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AND STILL, I RISE: *MADRES PODEROSAS* IN THE PURSUIT OF WORK-LIFE
JUSTICE IN EDUCATIONAL LEADERSHIP ROLES

A Dissertation

Presented to

The Faculty of the Educational Doctoral Program in

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Doctor of Education

by

Janet Oseguera-Valencia

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The Designated Thesis Committee Approves the Dissertation Titled

AND STILL, I RISE: *MADRES PODEROSAS* IN THE PURSUIT OF WORK-LIFE
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Janet Oseguera-Valencia

APPROVED FOR THE EDUCATIONAL DOCTORAL PROGRAM IN
EDUCATIONAL LEADERSHIP

SAN JOSÉ STATE UNIVERSITY

May 2022

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ABSTRACT

AND STILL, I RISE: *MADRES PODEROSAS* IN THE PURSUIT
OF WORK-LIFE JUSTICE IN EDUCATIONAL LEADERSHIP
ROLES

by Janet Oseguera-Valencia

The purpose of this mixed-methods study was to: (1) to describe and understand Latina leaders' experiences, perceptions, and challenges work-family conflict cause from an institutional, cultural, and individual lens; (2) and understand Latina leaders experiences, perceptions and helpful solutions work-life justice may create from an institutional, cultural, and individual lens. This study used quantitative data from a survey, and qualitative data from interviews. There were a total of sixty-three Latina leaders that participated in the survey and eighteen interviewed. The conceptual framework for this study centered around (1) a history of work-family conflict in educational leadership; (2) the complexities of entry-level administrative positions; (3) women of color & Latinx in leadership roles; (4) the concept of work-family conflict from an institutional, cultural, and individual lens; (5) and the concept of work-life justice from an institutional, cultural, and individual lens. Results revealed the following key recommendations:(1) providing compensation over 40 hours a week or the option of flexible hours is necessary; (2) professional development opportunities where Latinas have access to a mentor(s) or network opportunities with Latinx leaders may have the necessary access to professional support and guidance. Administrators and policymakers are encouraged to redefine organizational policies that align with the needs and preferences of employees.

DEDICATION

It takes a pueblo to raise a child. There are people in my life that I would like to dedicate this dissertation to; who helped me co-raise my children while I was focusing my efforts, my time, and energy on this doctoral journey. Some of these individuals also helped me realize my inner strength, and their voices have made my dream of completing a doctoral degree, a reality. God, I thank you for the opportunity to be able to complete this dissertation. You have seen me through it all. You carried me during my lowest existential point in January of 2022 and saw me through it until it was fully completed. Thank you for giving me the inner strength to carry on even when my soul was hurting, and I did not think I had anything left in me.

My mother, la primera luchadora que he conocido. There is no doubt in my mind that this dissertation is dedicated to you. Your inner strength, your sacrifices, your battle scars, your su comida deliciosa y única, your discipline, your perseverance, your spiritual belief en Dios, without all of this I would be a lost child. Your dedication to your children, seeing you work as a campus supervisor while I was in elementary school, and seeing you pursue your educational dreams to become a preschool teacher, paved the way for me to chase my own educational dreams.

Shayla Rose, Martin III, Nicolas, and Bella Rose –my four beautiful children, mi motor por vivir, la razón porque escribo este doctorado, though committing myself to this doctorate program took me away from you momentarily, I hope it brings you back the certainty that you can and will accomplish anything you want to in life with hard work, dedication, passion, and con el favor de Dios. To my sweet Bella Rose, you were in my belly when we

started this doctoral program together, thank you for growing with me during my first year in the doctoral program, and for giving me the energy to stay awake at night, eating at night while I was reading or writing, and feeling you kick me, and the laptop on my lap.

Being a mother, and being an educator, have been something I have struggled with since day one as my teaching career began with Shayla Rose only being 6 weeks born. My four blessings have been the motivation behind seeking to understand how this journey of working in an educational leadership role doesn't have to be so arduous for Latinas who are currently in these roles, and for Latinas who are considering pursuing it. While this was a dream of mine to become a doctoral candidate, I know it was ultimately a great sacrifice that would protect your future, mis bendiciones del cielo.

THANK YOU TO MY "Ama" My mother, Chila Valencia. She is the definition of strength, and resiliency.

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Chapter I: Introduction and Statement of the Problem

As a current Latina leader in the public school system, I must acknowledge that we are rare, beautiful, and have strength in our voices. Latinas serving in educational leadership positions are important, and often silenced by androcentric epistemologies. This research releases me. Furthermore, as Anzaldúa (1990) capitalized eloquently on reframing theories, "I have been gagged and disempowered by theories, [but I can] also be loosened and empowered by theories." (p. 26) As a researcher, my hope was to discover strategies to challenges that I and my Latina *hermanas* have faced along our collective leadership journey. As a Latina in a White female-dominated profession (Almager et al., 2018), I have endured pain as I rise to the top, but as Maya Angelou once said, "Still I Rise." The pain and the inertia I choose to take from that pain is what inspires me to continue to pursue a leadership role so that other young Latinas rise to the top one day. It is my hope that my research reveals the strength, resiliency, and courage for Latinas to pursue leadership.

Background

The recent COVID-19 pandemic that began in 2019 and was slowly mitigated, created an extreme blurring of how work-life balance is defined for everyone, but particularly women. According to the Center for American Progress (2022), four times as many women as men dropped out of the labor force in September 2020, roughly 865,000 women compared with 216,000 men. Juggling and maintaining boundaries between work and home was difficult, more so during the pandemic, because the limited informal strategies and supports readily available to women were abruptly removed. Spatial & physical boundaries between work and life roles no longer existed (Kniffin et al., 2020). Women had to make the difficult choice to

leave work to provide childcare for their families. The lack of childcare infrastructure existed pre-COVID but was exasperated and had a negative effect on women's careers, and overall on the country's economy. The Center for American Progress estimated the risk of mothers leaving the labor force and reducing work hours in order to assume caretaking responsibilities amounting to $64.5 billion per year in lost wages and economic activity (2022). COVID-19 was a rude and needed awakening for a bigger problem at hand: childcare infrastructure and the establishment of progressive work-life policies in the United States. To protect and advance gender equity and have more women of color and Latinas rise to pursue their career goals, change is imminent.

For the purposes of this study and due to limited research on Latinas in educational leadership positions, the research referenced will have several references to the school principal. Furthermore, the school principal is usually considered one of the entry-level positions for other administrative roles such as directors, coordinators, assistant superintendents, among others.

Historically in the United States, women in educational settings have held most teacher roles, and men have held most administrative positions. Women make up 75% of teachers and 19% are races other than White. In 2018, 52% of women served as principals, and fewer than 33% served as superintendents, according to the National Center for Educational Statistics (NCES, 2018). Despite so many women serving as teachers, men continuously & disproportionately are reaching administrative and educational leadership positions. Latinx administrators account for only 6,000 of the 27,000, or 22.2%, administrators in the state of California, according to the California State Directory (CDE, 2018). As of 2022, there is no

data that reports a percentage for Latina educational administrators only. In the subcategory of women with doctorates, Latinas held the lowest percentage of doctorates, 7.3%, despite being the largest minority group in the United States (NCES, 2016). When compared to the over three million Latinx students in California's public school system (CDE, 2018), the lack of Latinx leadership is apparent and alarming.

A contributing factor includes considering how teachers who are also mothers may not be eager to climb towards educational leadership roles, often due to perceived maternal bias and a combination of cultural, individual, and institutional barriers around work-life conflict. Maternal bias is incorrectly assuming that mothers are less committed and less competent (Sandberg, 2013). As a result, mothers were often given fewer opportunities and held to higher standards than fathers. These barriers are dimensions of gender and race/ethnicity inequities and have an impact on the leadership pipeline.

The institutional expectations for educational leaders to work long hours and to be readily accessible via email, telephone, zoom, and in-person to all stakeholders are crushing expectations for women with children. This common organizational culture in educational leadership roles contributed to the influences impacting women and Latinas to aspire to administrative roles. The cultural expectations for Latinx families were and are traditionally for the women to be the primary care provider, and homemaker as some of her major responsibilities. The individual expectations that society place on women is to be a modern-day wonder woman. Research suggests that women's expectations for their lives, and the value they place upon family relationships, impacts their motivation to seek leadership

positions. Society expects women to have goals focused on family, children, and being married.

There is a dire need for organizational shifting. This need arose from gender inequities and unrealistic expectations of leadership hours placed on being available 24/7. The organization needs to support a balanced life, one that values time for self-care and work-life justice. Effectively addressing the individual, cultural, and institutional challenges is likely to result in more female teachers pursuing educational leadership roles. Addressing these challenges would also eliminate the current shortage of diversity and qualified leadership in schools.

Actively recruiting diverse school leaders ensures long-term placement of principals at schools with large numbers of underserved students (Karanxha et al., 2014) and ensures improved achievement for students. The positive impact that Latinx leaders could potentially have on the educational system is promising. According to research, Latinx principals tend to seek to hire staff of color, increase parent engagement, and positively impact students of color as they serve as role models and reduce inequitable disciplinary practices (Crawford & Fuller, 2017; Marshall & Khalifa, 2018). Additionally, Latinx principals and leaders are disposed to implement culturally responsive pedagogy in their schools, as well as leadership reform (Marshall & Khalifa, 2018).

The lack of balanced representation of women of color and Latinas in the principalship is not because there is a lack of leadership skills held by Latina women. As reported by the Credit Suisse 3000 Report, women's main obstacles in corporate management are individual, cultural, workplace, and structural barriers (Credit Suisse Group AG, 2021). School districts

need to address the unique challenges faced by women of color. Latinas' ethnic, cultural, and gender identities are continuously at odds with the outdated educational work institutional policies. Women find the costs of pursuing leadership pathways to be high compared to the benefits. While female teachers have the ability to be effective leaders, having children is a contributing factor that limits their options and desire to become an administrator.

It is important to also consider the identity and the intersection of multiple identities for women of color to help understand the way in which gender mediates and shapes the experience of Latina educational leaders. Crenshaw (1990) defined intersectionality as when People of Color or women of color are disadvantaged by multiple sources of oppression: race, class, gender identity, sexual orientation, religion, and other identity markers. An ongoing problem of intersectionality is often ignored and not considered when creating leadership positions that have demanding work schedules which are less accessible for women with children, and furthermore, less accessible for women of color and Latinas. It is estimated that Latinx educational leaders make up only 7% of the CA workforce while Hispanic students comprised 53.64% of California's 6,235,520 student population. The number of racially and ethnically diverse leaders has increased, but such leaders are still underrepresented (Sanchez-Hucles & Davis, 2010). Some of these positions include superintendent, directors, coordinators, program managers, principals, and assistant principals. Concurrently, leadership positions throughout the United States have not produced enough leaders to meet organizational demands. This leadership shortage will be evident as more baby boomers retire according to Bikson et al. (2003). Using intersectionality as the conceptual framework, and critically reviewing the individual,

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cultural, and institutional levels impact on Latina educational leaders, can help bridge the unique challenges Latinas encounter with work-life justice while pursuing educational leadership positions.

Traditional and institutional work policies in the United States ignored the reality of many women's lives, and there have been no efforts to change them. This applied to all women trying to enter the leadership domain. However, the focal point was on Latina mothers and women of color. According to NCES (2018), the average hours a week principals spent at work is 59 hours a week. The job requirements ruled out specific segments of the population, especially women of color. Despite long work hours, 87% of principals in the study reported that they did not have enough time to do their work (Pollock & Hauseman, 2019). Long hours were also found to be a primary reason that principals chose to retire (Kochan & Reames, 2013).

Why would a Latina mother with young children want to work at a job that requires 59 hours/week or more? Furthermore, it becomes burdensome for working moms during their off-hours due to their extra and culturally expected responsibilities at home. Women in particular report conflict in leadership roles and family life. In a study of practicing principals, Shoho & Barnett (2010), found that the only group of principals who did not report conflict about home and work life were those principals who were single with no children. Collins (2019), states that many women have been pushed out of the workplace by inflexible policies, institutional barriers, and a system that punishes rather than rewards women for managing their work and home lives. Outdated biases against women of color have only reduced women's already slow growth into higher educational leadership levels

(Arriaga et al., 2020). Furthermore, despite the steady and slow growth of women in educational leadership positions, Latinas are not rising to the top. Consequently, they are not representing the over 50 million Latinx students in the K-12 educational system in the United States.

It is important to capture the voices of Latina women who have chosen the educational leadership pathway and uncover what cultural, individual, and institutional systems allow for work-life justice. As Collins (2019) defined it, work-life justice is every woman having access to support when she needs it, regardless of her income, education, race, marital, or immigration status. Interviewing Latina working mothers & educational leaders about their daily lives sheds new light on what current policies are in place and what individual, cultural, and institutional systems are hindering or supporting them during their career quest. Historically, several Latina leaders have demonstrated work-life justice. When Latinas have demonstrated strong political consciousness, when they fight for their rights within their communities, and advocate for human rights, they are demanding access to what Latinas need. Work-life justice for Latinas particularly is about negotiating and navigating the socio-political system to improve accessibility for Latinas pursuing leadership pathways and conditions of successful retention for Latinas who made it. When Latina educational leaders challenge the androcentric made barriers with a work-life justice approach, their courageous leadership is a ripple effect that benefits students and Latinx communities as well.

This mixed-methods study sought to uncover the cultural, individual, and institutional systems that hinder or support them during their career quest in educational leadership positions in California. There was scant research on Latinas in educational leadership

positions and their work-life conflict perspectives and work-life justice. Race, gender, class inequalities, and cultural norms are multifaceted identities that intersect and make Latina women vulnerable. Additionally, outdated work-life policies are an exasperating work-life conflict for Latina mothers in leadership positions.

More Latina leaders need to rise to educational leadership positions to represent schools with Latinx students. Hispanic students comprised 53.64% of California's 6,235,520 student population. Research finds school administrators, specifically, principals, are second only to classroom teachers. According to Darling-Hammond and Bransford (2005), "school leadership strongly affects student learning. School principals are central to the task of building schools that promote powerful teaching and learning for all students" (p. 3). To have more Latinas aspire to pursue leadership positions, the current work-life conflict crisis, particularly in educational leadership positions, is a national crisis that needs to be addressed.

This study sought to acquire the knowledge and insights gleaned from Latina mothers as educational leaders. Their perspectives, recommendations for individual strategies, and institutional policies will help aspiring Latina leaders pursue leadership roles. This study will also provide recommendations for school districts to implement. The researcher hopes the testimonios will provide Latinas' perspectives into what is needed to create a work-life justice environment for Latinas and women overall. With the information provided in the testimonios, districts may be intentional in retaining and promoting Latinas, who have community cultural wealth and assets that they could provide to the school district and communities. Latina leaders' work-life justice through an intersectionality lens has not been researched. This study will show what Latina leaders themselves think helps cultivate work-

life justice and will share what creates work-life conflict. Their testimonios will serve as strong counter-narratives that will challenge the individual, cultural, and institutional bias around work-life justice. Work-life conflict systemically and negatively impacts Latina women who want to pursue educational leadership roles.

Chapter one includes the background of the problem, problem statement, the significance of the study, purpose statement, and nature of the study in order to provide broad knowledge and a description of the study. Additionally, chapter one includes information on the research method, research questions, theoretical framework, assumptions, the scope of the study, limitations, and delimitations of the study, and the definitions of the terms used in this study.

Background of the Problem

The low percentage of Latina principals is alarming because there are over 50 million Latinx students in the United States K-12 school system. Grogan and Shakeshaft (2011), state that although women's representation in school leadership has increased, women do not fill administrative positions in proportion to their numbers in teaching or in proportion to those who are now trained and certified to become administrators. According to the U.S. Department of Education, National Center for Education Statistics (NCES 2018), there are 3.5 million teachers in the country, and 75% of the teachers are female. NCES (2016), also reported that 54% of principals are female.

Even more notable than the underrepresentation of Latinx teachers in P-12 schools was the lack of representation in school administration (CDE, 2018; Pew Hispanic, 2018). Only 8% of administrators were Latinx. The NCES currently does not break down how many are Latina. Women, particularly women of color, are underrepresented in schools' top positions

while the Latinx students' population increased and represented the largest minority group. There was a 46% point percentage difference between female principals and Latinx principals. There continues to be a need to understand this shortage of Latina women in educational leadership positions (Santiago-Rivera et al., 2002).

Shakeshaft (2011) suggested several reasons why women of color are underrepresented in school administration including the glass ceiling, family and home responsibilities, working conditions, and lack of support. Studies of women of color found negative stereotypes, first about being female and then about the ethnic background (Prescott-Hutchins, 2002; Trujillo-Ball, 2003). Labyrinth is also another term that has been used to describe the uneven path of progression for women in organizations (Eagly & Carli, 2007). According to Sanchez-Hucles and Davis (2010), the labyrinth is where women can achieve leadership positions by carefully being led through complex paths as they are challenged with childcare needs, racism, sexism, and discrimination based on identity.

Currently, there is limited research that examines Latina principals' lived experiences and how they negotiate, maneuver, and manage work-life conflict. Is it possible for more aspiring Latina leaders to pursue this career and have a young family? There is no research studying the lived experiences of Latina principals with younger children of their own. Further studies are needed to investigate the voices of Latina mothers as leaders. Their perceptions, supports, opinions, tenacity, decision-making, and career path trajectory are not heard or presented in the empirical literature. This dissertation will provide a body of knowledge that could empower future aspiring Latina leaders to pursue a leadership role, and at the same time, raise a young family.

Five overarching themes will be discussed in chapter two of this study. These themes look at the unique and complex challenges experienced and imposed on Latinas in leadership positions in education. The first theme is the challenge posed to women, and women leaders with children, as a result of societal, and institutionalized expectations, and the challenges that comes with work-life conflict. Women, particularly women of color, are often seen as violating their female role expectations when they pursue a role in leadership. The second theme is the importance and advantage of having Latinas step up and lean into educational leadership roles despite having a multitude of challenges created by cultural, societal, and institutionalized barriers. The third theme is the detrimental connection between imposter syndrome and work-life conflict. Imposter syndrome is prominent in women of color, and it creates reluctance for women to pursue leadership. In recent research by Tulshyan and Burey (2021), imposter syndrome is not necessarily due to lack of self-confidence but repeatedly being faced with systemic racism and bias as women of color. The impact of systemic racism, and other biases were absent when the concept of imposter syndrome was developed. The fourth theme is the cultural expectations that create barriers and perceptions of Latinas seeking to pursue careers as *vendidas,* mothers who do not care about their children. Finally, the fifth theme explores the possibilities of distributed leadership & and co-principalship positions to promote a greater work-life balance for women and Latinas that have young children.

Problem Statement

Most of the schools across the United States are led by White female and male principals. The student population has increasingly diversified, yet most schools are not led by

principals of color, specifically women of color. Additionally, research by Fullan (2005) indicates there is a shortage of effective school principals. In 2006, Magdaleno reported that there were 22% Latinx administrators (composed of assistant principals, other central office employees, and superintendents) in California versus the Latinx student population at 54%.

Latinx continued to be significantly underrepresented as principals and at top-level administration. This immense disproportion between the growth of Latinx students and Latinx leaders suggests a failure in the recruitment, retention, and sponsorship of Latinx leaders (Crawford & Fuller, 2017). Additional research indicates that women of color pursuing leadership positions encountered limited recruitment opportunities, focused on elementary school or curriculum, and have more teaching experience than male administrators (Adams & Hambright, 2004; Tallerico, 2000b). Women and minorities did not mirror their proportion as teachers, according to Grogan and Shakeshaft (2011). Some researchers have already suggested a dire and urgent need for Latina principals to serve as role models for Latinx students because of their cultural attributes and community cultural wealth (Yosso, 2005). The capitals listed by Yosso (2005), included the importance of a common upbringing, common language, and culture. Latinx leaders have an advantage because they could be critical role models for both students and adults and improve the experiences of those within the school community. Having Latina principals lead schools and communities that resemble their background and experiences invites the community to create a partnership with the school leader.

However, while there is a dire need for more Latina principals leading K-12 schools, the realities of the role of the principal are demanding. While the work-life conflict has been

studied with White female leaders, there is scant literature on Latina leaders and how work-life conflict impacts them, and whether they are able to cultivate work-life justice. Given the limited number of Latina educational leaders, it becomes vital to not only increase their presence but to preserve current Latina leaders (Crawford & Fuller, 2017). For the current Latina leaders, t is important that the system retains, and learns from their experiences in leadership positions, and how they navigate work-life conflict.

This research study will have counternarratives, *testimonios* of Latina mothers' lived experiences in leadership roles, for navigating work-life conflict on various individual, cultural, and institutional levels. Furthermore, the testimonios will also encompass what work-life justice strategies are implemented at the individual, cultural, and institutional levels. The Latina leaders will be selected from California. Latina leadership experiences, strategies, and perspectives around work-life conflict and work-life justice are not researched in the empirical research exploring educational leadership.

Testimonios will be used as part of the narrative inquiry study design to describe the Latina leaders' lived experiences and how this impacts work-life conflict, work-life justice in their careers and their families. Baldwin (2007), describing the story as a natural and normal process of how people make sense of life itself, said "my story is myself and I am my story," (p. 21). Using testimonios as the qualitative research method creates individual opportunities for Latinas to share their stories. This study will empower the Latina participants, and for the readers that get a glimpse of what a day in the life of an educational leader and working mother looks like, and how it must be positioned and improved if the number of qualified Latina principals is to increase. It is an opportunity for the participants to share and narrate

their life story, their epistemology, and current struggles with work-life conflict as educational leaders and mothers. Testimonios support the approach for a narrative inquiry study, including the research topic, the purpose of the study, and the common experiences and actions related to pursuing educational leadership pathways.

The criteria for the selected participants in the study are females, identifying as Latina, Hispanic, Chicana, or of Latin American descent. The participants also held an educational leadership position either as a school principal, director, or superintendent in the PK-12 public school system. The participants also held administrative credentials in California. Additionally, the selected participants must have children between the ages of 0-18.

Purpose of the Study

The purpose of this mixed-methods study is to describe how Latina educational leaders in PK-12 educational settings in the state of California overcome work-life conflict on an individual, cultural, and institutional level, and how they promote work-life justice at an individual, cultural, and institutional level. The institutional level represents what external support the school district has been able to provide, such as mentorship, professional development, work-life policies, and district policies. The cultural level represents what beliefs and values their *lifeworlds* encompass, what type of familial support helped them remain in leadership positions. Finally, the individual level encompasses what each Latina leader expressed as a personally value, what ideas, dreams, goals, and aspirations she ideally had, and what anticipated struggles and challenges may appear.

While there is a dire need for more Latina principals leading K-12 schools, the realities of the principal's role are demanding. Female teachers report that they are not interested in the

principalship because of perceived difficulties with the job (Adams & Hambright, 2004). Furthermore, greater responsibilities linked with being the principal of a school directly resulting in less time with their family, and the increased stress that comes with the principalship, discourages them from applying for these positions (Adams & Hambright, 2004).

Loder (2005) conducted a study with women principals and found that participants experienced very little personal time for themselves, high demands for the principalship, and work-life time constraints. If female teachers, who are the majority of employees in school districts, do not aspire to the role of principal, the shortage of effective, qualified leaders in our schools will continue to be a problem.

Capturing the Latina leaders' testimonios, investigating the experiences, senses, beliefs, and perceptions of the Latina mothers as educational leaders within three different counties in California may reveal some patterns and provide detailed work-life justice descriptions and work-life conflict for Latina leaders in education. Their testimonios will help serve as qualitative evidence and recommendations that districts may implement different measures, programs, and strategies to compensate for the social and historical disadvantages women face and are subjected to in everyday life (Arriaga et al., 2020). Furthermore, their testimonios will serve as a counternarrative to have gender equity and fix the systemic oppression for Latina mothers. As Anzaldúa (1990) stated, it is vital that we occupy theorizing space, that we do not allow White men and women solely to occupy it, and by bringing in our own approaches and methodologies, we transform the theorizing spaces.

As educational leaders, we must write, live, and tell our counternarratives. This study will focus on brave Latina working mothers as educational leaders, navigating work-life conflict, and cultivating work-life justice. The study will share Latina mothers' stories in leadership roles as they have confronted work-life conflict and continue to confront it. The exploration of the participants' experiences may support other aspiring Latina educational leaders to navigate their own careers within the educational leadership positions, and it will also provide recommendations for districts to foster work-life justice in their policies and help discover and expose work-life inequities. Discovering and exposing inequities must be the first step in devising equitable educational practices (Arriaga et al., 2020).

A study focusing on the Latina leaders' lived experiences and navigating work family while pursuing educational leadership advancement is relevant, timely, and justifiable considering the lack of diversity within educational leaders within White women and women of color. Latinas as mothers share different experiences and perspectives than White women educational leaders. Furthermore, this study is timely and relevant considering that there are few Latina leaders representing Latinos as they are the largest minority group in the US and California (U.S. Census Bureau, 2014). The fact that two out of every ten principals and fewer than one in ten district superintendents are women of color is consistently true that women of color and Latinas are underrepresented (Arriaga et al., 2020). The exploration of said experiences may support other Latina educational leaders with the pathways, models, and skill sets to navigate their own careers into and within the administrative ranks.

Significance of the Study

Limited research exists related to Latina mothers entering educational leadership roles and work-life conflict. In education, women generally tend to enter the principalship at a later age than men. Lambert and Gardner (2009), described in their research numerous barriers that interrupted women from pursuing leadership roles. One of those barriers was multiple roles: competing demands of family and work, long hours, and perceived tensions that came from work-life conflict. Analysis examining work-life conflict as a barrier and work-life justice related to Latina mothers in educational leadership positions has yet to be researched. work-life justice for Latina educational leaders in California is meaningful to Latina mothers for wanting to lead both a healthy functional life at work and at home. By gaining first-hand knowledge of how Latina mothers in educational leadership positions combined paid work, child-rearing, and diverse school district policy support, this study provides recommendations and the limitations of the current work-life experiences. Additionally, because there was a leadership crisis for women of color and Latinas throughout the United States, this study may also help districts adopt work-life policies that may encourage aspiring Latina leaders to pursue educational leadership roles. Researching the experiences of Latina mothers in educational leadership roles may provide knowledge and insight to diversify current leadership.

Wrushen and Sherman (2008) stated that minority groups, such as Latinos, also continue to be underrepresented in administrative positions. It is necessary to understand a Latina principal's unique experiences as opposed to a White female principal in their path towards the principalship to increase the number of Latina principals and potential Latina teachers'

willingness to pursue these leadership pathways. While there were significant similarities and struggles that both White and Latina principal leaders faced, cultural differences and systemic barriers hindered Latinas from pursuing a career in leadership. Furthermore, Vasquez-Guignard (2010) stated that it is imperative to gain insight into Latina women's success strategies who have achieved leadership presence because it may be of help to other Latinas and women of color who want to pursue leadership positions.

Significance of the Study to Leadership

No research conducted in educational leadership focused on Latina mothers or women of color and how work-life conflict serves as a barrier to pursuing leadership roles. Furthermore, no research has been conducted on how work-life justice is endorsed on an individual, cultural, and institutional level. Research conducted in educational leadership focused on women identifying numerous barriers that interrupted their pursuit for leadership roles. Some of the key findings were the competing demands of family and work, the long hours, and the perceived tension that came with the leadership role (Lambert & Gardner, 2009). Capturing the stories, the testimonios, of Latina mothers in leadership roles may provide clearly identified existing barriers that many current Latina mothers and women of color face in leadership positions and recognize the daily systemic policies and practices that affect them. The study findings may also provide perspective on how women of color leading in the field of education are often impacted by multiple forces buried under experiences of White men, men of color, or White women (Crenshaw, 2017). These views coupled with general beliefs and values about women's domestic roles placed a myriad of barriers for women to climb the career ladder in educational leadership positions (Arriaga et al., 2020).

Those who stand to benefit from this study are first and foremost Latina educational leaders who are currently in leadership positions, or Latina educators who are in the pursuit of obtaining an educational leadership position. Administration preparation programs, university leadership courses, and credentialing schools may also benefit from this study as it can help recruit, develop, retain, and sustain more Latina educational administrators. Furthermore, superintendents, human resources departments, cabinets, and school boards may also benefit from this study by reviewing and refining job contracts that sustain a work-life justice approach. This study provides insight and perspective from marginalized Latina leaders whose "voices" have often been applauded when silenced to maintain the patriarchal "ideal worker" status quo. This research can also contribute to the implementation of improved working policies to assist in providing ample opportunities for daily self-care, which in turn sustains creativity and positive outcomes for the community benefitting from service by a *madre poderosa*.

Research Questions

The purpose of this study is to describe how Latina educational leaders in California overcome work-life conflict, share work-life justice strategies, document what ultimately has led them to pursue careers as educational leaders, and share strategies, experiences, and support systems that they currently employ from an individual, cultural, and institutional lens.

The two research questions that guided this study were:

1. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-life justice?

2. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges caused by work-life conflict?

Conceptual Framework

The concept of social justice specifically applies to marginalized groups who are underserved, underrepresented, and are oppressed. Valencia (2002) stated that having a social justice leadership approach is likely related to the ever-increasing presence of marginalized groups (e.g., based on race, class, gender, language status, and sexual orientation) and the failure of many to engage in programs and activities that will lead to equity and justice for all. It becomes a social justice imperative for Latina principals to seek equity when articulating the need for work-life justice. Collins (2019) argued that work-life justice is urgent for all working women in the United States. Additionally, Collins argued the following:

> Pursuit of work-life justice means that every woman has access to support when she needs it, regardless of her income, education, race, or marital or immigration status; it's time for the United States to build a stronger safety net that meets the needs of all mothers, and by extension, their families. (pg. 8)

Furthermore, in order to eliminate work-life conflict as one of the potential barriers for current Latina leaders, and aspiring Latina leaders, educational leadership roles need to be equitable, sustainable, and refined through a social justice lens for both women and men.

There are barriers, such as work-life conflict, that lead to inequitable experiences. These barriers have led to inequitable experiences and have had a disproportionate impact on women of color (Crenshaw, 1990). These interlocking systems of oppression are based on race, gender, and class, and counter oppression is manifested through consciousness and empowerment (Crenshaw, 1990). Crenshaw implements intersectionality into Critical Race

Theory. Crenshaw (1990) affirms: "My focus on the intersection of race and gender only highlights the need to account for multiple grounds of identity when considering how the social world is constructed." (p. 1245) Furthermore, Sanchez-Hucles and Davis (2010) argued that diverse women in leadership and management experience triple jeopardy—in other words, others in the workplace behave in biased ways due to the multiple stereotypes related to their gender, race, and ethnicity.

Critical Race Theory

Critical Race Theory (CRT) holds a strong commitment to social justice. Through the CRT framework, perspectives from Latina mothers serving in educational leadership roles were analyzed to provide a way to understand how gender and race systematically impact work-life conflict from an individual, cultural, and institutional level. The CRT critical/feminist paradigm is interested in raising the consciousness and transforming the lives of those they study, and includes helping participants recognize and challenge the oppressive conditions under which they operate (Hatch, 2002). CRT framework along with testimonios served as the methodology for the study. As Anzaldúa (1990) articulated, if we have been gagged and disempowered by theories, we can also be liberated and empowered by theories.

CRT shifts the research lens away from a deficit view. According to Valencia (2002), deficit thinking blames the victim rather than holding oppressive and inequitable school arrangements culpable, or examining how schools and the political economy are inequitably structured. This study seeks to understand how work-life conflict is a barrier and a form of systemic oppression, particularly to Latina working mothers in educational leadership roles.

Is work-life conflict a hindrance to creating equitable leadership pipelines for Latina women? Instead of blaming the victim (Latinas), this study examines how current institutional structures and work-life conflict may prevent more Latina working mothers from pursuing educational leadership positions. This study focuses on the participants' cultural knowledge, skills, abilities, and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged (Yosso, 2005, p. 69). When assets are not cultivated, such as cultural knowledge, skills, abilities, and contacts possessed by Latinas, there is a lack of diversity and high turnover levels for Latinas in leadership positions.

Definition of Terms

The following definitions of terms used in this study will support readers with a common definition and understanding relevant to this research. The following items reflect themes related to this study:

Latina. We use the term Latina to be more inclusive of our diversity in self-identification. Latina is inclusive and representative of the diversity among and across our Latinidades (women who come from Latin American countries and Latin-American ancestry) (Flores & Garcia, 2009).

Educational Leadership Roles. Requiring and actively using administrative certification.

Work-Life Conflict (Collins). Work-life conflict is the reality of many women's lives, which is created by inflexible policies, institutional barriers, and a system that punishes, rather than rewards women for trying to manage their work and home lives. Framing work-life conflict as a problem of imbalance is an overly individualized way to conceive of a

nation of mothers engulfed in stress. Work-life conflict takes into account how institutions contribute to this stress (Collins, 2019).

Work-Life Balance (Collins). Work-life balance blames working mothers; a "balance" suggests that moms' stress results from their own shortcomings and mismanaged commitments. It raises the question, why are individual mothers responsible for making this balance work, to figure it out for themselves?

Work-Life Justice (Collins). Work-life justice emphasizes that work-life conflict is unavoidable, and it's not the fault of women. There are external constraints out of their control. Work-life justice means that every woman has access to support when she needs it, regardless of her income, education, race, or marital or immigration status. Men are included in this term, too. The United States must build stronger social policies and a safety net that meets the needs of all mothers, and by extension, their families (Collins, 2019).

Work-Life Justice for Latinas. To achieve work-life justice for Latina moms as educational leaders is to redefine the system where Latinas have the necessary support as leaders and as mothers. Institutions are responsible for supporting Latinas and developing work-life policies that allow Latinas access to leadership roles, sustain leadership roles, and succeed as mothers and leaders. Challenging traditional cultural norms and advocating for identified needs is instrumental in work-life justice. Work-life justice is not solely a Latina mother's responsibility but a shared responsibility from institution to culture to self.

Emotional tax. Feeling significantly different from work peers because of ethnicity, gender, or race, and the associated effects on the ability to thrive at work, on health and well-being (Travis et al., 2016).

Intersectionality. A sociological theory describing multiple discrimination threats when identities overlap with some minority classes, i.e., age, gender, race, health, and other characteristics (Lewis et al., 2017).

Testimonio. As the methodology to discover the views of Latina leaders, testimonios potentially expose brutality, disrupt silencing, and build solidarity among women of color (Anzaldúa, 1990).

Social Justice Framework. A social justice approach means that these principals make issues of race, class, gender, disability, sexual orientation, and other historically and currently marginalizing conditions in the United States central to their advocacy, leadership, practice, and vision. This definition centers on addressing and eliminating marginalization in schools (Theoharis, 2007).

Assumptions

According to Simon and Goes (2013), assumptions are necessary because they are required to conduct a study; beliefs in the proposed research are important to conduct the research but cannot be proven. There were three basic assumptions for the current study. The first assumption was that Latina principals' race and gender impact work-life justice and may be one barrier and reason for few Latina mothers in leadership roles. The second assumption was that having young children impacts many Latinas from not pursuing principalship roles due to the job's demanding time constraints. The third assumption was that the Latina principals interviewed for this study would be truthful in describing their leadership roles' lived experiences.

