minor changes) 4=Exceeds Expectations (no modifications needed)				Questions NOT meeting standard (List page and question number) and need to be revised. *Please use the comments and suggestions section to recommend revisions.*
		1	2	3	4	
Clarity	• The questions are direct and specific. • Only one question is asked at a time. • The participants can understand what is being asked. • There are no *double-barreled* questions (two questions in one).					
Wordiness	• Questions are concise. • There are no unnecessary words					
Negative Wording	• Questions are asked using the affirmative (e.g., Instead of asking, "Which methods are not used?" The researcher asks, "Which methods *are* used?")					

Overlapping Responses	• No response covers more than one choice. • All possibilities are considered. • There are no ambiguous questions.					
Balance	• The questions are unbiased and do not lead the participants to a response. The questions are asked using a neutral tone.					
Use of Jargon	• The terms used are understandable by the target population. • There are no clichés or hyperbole in the wording of the questions.					
Appropriateness of Responses Listed	• The choices listed allow participants to respond appropriately. • The responses apply to all situations or offer a way for those to respond with unique situations.					
Use of Technical Language	• The use of technical language is minimal and appropriate. • All acronyms are defined.					
Application to Praxis	• The questions asked relate to the daily practices or expertise of the potential participants.					
Relationship to Problem	• The questions are sufficient to resolve the problem in the study • The questions are sufficient to answer the research questions. • The questions are sufficient to obtain the purpose of the study.					
Measure of Construct: A: CQ Motivation[Drive]	• The survey adequately measures this construct- Bandura (1997) defined self-efficacy as "one's belief in one's ability to succeed in specific situations or accomplish a task." For the purposes of this study, self-efficacy refers to a person's self-confidence					

	in interacting with different cultures. *CQ Drive speaks to the person's interest in other cultures and their confidence to adapt cross culturally.*					
Measure of Construct: **B: CQ Cognition [Knowledge]**	• The survey adequately measures this construct. *CQ Knowledge involves a person's experience working with other cultures.*					
Measure of Construct: **C: CQ Metacognition [Strategy]**	• The survey adequately measures this construct. *CQ Strategy helps a person use their cultural understanding to resolve culturally complex situations.*					
Measure of Construct: **D: CQ Behavioral [Action]**	• The survey adequately measures this construct. *CQ Action speaks to how well a person adapts to different cultural situations.*					

* The operational definition should include the domains and constructs that are being investigated. You need to assign meaning to a variable by specifying the activities and operations necessary to measure, categorize, or manipulate the variable. For example, to measure the construct *successful aging* the following domains could be included: degree of physical disability (low number); prevalence of physical performance (high number), and degree of cognitive impairment (low number). If you were to measure creativity, this construct is generally recognized to consist of flexibility, originality, elaboration, and other concepts. Prior studies can be helpful in establishing the domains of a construct.

Comments and Suggestions

Types of Validity

VREP is designed to measure face validity, construct validity, and content validity. To establish criterion validity would require further research.

Face validity is concerned with how a measure or procedure appears. Does it seem like a reasonable way to gain the information the researchers are attempting to obtain? Does it seem well designed? Does it seem as though it will work reliably? Face validity is independent of established theories for support (Fink, 1995).

Construct validity seeks agreement between a theoretical concept and a specific measuring device or procedure. This requires operational definitions of all constructs being measured.

Content Validity is based on the extent to which a measurement reflects the specific intended domain of content (Carmines & Zeller, 1991, p.20). Experts in the field can determine if an instrument satisfies this requirement. Content validity requires the researcher to define the domains they are attempting to study. Construct and content validity should be demonstrated from a variety of perspectives.

Criterion related validity, also referred to as instrumental validity, is used to demonstrate the accuracy of a measure or procedure by comparing it with another measure or procedure which has been demonstrated to be valid. If after an extensive search of the literature, such an instrument is *not* found, then the instrument that meets the other measures of validity are used to provide criterion related validity for future instruments.

Operationalization is the process of defining a concept or construct that could have a variety of meanings to make the term measurable and distinguishable from similar concepts. Operationalizing enables the concept or construct to be expressed in terms of empirical observations. Operationalizing includes describing what is, and what is not, part of that concept or construct.

