Journal of Transformative Leadership & Policy Studies

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JTLPS

SACRAMENTO STATE

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Transformative Leadership & Policy Studies

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Letter from the Executive Editor

The *Journal of Transformative Leadership and Policy Studies (JTLPS)*, Volume 9.1, proffers a central focus on the importance of transformative leadership, community building, and innovation across K-12 and higher education systems. Each manuscript builds this focus. Together, they fuse to create a story highlighting the importance of utilizing each educational community's resources to create equitable, accessible, and inclusive school leaders that transform their institutions and organizations. Within the institution, these leaders serve as a testament to the significance of abandoning a deficit-based mindset and lifting and strengthening communities of color.

Volume 9.1 of JTLPS begins by featuring an empirical study. *The Community College Presidency Demystified: Creating a Pipeline of Latino Leaders*, engages readers by describing the impact of a national, culturally-tailored leadership development program for Latino administrators in community colleges. The authors emphasize the need for these leadership programs to train Latino administrators to become effective community college leaders that can positively impact student success and engagement. This piece offers an extensive study on the impact and effectiveness of leadership programs, such as the National Community College Hispanic Council's mentor-focused training program for Latino community college administrators. The authors' ultimate purpose is to bring awareness to how these "culturally-tailored" leadership programs are transformative and how they also serve as a solution to address the disparity of Latino representation in higher education.

The second features a conceptual study, *You Do Belong! Transformative Black Women Faculty Recommendations for Broadening Participation in US P-20 Computing Education* examines Black women faculty's recommendations for broadening Black girls' and women's computing participation. The author highlights five Black women faculty experiences and persistence who achieved the highest degrees in computing education from degree-granting postsecondary institutions in the United States. The scholarly piece offers a critical lens to computing education and pedagogical practices. It utilizes an integrative conceptual framework with an integrated Afrocentric feminist epistemology. This particular piece provides guidance and recommendations from Black women faculty to broaden these exhortations for future generations of Black women and girls to participate in computing to voice Black women faculty.

The third features a second conceptual paper that focuses on the hyperbolical fear related to the social implication of "browning." The manuscript titled *Brown America: An Acknowledgement of this Nation's Roots American* was, is, and will always be... "brown" highlights the importance that United States culture derives from many languages, traditions, and practices compromised of many outside cultures. The author rejects the notion of the growing presence of non-white populations and argues that United States culture consists of multiple strands of "brown" deeply rooted in the cultures which survived conquest and colonization in addition to diverse imported cultures. The scholarly piece offers a significant recommendation paramount to improving the demographic divide between teachers and students as schools become more culturally diverse. The author urges a deeper, culturally diverse awareness for pre-service teachers so that students of all ethnicities will be able to discover how their culture fits in with their education.

The following is an autoethnographic study featured by Dr. Christina Luna. The article, *La Necesidad For More* Latina Superintendents! : An Autoethnographic Account of a Latina Navigating to the Superintendency *(Dale, Dale, Dale! A.k.a., The Mexican Piñata song)* provides insights into the varied and simultaneous challenges and barriers that Latina Superintendents and those that recruit them must address to attain leverage and success. The author's autoethnography study focuses on the superintendency from a Latina perspective. It presents lessons learned that could help Latinas and people of color who are high-level administrators or those who aspire to the superintendency. The study challenges traditional theoretical frameworks such as critical race theory that do not adequately address Latina leaders' racial, gender, educational, and cultural capital hurdles. The author finds the need for an increase in the number of high-level Latina school administrators who share similar linguistic and cultural traits as the students in our schools to change the racial, linguistic, and gender dynamics of educational leadership.

Volume 9.1 of JTLPS ends with a book review on *Justice of Both Sides: Transforming Education Through Restorative Justice* by Maisha Winn. The book review provided by Westlake Charter School teacher, Vasa Lokteff. This unique review addresses the fundamental question: how can educators on the front-line balance all of their duties while creating equity-minded classrooms with transformative restorative justice practices? The book, which highlights the inadequacies in restorative justice training for teachers, provides critical methods for "street-level bureaucrats" in education tasked with policy implementation at the classroom level. The author recommends Transformative Justice Teacher Education for teachers to take responsibility and drive education towards a paradigm shift that incorporates restorative justice practices in their collective pedagogical ideologies.

The JTLPS and its editorial board wish to thank the authors, the Chancellor's Office of the California State University, and the College of Education at California State University, Sacramento, to support this journal and the field of education. JTLPS invites scholars and practitioners to submit papers on a range of topics pertinent to leadership and policy studies in education to understand that they accept for review on a rolling basis.

Porfirio M. Loeza, Ph.D.
Executive Editor

Foreword from the President of Sacramento State

Dear Colleagues,

As President of Sacramento State, I can confidently say that 2020-21 is officially the strangest year of my career. We have seen disruption in all aspects of our lives, and we have faced unprecedented challenges. At our University, like most educational institutions around the country and the world, Sacramento State transitioned to virtual learning and remote business operations within days once the threat of COVID-19 was apparent to our region. And yet, we have endured. We saw students and faculty pivot to their new reality with grace and determination. Students completed their courses, delivered speeches, and even defended their master's thesis and dissertations over Zoom. I was, and I remain, awestruck by the resilience I see every day.

The authors of the articles in Volume 9.1 of the Journal of Transformative Leadership and Policy Studies (JTLPS) are perfect examples not only of resilience but of persistence. COVID-19 currently dominates much of our daily thinking, but the public health crisis also does not negate the longstanding issues and inequities that continue to plague our communities. The scholars who submitted these articles have not lost focus of these important issues. Volume 9.1 investigates topics such as the need for increasing the number of Black women and girls in computing education, restorative justice as a transformative practice, the benefits of culturally tailored leadership training programs, the lived experiences of Latinas as they ascend in their careers, and the hyperbole and irrational fear related to the demographic projection often referred to as the "browning of America." I am grateful for these scholars' perseverance - I am grateful for the research of the authors featured in this issue of JTLPS.

The JTLPS is a peer-reviewed Journal sponsored by the California State University Chancellor's Office and the CSU's 16 Education Doctorate programs. I encourage you to read and share Volume 9.1 with your colleagues and scholarly communities. We must not lose sight of the work that is ongoing, and the work that must continue.

Sincerely,

Robert S. Nelsen
President
Sacramento State

Letter from the Dean of the College of Education

I am privileged to be among the first readers of this issue of JTLPS. The set of strong papers examine the issues of diversity in American education. They cannot be more timely as the country is pulled up short to face its persistent inequities and injustices. The number of early-career scholars who comprise the authors in this issue bring in their personal stories, their obvious passion and the honest desire to figure out large problems. This is a mix of empirical studies and theoretical pieces, each with its unique voice and scholarly approach.

The College of Education at Sac State is proud to support a journal that gives a platform to emerging scholars. This is a lot more open, less elitist enterprise than the top academic journals. Its focus is developmental, embracing, encouraging. The editor spends much time discussing paper revisions and improvements. The result of this collaboration is a set of very good papers with a unique flavor. I hope you will enjoy the reading as much as I did.

Alexander M. Sidorkin
Dean, College of Education
California State University, Sacramento

Letter from the Faculty Director

October 9, 2020

A couple of weeks ago, an elder asked me if I've heard the story of the Sequoias. I told him I had not. He proceeded to share with me that Sequoias live for 3,000 years and that these trees, in particular, like the Redwoods and Oak Trees, are indigenous to California. Yet the Sequoias are especially sacred because Sequoias reproduce when immense amounts of heat—blazing hot temperatures—break open the outer layer of their shells and set the seedlings free.

It's like a baptism by fire.

This particular elder shared with me that there are many ways to look at the fires ravaging through California right now. But don't forget that amidst all of the destruction, forests of Sequoias are being planted and will grow. Building on this wisdom, we sit here in 2020 nestled like seedlings in our homes and inside private spaces, and also growing and changing and getting ready to break open.

Together, we're seeding something within ourselves, like the Sequoias.

We are growing from the soils of this land, conscious of our roots and the legacies that give our work purposeful direction. It is from this place—inside a pandemic—that I've recently taken the helm as the new Faculty Director of the Doctorate in Educational Leadership at CSUS.