Scope of the Study

This study focuses on the Latina administrators in the California P-12 public school system at the school site, district site, or county level with a particular focus on Latina principals since it is considered an entry-level position for other educational leadership positions. The importance of this study is that Latina leaders who are also mothers have broken the mold of what an "ideal worker" should be. Latina leaders go against the traditional expectations from an individual, cultural, and institutional context. It is essential to learn and understand that while they are leading, there are still several inequitable barriers that destroy the possibility of cultivating work-life justice.

This study's scope involves gathering testimonios of Latina participants' perceptions of work-life conflict while serving in leadership roles and mothering school-aged children. Latina educational leaders were recruited from the state of California. The testimonios focus on Latina principals' lived experiences on work-life conflict and work-life justice from an individual, cultural, and institutional lens.

Minorities speaking on behalf of the minority in a political climate and work setting feels vulnerable and cannot guarantee job security. Thus, all surveys, interviews, and testimonios remained anonymous while maintaining the vibrato and the power of their counterstories, truths that cannot be denied. While the participants' names are hidden, their identities, stories, and authentic struggle to work-life justice shine. We are very acutely aware of the consequences when speaking up, but we also will not default to silence because we lose our agency over time. These testimonios capture the arduous cycle of the leadership stories of Latina principals. Even as they rise to the top, many forces continue to push them

down. The open-ended interviews were used to create the testimonios, which then were presented to the participants to read and provide timely feedback on whether the testimonio represents their lived experiences.

Limitations

Limitations were the variables, circumstances, and conditions beyond the researcher's control in a study (Simon & Goes, 2013). The study was limited to examining the perceptions of Latina leaders from three CA counties. One limitation of this study was that it was confined to Latina leaders in California, making it difficult to generalize to other regions of the country. According to Oliver-Hoyo and Allen (2006), because qualitative research occurs in a natural setting, it is tough to replicate studies. Furthermore, to reduce researcher bias, the transcriptions, followed by the completed testimonios, were provided to all participants prior to publication.

Delimitations

A delimitation in a research study is a boundary controlled by the researcher (Leedy & Ormrod, 2015). Delimitations result from specific choices made by the researcher (Simon & Goes, 2013). The study held two delimitations: first, this study was confined to Latina principals employed in schools and districts within California; second, the participants were all females with school-aged children or infants. Data was not collected from current Latina administrators who have less than two years of administrative experience.

Summary

Chapter one focused on the purpose of this testimonio study: to describe how Latina principals in P-12 schools in California overcome work-life balance issues and what internal

and external supports such as mentorship, professional development, district policies, and familial support help them remain in leadership positions. This narrative inquiry study examined how the gender and cultural norms affect Latina principals and potential Latina educators from pursuing these leadership positions. This background explained the need for a better understanding of Latina principals' lived experiences and how they negotiate, maneuver, and balance work and personal life.

CRT is a framework implemented to challenge race, racism, gender, and class as it relates to Latina mothers participating in this study. According to López (2003), Critical Race Theory captures the counterstories of People of Color, the stories that are not told, stories that are consciously and unconsciously ignored or downplayed because they do not fit socially acceptable notions of truth. Additionally, López argues that CRT hopes to demystify the idea of a racially neutral society and tell another story of a highly racialized social order, a story where social institutions and practices serve White individuals' interests.

Chapter one presented the background of the problem, problem statement, and purpose of the study. The significance of the research and the importance of the study to leadership were explained. The chapter framed the nature of the study, discussed the research questions and theoretical framework, and addressed the need for the study of Latina principal lived experiences concerning work-life balance. Chapter one also identified key terms and definitions and provided the study's scope, limitations, and delimitations. Chapter two will review the literature related to Latina female educational leaders' career development, identify work-life conflict issues that arise on an individual, cultural, and institutional level, and examine what factors create work-life justice.

Chapter II: Review of the Literature

The purpose of this mixed-methods study is to describe and understand work-family conflict, and work-family justice on an individual, cultural, and institutional level creates barriers and opportunities for Latinas in educational administrative positions. Furthermore, this study seeks to understand how work-family conflict may be a critical systemic barrier for current or aspiring Latina mothers wanting to serve in educational leadership roles.

Interviewing, and hearing the lived experiences of current Latina leaders through their testimonios within the state of California, demonstrates common themes and meanings. Through their testimonios, the study sought to discover how individual, cultural, and institutional policies may contribute to inequity and injustice for Latina mothers in leadership roles.

Chapter two reviews the literature pertaining to work-family conflict in the United States, the role of a school principal as an educational leadership position that may be creating work-family conflict, the individual challenges when pursuing leadership roles while at the same time being mothers, cultural beliefs and how this may impact their pursuit of an educational leadership role, and institutional work-family policies. The literature review further establishes the literature gap related to work-family justice and work-family conflict for Latina educational leaders in PK-12 public administration using the CRT framework.

Title Searches, Articles, Research Documents, and Journals

The initial searches of resources regarding Latina principals and educational leadership focused on the San Jose State University Library Internet search engines EBSCOHost, Gale PowerSearch, ProQuest, and Google Scholar. The references listed in this study were used to

strengthen literature searches. The title searches were related to topics and issues of Latina principals, Critical Race Theory, Work-Family Conflict, Work-Family Justice, and Latina leaders in public education. The peer-reviewed articles used for this study were found in educational and research journals, including Educational Leadership Administration, Journal of Educational Administration, and Harvard Educational Review.

From literature beginning in the1990s to the present, it was evident that the Latinx population was numerically rising (Pew Hispanic, 2018). The rapid increase in the Latinx student population demands for more Latinx educational leaders and Latinas to pursue these administrative positions as it benefits students of color. The extant research on the disproportionality of Latinx leadership led many scholars to call for further research on the subject (Nuñez et al., 2010; C. Rodriguez et al., 2016).

Work-Family Conflict in the United States of America

Work and family are the two most important and essential areas of a working mother's life. The impact of families upon women's career choices is seen in corporate and educational sectors. In a survey of 2500 professional women, Hewlett et al. (2005), found that 38% percent of the respondents took a job with fewer responsibilities to fulfill home responsibilities. Additionally, 16% of women reported turning down a promotion because of concerns about increased work hours. Women with children were more likely to take time off from paid work, decrease their hours at work, and turn down promotions (Damaske & Frech, 2016).

While work-family justice needs to improve for all women, this study mainly focused on Latinas in educational leadership roles. It is important to review the literature on how work-

life balance affects women in the United States workforce and how these factors specifically affect working Latina mothers in leadership roles.

Work and personal lives are interrelated in complex and multifaceted ways. The scholarship about work-life balance initially emerged in the 1970s as a women's rights issue (Moore, 2007). According to Thoits (2013), gender in work-family conflict research is important because roles are not equally central to men and women. The stereotype of working women has long portrayed successful working women as so consumed by their careers that they have no personal life (Sandberg, 2013).

Research by Perrewé and Carlson (2002), has found that women were more likely to report work-to-personal-life conflict rather than personal life-to-work conflict, whereas men were more likely to report life-to-work conflict. Furthermore, Carlson and Perrewe (1999) concluded that employees consciously or unconsciously make trade-offs between roles to be better able to utilize and distribute their fixed resources. These trade-offs have often been depicted as women juggling multiple tasks at once, and have negative consequences on emotional resources such as mood, and enjoyment, as well as long-term psychological and physical well-being (Grandey & Cropanzano, 1999). When employees, and particularly women employees are juggling, the reduction of resources can lead to negative outcomes, such as lower engagement and performance according to Rothbard and Wilk (2011).

Alternatively, the enrichment perspective of work-life balance concluded that having multiple roles can lead to work-life balance because it could revitalize the cognitive, and material resources, (Greenhaus & Alenn, 2011; Sirgy & Lee, 2018).

In addition to the term work-life balance, work-life conflict was defined by Greenhaus and Beutell, (1985) as the "pressures from one role make it difficult to comply with the demands of the other." A study by Frone et al. (1997) on family-work conflict was negatively related to psychological well-being and positively predicted depression. Sultana and Johari (2018) similarly found that work-life conflict could arise from time demands, stress originated from spillover from one role to another which disrupts the quality of life, and behaviors that were appropriate in one domain but not appropriate in the other. The spillover approach according to Wayne et al. (2017), sees work-life balance as comprising the interrelationships between work and life roles. Furthermore, according to Frone (2000), the work-family conflict has been consistently and positively related to mood, anxiety, or substance use disorder.

Tatman et al. (2006) reported that both women and men experience increased levels of stress and conflict as they juggle work and family responsibilities, however, women experience a higher level of conflict between work and family roles.

Current Institutional Policies and Spillover for Work-Family Conflict

Working women have been able to have both families and careers with the support of their companies. By removing the outdated and gender-biased working policies that companies and the United States government adhere to, more women would pursue a career in leadership. To influence policy, one must be in a position to make political decisions (Dye & Zeigler, 1984), have access to key decision-makers or their staff (Sroufe, 1981), or pose a threat as a politically active and viable constituency (Sroufe, 1981). Women in management positions have endured outdated policies for decades now. Women live in a society where

overworked mothers are the new normal. According to the U.S. Bureau of Labor Statistics in 2010, about 60% of women in the United States were in the workforce. The majority of working women were employed full time (Tomlinson, 2007).

Management and leadership positions are not protected by the Fair Labor Standards Act of 1938. The Fair Labor Standards Act institutionalized the 40-hour workweek and required employers to pay overtime for additional hours worked. Companies and school districts take full advantage of the fact that the Fair Labor Standards Act does not protect management. Hewlett et al. (2005) asserted that it may not have been problematic in 1938 when only 15% of employees were exempt, and most of them were men with stay-at-home spouses, but it produces significant overload today when close to 30% of employees are in the exempt category, many of them women who rarely have the luxury of a spouse at home tending to domestic responsibilities. The policies the United States implements in the workforce are the same policies that were implemented in the 1930s when the majority of women were stay-at-home caregivers to their children and spouse. 8 decades later, the same workplace policies need to be updated to reflect the American workforce's realities and the average family household. Women in leadership and management positions had little or no control over their work hours and schedules and were expected to go above and beyond the 40 hours average per week. Laws and regulations can play an important role in updating outdated working policies that impact all women, and families that have both a mother and father as breadwinners for the households. It is crucial that these policies become updated immediately because women in the workforce typically do not have control over their working shifts.

Kossek et al. (2009) stated that there are two dimensions of support related to work/life: the institutional support for work-life balance and the cultural support for work-life balance. Kossek et al. further stated that structural support involved having work/life benefits available, and cultural support is found where organizations foster an environment that values the multiple roles their employees may have, and provides formal and informal support for employees' multiple work and personal life roles. Hewlett et al. (2005) argued that the U.S. has failed to develop policies in the workplace and in society as a whole that supports working mothers; women operate in a society where motherhood carries enormous economic penalties.

The type of support that working mothers need is a space where they could share what concerns they have without feeling targeted about receiving a consequence for sharing their concerns. Pace (2018) stated that institutions need to understand the emotional tax paid on a daily basis when women of color think that they must be reserved and quiet due to concerns about racial and gender bias. Some of the suggested policies or work-life balance Hewlett et al. (2005) recommended are career breaks that could extend to three years and a guarantee that the former job would be secured when they return. Flexible working arrangements include flexible work hours and part-time work, including job sharing. Hewlett et al. found that high-achieving mothers who were able to stay in their careers tend to work for companies and have access to generous benefits: flextime, telecommuting, paid parenting leave, and compressed workweeks.

According to Valcour (2007), there is a correlation between hours worked and control over work time on satisfaction with work/family balance. Valcour asserted that employees

with lower control over work time experienced lower satisfaction with balance, and furthermore, those with higher control over work time did not. Job satisfaction was an important and desirable goal for organizations because satisfied workers performed at higher levels than those who are not satisfied. Organizations that offered these working policies or family-friendly policies would increasingly assist working mothers and help them balance and pursue both work and life. These family-friendly policies would benefit women, and it would give them 'the gift of time' as Hewlett et al. expressed. Employers would also benefit from adopting family-friendly policies since more women would want to work for those companies. Sturges (2008) stated that organizations must develop policies and practices that support work/life balance as an issue for all employees, whatever their family responsibilities and career stage may be. Child-care policies are important policies in the public sector. In a study of working mothers, Poms et al. (2009) discovered that childcare's financial considerations were related to both satisfaction with childcare and job satisfaction. Providing options for affordable childcare is additional support that companies can help improve work/life balance for their employees.

Providing options for working mothers is not simply a nice gesture that companies can offer; it is an ethical imperative. According to Sandberg (2013), if society truly valued the work of caring for children, companies and institutions would find ways to reduce the rigid work schedules, lack of paid family leave, and expensive or undependable childcare that derail women's best efforts. When a working mother lacks balance, it affects not only her but also her family and the work environment and productivity she can produce. Time and focus that are needed to complete work and family roles are in constant competition. O'Driscoll et

al. (2003) discovered that family-supportive organizational perceptions helped the relationship between benefits use and work-life balance. Offering work-life balance policies in organizations supported employees that needed and valued them.

In reviewing the literature on work-family policies and consequently the work-family conflict that arises, it is imperative that in today's society, policies align with the majority of working mothers as full-time employees in the U.S. workforce. Outdated policies impact school institutional policies, specifically referencing leadership positions. It is a significant undertaking for society, the government, organizations, and school institutions to change the working policies that have been in place since the 1930s. As Arriaga et al. (2020) stated, we can no longer afford cultural blindness, sometimes called unconscious bias, to dominate schools and districts' hiring practices.

While it was necessary to write about the framework of work-life balance, it was also important to understand the history of females in educational leadership roles in the United States. Women have continuously been primarily leading in the classrooms and have gradually increased their capacity in leadership roles. Although women have increased in leadership roles, they continue to serve in low numbers when it comes to leadership positions, not only the principal position but also the superintendent position (Grogan & Brunner, 2005).

Historical Review of Women in Educational Leadership

A historical review of women in educational leadership is presented in this section. According to Arriaga et al. (2020), the lack of women in positional leadership roles was predominantly due to an inherent bias against women as leaders. In the United States, gender

inequality & racism have been instituted since the inception of this country. Women continuously have had to fight for equality. Sexism was deeply entrenched that when black men were given the right to vote, it took half a century for women of any race to be given that same right to vote (Steinem, 2010).

Traditional studies on leadership have been limited and colorblind because they have not had perspectives of diverse leaders and scholars (Crawford & Fuller, 2017; Santamaria & Santamaria, 2015). In order to understand the context and the low percentage of Latinas currently in principal roles, some background information is needed. Because there was limited research about women of color and Latinas in school leadership roles, the review of the literature began with the history of women in school leadership roles in the United States.

In the early 20th century, women were coded as undependable, unprofessional workers that were a wasted investment because when they left teaching it was to be married, while women's marital choices were directly related to limiting their employment opportunities (Shakeshaft, 2011). These historical factors can be attributed to the lack of women in school administration, which was beyond women's control (Blount, 1998). Shakeshaft stated that communities reversed discriminatory hiring policies during World War II, and married women were welcomed into schools as teachers and administrators. Some systems even provided daycare. Once the men returned from war, the education administration positions became dominated by the men, and women were again encouraged to remain at home.

According to Shakeshaft (2011), the percentage of women in school administration in the 1980s was less than the percentage of women in 1905. During the modern feminist

movement in the 1980s, the activist approaches were encouraging women to enter school administration. The number of female school administrators slowly increased. As Astin and Leland (1991) stated, women leaders became visible during the 1960s when they focused on women's issues pertaining to education and career development. Grogan & Brunner (2005) concluded that the passage of the 1964 Civil Rights Act was a historical breakthrough for women because it outlawed gender discrimination and guaranteed equal treatment of all minority groups. However, as Cott (2000) affirmed, "It was hard to escape the conclusion that impoverished minority women's experiences after 1960 had little in common with those of well-educated middle- and upper-class women; ethnicity and class remained powerful obstacles to women's solidarity." Women of color had challenges of class status, minority status, and cultural norms they needed to break through, while White females increased their numbers in educational leadership positions. Despite the decline of overt racism after the Civil Right movement, racism was embedded in our society and educational system. The enactment of Title IX as part of the 1972 Education Amendment was significant for women because it stated that no person in the U.S. should be excluded from participation in, denied the benefits of, or be subject to discrimination on the basis of their sex (Brunner & Grogan, 2007). The historical barriers mentioned are significant reasons why there are currently few women leaders in educational leadership.

Women's rights such as rights over their body, wages, reproductive system, and the ability to be a member of the armed forces are topics of political debate and are not a priority for the conservative agenda that continues to create policy and legislation limiting women's rights and access to equality (Estes, 2018). Former President Trump repeatedly shared sexism

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and sexual comments towards females. Once elected, women and male allies all over the country marched in a women's movement, protesting the vulgarity behind the new president's remarks, and proclaiming their right to their bodies and to be respected. Historically, women's rights are not guaranteed, valued, or equal to men's rights. Male politicians or a conservative Supreme Court can deny women any of their rights and freedom based on their view.

The Complexity of the Role of an Entry Level Administrative Position: The Principal in the 21st Century

For the purposes of this study and due to limited research on Latinas in educational leadership positions aside from site school principal, the research referenced had several references to the school principal. Furthermore, the school principal is usually considered one of the entry-level positions for other administrative roles such as directors, coordinators, assistant superintendents, as other examples.

According to Lárusdóttir (2007), educational administration as an academic field is more than a hundred years old, and for most of this allotted opportunity, women have been considered absent from the field. Gardiner et al. (2000) asserted that the dominant culture of educational administration is androcentric, informed by White male norms. On the contrary, women in principal positions in the 21st century have increased, but there are still significant strides that need to be made for women, particularly women of color. Leadership textbooks such as Yukl (2009), wrote research examining women in leadership roles but ignores the influence of ethnicity. Despite the many advancements for women in Educational Leadership positions, Latina women are not climbing to the top like their White female counterparts.

One of the prominent educational leadership roles that were typically seen as an entry point for other educational leadership opportunities was that of a school principal. According to NCES (2018), the average hours a principal spends at work are 59 hours a week. A principal's role is complex and more than just a chief academic and administrative officer of an elementary or secondary public school Gifford (2010). According to Glass (2004), principals facilitate the development, articulation, implementation, and stewardship of a clear vision of learning that is shared and supported by the school community. Principals are not only responsible for managing a school's day-to-day logistics as operational managers, but they are also considered instructional leaders. As Pounder and Merill (2001) stated, principals are required to be instructional leaders, parent and community liaisons, skilled orators, human resource directors, lunchtime supervisors, and facilities managers, among an ever-growing list of duties, all of which add to the stress level and, therefore, the desirability of the position. There was insurmountable pressure and expectations for school principals that require them to remain at work for more than 40 hours a week.

The qualifications to become a principal are as follows, according to Hess (2005): A college degree and evidence of personal integrity, including passing a criminal background check, knowledge, and skills that are essential to lead schools and school systems, as defined by those selecting the leader. The requisite teaching experience and graduate degree were still necessary. Furthermore, Bordas (2013) concluded that leadership preparation in the dominant culture does not tap into Latinx cultural identity, nor does it resolve discrimination or exclusion issues.

Due to all these requirements stacked on a principal, research by Fullan (2005) indicates there was a shortage of school principals. In 1988, the National Association of Elementary School Principals (NAESP) and the National Association of Secondary School Principals (NASSP) conducted a study to evaluate and determine why there was a shortage of administrators at all levels of schooling at that time (Adams & Hambright, 2004). The study concluded that there were three main reasons for the shortage: low pay compared to the responsibilities of the job, too much stress, and too much time required for the job. With these factors, work-family justice comes into question, and whether principals are living quality personal and professional lives. Schools in the 21st century face the challenge of recruitment and succession in the principalship role (Fullan, 2005). Male teachers were two times more likely to be encouraged to become principals than female teachers according to Myung et al. (2011). Women and minority teachers apply for principal jobs when they are encouraged to do so (G. Tracy & Weaver, 2000). Currently, there are no reports published in the extant literature specifically for Latina principals' perspectives.

The schools in the United States vary in size, student demographics, and socioeconomic levels, all of which are important factors determining a principal's workload. According to Flessa (2009), When a school building becomes too complex due to the number of teachers and students or student needs and demographics, the principal needs more administrative support to do the job effectively and achieve work-life balance. This option has been implemented throughout the U.S. to provide the principal with additional assistance because the job is too much for one person.

According to the School Leaders Network 2014 report, 50% percent of new principals quit during their third year in the role. Copland (2001) asserted that there are overwhelming and unreasonably high expectations for principals, creating tension and a lack of balance between their professional and personal lives. In a study of elementary and secondary school principals, Kochan et al. (2000) found that the primary issue facing principals was managing their work and their time and coping with the stresses, tasks, and responsibilities of the job. There are even more demands on the leader in high-poverty schools, and this can significantly impact their responsibilities between work and family. The education system is not a failing system, however, it has been perfectly and historically designed to oppress, minoritize, marginalize, and produce failures (Duncan-Andrade & Morrell, 2008; Marshall & Khalifa, 2018). Marshall and Khalifa further went on to state that education has been weaponized against non-White communities in order to *otherize* them and consequently produce a self-sustaining system of oppression, control, and exploitation. The majority of Latinx leaders have social capital and can relate with low socioeconomic communities with a high percentage of students of color. Latinas understand that the educational system is also an oppressive structure that they understand and know how to navigate. They may be able to share this navigational capital with Latinx students and the community. Seeing Latinas rise to the top in the California public school system should send a clear and direct message that the state values inclusion and diversity.

Latina principals employ a community cultural wealth approach because they often carry the following capitals within their leadership repertoire: aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistance capital.

Community cultural wealth demonstrates a platform where Latina leaders and the students they serve are seen as knowledgeable and powerful. This is a form of culturally responsive competencies that allow Latinas to connect and build relationships with Latinx students and other minoritized student groups (Marshall & Khalifa, 2018). Community cultural wealth is centered around critical race theory and provides a view of communities of color as places that have cultural knowledge, skills, abilities, and contacts by socially marginalized groups that are often unrecognized and unacknowledged. Community cultural wealth is the opposite of deficit thinking. Whose knowledge counts and whose knowledge is discounted is important to determine when comparing community cultural wealth to the theory of cultural capital. Cultural capital is elitist and serves the White upper-middle-class, they are considered valuable. Almager et al. reported that Latinas can often relate to the humble economic beginnings, and this allows them to relate to the low socioeconomic backgrounds that their students face (2018).

Yosso (2005) critiques the assumption that students of color come to the classroom with cultural deficiencies. Anzaldúa (1990) states, "I have been gagged and disempowered by theories" but "I can also be loosened and empowered by theories" when making the point on reframing theories. Community cultural wealth is a theory that coincides and is often applied to how Latina leaders lead. Latina leaders create a space in schools that is captured by the following quote from Yosso (2005):

> Those injured by racism and other forms of oppression discover that they are not alone, and moreover are part of a legacy of resistance to racism and the layers of racialized oppression. They become empowered participants, hearing their own stories and the stories of others, listening to how the arguments against them are framed, and learning to make the arguments to defend themselves. (p. 75)

Latina leaders will ensure that all students of color have teachers and staff surrounded by them that believe in them, and create a space of worth. Latinx school leaders ultimately serve as a model to Latinx students that they do not have to abandon their culture to be successful within U.S. culture (Santamaria & Santamaria, 2015).

In a study conducted by Vadella and Willower (1990), excessive time demands of the principalship were among the most dissatisfying aspects of their position, leading to conflicts between the principals' personal and professional commitments.

Having a lack of a diverse pool of principals increases ethnically diverse students from low socioeconomic backgrounds to be exposed to biased-based subtractive perspectives that have historically been entrenched in the educational public school system (Marshall & Khalifa, 2018). Biased-based subtractive lenses are color-blindness, poverty-blaming, and deficit perspectives that communities of color do not have the competence necessary to accomplish learning requirements at school.

Women Pursuing Educational Leadership Roles

Latinas have been heavily represented in the service industry, underrepresented in the professional workforce, and least represented in management roles (UnidosUS, 2018). There was considerable concern about a supply-demand crisis affecting the administrative pipelines (Young & Allen, 2011). In a study on women school administrators conducted by Riehl and Byrd (1997), it was concluded that the concurrent responsibilities in the home and lack of access to informal networks impact and limit females' career development.

The sociocultural level, such as occupational and sex-role stereotypes (e.g., including norms of parenting), also impact women's odds of becoming principals. Socialization was

defined by Riehl and Byrd (1997), as a process that is rooted in contexts bounded by time, space, and culture. Furthermore, they argued that women's career socialization shows different results over time and must be revisited if more women are to take leadership positions. According to Hart (1993) and Dubeck and Kanter (1978) professional socialization processes often rewarded conformity to existing norms instead of new ideas, and values from non-traditional or socially incongruent backgrounds.

In order for more women to pursue administrative positions, a Riehl and Byrd (1997) study recommended that the administrative work must have reasonable parameters around time, and should allow for flexible scheduling when possible so that women and men in school administration can more easily manage both their professional and personal obligations. Similarly, Tallerico (2000a) reported that the administrative shortage might stem from the requirements of the job, the demanding hours, biases, and concerns over women's commitment to their families.

The professional socialization of a school administrator's role reflects outdated policies that are gender-biased for women and are not family-oriented; this study by Riehl and Byrd (1997) had implications regarding work-family justice and how to increase women in principalship roles, new policy initiatives needed to be created within school districts and higher education. The female school administrator must have access to support when she needs it, regardless of her income, education, race, marital or immigration status. The management policies in all schools must have a safety net that meets the needs of all mothers, and by extension, their families (Collins, 2019). Riehl and Byrd (1997) suggested professional norms and routines that reify prior experience in positions in which women and

People of Color are underrepresented, as forces operating systemically contribute to the predominance of White males in educational administration. Some of these include social prejudices, racial and gender stereotyping, androcentric or ethnocentric constructions of leadership, and certain professional socialization that benefits White males.

Women of Color & Latinx in Leadership Roles

There were gaps in the literature regarding Latinx principals and Latinx educational leadership. The gaps further address the need to research Latinx leaders and their experiences and perspectives that have been significantly disregarded (Gooden & Dantley, 2012). There is extant literature and research about the pipeline of Latinx principals but the retention of Latinx principals is nonexistent (Godina-Martinez, 2010). Thus, this particular study adopted a mixed-methods approach in an attempt to study the lived experiences of Latina leaders and their educational leadership journey and how work-life justice was being cultivated in the institutional, cultural, and individual contexts. Women of color in leadership positions faced different challenges than those faced by White women leaders (Parker, 1996). Women of color in leadership roles experienced triple jeopardy which was gender, race, and ethnicity that prompted others to perpetuate these negative stereotypes (Sanchez-Hucles & Davis, 2010). Stereotyping was a significant hindrance that could be overt or covert and is problematic for racially and ethnically diverse women. Furthermore, Sanchez-Hucles and Davis asserted the intersection of race with leadership leads to racial and sexual stereotyping, token status, inaccurate assessment of work productivity, and unrealistic expectations that mitigate against the attainment of higher-level positions. Women were faced with these

stereotypes, which in turn are part of the negative cycle that enables minimal progress and inadequate career opportunities, "old boy networks," and tokenism (Oakley, 2000).

According to the NCES (2018) report, 54 percent of public school principals were female in 2017–18. This was 10 percentage points higher than in 1999–2000 (44 percent). In contrast, 9 percent of public school principals are Hispanic, which was higher in 2017–18 than in 1999–2000 (9 vs. 5 percent). As Bordas (2013) affirms, Hispanics still lag educationally, economically, and in housing and medical benefits and are scarce at higher leadership levels. These are indicators that systemic barriers are impacting the Latinx community, particularly Latinas. Furthermore, this is an alarming statistic considering that Latinos are the majority of people entering the workforce. As of 2018, the U.S. Census Bureau estimated that almost 60 million Hispanics were living in the United States which became the largest population in California, totaling 39.3% (U.S. Census Bureau, 2014). Out of every 100 Latinx elementary students, it is estimated that only 8 will attain a college degree. (Solórzano & Yosso, 2002). The negative implications of the educational system's failure to prepare Latinx students for post-secondary education are frustrating.

School leaders must be prepared to work with diverse groups of students and individuals who are culturally different and help create learning environments that foster respect, tolerance, and intercultural understanding. School leaders must be trained and prepared to avoid replicating the educational disparities for Latinx students by eliminating racialized practices and epistemologies (Duncan-Andrade & Morrell, 2008). Latinx leaders must be attuned to how historically disciplinary consequences lead to minoritized students being suspended at a higher rate than White peers (Hafen et al., 2015) and how these disciplinary

rates are directly correlated with incarceration rates, or the "School to Prison Pipeline" (Okonofua et al., 2016). It is troubling and concerning that the Latinx population in California has grown at such a rapid rate, approximately representing over half of the P-12 student population (CDE, 2018). While the student Latinx population grows in high numbers, the recruitment and retention of Latinx leaders should be of utmost priority. However, the number of Latinx principals has remained stagnant (Pew Hispanic, 2018). At the administrative level, out of an estimated 26,000 California administrators, about 6,000 are Latinx. There is no data delineating how many of those 6,000 Latinx leaders are Latina. These 6,000 Latinx administrators include leadership positions from superintendents to vice-principals (CDE, 2018). There needs to be a collective urgency to diversify those tasked with leading the school, to reflect those they serve because this affects millions of Latinx students and students of color.

According to the Global California 2030 initiative, the goal of all California public schools should be to strengthen multilingualism. The goal was to, furthermore, have one-half of the student population in California public schools be exposed and engaged in learning more than one language (CDE, 2018). Latino leaders can help fashion a society that embraces our great diversity due to its inclusive nature (Bordas, 2013). Following this, Aleman (2009), articulated scholars have identified the need for Latinx educational leaders in U.S. schools as one of the most pressing issues in current education reform. This supports the need for leadership that reflects the diverse student demographics in California and the United States.

Latina principals can also be a great asset to the Latino community and the ever-growing Latino student population. Latina principals have a desire to improve the communities, similar communities in which they were raised. Latina leaders may value the cultural capital and cultural wealth that is found within the Latino community. Cultural capital is defined by Yosso (2005) as the personal and familial assets that are transferred from parents to their children that are brought to school daily, representing their cultural values, belief systems, language, traditions, and norms. Along with cultural capital, cultural wealth is defined by Solórzano et al. (2005) as banked cultural capital, which is shared in a community setting outside of the school, such as in a church environment or neighborhood that has the potential to be shared by a group in a school setting. Latina principals who come from similar backgrounds and can speak Spanish can communicate and evoke the school's messages with Spanish-speaking parents. Lieshoff (2007), stated that Latina principals who share a cultural background and possibly a language could help increase parental involvement. Similarly, C. Rodriguez et al. (2016), emphasizes Latino Educational Leadership as a new theoretical framework. C. Rodriguez et al. stated that across the P-20 pipeline in the United States, Latino Educational Leadership acknowledged the importance of serving Latino communities and families, as well as the ways in which Latinx and leaders who serve Latinx communities must negotiate and navigate a greater dominant socio-political system to improve educational opportunity and equity for diverse learners.

Work-Family Conflict & Individual factors

In addition to principals reporting the high demands on their schedules, women in leadership roles also commonly reported experiencing imposter syndrome. Clance and Imes

(1978), coined the term imposter syndrome. According to Sherman and Taylor (2008), women leaders feel that their success was based on luck or timing, not on their own experience, skills, or other qualities. These psychologists observed that some leaders have a secret sense that they can't live up to others' expectations. Although it has been noted that imposter syndrome is a psychological issue that affects men as well, Young (2011) stated that of the sixty-six dissertations on imposter syndrome, 90% are by women. Imposter syndrome holds women back more. Women leaders with imposter syndrome felt self-doubt that can lead to overwork and a paralyzing fear of failure. Self-confidence was at times the opposite of feeling like an imposter.

Imposter syndrome was likely to occur in first-generation professionals and members of minority groups. Achor and Morales (1990) began to look at Latinas' graduate school experiences and found that Latinas in academia experienced microaggressions, racism, and feeling like an impostor. According to Young (2011) being a first-generation professional, operating outside of your culture or socioeconomic class, or being in a work environment that feels highly foreign are all reasons why women may feel like a fish out of water. Associate Justice of the Supreme Court of the United States Sonia Sotomayor attests to her years since Princeton, while at law school and in her various professional jobs, not feeling completely a part of the worlds she inhabits, wondering if she measures up. (Sotomayor, 2009) When women leaders from these backgrounds feel the need to overwork and compensate for covering up their flaws, work-family conflict is inevitable. These extreme expectations end up compromising their success because of the lack of self-care or balance. As leaders, these women of color reported being more visible, yet they felt "socially

invisible"; they felt greater pressure to conform and make fewer mistakes (Turner, 2002).

This was not true for White women, because they are in the dominant group, and are often

selected for sponsorship, and to be supported for higher-level positions.

Women in educational leadership roles did not have a long history of belonging in these

positions. Kay and Shipman (2014), identified how cultural and institutional barriers are

against women, however, they continued to report that the personal lack of self-belief and the

complicated relationship with confidence is also pronounced in the workplace and hence a

barrier for women. Furthermore, Kay and Shipman (2014), argued that imposter syndrome is

relevant to every personality type, ethnicity, religious background, and income level. They

argued that confidence is partly science and part art, and it is volitional, and argued if you

work at it, you can indeed make your brain structure more confidence prone.

In recent research by Tulshyan and Burey (2021), The label of imposter syndrome also

considers the systemic barriers and biases that contribute to women of color's perceived lack

of self-confidence. As they state:

> "Imposter" brings a tinge of criminal fraudulence to the feeling of simply being unsure or
> anxious about joining a new team or learning a new skill. Add to that the medical
> undertone of "syndrome," which recalls the "female hysteria" diagnoses of the nineteenth
> century." (pg. 4)

Women are being labeled with imposter syndrome as if it is something within their

control, something an individual is responsible for, and not really considering the

environment women are exposed to. Women of color experience microaggressions,

stereotypes, and racism. Tulshyan and Burey (2021) argue that the imposter syndrome as a

concept fails to capture this dynamic and puts the onus on women to deal with the effects.

A small-scale descriptive study by Mendoza Reis and Lu (2010) focused on issues of women faculty of color in higher education positions, and faculty reported in the beginning of their tenure track career feeling a lack of self-confidence. One of the factors that may have contributed to their lack of self-confidence was the age difference. For example, one of the participants was a 28-year-old facing an existing faculty team where the median age was 58. In this study, the participants noted trials, and errors overcame language and cultural barriers and became more outspoken in meetings with time. However, it took about twenty years for the participants to feel confident, competent, and believe they are credible in representing their department in university committees. Similarly, this research is applicable to women of color in educational leadership positions at the district and school levels. According to Young (2011), not only was the bar set higher for women, but the burden of proof is on them to prove their competence in ways rarely required of men.

Women's self-limiting attitudes and behavior barriers must be viewed in the context of certain sociocultural expectations and realities (Young, 2011). Women entering educational leadership positions were questioning their competence and qualifications because, historically, society has a hard time seeing them in that capacity. Furthermore, the quest for work-life justice made it challenging for women to plunge into inherently biased positions historically created for White men. In their pursuance of these positions, along the way, they encounter self-doubt and alter priorities. Work-life justice could only occur when women advocate, and have a measure of control over when, where, and how they work. It is achieved when a woman negotiates her right to whole life and her intersectionality, being a mother, a leader, a partner, a Latina, a woman of color are accepted and respected as the norm to the

mutual benefit of the individual, the institution, and society. Individual and institutional factors such as job flexibility and organizational factors such as policies and practices influence the resistance of work-life justice.