References

Carmines, E. G., & Zeller, R.A. (1991). *Reliability and validity assessment*. Newbury Park: Sage Publications.

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APPENDIX E

INTERVIEW PROTOCOL GUIDE

STUDY: Latina Community College leaders and the role cultural intelligence plays in their leadership (*El líderazgo inteligente de administradoras*)

Date:_____Time:_____   College: _____

Participant: _____   Title: _____

Welcome:

Thank you for agreeing to take part in this interview session. I appreciate your willingness to meet with me and share your leadership experience which will serve to inform higher education about the role that cultural intelligence plays in leadership effectiveness. Before we begin the interview, and prior to signing the forms, I would like to review the Informed Consent and Research Participant's Bill of Rights and answer any questions you might have.

Purpose of the interview:

As previously discussed, this interview is meant as a means to collect information for a phenomenological study research of Latina leadership and cultural intelligence. During the interview today, we will talk about your leadership experiences and the context of your work in the community college. As you know, I am interested in your leadership experiences here in the community college setting. I have provided a copy of the questions I will ask for your reference; however, I may have follow-up questions if clarity is needed. Before we begin, I want to remind your participation in this study is strictly voluntary. At any point throughout the interview, if you would like me to turn off the digital recorder, or end the interview, please tell me.

Confidentiality:

Our interview today will be digitally recorded. In addition, I will be taking notes during the interview. The digital recording will then be transcribed and analyzed. All of the information you offer is confidential. Identifying characteristics about you will be changed so that no one reading the phenomenological study would be able to identify you. All transcriptions for the phenomenological study will be put in safekeeping in a locked file cabinet housed in a safe location. Any publication of the phenomenological study will not identify you as a participant. All references or identifying information, such as your name, location, and your work site, will be removed. The research team identified in the Consent to Participate form will have direct access to the digital

recording, transcription, and notes. When the results of this phenomenological study research are published or discussed, no identifying information will be included.

Informed Consent:

This consent notice summarizes some information from the Consent to Participate in Research and communicates the procedures.

You may not benefit from involvement in this phenomenological study personally; however, the study findings may help other university doctoral programs understand how cultural intelligence contributes to the success of Latina leaders. Procedures in this interview are limited to semi-structured personal interview sessions.

Please read this form carefully prior to signing it. Participation in the interview is completely voluntary, and there are no known or anticipated risks to involvement in this study. You may decline to respond to any questions that you do not desire to answer. Furthermore, you may withdraw from this research study for any reason, at any time, without any negative consequence to you, by simply notifying me of your decision to do so. If you decide to withdraw your participation from this study, all information and data that you have provided to me will be destroyed. You are not waiving legal claims, rights, or remedies because of your participation in this interview.

Identification and contact information of principal investigator:

If you have questions regarding your rights as a research subject, the details of this study, or any other concerns please contact Patricia Avila at 951-2014-1273 or by email at pavila@mail.brandman.edu

Timing:

Our interview today will last approximately 45 minutes in length. Before we get started, do you have any questions about the interview process?

Conclusion:

Thank you for taking part in this interview session. I appreciate your contributions to my research study and I am grateful that you took the time to share your thoughts, ideas, and experiences with me. I will be integrating the information collected in this interview with information gathered from other data sources such as documents and observations. The data from this interview will be stored and maintained on my password-protected laptop for a period of five (5) years after the date of this interview session, after which the data will be destroyed. Finally, should you have any questions please free to ask them at this time.

INFORMED CONSENT FORM

STUDY: Latina Community College leaders and the role cultural intelligence plays in their leadership (*El líderazgo inteligente de administradoras Latinas*)

You are being asked to participate in this phenomenological study. Your participation in this study is completely voluntary. Prior to deciding on whether to participate, please carefully read the information below and feel free to ask questions about anything that you may not understand.