I am honored in this moment to introduce Volume 9.1 of The Journal of Transformative Leadership and Policy Studies (JTLPS). This journal is a beacon of thoughtful research, courageous essays, and timely book reviews. It is a gathering place for scholars, policymakers and practitioners—all of whom are committed to leadership that moves us from systems of oppression towards ecosystems of educational equity.

As we move forward, I recognize that we're at a crossroads: one path leads to transformation and the other a return to status quo. I see this critical-historical period as a potential catalyst that can awaken within us a newfound commitment to social change. In the recent article, "The pandemic is a portal," Arundhati Roy (2020) explains: "Historically, pandemics have forced humans to break with the past and imagine their world anew. This one is no different. It is a portal, a gateway between one world and the next."[1]

Through the portal of our collective possibilities, what do we see and how do we get there?

Years ago, Miles Horton and Paulo Freire (1990) challenged us to "make the road by walking." They implored us to have thoughtful and reflective action, as well as courageous pursuits. Each article in this issue grapples with the "walk" of educational equity.

[1] https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca (Financial Times, April 3, 2020).

First, we learn from Borunda, Paris, & Grant who illuminate the ways schools and society negate Indigenous roots and perpetuate historical amnesia. With empirical evidence they affirm that this place—now called the United States—was, is, and will always be Brown. The authors provide a detailed analysis of the myriad ways Native Nations created the democratic foundation for this country, including providing a model through the League of the Iroquois. As they trace these milestones, they also explore how white people used fear to develop policies and laws of exclusion that perpetuate the deleterious mythology of white supremacy. Reclaiming the Brown identity of this country shapeshifts the questions that we ask and how we embody racial justice.

This leads us, rather naturally, into a book review of Maisha Winn's (2018) Justice on Both Sides: Transforming Education Through Restorative Justice. The book was published by Harvard Education Press and offers lessons on restorative justice from inside classrooms and schools. Building on theme of radical healing, in the article, You Do Belong!, the next author, Ashford-Hanserd, uses Afrocentric feminist epistemology to examine the salient barriers for Black women in the computer sciences. Her robust qualitative methods created space for each participant to co-construct counter-life herstories. From Ashford-Hanserd's intimate dialogues we shift to systems-change in the article, The Community College Presidency Demystified: Creating a Pipeline of Latino Leaders, by Padilla and Martinez. These two authors present robust empirical data on pathways for Latino leaders across the Community College system. While student populations in the community colleges are racially diverse, all too often, both the administrators and faculty are overwhelmingly white. To dismantle these patterns, this article demonstrates the impact of a national, culturally-relevant and transformative leadership program for Latino administrators. Our final piece for this issue, La Necesidad For More Latina Superintendents, is an autoethnographic account of Luna's journey navigating the superintendency. In the final pages of the journal, we learn from her story about the ways she became a disruptor throughout her career.

Altogether, these authors create a nuanced tapestry that is revelatory, offering all of us contemplative and innovative ways to read, teach, lead, and live.

Through this issue, we invite you into the portal—the seed—of our collective possibilities. The work of these scholars represents the vast wisdom and everyday walk needed to reimagine schooling. We are paving new pathways; please join us on this journey.

In Community,

Dr. Vajra Watson | Faculty Director
Associate Professor
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Reference:
Horton, M., Bell, B., Gaventa, J., & Peters, J. M. (1990). We make the road by walking: Conversations on education and social change. Philadelphia: Temple University Press.

EMPIRICAL STUDY

The Community College Presidency Demystified: Creating a Pipeline of Latino Leaders

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Cristina Padilla is a PhD candidate in Leadership Studies in the School of Leadership and Education Sciences at the University of San Diego. Her dissertation focus is on understanding the process by which Latinas develop and internalize a leader identity in the United States. Her research interests include Latino leadership development and Latino identity development. She teaches in the Leadership Studies minor at the University of San Diego and serves on the board of MHP Salud and the Steering Committee for the MANA de San Diego Latina Success Leadership Program.

Ted Martinez, Jr. PhD, is executive director of the NCCHC Leadership Fellows Program, hosted at San Diego State University, where he also serves as an Adjunct Professor. He retired after a 41-year community college career, capped by service as the eighth superintendent/president of Rio Hondo College in Whittier, CA. He also served in community college teaching and administrative positions in Texas, Chicago and San Diego. He has served as a member of the AACC Board of Directors, was twice elected president of the National Community College Hispanic Council (NCCHC), and is a champion of preparing Hispanic leaders for public service.

Abstract

Community colleges are designed to serve populations largely drawn from a local base. In an increasing number of cases, the student populations are diverse, while both the administration and faculty, particularly in positions of leadership, are overwhelmingly white. Because of changing demographics, many community colleges serve predominately Latino communities. The present article describes the impact of a national culturally tailored leadership development program for Latino administrators in community colleges. Using data from extensive, semi-structured interviews, this qualitative research study demonstrates that participants in the leadership fellows program found their experience empowering and transformational. Research findings indicate that as a direct result of their participation in a culturally relevant leadership program, participants felt increased confidence and sought out executive community college leadership positions. Additionally, participants benefitted from a national network of peers and mentors.

Keywords: community college, community college leadership, Latino leadership, leadership development program, culturally relevant leadership program

The Community College Presidency Demystified: Creating a Pipeline of Latino Leaders in the United States

In the last few decades, Latinos in the United States have made substantial gains in college enrollment. According to the National Center for Education Statistics, the Latino high school dropout rate fell from 21% in 2006 to 8% in 2017 (2019). However, Latinos still fall far behind other groups in obtaining a four-year degree (Field, 2018). A contributing factor is that 52% of undergraduate Latinos are enrolled in community colleges, disproportionately the highest compared to any other race or ethnicity (American Association of Community Colleges, 2020). As implied by their name, community colleges are meant to serve the very communities in which they are situated. However, the staff, faculty and leadership of community colleges do not reflect the ethnicity of growing Latino student populations. According to national data from the Integrated Postsecondary Education Data System (IPEDS), nearly 75 percent of faculty, 73 percent of management staff and 63 percent of student services in community colleges are white, while less than 50 percent of the students are white (American Association of Community Colleges, 2018).

Research tells us that a crisis in Latino leadership exists at the community college level (Gutierrez et al., 2002). As of 2017, less than 4% of community college presidents identified as Latino (Watson, 2017). This deficit of Latino leadership is telling. George R. Boggs, the former President and CEO of the American Association of Community Colleges (AACC) cautions that institutions of higher education are not serious in their diversity recruitment efforts and that criteria should shift from the "most qualified candidate" to "the candidate who best meets the needs of the institution" (Boggs, 2020). Having diverse leaders in these institutions empowers students, provides mentors and role models and increases student academic success and engagement. To effectively address the disparities of Latino student achievement, outcomes and transfer rates of diverse students, diverse leadership is required (Hernandez, 2013; León & Nevarez, 2007). Diverse leadership is key to being responsive to the needs of students of color at community colleges.

Studies on higher education leadership inform us that systemic racism contributes to the scarcity of Latino role models and mentors. As a result, Latinos in education settings rely on resourcefulness to reach positions of executive leadership (Gómez de Torres, 2018; Mendez-Morse et al., 2015; Santiago, 1996). More research is warranted on how to develop and promote Latinos for community college executive leadership. While there is a burgeoning interest in the field of Latino leadership (Rodriguez & Tapia, 2017; Bordas, 2013, 2001), the inquiry into culturally-tailored leadership programs is an understudied area. The literature on culturally relevant leadership learning is also scarce and mostly limited to student populations (Guthrie et al., 2013, Bertrand Jones et al., 2016).

Identity is central to how individuals see themselves and how they behave, particularly as leaders. Leadership development programs help promote the development of a leader identity. For underrepresented groups, it is important that these programs incorporate culturally relevant and identity-based leadership development content (Day, Zaccharo & Halpin, 2003). One such program was established by the National Community College Hispanic Council (NCCHC), a national organization established in 1985, under the auspices of the AACC to address Latino leadership disparities in community colleges across the United States. The NCCHC Leadership Fellows Program was first created and offered from 1990–95. The current program was launched in 2002 and has been offered through 2019. As of 2020, more than 250 Latino community college administrators have completed the program. NCCHC provides focused training and mentoring specific to the community college environment and includes opportunities for participants to collaborate with nationally recognized Latino experts who serve as mentors with the goal to cultivate a leadership pathway to the community college presidency or CEO level for each participant.