Work-Family Justice & Individual Factors

Work-life ideologies are long-term sets of beliefs. Leslie et al. (2019) posited that work-life ideologies are influenced by societal norms and past work-life experiences. Another strategy that Young provided is for women to seek support and networking opportunities with others in similar situations and discuss the imposter syndrome topic. Understanding the forces that can work against women, can also help empower women to persist.

Exploring and identifying the roles and intersections between biases related to gender, race, and age may help women feel less competent and confident because they are able to acknowledge that there are cultural, societal, and institutional forces that need to be resisted and broken down. The imposter syndrome may be triggered by these external forces where the world women live in is scrutinized with an iron rod. Understanding the larger social context that causes these feelings of imposter syndrome may empower women to continue working towards work-family justice.

In addition to being mindful of the external forces that may be causing the imposter syndrome, being aware of overcompensating and consistently aiming to be the best employee and the best mom may also alleviate for women to take a step back and *do less. According to Young (2011), perfection is impossible to sustain in even one area, and to try to do this for all aspects of life is a recipe for failure. She suggested that delegating is a strategy that could be applied both in the professional workplace and home environment. Establishing attainable

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goals and realistic due dates is a work-family justice strategy that all women could incorporate.

On an individual level, work-family justice can be cultivated by intentionally practicing self-care. Self-care is defined as giving adequate attention to one's own physical and psychological wellness. Friedman and Greenhaus (2000), stated that the more working mothers spent taking care of themselves, the better was the emotional and physical health of their children. Tello (2017), an editor for Harvard Health publishing, believed that the following four strategies help women revive the body and nourish the soul: being physically active, eating properly, calming the mind and sleeping well, and breathing more. It is imperative that Latina educational leaders practice self-care as they are carrying additional pressures, microaggressions, traditionally and culturally responsible for caring for children, partners, and household chores. These additional challenges indeed created fatigue caused by systemic oppression and microaggressions that lead to burnout (Furr, 2018). Advocating for self-care at work and at home increased the likelihood that Latinas will be able to do their job accurately and consistently. More importantly, leaders need to be able to demonstrate what it means to *put the oxygen mask on before you put it on others.* Leaders are susceptible to others' observations and need to ensure that the buzzword self-care isn't just a buzzword but modeled in the school, district, and institution. Self-care was extremely crucial for Latina leaders to practice because, in addition to microaggressions, they are exposed to diversity fatigue and racial battle fatigue. Latinx and Latina leaders often experience diversity fatigue because they are often called upon to be the face of diversity efforts by institutions but do not see any impact for the efforts they contribute (Lam, 2018). It is challenging to see the impact

when they are leading others that may not have similar ethnicities or backgrounds as the student population they serve. Furthermore, another form of fatigue as described by Solórzano is physical exhaustion and emotional distress experienced by People of Color who are subjected every day to subtle, indirect, and sometimes direct and overt acts of discrimination and microaggressions (Solórzano & Yosso, 2002). The sense of entitlement from critics and a high level of politics involved in the smallest decisions that Latina leaders make and are scrutinized for is a form of microaggression because it is directly related to their race, ethnicity, and or gender. According to Sperandio and LaPier (2009), Latinas pursuing leadership pathways struggle deeply due to the triple jeopardy of gender discrimination, racial discrimination, and ethnic discrimination.

Work-Family Conflict & Societal/Cultural Barriers

When reviewing work-life balance, and work-life justice, people of different races, ethnicities, and cultural backgrounds may have different work-life balance approaches, definitions, and experiences. A study by Kamenou (2008), demonstrated that ethnic minority women's experiences of balancing work and life are different than non-minorities due to their unique cultural, community, and religious demands. Societal expectations for Latinas to be the primary childcare provider for their children create a challenge for Latina women to pursue a leadership role due to the work-family conflicts that may arise. In order for Latinas to rise to the principalship, they must continuously break through historical barriers relating to gender stereotypes that have been around for centuries. For example, the socialization stereotype teaches women and minorities not to take risks, be ambitious, and maintain their male-defined femininity (Patterson, 1994). There is also a socio-cultural barrier with the

perception that females are less effective than men when it comes to leadership (Goeller, 1995). As Patterson (1994) stated, the multiple voices of women and minorities that have long been silenced must be able to interject fresh perspectives and a reformation of the purpose of schools into the public arena.

Loder (2005) conducted a study with women principals and found that the participants experienced very little personal time for themselves, high demands for the principalship, and work-family time constraints. According to Loder (2005), female school administrators wanted to become principals earlier in their careers but did not do so because they believed that the job of the principal was not compatible with parenting children. Some of the female school administrators from Loder's study decided not to advance in their careers until their children were older or until their children became "empty nesters," while others chose to become principals after their marriages ended. Determining how young children and work can be balanced successfully is a work-family conflict created by cultural norms that women are directly challenged with. Loder (2005) argued that the increased expectations have overloaded the role of the principal and compromised the ability of principals to balance their personal and professional lives. Lawson (2008) concludes that the challenges that female principals face in balancing their professional and personal lives are not being addressed by school systems.

Working mothers in principal and leadership roles have demanding jobs that require them to be at school for extended periods of time. Understanding how working mothers balance work and family lives has been studied in recent years, mainly because of the increasing number of female employees. Work-life balance is interconnected with societal expectations

and gender stereotypes for women in leadership positions. Young and McLeod (2001) stated that society conditions women and men to believe that women are less capable than men to hold leadership positions. Marshall and Kasten (1994) stated women in educational administration face a new politics of gender and race, which subtly perpetuates institutionalized sexism. These gender stereotypes often clash with work-life balance issues for women because society's expectation of women is for them to be the main childcare providers.

Lyness and Thompson (1997), concluded that gender stereotypes have three significant effects on women: women are less likely to be chosen for traditionally male positions, women's achievements are undervalued and perceived as luck, and women receive fewer developmental opportunities. In addition to having children, Lyness and Thompson's three points indicate how gender stereotypes may impact work-life balance for women, and as a result, limit them at times to climb to the top of their career trajectory. Furthermore, Okimoto and Heilman (2012) concluded that there is a strong belief in working mothers' job ineffectiveness, as they are seen as ill-equipped to handle male organizational roles. Bolman and Deal (2017), conducted a study indicating that 70% of women named personal and family responsibilities as the main barrier to career success. Livingston and Judge (2008), concluded that traditional roles of gender continue to expect women to fulfill family responsibilities and men to fulfill the work role. Furthermore, keeping these traditional roles, male administrators have the advantage as societal expectations do not demand that they have childcare responsibilities typical of what a mother is expected to do for her children on a routine basis. According to Milkie et al. (2009), when a husband and wife both are

employed full-time, the mother does 40% more childcare and about 30% more housework than the father. This makes it challenging for women to want both a career in leadership and take care of housework and children. Hall and MacDermid (2009), found that only 9% of people in dual-earner marriages said that they shared housework and childcare. Societal gender roles perpetuate the role of women to continue to be a housewife while now also being expected to work a full-time job.

Latinas' cultural background is of utmost importance for the Latino culture since Latinas are raised heavily by the values they receive from their family and extended family members. Because family is a huge component in the Latinx community, also known as familismo, this may be a hindrance to work-life balance for Latina leaders. Grzywacz (2007) stated that expectations for familismo and women's responsibilities for family care increased work-family conflict for Latinas. While familismo gives the Latinx community a sense of belonging and connection among all the members of the family (Desmond & Turley, 2009), there may also be cultural pressure to remain the primary childcare provider. Similarly, Espinoza (2010), described familismo as strong identification and attachment to family, both nuclear and extended, and requires members to prioritize family over individual interests. Research showed that the Latinx community has higher levels of familismo as opposed to Caucasians (Zinn & Dill, 1994). European Americans typically raise their children to be independent as opposed to Latinos who raise their children to depend on family (Villarreal et al., 2005). The combination of dedication and the value of raising children to be dependent on family can create tensions and stress on Latina working mothers since they are expected to lead with the childcare responsibilities. Latina women are raised with specific gender roles

that include the belief that Latinas should be passive when it comes to pursuing a career. Niemann (2001), stated that a "good" Latina is defined as a family- and home-oriented woman. Familismo is a sense of loyalty to family interests and is often placed above individual interests. Ultimately, Latina women choose between their own families and a career, often choosing not to climb the career ladder over their children. According to Hite (2007), the family becomes a barrier to Latinas when they place the needs of the family before their own professional aspirations.

In addition to the belief that the mothers are the primary childcare providers, machismo played a factor and impacts Latina working mothers. Familismo reinforces the subordination of women (Schmidt et al., 2000). Machismo defines Latina mothers as self-sacrificing, enduring suffering, and primarily responsible for child-rearing and men as the sole providers and protectors of the family (Comas-Diaz & Duncan, 1985). Organista (2006) suggested that, when working with Latinos, rationales such as 'you need to take care of yourself first' are not as culturally compatible as those that link self-care to family care. Latinas struggle with fulfilling their obligation to their family, often prioritizing their family to show loyalty and maintain a strong sense of unity. Machismo certainly does not advocate for self-care towards their Latina partner, it is the extreme opposite of that. According to Arciniega, the traditional definition of Machismo is related to aggression, antisocial behavior, and less formal education. Mayo and Resnick (1996) pointed out that machismo among Latino men typically involves the domination of women, who are viewed as responsible for raising children and serving men. Furthermore, Latinos are not expected to assist Latinas with household chores because of the gender roles attached to women (Niemann, 2001).

Work-Family Justice & Societal/Cultural Strategies

On the contrary, familismo may be an asset for Latina working mothers because it can also be a support system. Family motivation is a driver for many Latin women. Furthermore, the need to provide for one's family offers deep satisfaction. When institutions create a work environment and work policies that align with the caregiving aspect of the Latinx culture, Latinas are able to experience satisfaction when their family and work roles allow them to fulfill their desire to care for their family, and children.

Older siblings can watch over younger siblings, or grandparents may also be expected and called on to assist with childbearing responsibilities or household chores. Familismo may greatly support the working Latina mother for managing both work and family. Family support was positively associated with psychological well-being in a Mexican-American community sample, (N. Rodriguez et al., 2007). Furthermore, family involvement has been linked to a reduction in work/family-related psychological distress (Martire et al., 2000). The support that family members provide may create a balance for work and family for the Latina mother. According to Santiago-Rivera et al. (2002) familismo provides good mental health and is cited as an important part of the Latinx community. Having familismo, personalismo (valuing personal connections to others), and confianza (trust in others) provides a type of extended support amongst the Latinx community.

Work-Family Conflict & Institutional Barriers

Organizational policies and practices and societal norms can have an overarching impact on whether a Latina experiences opportunities in educational leadership roles. Furthermore, for Latinas that are currently in educational leadership roles, the organizational policies and

societal norms significantly impact the resistance to work-life justice. According to Dumas and Sanchez (2015), the efficacy of organizational practices that specifically are improving work-life balance depends on the extent to which an organization's structure, culture, and/or norms promote the implementation of these practices. Latina educational leaders and administrators in educational leadership roles are very careful to bring up work-life policies because it is frowned upon, almost taboo to even discuss this with their organizations. When administrators discuss work-life balance and working hours it is often amongst their inner network, and with close friends or family. As cited by Rothbard et al. (2021) when an organization's values do not support the use of existing work-life policies and practices, using these policies and practices may lead to backlash. It was extremely pivotal for managers and for those in the position of power to implement the offered organizational work policies to their employees as this contributes to equity and access for employees to experience work-life balance as a result of the policies, and management's implementation and promotion of them (Eaton, 2003).

Additionally, there needed to be consistent, and at minimum annual, needs assessment opportunities for immediate feedback to management from all leadership employees, and specifically for Latinas and women of color, as they are the historically marginalized groups. The organizational policies and practices need to be designed to match the needs and preferences of employers (Kreiner et al., 2006). There needs to be a recognition that societal forces have created leadership positions to be appointed by White males, and women of color are still resisted in leadership pathways as evidenced by the lack of current women of color serving in leadership positions. These institutional and societal forces shape general beliefs

about work and life that impact employees' experience of balance (Leslie et al., 2019; Ollier-Malaterre, 2016). Managers needed to support these work-life justice initiatives. They needed to lead by example, and be open to listening to their employee's needs, via a confidential needs assessment. Also when provided the opportunity to support Latinas informally, and formally when requesting flex time, compensation time, or other requests that impact their intersectionality as a person, not just as an employee. Managers play a pivotal role in supporting this work-life justice change in all levels of the organization, creating and redefining the norms and values for both the institution and revisiting what the norms and values have been historically in society and how this impacts Latinas in leadership roles. Employers need to be aware and conscientious about the standards that are upheld as "ideal workers" are standards that have been aligned with a patriarchal perspective. Managers needed to be prepared to support work-life policies and discourage backlash from other managers (Eaton, 2003). Managers can sustain and support work-life boundaries and encourage a culture that celebrates work-life justice opportunities.

An institutional barrier that enabled work-family conflict is the current educational leadership culture around work responsibilities and expectations. Culture is passed down to new members of groups through overt and subtle actions by current members of groups (Schein, 2010). Culture drives the conscious and subconscious actions and thoughts of group members. There is a male leadership bias in the corporate and educational leadership culture. Organizational priorities are male-driven and the best-considered workers have no family obligations and are always available for work, (O'Neil et al., 2008). This is an unrealistic expectation in today's society. In order to diversify the race/ethnicity, and gender in

leadership roles, the ideal worker needed to expand and be defined differently. Latina women come to understand who we are by who we are not. This ideal worker in educational leadership culture told women to shrink, and not expand in their leadership capacities. If we truly want to represent the student population that we are leading, the ideal worker in the 21st century must keep women and intersectionality at the forefront since the majority of women compromise the workforce. A recognition that women have other social identities such as class, gender, and abilities could help redefine what an ideal worker is.

Furthermore, Latina administrators who advanced to educational leadership positions are exposed and susceptible to additional pressures because of the triple jeopardy effect: Latina, mother, minority. These pressures include racial microaggressions, gender microaggressions, stereotypes and inequities, and various forms of fatigue that result from being a person of color (Lam, 2018; Perez-Huber & Solórzano, 2015). Not only did women face gender inequality and microaggressions from men, but they also faced it from women.

Latina educational leaders persisted and are resilient to gain their positions, and maintain them. Microaggression, implicit biases, and gender discrimination add to the work-family conflict and created fatigue and burnout. Perez-Huber and Solórzano (2015) described how the continuous and subtleness of microaggressions act as a constant reminder of the historic and systemic structures of oppression that are present in everyday interactions thus having mental and physical negative effects on Latinas and People of Color.

Latinas are challenged with these barriers, and often remained silent, or do not confront them head-on because of their political capital as a leader. White principals, female or male

do not deal with this additional mental, physical, psychological, and emotional stress. It is vital for institutions to create spaces for Latinx leaders' mental and physical well-being.

Leadership has been perceived to be masculine and closely aligned with traditional male traits (Yeagley et al., 2010). When women display or characterize these masculine or authoritative traits, tension is created because women are breaking the social norms or expected behavior for them (Yeagley et al., 2010). Women were perceived more favorably when they spoke in a calm manner, more closely aligned with expected feminine behaviors, and when speaking in a more direct manner they were seen as less favorable (Eagly & Karau, 2002).

Furthermore, changing the hiring practices, and ensuring accountability via a subcommittee to review qualifying applications for leadership positions will ensure promotions of women into leadership roles. Carrillo (2008) noted that discriminatory hiring practices within the school systems in California hindered the number of aspiring Latinx participants. Another example of an external barrier was identified as a school districts' lack of diversity in their hiring decisions (R. Fernandez et al., 2015). This performance bias is based on deep-rooted and incorrect assumptions about women's and men's abilities. Christos and Bussin (2018) reported that replacing a woman's name with a man's name on a résumé improved the odds of getting hired by more than 60%. Additionally, if the candidate's last name is of Latinx origin, that is double discrimination as biased is not limited to gender, Latina women also experience biases due to their race.

There was an evident bias that favors men, as evidenced by the underrepresentation of women in educational leadership positions. While there was an improvement, it has been

significantly small. In the 2011-2012 school year, public school principals were 48% male and 52% female (NCES, 2016).

An additional barrier that may have specifically impacted Latina leaders' work and family lives was the negative assumptions and stereotypes of Latinx within the educational institutions. Latinas must overcome the gender roles ingrained within both the American and the Latinx cultures. Suarez-McCrink (2002) Stated, "a minority woman must walk between two worlds – the one framed by the stereotypical traditions of the White dominant culture and the one in which her ethnicity is rooted as part of an all-encompassing ethos." Deficit thinking is evident in schools and in society as well (Garcia and Guerra, 2004). R. Fernandez et al. (2015) found that Latinx principals are often held to a higher standard than their White counterparts and their competencies are often doubted.

A type of covert deficit thinking that is gender-biased was the glass ceiling metaphor commonly used in literature. The glass ceiling is an invisible barrier that has prevented advancement for women and particularly women of color in their administrative careers despite their high qualifications (Baumgartner & Schneider, 2010). Similarly, Mansfield et al. (2010) stated that women deal with gender-based discriminatory practices and the glass ceiling. In educational leadership positions where Latinx leadership is only 8% in the country, it might indicate that the glass ceiling is palpable. Sanchez-Hucles and Davis (2010) concluded that the glass ceiling can be used to characterize women leaders' slow advancement. According to Bolman and Deal (2017), women are highly represented in teaching positions, but they are not represented in school leadership positions because of the glass ceiling. Furthermore, despite their qualifications and despite their efforts and desire to

be a leader, Latinas are potentially threatened and crushed by the glass ceiling. The glass ceiling is one of the challenges that Latina leaders deal with that are based on a gender bias and that is difficult to dismantle within the organization. Furthermore, because the glass ceiling prevents women from rising to the top, it creates stress in leadership positions. Having the extra stress created by the discrimination and gender bias from the glass ceiling is unneeded stress. This consequently impacts the way they lead at home and at work.

Other researchers added to the glass ceiling and specifically focus on the barriers posed by the racism coupled with sexism that women of color are exposed to. These terms are the concrete wall or sticky floor (Bell & Nkomo, 2001). Labyrinth is another term that has been used to describe the uneven path of progression for women in organizations (Eagly & Carli, 2007). According to Sanchez-Hucles and Davis (2010) the labyrinth is where women can achieve leadership positions by carefully being led to complex paths as they are challenged with childcare needs, racism, sexism, and discrimination on the basis of identity. Furthermore, the labyrinth is something that women of color encounter on an individual, cultural and institutional level. Some of the strategies to overcome the labyrinth as suggested by Eagly and Carli (2007) was for women of color to create social capital with qualities of kindness, niceness, helpfulness yet assertiveness during interactions with colleagues, and establishing strong and positive relationships. Additionally, Eagly and Carli suggested mentoring as a final requirement for developing social capital as it offers encouragement, acceptance, and friendship, which is instrumental in order to have a strong leadership presence and success.

Organizations may agree to the gender biases that assign women roles such as being a mother first and being perceived as not being able to balance both professional and personal responsibilities. Societal expectations have forced women to figure out how to balance family responsibilities and make choices of what to give up if they decide to pursue leadership positions (Hoff & Mitchell, 2008). Lawson (2008) similarly stated that school systems have not addressed the challenges faced by female principals in regards to balancing their career and family lives. Work-life balance in leadership positions is interconnected to gender stereotypes & societal expectations. Because of these prominent gender stereotypes and societal expectations, it is overwhelmingly evident that working mothers and women do not have the same opportunities as men.

Another institutional barrier that is not unique to educational institutions, is the examination of board policies for issues of gender inequity. Providing a space for women to address the challenges they face in board policies and procedures is important. Carrillo's (2008) study of barriers and support in obtaining and maintaining principalships in California noted that participants felt "that to succeed they would have to be twice as good, put in longer hours, and work twice as hard as their White counterparts to prove themselves" (p. 23). These all contribute to an institutional systemic problem that impacted and burned out Latina educational leaders.

According to Arriaga et al. (2020), board policies and procedures should include job shares, parental leaves, schedule adjustments, and flexible hours to address how women could continue to advance while still maintaining work-life balance.

Work-Family Justice Strategies: Institutional level

As noted previously in the literature review, the principal's role can be time-consuming. Nonetheless, most organizations have relied heavily on the leadership provided by school principals to get the work done. According to Boris-Schacter and Langer (2006), principals are choosing early retirement due to the high demands of the American educational agenda, including high stakes testing, increased involvement with legal cases, high stakes accountability, and public and political demands. In a study of 435 Ohio educators who held administrative licenses, Howley et al. (2005) reported that stress, longer work hours, negative impact on family life, and low salaries deterred credential holders from applying to be a principal. According to Stone-Johnson (2014), teachers avoid the site administrator positions for the following reasons. The role of the principal in the 21st century needs to be restructured as there is a growing shortage of highly qualified candidates (Fenwick & Pierce, 2002). The realities of schools are that the principal's role appears to be as a heroic figure that can solve all problems as they come. Additionally, the number of administrative tasks a principal undertakes typically leaves insufficient hours in the day to complete the necessary heroic activities and to cope with these more mundane responsibilities (Gronn & Rawlings-Sanaei, 2003). The reality is that leaders do not come ready-made in sufficient numbers to meet the demands involved in being a school leader in today's world. There is a dire need for the role of the principal to improve to encourage women, particularly highly qualified Latina leaders, to apply for the principalship. The 8% percent of Latinx leaders needs to dramatically increase in a nation that has over 50 million students in the K-12 public school

system, but it will not increase when the demands for the role of the principal are to taxing on work-life balance.

Implementing distributed leadership may positively impact and change the leadership role, and help create work-family justice. Work-Family Justice means that every woman has access to support when she needs it, regardless of her income, education, race, or marital or immigration status, men too, (Collins, 2019). Distributed leadership assumes a set of direction-setting and influence practices potentially "enacted by people at all levels rather than a set of personal characteristics and attributes located in people at the top" (Fletcher & Kaufer, 2012). Similarly, Yukl and Chavez (2002) stated the following on distributed leadership:

> An alternative perspective [to the heroic single leader], that is slowly gaining more adherents, is to define leadership as a shared process of enhancing the individual and collective capacity of people to accomplish their work effectively…Instead of a heroic leader who can perform all essential leadership functions, the functions are distributed among different members of the team or organization. (2002)

Distributed leadership and shared leadership are interchangeable terms. Having shared leadership would limit overloading the principal. Leadership becomes a collaborative effort involving all teachers. Having teachers, classified staff, students, parents, and the community potentially be part of the leadership endeavors at a school site will not only increase involvement, engagement, and commitment from each other but also distribute the responsibilities and never-ending checklist that one leader is expected to complete on a daily basis. According to Storey (2004) having shared leadership additionally carries huge motivational potential and builds commitment to the joint enterprise. This perhaps may alleviate more time on the principal, and allow the principal to focus on essential tasks to

complete consistently, and without interruptions. Furthermore, it will provide the principal a sense of balance in the professional responsibilities, and that may carry over in the personal responsibility.

Distributed leadership theory in the form of co-principalship may be a strategy that supports work-life balance and promotes the principal's desirability for women and Latina leaders who have children. Muffs and Schmitz (1999) described a co-principalship model for their school due to their own child rearing needs. Gronn and Hamilton (2004) stated that a co-principalship institutionalized culture and a practice of distributed leadership. According to Wexler Eckman (2017), a co-principal leadership model has been suggested as a way to address the shortage of qualified educational leaders for schools & the increased demands on school leaders. The co-principal model allows for both principals to be in two different places, attending meetings, activities, and agendas simultaneously, with equal amounts of power. Additionally, as Wexler Eckman cited, researchers in educational administration argued that the principal's current workload may simply be too large for a single person (Kennedy, 2002). The workload, demands, and ongoing to-do lists need to be heavily considered especially in schools where the student populations are over 700 students. Additionally, the shortage of qualified candidates and the shortage of Latina leaders demand an innovative based approach to approach leadership. Wexler Eckman identified 53 public and private schools in the United States where the co-principal leadership model was utilized and 83% of the participants were females which suggests that the co-principal model offers more opportunities for female leadership experience. The findings from Wexler Eckman's study suggest that the participants reported strong satisfaction with their positions and that

the co-principal model could be one way to increase the number of women as principals. Additionally, the participants reported that they were better able to balance their work because there was always a principal on-site and accessible.

Creating spaces for women of color to encourage other women to be a part of leadership networks in formal and informal settings, can provide opportunities for mentors to support women in educational leadership positions (Arriaga et al., 2020). Carrillo (2008) reported the significance of professional mentoring programs for aspiring Latinx educators and administrators as a way to recruit and maintain higher levels of Latinx educational leaders.

There is an absence of role models in the profession for women, which affects their career mobility. In a survey by Adams and Hambright (2004), the results concluded that in order for more female teacher leaders to pursue administrative positions the following needs to occur: active mentorship and sponsoring of women, systematically examining the roles performed by administrators, and examining time constraints such as more time spent on the job. One of the networks known as CALSA, California Association of Latinos and Superintendents Association was documented by Magdaleno (2006) and reported as having positive impacts as it connected experienced school administrators with aspiring and less experienced administrators. Although it is called CALSA, it is not a requirement for those wanting to be a part of this network to self-identify as Latinx background. It is open to any and all aspiring administrators. Furthermore, Arriaga et al. (2020) stated that networks must be transparent and intentional in gender inclusion, as it strengthens the commitment of the organization's gender equity. Both men and women should actively be mentoring women of color to pursue leadership positions.

When a workplace is gender-biased, all employees suffer (Arriaga et al., 2020). Sanchez-Hucles and Davis (2010) stated that when a woman of color believes she has experienced gendered biases or discrimination, it must be documented and identify the specific form of discrimination (gender, ethnicity, or sexual orientation) in order to pursue legal redress. Women of color must also maintain a positive self-image when confronted with microaggressions that could hinder promotions, mentoring, and success (Holvino & Blake-Beard, 2004). Women of color face discrimination in various forms that White women are privileged to avoid. White women solely focus on gender differences, while women of color often focus on all of the areas of minority difference for them and how these sources of identity influence their struggle to achieve success and feel comfortable in majority-dominated organizations (Sanchez-Hucles & Davis, 2010). Women of color experience covert discrimination and subtle prejudices and carry the burden of racism and sexism combined (Sanchez-Hucles & Davis, 2010; Browne & Askew, 2006).

Because great and qualified mentors are limited, and currently underrepresented, Mendez-Morse (1999) researched how women constructed a mentor from the resources they had readily available. Latina women created a virtual mentor by putting together separate talents of various individuals that helped them in their professional advancement. Another key finding from Mendez-Morse's research was that each woman in the study claimed her mother was her first mentor. Having these forms of informal mentorship is critical for Latina women in order to feel supported by their mothers and colleagues.

Additionally, Spillane and Lowenhaupt (2019) argued that work-family conflict is a struggle that most principals encounter, and share coping strategies such as prioritizing tasks,

protecting specific times, and embracing challenges as ways to navigate the tension between limitless tasks and limited time. These are individual strategies that principals could use, however, does not address the institutional inherent biases that currently exist for women. The work overload that principals and educational leaders encounter is intrinsic to the position and how it is structured, and it is not sustainable for women with families. Furthermore, simply negotiating schedules with the district is placing the responsibility on the individual instead of looking at the institutional policies and how they are creating unsustainable, and impractical roles for educational leaders. It is counterproductive to work, and administrators need to push back and demand better work-family policies.

Conclusion

The literature review presented a comprehensive scholarship in work-family justice and work-family conflict for women and specifically for Latina women in educational leadership roles. The substantial literature review revealed limited literature regarding enduring work-family conflict and cultivating work-family justice for Latinas in educational leadership roles. Work-family conflict is a crisis that the majority of women face in the country of the United States, and the work-family policies are outdated, and furthermore, administrative positions are inherently biased towards women of color and Latinas. Latinas in educational leadership positions and their pursuance for these roles is a topic related to CRT. It needs further research to encourage and promote Latinas and women of color in educational roles and create leadership pathways for them.

It is alarming that there are growing concerns about increased rates of principal turnover (Snodgrass Rangel, 2018) since the principalship is an entry-level position in the

administrative realm in education. The leadership pipeline currently is unable to appreciate or value the potential contributions and community cultural wealth that Latina leaders can bring to the public school system, and society. The lack of diversity and the perpetuating existence of gender inequities represent disproportionality in the public students of color that are being served by leaders that are predominantly White. The lack of diverse voices in both the research of Latinx leaders and work-family conflict created by these "ideal worker" patriarchal leadership positions reveals an issue of social justice in the educational public school system. The current Latina educational leaders have a story to tell, they are the epitome of what it means to be a madre poderosa while pursuing an educational leadership position and still rise.

> *"You may shoot me with your words,*
> *You may cut me with your eyes,*
> *You may kill me with your hatefulness,*
> *But still, like air, I'll rise." -Maya Angelou*

Chapter III: Research Methodology

The research focused on the state of California given the low percentage of Latinas in educational leadership positions, and the need to increase their representation. The purpose of this mixed-methods descriptive study was to describe how Latina principals in the state of California overcome work-family conflict, share work-family justice strategies. The study also documented what has led them to pursue careers as educational leaders, share strategies, experiences, and support systems that they have employed from an individual, cultural, and institutional lens.

This study was conducted with the intention of providing suggestions to local districts and institutions to ensure gender equitable practices and work-family policies that create a space for current Latina leaders and encourage future Latina leaders. Interviewing and hearing the lived experiences of current Latina leaders through their perspectives, beliefs, and ideas may demonstrate common themes and meanings. It is through their testimonios, key findings, and themes that the study seeks to discover how individual, cultural, and institutional policies may be contributing to inequity and injustice particularly for Latina mothers in leadership roles.

There was a looming crisis and urgent need to help institutions promote and sustain gender equitable policies, and create work opportunities for Latinas. If successful Latina leaders share their stories of overcoming work family-conflict and institutions shift their policies to be inclusive of both genders, this could potentially change the job itself through collaboration practices. Getting their work-family conflict experiences will encourage opening the dialogue and remain on districts' radars. It may also create insight on how to

navigate and create a work-family justice approach. This research hoped to capture how work-family conflict is largely in part created by inherently biased leadership positions, and how these continued gender inequities contribute to systemic oppression.

The study's two research questions:

RQ1: What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?

RQ2: What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges caused by work-family conflict?

This study investigated the stories of Latinas school leaders' work-family conflict experiences, and perceptions of how they may have cultivated work-family justice in their current leadership positions. This research is aimed at providing in-depth stories of Latinas experiences with work-family conflict and in order to increase the Latina candidate pool in leadership positions. These stories will share individual, cultural, and institutional strategies for work-family justice.

Testimonios

The purpose of having semi-structured in-depth interviews, was to create testimonios from the participants stories, responses, and experiences. Latinas in this case were the participants that shared the injustices they have encountered on their journey to obtain educational leadership positions while also being a mother, being challenged with work-family conflict, and sharing their experiences with creating spaces for work-family justice.

Testimonios are a unique expression of the methodological use of spoken accounts of oppression and the objective of the *testimonio* is to bring to light a wrong, a point of view, or an urgent call for action, (Rubiera Castillo & De los Reyes Castillo, 1997). As Delgado Bernal et al. (2006), stated the *testimonios* of feminists of color within and outside the academy sustain our hope. This study was intended to create collective hope from the multiple testimonios that participants will help cultivate. Gonzalez et al. (2001) emphasized how testimonios have the pedagogical importance of capturing women's lives and stories, both spoken and unspoken, for their children's educational achievement. Testimonios are "laid up, drop by drop, by the sweat of their brows and the effort inscribed in their weary bodies" (Gonzalez et al., 2001). Without the voices of Latinas in educational leadership positions, institutions, and work-family policymakers may never understand the severity of the work-family conflict that many women of color and women overall encounter in this.

Overview

Chapter three has a detailed description of the study's methodology and addresses the research questions and research problem. Chapter three describes the research design and its relevance. It also includes the population and sample of the study, the informed consent, data collection, and the rationale of the quantitative and qualitative approaches. Furthermore, information on data analysis procedures and an explanation of the study's reliability and validity were included in this chapter.

Research Design & Rationale

The purpose of this mixed-methods study was to describe and understand work-family conflict, and work-family justice on an individual, cultural, and institutional level that creates

barriers and opportunities for Latinas in educational administrative positions. Mixed methods research was selected as "the combination of both quantitative and qualitative methods provides a better understanding of the research problems and questions than either method by itself" (Creswell & Clark, 2010, p.298).

Quantitative data from the surveys describe trends about a large number of people Creswell and Clark (2010), and relationships between perceptions of work-family conflict and work-life justice in educational leadership positions. Furthermore, qualitative data is also instrumental and was used in this study by the interviews and open-ended responses from the participants from the survey. The interviews and open-ended responses assisted in creating key themes that had strong triangulation with the survey and literature around work-family conflict and work-life justice for women. Reviewing the multiple narratives and transcriptions from the interviews and open-ended responses afforded the researcher with a complex picture of the situation adding to a detailed understanding of the phenomenon (Creswell & Clark, 2010).

Specifically, qualitative research uses a multimethod focus, involving an interpretive approach. Yin (2014) encouraged researchers to understand how phenomena are experienced through the eyes of the participants. Qualitative research is implemented when a problem needs to be explored from the lens of participants, and explanations that address a problem (Creswell & Clark, 2010). The goal of the researcher was to bring the voices of Latina women to the research community to better understand the work-family conflict that Latinas experience, along with opportunities to cultivate work-family justice from an individual, cultural, and institutional level. This study will utilize testimonios as it will capture their voice, la voz de ellas. As a researcher, testimonios were the most effective methodology to

use because Latinas are often silenced in society. Testimonios as a research methodology was defined by Huber as a "verbal journey of a witness who speaks to reveal the racial, classed, gendered, and nativist injustices they have suffered as a means of healing, empowerment, and advocacy for a more humane present and future." (2009, p. 644)

Population and Sample

The voices of current Latina mothers and leaders that have attained leadership positions despite work-family conflict as a potential barrier are critical to the larger purpose of the study. The population for this study included sixty-three Latinas for the survey and eighteen participants for the semi-structured sixty-minute interview. The participants were in elementary, middle school, high school, and district-level leadership roles throughout the state of California. Purposeful sampling is critical, as Holloway and Galvin noted it is a "sample of participants selected on the basis of certain criteria relevant to the research" (2016, p. 295). A flyer was generated and shared with Latina leaders via email and social media (Facebook, Instagram, Twitter) to educational leaders in northern and southern California which included but were not limited to Alameda, Monterey, Santa Clara, San Benito, and Santa Cruz. The flier was also sent to a CALSA mentoring list that was shared by a CALSA member that had access to the listserv. The survey was also sent to participants that had a Latinx last name from the CDE School Directory. The CDE School Directory (https://www.cde.ca.gov/schooldirectory/) provided a dropdown for 'school directory popular searches' and once there the next selection was 'districts and counties.' This provided a list of districts and county offices of education in the state. From there the option was the 'export options' button to generate an Excel file containing the fields. It is important to note that

some of the participants wanted to remain anonymous, and were more comfortable using a personal email to fill out the survey, as to not disclose information about their work setting, or work location.