RESPONSIBLE INVESIGATOR: Patricia Avila, Ed.D. Graduate student
FACULTY ADVISOR: Dr. Marilou Ryder, Professor
DEPARTMENT: Organizational Leadership
PURPOSE OF STUDY
The purpose of this study is to examine the role cultural intelligence plays in the leadership of Latina administrators. This study investigates the experience of Latina administrators in the community college setting by exploring the four elements of cultural intelligence; motivation, cognition, meta-cognition, and behavioral to determine leadership effectiveness across cultures

SUBJECTS
Inclusion Requirements
You are eligible to participate in this study if you meet the following criteria:
1. You are Latina, Hispanic, Mexican-American or Chicana
2. You are immigrant, first or second generation American
3. You are female
4. You hold a mid or upper management position in a California community college for at least one year

IN PARTICIPATING IN THIS STUDY, I UNDERSTAND AND AGREE TO THE FOLLOWING:
This phenomenological study research interview will last approximately 45 minutes of your time.

PROCEDURES
If you agree to participate in this study, I will ask the following of you:

Answer orally a series of questions about your current leadership experiences and practices. Your responses will be digitally recorded, and then the recording will be transcribed. This will include topics such as skills you use to lead effectively across cultures. For example, your interest, confidence, adaptability, and ability to change your behavior when working with other cultures.

RISKS AND DISCOMFORTS
This study involves no known or anticipated risks. There are no known harms or discomforts associated with this phenomenological study research beyond those encountered in regular day-to-day life.

BENEFITS
Subject Benefits
Benefits to you may include a better understanding of your own cultural intelligence and an awareness of how cultural intelligence allows you to lead effectively across cultures.

Benefits to Others or Society
Benefits to society and others may include a better understanding of how cultural intelligence impacts leadership and the type of cultural intelligence training needed for Latinas entering the administrative ranks in higher education.

Compensation for Participation
There is no compensation for participation in this phenomenological study research.

Costs
There are no costs involved for your participation in this phenomenological study research.

WITHDRAWAL OR TERMINATION FROM THE STUDY AND CONSEQUENCES
The decision of whether to participate in this phenomenological study research is at your discretion. Participation is voluntary, and you are free to withdraw from this study at any time. You may refuse to answer any of the questions you do not wish to answer. You can decline to participate or withdraw from the study for any reason, at any time, and such a decision comes without any negative consequence to you.

If you decide to withdraw your participation from this study, all information and data that you have provided to me will be destroyed. If you decide to withdraw from this study, you should notify the principal researcher, Patricia Avila, as soon as possible at 951-204-1273 or at pavila@mail.brandman.edu.

CONFIDENTIALITY
Subject Identifiable Data
All the information you provide is confidential. Identifying characteristics about you will be changed so that no one reading the phenomenological study would be able to identify you. All transcriptions for the phenomenological study will be stored in a secure location. Any publication of the study will not identify you as a participant. All references or identifying information, such as your work site will be removed. When the results of this phenomenological study research are published or discussed at conferences, no information will be included that would reveal your identity or work location.

Data Storage

All digital recordings collected during the interview will be assigned a unique code number and will be stored on a laptop with password protection. Digital recordings will be downloaded and securely stored on a password-protected laptop in the researcher's office, then erased as soon as the digital recording is transcribed. Hard copy transcripts of the digital interview will be kept on the researcher's password protected laptop. Only the principal researcher and the faculty advisor for this phenomenological study research will have access to the digital and transcription records.

Data Contact and Retention

Only the researcher will have access to your study records. Identifiers resulting from this research study will not be released without your separate consent, in accordance with the limits required by law.

The research data will be kept until this phenomenological study research is published and presented. Once this occurs, the data will be destroyed.

If you have any questions, comments, or concerns related to this research study, the informed consent process, or the way this study is being conducted please contact the Office of the Executive Vice Chancellor of Academic Affairs, Brandman University, 16355 Laguna Canyon Road, Irvine, CA or phone 949-341-7641.

"I understand that I may refuse to participate in or I may withdraw from this study at any time without any negative consequences. Also, the investigator may stop the study at any time. I also understand that no information that identified me will be released without my separate consent and that all identifiable information will be protected to the limits allowed by law. If the study design or the use of the data is to be changed I will be so informed and my consent obtained. I understand if I have any questions, comments, or concerns about the study or the informed consent process, I may write or call the Office of the Vice Chancellor Academic Affairs, Brandman University, 16355 Laguna Canyon Road, Irvine, CA 92618 Telephone (949) 341-7641. I acknowledge that I have received a copy of this form and the Research participant's Bill of Rights."