The NCCHC Leadership Fellows Program is currently affiliated with San Diego State University (SDSU). The yearly program consists of two three-day sessions (typically June and September). The culturally-tailored training program also features a year-long intentional mentorship, professional career plan preparation, detailed assessment of leadership skills and continued communication with NCCHC leaders and fellows. The program learning outcomes for the participants, or fellows, are as follows:

- Understand leadership competencies required of aspiring leaders
- Understand the issues facing Latino students in community colleges
- Understand the role of critical race theory, cultural competence, equity and diversity, related to Latino leadership
- Understand the challenges and opportunities related to student success
- Understand institutional change requirements and related change management
- Identify leadership capabilities, professional development needs, and develop a plan to achieve desired career goals

The curriculum features training in organizational strategy, institutional effectiveness, collaboration, student equity and success, community development, communication, board/CEO relations, strategic planning, culture, diversity and inclusion, finances and facilities, change process and professionalism. The program is also aligned with AACC's established Competencies for Community College Leaders (NCCHC, 2020).

Most importantly, the program is designed, facilitated, and staffed by Latinos for Latinos. The program is culturally responsive and tailored to meet the specific needs of aspiring Latina(o) leaders. The program features seasoned Latina(o) community college leaders and guest speakers, some of whom have come from previous cohorts of fellows and are now presidents or in C-suite roles in their community colleges. The culturally-relevant content, coupled with Latino role models, facilitators and fellow participants create an affirming environment that motivates and facilitates growth and development. The fellows are also intentionally paired up with a Latino mentor over the course of the year. These mentors play a pivotal role in guiding the fellows through their leadership pathways.

Intentional mentoring is a critical component of the NCCHC Leadership Fellows Program. A typical NCCHC fellow's mentor is a Latina(o) community college president, vice-president, or a dean who has earned a doctorate degree. Many of the mentors are program alumni. They are recruited to share their experiences in their pursuit of their positions via a Latino lens. This process leads to a culturally tailored mentorship program in which the successes of the mentors become models for their mentees.

The mentors are matched with fellows based on their positions—presidents mentor vice-presidents, vice-presidents mentor deans. Their commitment is to mentor a fellow for one-year and they sign an agreement that calls for them to meet monthly. The fellows complete an assessment that results in the identification of leadership areas that need improvement. If the mentee has not received a doctorate, the mentor will coach them in that direction. Many continue their professional relationship with their mentors beyond their one-year mentorship. This culturally-tailored mentorship shares the experiences and strategies for the success of Latina(o) professionals and ensures that the fellows feel empowered, confident, and ready for the pursuit of their next rung on the ladder.

Today, there are fourteen former NCCHC participants among the 62 Latino community college presidents nation-wide. In a recent 36-month period, 85 former fellows have received promotions: 5 vice-chancellors, 3 provosts/vice-presidents, 22 vice-presidents, 24 deans, and 17 directors in 21 states. A total of 107 multiple-known promotions have been achieved by this group. Additionally, the NCCHC Leadership Fellows Program was named a finalist in the 2018 "Examples of Excelencia" showcase (NCCHC, 2020).

Purpose of the Study

Using qualitative methodology, the purpose of this research study was to explore the effectiveness and impact of participating in the National Community College Hispanic Council national leadership fellows program for Latino community college administrators. The research study consisted of in-depth, semi-structured interviews with 12 participants. The overall aim of the study was to understand in what ways the program supported the leadership development of the participants.

Methods

To gauge what impact the culturally-tailored leadership program had on Latino participants, understand what it meant to them, and how it affected them, it was necessary to ask questions, find out about their experiences and hear their stories (Patton, 2014). Quantitative methods would not have been able to capture the richness and depth of a participant's experience in a culturally relevant leadership program. Using a phenomenological approach, the researcher observed the entirety of the 2018 in-person leadership sessions to understand the essence of the partici-pants' shared experience. In-depth interviews were also carried out to hear the participant's account of their experi-ence of the program.

Participant Selection

There were approximately 250 potential interview candidates from a pool of past participants. Interviews were requested via e-mail in early 2019 to all the 25 fellows of the 2018 cohort. Twelve respondents self-selected to participate in the research study and were interviewed. Initially, the researcher planned to interview a selection of candidates from five cohorts. After the first 12 interviews were completed with 2018 fellows, it was concluded that thematic saturation had been reached and the decision was made not to interview fellows from previous cohorts. Short of minor modifications, the NCCHC program structure and content had remained consistent since 2013.

In the selection of participants, consideration was also given to provide maximum variation among potential demo-graphic characteristics from the population. For the purpose of this study, the researcher was seeking out a variation of characteristics such as gender, ethnicity, geographic location and level of education. It was also key to have diverse representation in terms of the positions the participants held at their respective community college, both from the perspective leadership level and department.

Maximum variation is a sampling strategy in qualitative research that allows for diverse viewpoints and greater transferability (Merriam, 2016). Table 1 denotes the demographics of the study participants. Seven participants were men and 5 were women. Five had doctoral degrees, 3 were in different stages of completing a doctoral degree, and 4 had a master's degree. Four participants were from California, 3 from Arizona, 2 from Texas and 1 from Florida, New York and Washington, respectively. Of the twelve participants, 10 were Mexican-American and 2 from other Hispanic ethnicities.

Table 1

Participant Demographics, 2018 NCCHC Cohort (n=12)

Gender	Totals
Female	5
Male	7
	12

Education (highest level completed)	Totals
Doctoral degree completed	5
Doctoral degress in progress	3
Master's Degree	4
	12

Geographic location	Totals
Arizona	3
California	4
Florida	1
New York	1
Texas	2
Washington	1
	12

Data Collection

Data were collected from semi-structured interviews via videoconference or telephone calls. A pre-determined set of interview questions were developed in advance. The interview questions, which served as a guide, focused on the respondents' experience of the program and how the NCCHC affected their professional and personal lives. The interview guide questions were designed to stimulate the participant's perceptions and opinions about the program's impact, relevance and applicability. All the remaining questions were open-ended to allow the interviewees to express what they had to say and take what direction they felt was needed (Patton, 2014).

The interviews lasted approximately 45-60 minutes and were digitally recorded with the permission of participants. Survey results from the 2018 program evaluations were reviewed to gain another perspective and validate and triangulate data received directly from the interviews. Demographic data, including resumes and educational attainment, was collected by NCCHC during the application process. This information was also made available for the research study.

Data Analysis

The data collected from the interviews were transcribed and analyzed multiple times to search through the text for recurring words and themes. Patterns and themes emerged in short order from this inductive content analysis. Content analysis, according to Patton "is used to refer to any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 2014). The interview data were organized and analyzed around the questions. Responses from the participants were compared and grouped into themes. As themes emerged, the researcher reviewed all transcripts to compare and verify patterns from the data.

Limitations

There are limitations inherent to conducting research of any type. Generalizability is a limitation common to qualitative research. The study only interviewed participants of one leadership program for Latino community college administrators. Thus, the findings may not be generalizable to all culturally tailored leadership programs or all community college leadership programs. Also consistent with other qualitative studies, the relatively small sample size (n=12) can be considered a limitation to the generalizability of the study. Another potential limitation of the study was the decision to exclusively interview participants from the 2018 cohort. Integrating the experiences of participants from other cohorts might have supported or contradicted the findings.

Findings

Based on interview data with select participants from the 2018 cohort of the NCCHC Leadership Fellows Program, five key findings emerged from the data. First, participants emerged out of the program with a different mindset, feeling more confident and empowered. Second, the curriculum and guest speakers (Latino community college presidents and executives) of the NCCHC Fellows program demystified the role of the presidency for participants. Third, one of the most valued components of the fellowship is the newfound familia or national network of peers the participants formed. Fourth, the program granted the opportunity for participants to reaffirm or reconnect to their Latino identity. Lastly, the program inspired the participants to serve their community.