The researcher also sent an email to all school leader colleagues from work and the doctoral program and asked them to share it with their school leader colleagues. The researcher asked the school leaders to recommend any colleagues that fit the criteria.

One of the requirements for participation required the participants to be serving in public education. The researcher identified Latina women who had children, and were also working in elementary, middle, high school, district, or county level leadership positions. The researcher reviewed the quantitative data from the survey, reviewed the open-ended responses from the survey, and finally coded the interview data to see what patterns emerged.

This was a mixed-methods study. The study analyzed sixty-three Latinas from the survey. Before participating in the survey, the google form for the survey provided a consent form for the participants to agree on the terms of the survey, outlined the potential risks, potential benefits, compensation, confidentiality, and the participants' rights. Participants were informed that they would not receive any form of compensation for participating. There were a total of four different sections in the survey: demographic, institutional, cultural, and individual lens. The total number of questions was 45 questions, and the anticipated time to complete the survey was no more than 30 minutes. Participants were also given the option to skip any question they did not want to answer.

The total number of surveys collected was sixty-three. Some of the participants that volunteered for the interview, were invited to proceed with the interview. The goal was to

interview fifteen to twenty participants. Latinas were interviewed individually for 60 minutes using a semi-structured format. Qualitative data were coded and analyzed for major themes, patterns, and nuances, and triangulated with quantitative data analysis from secondary survey data. A total of eighteen participants participated in the one-on-one interview.

Selection Criteria for Sample

Purposeful sampling is critical, as Holloway and Galvin noted it is a "sample of participants selected on the basis of certain criteria relevant to the research" (2016, p. 295). Furthermore, Patton (2015) stated that there are no rules for sample size in qualitative inquiry, and sample size depends on what information the researcher wants to know. The small sample size provided the researcher the opportunity to study each participant's voices and lived experiences in depth. The six to ten participants were selected based on meeting the following criteria:

1. Identify as female, and Latina

2. Geographical location: working in the state of California

3. Currently serving as an educational leader in an elementary school, middle school, high school, or district setting

4. Has children in the age range from 0-18, holds an administrative services credential or is currently taking coursework to obtain it.

A profile of the participants was included (Table 1) and provides information that is easily accessible and introduced the participants' demographic background. The matrix was labeled Table 1 Demographic Background.

Instrumentation (Data Sources)

The interview protocols served as instruments to be compared and contrasted between the participants in order to find possible common themes and shared lived experiences. The survey and interview questions were formulated based on the main research questions. S. J. Tracy (2019) noted that the research question were central to the inquiry and analysis as it guides the research and provides specific research questions. The focused research question was encompassed in two explicitly research questions, as outlined in Chapter II. The researcher formulated the questions to guide the purpose of the study and the themes that emerged from the review of the literature. The survey questions and interview protocol questions were aligned with the two main research questions as Bloomberg and Volpe (2018) noted.

A matrix table was created for the alignment of the two research questions with the survey questions and interview protocol questions. The matrix provided verification that the survey questions and interview protocol questions were aligned and addressed the research questions. When coding, the matrix table provided consistency, and organization of each theme or concept explored.

Interview Schedule

Patton (1990) noted that interviews are conducted with people to find out from them those things we cannot directly observe, and listening to the perspective of others is meaningful, knowable, and able to be made explicit. The researcher reviewed the survey responses and open-ended responses of the participants that wanted to be interviewed. Based on their responses, and availability, the researcher contacted them to set up a date and time

for a follow-up interview. The survey data collection and interviews were conducted during the summer of 2021. It was planned during this time in order to accommodate most of the participants' schedules, as they are usually provided with vacation time during the summer.

The nature of the topic required in depth-data that could be captured through face-to-face interviews. However, due to the pandemic, the face-to-face interviews were conducted via the Zoom platform. Participants were asked to provide consent via DocuSign prior to the interview taking place. Eighteen Latina mothers that serve in educational leadership positions were interviewed to answer open-ended questions that were created by the researcher, and interviewer.

A general script was necessary, and a semi-structured interview guide (Kvale, 1996) consists of general discussion topics with possible probe questions, and a set of basic directions. A semi-structured interview, according to Zaltman and Coulter (1995) is a 'guided conversation', with the purpose of producing narratives. Similarly, (Delgado Bernal, et al. 2006) detailed the braiding of theory, and the importance of interacting with and gathering knowledge from young Latinas. It is appropriate to use open-ended questions in an attempt to bring understanding, meaning, and perspective to the work-family conflict that Latinas encounter and possibly act as a barrier for other Latinas' who may be strong potential candidates for education leadership roles.

This study sought to learn more about the Latinas that were in educational leadership positions and how work-life justice is created, while work-family conflict may also coexist. Incorporating qualitative design is an effective approach to capture "oral history and collect

spoken memories and personal commentaries of historical significance through recorded interviews" (Ritchie, 1995).

Field-Test Procedures

Before the interviews were conducted with the confirmed participants, a pilot test for the interview guide was initiated. According to Yin (2014), a pilot case study is for "developing, testing, or refining the planned research questions and procedures that will later be used in the formal case study" (p. 240). Pilot tests help determine if the questions work as intended and if revisions need to occur (Flick, 2018). The researcher worked closely with the pilot test participant. By conducting the pilot study, the researcher was able to identify logistical problems that arose. The pilot study was not used as part of the data collection or testimonios.

Data Collection Procedures

Designing the protocol helps to ensure that the same basic information is obtained in each interview (Patton, 1990). The data collected during the interviews was based on speaking, listening, observing, analyzing materials such as sounds, images, or digital phenomena (Flick, 2018). The goal of qualitative data collection is to better understand the real phenomena, mental, and physical as well as see the processes and practice of qualitative research in a real context. A narrative inquiry data collection approach requires organization, and systematic accumulation of in-depth information for each interview (Patton, 1990).

For this study, the data collection tool that was implemented was a google form survey and the semi-structured interview. The interviewees were asked verbally before the interview began for permission to record the interview in order to ensure their permission is granted

and for the purposes of the validity of the data. Furthermore, by recording the interview, both the researcher and the participant could review the data dependability, and have access to the data that demonstrates the emergence of hypotheses and changes in understandings (Flick, 2018). The interviewer reviewed the study's purpose, the confidentiality agreement, and the consent forms. All participants' names remained confidential and were not used during the interview, during the data analysis, or in the findings.

The questions guided the conversation with each of the participants to gather information about their lived experiences. The first few questions were designed to gather background and basic information on why the participants chose to be in educational leadership roles. The other questions were designated to be reflective questions around work-family conflict, and work-life justice from an individual, cultural, and institutional level.

Data Analysis

The researcher created a demographics table to review the profile characteristics such as the following: ethnicity, leadership experience, credentials held, work setting, CA region, work title, highest education level, number of children, marital status, and participant's age.

As part of the first coding process, the researcher began coding the survey responses, followed by the open-ended responses, and finally coded the interviews. The data analysis process began with collecting the data, and identifying themes or developing concepts and ideas based on the data using the quotes, language, and practices or behaviors (Taylor et al., 2015). Coding was done by the researcher via an excel sheet and was reviewed by the chair committee. The survey questions and responses to the questions were tallied and collected to determine if there was a key finding. A key finding was 50% or more of the participants.

The transcriptions from the interviews were a primary source for the data analysis for this study. Having the transcriptions were used to support reliability, dependability, and trustworthiness (Flick, 2018; Saldaña, 2011). The researcher transcribed the transcriptions because qualitative data analysis is an intuitive and inductive process, and most qualitative researchers analyze and code their own data (Taylor et al., 2015). The researcher intended to gain a deeper understanding of the transcription and continually refined the interpretations (Taylor et al., 2015). Open coding techniques were used to analyze the interview data (Taylor et al., 2015). The open coding technique used was as follows:

1. Read and reread the data, noting possible themes.

2. Consider the various ways of labeling and organizing bits of data.

3. Made preliminary decisions about lines of analysis to pursue.

The open coding technique was used and documented on a google document. The google document had the following table: research questions, participant number in order of which they were interviewed, phrases and possible findings, common themes, and additional information or questions from the researcher. Interviews were transcribed using Zoom as the recording device. The audio file from Zoom was then uploaded to Rev.com, and transcripts were created and filed inside of Rev. The tools used were a computer, a notebook, google forms, google sheets, google documents, Zoom, and Rev.com. The interviews all took place using Zoom, and in a place where it was deemed as an appropriate setting chosen by the interviewee. The interviewer conducted all the interviews in a residency where there were minimal to no distractions. The interview guide, Appendix B served a purpose during the interview and guided the questions and responses provided.

All identifiable information was removed from the transcribed data. Participants did not share their names during the interview. Participants were given the option to review the transcribed interviews. Participants were also given the option to approve, delete or make changes to their responses, and data collected. This process was completed via zoom and email. The data was confidential, and secure and only shared with the participants, and the dissertation committee chair. The participants also had the option to provide feedback from the transcribed color-coded interviews and provide identification of major themes.

Potential Limitations

The potential limitations for this study potentially were the restricted access to participants during the pandemic, and utilizing a platform such as Zoom to do the interview versus having the interviews take place in person. Another potential limitation to this study was the limited number of participants. Though the study interviewed eighteen participants, this may narrow any broader themes that Latinas in educational leadership roles may encounter in regards to work-family conflict and work-life justice. Finally, due to a limited window for data collection, not all the participants that volunteered to be interviewed had the opportunity to do so. 35 of 63 participants or fifty-six percent were interested in getting interviewed, but only eighteen of the thirty-five participants were interviewed during the data collection window. Another possible limitation was women that were not Latina but had an educational leadership role and were interested in being participants.

Summary

Chapter three described the reliability and credibility of the study through a description of the purpose of the study, the research method design, the research questions, population,

sampling, selection criteria for sampling, data collection procedures, and data analysis. Furthermore, the data analyzed used descriptive coding methods and google forms. chapter four presented the key findings of the interviews designed to investigate how work-family conflict, and work-family justice coexists and impacts Latinas' lives in the individual, cultural, and institutional realms and how they still were able to pursue educational leadership positions in the state of California.

Chapter IV: Findings of the Study

Chapter IV presents an analysis of the data collected in the study. The findings are presented and discussed under each of the two research questions.

Purpose of the Study

The first purpose of this qualitative testimonio study was to describe how Latina educational leaders in California overcome work-family conflict and share their challenges caused by work-family conflict from an individual, cultural, and institutional lens.

The second purpose was to document what ultimately has led them to pursue careers as educational leaders, and share work-life justice strategies, experiences, and support systems that they currently employ from an individual, cultural, and institutional lens.

Research Questions

The research questions for this study are as follows:

1. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?

2. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

Sample Profile

The sample included directors, assistant superintendents, elementary school principals, assistant elementary school principals, middle school principals, assistant middle school principals, high school principals, and coordinators in Northern and Southern California. The participants served in different settings: county, district, and site level. Twenty-seven participants served in an elementary school site setting, twelve served in a district setting, ten

served in a high school setting, seven served in a middle school setting and five served in a county setting. Table 1 presents a profile of the sample.

Table 1

Profile of Educational Leaders Serving in Different School Settings in Northern & Southern California

Profile Characteristics			
	Northern California	Southern California	Total
Elementary	10	17	27
District	5	10	15
High School	7	1	8
Middle School	3	4	7
County	4	1	5
Other	1	0	1

Note. N=62

There were some questions that provided opportunities for the participants to respond to open-ended survey questions. The Survey: Latinas in Educational Leadership Roles, Part II: Institutional lens asked the following four open-ended questions:

1. Please provide an example or explain what is a hidden or unwritten rule regarding work time expectations: (N=54)

2. In your experience, when members of your organization speak about (work-family conflict) work policies, practices, and protocols, what do you hear them say about how it impacts them? (N=60)

3. What are some work requirements, or tasks that require you to work additional hours in your role in educational leadership? Provide an example(s) (N=63)

4. In what ways might you (or work setting) create work-family policies that could influence, and impact your work responsibilities and hours in a positive manner? Provide an example. (N=60)

These four questions averaged a response rate of 94 percent. Their responses were presented in the qualitative data analysis section later in chapter IV.

The Survey: Latinas in Educational Leadership Roles, Part III: Cultural lens asked the following seven open-ended questions:

1. In your experience as a Latina mother, what has been a cultural asset, and what has been a cultural challenge as you continue your role as an educational leader? (N=60)

2. Explain why you might stay or consider pursuing a different job. (N=61)

3. Provide one example of how your culture and upbringing has helped you in your leadership role: (N=62)

4. Seeing the role your mom took in your upbringing, has this contributed to your career decision in pursuing a leadership role? Explain. (N=63)

5. Are you able to be good as an educational leader and mother? Explain why or why not. (N=63)

6. If you answered other, what is something else that may create work-family conflict? Please explain. (N=21)

7. Provide one experience you have encountered with people's perceptions that as a mother you need to spend more time with family and thus do not have the ability that men do to get the job done because they have time, and are fully committed. (N=55)

These questions averaged a response rate of 96 percent. Their responses were also presented in the qualitative data analysis section later in chapter IV.

The Survey: Latinas in Educational Leadership Roles, Part IV: Individual lens asked the following three open-ended questions:

1. What three recommendations would you make for taking action for gender equity and advocating for more Latina women to pursue leadership roles. (N=54)

2. Provide 1-2 examples of comments that have been made by male or female colleagues, friends, or family regarding your position as an educational leader and also as a Latina mother? (N=55)

3. What is one action you would be willing to take in your leadership role to support gender equity & adopt work policies to address the unique challenges of women? (N=57)

These questions averaged a response rate of 88 percent. Their responses were also presented in the qualitative data analysis section later in chapter IV.

A total of thirty-five participants indicated interest to be selected for a follow-up sixty-minute interview, twenty-two participants selected a "maybe" interested for a follow-up interview, and five selected "not interested" for the follow-up interview. All of the 57 participants that expressed interest to proceed with an interview had completed the survey before the interview. This avoided "leading the witness" toward any kind of guided response, or coaching process. 18 (N=18) were purposefully selected to complete the sixty-minute interview. The eighteen Latina educational leaders were selected based on their interest, a mutually selected date and time, scheduling availability via Zoom, and were selected from various districts and counties to explore multiple perspectives. All interviews were conducted via Zoom. The participants signed the consent form (see Appendix B) via DocuSign platform to prevent any personal contact that will be attached to the survey and or interview. The interviews took between forty-five minutes and sixty minutes to complete. All interviews

were recorded via Zoom and then transcribed using the website, Rev.com speech to text services.

Data Analysis

Analysis of the quantitative and qualitative data was organized and aligned with the two research questions of this study: What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice? What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

Part II of the survey specifically addressed the institutional systems that Latina leaders identified as helpful in supporting work-life justice or as challenges that contributed to work-family conflict? The next section, Part III: Cultural lens addressed the following research questions: What cultural systems to Latina educational leaders identify as helpful in supporting work-family justice or as challenges that contribute to work-family conflict? The last section in the survey, Part IV: Individual lens addressed the following research question: What individual systems do Latina educational leaders identify as helpful in supporting work-family justice or as challenges that contribute to work-family conflict?

The data analysis included a comparison of responses from the survey and the sixty-minute interview. This comparison addressed the perspectives of Latina educational leaders and what they identify in their surveys, interviews, and testimonios as helpful in supporting work-family justice & as challenges that their leadership positions as a result cause work-family conflict.

Presentation of the Data

Quantitative data from the survey determined key trends or patterns resulting from the

participants' responses. Open-ended questions from the survey followed each quantitative

question. Examining both the quantitative and qualitative data provided a deeper

understanding of the participants' perspectives and were examined for similarities and

differences. Selected quotes relevant to the research from the interviews from the eighteen

teacher participants were provided and embedded in testimonios. Triangulation with previous

studies in the literature was also used to discuss the quantitative and qualitative data in this

study.

Demographic Profile of the Sample

The demographic information on the survey was analyzed first. The frequency of

responses for each demographic characteristic was used to profile the sixty-three participants

in this study. The online google form survey gathered data on the demographics of each

respondent as displayed in Table 2.

Table 2
Demographic Characteristics of Survey Participants

Profile Characteristics	Category	Total	Total Percentage
Ethnicity (Checked all that applied)	Mexican American	42	66.6%
	Latinx	37	58.7%
	Chicano	17	26.9%
	White	5	7.93%
	Black/African	1	1.58%
	Asian	1	1.58%
	Other	1	1.58%
Leadership Experience	10+(Veteran)	32	50.7%
	4-9 (Mid Career)	21	33.3%
	1-4 (Novice)	10	15.8%
Credentials held	Clear Administrative Services Credential	61	96.8%
	Preliminary Administrative Services Credential	2	3.17%

Work Setting (P-12)	Elementary	27	42.8%
	District	12	19%
	High	9	14.2%
	Middle	8	12.6%
	County	5	7.93%
	Other	2	3.17%
CA region	Southern	33	52.3%
	Northern	28	44.4%
	Other	2	3.17%

Table 2 (continued.)

Title of position	Elem. Principal	23	36.5%
	Director	11	17.4%
	High School Principal	8	12.6%
	Coordinator	6	9.52%
	Middle School Principal	6	9.52%
	Other	3	4.76%
	Elementary VP	2	3.17%
	Asst. Supt.	2	3.17%
	Principal Alt. Ed.	1	1.58%
	Middle Vice Principal	1	1.58%
Highest education level	Master Degree	43	68.2%
	Doctorate Degree	18	28.5%
	Bachelor Degree	2	3.17%
Number of children	Two	28	44.4%
	One	14	22.2%
	Not Stated	11	17.4%
	Three	7	11.1%
	Four	2	3.17%
	Four+	1	1.58%
Marital Status	Married or Domestic Partnership	52	82.5%
	Single	7	11.1%
	Widowed	2	3.17%
	Separated	1	1.58%
Participant's Age	45-50	19	30.1%
	40-45	15	23.8%
	35-40	13	20.6%
	50-55	10	15.8%
	55-60	4	6.34%
	30-35	2	3.17%
Participated in Interview	Yes	18	28.5%

Note. Survey participants (N=63), and interview participants (N=18)

There were a total of sixty-three educational leaders who participated in this study. The participants were asked to self-identify their ethnicity and check all that apply from the following options: Latinx, Mexican American, Chicano, White, Black/African American,

Asian, other. Sixty-six percent (42 of 63) reported self-identifying as Mexican American, and fifty-nine percent (37 of 63) reported self-identifying as Latinx.

Participants in the study self-identified as a Latina serving in an educational leadership position. Their leadership experience ranged from veteran (ten or more years), mid-career (four to nine years), and novice (one to four years). As seen in table 2, fifty-one percent of the participants (32 of 63) had at least ten or more years of administrative experience. Table 2 shows that about ninety-seven percent or sixty-one participants had a clear administrative service credential.

Forty-three percent or 27 of 63 of the participants worked in an elementary school setting. Fifty-two percent or 33 of 63 of the participants worked in southern California and forty-four percent or 28 of 63 worked in northern California. It is important to note that some of the participants wanted to remain anonymous, and were more comfortable using a personal email to fill out the survey, and not disclose information about their work setting, or work location. The majority of Latina educational leaders completed their Master's Degree. Sixty-eight percent or 43 of 63 of the participants reported their highest level of education is a Master's Degree. The Latina educational leaders in this survey served different leadership roles. Thirty-seven percent or 23 of 63 participants were elementary school principals. Seventeen percent or 11 of 63 reported serving as directors. Thirteen percent or 8 of 63 of the participants reported serving as high school principals.

The participants' ages varied from thirty years old to sixty years old. 19 of 63 participants or thirty percent were 45-50 years old. Twenty-four percent or 15 of 63 participants were 40-45. Sixteen percent or 10 of 63 participants were 50-55. Only 2 of 63 participants reported

their age to be between 30-35, and 4 of 63 participants reported their age being 55-60. 52 of 63 participants or eighty-three percent reported their marital status as married. Forty-four percent of the participants or 28 of 63 report having two children.

Findings and Discussion of Research Questions 1a, 1b, 1c, 2a, 2b, & 2c

It is important to note that this study focused on the perceptions, and life experiences from Latina educational leaders about the challenges they face with cultivating work-life justice opportunities in educational leadership positions. This study also focused on their expertise, knowledge, and perceptions of what work-life justice strategies they find effective and helpful to implement in their lives. This study was intended to focus on Latina leaders who were actively working in administrative educational positions at the time of the study and used their experiences to learn about the challenges they encountered, and potentially improve the system for aspiring Latina leaders, and for all women educators wanting to pursue a leadership role. The findings and discussion of research will review research questions 1a and 2a in order to learn more about the individual systems Latina educational leaders identified as challenges that contributed to work-family conflict and what individual systems are identified as helpful in supporting work-life justice.

Statement of Research Question 1a & 2a

What institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-life justice? What institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

Table 3

Institutional Lens

Question	Category	Total	Total Percentage
Hours worked per week	51-55	22	34.9%
	46-50	19	30.1%
	56-60	11	17.4%
	40-45	6	9.5%
	60+	5	7.9%
Satisfaction with the number of hours worked	Yes	27	43.5%
	No	33	57.1%
Are hours flexible if needed:	Yes	33	52.3%
	No	29	46%
	Not Stated	1	1.58%
Paid for additional hours:	No	61	96.8%
	Yes	2	3.17%
"Hidden" or unwritten rules regarding the work time expectations	Yes	52	82.5%
	No	11	17.4%
Policies that require you to work extra hours	Yes	48	76.1%
	No	15	23.8%
Could your current work setting create work-family policies that could influence, & impact hours in a positive manner WLJ	Maybe	32	50.7%
	Yes	31	49.2%
	No	0	0%

Note. Survey participants (N=63), and interview participants (N=18)

Quantitative Data from Survey Question 1a & 2a

Part II of the google form survey focused on the institutional lens, which encompassed questions 1a & 2a. In Table 3, 63 of 63 participants or one-hundred percent completed this portion of the survey. There were a total of seven quantitative questions.

61 of 63 participants or ninety-seven percent said they do not get compensated for the additional amount of time they contribute. A majority of the participants, about ninety percent or 57 of 63 work between 46-60+ hours a week. According to NCES (2018), the average hours per week a principal spent at work was 59 hours, while a teacher spent an average of 38 hours per week. The job requirements rule out specific segments of the

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population, especially women of color. Despite long work hours, 87% of principals in the study reported that they did not have enough time to do their work (Pollock, 2015). Long hours were also found to be a primary reason that principals chose to retire (Kochan & Reames, 2013).

The survey asked the participants whether they believed there are hidden or unwritten rules regarding the work time expectations. Eighty-three percent agreed that there are hidden rules. These hidden rules and expectations to work additional hours can be burdensome for Latina mothers. Shoho and Barnett (2010) in a study of practicing principals found that the only group of principals who did not report conflict about home and work life were those principals who were single with no children.

The follow-up question to that was whether the participants were satisfied with the number of hours they contributed to the workweek. 36 of 63 or fifty-seven percent said no. Copland (2001) asserted that there are overwhelming and unreasonably high expectations for principals, creating tension and a lack of balance between their professional and personal lives.

The final quantitative question in part II of the survey was if they believe that their current work setting could create work-family policies that could influence, & impact hours in a positive manner. Forty-nine percent of the participants said yes, fifty-one percent believed it might be probable. Participants did not indicate on the survey that there is no room for improvement in terms of creating work-family policies that could impact them in a positive manner. The data from this section of the survey suggested that one hundred percent of the participants believed this change could absolutely happen, and some believed and

hoped for the possibility of this. It was evident that all participants realized that outdated biases against women of color are reducing women's already slow growth into higher educational leadership levels (Arriaga et al., 2020). The open-ended questions that followed these questions, in addition to the interviews, also provided valuable information about the participants and their work schedule.

Statement of Research Question 1a & 2a

What institutional systems did Latina educational leaders identify as helpful in supporting work-life justice? What institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

The sixty-three participants who were surveyed and eighteen interview respondents were asked the following open-ended questions:

Survey, Part II, item 1: Please provide an example or explain what is a hidden or unwritten rule regarding work time expectations:

Survey, Part II, item 2: In your experience, when members of your organization speak about (work-family conflict) work policies, practices, and protocols, what do you hear them say about how it impacts them?

Survey, Part II, item 3: What are some work requirements or tasks that require you to work additional hours in your role in educational leadership? Provide an example(s)

Survey, Part II, item 4: In what ways might you (or work setting) create work-family policies that could influence, and impact your work responsibilities and hours in a positive manner? Provide an example.

Interview Schedule I: Institutional Lens (See appendix)

Table 4 shows the frequency of the responses of the participants that completed the open-ended survey responses. The response rate includes qualitative responses of the participants who completed the open-ended questions in the survey.

Table 4

Open-ended Questions from the Survey, Part II: Institutional Lens

Open-ended questions: Survey, Part II: Institutional Lens	Frequency of Response	Total Percent
1. Work requirements, or tasks that require additional hours in your role	63	100%
2. Your colleagues speaking about work-family conflict	60	95%
3. In what ways might you (or work setting) create work-family policies that could influence, and impact your work responsibilities and hours in a positive manner? Provide an example.	60	95%
4. Hidden or unwritten rule regarding work time expectations	54	86%

Note. N=63

Each open-ended question was analyzed in this section. For reference, the question from the survey, Part II, item 1 was as follows: Please provide an example or explain what is a hidden or unwritten rule regarding work time expectations.

Table 5

Part II. Item I. Examples of Hidden or Unwritten Rules Regarding Work Time Expectations

Hidden or Unwritten Rule	Frequency of Response	Total Percent
1. On-Demand HUB-provide service for all key stakeholders-teachers, students, parents, community, board members, and district administrators/Exhaustion is seen as a status symbol and leaders are rewarded for their HUB efforts and neglecting their personal and family care	49	91%
2. Not specifically stated	3	5%
3. Flexibility with work hours is an option	2	3.1%

Note. N=54

The most frequently mentioned hidden or unwritten rule regarding work time

expectations was represented in Table 5 as the following unwritten rule that will be

paraphrased as: (1) On demand HUB (Habitually overworked, Under constant pressure, and

Boundaries are blurred at work) service for all key stakeholders-teachers, students, parents,

community, board members, and district administrators. Furthermore, exhaustion was seen as

a status symbol (Browne & Askew, 2006), and leaders were rewarded for their HUB efforts

and neglecting their personal and family care. Leaders were rewarded for their HUB efforts

thus being exhausted, and neglecting their personal and family commitments and time.

Brown stated that it takes courage to say yes to rest and play in a culture where exhaustion is

seen as a status symbol. This was cited by forty-nine of the fifty-four participants or ninety-

one percent:

> On-demand via phone, check your emails and respond to them within a 24-48
> hour turnaround even when you are on "vacation" You are not allowed to
> leave work early...ever, because it is perceived as taking advantage or you are
> lazy even despite putting in extra hours on other days, you are still not
> enough.

A participant mentioned the following:

You are expected to work the hours necessary to complete a task or due date, even if that due date is unrealistic. If you work over the weekend then you are a superstar and go above and beyond. It is praised if your car is in the parking lot on a Saturday or late in the evening. Work should be your priority and you do what is necessary to get it done. For example, due dates given do not take into consideration weekends. Here is an example: I am to read, edit, and provide suggestions for report card comments and IEP progress reports over a weekend for 650 students with a 19% SPED population. Report cards are due to me on Friday and I am to return them to staff on Monday morning. There is an expected guideline for report card comments so they can be lengthy. Teachers/Specialists are aware of this expectation and try to help me out by turning them in as early as possible. This is just one example but there are many more situations like this.

Figure 1
Latina Leaders 24:7 On-Demand HUB
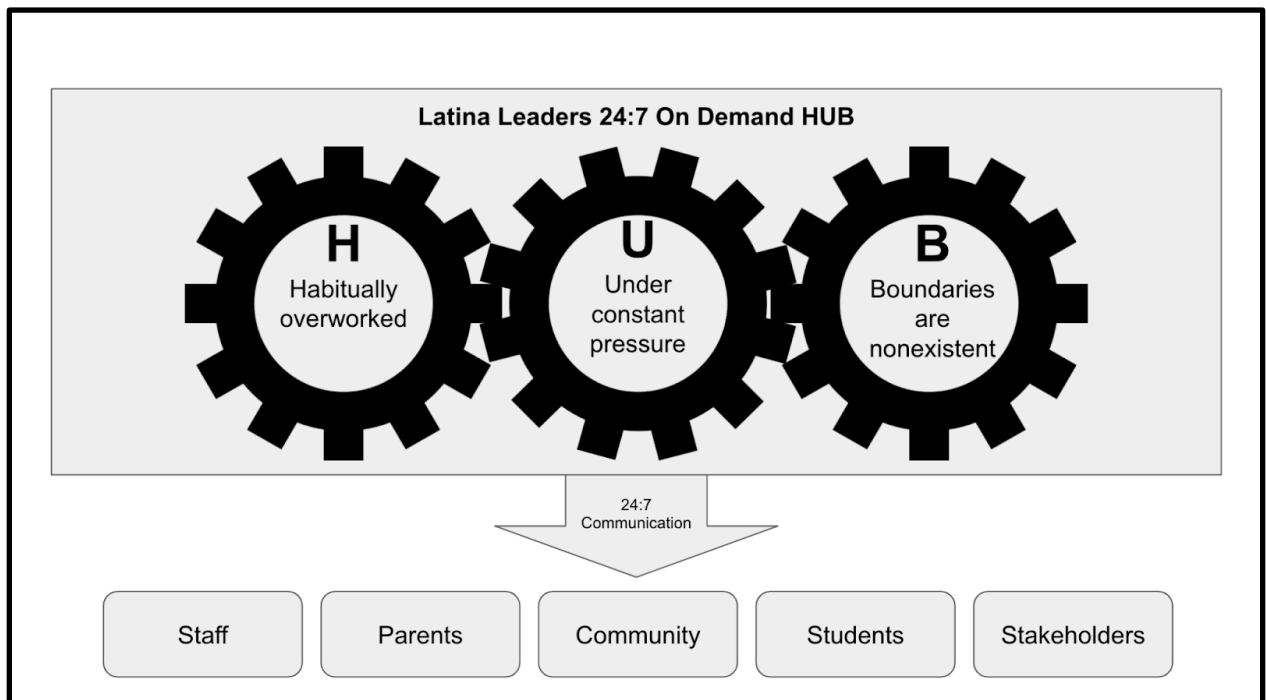
Another participant stated:

Being available whenever you are called upon, flex time is looked down upon, time missed from work is expected to be logged but extra time worked is not, flexibility is dependant on who your direct supervisor is not systematic, talking about family conflicts is looked down upon; myself and other colleagues keep family-related commitments to a minimum so as to not be perceived as unreliable admin. For example, during the school year when students are present, I do not

take a daily lunch; I do not have a daily dedicated lunchtime. The unwritten rule is to always be present on-site without the care of our personal time to get nutrition/lunch.

The participants' responses suggested that the leadership job description is not doable. The expectations of what they can get done, and the expectation that it must be done with quality, are similar to the heroic leadership style. There was this constant 24:7 exhaustive list of tasks that needed to be done because of the access that technology provides.

The following open-ended question in this section was Survey, Part II, item 2: In your experience, when members of your organization speak about (work-family conflict) work policies, practices, and protocols, what do you hear them say about how it impacts them?

Table 6 shows the frequency of the responses of the participants. The response rate included qualitative responses of sixty educational leaders who completed the open ended question on the survey.

Table 6
When Members Speak About Work-Family Conflict Work Policies, Practices, and Protocols, What Do They Say About How It Impacts Them?

Profile Characteristics	Number of Participants	Percentage
On demand/24:7	41	68%
Prioritize work above all else: personal care, or family care-	9	15%
Not stated/specific	7	12%
Modeling work-life justice practices	3	5%

Note. N= 60

Sixty-eight percent or 41 of 63 participants spoke about a sense of being on the job on demand. Below are some of the direct responses from the participants expressing their frustration of being on-demand, and keeping these concerns to a minimum with their direct supervisors or with managers who may have the ability to influence the mindset, and work-life policies for the institution:

> My direct supervisor does support us but she is not supported at her level by policies or even support in general; she tends to have to stand up for her admin. team but is shut down. Everyone talks within site teams of challenges with flex time and logging hours worked but everyone is hesitant to address it as upper leadership does not address concerns about this. Protocols are purposefully left vague. Expectations are very clear however on the need to be available and present/visible always.

> My colleagues and I are tired from lack of sleep, time to exercise, and spending time with family and friends. District office directors/departments expect their priorities to be our priority, but they don't think that each department has the same view.

> No one speaks out about it because it would be detrimental to our job. We share with one another and acknowledge that there is no work-life balance. Stress is extremely high.

> The mental exhaustion affects our ability to be present for our families when we get home. The challenges to decompress and disconnect while with family is challenging.

The organization needed to support a balanced life, one that values time for self-care and work-life justice, and create a space for Latinas, women, and men to express their concerns, and how together they can create work-life justice approaches in work policies. As Collins (2019) defined it, work-life justice is every woman having access to support when she needs it, regardless of her income, education, race, or marital or immigration status. Work-life justice for Latinas particularly was about negotiating and navigating the socio-political system to improve accessibility for Latinas pursuing leadership pathways and conditions of

successful retention for Latinas who made it. When Latina educational leaders challenged the androcentric made barriers with a work-life justice approach, their courageous leadership had a ripple effect that benefits students and Latinx communities as well. As suggested by the participants, leaders are conversing about their concerns informally, and now what will propel them to speak cohesively, collaboratively and poignantly regarding the over feeling of burnout and regard for a work-life justice approach?

The following open-ended question in this section that was discussed was survey, part II, item 3: What are some work requirements, or tasks that require you to work additional hours in your role in educational leadership?

Table 7 shows the frequency of the responses of the sixty-three participants. The response rate included qualitative responses of sixty-three educational leaders who completed the open ended question on the survey.

Table 7
Work Requirements or Tasks Requiring Additional Work Hours in Educational Leadership Roles

Profile Characteristics	Number of Participants	Percentage
Spillover:Work-Related Tasks & Meetings Meetings, Work (reviewing data, procedures, communication, phone calls, emails, evaluations, newsletters, planning PD, preparation for committee work, deadlines, reports supervision of after school programs, scheduling, opening school on weekends, mentoring/training, discipline, driving to different site locations for work, different projects different deadlines, on-call)	46	73%
Meetings Events/Activities Meetings Board Meetings Parent related meetings	17	27%

Note. N= 63

The top two work requirements or tasks requiring additional work hours in educational leadership roles were: (1) 46 of 63 participants or seventy-three percent reported spillover tasks and meetings. Spillover as defined by the participants is work being carried over from work to home. Some of the tasks that were spilled over as reported by the participants are as follows: Work (reviewing data, procedures, communication, phone calls, emails, evaluations, newsletters, planning PD, preparation for committee work, deadlines, reports supervision of after school programs, scheduling, opening school on weekends, mentoring/training, discipline, driving to different site locations for work, different projects different deadlines, on-call). Spillover theory is the work that impacts other aspects of the workers' personal life outside of the professional setting. Participants reported spillover-related tasks that often carry them into late work evenings at school, taking their work home, or constantly being attuned to replying to digital communication (via email, text messages, and phone calls).