I have read the above, understand it, and hereby consent to the procedure(s) set forth.

_____   _____

Subject Signature   **Date**

_____

Printed Name of Subject

_____   _____

Researcher Signature   **Date**

_____

Printed Name of Researcher

APPENDIX G

INVITATION TO PARTICIPATE IN A RESEARCH STUDY

STUDY: Latina Community College leaders and the role cultural intelligence plays in their leadership (*El líderazgo inteligente de administradoras Latinas*)

Dear Potential Phenomenological study Research Participant:

This letter is to invite you to participate in a phenomenological research study. My name is Patricia Avila, and I am an Ed.D. student in the Organizational Leadership department at Brandman University. I am currently conducting research under the supervision of Dr. Marilou Ryder on the experiences of Latina community college leaders working in community colleges.

Why you are asked to participate in phenomenological study?

I would like you to participate in this phenomenological research study if you meet the following criteria:

1. You are Latina, Hispanic, Mexican-American or Chicana
2. You are immigrant, first or second generation American
3. You are female
4. You hold a mid or upper management position in a California community college for at least one year

What is the purpose of this study?

The purpose of this study is to examine the role cultural intelligence plays in the leadership of Latina administrators. This study investigates the experience of Latina administrators in the community college setting by exploring the four elements of cultural intelligence; motivation, cognition, meta-cognition, and behavior to determine leadership effectiveness across cultures.

What will your involvement in this study mean?

If you agree to participate in this study, I will ask the following of you:

I propose to conduct one face-to-face interview for approximately 45 minutes at an arranged time convenient to your schedule. If a face-to-face interview is not possible or convenient with your schedule, the interview can be done through Adobe Connect. The interview will be digitally recorded. I intend to safeguard your confidentiality and anonymity as a participant by assigning you a pseudonym, and all references or identifying information, such as your name, and your work site, will be removed. No

information or details from the interview will be shared with or discussed with anyone. Participation in the interview is completely voluntary and there are no known or anticipated risks to involvement in this study. You may decline to respond to any questions that you do not desire to answer.

Furthermore, you may withdraw from this research study for any reason, at any time, without any negative consequence to you, by simply notifying me of your decision to do so. If you decide to withdraw your participation from this study, all information and data that you have provided to me will be destroyed.

If you have any questions regarding this phenomenological research study or would like additional information about participation, please do not hesitate to contact me at 951-204-1273 or by email at pavila@mail.brandman.edu. You can also contact my dissertation chairperson Dr. Marilou Ryder by email at mryder@mail.brandman.edu.

Thank you very much for your interest and assistance in this phenomenological study research.

Sincerely,

Patricia Avila
Ed.D. Graduate Student

APPENDIX H

The interviews with study participants entailed 5 main questions developed using

the CQ theoretical framework with additional probing questions if needed during each

interview.

Table A- Alignment of Research Questions with Interview Questions

Research Question	Corresponding Interview Question
1. Motivation (CQ Drive) - How do Latina community college administrators use self-efficacy to provide effective leadership?	Question 2a through 2l
2. Cognition (CQ Knowledge) - How does prior experience with different cultures impact Latina community college administrators' leadership?	Question 3a through 3f
3. Metacognition (CQ Strategy) - How does cultural awareness impact Latina community college administrators' leadership?	Question 4a through 4c
4. Behavioral (CQ Action) - How do Latina community college administrators adapt behaviorally to other cultures?	Question 4d
5. Culturally Intelligent Leadership-How do Latina community college administrators perceive that the use of cultural intelligence has an impact on their ability to remain successful within their leadership careers?	Question 5a and 5b

Appendix I

BRANDMAN UNIVERSITY INSITITIONAL REVIEW BOARD

RESEARCH PARTICIPANTS BILL OF RIGHTS

STUDY: *El líderazgo inteligente de administradoras Latinas*: Latina Community College leaders and the role cultural intelligence plays in their leadership

Research Participant's Bill of Rights

Any person who is requested to consent to participate as a subject in an experiment or who is requested to consent on behalf of another has the following rights:

1. To be told what the study is attempting to discover.

2. To be told what will happen in the study and whether any of the procedures, drugs, or devices are different from what would be used in standard practice.