A Transformative Experience: Emerging Empowered and Confident

The fact that I still have much more to contribute, the fact that I'm just as ready and prepared as everybody else, I have the experience, I have the credentials, I have the track record. Now, I even have the confidence. (Participant 5)

 The majority of the study participants described their experience in the program as "transformative", "life-changing" or even "magical". Many of them experienced what they described as a shift in mindset. Without prompt, many expressed losing their self-doubt. Participant 6 described it in this manner:

> I notice I've been saying, "You know what? I am the right person for the job…At this particular time in the history of the college and what I have going on in my life and what I want to see happen for the institution and for the students, I am the right person. That's more what I'm telling myself and believing. The self-doubt is getting replaced with, "No, you're in the right seat on this bus and you need to stay with it!

Moreover, participants described feeling a boost of confidence that led to direct changes in their professional trajectory. Within weeks of attending the first in-person summer seminar, a number of the study participants sought out higher positions and four were promoted within an approximately six-month period. Of the 25 participants in the 2018 cohort, a total of 10 were promoted during that same six-month timeframe, four of whom participated in the study. Table 2 summarizes the promotions.

Table 2

4 Study Participant Promotions (Fall 2018 - Spring 2019)

Initial Position:	Promoted To:
Vice President	President
Dean	Vice President
Director	Vice President
Director	Dean

Participants were asked about the timing of the programs in their professional lives. The majority expressed that their involvement in the program was "perfect" timing. In order to be admitted into the NCCHC Leadership Fellows Program, participants have to apply to the program in a competitive process. This demonstrates that participants exhibited motivation to lead, an important aspect of a leader identity that is associated with a tendency to lead and of viewing oneself as a leader (Waldman et al, 2012). Their participation in the NCCHC Fellows program further crystallized the participants' leader identity or their perception of themselves as a leader, as evidenced by their seeking out new leadership positions.

The Community College Presidency Demystified

They made it seem doable, and I wouldn't have thought that I would come into it thinking, 'Oh, you know, yes, maybe I'll be a college president someday.' (Participant 6)

The participants were particularly impacted by Latino community college presidents and executive leaders who were invited to speak about their personal leadership journeys. Many of these guest speakers shared stories of their humble beginnings and how best to approach the community college presidency as Latinos. In higher education, Latino leaders, role models, and mentors are scarce. In essence, these speakers demystified the role of the community college presidency.

Participant 1 articulated the demystification as such:

Being introduced to people who are obviously in high-level leadership positions and their willingness to share their experiences, their knowledge, their wisdom and giving that open door. It demystified everything. It gives you a much clearer picture of how to get to where you want to be, where you want to go, how to reach your goals…if I believe that this guy could do it, why can't I believe that I could do it? I believe that she could do it, why can't I do it? And then people say, "No, you can't." So it's just reassurance that you get with people that are along the same path with you. You're not alone. There's a trail that has been set already.

Because participants saw themselves reflected in the guest speakers, this served as an invitation for participants to bring their authentic, whole (Latino) selves to their leadership roles. Participant 6 speaks to this:

I want to use them as models. I know you have to be yourself, be unique, be who you are, and I think they gave us that advice too. You can't turn yourself into something you're not, but you can learn from everyone and try to adopt certain characteristics, certain qualities when you are doing this kind of work. I think just being genuine

and being authentic, being caring, student-centered are all really key things that I learned from the group that helped train us.

Participant 7 shared how the representation of Latino guest speakers made the "pedestal" of executive leadership more attainable:

I know we talk about how important it is to have representation for students to see themselves at the front of the room. But I forget that even though we've supposedly made it, it's so valuable for us to see that too. It takes the pedestal down a little bit…I mean, there are definitely pedestal positions, but it brought me up to the pedestal a little.

The combination of participants feeling more confident and empowered, paired with being in the company of numerous Latino community college presidents who humanized the role was powerful for participants. For the first time, many of the participants were able to visualize themselves as future community college presidents. Most study participants did not walk in aspiring to a community college presidency. However, most study participants did emerge from the program with that goal in mind. Figure 1 represents the formation of a leader identity that occurs during the program.

Figure 1 Demystifying the Pedestal of the Community College Presidency

#1 Previous to their participation in the NCCHC, most participants see the pedestal of the community college presidency as unattainable or outside of their realm.

#2 During their participation in the NCCHC, Latino community college executive leaders speak of their experience and demystify the presidency role for participants.

#3 The participants emerge from the NCCHC program feeling confident and empowered. They seek out executive leadership positions.

It is noteworthy that all the female respondents expressed more self-doubt entering the program and less self-disclosed confidence post-program compared to their male peers. Further research is warranted to examine and understand the complexity of the gendered experience of leadership development for Latinas. Existing studies indicate that Latinas grapple with cultural expectations and gender norms as they make meaning of their leadership development (Onorato & Musoba, 2015; Sanchez de Valencia, 2008).

A New Familia: A National Network of Peers

A strength of the program is bringing people together, creating that network, and that to me was the most memorable of everything. The program hands you a key. It opens doors for you around the country. (Participant #1)

Being around other Latino fellows, facilitators and program staff also had a profound effect on participants. They felt an immediate sense of understanding, community, and belonging typically lacking in other professional environments. Participants felt an instant camaraderie. Some likened their cohort to "family." Moreover, there was a genuine feeling of connectedness and shared experiences among the participants that allowed this connection to deepen almost instantly. Latino culture is predicated upon collective values such as family, a simpático (easy to get along with) demeanor, generosity, respect, honesty, hard work and service to others (Bordas, 2013) which served as the foundation of their interactions. Participant 2 mentioned:

> It's about building a family. It's a family. I don't feel like I just built a network, I feel like I walked away with a whole family of people that I can call for whatever. It's different.

Beyond the comfort of being around Latino peers, the network persists after the in-person component of the program. Tangible benefits identified by the participants included sharing job postings with each other, accessing each other's networks, and seeking out advice regarding best practices on a variety of community college-related topics. The network also serves as a virtual support system. Participant 9 expressed the following:

We're rooting for each other to continue to be successful because when we are successful, we're going to contribute to building a stronger system of colleges for Latino students to thrive. And being able to multiply that throughout the country because all of us are from different parts of the country. The networking was amazing.

These peer networks organically recreate themselves every year with each new cohort. The NCCHC also invites previous alumni to an annual symposium where each fellow is able to expand their network. The program also sponsors an active, ongoing social network group for all fellows to communicate and stay connected. In this way, the program has a built-in expanding network with dual functions. The network provides culturally specific camaraderie, together with peer connections that support each other through the sharing of information, best practices and resources.

Reaffirmed or Reconnected to their Latino Identity

I think the biggest thing for me was talking about our culture and talking about how our culture affects ourselves, not just personally, but professionally, and relating that to each other. I think being in a room with a group of people that know where you came from or have similar cultural experiences or have those kinds of similar things – it's really transformational. (Participant #2)

Experiencing the in-person session reaffirmed the participants' Latino identities. For those participants comfortable with their Latinidad, or Latino identity, they felt relaxed and free to be their genuine selves. In 2016, a study by the Center for Talent Innovation found that 76% of Latinos did not feel they could be their authentic selves at work (Hewlett et al., 2016). Three-quarters of Latinos feel the need to downplay their personas and modify their appearance and leadership style. Thus, identity and culture influence how Latinos present themselves and behave in professional settings. Participant #3 conveyed this phenomenon as follows:

It felt like I could be myself in the room versus traditional leadership programs that are non-affinity and you know, you have to act white or whatever you gotta do in those programs. I wanted to embrace a curriculum that was more centered around who I am… I could be more relaxed and be myself and talk about things from my life. I don't even do that at work as much.

For other participants, the experience allowed them to reconnect or reclaim their Latino identity. Latinos in the United States are not a homogenous group. They have varying degrees of acculturation and assimilation, Spanish-language fluency, and immigration status. These factors all have a bearing on how they experience and navigate personal, academic, and professional settings. In this study, participants who were of mixed race also found a safe environment where they felt understood and accepted. Participant 2 summed up their experience as follows:

For somebody who comes from a mixed family, I have always asked myself, 'Am I Hispanic enough?' Being in a room with people that I can have that shared experience with and then also relate to on that level was so much more than anything that could have been put in a brochure... Up until probably I was a teenager, I didn't feel like I was Hispanic. I was just a white person. I gradually accepted that part of myself, but this really reconnected that to who I am as a person. It's because I've gone through this great experience and now I feel more not just culturally fulfilled, but professionally fulfilled too.