The pressures from one role made it difficult to comply with the demands of the other is work-related spillover. In a recent study conducted in 2021 by NASSP, seventy-nine percent of principals reported they have been working harder, seventy-three percent reported working longer hours and sixty-two percent reported having a hard time doing their job than ever before. A participant captured the feeling of not being able to get her job done in a timely manner because of other important tasks that need her attention:

> We work a lot in our own homes through the evenings getting caught up on the paperwork and e-mails because we cannot do it when we are on site. We are expected to be visible when parents are arriving; we are expected to visit classrooms daily; we are expected to be on the playground during all recesses and lunches; we are expected to deal with any discipline matter that is sent to the office, we deal with interpersonal conflicts etc. By the time, we have finished running around being visible and available, we have about an hour (3-4p.m.) to actually do the work that has been assigned to us.

Work-family conflict was negatively related to psychological well-being and positively predicting depression. Hossen et al. (2018) similarly found that work-life conflict could arise from time demands, stress originated from spillover from one role to another which disrupted the quality of life and behaviors that were appropriate in one domain but not appropriate in the other.

Interview Questions & Key Findings for Institutional Lens

The following two questions yielded key findings that were fifty percent or higher: (1) Institutional: If you could advise your school district or policymakers about which work-family policies have been helpful to you as a, as a leader, what, what would it be or if they don't exist, what would these policies be? (2) In what ways might women leaders help create work-family policies that could influence and impact your current leadership position?

The first question specifically focused on what the district or policymakers can do to create work-life justice policies that would benefit Latinas but ultimately everyone both female and male would ideally be able to spend more quality time at work and home. The question was posed, as an ideal scenario, asking what practical changes would the participants like to see happen within the duration of their career. 16 of 18 participants or eighty-nine percent indicated they would advocate for the following work-life justice actions: Flex time, clear boundaries/policies around work-life justice for women, and dialogue about what is not being talked about. This key finding also connected to the findings from the open-ended responses in the survey, and the survey itself. The need for flex time was exactly that, a need, not a want. When referencing the key finding in the open ended survey, 49 of 54 participants or ninety-one percent reported feeling as if they were On-Demand HUB-provide

service for all key stakeholders-teachers, students, parents, community, board members, and district administrators/exhaustion is seen as a status symbol and leaders are rewarded for their HUB efforts while neglecting their personal and family care. Forty-one of the participants or sixty-eight percent felt as if they were on demand, 24:7.

The need for flex time, boundaries, and bringing these concerns to the table without feeling judged or scrutinized for it, was a step in the right direction. Additionally, in the survey, 78% of respondents or 48 of 63, reported that there are current policies and work expectations at work where it consistently required them to work extra hours without really considering the sacrifices, the self-care, the balance, the work-family conflict it is creating for Latina women, or women in general. Ninety-seven percent confirmed they do not get paid for the additional hours they accumulated throughout the year. Fifty-seven percent or 33 of 63 participants reported not feeling satisfied with the number of hours they are contributing to work. These hidden rules, as eighty-two percent or 52 of the 63 participants reported, in fact cultivated the work-family conflict for the Latina participants. Furthermore, 100% of the participants reported on the survey that they were hopeful that current work settings would create work-family policies that could influence, and impact hours in a positive manner.

The second question that also yielded key findings for the institutional lens was the following: In what ways might women leaders help create work-family policies that could influence and impact your current leadership position? The question was particularly focused on what the participant would be willing to do currently as an active leader, to promote, and advocate for work-life justice approaches for herself or for those she serves within the institution. In other words, what this question was looking for was what is in the scope of the

leaders control, and how could she advocate for WLJ within the institution. 13 of the 18 participants or seventy-two percent reported that they were willing to adhere to setting clear boundaries that enabled a work-life justice framework as much as possible and what's within their control; (2) create work-life justice when you can and be unapologetically. What became a key finding during the interviews was that there was this sort of guilt for wanting to leave on time, or even giving yourself permission to leave on time because it is misperceived as you do not value your work as a leader, and you are not fully committed to your role.

Statement of Research Question 1b & 2b

What cultural systems do Latina educational leaders identify in their testimonios as helpful in supporting work-life justice? What cultural systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

Quantitative Data from Survey Question 1b & 2b

Sixty-three Latina educational leaders participated in completing the survey shown in Table 8, and research question 2a and 2b were specifically addressed in Part III of the survey. The participants were provided the following question: Are there any things that have helped you in your leadership that you could attribute to your cultural background? 100% of the respondents reported that their cultural background has helped them significantly. The cultural background has helped them because Latina leaders served as role models for Latinx students because of their cultural attributes and community cultural wealth (Yosso, 2005). The capitals listed by Yosso (2005), included the importance of a common upbringing, common language, and culture, provide Latinx leaders an advantage because they could be

critical role models for both students and adults and improve the experiences of those within

the school community.

Eighty-seven percent or 55 of 63 of the respondents were first generation college

graduate students. Being a first-generation college graduate provided these Latina leaders an

opportunity to help other Latinx students. Out of every one-hundred Latinx elementary

Table 8
Cultural Lens

Question	Category	Total	Total Percentage
Does your current leadership position align with your family responsibilities? (Ch)	Yes	32	50.7%
	No	30	45.9%
	Not Stated	1	1.58%
Do you intend to stay in educational leadership roles or why would you consider changing careers? (Ch)	Yes	35	55.5%
	No/Not Sure	28	44.4%
Are there any things that have helped you in your leadership that you could attribute to your cultural background? (H)	Yes	63	100%
	No	0	0%
Are you a first-generation college graduate? (H)	Yes	55	87.3%
	No	8	12.6%

Table 8 (continued.)

Question	Category	Total	Total Percentage
Was your mom a full-time employee? Part-time? Stay at home mom? (Ch or H)	Full-time	31	49.2%
	Stay at home	13	20.6%
	Other	10	15.8%
	Part-time	9	14.2%
Do you think you are a "good" educational leader and a "good" mother? (Ch or H)	Yes	33	52.3%
	Sometimes/unsure	25	45.9%
	No	1	1.58%
Has being a mother, and an educational leader impacted how your colleagues perceive you in a negative way? (Ch or H)	No	43	68.2%
	Yes	18	28.5%
Outside of work, describe some of the duties you have at home... the multiple roles, and competing demands of family and work. What is the work-family conflict you encounter? (CH)	Chores	58	93.5%
	Running errands	58	93.5%
	Spending time with family	57	91.9%
	Having time to self (exercise, relaxing, hobbies, etc.)	52	83.9%
	Spending time with spouse/partner	47	75.8%
	Spending time with friends	42	67.7%
	Child enrichment activities	40	64.5%

Taking care of extended family	39	62.9%
Childcare	29	46.8%
Professional Growth (studying, university)	17	27.4%
Other		
	15	24.2%

Note. N=63

students, it is estimated that only eight will attain a college degree (Solórzano & Yosso, 2002). Being a first-generation Latina graduate provides an avenue for cultural capital to flourish.

The following questions were also posed in the cultural lens section: (1) Was your mom a full-time employee? Part-time? Stay at home mom? (2) Do you think you are a "good" educational leader and a "good" mother? For question number one, forty-nine percent reported that their mothers worked full time. While the quantitative data is valuable, once this is paired up with the open-ended question that follows, and the interviews that were conducted, the Latina participants reported that their mother's employment status helped them. More will be stated in the qualitative section below.

The second question: Do you think you are a "good" educational leader and a "good" mother? This was a split answer, with fifty-two percent of the participants reported they felt they are a good educational leader and mother (33 of 63). The views coupled with general beliefs and values about women's domestic roles place a myriad of barriers for women to climb the career ladder in educational leadership positions (Arriaga et al., 2020). This question also had a follow-up open-ended question and will be further elaborated in the qualitative section below.

The subsequent questions had the participants report these statements as challenges: Does your current leadership position align with your family responsibilities? Only fifty-one percent (32 of 63) reported they felt their current leadership position aligns with their family

responsibilities. The follow-up question to this was: Do you intend to stay in educational leadership roles or why would you consider changing careers? Only fifty-five percent (34 of 63) said they would stay in their current position. Both of these questions had open-ended questions that followed, and are valuable to review because they provide insight as to what the participants have experienced, and why the responses were almost equally split.

Lastly, based on what the participants selected, ordered from highest to lowest are the cultural responsibilities that impacted them. The question and response rates are as follows: Outside of work, describe some of the duties you have at home... the multiple roles, and competing demands of family and work. What is the work-family conflict you encounter? (1) chores & running errands both had ninety-four percent (58 of 63); (2) spending time with family, ninety-two percent (57 of 63); (3) having time for self-care, eighty-four percent (52 of 57); (4) spending time with spouse or partner, seventy-six percent (47 of 63) spending time with friends, sixty-eight percent (42 of 63); (5) child enrichment activities, sixty-five percent (40 of 63); and (7) taking care of extended family, sixty-three percent (39 of 63).

Loder (2005) discovered this in a study with women principals and found that the participants experienced very little personal time for themselves, high demands for the principalship, and work-family time constraints. Furthermore Adams and Hambright (2004) reported that the greater responsibilities linked with being the principal of a school directly results with less time with their family, and the increased stress that came with the principalship, discourages women educators from applying for these positions (Adams & Hambright, 2004). Lambert and Gardner (2009), described in their research numerous barriers that interrupted women from pursuing leadership roles. One of those barriers was

multiple roles: competing demands of family and work, the long hours, and perceived tension that came with work-family conflict. What the participants reported mirrors and supports that this hesitancy to pursue leadership will cause a leadership shortage for qualified leaders in schools K-12.

Statement of Research Question 1b & 2b

What cultural systems do Latina educational leaders identify in their testimonios as helpful in supporting work-life justice? What cultural systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

The sixty-three participants who were surveyed and eighteen interview respondents were asked the following open-ended questions:

Survey, Part III, item 1: In your experience as a Latina mother, what has been a cultural asset, and what has been a cultural challenge as you continue your role as an educational leader?

Survey, Part III, item 2: Explain why you might stay or consider pursuing a different job.

Survey, Part III, item 3: Provide one example how your culture and upbringing has helped you in your leadership role:

Survey, Part III, item 4: Seeing the role your mom took in your upbringing, has this contributed to your career decision in pursuing a leadership role? Explain.

Survey, Part III, Item 5: Are you able to be good as an educational leader and mother? Explain why or why not.

Survey, Part III, Item 6: If you answered other, what is something else that may create work-family conflict? Please explain.

Survey, Part III, Item 7: Provide one experience you have encountered with people's perceptions that as a mother you need to spend more time with family and thus do not have the ability that men do to get the job done because they have time, and are fully committed.

Table 9 showed the frequency of the responses of the participants that completed the open-ended survey responses. The response rate includes qualitative responses of the participants who completed the open-ended questions in the survey.

Table 9
Open-ended Questions from the Survey, Part III: Cultural Lens

Open-ended questions:	Frequency of Responses
Survey, Part III: Cultural Lens	
1. The role your mom took in your upbringing	63
2. Good as an educational leader and mother	63
3. Something else creating work-family conflict	63
4. Consider pursuing a different job	62
5. Culture and upbringing and leadership role	62
6. Cultural asset, and cultural challenge	60
7. People's perceptions about your role as a mother	56

Note. N=63

The following open-ended question in this section will be discussed is survey, part III, item 1: In your experience as a Latina mother, what has been a cultural asset, and what has been a cultural challenge as you continue your role as an educational leader?

Table 10 and Table 11 showed the frequency of the responses of the sixty participants. The response rate included qualitative responses of sixty educational leaders who completed the open-ended question on the survey.

Table 10

Cultural Assets Reported by Latinas in Educational Leadership Roles

Cultural Asset	Number of Participants	Percentage
Cultural Capital & Familial Capital	41	68%
Work-Ethic, Persistence, Ganas	11	18%
Not specific	5	8.3%
First Generation/Depend on Self	2	3%
Culturally Professional Network	1	1.6%

Note. N=60

Sixty-eight percent or 41 of 60 participants reported cultural capital and having familial capital. The cultural assets reported by the Latina participants in this study are highly attuned and compatible to the community cultural wealth theory. Based on the participants' responses and on the community cultural wealth theory, it was evident that Latina principals served as role models for Latinx students. Cultural capital, strong family orientation, and strong work-ethic are all encompassed in what community cultural wealth provides. Having Latina principals lead schools and communities that resemble their background and experiences invited the community to create a partnership with the school leader. Below are participants' comments on what they reported are their greatest cultural assets:

> I consider family, unity and love as cultural assets. The value of and deep devotion to family, our familial social fabric is a cultural asset—we take care of our familia—parents, grandparents and extended family. By the same token, commitment to family has been a challenge. While I value family, time at work has often kept me from my family.

> An asset, as a Latina Mother in education, is that I look like the students I serve. Speaking Spanish and using my "mom" voice has been helpful in connecting with students and creating a familiar space for them on campus. I often hear "ay miss... you remind me of my mom". I also believe that our Latino families feel safe, comfortable, and welcomed when coming on to campus and speaking with me without the need for an interpreter.

> Cultural Asset: We are loyal, hardworking, and have a strong work ethic (value our job). These can also be cultural challenges because these assets sometimes prevent us from speaking up, saying "no" to additional duties, or setting boundaries.

There was a recognition that the cultural assets are in a constant state of contradiction with the cultural challenges that Latina educational leaders encountered at work due the navigating of priorities: family or work? Work often took precedence over family because Latinx communities are very hard working, and value strong work ethic, and as one participant observed, saying no to additional duties or setting boundaries is perceived as going against a strong work ethic.

Table 11

Cultural Assets, and Cultural Challenges Reported by Latinas in Educational Leadership Roles

Cultural Challenge	Number of Participants	Percentages
Super Mujer/Do it All Expectation	32	53%
Not stated	12	20%
Being Latinx in Predominantly White Arenas	8	13%
Androcentric & patriarchal favored systems	5	8%
How Latina leaders/mothers are perceived by other	4	7%

Note. N=60

When reviewing the open-ended responses 32 of 60 or fifty three percent of the participants reported that a common challenge was the cultural expectation of the mother being the primary care provider of the children, the husband, and the household. This cultural challenge of the super mujer is the notion of responsibilities both professionally and at home, and it is the expectation that they must do it all. A participant states the following on this cultural challenge:

> A cultural challenge is working for an organization who is not culturally savvy to help their employees that face daycare issues, financial hardships. You are pretty much on your own. Leaders in higher positions pretty much ignore cultural challenges that may be affecting their employees in leadership positions. They will say things like, "how are you doing". "I'm concerned about you". The bottom line, there is a fear factor to asking for help in these types of bureaucratic

institutions because this information may be used against you, especially if you
are an at will employee.

The following open-ended question in this section that was discussed is survey, part III,
item 2: Explain why you might stay or consider pursuing a different job.

Table 12 showed the frequency of the responses of the sixty-one participants. The
response rate includes qualitative responses of sixty-one educational leaders who completed
the open-ended question on the survey.

Table 12
Explanations of Latina Educational Leaders of Why They May Be Considering Different Jobs

Explanation	Number of participants	Percentages
Burnout (unrealistic schedule, takes away from family, relationships, and self care)	31	50%
Currently report job satisfaction	21	34%
Close to retirement	5	8%
Continue climbing up the career ladder	2	3%
Poor politics	1	1.6%
Seeking higher salary	1	1.6%

Note. N=61

Fifty percent or 31 of 61 participants reported that they may be considering a different
job due to the burnout they feel. In this case, burnout was defined as the unrealistic schedule
and how it directly impacts taking quality time away from the family and for personal time
for care. This key finding was also very similar to the acronym HUB identified previously. A
HUB is H-Habitually overworked, U-Under constant pressure, B-Boundaries for work are
blurred and are nonexistent. This concept of a 24:7 HUB was cited by forty-nine of the fifty-
four participants or ninety-one percent. Again, what this suggests is that Latina educational
leaders, and Latina mothers in this study were fully committed, to the point where they were
dedicating their time and overexerting themselves for their work, and once they arrived home

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they felt burnout. Of the 31 of 61 participants who mentioned experiencing burnout, the

following comments are from three of the participants:

> The politics of the job may influence my decision. In addition, I would like to
> have the opportunity to spend more time with my youngest son. I have two adult
> sons and they are independent; however, I do feel that my leadership role, while it
> has been fulfilling for me, has taken away my ability to be a mother. I have
> missed important activities such as basketball games, field trips, etc. My children
> have never confronted me or complained about this. In my heart, I know that they
> would have liked their mother to be "more present".

> The lack of balance is exhausting. I was pursuing an Ed.D with hopes it would
> open other doors.

Table 13 shows the frequency of the responses of the sixty-two participants. The response

rate included qualitative responses of sixty-two educational leaders who completed the open

ended question on the survey.

Table 13
*Descriptions of How Culture and Upbringing has Helped in Developing the Latina
Leadership Role*

Explanation	Number of Participants	Percentage
Aspirational Capital & Familial Capital	51	82%
Linguistic Capital	10	16%
Not Stated	1	1.6%

Note. N=62

A key finding reported were the descriptions of how culture and upbringing have helped

Latinas develop their leadership philosophies. eighty-two percent or 51 of 62 participants

reported having aspirational and familial capital. Cultural capital is defined by Yosso (2005)

as the personal and familial assets that are transferred from parents to their children that are

brought to school daily, representing their cultural values, belief systems, language,

traditions, and norms. Based on the participants' responses and on the community cultural

wealth theory, it is evident that Latina principals served as role models for Latinx students.

Cultural capital, strong family orientation, and strong work-ethic are all encompassed in what community cultural wealth provides. Having Latina principals lead schools and communities that resembled their background and experiences invites the community to create a partnership with the school leader.

The following open-ended question in this section will be discussed is survey, part III, item 4: Seeing the role your mom took in your upbringing, has this contributed to your career decision in pursuing a leadership role? Explain.

Table 14 demonstrated the frequency of the responses of the sixty-two participants. The response rate included qualitative responses of sixty-two educational leaders who completed the open ended question on the survey.

Table 14

The Role Mothers Took in Participants Upbringing and How This Has Contributed to Pursuing a Leadership Role

Explanation	Total Participants	Percentages
Yes: Role model for work ethic, placed a high premium on education seeing the struggles my mother encountered, selflessness, belief in me, motivational, immigrant background, witnessing her struggling and navigating WLB, surviving poverty, taught me self-sufficiency watching her perseverance despite her struggles, watching her pursue an education, watching her pursue career ladder,	44	70%
No	10	16%
Not Stated	3	5%

Note. N=63

Another key finding was what roles mothers took in participant's upbringing and this contributed to the participants pursuing a leadership role. Seventy percent or 44 of 63 participants reported that their model served as a strong role model. The following were reasons listed for why they felt their mothers helped them shape their desire in leadership:

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role model for work ethic, placed a high premium on education, seeing the struggles my mother encountered, selflessness, belief in me, motivational, immigrant background, witnessing her struggles and WLB, surviving poverty, taught me self-sufficiency watching her perseverance despite her struggles, watching her pursue an education, and watching her pursue career ladder.

The following open-ended question in this section is survey, part III, item 5: Are you able to be good as an educational leader and mother? Explain why or why not. Table 15 showed the frequency of the responses of the sixty-three participants. The response rate included qualitative responses of sixty-three educational leaders who completed the open-ended question on the survey.

Table 15
Explanation of Whether You Could Be a Good Educational Leader and Mother

Explanation	Total Responses	Percentages
Sometimes: Spillover, daily struggle with navigating being good at both, feeling guilty, pressure to conform to expectations and doing everything well, trying to separate work and personal time, depends on deadlines/tasks, better at my career than being a mother, imposter syndrome, working twice as hard, the more I move up the less family time I have	33	52%
Yes: quality over quantity, personal/family time is sacred, being intentional about how time is being utilized, giving yourself grace, spousal support, work hard & play hard, self-determination and confidence, it takes a village, having support from supervisor, push through difficult or challenging moments, kids are older, yes but there is room for improvement	25	40%
Not Stated	5	8%

Note. N=63

Lastly, another key finding discovered in the open-ended responses for the cultural lens, was the participants' explanation of whether or not they are good educational leaders and mothers. Fifty-two percent or 33 of 63 participants reported that the effects spillover had over

them, gave them sufficient reason to question whether they are good leaders and mothers. This was also a similar finding reported for the institutional lens question: Work requirements or tasks requiring additional work hours in educational leadership roles. Based on the participants' responses and on the community cultural wealth theory, It was evident that they have a strong commitment to their work, but this strong commitment is causing stress, tension, and spillover into their personal, and family responsibilities.

Interview Questions Key Findings for Cultural Lens

The following questions yielded key findings that were fifty percent or higher. (1) Describe your upbringing as a child, and as a student. What, what role did your mother and also your father have, shaping the person in the career that you chose? Sixty-seven percent or 12 of 18 participants described their upbringing with aspirational capital. Furthermore, seventy-eight percent or 14 of 18 participants described their upbringing with familial capital. Both aspirational capital and familial capital are concepts developed by the community cultural wealth theory, Yosso (2005).

Aspirational capital refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers. The participants were often observers of the struggles, and financial difficulties their families, and parents were faced with. Their parents would often remind them that their number one priority was to do well in school so that they could be financially independent, and secure. Some of the commonalities of how their families would speak to them growing up were the following:

You could, you could do whatever you want in life. That was always the consistent message.

My parents would say: "you need to get your own career, you need to make your

own money. You need to be able to, to support your family, right. Be a contributor to the family. So in that sense, it was kind of, it was an interesting, even though my dad was very traditional and him and I butted heads about a lot of things about what a woman can do in a, what a man can do."

And I stand on their shoulders because, um, I've been given certain privileges, you know, I didn't have to work in the field like my mother and my grandmother, I didn't, I got to have education.

My dad worked five jobs. It's amazing, the sacrifices our parents do for us and, that sacrifice is what motivates and propels me to move forward, echarle ganas.

So, you know, it's like my parents, I think they're just like, oh, we busted our butts all the time to make everything happen. And that's how you should be too.

Their ability to maintain hope and dreams for the future in the face of real and perceived barriers propelled these Latina participants to pursue their dreams, and goals to new realities. Familial capital is the cultural knowledge obtained from family and community experiences and commitment to community level well-being and an understanding of kinship. The connectedness the participants built with their family was something they felt they directly benefit from when meeting with other Latino families and populations they serve in low socioeconomic communities.

Building this familial capital amongst their staff was something that the Latina leaders were very intentional about. Building a strong familial community in the workplace was important to them. They also valued the concept of family first before work, thus they employ work life justice strategies such as being flexible with their employees when familial issues arise, or upon request. They put a high premium and emphasis on taking care of yourself, and families because it consequently created a very productive and well rounded and healthy employee. Below are two different participants comments on familial capital and how they integrate it in their leadership philosophy and at work:

I take care of all these kids in this school, because one day somebody is going to take care of mine and it, and I may or may not witness it, but it could be my kids. It could be my grandkids, but that's how I treat others, I treat them like my own, my family. If we do that as a Latino culture, and replicate it to our entire society, imagine the benefit that would come from this.

I think that support that you offer as an administrator is so much different than the support, um, that you offer as a teacher. When the new superintendent asked me if I was ready to become a principal? I said, absolutely not. I will go back into the classroom after I'm done working with this temporary principalship. I had my second little girl, & she's currently three, but this is my second year as principal. I had a follow up meeting with him and he asked me why I had no desire to be a principal. And I said, my family needs to come first.I know my work ethic, I value the community I serve, the students, and their families often come first. I value other people's families because they're my family.

Being a Latina mother and a leader was beneficial for the Hispanic communities that they served because of the relatable experiences, and community cultural wealth they possessed. One-hundred percent of the participants or 63 of 63 agreed that their leadership style is attributed to their cultural background. Their commitment to the communities they served was unwavering, and it was almost like a lifeline support for the students and families they served because they have experienced the financial challenges, and have seen their own parents struggle and sacrifice so they can receive a better quality of life. Their commitment to their families often took precedence over their commitment to their own families due to the strong work ethic, and their aspirational capital, they saw the sacrifices their parents made, and now they are sacrificing their time for being the leader. Fifty-one percent (32 of 63) of the participants agreed that their leadership position aligned well with their family responsibilities but the other forty-six percent (30 of 63) said their current leadership position hindered their family responsibilities.

Statement of Research Question 1c & 2c

What individual systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict? What individual systems do Latina educational leaders identify in their testimonios as helpful in supporting work-life justice?

Quantitative Data from Survey Question 1c & 2c

Sixty-three Latina educational leaders participated in completing the survey, and research question 3a and 3b were specifically addressed in Part IV of the survey. Participants were provided with twelve options and asked to check off which of the following individual and institutional barriers impacted them negatively as an educational leader, in Table 16: ethnicity, having children 0-18, age, lack of quality daycare, lack of after school programs for your children, lack of flexible hours, working more than 40 hours, interviews with a non-diverse panel, resist in changes to recruit women, ignoring intersectionality for women, existence of gender inequities, continuing to appoint male-dominated committees. Based on what the participants selected, ordered from highest to lowest are the following individual & institutional barriers that impacted them negatively: (1) working more than forty hours, eighty-four percent (53 of 63); (2) existence of gender inequities, seventy-three percent (46 of 63); (3) lack of flexible hours, fifty-eight percent (37 of 63); (4) ignoring intersectionality for women, fifty-two percent (33 of 63); (5) having children ages 0-18, fifty-one percent (32 of 63). These responses from the participants suggest that while it may be an individual choice Latina leaders need to make in terms of working more than forty hours a week, the administrative tasks, requirements, and job description were not sustainable for Latina mothers to complete within a forty hour weekday.

Table 16

Individual Lens

Question	Category	Total	Total Percentage
Positive Impact	**Personal Data**		
Check off which of the following have impacted you positively as an educational leader:	Ethnicity	35	55.55%
	Quality daycare	33	52.3%
	Having children 0-18	27	42.8%
	Your current age	20	31.7%
	Family Obligations		
	Mentorship by Latinx Leaders	48	76.1%
	Having flexible hours	20	32%
	After School Pr. for your kids	18	28.5%
	Education Background		
	Masters or Doctorate in Ed.	49	78%
	Leadership experience	48	76.1%
	Teaching experience	47	74.6%
	Working more than 40 hours	53	84.1%
Check off which of the following **individual and institutional barriers** have impacted you **negatively** as an educational leader:	Existence of gender inequities	46	73%
	Lack of flexible hours	37	58.7%
	Ignoring intersectionality for women*	33	57.1%
	Having children 0-18	32	50.7%
	Continue male-dominated committees.	29	46%
	Ethnicity	25	39.6%
	Interviews with a non-diverse panel	20	31.1%
	Resist in changes to recruit women	18	28.5%
	Age	17	26.9%
	Lack of quality daycare	13	20.6%
	Lack of After School Pr.	8	12.6%
Check off **ONLY 3** of the following that would **help** you as **Latina mother**, and also encourage other Latinas to **pursue educational leadership roles**:	Flexible Hours	42	67%
	40 hours a week/flex or comp. time	34	54%
	Additional support at work	26	41%
Do you agree that work-family conflict is prevalent in educational leadership roles, particularly for women?	Yes	62	98.4%
	No	1	1.58%

Note. N=63

An ongoing challenge was how intersectionality was often ignored and not considered when creating leadership positions that have demanding work schedules which are less accessible for women with children, and furthermore, less accessible for women of color and Latinas. Intersectionality was when People of Color or women of color are disadvantaged by

multiple sources of oppression: race, class, gender identity, sexual orientation, religion, and other identity markers (Crenshaw, 1990). The number one challenge segued perfectly to the second challenge that these Latina participants reported which is that the educational system, specifically in management continues an existence of gender inequities. These gender inequities led to management ignoring the fact that in our society, and culturally, women were shouldered with additional responsibilities and primarily sought to be the daycare providers and matriarchs of their families. Discovering and exposing inequities must be the first step in devising equitable educational practices (Arriaga et al., 2020).

The majority of the participants reported having a lack of flexible hours. Having flexibility in their schedules, would have alleviated the time they needed to attend to other important responsibilities. Ninety-eight percent of the participants agreed that work-family conflict was significantly prevalent in educational leadership roles, and particularly for women because of the numerous roles they were expected to fulfill outside of work. Ignoring intersectionality for women in educational leadership positions could be a cause for concern and a reason why Latina women are not pursuing leadership positions.

Women of color in leadership roles experienced triple jeopardy which are gender, race, and ethnicity that prompted others to perpetuate these negative stereotypes (Sanchez-Hucles & Davis, 2010). According to Madden (2005), the intersection of race with leadership leads to racial and sexual stereotyping, token status, inaccurate assessment of work productivity, and unrealistic expectations that mitigate against the attainment of higher level positions.

It was important to capture what had positively impacted the Latina educational leaders in this study. The study in section four asked the participants to check off which of the

following have impacted them positively as an educational leader: ethnicity, having children, current age, consistent and quality daycare, after school programs for your kids, having flexible hours, mentorship by Latinx leaders, teaching experience, leadership experience, masters or doctorate degree in education.

Based on what the participants selected, ordered from highest to lowest are the following categories personal data, family obligations, and educational background that have impacted them positively as an educational leader: (1) Master or Doctorate degree in education, seventy-eight percent (49 of 63); (2) leadership experience and (3) mentorship by Latinx leaders were different options but had the same percentage, seventy-six percent (48 of 63); (4) teaching experience, seventy-five percent (47 of 63); (5) ethnicity, fifty-five percent (35 of 63); (6) consistent and quality daycare, fifty-two percent (33 of 63).

Lastly, section IV also asked participants what they hoped for in order for the administrative roles to be sustainable and to also encourage more Latina *hermanas* to pursue leadership roles. The question was as follows: Check off ONLY 3 of the following that would help you as Latina mother, and also encourage other Latinas to pursue educational leadership roles: Flexible hours, job shares, 40 hours a week, add extra hours extra or w/ compensation time, additional support at work (leadership positions), daycare stipends, after school program for daycare, covering costs for university coursework, examining current hiring practices, Latina representation in the interview panel, conduct inquiries to determine gender inequities, actively recruit women of color, include male participants in family-friendly policies, publish guides for systemic changes & recruiting, revise mission and vision statements to ensure the language of the organization reflects the values of equity.

Based on what the participants selected, ordered from highest to lowest are the following concepts that the participants reported would help them in their role as a leader and also as a mother and furthermore encourage other Latinas to pursue educational leadership roles: (1) flexible hours was the highest response with sixty-seven percent or 42 of 63 participants selecting this; (2) 40 hours a week and any additional hours clocked in would qualify for compensation time, 35 of 63 participants selected this or fifty-four percent agreed this would have help them and aspiring Latina educators.

In a recent study conducted in 2021 by the NASSP, the survey showed that the principal pipeline was becoming increasingly fractured at all levels, in every region of the country, and in all school types. If recruiting and retaining school leaders had become more difficult and the administrative jobs less accessible due to the demanding work schedule, more needs to be done to support educators in our schools. The responses of the participants in this study should be highly considered for discussion on how we could cultivate these ideas and embed them into the infrastructure of the education system. The lack of qualified and diverse leadership will impact all students, historically marginalized communities, and students of color. In order to prevent this, there must be immediate action now in order to expand the leadership pool and make it accessible for competent, credible, and committed Latinx educators. Having flexible hours, 40 hours a week and any additional hours clocked in would qualify for compensation time, and additional support at work are actionable items that the educational system can implement from the county, district, and school site levels.

Similarly, in the NASSP (2021) only 19% "strongly agree" that their salary and benefits fairly compensated them for their efforts. The current leadership pathway views "exhaustion

as a status symbol" (Brene Brown), and this is a reason why forty-four percent of the participants in this study are not sure on whether they intend to stay in an educational leadership role. In the study conducted by NASSP (2021), only one-third "strongly agree" with being generally satisfied as principal of their school. This is a significant drop from the 63% who strongly agreed in the NASSP study in 2019. Furthermore, 68% are concerned about educator burnout and 44% are extremely concerned.

The triangulation with previous studies in the literature to discuss similarities and differences between the quantitative data in this study conducted with sixty-three participants, suggested a collective burnout from current educational leaders. Change is imminent for the educational system to reorient the trajectory of a mass leadership exodus, and to reanalyze and create a leadership position that values work-life justice. To achieve work-family justice for Latina mothers as educational leaders is to redefine the system where Latinas have the necessary support as leaders and as mothers. Institutions are responsible for supporting Latinas and developing work-family policies that allow Latinas access to leadership roles, sustain leadership roles, and succeed as mothers and leaders. Challenging traditional cultural norms and advocating for identified needs is instrumental in work-life justice. Work-life justice is not solely a Latina mother's responsibility but a shared responsibility from institution to culture to self.

Statement of Research Question 1c & 2c

What individual systems did Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict? What individual systems did Latina educational leaders identify in their testimonios as helpful in supporting work-life justice?

The sixty-three participants who were surveyed and eighteen interview respondents were asked the following open-ended questions:

Survey, Part IV, item 1: What three recommendations would you make for taking action for gender equity and advocating for more Latina women to pursue leadership roles.

Survey, Part IV, item 2: Provide 1-2 examples of comments that have been made by males or female colleagues, friends, or family regarding your position as educational leader and also as a Latina mother?

Survey, Part IV, item 3: What is one action you would be willing to take in your leadership role to support gender equity & adopt work policies to address the unique challenges of women.

Table 17 shows the frequency of the responses of the participants that completed the open-ended survey responses. The response rate includes qualitative responses of the participants who completed the open-ended questions in the survey.

Table 17
Open-ended Questions from the Survey, Part IV: Individual Lens

Open-ended questions:	Frequency of Response
1. One action to support gender equity	57
2. 1-2 examples of comments of your position	55
3. Three recommendations for gender equity	54

Note. Survey participants N=63

Table 18 highlights the key findings for the three recommendations the participants would consider making for gender equity and advocating for Latina women to pursue leadership roles. 54 of 54 participants or one-hundred percent report their first

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Table 18

Three Recommendations for Taking Action for Gender Equity and Advocating for Latina Women to Pursue Leadership Roles

Recommendations:	Total Participants	Percentages
Institutional support and policy changes needed:	54	100%
-Compensation & Flexible Hours (13)		
-Daycare stipends (5)		
-Creating family-friendly & equity based policies that value family and provide flexible hours as an example (4)		
-Hire people that represent demographics of the community, (3)		
-HR needs to prioritize hiring Latina teachers that could grow into leadership positions (3)		
-Respect after work hours by not sending emails/texts/phone calls (2)		
-Equitable hiring practices (2)		
-Actively recruit women of color (2)		
-Balance job opportunities for men & women (1)		
-consistent interview practices (1)		
-Encouraging & inspiring Latinas teachers to consider taking on leadership roles (1)		
-Supportive/flexible work environment policies (1)		
-Be inclusive of women during upper management networking events (1)		
-Daycare available on site (1)		
-Know the culture/district you are applying to (1)		
-More women on interview panels (1)		
-Diverse interview panels (1)		
-Additional support at work (1)		
-Work from home hybrid models (1)		
-Targeted training on the role of leadership for People of Color (1)		
-The policies that are created should have women and men input (1)		
-More transparency about these positions (how do job duties correlate to actual tasks) (1)		
-Look at hiring practices (1)		
-Policies must be friendly to Latinas (1) -Non-threatening environment where you can ask for the time (1)		
-A safe place to speak our minds/needs/support w/ out retaliation from top admin. (1)		
-Take the gender filter out of candidate qualifications (1)		
-The demands/hours of the job have to be acknowledged and addressed (1)		
	44	81%
Professional development specifically for Latinas:		
-Mentorship Groups: (25)		
-Networking Opportunities: (14)		

-Scholarships for advanced degrees (4) -Provide a forum for Latina leaders (1)		
Individual Lens/Choice/Perspective: Awareness, prioritizing, be compassionate to self and others, be proactive not reactive, lead with passion, speak your truth, don't let others influence you, Model and share your story, never give up (10)	10	19%
Familial/Cultural Lens: -Supportive Family Members (1) -Educate men on eradicating gender roles, normalize men taking on roles traditionally taken by women (1) -Women studies as a require in high school (1) -Stop shaming women (1) -Normalize women in positions of power (1)	5	9%

Note. N=54

recommendation as one that will need institutional support and policy changes needed. Their recommendations included compensation and flexible hours, daycare stipends, and creating family-friendly & equity-based policies that value family and provide flexible hours as examples. The second recommendation with 44 of 54 participants or eighty-one percent recommended professional development specifically for Latinas. Some of the examples provided were mentorship groups, networking opportunities, scholarships for advanced degrees, and providing a forum for Latina leaders.