3. To be told about the risks, side effects, or discomforts of the things that may happen to him/her.

4. To be told if he/she can expect any benefit from participating and, if so, what the benefits might be.

5. To be told what other choices he/she has and how they may be better or worse than being in the study.

6. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the study.

7. To be told what sort of medical treatment is available if any complications arise.

8. To refuse to participate at all before or after the study is started without any adverse effects.

9. To receive a copy of the signed and dated consent form.

10. To be free of pressures when considering whether he/she wishes to agree to be in the study.

If at any time you have questions regarding a research study, you should ask the researchers to answer them. You also may contact the Brandman University Institutional Board Review Board, which is concerned with the protection of volunteers in research projects. The Brandman University Institutional Review Board may be contacted either by telephoning the Office of Academic Affairs at (949) 341-9937 or by writing to the Vice Chancellor of Academic Affairs, Brandman University, 16355 Laguna Canyon Road, Irvine, CA 92618.

Instrumentation and Interview Questions

1. **Background Information-Audio Recorded Question**
   a. Can you tell me a little bit about your background?
   b. How long have you been in higher education?
   c. Can you tell me about your current leadership position?
   d. Have you always worked in higher education?

A definition of Cultural Intelligence will be provided for the participant

Definition of Cultural Intelligence

Cultural intelligence (CQ) is defined as a person's ability to effectively adapt among different cultures (Earley & Ang, 2003). Cultural Intelligence includes CQ-drive or what motivates a person to engage with different cultures; CQ Knowledge or the knowledge a person has of different cultural norms; CQ Strategy or the person's ability to make sense of cultural differences; and CQ action or a person's ability to adapt to diverse cultures.

2. **CQ Motivation (Drive) –Audio Recorded Question**

   Definition of Self-efficacy

   Bandura (1997) defined self-efficacy as "one's belief in one's ability to succeed in specific situations or accomplish a task." For the purposes of this study, self-efficacy refers to a person's self-confidence in interacting with different cultures.

   Definition of Latinidad

   Latina scholars define *Latinidad* as a term used to describe a Latina's identity which includes gender and ethnicity simultaneously or in tandem (Mendez-Morse, et al., 2015).
   a. How do you use self efficacy to provide effective leadership?
   b. Can you give an example of how self efficacy impacts your leadership effectiveness?
   c. In what ways are you confident when dealing with other cultures?
   d. How does your identity influence your leadership?
   e. Can you give an example of how identity impacts your leadership effectiveness?
   f. What interpersonal strategies do you use?
   g. Can you describe how those strategies assist you in your leadership?

h.   Can you give an example of how those strategies impact your leadership effectiveness?

i.   How does being multi-cultural influence your leadership?

j.   Can you give examples of how multiculturalism impacts your leadership effectiveness?

k.   How does your *Latinidad* influence your leadership?

l.   Can you give an example of how your *Latinidad* impacts your leadership effectiveness?

3. CQ Cognition (Knowledge)—Audio Recorded Question
   a.   What has been your experience working with other cultures?
   b.   Can you give an example of when you worked with other cultures?
   c.   How does this experience impact your leadership?
   d.   How is your attitude toward other cultures influenced?
   e.   How well can you sense when something is going well or something is wrong in a new cultural situation?
   f.   Can you give an example of when you sensed something was going right or wrong in new cultural situation?

4. CQ Metacognition (Strategy)—Audio Recorded Question
   a.   What is your definition of cultural awareness?
   b.   How does cultural awareness influence your leadership?
   c.   Can you give an example of how your cultural awareness impacts your leadership effectiveness?
   d.   Can you give an example of a time when you had to adapt your behavior to a new situation dealing with different cultures (gestures, tone, and posture)?

5. Culturally Intelligent Leadership—Audio Recorded Question
   a.   In what ways do you think Cultural Intelligence influences your success as a leader?
   b.   Can you give an example of how Cultural Intelligence impacts your leadership success?

Possible Probes that can be added to any question, for clarification:
   1.   "Would you expand upon that a bit?"
   2.   "Do you have more to add?"
   3.   "What did you mean by….?"
   4.   "Why do think that was the case?"
   5.   "Could you please tell me more about…? "
   6.   "Can you give me an example of ...?"
   7.   "How did you feel about that?"