Research on the relevance of leadership development programs for minority groups, while limited, suggests that it is vital to consider social identity in leader development for underrepresented subgroups in dominant cultures (Day, 2004). In this circumstance, the NCCHC fellows program provides what developmental psychologist Kegan (1982) denominated "holding environments" or settings of support that provide people with psychological safety in order to grow and develop.

Agents of Change Inspired to Serve their Community

I think that's one thing that you leave there empowered, wanting to contribute also…to help. You know, how can I do my part now? Like, there's all these people trying to help me, what can I do now to help others… and you're like, 'Okay, how can I serve now? You know, what can I do?' (Participant 1)

Inspired by the program, participants returned to their communities motivated to make a difference in their community and particularly in the lives of Latino students. They felt a renewed sense of responsibility to "pay it forward" and be "change agents" or "change leaders" in their own community college settings. One participant mentioned "I came back charged!" Another (Participant 5) said:

As Latinos, we understand that we are change agents, but we have to do it within the mainstream environments. So we have to really be fierce and resilient in our leadership approach. I think that for all of us, if we're serious about what we do in higher ed, engaging more Latinos into higher ed, it has to be transformative, and we have to have the courage to take on those transformational pieces. Otherwise, it's status quo and it's never going to change.

According to the research on Latinos in educational leadership, Latinos aspire to pursue leadership in social justice to support to their community (Hernandez et al, 2014; Martinez et al, 2016; Mendez-Morse, 2000; Peterson & Vergara, 2016). As they reach positions of leadership, Latinos also recognize their own significance as role models and stewards of their community (Bordas, 2001). As the program processes through the curriculum, parallel processes evolve

from the participant's interactions with Latino speakers and program staff, and the participants' desire to mirror that for their own community college students.

Conclusion

The findings from this study indicate that culturally-tailored leadership programs can provide a meaningful, effective and much-needed solution to address disparities in representation in higher education. As student demographics become even more diverse at community colleges, it is important to consider first-rate, culturally relevant leadership development programs to diversity their administrative leadership. Culturally-tailored leadership programs, such as the NCCHC fellows program, require thoughtful consideration, quality curriculum, as well as trainers and speakers.

Furthermore, it is powerful and transformative for Latinos (and other minority groups in general) to experience critical mass in an environment that is strictly intended to develop leaders, a rare occurrence for Latinos or people of color. Additional research to examine how best to develop emerging Latino leaders in community colleges and higher education is warranted.

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CONCEPTUAL STUDY

You Do Belong! Transformative Black Women Faculty Recommendations for Broadening Participation in US P-20 Computing Education

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Abstract

This study aimed to amplify Black women faculty's recommendations for broadening participation of the next generation of Black girls and women as they matriculate from primary school into advanced graduate degrees (P-20) in computing education (CE). As tenure-track faculty, these transformative women have attained the highest degree (i.e., Ph.D.) in postsecondary CE in the United States (US). To govern the knowledge validation process, I utilized Afrocentric feminist epistemology undergirded by critical race theory and Black feminist thought. Upon conducting thematic analysis, I identified four emergent themes to broaden participation of Black girls and women in computing: 1) improve access, quality, and early exposure to CE, 2) create equitable and equal spaces for Black girls and women, 3) confront unconscious biases of teachers and faculty, and 4) provide mentoring opportunities. As an emerging Black woman scholar, with a bachelor's degree in computer science and 15 years of industry experience, I had a "unique angle of vision" to interpret and inform this study's findings. This study builds upon limited knowledge about interventions needed to support Black girls and women in US P-20 computing education.

Keywords: Black girls and women, Black women faculty, counterspaces, P-20 computing education, STEM interventions, transformative leadership

Introduction

Since the 1990s, policymakers and researchers have noted the underrepresentation of women and minorities in computing education (CE) in the United States (US), also referred to as the leaky or shrinking pipeline, since they fail to enter or persist at all degree levels (National Science Foundation, 2015, 2019b; Singh et al., 2007; Roli Varma, 2009). Historically, women and minorities have lacked access to computers and technology, which has deterred their entry into computing disciplines (Varma, 2009). Furthermore, their lack of adequate academic preparation and undefined pathways into computing have resulted in low enrollments and low degree attainments among women and minorities (Margolis et al., 2003, 2011). While men outnumber women in undergraduate US computer science programs by nearly eighty-four percent, women outnumber men in US postsecondary education (Zweben & Bizot, 2014). Thus, women represent a viable group to focus our attention on, particularly Black women.

Black women are notably underrepresented in the US computing workforce because they fail to persist at all levels of US computing education (National Science Foundation, 2015; Ong et al., 2011; Zweben & Bizot, 2014). Often Black girls do not enter postsecondary computing education because they are discouraged from participating in pre-college programs, rigorous mathematics, and science courses (Smith-Evans et al., 2014). They face significant barriers in these programs. Though their college enrollments have increased by 14% since 1994 (Lopez & Gonzalez-Barrera, 2014), they likely will not choose STEM or computing degrees (George-Jackson & Lichtenberger, 2012; National Science Foundation, 2015). Also, Black women professors are underrepresented in postsecondary US computing education programs (National Science Foundation, 2015). Though researchers have identified gender and racial barriers, which contribute to Black women's double oppression or double bind (Ong et al., 2011), researchers should further explore their experiences at all US computing education levels.

Existing research has not given voice to Black women's experiences in the US P2-20 computing education pipeline, including their primary, secondary, and postsecondary educational experiences. As a result, Black women's voices are presently silenced, and little is known about their unique educational experiences and career trajectories, particularly at the graduate level. Since white women outnumber women of color, their experiences represent the master narrative or majoritarian perspective about women's computing experiences. While researchers have given voice to Black women's experiences in US STEM education (Borum & Walker, 2012; Bush, 2013; Jackson, 2013), fewer studies have done so in US computing education (Charleston et al., 2014). The literature is replete of studies focused on barriers to entry and persistence for Black women in STEM and computing rather than successes. Charleston et al. (2014) explored the role of race and gender in Black women's experiences at various degree levels, including bachelor's, master's, and Ph.D., rather than examining their continuous experiences in the US P-20 computing education pipeline. Jackson (2013) pinpointed the critical need to amplify Black women's voices to operationalize their US P-20 STEM education experiences. However, similarly, Black women's voices in US computing education should be amplified for policymakers, administrators, and educators to operationalize their experiences to broaden Black girls and women's participation. In light of the US national interest to diversify the STEM and computing workforce, I conducted this study to "strike while the iron is hot" (Baber, 2015; Palmer & Wood, 2013, p. xiii). In my previous study (Ashford-Hanserd, 2020), I focused on illuminating the counter-life herstories that influenced persistence among Black women computing faculty at US degree-granting postsecondary institutions. This study aims to amplify these Black women faculty's recommendations for broadening Black girls' and women's participation in computing. In this manuscript, I highlight these transformative leaders' responses by addressing the following research question: What recommendations do Black women faculty provide for broadening Black girls' and women's participation in P-20 US computing education?

Conceptual Framework

This study is undergirded by an integrative conceptual framework (Figure 1), which integrates an overarching Afrocentric feminist epistemology, and incorporates critical race theory (Bell, 1993; Closson, 2010; Crenshaw, 2011; Delgado et al., 2017; Ladson-Billings & Tate IV, 1995), and Black feminist thought (Collins, 2009) as interpretive frameworks to interpret Black women's counter-life herstories in the social and political or sociopolitical context of US computing education.

Figure 1. Counter-Life Herstories Integrative Conceptual Framework (Ashford, 2016)

Afrocentric Feminist Epistemology

Epistemology establishes an overarching theoretical framework to evaluate the standards we use in knowledge validation processes (Harding, 1987). It exposes power relationships, which determine whose voices are believed and heard (P. H Collins, 2009). Historically, the US's knowledge validation processes have been dominated by Eurocentric masculinist (EM) epistemologies, transcending time, and space, representing the white male standpoint and overshadowing the Black female standpoint (P. H Collins, 2009). As an early Black woman scholar, I have a 'unique angle' to appropriately examine Black women's experiences in US computing education (Collins, 2009; Howard-Hamilton, 2003). Afrocentric feminist epistemology (AFE) serves as a type of transformative paradigm (Mertens, 2010) or worldview (Creswell, 2014) because it directly engages participants of marginalized groups and follows a social justice agenda (Mertens, 2010). As such, I governed my knowledge validation process with a) concrete experience as a criterion of meaning, b) dialogue to assess knowledge claims, c) an ethic of caring, and d) an ethic of personal accountability. An ethic of caring "suggests personal experiences, emotions, and empathy are central to the knowledge validation process" (Collins, 2008, p. 62). Furthermore, an ethic of personal accountability promotes that individuals are accountable for their knowledge claims to provide insight into one's "character, values and ethics" (Collins, 2008, p. 65).