Table 19 had one key finding that the participants state they have heard comments made by their male colleagues, female colleagues, friends, or family regarding their position as an educational leader and also as a Latina mother. 41 of 55 participants or seventy-five percent report being recipients of these comments at some point in their leadership career. This key finding of mothering comments is further supported by interview key findings. In the interview key findings, fifty-six percent or 10 of 18 participants received conflicting messages about the dual roles of mother and professional and will be further discussed below.

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Table 19

Comments Made by Male Colleagues, Female Colleagues, Friends, or Family Regarding Your Position as an Educational Leader and as a Latina Mother

Judgmental Statements Made By	Total Responses	Percentages
Mothering Comments	41	75%
I don't know how you do it, don't your kids miss you? 16		
You are a mother first. 6		
Who is watching your kids? 5		
This job is only for empty nesters. 3		
Take care of your family/Go home and take care of your family. 2		
Who does the cooking at home since you work so much? 1		
Husbands are helping with household tasks. 1		
No, you can't make arrangements for them while you are on this assignment 1		
Take care of your mother, and come back once you do not have that responsibility. I		
It must be hard to be a single mom. 1		
Your kids will be fine without you. 1		
I can imagine what your house looks like. 1		
We support you in what you decide to do (from my mother and father). 1		
Are you married? 1	16	29%
Career Choice Comments		
You might need to go back to the classroom. 2		
Do you really need to do the job right now? 2		
You only got this job because you are bilingual. 2		
Snarky comments about flex time. 1		
Good for you to take time away from admin and spend more time with your kids. 1		
I would not do admin work when my kids are young. 1		
I need to speak to the principal or whomever is in charge. 1		
I asked you more than once to do something about…1		
Oh great, another Latina leader. 1		
Do you think being a Latina helped you get the job? 1		
You are an English language learner. 1		
You can't be a High school principal, that role is for men. 1	8	15%

Table 19 (continued.)

Judgmental Statements Made By	Total Responses	Percentages
Work-Life Balance Comments		
You're amazing-the job you have on top of young children. 2		
You have a lot on your plate. 1		

What does your husband think of how much time you spend at work? 1		
My husband says he feels neglected because I spend too much time at work. 1	6	11%
The work will get easier, the more you get back into it.1		
You need a doctorate degree. 1		
You must be exhausted. 1		
Encouraging Comments		
Si se puede. 1		
I am a chingona/super woman. 3		
Parents at my school have shared with me that they admire me and are proud because I am a Mexican woman leading a school. 1	5	9%
It is important for the students to see that you are a mother and also a leader, that you are strong, and that you are supportive. They need a female administrator they can talk to and trust. 1		
Encouraging Comments		
Si se puede. 1		
I am a chingona/super woman. 3		
Parents at my school have shared with me that they	4	7%
admire me and are proud because I am a Mexican		
woman leading a school. 1	1	1.8%
Emotional Comments		
Don't cry, you are showing you are weak. 3		
You are too aggressive, be more humble, and vulnerable. 1		
Never Experienced		

Note. N=55

Although there were no key findings in Table 20, the recommendation of having

mentoring opportunities was a key finding on Table 18 with eighty-one percent of the

participants or 41 of 54 stating they would consider recommending this in their work. Table

20 represents that forty-two percent of the participants or 24 of 57 also selected mentorship

and coaching support as an action they may be willing to implement in their leadership role.

Table 20

What is One Action You Would be Willing to Take in Your Leadership Role to Support Gender Equity and Adopt Work Policies to Address the Unique Challenges of Women

Actions Willing to Take:	Total Responses	Percentages
Mentorship/Coaching & Support	24	42%
Continue to advocate (in districts, committees, board meetings, mentorships, associations and networks) for gender equity and diversity & create this on written policies/legislative proposal for change	14	25%
Demanding boundaries for work hours & flexibility.	6	11%
Panel discussion/sharing experiences	3	5%
Reviewing the hiring process	3	5%
Being understanding and flexible with all employees I supervise.	3	5%
Leadership Courses tailored to Latinas/Women	2	4%
Call out microaggressions	1	1.7%
Nursing/pumping policies need to be followed.	1	1.7%

Note. N=57

Key Findings for Individual Lens

The following questions yielded key findings that were fifty percent or higher: (1) Describe an event or an experience related to motherhood and how that impacted you? (2) Do you feel you have to prove yourself to your staff/those you network with, and those you come in contact with as a leader because you are a female, minority, a mother? (3) What support have you received from leaders, including women of color to foster work-family justice? Some leaders have modeled (4) in your experience is work family conflict, something that hinders women of color or Latinas to rise to educational leadership roles? (5) In your experience, do you believe that having children impact the "pipeline" for promotion for Latina leaders or women of color? Are they being actively recruited? Were you being

actively recruited by your district? Have you witnessed it with others as well? Tables 21 and

22 show the key findings.

Table 21

Interview Findings for Individual Lens

Individual Lens	Total Participants	Percentages
Proving yourself & leadership ability because you are a female/minority/mother.	18	100%
Double standards in the workplace for women.	18	100%
Fully committed to work first but have experience being burnt out as a result:	16	89%
The need for boundaries about work expectations	14	78%
Actively recruited and encouraged	14	78%
Experiencing the superwoman effect	13	72%
Some leaders model work-life justice framework (I.e., high premium on taking care of self, being flexible at work)	12	67%
Receiving conflicting messages about dual roles of mother and professional.	10	56%
Self-doubt	9	50%

Note. N=18

Table 22

Interview Findings for Cultural Lens

Cultural	Total Participants	Percentages
Familial capital	14	78%
Aspirational capital	12	67%

Note. N=18

The key findings for the individual lens are highlighted in Table 23. One hundred percent

of the participants that partook in the interview felt they had to prove themselves and their

leadership ability because of the following reason(s): female/minority/mother. The need to

Table 23

Interview Findings for Institutional Lens

Institutional	Total Participants	Percentages
Flex time, clear boundaries/policies around work-life justice for women, and dialogue about what is not being talked about.	16	89%
Set clear boundaries that enable a work-life justice framework as much as possible and what's within your control. Create work-life justice when you can and unapologetically.	13	72%

Note. N=18

prove themselves may be one of the reasons why they are working extra hours. Eighty-four percent or 53 of 63 participants admitted to working more than 40 hours on average per week. Furthermore, ninety-eight percent reported that work-family conflict was prevalent. The existence of gender inequities or double standards that were reported by the participants both in the survey and in the interview, can also add to the need for Latina women to prove themselves because they were aware of the gender inequities that existed in the workplace. The participants in the interview reported feeling very committed to work, and putting their personal and family life on the back burner. Seventy-two percent or 13 of 18 participants in the interview experienced the superwoman phenomenon. They felt they were obligated, and committed to being the best leader at work, and also taking care of the family, the children, cooking, cleaning, providing nurture and care for partners, and extended family members.

Furthermore, both the survey's quantitative data, and open ended responses along with the interview key findings indicated that there needs to be boundaries about the work hours and expectations in order to avoid work-induced burnout and work in an environment where work-life justice practices are infused in the policies. Sixty-seven percent or 12 of 18 participants reported that some of the leaders they worked with professed and model work-

life justice framework (I.e., high premium on taking care of self, being flexible at work). While they did value the leaders that had modeled the work-life justice framework, fifty-six percent or 10 of 18 participants received conflicting messages about dual roles of mother and professional. For instance, in the open ended responses, seventy percent or 41 of 54, reported the judgmental mothering comments:

- I don't know how you do it, don't your kids miss you?
- You are a mother first.
- Who is watching your kids?
- This job is only for empty nesters.

The self-doubt, the superwomen phenomenon, the being fully committed to work but also feeling burnout, the having to provide yourself because of the intersectionality of female/minority/mother, and the double standards/gender inequities reported created a recipe for work-family conflict, and the urgency to start having a dialogue, and a cultural mindshift on what expectations were being put on Latina leaders. The implications of these findings were that the participants agreed there is an urgency to set boundaries, and start a discussion about what is not being formally stated in the workplace regarding the concerns around work-family conflict.

Testimonios

Their testimonios will serve as strong counter-narratives that will challenge the individual, cultural, and institutional bias around work-life justice. work-life conflict systemically and negatively impacts Latina women who want to pursue educational leadership roles. The *testimonios* will capture: (1) Latina mothers' lived experiences in leadership roles; (2) navigating work-life conflict on the individual, cultural, and institutional

levels; (3) and will also encompass what work-life justice strategies are implemented on the individual, cultural, and institutional levels.

Testimonio 1: El Dolor de Una Madre

My story starts with education. Education is where I find joy and justice. A sacrifice of loving education is the pain I have caused my children, and the regret I feel in my heart for doing so. It makes me feel horrible because over the years there is this sort of tug and war and reflecting tension of being a mother and a school principal. I wanted nothing more than for my daughters to be healthy human beings and pave their own paths in life. What is hurtful and is hard for me to think about, is how they feel about education.

I love education but I also know I hurt my children along the road. I created injuries for their little hearts. I was giving so much to others, and it is such a contradiction, such a paradox because my life was to help other families, but at the same time I injured my own. How can being a Latina educational leader be life-giving and yet still hurtful and life-sucking? It took the life out of my children and it took the life out of me. This contradicting truth is hurtful. It's hurtful because it seems that where I excelled as an educator, I failed as a mother.

I have a work ethic that is very ingrained within me. My daughters call it a workaholic ethic. I was raised to believe you show love for your family by going to work. My daughters are older now, and they share with me that they know that everything I did for them is appreciated, but they also remind me that I wasn't present for them, that I was there but not really *there*. Maintaining strong communication and relationships with my girls was always important for me. So even though I wasn't at every event and they were often the last ones getting picked up, I was *there*.

My injury to my family, and my children begins with being rewarded for being silent and overzealous in the administrative world. The minute I revealed my mother identity I knew I would not get retaliated for it, but certainly dismissed. I wondered how do I let it be known that I don't want to spend my evenings and afternoons at this administrative retreat where I have to leave my family for three days? I couldn't. I definitely had to show that I can take care of business as a Latina in a male-dominated environment. Men do not have to worry about this. I think about all of the men that I've worked with, and somebody else is always tending to the needs of their children, somebody else is always cooking dinner for their family, and somebody else is always cleaning their home.

I had to show that my priority was my job regardless of whatever else is impacting my life. I had to follow the rules if I wanted to keep my job. This makes me part of the problem. I felt like I was an intruder proving that I was hired into this position. As a Latina, I knew I had to do more. Every day I had to ensure every detail was addressed, every concern was dealt with and that took more time and more work. It didn't matter if I stayed at work or if I went home, I lugged my work with me, it was on my mind, and on my laptop. I noticed the tension between work and home but did not have the tools nor support from work to balance it.

We have to see each other differently. We have to see family differently. Flex time would've made my life easier if it were acceptable to do that, but it wasn't, it never was. Having flex time, is just really a rewiring, a rethinking of a family and not to be so rigid with having to be physically in one spot because eventually work always gets done. Redefining what it means to complete the work, and being able to leave the site and not feel like you're cheating are steps that must be negotiated and discussed. Until we think about how wrong it is, the way things are now, change might start to occur.

These changes would need to come from authority. There would need to be a superintendent who truly believes in this way of work and life so much that they set out to change the culture of the district. And if this change is to occur beyond a district, it needs to be come from higher up. The rewiring really would have to take place at every level as an administrator.

Change is imminent and in order for change to occur, there needs to be a completely different mindset, and completely different value set of families. The educational system encourages educators to value the families we serve but it does not give space to value the families we have, and that's a problem. When you are an administrator, having a family is seen as a liability. They see it as your family is going to take time away from your job. These beliefs are so deeply entrenched in our educational system. We need to expand the conversation so that it respects family and women and all of these different roles that we have.

I've lived my life with this paradigm. I've lived my life with these constructs. And I survived it, but it shouldn't have to be this way. We have to break those constructs. It starts with conversation. It starts with research. It starts with advocacy. For me, it starts with sharing my story.

Testimonio 2: This Mother Doesn't Feel Guilty

There I was, I went to every single daycare center, and nobody would do afternoon childcare pick-up or drop-off. I desperately wanted to find a day care I felt comfortable with. There was one daycare that I felt confident about, and so I went to register my child. I did not have the familial support to help me with childcare. Becoming an administrator was a conscious decision but a hard one. The road to becoming an administrator or not became a self barrier. Before I even took that first step, I was already thinking about the challenges that would come with it, like finding quality childcare. I think all mothers, regardless of ethnicity, statistically, we carry the load of raising our children. Every female teacher thinking about going into administration probably considers these barriers as real and hard ones.

As a Latina, I do not act like most of my traditional Latina friends in their marriages. My work comes first. I put work above all else. Busting my ass off, putting in 12 hour days, including responding to any and every email, phone call, or text immediately. It doesn't matter if it is weekends or holidays, I need to be on the clock 24:7 as the Director of Technology for my school district.

I felt it. I felt the slow burn sizzling through my body, the burnout during meetings and conferences where they are always late and never end on time, meetings ran by White older males. I would walk in the room, and I knew I was the only woman in the room. Being the only woman in the room has more disadvantages than advantages. I remember my direct supervisor made a comment about how teachers are good moms because they are focused on their families, and have a good schedule to be there for their children. Yet this same person also made it very clear to me that the expectation for me was you better jump when I say to, and I was at a point where I felt like I was not enough. The expectations were to answer immediately to requests, and emails. I would arrive home, and still be working.

I am used to being on call, being on demand for work, and being on demand as a child. I was only 12 years old, and my mother's marriage was falling apart. I had to step up as the oldest to take care of my siblings. The trauma my mom was going through from the separation was deep. By the time they got separated, I was the primary childcare for my sisters and I helped them with their homework. If they were sick, I stayed home with them. I really wasn't going to middle school because I was out all the time. Right.

I spent a year and a half being a mother more than a child. I'd wake up in the morning, feed the baby, get my sisters ready for school, walk them to the bus, go back, do laundry…do all the basic mom stuff or housewife stuff and have dinner ready for everyone before they came home. My mom basically just had to go to work. She basically had a housekeeper.

And by high school, I only did a few months of freshman year and then a few months of sophomore year. And they moved me around. I had runaway four times. Each time when I would run away, I would go to school. And by the last time I realized, well she could come and get me because she knew where I was at. I just want to be a normal kid. I don't want to take care of other kids. I want to go to school and have friends and do homework. I eventually decided the last time that I ran away, that I was going to leave and this time it was going to be for good, not be dragged back.

And at the time, the only girls that I knew that had left their house were the ones that got pregnant and I wasn't going to do that. I remember going through the phone book, and contacted the number to get more information on GED coursework. I snuck out of the house to go take care of the GED. In the short time that I was in school, my sophomore year, I was in an ROP class. They had like a guest visitor of a little private school, and they left the brochure and I had held onto that brochure that entire time. I remember firmly telling my mom, you need to figure it out, I will no longer be taking care of the baby. Her response to me was "I know you're not going to leave an infant. You're stuck in the house. You're not gonna run away. You're not gonna leave a newborn." I firmly told her and reminded her my sisters are at school, and I want to be in school. I even forged some signatures as if my mom signed them in order for me to start the GED. I remember literally opening my bedroom window, and was going to crawl out, and I realized, I don't have any friends anymore, where could I go? I've been isolated for a year and a half. I knew if I left, she would drag me back. So I crawled back inside, and that's when I decided I have to continue the GED, because that was more permanent. My mothers actions are what shaped the decisions, my fortitude. The barriers that she put in front of me forced me to figure out a way.

And I don't complain anymore about my past. I do cry, but rarely in front of people.

It is definitely hard for me as a mom, not being able to spend time with my children. It is guilt I wish my mom felt while I was taking care of my siblings. I have this innate guilt that moms have when they are missing out on their children's things. It would be appreciated if there were flex time opportunities, yet I know about the comments that are made about the women leaders that leave early. You basically have to leave late, because that is perceived as you are committed to your job.

It is devastating to think I am investing my heart and soul into other moms kids, but not my own, and not because I don't want to, but because my institution does not value balance. I do not want the lip service anymore, I do not want to do a book study on self care, when institutionally, you are completely saying the opposite. I hear you saying you have to earn your stripes but at the same time you got to take care of yourself.

There is a contradictory message here. I want concrete boundaries, how is that for SEL? Concrete boundaries such as my time is valued, and after 5:00pm that is my personal time, and I'm done if I want to be done. You're not allowed to politely force me to engage with other employees or anything like that. I want my SEL mantra to be verbalized, and documented in a manner where there is no vagueness about my work schedule or work expectations.

12 hour days should be a thing of the past, or should be on emergency basis only. I want my SEL mantra to have boundaries that I deserve as a professional and as a mother. I have worked too hard to be where I am at, and still feel like I have to work harder to keep my job.

Testimonio 3: When One Doors Closes, Another One Intentionally Opens

Dear Latina Prospect Candidate,

Thank you for chasing after your professional goals and persistently seeking employment. As a HR director for a County Office of Education, please remember when one door closes, another one intentionally opens.

They may interview you this time, but they will instantly notice you have a Latinx last name that is written on your resume, and application. They are comparing that to other candidates that submitted their applications as well. As a company, they say they value diversity but you must know that they do judge a name by its color. Quite frankly I have seen during interviews and hiring panels that the judgment promptly starts with acknowledging the last name on your application.

Dear Latina Prospect Candidate, I share this with you not so you may lose hope, but because I have seen it over the years in the Human Resources department. I have the vantage point as a Human Resource administrator, and this is a shaming sight to see and admit that I have witnessed this behavior. I must also admit to you that even though I am Latina myself, I am fair-skinned, and my last name is not of Latin descent. Because I have a last name that sounds like it's from a European location, I know more career doors opened for me. I was able to prove myself in interviews. I always knew that the words coming out of my mouth had more weight simply because of my fair skin and last name.

This is not fair. I have seen an abundance of Latinas that knock it out of the park during interviews and do not get offered the position. I keep closing my eyes and hoping it's not because of the last name, but when I open them back up I realize it is because of what the last name encompasses, and represents, your *Latin-ness.*

Latinx last names, compared to White-sounding last names, are almost instantly not selected for the first round of interviews. My last name got me in the door, my fair skin got me in the door, but it should not have to be this way.

It has happened over and over again. The first thing HR does is look at your edjoin application and review your qualifications, resume, letters of recommendation, and so forth. But since there are 200 applicants for one job posting, HR needs to select 15 to interview. How could a Latinx candidate be eliminated, *the majority of the time*?

I use my positional power, and I don't tell people this, but when it is my turn to screen names, I am looking for Latinx names, especially women, and I'm bringing them forward, but it's intentional. It's very intentional. And if I'm not intentional, it's not going to happen.

The doors close because there's an unconscious racial bias in institutional spaces when selecting "*qualified*" candidates for an interview. The people that are unconsciously racially biased would say, *I won't do that, I never did that, I didn't do that*. It's hard for them to recognize the blatant and systemic way they remove candidates just based on a Latinx-sounding last name. They unconsciously see a Latinx last name and immediately skim right by it. One way to fix these unconscious racial biases is to only review the qualifications and have all names be removed from every part of the application because we do live in a systemic racist society.

Another way is to get out of my way because when one door closes, another one *intentionally* opens.

Testimonio 4: Cultural Gems, Battle Scars, y Justicia Personal

My Cultural Gems

I'm the oldest of six children in the house. I was a serendipitous leader. Traditionally, the oldest in the family takes care of the younger ones. The oldest of the family has to set the example. I had a wonderful childhood but there were also times when I had to step into these culturally imposed leadership roles. My siblings and my parents gave me daily reminders that they were counting on me. My parents both had to work, and I had to stay home and take care of the kids.

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As my leadership role expanded, so did my love for education. I loved going to school. I started to teach my siblings. I was their teacher, I was helping them, and tutoring them. My parents would drop us off at school, and I remember that two of my siblings had separation anxiety, so they cried a lot. The teachers would call me in to help ease their anxiety, and soothe them.

My cultural assets are gems that I collected growing up and they are the same gems I use to navigate these treacherous institutional barriers. These assets that I learned from my mother, from my father, helped me push forward to the next level, because those are the important pieces that we need to hold as women of color. And when we want to honor our culture, language, and heritage, we need to remember our roots.

My Institutional Battles

There are some days that are hell, especially when you're dealing with supervisors that don't understand your perspective, and when it is evident they are not culturally aware of what they say. Their actions impact people like me. I have to deal with all their ignorance.

I am working with forces of a White supremacy culture. I am working with forces that require dismantling racial inequities in the system. My White counterparts don't understand that in order to really engage with communities of color, you need to be working through a lens that allows you to see culturally responsive strategies to support the communities, not just the classroom. I am working with forces where unions are not on the same page with this idea of culturally responsive strategies to support the communities, not just the classroom, amongst other ideas.

They'll say: "I am not a White supremacist. I'm not, are you kidding me?" And so they don't recognize it. There are overt and covert messages that occur in the system, and you can read between them simply because of their actions or inactions.

I was a former assistant superintendent and I've been released of that position and reassigned to a director position. I think that speaks for itself because there was nothing I was doing that was different from the other individuals that were there. These systemic racist demotions happened not just to me, but to other women of color as well.

This hostile work environment took a toll on my appearance. Somebody once asked me, why work? if it's doing all that to you, then why are you working? But my counter-question would be why are we allowing this to happen at work? Because it shouldn't have to happen. We should be productive members of society and be able to work in a hostile free environment. I want to work in an

environment that nurtures me, not in an environment where I constantly have to watch my back.

This Guerrilla is in Search of Work-Life Justice

I'm supposed to be supermom, in their eyes. It does take away from my mental health. I think to myself just driving home, okay, you had a rough day at work, don't get angry if dishes haven't been done, don't get angry. I continue to self-talk…don't be angry if you see the kids come in the home leaving their muddy tracks…

When my anxiety level goes up, my mental health is affected. When things are super good at work, they are outstanding at home. Having emotional safety, working in an environment that is not hostile, and not having to prove myself when I know I'm doing my very best are elements that lower my effective filters.

It takes me a whole hour or two to just decompress. Imagine walking into a house and having a seven-year-old run up to you and feel thrilled you are there. But as he is talking about his day, I am just sitting there, it's a blur. I'm looking at him going, I see your mouth moving. I know you said something, but I'm not even present and that's difficult. So when I am done decompressing I'm able to then listen to him. My motherhood has impacted my leadership role in that it allows me to see with a lens of love, a lens of grit, and a lens of perseverance during difficult times.

Having a network of sisters and brothers also helps me. My circle has five women and one male. We are very close together. We will spend some time doing exercise together, or sometimes we try balancing the parenting act and take our kids to swimming classes. And when the kids are swimming, we're connecting and supporting each other. Mentorship and networking amongst women leaders at the supervisory level, and the cabinet-level, would strengthen our Latinx workforce. When I speak to them about issues that I am faced with, I have direct support I feel in my breath, a reassurance that I am not alone.

Doing the Math

I finished everything at 4:25 pm and I wondered why am I going to stay for another half hour? I can actually use this time to decompress and be ready to take my child to swim class. I have to change that trajectory and I have to do it by communicating it to myself that I am not breaking any rules. I give and give, and it's important for me to pause, take a step back and shift towards me time, and family time. I should be proud that I was efficient with my time. If I have eight hours' worth of work and I finish in six, then I've earned those two hours and don't look back. I make sure that I'm documenting all the additional hours I have accumulated over the week, months, and year in the event my supervisor ever

questions me for that one day I leave early. Anything that could be used against me, may be used against me.

I definitely am intentional about creating that space between work and home to allow me to mentally decompress, whether it's taking the extra-long way home so I can listen to my favorite music before I get home, or making sure that my family knows that when I get home, I'm going for a jog before I'm able to be present for them. I hope for the day when more Latinas gather around and protest the unsustainable 50 plus hour work week that has a direct impact on mental health. Bringing legislatures into this conversation needs to happen because I think even though this is at a very local level, legislatures can influence from a higher level.

Testimonio 5: With Double Standards Comes the
Masks I Wear

Mask Numero Uno

I was a teacher, a TOSA, and then I was appointed to be the assistant principal by the assistant superintendent of educational services. I remember feeling super scared. I went home and I told my husband, *there is no way I can take this position because that would take time away from our daughter.* I did the math: a teacher contract is 185 days and an admin contract is 205 in our school district, which means 20 additional calendar days, or a total of an extra 160 hours. Not to mention, admin work nonstop. Admin job is an 8:00- to forever job. Mathematically, it did not make sense to me due to the additional time due to work. My husband listened, and understood my trepidation, he also assured me he would step it up. He's a school counselor, and his job would allow for flex time. I took the job, still in fear, but at least willing to give it a shot. I decided to wear **my supermom mask** and felt that with my superman next to my side I could succeed in the administrative realm.

Mask Numero Dos

I want to go back into teaching, it's definitely something I keep in my mind as a viable option. I'm going to try this and if it doesn't work out, it just doesn't work out. But then at the same time, as an administrator, I could be an advocate for my students, and school. I am currently working in a school with 70% English language learners, and we are on the "wrong side of town." When I first got here, our paint was chipping. Our school was remodeled and all that they did was half paint the walls inside, it was a job poorly done. The director of facilities came in here and I was sitting at my desk and he's this huge tall man. He comes into my office and says: *I hear that the school isn't pretty enough for you, where should we put you?* Mask number two: My ***I'm from the barrio* mask is on**. I said,

excuse me? I am 4'11 in stature, and I stood up and stood my ground. He persisted very snarkily, *where should we put you, that's prettier, so you'd be happy.* I told him this has nothing to do with me being happy, this has everything to do with first impressions, quality, and state-of-the-art buildings for my students, and the community WE serve. Would you *be happy* if your children had to come to this school with half-painted walls? I don't want this school to be pretty for the sake of the word pretty, I want this school to embody pride & perfection for my students. He thought he could talk to me *like that* because I am a Latina woman. But what he did not know was I was going to call him out on the half-painted jail blue walls because *I occasionally bring and wear I'm from the barrio* mask. What he does not see when he sees me is that I am an alumni of the most prestigious universities in Southern California. He doesn't see that, and that's fine, *I'm from the barrio* mask is on to defend and advocate for my students.

Mask Numero Tres

The support that you offer as an administrator is so much different than the support you offer as a teacher, both equally important, just different. I love every second of it. The new superintendent came up to me, and said are you ready to be a principal? I said, NO (to the superintendent). I did not explain my NO. He simply laughed. And while he laughed, I said to myself: I will go back into the classroom after I'm done working with this AP role. During this meeting, **I decided to wear my chingona mask on**. He asked me to meet with him regarding this offer, and during the meeting, I was too transparent, maybe enough for the door of opportunity to be slammed in my face. I told him I had no desire to be a principal. I said, firmly, my family needs to come first if I take this position. I need you to know that my family will come first, and my work second. I also told him that if he hired me, he would be hiring someone with a strong work ethic, a work ethic that sees other people's families as my very own. I was hired. I had a second little girl, she's currently three years old, and this is my second year as principal. It's my responsibility to be vocal about my feelings, and about the quality of work, and quality of life I envision. I just can't be silent because I think that when I am silent, that's when I just let things remain the androcentric status quo. Sometimes the silence does get the best of me. I'm still trying to find that balance between being a really awesome administrator and a really awesome mom. I hated that I wasn't there for my daughter's first-day kindergarten. I wanted to drop her off. I wanted to pick her up. If there's an award ceremony, I try to be at the award ceremony. As a mother, you have to work extra hard during the time I am at work to finish everything I have to do. I have to prove it to others and myself that I can and am doing it. My goal is to separate work from life, and life from work. When I go home, I leave my phone upstairs and I'm downstairs with my kids. I do this because my four-year-old daughter called me out on it once, and said, mommy, it's rude when you have your phone in your hand and you're

talking to people, don't do that. It's about setting limits. It's about sticking to your work end day as much as you can. I'm off work at four 30. If I get an email after 4:30, it's about being okay with me, I'm not going to answer this person until the next day. Our emails and everything is on our phone. And so there's this expectation that *you must have seen it. You must have read it. Cause it's on your phone*, t*hat's in your hand all the time. Therefore you need to respond immediately.* And it's like, no, I don't. I can set those limits for myself. It's my work-life justice and my personal goal. What if instead of setting contractual hours for administrators, there were professional workdays? Because if you say administrators work from 7:30-4:30 pm, what happens on the days I have the flexibility to leave at four? I would hope my supervisor would trust the quality of my work, and that I may be coming in before 7:30 am on certain days, and leaving after 4:30 pm on other days. If the narrative and expectation continue to be contractual hours, then it is not in my favor, and it does not vindicate me. The narrative will be *you got here late, you left early.* My narrative: *If it was a professional workday, and this CEO is gone for the day, great.* It would take away a lot of pressure of having to be here within this confined time.

Summary

A mixed-methods study was used to investigate the perceptions of Latinas in educational leadership positions and how they navigated work-family conflict and incorporated work-life justice. This design attempted to answer two main research questions using the survey, open-ended questions from the survey, and the interview. Using these three sources of data, along with the triangulation of literature, enabled strong key findings for the institutional, cultural, and individual lens in this study. The semi-structured interviews entailed open-ended questions soliciting engagement for participants to provide their perceptions with work-family conflict and work life justice from the institutional, cultural, and individual lens. The interviews were recorded via Zoom and transcribed using Rev.com. Researcher anecdotal notes and transcriptions were analyzed and controlled for data management.

Six themes with the acronym L.A.T.I.N.A arose from the transcribed and analyzed data: (1) Leading to burnout and blurred boundaries (2) At work you have my permission to view

my intersectionality; (3) The superwoman phenomenon; (4) If you want to beat the system, create hidden work life justice; (5) Never underestimate a mujer poderosa with cultural strengths; (6) And still I rise as a madre poderosa Chapter five concluded with the quantitative and qualitative study conclusions and recommendations, and interpretations of the findings for the research question and suggested topics for further study.

Chapter V: Summary of Key Findings, Conclusions, and Recommendations

Introduction

There were two purposes to this study that investigated how Latina leaders in California navigate work-family conflict and incorporate work-life justice practices. The first purpose of this qualitative testimonio study was to describe Latina educational leaders' challenges caused by work-family conflict from an individual, cultural, and institutional lens. The second purpose was to document what ultimately led them to pursue careers as educational leaders and share work-life justice strategies, experiences, and support systems they currently employ from an individual, cultural, and institutional lens. Furthermore, their testimonios helped serve as qualitative evidence and recommendations that districts may implement different measures, programs, and strategies to compensate for the social and historical disadvantages women face and are subjected to in everyday life (Arriaga et al., 2020). The research questions were the following:

1. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?

2. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

California had a small percentage of minority women represented in leadership roles, and it significantly drops even more so for Latino leaders, both male and female. Information provided in this study described the need for policy changing and work expectations need to change since the current leadership positions are negatively affecting current Latina women in leadership roles or hindering potential educators from stepping into a leadership role due

to the over exhaustion and demanding schedule that is required for an employee to commit to. Navigating work-family conflict in leadership while still being a strong advocate of work-life justice practices is a body of research that needs to be added to leadership courses.

Both quantitative and qualitative data were analyzed, organized, and aligned with the research questions. A mixed-methods approach was used for the purpose of this study. Mixed methods are both quantitative and qualitative data that, when considered together, provide a better understanding of the research problem. Furthermore, triangulation with other studies in relevant literature is used to look at commonalities and differences between the quantitative and qualitative data in this particular study.

Several recurring themes and patterns surfaced from combining the quantitative key findings and the qualitative key findings (open-ended responses and interviews). Six themes arose from the transcribed and analyzed data: (1) Leading to burnout and blurred boundaries; (2) At work, you have my permission to view my intersectionality; (3) The superwoman phenomenon; (4) If you want to beat the system, create hidden work-life justice; (5) Never underestimate a mujer poderosa with cultural strengths; (6), and still I rise as a madre poderosa. Within these six themes, there are key findings that will be discussed below. Figure 2 illustrates the L.A.T.I.N.A. Phenomenon of the six major themes in a graphic that is easy to understand. The six themes are arranged along a race track inching towards work-life justice which is illustrated by the finish line.

Figure 2

L.A.T.I.N.A. Phenomenon
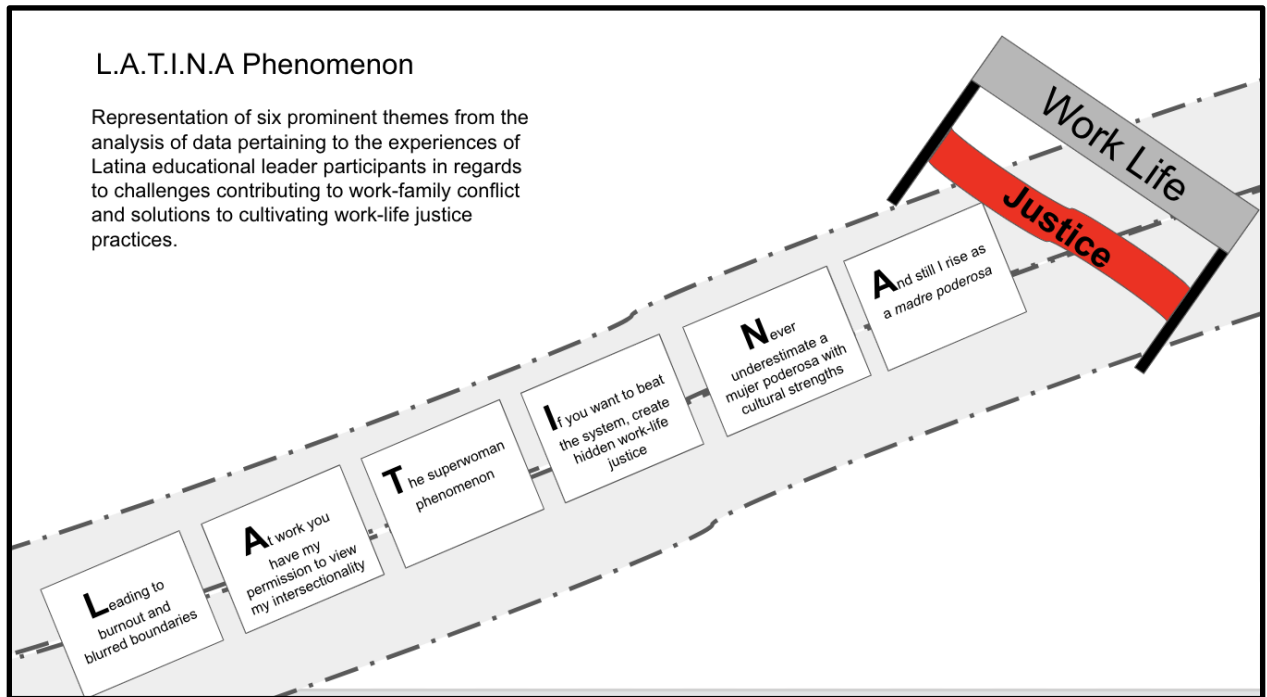
Key Findings and Discussion

The findings of this study significantly proved how female Latina leaders were challenged with work-family conflict and consistently navigated and integrated WLJ practices from the individual, cultural, and institutional lens.