APPENDIX K

BRANDMAN UNIVERSITY INSTITUTIONAL REVIEW BOARD

Letter of Recruitment

Date

Dear Participant,

I am a doctoral candidate in the Organizational Leadership Program at Brandman University and am conducting a study on Latina leadership in the community college setting. My study focuses on the four elements of Cultural Intelligence (drive, knowledge, strategy, and action) and the ways in which it impacts Latina leadership effectiveness.

I am reaching out to you in hopes that you will agree to participate in my study as I believe your background and expertise will contribute a great deal to the research I am conducting. As you probably know, there is very little research on factors that contribute to the success of Latina administrators working in the community college. This study aims to capture the possible role cultural elements play in Latina leadership. As a participant you would partake in a 45-minute interview which will be set up at a time convenient for you. If you agree to participate in an interview; you may be assured that it will be completely confidential. No names will be attached to any notes or records from the interview. All information will remain in locked files accessible only to the researchers. No employer or supervisor will have access to the interview information. You will be free to stop the interview and withdraw from the study at any time. Furthermore, you may be assured that the researcher is not in any way affiliated with your organization.

As the principal researcher, I can be reached at (951) 204-1273 and via email at pavila@mail.brandman.edu, to answer any questions you may have. Additionally, my dissertation chairperson, Dr. Marilou Ryder can be reached at mryder@mail.brandman.edu.
Your participation would be greatly valued.

Sincerely,

Patricia Avila

IRB APPROVAL

BUIRB Application Approved As Submitted: Patricia G. Avila

Institutional Review Board <my@brandman.edu>

to me, ryder, buirb, ddevore

12/18/17

Dear Patricia G. Avila,

Congratulations, your IRB application to conduct research has been approved by the Brandman University Institutional Review Board. This approval grants permission for you to proceed with data collection for your research. Please keep this email for your records, as it will need to be included in your research appendix.

If any issues should arise that are pertinent to your IRB approval, please contact the IRB immediately at BUIRB@brandman.edu. If you need to modify your BUIRB application for any reason, please fill out the "Application Modification Form" before proceeding with your research. The Modification form can be found at the following link: https://irb.brandman.edu/Applications/Modification.pdf.

Best wishes for a successful completion of your study.

Thank you,
Doug DeVore, Ed.D.
Professor
Organizational Leadership
BUIRB Chair
ddevore@brandman.edu
www.brandman.edu

FIELD TEST PARTICIPANT FEEDBACK

After the interview ask the field test interviewees the following questions.

Make it a friendly conversation. Either script or record their feedback.

1. How did you feel about the interview? Do you think you had ample opportunities to describe what you do as a leader when working with your team or staff?

2. Did you feel the amount of time for the interview was ok?

3. Were the questions by and large clear or were there places where you were uncertain what was being asked? If the interview indicates some uncertainty, be sure to find out where in the interview it occurred.

4. Can you recall any words or terms being asked about during the interview that were confusing?

5. If you were to change any part of the interview, what would that part be and how would you change it?

6. And finally, did I appear comfortable during the interview… (I'm new at this)?

APPENDIX N

INTERVIEW FEEDBACK REFLECTION QUESTIONS FOR FACILITATOR

Conducting interviews is a learned skill and research experience. Gaining valuable insight about your interview skills and affect with the interview will support your data gathering when interviewing the actual participants. <u>Discuss the following reflection questions with your 'observer' after completing the interview field test.</u> The questions are written from your prospective as the interviewer. However, sharing your thoughts with the observer and considering their feedback will provide valuable insight into improving the interview process.

1. How long did the interview take? Did the time seem to be appropriate? Did the respondents have ample opportunities to respond to questions?

2. Were the questions clear or were there places where the respondents were unclear?

3. Were there any words or terms used during the interview that were unclear or confusing to the respondents?

4. How did you feel during the interview? Comfortable? Nervous?

5. Did you feel prepared to conduct the interview? Is there something you could have done to be better prepared?

6. What parts of the interview went the most smoothly and why do you think that was the case?

7. What parts of the interview seemed to struggle and why do you think that was the case?

8. If you were to change any part of the interview, what would that part be and how would you change it?

9. What suggestions do you have for improving the overall process?