Critical Race Theory

Critical race theory (CRT) offers a framework to expose the "persistence of racism" in the US (Closson, 2010). In this study, I used the following prominent CRT tenets to situate Black women's experiences in the sociopolitical context of US computing education: a) endemic racism, b) experiential knowledge: counterstories and counter-narratives, c) interest convergence, and d) a social justice agenda. Endemic racism or racial realism describes the normality of racism in the US (Bell, 1993; Closson, 2010; Crenshaw, 2011; Delgado et al., 2017; Ladson-Billings & Tate IV, 1995). Black women may experience discriminatory effects of racism and microaggressions in school-based settings and on college campuses (Solorzano et al., 2000). In response, Black women create counterspaces or sister circles to shield themselves (Solorzano et al., 2000). Bell (1980) posits that interest convergence is enacted when Black people's concerns are only addressed when they converge with white people's concerns. Considering these challenges, CRT promotes a social justice agenda to eradicate discriminatory practices based on race, gender, language, age, or class. CRT scholars have promoted a social justice agenda in education, from theory to praxis, by encouraging student counter-narratives and counterspaces (Solórzano & Yosso, 2002; Somekh & Lewin, 2011). Counter-narratives and counterspaces are vital social justice strategies for the survival of students of color in higher education (Solórzano & Yosso, 2002).

Black Feminist Thought

In the US, Black women experience double oppression, including racism and sexism, and often adopt an "outsider within" disposition, dramatically impacting their educational experiences compared to white women (Collins, 2009; Ong et al., 2011). Collins (2009) introduced Black feminist thought (BFT) to illuminate Black women's standpoint from other Black women's perspectives. In this study, I used the following BFT distinguishing features to illuminate Black women faculty's recommendations for broadening participation of Black girls and women in U. S. computing education: a) Black women represent an oppressed group in the US, b) Black women have unique experiences, despite their commonality, and c) Black women scholars have a social justice agenda (Collins, 2009). As a Black woman and the primary qualitative research instrument, I followed a social justice agenda to illuminate Black girls' and women's unique educational experiences. In conjunction with CRT, BFT is an appropriate interpretive framework or lens to illuminate the unique experiences of Black girls and women in US computing education, from an Afrocentric feminist epistemological perspective.

Broadening Participation of Women and Girls in Computing

Numerous studies have emphasized the barriers to entry and persistence for Black girls and women in computing. Black girls and women share a common bond of double oppression – sexism and racism – in science disciplines (Malcom & Malcom, 2011; Malcom et al., 1976) and the academic workplace (Charleston et al., 2014), even though they represent different disciplines, backgrounds, and ethnicities (Charleston et al., 2014; Malcom et al., 1976). The most salient barriers have included unconscious biases instigated by teachers and faculty (Hill et al., 2010; McGee & Bentley, 2017), a shared sense of isolation (Borum & Walker, 2012; Charleston et al., 2014), imposter syndrome complex (Stout et al., 2011) due to "chilly climate" in predominately white male environments (Borum & Walker, 2012; Bush, 2013; Charleston et al., 2014; Jackson, 2013; Ong et al., 2011; Stout et al., 2011), and under preparation for rigorous coursework (Margolis et al., 2003). To address these challenges, the National Science Foundation (NSF) developed the "broadening participation in computing" initiative to fund various projects that address the underrepresentation of women and minorities in computing education and the workforce at all levels (National Science Foundation, 2019a). To date, the NSF has funded numerous projects aimed to improve educational pathways for women and minori-

ties in computing. While the NSF did not fund this study, my primary aim was to identify solutions for broadening participation of Black girls and women in computing.

Since most studies have focused on the barriers that impede Black girls and women's persistence in US computing education, which follows a deficit approach, researchers have recommended that future studies highlight Black women's successes (Charleston et al., 2014). Therefore, I employ an anti-deficit approach of identifying the most prominent dimensions that have influenced Black girls' and women's persistence in computing, such as resilience, faith, and spirituality, counterspaces, mentoring, and support from family, teachers, and professors.

Resilience, Faith, and Spirituality

Educational resilience is still a relatively new phenomenon. Researchers who have studied resilience among is an innate quality developed over time through life experiences that enables individuals to rebound from adversity or setbacks (Benard, 1993). Individuals who bounced back from adverse experiences are often labeled as "invincible," "hardy," or "invulnerable" (Werner & Smith, 1992). To overcome risk factors that buffer, intercept, or prevent risk (Werner & Smith, 1992), at-risk children access protective factors to divert them from adverse conditions (Garmezy, 1993). Black women who persist in US STEM and computing education programs demonstrate a high level of determination and resilience due to internal perseverance, mathematics, science self-efficacy, spirituality encompassing faith and prayer (Bush, 2013).

Historically, the Black Church has played an enormous role in African Americans or Blacks in the US (Dillard, 2000, 2012; Dillard & Okpalaoka, 2011). Since institutionalized racism and inequitable access to education still exist, the Black Church and other faith-based organizations have intervened to improve Black students' academic achievements in secondary and postsecondary education (Billingsley & Caldwell, 1991). Black and Latino communities have often accessed spirituality and religion to serve as critical sources of fortitude, resilience, and capital (Huber, 2009; Park et al., 2020). To gain power over their multiple oppressions, African American women have traditionally used spirituality to fortify their existence and sustain forward mobility (Dillard, 2000, 2012; Dillard et al., 2000; Dillard & Okpalaoka, 2011). In essence, African American women have embraced faith and spirituality as a "path to self-liberation and self-discovery" (Dillard, 2012, p. 449). As Black women have charted their STEM and computing education paths, they often elicit support from "the Church" to enable their persistence and overall success (Bush, 2013).

Counterspaces

Black women often experience the discriminatory effects of racism and microaggressions in US school-based settings and on college campuses. In response to these barriers, Black women may create counterspaces or safe homogeneous spaces to shield themselves within predominately white institutions, which serve as hegemonic racialized environments (Solorzano et al., 2000). As a tenet of critical race theory, counterspaces serve as a vital social justice strategy for students of color's survival in higher education (Solórzano & Villalpando, 1998). Counterspaces have been utilized to create safe spaces for Black girls and women in informal and formal K-16 STEM and computing education (Ashford et al., 2017; Heo & Myrick, 2009; King & Pringle, 2019). In Ashford et al. (2017), we proposed a STEM SISTA space model to "center the needs and interests" (p. 8) of Black girls and women in K-16 STEM education. Such models are also needed within P-20 computing education to promote the persistence of Black girls and women.

Mentoring

Mentoring is a significant factor in women's persistence in STEM education, in particular, at the graduate level (Borum & Walker, 2012; Herling, 2011). Previous studies have often associated mentoring programs with providing role models, or they have referred to mentoring synonymously with the function of role models (Heo & Myrick, 2009; Herling, 2011). Other studies have considered the impact of race and gender on Black women and men. In Borum and Walker's (2012) study, African American women were impacted by mentors who shared the same race or gender as themselves. Participants with Black female or Black male mentors acknowledged a stronger sense of encouragement to pursue the mathematics field. However, they also have been positively impacted by mentors of any race or gender. While mentors of the same race and gender may be most desirable and useful, researchers equivocally agree that there is a lack of mentors and role models for girls and women of color (Herling, 2011; Varma & Hahn, 2008; Varma, 2009).