According to the analyzed data from the survey, open-ended questions, and interviews, the reported challenges that contributed to work-family conflict from the institutional, cultural, and individual lens for Latina leaders were gender inequities in the workplace, lack of boundaries around work expectations/schedule, no to minimal flex time opportunities, the lack of dialogue or sharing of concerns regarding work schedule because there is a culture of androcentrism and fear set in place, the need to prove one

One of the implications to these key findings were the needs and concerns that needed to be addressed around work schedules and work expectations. However, in order for these areas to be addressed there needed to be courage from the Latina, and an assurance from the institution that once they share their concerns they will not get punished or judged for them. The concern participants shared was that once their concerns are vocalized to other colleagues, superiors, and so forth, their concern will be treated as an isolated event and that the individual is complaining. A study by Kuta (2014), showed that women and minorities who advocate for diversity in the workplace often receive lower performance reviews, while their White male counterparts were rewarded for the same behavior.

Furthermore, having a support system of colleagues was the closest identified informal system for the participants in this study. Mendez-Morse et al. (2015) posited Latina leaders lack the systematic mentoring and networking opportunities consistent with their male, White counterparts. Many of these women report feeling socially isolated given the lack of Latinx mentorship available to them or being in a mentorship program with other admin that are White reveals being pigeon-holed (Hernandez & Murakami, 2016).

According to the analyzed data from the survey, open-ended questions, and interviews, the reported helpful items that contribute to WLJ practices from the institutional, cultural, and individual lens for Latina leaders are to set clear boundaries, renegotiate work expectations and work schedule, create work-life justice when you can unapologetically, start a dialogue with supervisors/ policymakers, familial capital, aspirational capital, seeing some of their supervisors model work-life justice practices (i.e., a high premium on taking care of self, being flexible at work, family first mantra), and finally being actively recruited and

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encouraged to pursue leadership positions by mentors or colleagues. Latina educational leaders demonstrate their resilience in the face of inequitable challenges or marginalization in their professional roles; assets that should be recognized, cultivated and used to inform school and district practices and improvements.

Interpretation of Results

In the analyzed data, the identification of specific work-family conflict challenges and work-life justice solutions for Latinas in leadership careers emerged. The identification of the challenges and solutions encouraged further analysis for six central themes related to Latina leaders' experiences during their career in leadership which the researcher created L.A.T.I.N.A: (1) Leading to burnout and blurred boundaries (2) At work you have my permission to view my intersectionality; (3) The superwoman phenomenon; (4) If you want to beat the system, create hidden work life justice; (5) Never underestimate a mujer poderosa with cultural strengths; (6) And still I rise as a madre poderosa. The themes and key findings further support the triangulation of data with the survey, open-ended questions, semi-structured interviews, and applying relevant literature to identify commonalities and differences between the quantitative and qualitative data in this particular study.

The study investigated the perceived challenges derived from work-family conflict and the solutions to cultivate work-life justice as reported by Latinas in educational leadership roles. The following information sums up the extracted data from the leaders' responses in the survey, open-ended questions on the survey, and the semi-structured interview. Detailed information is provided in regards to the answers to the research question and the resulting themes & key findings.

RQ 1: What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges that contribute to work-family conflict?

RQ 2: What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?

The six themes that emerged from the analysis of data from the survey, open-ended questions, and interviews provided the perceptions and experiences the Latina participants reported having challenges contributing to work-family conflict and solutions to cultivating work-life justice practices. The findings to these research questions were supported by the following common themes with the acronym L.A.T.I.N.A: 1) Leading to burnout and blurred boundaries; 2) At work you have my permission to view my intersectionality; (3) The superwoman phenomenon; (4) If you want to beat the system, create hidden work-life justice; (5) Never underestimate a mujer poderosa with cultural strengths; (6) And still I rise as a madre poderosa.

Theme 1: Leading to Burnout and Blurred Boundaries

The survey questions, the open-ended questions, along with the interview questions provided the Latina participants opportunities to describe in detail what their experiences & perceptions are with work-family conflict and work-life justice and how it connects to theme one, blurred boundaries leading to burnout. The following individual and institutional barriers have impacted them negatively as educational leaders: (1) ninety-seven percent (61 of 63) report not being compensated for additional hours contributed in work; (2) Eighty-three percent (52 of 63) of the participants report that there are hidden rules; (3) seventy-six percent (48 of 53) report that there are institutional policies and work expectations that

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require them to work more than 40 hours a week; (4)Fifty-eight percent (37 of 63) reported

the hours were not flexible when needed; (5) fifty-seven percent (33 of 63) participants

reported not feeling satisfied with the number of hours work per week.

When reviewing the key findings from the open-ended questions and key findings that

were specifically targeting RQ1, the most frequently mentioned hidden or unwritten rule that

creates and helps foster work-family conflict is: (1) On-demand HUB service for all key

stakeholders-teachers, students, parents, community, board members, and district

administrators. Furthermore, exhaustion is seen as a status symbol, and leaders are rewarded

for their HUB efforts and neglecting their personal and family care. These leaders reported

feeling like a HUB: H-Habitually overworked, U-Under constant pressure, B-Boundaries for

work are blurred and are nonexistent. This concept of a 24:7 HUB was cited by forty-nine of

the fifty-four participants or ninety-one percent. This finding suggests educational leaders in

this study are fully committed, to the point where they are dedicating their time and

overexerting themselves for their work. Of the forty-nine participants who mentioned

experiencing the 24:7 HUB phenomenon, one commented:

> On-demand via phone, check your emails and respond to them within a 24-48
> hour turnaround even when you are on "vacation" You are not allowed to leave
> work early...ever, because it is perceived as taking advantage or you are lazy even
> despite putting in extra hours on other days, you are still not enough.

Another participant mentioned the following:

> You are expected to work the hours necessary to complete a task or due date, even
> if that due date is unrealistic. If you work over the weekend then you are a
> superstar and go above and beyond. It is praised if your car is in the parking lot on
> a Saturday or late in the evening. Work should be your priority and you do what is
> necessary to get it done. For example, due dates given do not take into
> consideration weekends. Here is an example: I am to read, edit, and provide
> suggestions for report card comments and IEP progress reports over a weekend

for 650 students with a 19% SPED population. Report cards are due to me on Friday and I am to return them to staff on Monday morning. There is an expected guideline for report card comments so they can be lengthy. Teachers/Specialists are aware of this expectation and try to help me out by turning them in as early as possible. This is just one example but there are many more situations like this.

Lambert and Gardner (2009), described in their research numerous barriers that interrupted women from pursuing leadership roles. One of those barriers was multiple roles: competing demands of family and work, the long hours, and perceived tension that came with work-family conflict. The organization needs to support a balanced life, one that values time for self-care and work-life justice, and create a space for Latinas, women, and men to express their concerns, and how together they can create work-life justice approaches in work policies. As Collins (2019) defined it, work-life justice is every woman having access to support when she needs it, regardless of her income, education, race, or marital or immigration status. Work-life justice for Latinas particularly is about negotiating and navigating the socio-political system to improve accessibility for Latinas pursuing leadership pathways and conditions of successful retention for Latinas who made it.

When Latina educational leaders challenge the androcentric barriers with a work-life justice approach, their courageous leadership has a ripple effect that benefits students and Latinx communities as well. As suggested by the participants, leaders are conversing about their concerns informally, what will propel Latinas to speak courageously, collectively, and poignantly regarding the overall feeling of burnout due to work schedule boundaries intentionally being blurred? Tallerico (2000a) reported that the administrative shortage might stem from the requirements of the job, the demanding hours, & biases, and concerns over women's commitment to their families. This has been studied by Loder (2005) in which

women principals reported and experienced very little personal time for themselves, high demands for the principalship, and work-family time constraints. An implication from theme one, leading to burnout and blurred boundaries are the fitting stereotype of working women, whom have been long portrayed as successful working women as so consumed by their careers that they have no personal life (Sandberg, 2013).

Theme 2: At Work, You Have My Permission to View my Intersectionality

Women of color in leadership roles experienced triple jeopardy: gender, race, and ethnicity and thus prompted others to perpetuate these negative stereotypes (Sanchez-Hucles & Davis, 2010). Discovering and exposing inequities must be the first step in devising equitable educational practices (Arriaga et al., 2020). The survey questions, the open-ended questions, along with the interview questions provided the Latina participants opportunities to describe in detail what their experiences & perceptions are with work-family conflict and work-life justice and how it connects to theme two, you have permission to value my intersectionality at work.

A review of the collected and analyzed survey data, the open-ended responses from the survey, and the semi-structured interviews found that Latina educational leaders are encountering a work culture with gender inequities. The following gender inequities reported from the institutional setting have impacted them negatively as educational leaders: From the survey, (1) seventy-three percent (46 of 63) reported gender inequities; (2) fifty-seven percent (33 of 63) reported institutions ignoring intersectionality (mother, minority, female) of women; (3) from the open-ended responses, seventy-five percent or 41 of 55 participants reported experiencing mothering comments that are judgmental in nature, and perpetuate the

androcentric and patriarchal gender inequities that exist in the institutional workforce. Okimoto and Heilman (2012) stated that there is a strong belief in working mothers' job ineffectiveness as they are seen as ill-equipped to handle male organizational roles. Some of the following comments were stated by the participants: *"I don't know how you do it, don't your kids miss you; you are a mother first; who is watching your kids?"*

A study by Correll et al. (2007) found that in addition to the competence demerit, participants were less likely to recommend mothers for jobs, and more likely to recommend that they have lower starting salaries. Other Latina leaders have shared their experiences with gender, and racial discrimination at times impacting their opportunities for promotion or even being reprimanded.

From the interviews, there were also key findings that shed light on the perception Latinas report regarding work-family conflict/work-life justice and how it connects to theme two, you have permission to value my intersectionality at work*:* (1) 18 of 18 or one hundred percent of the participants reported double standards in the workplace for women; (2) 10 of 18 participants or fifty-six percent report receiving conflicting messages about dual roles of mother and professional. The conflicting messages about the dual roles of mother and professional were also a key finding in the open-ended responses from the survey as described above. Below are comments from two participants where they discuss the double standards. The first participant identified how she speaks is often being overly criticized and compared to what is acceptable for a woman to say versus what a man is able to articulate:

> We are deemed the "cheerleaders." I am tired of having to check myself or being checked by others about how I talk, or how I communicate. I want to be able to give myself permission to talk the way a man would.

As a woman in this leadership position, you have to do more-that in itself is a double standard. Every day, you're going to have to make sure that every detail is addressed, that every concern is dealt with and that takes more time and more work. You're going to have to do more. That also means staying late and bringing work home. That's where the tension is between work and home. When you're home, you're still working on work related tasks and that's where the children and the family definitely pick up on my absence during my physical presence. I love education, I love my job, It is all I can ever think about. And I see the world through this lens as an educator. Now that my children are grown up, I can honestly say they detest the field of education. Neither of them would ever want to be a teacher and would ever want to go near what it is to be an educator. And I really feel like that came from what they saw me go through. They knew I was overworking because I felt like I needed to and that it was expected of a woman leader. The double standards are very real for me, and my family. They knew being a leader was a steep price that I paid for with blood, sweat, and tears.

These double standards were manifested in the workplace for Latina leaders on a consistent basis. Labyrinth is also another term that has been used to describe the uneven path of progression for women in organizations (Eagly & Carli, 2007). According to Sanchez-Hucles and Davis (2010), the labyrinth is where women can achieve leadership positions by carefully being led to complex paths as they are challenged with child care needs, racism, sexism, and discrimination on the basis of identity. As Bagula (2016) stated, Latinas are standing in a paradox of intersectionalities and negotiating identities and voice-and having to lead through that in an inhospitable environment. These gender inequities sometimes may lead to racial microaggressions. Pierce (1995) described the impact of microaggressions on an individual:

Probably the most grievous of offensive mechanisms spewed at victims of racism and sexism are microaggressions. These are subtle, innocuous, preconscious, or unconscious degradations, and putdowns, often kinetic but capable of being verbal. In and of itself a microaggression may seem harmless, but the cumulative burden of a lifetime of microaggressions can theoretically contribute to diminished mortality, augmented morbidity, and flattened confidence. (p. 281)

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A form of fatigue as described by Solórzano is physical exhaustion and emotional distress experienced by People of Color who are subjected every day to subtle, indirect, and sometimes direct and overt acts of discrimination and microaggressions (Solórzano & Yosso, 2002). The sense of entitlement from critics and a high level of politics involved in the smallest decisions that Latina leaders make and are scrutinized for is a form of microaggression because it is directly related to their race, ethnicity, and or gender.

The sociocultural level, such as occupational and sex-role stereotypes (e.g., including norms of parenting), perpetuate these double standards. Socialization is defined by Riehl and Byrd (1997), as a process that is rooted in contexts bounded by time, space, and culture. Furthermore, they argue that women's career socialization shows different results over time and must be revisited if more women are to take leadership positions. According to (Hart, 1993) professional socialization processes often reward conformity to existing norms instead of new ideas, and values from non-traditional or socially incongruent backgrounds.

Theme 3: The Superwoman Phenomenon.

The survey questions, the open-ended questions, along with the interview questions provided the Latina participants opportunities to describe in detail what their experiences & perceptions are with work-family conflict and work-life justice and how it connects to theme three, the *superwoman phenomenon*.

Review of the collected and analyzed survey data, the open ended responses from the survey, and the semi-structured interviews found that Latina educational leaders are encountering a superwoman phenomenon. The superwoman phenomenon will be defined based on the common responses by the participants and as follows: The need to be proving

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one's leadership abilities to colleagues, supervisors, community serving, family, oneself and commit to work above all else. The superwoman sought to find support formally and informally through mentors or support groups.

Furthermore when reviewing RQ1 from the cultural lens and what participants perceive may be adding to work-family conflict, 32 of 60 participants, or fifty-three percent reported feeling the *super mujer*/do it all expectation, similarly to HUB (which was reviewed in chapter four, and will be discussed in theme two: work expectations and boundaries) in the institutional lens open ended questions and responses. The participants reported the idea of superwoman or the notion that Latina women have a lot of responsibilities both professionally and at home, and it is the expectation that they must do it all as a challenge that exasperates work-family conflict. Additionally, burnout (unrealistic schedule, takes away from family, relationships, and self-care) was also reported in the open-ended section for 30 of 61 participants or forty-nine percent. 33 of 61 participants or fifty-two percent also reported the spillover effect. Spillover will be defined as the daily struggle with navigating being good at both, feeling guilty, pressure to conform to expectations and doing everything well, trying to separate work and personal time, depends on deadlines/tasks, better at my career than being a mother, imposter syndrome, working twice as hard, the more I move up the less family time I have. Sultana and Johari (2018) similarly found that work-life conflict could arise from time demands, stress originated from spillover from one role to another which disrupts the quality of life and behaviors that were appropriate in one domain but not appropriate in the other. The spillover approach according to Wayne et al. (2017), sought work-life balance as comprising the interrelationships between work and life roles.

Furthermore, according to Frone (2000), the work-family conflict has been consistently and positively related to mood, anxiety, or substance use disorder.

Research around work-life balance by Kossek et al. (2009) stated that there are two dimensions of support related to work/life: the institutional support for work-life balance and the cultural support for work-life balance. Kossek et al. stated that structural support is having work/life benefits available, & cultural support is when organizations foster an environment that values multiple roles their employees may have and provides formal and informal support for employees' multiple work and personal life roles. The management policies in all schools must have a safety net that meets the needs of all mothers, and by extension, their families (Collins, 2019).

When reviewing the key findings from the interviews, and how they pertain to RQ1 and theme three, the Superwoman phenomenon, these were the following findings: (1) 18 of 18 or one hundred percent of the participants reported the need to prove themselves & their leadership ability because they are a female/minority/mother; (2) 16 of 18 or eighty-nine percent reported being fully committed to work first but have experience being burnt out as a result; (3) 13 of 18 or seventy-two percent reported experiencing the superwoman effect; (4) and 9 of 18 participants reported despite prioritizing work, putting additional hours, and sacrificing their personal/family time, fifty percent of the participants interviewed reported self-doubt or lack of confidence. In a small-scale descriptive study by Mendoza Reis and Lu (2010), women faculty of color in higher education positions reported in the beginning of their tenure track career feeling a lack of self-confidence. One of the factors that may have contributed to their lack of self-confidence was the age difference. For example one of the

participants was a 28-year-old facing an existing faculty team where the median age was 58. In this study, the participants noted trials, and errors, overcame language and cultural barriers, and became more outspoken in meetings with time. However, it took about twenty years for the participants to feel confident, competent, and believe they are credible in representing their department in university committees. Twenty years is a long time, and can have residual internal psychological consequences for Latinas if the environment they work in is perpetuating, rewarding, and expecting the superwomen phenomena.

When reviewing these key findings, the superwoman phenomena affects Latina participants' perceptions and realities when navigating work-family conflict, the work-life balance term as defined by Collins (2019) is important to take into consideration. Often, when work-life balance is defined, it is perceived as something a woman has full control and responsibility for. In this study, despite the participants reporting feeling like a superwoman, checking off all the boxes at work, and being perceived to a degree by others as a superwoman, there are still real implications of shortcomings for these Latina leaders. As Collins stated, "balance suggests that moms' stress results from their own shortcomings and mismanaged commitments. It raises the question, why are individual mothers responsible for making this balance work, to figure it out for themselves?" Thus, the mindset of how work-life balance is defined on how society places the full responsibility on women, the mind shift needs to occur on how work-life balance is defined. It is acknowledging that work-family conflict is the reality of many women's lives, which is created by inflexible policies, institutional barriers, and a system that punishes, rather than rewards women for trying to manage their work and home lives, Collins (2019).

Framing work-family conflict as a problem of imbalance is an overly individualized way to conceive of a nation of mothers engulfed in stress. Work-family conflict takes into account how institutions contribute to this stress (Collins, 2019). Latina leaders are constantly asked to balance and manage all our points of intersection on a plane not meant to hold our dynamics (Bagula, 2016). Furthermore, using this definition would be the same argument for the superwoman phenomenon. The superwoman phenomenon is a problem of imbalance and it is significantly the institution's responsibility for creating and maintaining anti-androcentric work expectations for women. Riehl and Byrd's (1997) suggested professional norms and routines in positions in which women and People of Color are underrepresented, are forces operating that systemically contribute to the predominance of White males in educational administration. The institution is directly responsible for creating the superwoman phenomenon, and they are not acknowledging their contribution to Latina leaders' stress.

Latina women are superwomen indeed because they know what they may potentially encounter at work. Menendez (2019) coined the term, the Goldilocks Conundrum as a way to explain the judgments that came from being a mother, female and Latina in the workplace. She stated that in male-dominated work environments, a woman may be seen as too pushy, too demanding, or too aggressive. This Goldilocks Conundrum is further complicated by other cultural markers such as race, ethnicity, sexual orientation, and parenthood. Being a superwoman at work is for many Latina women, demonstrating that they deserve a seat at the table, and that even though they have children, and a family outside of work, they are fully credible, competent, and confident. This is the attempt to appear strong like their male colleagues but if they appear too strong, it can also make her less likable. As Castellanos &

Gloria (2007) outlined, in most spaces, it does not matter if I am wearing a business suit or my identification badge as Latinas are entering the space not created with them in mind. It does not matter if a Latina leader is a superwoman, she might be rewarded and praised professionally, but it may still not be enough. She may over-exhaust herself and potentially her family to enter a space that was not created for her in mind. Being a superwoman is a subconsciously overcompensating coping mechanism for Latina leaders as they know they are perceived and seen as the other or minority in the space they lead. Even within the group of the Latinx community, one can still be perceived as the "other" by the sub-oppressors.

Theme 4: If You Want to Beat the System, Create Hidden Work-Life Justice

The survey questions, the open-ended questions, along with the interview questions provided the Latina participants opportunities to describe in detail what their experiences & perceptions are with work-family conflict and work-life justice and how it connects to theme four, Hidden work-life justice created to beat the system. To achieve work-family justice for Latina moms as educational leaders are to redefine the system where Latinas have the necessary support as leaders and as mothers. Institutions are responsible for supporting Latinas and developing work-family policies that allow Latinas access to leadership roles, sustain leadership roles, and succeed as mothers and leaders. Challenging traditional cultural norms and advocating for identified needs are instrumental in work-life justice. Work-life justice is not solely a Latina mother's responsibility but a shared responsibility from institution to culture to self.

A review of the collected and analyzed survey data, the open-ended responses from the survey, and the semi-structured interviews found that Latina educational leaders are putting

work-life justice framework into practice as a support system in order to navigate the challenges with work-family conflict. When reviewing the key findings from the interviews, and how they pertain to RQ2 and theme four, hidden work-life justice created to beat the system: Participants were asked to check off ONLY three suggestions that would help them remain in a leadership position or encourage other Latina mothers to pursue educational leadership roles. The following key findings were congruent with the work-life justice framework: (1) 42 of 63 participants or sixty-seven percent reported having flexible hours at work would boost their work-life balance and work productivity; (2) and 34 of 63 or fifty-four percent reported working forty hours per week or having the ability to have opportunities for flex time or compensation for additional hours would be another WLJ practice they would like to see come to fruition.

Other WLJ practices reported the following items as positive impacts that help create or foster WLJ: (1) 48 of 63 or eighty-four percent reported having a masters or doctorate degree (2) 48 of 63 or seventy-six percent reported having leadership experience as a positive impact; (3) 47 of 63 or seventy-five percent reported having teaching experience as a positive impact (4) 48 of 63 or seventy-six percent reported having a mentor(s) (5) 35 of 63 or fifty-six percent reported ethnicity as a contributing positive impact;(6) and lastly, 33 of 63 participants or fifty-two percent reported having quality daycare.

The interview key findings reflected 14 of 18 participants or seventy-eight percent reported having been actively recruited and encouraged by a mentor(s) to pursue a leadership pathway that helped them propel and advance their career. 12 of 18 participants or sixty-seven percent reported that some leaders they have closely worked with and have modeled

work-life justice framework (I.e., a high premium on taking care of self, being flexible with work schedule). Below are comments by two different participants and what they have experienced with their supervisors' direct support of Work-Life Justice.

> This new superintendent and the assistant superintendent of HR are really trying to understand us, to hear our perspective as Latinos. My superintendent has made it part of his mantra and vision for the leadership team: Family first culture. I feel this priceless support from the Superintendent, and appreciate that the family first culture is a district wide expectation. I am also grateful that the principal prior to me had established a family-first culture within the school's walls.

> I do have the flexibility to take off days when I need them. My direct boss, is very forgiving about days I need to miss. He is understanding when I need a day off. The agency as a whole doesn't necessarily offer it unless you request it. So I consider myself fortunate. I am lucky that my boss understands I'm a mom. It's still hard because I have to navigate it on a daily basis. My kids still need me, and I do feel that support from my direct supervisor. That's why I am lucky.

Theme 5: Never Underestimate a Mujer Poderosa with Cultural Strengths

The survey questions, the open-ended questions, along with the interview questions provided the Latina participants opportunities to describe in detail what their experiences & perceptions are with work-family conflict and work-life justice and how it connects to theme five, cultural strengths raise a mujer poderosa.

A review of the collected and analyzed survey data, the open-ended responses from the survey, and the semi-structured interviews found that Latina educational leaders are using their cultural strengths that internally helped them feel like a mujer poderosa. Having these cultural strengths helped them navigate the challenges with work-family conflict.

A study by Kamenou (2008), demonstrated that ethnic minority women's experiences of balancing work and life are different than non-minorities due to their unique cultural, community, and religious demands. When reviewing the key findings from the survey, and

how they pertain to RQ2 and theme five, the following cultural strengths helped them in their personal and professional realm: (1) 63 of 63 participants report that their cultural background has helped them strengthen their leadership; (2) 55 of 63 participants or eighty-seven percent were first-generation college students, which is extraordinary because research shows out of every 100 Latinx elementary students, it is estimated that only 8 will attain a college degree. (Solórzano & Yosso, 2002); (3) 40 of 63 or sixty-three percent of the participants reported that while growing up their mothers were either full-time or part-time employed; (4) 35 of 63 or fifty-six percent of the participants reported that they intend to stay in educational leadership roles; (5) and 33 of 63 or fifty-two percent reported that they felt like they are good educational leaders and good mothers.

32 of 63 participants or fifty-one percent reported that their current leadership position aligns with their family responsibilities. Hall and MacDermid (2009), found that only 9% of people in dual-earner marriages said that they shared housework and childcare. Societal gender roles perpetuate the role of women to continue to be a housewife while also being expected to work a full-time job. Grzywacz and Carlson (2007) stated that expectations for familismo and women's responsibilities for family care increased work-family conflict for Latinas. While familismo gave the Latinx community a sense of belonging and connection among all the members of the family (Desmond & Turley, 2009), there may have also been cultural pressure to remain the primary childcare provider.

In terms of reviewing the open-ended responses from the survey, participants were asked how culture and upbringing helped them develop their Latina leadership style, eighty-two percent or 51 of 63 participants reported having both aspirational and familial capital as

assets that help them tremendously in their personal and professional relationships. Such cultural assets coupled with our strong advocacy for community needs and familial values, also positively shaped the types of academic programs they develop for students, the professional development they offered staff, and how they strategically approached hiring teachers and staff. Similarly, 41 of 63 participants or sixty-eight percent reported cultural capital & being family-oriented as cultural assets. Latinas developed an authentic, service-based, and culturally responsive educational leadership style that is closely tied to my racial identity as a Latina (Hernandez & Murakami, 2016). Seventy-three percent or 44 of 63 participants stated that the role mothers took in their upbringing contributed to the participants decision to pursue a role in leadership. As Burciaga and Tavares (2021) stated their mothers were "our first role models as guerrilleras, both from a long lineage of luchadoras fighting for their families, their education, their communities, and at times fighting for their dignity."

When reviewing the key findings from the survey, and how they pertained to RQ1 and theme five, the following duties and competing demands of family and work were: (1) chores (58 of 63) ninety-two percent, (2) running errands (58 of 63) ninety-two percent, (3) spending time with family (57 of 63) ninety-percent, (4) having time to self (52 of 63) eighty-three percent, (5) spending time with spouse/partner (47 of 63) seventy-five percent, (6) spending time with friends (42 of 63) sixty-seven percent, (7) child enrichment activities (40 of 63) sixty-three percent, (8) taking care of the extended family (39 of 63) sixty-two percent. Consistently standing at the crossroads and trying to balance different cultures can be challenging, exhausting, and even isolating (Delgado Bernal, 2001).

When reviewing the open-ended responses from the survey, the following were identified as a cultural challenge: 32 of 63 participants or fifty-three percent reported the following cultural challenge: super mujer/do it all expectation. When participants were asked about their explanations of why they may have considering different jobs, 31 of 61 or fifty percent reported burnout referring to unrealistic schedules, taking valuable time away from family, relationships, and self-care.

Lastly, when asked whether they felt they could be a good educational leader and mother, 33 of 63 or fifty-two percent reported that it was a constant daily struggle. The phrases used to describe why they considered themselves as a good mother, from the 33 participants, were defined with the spillover effect phrase. The spillover effect was also a key finding for theme 4, the superwoman phenomenon. Spillover is defined by the participants' key phrases as follows: daily struggle with navigating being good at both, feeling guilty, pressure to conform to expectations and doing everything well, trying to separate work and personal time, depending on deadlines/tasks, better at my career than being a mother, imposter syndrome, working twice as hard, the more I move up the less family time I have.

Theme 6: And Still I Rise as a Madre Poderosa

The lack of diverse voices in research that captures the challenges with work-family conflict due to the "ideal worker," androcentric and patriarchal leadership positions revealed an issue of social justice for Latinas in the educational public school system. The Latina participants that partook in this survey shared a story of struggle and resiliency. These Latina participants are the epitome of what it means to be a madre poderosa while pursuing an educational leadership position and still rise:

"You may shoot me with your words,
You may cut me with your eyes,
You may kill me with your hatefulness,
But still, like air, I'll rise." -Maya Angelou

One hundred percent or 63 of 63 participants were hopeful and optimistic that there is space and opportunities for current work-family policies to significantly adjust hours to impact the Latina leader, and other administrators in a positive manner. The following recommendations and hopes for improvement were specifically from the institutional lens (1) 48 of 63 or seventy-eight percent reported having access to a mentor(s) would help them or other aspiring Latina educators; (2) 42 of 63 or sixty-seven percent report having compensation and flexible hours would help them or other aspiring Latina educators.

For the open-ended questions, 54 of 54 participants or one hundred percent shared three recommendations for taking action for gender equity and advocating for Latina women to pursue leadership roles. The number one recommendation was providing compensation over 40 hours a week or flexible hours. 44 of 54 participants or eighty-one percent reported that professional development opportunities where Latinas have access to mentor(s) or network opportunities with Latinx leaders would also provide necessary professional support and guidance as leaders and as mothers. Because great and qualified mentors are limited, and currently underrepresented, Mendez-Morse et al. (2015) researched how women constructed a mentor from the resources they had readily available. Latina women created a virtual mentor by putting together separate talents of various individuals that helped them in their professional advancement. Another key finding from Mendez-Morse research was that each women in the study claimed her mother was her first mentor. Having these forms of informal mentorship is critical for Latina women in order to feel supported by their mothers and

colleagues. Creating formal spaces for mentorship opportunities for Latinas within their respective institutional spaces would empower them to lead courageously.

Study Strengths and Challenges

This study included multiple strengths. First, the researcher was very familiar with the field studied, having worked within educational administration for seven years as a certified California school administrator, and 15 years total as an educator in various school districts. During the researcher's sabbatical leave, she was able to code all the data from the survey, the open-ended questions, and the semi-structured interview. The researcher was able to converse with her dissertation committee chair along with continuing to read and incorporate literature regarding this topic. The researcher chose this as her dissertation because she self-identified with this work-life justice need in administration from having formal, and informal conversations with other Latina administrators, and women regarding how they navigated the challenges that come with committing to administration. The researcher was also often asked by several other educators, Latina administrators, women administrators, and male administrators the "*How do you do it all? You're superwoman!*" The researcher was passionate about this topic, and how this study could ignite a dialogue around what Latina women, and perhaps women in general, want and need in order to provide quality leadership, and quality time for their family. This were the researcher's main vision or as Martin Luther King Jr. has famously said, *I have a dream…*I have a dream that one-day work-life justice practices and policies will be implemented and followed through so that all women can have work, family, and justice.

Additional strengths to this study were the high response rate of 18 participants for the interview via zoom, the 63 participants for the survey, and the open-ended responses. The contributions for the study also included the findings of experienced and insightful responses provided by all 18 participants in the interview and the 63 participants for the survey and open-ended responses. The participants shared their lived experiences as narratives, which are stories that need to be shared and told.

The limitations of this study were the potential bias from the researcher with the knowledge of the topic and challenges experienced with work-family conflict. However, the possible bias was offset by the purposeful sampling technique that incorporated selection criteria. Purposeful sampling required participants selected by the researcher for the interview. The researcher was intentional about having participants that met the set criteria, and those with rich experiences related to the purpose of the study (Shank, 2006). The purposeful sampling included: self-identifying as Latina, having a clear administrative credential or working towards it, having children ages 0-18+, and the desire to help pave the way for more Latinas to pursue educational leadership roles. Various school districts from northern, southern, and central California were included in this study. While several Latina educational leaders were invited via email and by sharing the flier to participate in the study, a limitation is that not all Latina educational leaders agreed to participate in the study. The participants also had the option of skipping questions from the survey if they desired to do so, thus some questions may have less than the overall total of 63 participants.

Recommendations for Further Study

This study investigated how Latina leaders from the county level, district level, and site level in California overcame challenges with work-family conflict and if there were opportunities for them to incorporate work-life justice practices and framework from an institutional, cultural, and individual lens. The literature supported how Latina women experience leadership roles that are distinctly different than their male counterparts or other women (Méndez-Morse, 1999). The research by Murakami-Ramalho, (2008) also reported how Latina wives and mothers highlight the challenges that come with balancing their personal and professional roles and commitments, given the gendered and cultural expectations placed upon them. There is much to be learned from how Latina administrators successfully navigate their professional roles while often confronted with challenges related to their intersectionality of personal identity, Latina identity, female identity, and minority identity. Vasquez-Guignard (2010) stated that it is imperative to gain insight into Latina women's success strategies who have achieved leadership presence because it may be of help to other Latinos and women of color who want to pursue leadership positions to do the same. The results of this study raised important questions for future research:

Theme 1: Leading to burnout and blurred boundaries

1. There are highly qualified Latina female teachers across the state of California capable of leading, and some who are working towards earning their administrative credential, however, choose to remain in the classroom teaching. Seventy-six percent (48 of 53) of the participants agreed that there are institutional policies and work expectations that require them to work more than forty hours a week. In the open-ended responses, ninety-one

percent (49 of 51) of leaders reported feeling like a HUB (Habitually overworked, Under constant pressure, Boundaries for work are blurred and nonexistent). If there were work-family policies in place that protected and limited the amount of time an administrator contributes during an average week, would this encourage more Latinas and women in general to pursue these administrative roles?

2. If Latinas felt that the institution they were working in allowed them to be courageous, to negotiate the socio-political system to improve the accessibility, and trusted they could share their valid concerns with their superiors, would this be honored? What would it take for this type of conversation to take place, to be valued, and to challenge the androcentric status quo? What will propel Latinas to speak courageously, collectively, and poignantly regarding the overall feeling of burnout due to work schedule boundaries intentionally being blurred?

Theme 2: At work, you have my permission to view my intersectionality

3. The key findings from the survey, open-ended responses and interview all reported the consistent & rampant double standards that are manifested in the workplace. If Latinas are standing in a paradox of intersectionalities and are lacking a voice in these inhospitable environments, how will the institution support them before these double standards create a host for microaggressions to exist and thrive?