Family Support

Family members have played a key role in influencing and motivating Black girls and women to persist and pursue careers in STEM and computing, particularly their mothers (Bush, 2013). Moakler and Kim (2014) found that children with parents involved in STEM fields were one and a half times more likely to pursue STEM-related career fields. Parents and close family members with jobs in STEM or computing fields function as mentors and guides throughout the process, influencing their children's decisions to enroll in STEM or computing. In DeCuir-Gunby et al.'s (2013) study, they found that most Black and Latina women engineering majors had at least one supportive family member who exposed them to engineering and encouraged them to pursue an engineering career. Moreover, Stokes et al. (2015) concluded that parents and family members had a direct influence on participants' positive attitudes and future decisions to enroll in geoscience programs and possibly other STEM majors. Based on these findings, we can infer that family support also directly impacts the persistence of Black girls and women in computing.

Support from Teachers and College Professors

Black women who receive encouragement from high school teachers and college professors are most likely to pursue and persist in the STEM and computing workforces (Schumacher et al., 2008). However, in the absence of encouragement, Black women are less likely to pursue or persist in a STEM or computing job. In Galloway's (2012) dissertation study, Black women addressed how to improve the STEM pipeline, which is also relevant for computing education. One participant explained (pp. 92-93):

> It has to start early in elementary school. I discovered math in that it was interesting and easy for me to do. I was continually inspired. We need teachers to encourage us to actually 'do' math and science…If parents don't get involved, it can be hard to keep the students interested.

In Ireland et al.'s (2018) synthesis of research studies, they identified that identity, STEM interest, and confidence were significant contributing factors for Black girls and women's success in STEM education. Since researchers have focused more on barriers than supports, fewer research studies have focused on Black girls' and women's perceptions about the supports that have influenced their persistence in the US computing education pipeline, which warrants this study's need.

Methodology

Since individuals' lives are influenced by multiple contexts, including social, political, educational, cultural, religious, and familial contexts, life history research methods elucidate lived experiences in a broader context (Cole & Knowles, 2001). Life history research is contrary to narrative inquiry, which focuses solely on deriving meaning from individuals' experiences. In this study, I used the counter-life herstory method (Ashford-Hanserd, 2020; Ashford, 2016) to reveal unhidden truths about Black girls and women's experiences in the US's sociopolitical context computing education. Counter-life herstories are derived from counterstories, life histories, and herstories. Counterstories give marginalized person voice to counter the master narrative or majoritarian perspective about their experiences (Bernal & Villalpando, 2002; Closson, 2010; Delgado et al., 2017; Solórzano & Yosso, 2002). Life histories represent individuals' retrospective accounts about their life stories (Watson & Watson-Franke, 1985), while herstories denote "the rewriting or respeaking of history" from a woman's perspective (Mills, 2003, p. 118). I engaged my participants in a series of in-depth interviews to compile detailed descriptions of their lived experiences in the broad context of US computing education.

Participants

I conducted a nationwide search to recruit a purposive sample of five Black women faculty who met the following criteria (Merriam & Tisdell, 2015): a) US citizen, b) Ph.D. degree holder in a computing discipline (e.g., computer science, computer engineering, information systems, information technology) from a US doctoral-granting institution, c) computing faculty member at a US college or university, and d) willingness to participate in a series of four in-depth interviews. Five participants, ages 32-38 and consisting of assistant professors, associate professors, and a postdoctoral researcher, opted to participate in my study (Table 1).

Table 1. Profiles of Study Participants

Pseudonym*	Ethnicity	Computing degrees	Current Role	Institution
Alona	African American	BSCS; MSCS; CS Ph.D.	Assistant Professor, CS, and CE	PWI
Bianca	African American	BSCS; MSCS; CS Ph.D.	Associate Professor, CIS, and CS	HBCU
Dana**	African American	BSSE; CIS Ph.D.	Associate Professor, IS	PWI
Jeanne	Haitian American	BSEE; MSIE; M.Ed. IT CS Ph.D.	Postdoctoral Researcher	PWI
Susan	African American	BS MIS; MS MoT; CIS Ph.D.	Assistant Professor, MIS	PWI

Notes: *Participants identified pseudonym names during the first interview. **Tenured faculty member.

CS = Computer Science, CE = Computer Engineering, CIS = Computer Information Systems, EE = Electrical Engineering, IE = Industrial Engineering, IS = Information Systems, IT = Instructional Technology, MIS = Management Information Systems, MoT = Management of Technology; SE = Systems Engineering

Data Collection

Life history data are primarily collected through individual interviews (Atkinson, 2007; Cole & Knowles, 2001; Janesick, 2010). I employed an ethic of caring by directly engaging with my participants in in-depth, one-on-one interviews to construct their counter-life-herstories with rich descriptions of their unique educational experiences (Creswell, 2014; Merriam & Tisdell, 2015). Specifically, I collected confidential data elements such as a) timeline interviews, b) semi-structured counter-life story interviews, and c) participant reflective journal writings that were handwritten journal entries or entered online in Google Docs. Additionally, I used a reflective journal to capture my observational notes during interviews and to record an audit trail to reflect on my experiences during the research process. In the first interview, participants completed a timeline of key life events. During interviews two and three, participants were asked to describe critical scenes or experiences (e.g., low points, challenges, turning points, and high points) that impacted their US computing education persistence. During the final interview, I asked participants to provide their recommendations to improve US computing education at all Black girls and women levels, which I address in this paper.

Data Analysis

During the transcription process, I employed an ethic of accountability by ensuring that the narrative account reflected my participants' voices and words. I only minimally edited their quotations by removing repetitions, question prompts, comments, and fillers such as "like", "um," and "you know" to produce a coherent and seamless narrative account (Atkinson, 2007). In response to the research question, I familiarized myself with my participants' stated recommendations to improve US computing education for Black girls and women by listening to interview audio files and reading transcribed interviews loaded in ATLAS. ti 6.5, and by reading notes in my researcher's journal. To ascertain emergent themes, I performed an open coding process, which consisted of developing codes while reading the data elements (Saldaña, 2013).

Results

During the final interview, participants were asked to share what improvements should be implemented to engage Black girls and women. Upon conducting thematic analysis (Braun & Clarke, 2006) of my participants' responses, I identified four emergent themes: 1) Improve access, quality, and early exposure to CE, 2) Create counterspaces for Black girls and women, 3) Confront unconscious biases of teachers and faculty, and 4) Provide mentoring opportunities (see Table 2).

Table 2. Emergent Themes: Recommendations for Broadening Participation of Black Women and Girls in US P-20

Computing Education (CE)

Responses	Alona	Bianca	Dana	Jeanne	Susan
1) Improve access, quality, and early exposure to CE	"Change accessibility." "Educate teachers."		"Plant the seed."		"Enhance math rigor; more math opportunities."
2) Create counterspaces for Black girls and women	"Female students need equitable and equal spaces."		Identify a "targeted community."	"Connect CE to targeted audiences values."	
3) Confront unconscious biases	"Change the way people think." "Watch pronouns."				
4) Provide mentoring opportunities			"Have a buddy."		

She said:

> Well, I think at this point, strides have really being made. Without all of the broadening participation grants, and all of the themes of diversity at different institutions and all of these middle school and even elementary school programs… With the computer science education week. It's a lot happening right now.

Bianca also mentioned current initiatives, such as computer science education week (CSEdWeek), that have been implemented. CSEdWeek is hosted annually by Code.org, a national nonprofit organization that provides free computer science resources to promote interest in computer science among K-12 students. CSEdWeek commemorates the birthdate of Admiral Grace Murray Hopper (December 9, 1906), a woman pioneer in computing. Bianca agreed that this effort, along with other efforts, should continue to be sustained by funding and support. Other participant responses aligned with the four emergent themes as follows.

1) Improve Access, Quality, and Early Exposure to Computing Education (CE)
This theme was one of the salient themes among my five participants. While "strides have really been made," three transformative leaders suggested the following additional recommendations to improve access, quality, and early exposure to CE among Black girls and women: "change accessibility," "educate teachers," "plant the seed," "enhance math rigor" and provide "more math opportunities."

"Change Accessibility." Alona provided an example to illustrate the unaffordability of computer science camps for low-income students and the need to offer affordable options. She said, "A lot of times these computer camps are $2,000, and it prices out a lot of people who cannot afford to go. So, they have the aptitude, but just not the money." Moreover, she suggested computing should be as standard as mathematics in school because "computer science is the new math." Alona explained, "…everyone learns math, you can't get out of high school without learning math, why not computing? Because that's the next wave." Furthermore, she said, "Everybody uses math in high school and college to solve problems. It's going to be computing in a second." Overall, Alona suggested that computing should be required, similar to mathematics.