Theme 3: The superwoman phenomenon

4. In this study, despite the participants reporting feeling like a superwoman, checking off all the boxes at work, and being perceived to a degree by others as a superwoman, there were still real implications of shortcomings. Such as the following: the need to prove to

everyone and themselves (18 of 18 or 100 percent), burnout (16 of 18 or eighty-nine percent), HUB effect (33 of 61 or fifty-four percent), spillover effect (33 of 61 or forty-nine percent), the superwoman phenomenon (32 of 60 or fifty-three percent), self-doubt and lack of confidence (9 of 18 or fifty-percent). When considering the common language around work-life balance, it suggested that moms' stress results from their own shortcomings and mismanaged commitments. However, why are these Latina mothers responsible for making this balance work, to figure it out for themselves and how can the work expectations and institutional norms for an administrator shift to a more attainable and achievable work expectation that takes into account the intersectionality of women?

Theme 4: If you want to beat the system, create hidden work-life justice

5.   Implementing the following suggestions from the participants would benefit the institution and educational system as a whole: (1) 48 of 63 or seventy-eight percent reported having access to a mentor(s) would help them or other aspiring Latina educators; 12 of 18 participants or sixty-seven percent supervisors of the administrators needed to model work-life justice framework (i.e., high premium on taking care of self, being flexible at work); (3) 42 of 63 participants or sixty-seven percent identified having flexible hours at work would boost work and life productivity; (4) 34 of 63 or fifty-four percent indicated working forty hours per week or having the ability to have flex time or compensation for additional hours contributed as a practical WLJ practice.

Theme 5: Never underestimate a mujer poderosa with cultural strengths

1.   63 of 63 participants reported that their cultural background has helped them strengthen their leadership and 51 of 63 participants reported having both aspirational and

familial capital as assets that help them tremendously in their personal and professional relationships. However, only (1) 33 of 63 or fifty-two percent reported that they feel like they are good educational leaders and good mothers; and (2) 32 of 63 participants or fifty-one percent reported that their current leadership position aligns with their family responsibilities. The narratives and analysis revealed a definitive need for further research on how Latinas are navigating work-family conflict, how it is impacting their perceived quality of mothering, and their quality of attention to family responsibilities. Latinas are consistently navigating professional responsibilities. These professional responsibilities are colliding with their core cultural and personal identity which can be challenging, mentally exhausting, and have residual consequences.

Theme 6: And still I rise as a madre poderosa

1. There was a demonstrated need for research in the area of what Latina educational leaders and minority women reported as factors contributing to work-family conflict. There was also a need for research in the area of what Latina educational leaders reported will help Latina educators and leaders rise to the top. This collective burnout from the Latina participants is a wake-up call that change is imminent if we are to reorient the trajectory of a mass leadership exodus. To summarize the two key recommendations from the Latina participants in this study: (1) providing compensation over 40 hours a week or the option of flexible hours is necessary; (2) professional development opportunities where Latinas have access to mentor(s) or network opportunities with Latinx leaders would also provide necessary professional support and guidance as leaders and as mothers. Expanding this

research for other minority women, and women, in general, is also a recommendation because there are possibly more similarities than differences.

Summary

Less than 4% of all principals in California were Latina and female. The lived, and shared experiences of the sixty-three participants from the survey, and the eighteen participants from the interview were opportunities for further research for how Latinas navigate work-family conflict and cultivate solutions for work-life justice from the institutional, cultural, and individual lens. Furthermore, these shared experiences and key findings provided institutions and individuals ways to implement and reflect on the recommendations for further study. In this study, the Latina leaders have shared six key themes with the acronym L.A.T.I.N.A that captures their journey towards work-life justice: (1) Leading to burnout and blurred boundaries, (2) At work you have my permission to view my intersectionality, (3) The superwoman phenomenon, (4) If you want to beat the system, create hidden work-life justice, (5) Never underestimate a mujer poderosa with cultural strengths, (6) And still I rise as a madre poderosa. Further study recommendations are encouraged to support compensation or flex time in leadership roles, formal mentoring systems, and how work-family conflict and androcentric work expectations impact the low percentages of female Latina leaders.

Overall Study Conclusions

The fact that two out of every ten principals and fewer than one in ten district superintendents are women of color is evident that women of color and Latinas are underrepresented (Arriaga et al., 2020). This study's results suggested that the barriers

female Latina principals have encountered are because of outdated institutional expectations, and androcentric work expectations that in turn create work-family conflict.

One of the major themes of the literature was the alarming growing concerns about increased rates of principal & leadership turnover (Magdaleno, 2006; Fullan, 2005; Snodgrass Rangel, 2018; NASSP, 2021). This immense disproportion between the growth of Latinx students and Latinx leaders suggests a failure in the recruitment, retention, and sponsorship of Latinx leaders (Crawford & Fuller, 2017). Regardless of the passage of the Civil Rights Movement and the passage of the Title IX of the Educational Amendments of 1972, roles for women in leadership have not changed (Loder, 2005). Latinas in leadership face double standards, gendered inequities, the need to prove they deserve a seat at the table, experience the superwoman phenomenon, and experience HUB. Latina leaders also valued their aspirational and familial capital and implemented their capital with those they serve-teachers, students, colleagues, the institution they worked for, and the community. They were joyful guerrilleras that will continue on their pursuit of work-life justice. Their heart was committed towards work, and family.

According to Dumas and Sanchez (2015), the efficacy of organizational practices that specifically are improving work-life balance depended on the extent to which an organization's structure, culture, and/or norms promote the implementation of these practices. The organizational policies and practices need to be designed to match the needs and preferences of employees (Kreiner et al., 2006). Managers need to be prepared to support work-life policies and discourage backlash from other managers (Eaton, 2003).

There should be a dire and urgent need for Latina leaders to serve as role models for Latinx students because of what they can offer, their cultural attributes, and community cultural wealth (Yosso, 2005). This study hoped to shed light on that dire and urgent need to bring Latina leaders to the table. There needed to, however, be a striking delicate balance for these passionate Latina leaders to be able to be at the table with their own family and feel dignity for the work contributions within an 8-hour workday. Latinas were well aware of the struggles their mothers have endured, and use those experiences to channel that same guerrillera within themselves and know *nada se da fácil en la vida y hay que luchar.*

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Appendix A: Recruitment Flier

Appendix B: Recruitment Script

TITLE OF THE STUDY
 AND STILL, I RISE: MADRES PODEROS IN THE PURSUIT OF WORK-LIFE JUSTICE IN EDUCATIONAL LEADERSHIP ROLES

NAME OF THE RESEARCHER
Janet Oseguera-Valencia, Doctoral Candidate and Dr. Noni-Mendoza-Reis, Faculty Advisor

RECRUITMENT
1. The Researcher will send the attached flyer to educational leaders in SJSU doctoral candidates, counties of office education from northern and southern California with a request to share/forward the email to potential Latina educational leader participants. The flyer explains the commitment—one google form survey with a follow up volunteer online individual interview. The flyer also provides information about the project and the participant's role. The following would be the body of the email:

   Hello, my name is Janet Oseguera-Valencia. I am a graduate student at SJSU in the Department of Education. I am conducting research on work-family justice, and work-family conflict for Latinas serving in educational leadership roles in California, and I am inviting you to participate.

   Participation in this research includes taking one 30 minute Google Form survey about your challenges with work family conflict, and what you find as helpful strategies for work-family justice. Participants also will participate in a one hour interview about your views on work-family conflict, and work-family justice from an individual, cultural, and institutional level. If you participate in both the Google Form survey and the interviews, your total time commitment will be approximately 1 hour and 30 minutes. **An electronic consent form will be used via the Docusign platform to prevent any personal contact that will be attached to the survey & interview.**

   If you have any questions or would like to participate in the research, I can be reached at the phone and email on the flyer. Thank you and I am looking forward to hearing from you!

2. Participants will complete the survey using the link provided on the flyer.
3. The last question on the survey, the Participants will indicate interest for a follow up interview.

Appendix C: Survey and Interview Questions Alignment

Research Questions

1. What **individual, cultural, and institutional s**ystems do Latina educational leaders identify in their testimonios as **helpful in** supporting work-family justice?

2. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as **challenges** caused by work-family conflict?

Institutional: *Subheading: Work Conditions*	Institutional 1. **(think about order of ?'s)** **Subheading Work Conditions**

1. *On average how many hours do you work per week? Are you satisfied with the number of hours you work per week? Is it flexible if needed? Demanding? Are you provided with the opportunity for overtime? (Survey ?)*
2. *What is your district's expectation for your work hours? Are you designated a time to start and end? (S?)*
3. *Are there any "hidden" or unwritten rules regarding the work time expectations your district asks of you? Survey (Open-ended questions) (Add an example)*
4. *What are your hourly work expectations (survey)*
5. Describe a typical workday in your role as _____,
   a. What are the work-family conflicts or challenges that arise? (Individual, cultural, institutional)
	2. In your experience, what type of work-family policies would demonstrate the value of having women leaders in top positions in schools and districts?
	3. Given that you're a female Latina educational leader, what work conditions could improve for you in order to sustain a work-family balance or in order for you to cultivate work-family justice? (towards the end of the interview) **(Rephrase it)**
	4. The lack of women in positional leadership roles is predominantly due to inherent bias against women as leaders…(leading question,)
	   a. Have you experienced negative stereotypes or inherent biases, because you have children? How are you perceived? Do you believe this is due inherent biases? Are you experiencing the biases through gender or race? Is it because you are women or because you are Latina? Or both?

	5. In your experience, how does your district address working under pressure to balance family and work-life more than men? Is this a discussion? How is it being considered? (this ties into the question of unwritten rules…REPHRASE this question...connect to the unwritten rules, add In your opinion…)
Institutional Policies Subheading of policies 6. Does your district ensure that women are provided with opportunities to enter the leadership pipeline? (Survey) (policies) (Yes/No) 7. In your opinion/in your experience, does your district have policies that creates unrealistic expectations, and often requires you to work overtime, thus causing work-family conflict? Does your district have policies that negatively impacts the female, such as no job shares, demanding hours? (Yes/No) 8. In your experience, when members of your organization speak about (work-family conflict) work policies, practices, and protocols, what do you hear them say about men, women, and People of Color? Provide one example. (Imposter syndrome, microaggressions, good question) (short answer)	Institutional Policies 1. If you were to advise your school district or policymakers about which work-family policies **have been helpful** to you as a Latina leader? (towards the end of the interview) 2. MY QUESTION: In what ways might the woman leaders help create work-family policies that could influence, and impact your leadership position? 3. Describe how Work-life policies and practices in your organization are creating gender inequities/equity?

9. What are the work requirements that create work-family conflict for you and your role in educational leadership? Survey (Provide examples of inst.barriers-ex, football game, board mtg., other)
10. Describe how the following individual and institutional barriers have impacted you: (LWF, p. 58) (Survey items), demographic part of your survey, put it at the end of the survey so participants remained unbiased.) Which of the following has affected your work
    a. Being unaware of the school or district's need to adapt to having women leaders at all levels
    b. Denying the existence of sexism and gender inequities as systemic oppression
    c. Denying the existence of systemic privilege and entitlement that favors male leaders
    d. Resisting change that aids in recruiting, and mentoring women in leadership positions	

Cultural ?'s 1. What has been helpful and what have been **challenges**? 2. Familismo **(include a survey question/challenge)** 3. Do you intend to stay in this career or what are your future career goals? Will these career goals align with your family responsibilities? (Survey question) 4. Are there any things that have helped you in your leadership that you could attribute to your cultural background?	Cultural ?'s 1. Describe your upbringing as a child, as a student in the public education system. (interview) a. What role did your mother/family have in shaping the person, and the career you chose? (interview) 2. Describe why you wanted to have a family while pursuing an education, and career.

(**Include:** Community cultural wealth, social and cultural capital) (Look at **six types** of capital aspirational, navigational, Yosso) 5. First generation, second generation (demographics, include in survey) (demographics, part I) a. Was your mom a full-time employee? Part-time? Stay at home mom? (interview) 6. Define what a good educational leader means, and define what a good mother means? Are you able to do both well, why or why not? (mother's guilt, provide definitions) 7. Outside of work, describe some of the duties you have at home... the multiple roles, and competing demands of family and work. Are there long hours? What is the perceived work-family conflict you encounter? (Good survey question)	3. Are you in a community that you feel congruent? (ind. vs collectivist society), elaborate on this question… 4. In your culture, were you led to be responsive to the community's needs?
Individual ?'s 1. What are supporting factors that propelled you to the "top" and allowed or convinced you to enter in an educational leadership role? Are you able to create work-family balance? (WLJ) (Survey/provide supporting factors, i.e. check off: supportive family, support from work, or Other.) a. What have been some of the supports in your career?	Individual ?'s 5. Think back over your career path into a leadership position, can you describe an event or an experience related to motherhood and how that impacted you? (platica/interview) 6. Do you feel you have to prove yourself to your staff/those you network with, and those you come in contact with as a leader because you are a female, minority, a mother? (platica/interview)

(Individual, cultural, institutional) 2. What three recommendations would you make for a personal guide for reflecting, planning, and taking action for gender equity and advocate for more women to pursue leadership roles, what advice would you give them? (Survey/Open-ended*) 3. What are one or two actions you would be willing to take on your leadership or mentoring journey to support gender equity, i.e. work-family justice? (Survey)* (Open-ended) 4. What blatant comments have been made by males or other colleagues regarding your position as a _____ and also a mother? (ethnicity)(i.e. women have too many things to do at home to be considered a serious candidate for principal). (Survey question...good leading question) 5. Provide one experience you have encountered with people's perceptions that as a mother you need to spend more time with family and thus do not have the ability that men do to work hard, and get the job done. (p.61 LWF) (Survey)	7. What support have you received from leaders, including women of color to foster work-family justice? (platica/interview) 8. In your experience, is work-family conflict something that hinders Latina educators to rise to educational leadership roles? 9. In your experience, do you believe that having children impact the "pipeline" for promotion for Latina leaders or women of color? Are they being actively recruited? Were you being actively recruited by your district? Have you witnessed it with others as well? ((platica/interview) (Lengthy)
ALL Recommendations or Suggestions from them Open-ended (brief paragraph) (Keep both for now) **AT THE END of the SURVEY** 11. In what ways might educational leaders make decisions and take	ALL 10. What have been the hardest aspects of your professional career? (Individual, cultural, institutional)

intentional actions toward creating and sustaining a work-life justice (equitable working schedules) environment in our schools and districts? (p.68)

12. MY QUESTION: In what ways might the woman leaders take intentional actions to create work-family policies that could influence, and impact your leadership position? (short response) (policies) (p.68)

1. Collins notes that "women's work-family conflict is a national crisis." Do you agree or disagree and why?

2. Describe how the following individual and institutional barriers have impacted you: (LWF, p. 58) (Survey items), demographic part of your survey, put it at the end of the survey so participants remained unbiased.) Which of the following has affected your work
   a. Age, By range (Include) or in intervals
   b. Ethnicity
   c. Years of teaching experience
   d. Years of school leadership experience
   e. Credentials (PASC Preliminary Administrative Services Credential/CASC Clear Administrative Services Credential
   f. Administrative program
      i. CSU
      ii. Private
      iii. County Office
   g. Other Degrees (Masters, Doctorate)
      i. Emphasis
         1. Ex: MA in Ed Leadership, MA

11. What have been the most rewarding aspects of your professional career? (Individual, cultural, institutional)

12. (LWFJ) What has been the best advice you received as a Latina administrator, and what advice would you provide to an aspiring Latina administrator? (At the end, great question)

13. What has been the best advice you received as a Latina mother, and what advice would you provide to an aspiring Latina mother wanting a career and a family?

14. Is there anything that I have not asked related to the impact of work-family conflict, or work-family justice that you would like to speak about?

15. Work-life justice calls for women to be equity advocates and guerrilleras we acknowledge and confront systemic oppression for us in our school districts. In your current work schedule, and work expectations, what could you advocate to change in order to cultivate a more inclusive work environment? (p.11) (Open-ended, good question) (Include in the interview*)

16. In your experience/in your opinion, how does work-family conflict interrupt or delay your leadership journey? How does it delay it for your Latina colegas? (good question, interview**)

	in curriculum instruction	

"Each time a woman stands up for herself, without knowing it possibly, without claiming it, she stands up for all women."-Maya Angelou

INTERVIEW QUESTIONS
Institutional

1. In your experience, what type of work-family policies would demonstrate the value of having women leaders in top positions in schools and districts?
2. Given that you're a female Latina educational leader, what work conditions could improve for you in order to sustain a work-family balance or in order for you to cultivate work-family justice? (towards the end of the interview) **(Rephrase it)**
3. The lack of women in positional leadership roles is predominantly due to inherent bias against women as leaders…(leading question,)
   a. Have you experienced negative stereotypes or inherent biases, because you have children? How are you perceived? Do you believe this is due to inherent biases? Are you experiencing biases through gender or race? Is it because you are a woman or because you are Latina? Or both?

4. Barriers of sexism (I applied for an AP, as was told how this was really designed for a man because he'll be the last one on campus in the evenings. (sexism going unnoticed) p.31"Sexism is oppression expressed as marginalization or microaggressions in ways so subtle that usually well-informed people don't notice the slights, whether intended or not until brought up to their attention." p.32 What is a way your district could create gender equity progress in regards to work schedule, and career goals for Latinas?

5. In your experience, how does your district address working under pressure to balance family and work-life more than men? Is this a discussion? How is it being considered? (this ties into the question of unwritten rules…REPHRASE this question...connect to the unwritten rules, add In your opinion…)

Institutional
Policies

1. If you were to advise your school district or policymakers about which work-family policies **have been helpful** to you as a Latina leader? (towards the end of the interview)

2. MY QUESTION: In what ways might the woman leaders help create work-family policies that could influence, and impact your leadership position?
3. Describe how Work-life policies and practices in your organization are creating gender inequities/equity?

Cultural ?'s

1. Describe your upbringing as a child, as a student in the public education system. (interview)
    a. What role did your mother/family have in shaping the person, and the career you chose? (interview)
2. Describe why you wanted to have a family while pursuing an education, and career.
3. Are you in a community that you feel is congruent? (ind. vs collectivist society), elaborate on this question…
4. In your culture, were you led to be responsive to the community's needs?

Individual ?'s

5. Think back over your career path into a leadership position, can you describe an event or an experience related to motherhood and how that impacted you? (platica/interview)
6. Do you feel you have to prove yourself to your staff/those you network with, and those you come in contact with as a leader because you are a female, minority, a mother? (platica/interview)
7. What support have you received from leaders, including women of color to foster work-family justice? (platica/interview)
8. In your experience, is work-family conflict something that hinders Latina educators to rise to educational leadership roles?
9. In your experience, do you believe that having children impact the "pipeline" for promotion for Latina leaders or women of color? Are they being actively recruited? Were you being actively recruited by your district? Have you witnessed it with others as well? ((platica/interview) (Lengthy)

ALL (Applies to Institutional, Cultural, and Individual
10. What have been the hardest aspects of your professional career? (Individual, cultural, institutional)
11. What have been the most rewarding aspects of your professional career? (Individual, cultural, institutional)

12. (LWFJ) What has been the best advice you received as a Latina administrator, and what advice would you provide to an aspiring Latina administrator? (At the end, great question)
13. What has been the best advice you received as a Latina mother, and what advice would you provide to an aspiring Latina mother wanting a career and a family?
14. Is there anything that I have not asked related to the impact of work-family conflict, or work-family justice that you would like to speak about?
15. Work-life justice calls for women to be equity advocates and guerrilleras we acknowledge and confront systemic oppression for us in our school districts. In your current work schedule, and work expectations, what could you advocate to change in order to cultivate a more inclusive work environment? (p.11) (Open-ended, good question) (Include in the interview*)
16. In your experience/in your opinion, how does work-family conflict interrupt or delay your leadership journey? How does it delay it for your Latina colegas? (good question, interview**)

Research Questions

1. What **individual, cultural, and institutional s**ystems do Latina educational leaders

   identify in their testimonios as **helpful in** supporting work-family justice?

2. What individual, cultural, and institutional systems do Latina educational leaders

   identify in their testimonios as **challenges** caused by work-family conflict?

Appendix E: Interview Consent Form

REQUEST FOR YOUR PARTICIPATION IN RESEARCH
(VIA DOCUSIGN)

TITLE OF THE STUDY

AND STILL, I RISE: MADRE PODEROSA IN THE PURSUIT OF WORK-LIFE JUSTICE IN EDUCATIONAL LEADERSHIP ROLES

NAME OF THE RESEARCHER

Janet Oseguera-Valencia, Doctoral Candidate, SJSU, and Dr. Noni Mendoza-Reis, Professor and Faculty Advisor, SJSU

PURPOSE

The purpose of this qualitative testimonio study is to describe how Latina principals in three different counties in California overcome work-family conflict, share work-family justice strategies, and document what ultimately has led them to pursue careers as educational leaders, and share strategies, experiences, and support systems that they currently employ from an individual, cultural, and institutional lens. The research questions that will guide this study are:Two research questions frame this study:

1. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?
2. What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges caused by work-family conflict?

PROCEDURES

1. Google Forms Survey: participants complete one online Google Forms survey; about 30 minutes.

2. One individual interview on a voluntary basis: participants participate in one Zoom individual interview. This individual interview will be recorded on Zoom and will take approximately 60 minutes.

POTENTIAL RISKS

Participants will be asked questions about their thoughts and feelings regarding work-family conflict, and work-family justice in their roles as Educational Leaders. Some participants may find reflecting on these topics uncomfortable.

POTENTIAL BENEFITS
There are no foreseeable benefits to participants.

COMPENSATION

No compensation will be provided to participants for participating.

CONFIDENTIALITY

During the entire project, there will be strict confidentiality on the names of participants and their indirect information. Pseudonyms will be used for participant and school names. Indirect data such as gender, age, and other data related to participants' experiences will be coded. No identifying information will be included in publication or dissemination.

PARTICIPANT RIGHTS

Your participation in this study is completely voluntary. You can refuse to participate in the entire study or any part of the study without any negative effect on your relations with San Jose State University. You also have the right to skip any question you do not wish to answer. This consent form is not a contract. It is a written explanation of what will happen during the study if you decide to participate. You will not waive any rights if you choose not to participate, and there is no penalty for stopping your participation in the study.

QUESTIONS OR PROBLEMS

You are encouraged to ask questions at any time during this study.

- For further information about the study, please contact: Janet Oseguera-Valencia, at (831) 578-5618 or janet.osegueravalencia@sjsu.edu
- Complaints about the research may be presented to Dr. Bradley Porfilio, at bradley.porfilio@sjsu.edu.
- For questions about participants' rights or if you feel you have been harmed in any way by your participation in this study, please contact **Dr. Mohamed Abousalem, Vice President for Research & Innovation**, San Jose State University, at 408-924-2479 or irb@sjsu.edu. To contact Dr. Reis, research advisor, please email noni.mendoza@sjsu.edu

SIGNATURES

Your signature indicates that you voluntarily agree to be a part of the study, that the details of the study have been explained to you, that you have been given time to read this document, and that your questions have been answered. You will receive a copy of this consent form for your records via email.

Participant Signature

_____ _____

Participant's Name (printed)   Participant's Signature   Date

Researcher Statement

I certify that the participant has been given adequate time to learn about the study and ask questions. It is my opinion that the participant understands his/her rights and the purpose, risks, benefits, and procedures of the research and has voluntarily agreed to participate.

_____

Signature of Person Obtaining Informed Consent   Date

Appendix F: Survey Questions

SJSU Research Survey: Latinas in Educational Leadership Roles

Request for your participation in research:
Regarding the institutional, cultural and individual supports and challenges that you have encountered as a Latina mother and leader. The survey should take about 30 minutes to complete.

Janet Gutierrez, Doctoral Candidate, San Jose State University

PURPOSE
The purpose of this qualitative testimonio study is to describe how Latinas in educational leadership positions in elementary school, middle school, high school, district, and county level in northern and southern California counties overcome work-family conflict, share work-family justice strategies, and document what ultimately has led them to pursue careers as educational leaders, and share strategies, experiences, and support systems that they currently employ from an individual, cultural, and institutional lens. The research questions that will guide this study are:

What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as helpful in supporting work-family justice?
What individual, cultural, and institutional systems do Latina educational leaders identify in their testimonios as challenges caused by work-family conflict?
PROCEDURES
1. Google Forms Survey: There are four parts to the survey. Participants complete one online Google Forms survey; about 30 minutes.
2. After completing the survey, participants may be a part of a voluntary interview on a voluntary basis: The interview will be via zoom. This individual interview will be recorded on Zoom and will take approximately 60 minutes.

POTENTIAL RISKS
Participants will be asked questions about their thoughts and feelings regarding work-family conflict, and work-family justice in their roles as Educational Leaders. Some participants may find reflecting on these topics uncomfortable.

POTENTIAL BENEFITS
There are no foreseeable benefits to participants.

COMPENSATION
No compensation will be provided to participants for participating.

CONFIDENTIALITY
During the entire project, there will be strict confidentiality on the names of participants and their indirect information. Pseudonyms will be used for participant and school names.

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Indirect data such as gender, age, and other data related to participants' experiences will be coded. No identifying information will be included in publication or dissemination. An electronic consent form will be used via the Docusign platform to prevent any personal contact that will be attached to the survey & interview.

PARTICIPANT RIGHTS

Your participation in this study is completely voluntary. You can refuse to participate in the entire study or any part of the study without any negative effect on your relations with San Jose State University. You also have the right to skip any question you do not wish to answer. This consent form is not a contract. It is a written explanation of what will happen during the study if you decide to participate. You will not waive any rights if you choose not to participate, and there is no penalty for stopping your participation in the study.
QUESTIONS OR PROBLEMS

You are encouraged to ask questions at any time during this study.
For further information about the study, please contact: Janet Gutierrez, at (831) 578-5618 or janet.gutierrez@sjsu.edu
Complaints about the research may be presented to Dr. Bradley Porfilio, at bradley.porfilio@sjsu.edu.

For questions about participants' rights or if you feel you have been harmed in any way by your participation in this study, please contact Dr. Mohamed Abousalem, Vice President for Research & Innovation, San Jose State University, at 408-924-2479 or irb@sjsu.edu. To contact Dr. Reis, research advisor, please email noni.mendoza@sjsu.edu

* Required

1. **Email** *

_____

2. **Participant Consent**

Mark only one oval.

( ) I agree to participate in this survey

( ) I do not agree to participate in this survey

Part I: Background Information	Directions: Please place a check to indicate the response that corresponds you. Information will be kept confidential, and will not be reported.

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3.   1. Ethnicity (Check all that apply)

Check all that apply.

☐ Latino/a

☐ Mexican American

☐ Chicano

☐ White

☐ Black or African American

☐ Asian / Pacific Islander

☐ Other

4.   2. How many years have you been serving as an educational leader?

Mark only one oval.

◯ 1-2 years

◯ 3-4 years

◯ 4-5 years

◯ 5-6 years

◯ 6-7 years

◯ 7-8 years

◯ 8-9 years

◯ 10 or more years

5.   3. Credential(s) held (mark all that apply)

Check all that apply.

☐ Administrative credential

☐ Administrative credential (currently in school for it)

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6.   **4. In what setting do you serve your current role as an educational leader?**

Mark only one oval.

◯ Elementary school

◯ Middle school

◯ High school

◯ District

◯ County level

◯ Other

7.   **5. What area in CA are you located:**

Mark only one oval.

◯ Southern

◯ Northern

◯ Santa Cruz County

◯ San Benito County

◯ Monterey County

◯ Alameda County

◯ Santa Clara County

◯ Other

8.   **6. What is the title of your current position**

_____

9. **7. Highest Educational Level:**

    Mark only one oval.

    ⬭ Bachelor's Degree

    ⬭ Master's Degree

    ⬭ Doctorate (Ed.D. or Ph.D.)

10. **8. How many children do you have ages 0-18:**

    Mark only one oval.

    ⬭ 1

    ⬭ 2

    ⬭ 3

    ⬭ 4

    ⬭ 4 +

11. **9. Marital Status**

    Mark only one oval.

    ⬭ Single

    ⬭ Married or domestic partnership

    ⬭ Separated

    ⬭ Widowed

12.   **10. What is your age?**

Mark only one oval.

- ◯ 25-30 years old
- ◯ 30-35 years old
- ◯ 35-40 years old
- ◯ 40-45 years old
- ◯ 45-50 years old
- ◯ 50-55 years old
- ◯ 55-60 years old
- ◯ 60-65+ years old

Part II: Institutional lens:

13.   **1. On average how many hours do you work per week?**

Mark only one oval.

- ◯ 40
- ◯ 40-45
- ◯ 45-50
- ◯ 50-55
- ◯ 55-60
- ◯ More than 60 hours

14.   **2. Are you satisfied with the number of hours you work per week?**

Mark only one oval.

- ◯ Yes
- ◯ No

15.   **3. Are hours flexible if needed?**

Mark only one oval.

◯ Yes

◯ No

16.   **4. Are you paid for the additional hours that you contribute? (If your job is an 8:00-5:00 for example, are you able to submit a timesheet or comp. time)**

Mark only one oval.

◯ Yes

◯ No

17.   **5. What is your designated start and end time on a daily basis?**

_____

18.   **6. Are there any "hidden" or unwritten rules regarding the work time expectations your district asks of you?**

Mark only one oval.

◯ Yes

◯ No

19. **7. Please provide an example or explain what is a hidden or unwritten rule regarding work time expectations:**

_____

_____

_____

_____

_____

20. **8. In your experience, does your leadership position have policies that requires you to work extra hours, and thus causing work-family conflict?**

Mark only one oval.

◯ Yes

◯ No

21. **9. In your experience, when members of your organization speak about (work-family conflict) work policies, practices, and protocols, what do you hear them say about how it impacts them?**

_____

_____

_____

_____

_____

22.   **10. What are some work requirements, or tasks that require you to work additional hours in your role in educational leadership? Provide an example(s)**

_____

_____

_____

_____

_____

23.   **11. Could your current work setting create work-family policies that could influence, and impact your work responsibilities and hours in a positive manner?**

Mark only one oval.

⬭ Yes

⬭ No

⬭ Maybe

24.   **12. In what ways might you (or work setting) create work-family policies that could influence, and impact your work responsibilities and hours in a positive manner? Provide an example.**

_____

_____

_____

_____

_____

Part III: Cultural lens:

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25. **1. In your experience as a Latina mother, what has been a cultural asset, and what has been a cultural challenge as you continue your role as an educational leader?**

_____

_____

_____

_____

_____

26. **2. Does your current leadership position align with your family responsibilities?**

Mark only one oval.

⚬ Yes

⚬ No

27. **3. Do you intend to stay in educational leadership roles or why would you consider changing careers?**

Mark only one oval.

⚬ Yes

⚬ No

⚬ Not sure

28. **4. Explain why you might stay or consider pursuing a different job.**

_____

_____

_____

_____

_____

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29. **5. Are there any things that have helped you in your leadership that you could attribute to your cultural background?**

Mark only one oval.

◯ Yes

◯ No

30. **6.Provide one example how your culture and upbringing has helped you in your leadership role:**

_____

_____

_____

_____

_____

31. **7. Are you a first generation college graduate?**

Mark only one oval.

◯ Yes

◯ No

32. **8. Was your mom a full-time employee? Part-time? Stay at home mom?**

Mark only one oval.

◯ Part-time

◯ Full-time

◯ Stay at home mom

◯ Other

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33. **9. Seeing the role your mom took in your upbringing, has this contributed to your career decision in pursuing a leadership role? Explain.**

_____

_____

_____

_____

_____

34. **10. Do you think you are a "good" educational leader and a "good"mother?**

Mark only one oval.

( ) Yes

( ) No

( ) Sometimes

( ) Unsure

35. **11. Are you able to be good as an educational leader and mother? Explain why or why not.**

_____

_____

_____

_____

_____

36.   **12. Outside of work, describe some of the duties you have at home... the multiple roles, and competing demands of family and work. What is the work-family conflict you encounter?**

        Check all that apply.

        ☐ Child care
        ☐ Chores
        ☐ Running errands
        ☐ Having time to self (exercise, relaxing, hobbies, etc)
        ☐ Spending time with family
        ☐ Child activities (enrichment)
        ☐ Taking care of extended family
        ☐ Spending time with friends
        ☐ Spending time with spouse/partner
        ☐ Going to school (studying, university coursework)
        ☐ Other

37.   **13. If you answered other, what is something else that may create work-family conflict? Please explain.**

        _____

        _____

        _____

        _____

        _____

38.   **14. Has being a mother, and an educational leader impacted how your colleagues perceive you in a negative way?**

        Mark only one oval.

        ◯ Yes
        ◯ No

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39. **15. Provide one experience you have encountered with people's perceptions that as a mother you need to spend more time with family and thus do not have the ability that men do to get the job done because they have time, and are fully committed.**

_____

_____

_____

_____

_____

Part IV: Individual lens:

40. **1. Check off which of the following have impacted you positively as an educational leader:**

Check all that apply.

- [ ] Ethnicity
- [ ] Having children 0-18
- [ ] Your age
- [ ] Having consistent and quality daycare
- [ ] Having after school program supports for your own children
- [ ] Having flexible hours
- [ ] Being mentored by other Latina/o Leaders
- [ ] Teaching experience
- [ ] Leadership experience
- [ ] Masters or Doctorate in Educational Leadership

41. **2. Check off which of the following individual and institutional barriers have impacted you negatively as an educational leader:**

Check all that apply.

☐ Ethnicity

☐ Having children 0-18

☐ Your age

☐ Lack of consistent and quality daycare

☐ Lack of consistent and quality after school program supports for your own children

☐ Lack of flexible hours

☐ Working more than 40 hours

☐ Structuring interviews with a non diverse panel, or with a gender bias

☐ Resist changes that aid in recruitment of women in leadership

☐ Ignoring intersectionality for women and see how demanding hours in leadership limit many women to pursue it in the first place.

☐ The existence of gender inequities in educational leadership positions

☐ Continue to appoint male dominated committees to resolve policy issues or complaints.

42. **3. Check off ONLY 3 of the following that would help you as Latina mother, and also encourage other Latinas to pursue educational leadership roles:**

Check all that apply.

☐ Flexible hours

☐ Job Shares

☐ 40 hours a week, and any additional hours would be paid separately or with comp. time

☐ Additional support at work (adding new leadership positions) to share the workload

☐ Daycare stipends

☐ After School program support for your children

☐ Covering the costs for additional courses to complete the admin credential, or masters in educational leadership

☐ Examining current hiring practices

☐ Allowing for current Latinas in Ed. leadership to take part in the hiring process, and give feedback to ensure that diversity of candidates is top priority.

☐ Conduct inquiries to determine extent of gender inequities.

☐ Actively recruit highly qualified women and women of color as leadership candidates.

☐ Include male participants in family friendly policies.

☐ Publish guides for systemic changes for recruiting, hiring, and mentoring women leaders.

☐ Revise mission and vision statements to ensure the language of the organization reflects the values of equity.

43. **4. Do you agree that work-family conflict is prevalent in educational leadership roles, particularly for women?**

Mark only one oval.

◯ Yes

◯ No

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44.   5. What three recommendations would you make for taking action for gender equity and advocating for more Latina women to pursue leadership roles.

45.   6. Provide 1-2 examples of comments that have been made by males or female colleagues, friends, or family regarding your position as educational leader and also as a Latina mother?

46.   7. What is one action you would be willing to take in your leadership role to support gender equity & adopt work policies to address the unique challenges of women.

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47. **8. Would you be interested for a follow up 60 min. interview via zoom?**

Mark only one oval.

( ) Yes

( ) Maybe

( ) No

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