"Educate Teachers." Alona suggested that teachers facilitate more computer usage in the classroom. Moreover, teachers should be further educated on how to use computers to alleviate their fears of using computers in the classroom. Alona perceived some seasoned teachers with "15, 20, 30, and 40 years of experience" are still incorporating "point and shoot" methods because they have the mentality of "I've always done it this way." so they do not explore all of the possibilities available with the technology they are using in the classroom." Furthermore, based on her experience training teachers (i.e., Programming for CS Teachers Summer Camp), Alona witnessed them asking questions such as, "What if they ask me a question I don't know?" Her reply was, "Google it, that's what I did. Even if you're in class, and it [doesn't work], then tell them, "You know what, that's a really good question. Let's find out." Therefore, she encouraged these teachers to introduce computing as "an exploratory kind of thing" rather than having the attitude of "I'm not going to teach if I don't know all the answers." In conclusion, Alona recommended that schools may hire a part-time computer teacher or compensate teachers who are adept in computing.

"Plant the Seed." Dana suggested that teachers and professors should "plant the seed" to help students recognize career pathways in undergraduate computing education. Dana drew from her personal successes and experiences to provide a meaningful recommendation.

"Enhance Math Rigor and Provide More Math Opportunities." Susan provided recommendations to enhance math rigor based on her experience in mathematics. She said:

> I would say enhance math rigor. More math opportunities, [and] more innovation in math courses to make math more interesting. Teach ways that speak to more than one child. Now just standing at the board writing down math problems... As an educator myself, that's not the best way to teach all students. Even in my computer classes, I don't just teach one way. I've been teaching a multitude of ways, and I offer a multitude of assessments because not Everybody takes one particular test. Everybody doesn't like that type of testing or perform well on those types of exams. So, I have to give many different types.

Susan's detailed recommendation may help improve mathematics education at all levels. Although she did not explicitly mention it, she described the need to introduce various learning styles in the mathematics curriculum. Susan agreed that computer logic should be offered to prepare kids for computer science. Furthermore, she thought we should "create a love or passion in that [mathematics] early; I think that that would be good." She suggested "kindergarten" as an excellent timeframe to introduce children to mathematics and logical reasoning. Susan thought "some type of special emphasis on the math," similar to our emphasis on children's daily activities with "sight words" and "reading," should be incorporated, such as doing "math every day." Overall, Susan believed introducing a "fundamental knowledge of math reasoning" in early on will improve mathematics education overall and promote comfortability with Computer classes, regardless of the Computing discipline.

2. Create Counterspaces for Black Girls and Women

This theme was also a salient among the five participants. Three of the five participants emphatically agreed on the need for "equitable and equal spaces," "a targeted community," "plant the seed," "enhance math rigor," and provide "more math opportunities."

"Female Students Need Equitable and Equal Spaces." Alona thought women should be encouraged to enroll in computer science classes similar to home economics classes. She provided an example in the literature that suggests male students need more attention than female students in mathematics and science. However, she asserted that

female students also needed equitable and equal spaces as male students.

"Identify a "Targeted Community." Dana suggested that a "targeted community" was needed to communicate about educational opportunities and best practices to African Americans. Specifically, she recommended that the "Church" serves as this targeted community because historically, the "Black Church" has been a community hub for African Americans:

> Maybe it is through the Church, right, if many African Americans are in the Church? I think more often than not, we can presume, even if they're not currently actively practicing or believe, they're [Churches] our bases. And so, they at least understand, they understand the language.

Moreover, Dana thought the Church could serve as a "subterfuge" or a "sneak attack" to encourage more Blacks to participate in STEM and computing. Similar to "talking urban design, but we're really talking about technology. Alternatively, social media, and we're really talking about computing." She also believed they could offer a multi-level approach to engage parents and students. More than anything, Dana thought the Church could serve as an information source to inform parents about mathematics requirements, summer camps, and other STEM and computing-related information. She also began to think outside of the box about other "sneak attacks." She proposed a "programming app for quickly accessing your aptitude, your I aptitude. But really, it's a way of saying, "You like, art? You're an engineer!" Or "Oh, you don't like that? But why? Here is where you can go to find out why." She did not want to assume these types of solutions were already available. Dana also thought as this idea matured, we should know more about existing targeted communities.

"Connect Computing Education to the Targeted Audience's Values." Jeanne's primary suggestion was related to the connection of computing education to broader experiences, such as students' future goals. She also provided supporting examples in an animated fashion as she shared her recommendation. Jeanne comically introduced the notion of our society being focused on "Kids-like fun" or "You've got to gamify everything," by connecting a computer game to activity. She agreed, "research does show, kids and adults are gaming like nothing before. However, she thought some efforts were "misdirected." She explained her personal experience to describe this phenomenon further:

> Games were fun, but I didn't see how any of that had to do with what I was doing in my life. So, I think we're misdirected. Yes, games can hold kids' attention for hours upon hours. But they don't necessarily see themselves in it. And you can throw as many Black characters as you want. You can make the experience as urbanized as you want. They still don't necessarily connect that to goals, dreams, etc. Right? So, I think, again, connecting the computer education experience to the broader experiences of self-discovery and all the things we do with kids in general, right? Learn about you. Learn about all your options in life. The more you are exposed to options, and then bringing that into computing.

Jeanne also described the current environment of existing informal computing programs (i.e., afterschool, summer camps) that offer some career exploration and real-life application, but she has also seen programs that offer "computing for computing sake." Jeanne finally realized the crux of her recommendation:

Now I realize what I was trying to say. The problem with computing education is we don't know what they value, and we don't know how to connect it to their value. If you find a way to connect computing education for the targeted audience's value, then build it around there, it will be a sure win, in my opinion.

She further exclaimed: "Kids know who care," and "If you're putting in that effort to figure out who they are, what they value, what's important to them, and then build computing education to that, you won't be able to pull them apart." Jeanne's experience in human-computer interaction was evident in her response.

3. Confront Unconscious Biases

Alona was the only participant that supported this theme. She provided two recommendations to confront unconscious biases in education and the workforce: "change the way people think," and "watch the pronouns."

"Change the Way People Think." Alona recommended "changing the way people think about science and computer science." She gave an example related to most people's immediate perception of the word "geek squad:"

> Say the word "geek squad." You'll immediately have a picture of a white man with glasses, dark hair, fixing a computer. For a Black woman who does not fit that image, that's not something they will typically gravitate towards. And I don't even know if it's anything education can do about it.

Alona did not think computing education could change this perception because it is influenced more by our society. Her central point was that we should change the image of computing to engage more Black girls and women.

"Watch the Pronouns." Alona also cautioned us to consider the pronouns we use in our everyday language. She described an encounter with a student who removed her from his dissertation committee. She apparently challenged his usage of pronouns as he described nurses and doctors in his profession. She said: "Every time he talked about the doctors, he said, "he." Every time he talked about the nurses, he said, "she." Alona summarized his behavior as an "unconscious association" or bias where males are assigned lead science roles, and females are assigned to "helping sorts of occupations." She believed we needed to change the image of computing and the pronouns we use because "We certainly don't fit the mold." Alona drew from her personal experiences to describe this recommendation.

4. Provide Mentoring Opportunities

Dana was the primary participant that suggested mentoring opportunities should be provided for Black girls and women based on her successes with having a "buddy" in her academic classes throughout high school and college.

> I remember standing in the hallway, as a doctoral student, with my buddy. She was crying about the terrible feedback she got. It was almost like a virtual stop. I'm like, "Okay, get a grip on yourself because it's not about you. You're not going anywhere because I can't let you go anywhere. I need you here. So, get your cry, do what you have to do. I'll see you in class." And now she's a leader in the high school, and she's employed the method that she got such terrible feedback on in her dissertation. She mastered it. Now, maybe because she was trying to prove something, but she did it! She did it!

Dana suggested a buddy system for students at the graduate level to encourage peer-level support. She advises all doctoral students to have a buddy. In her educational journey, she often partnered with other students or groups to complete assignments and school work. Specifically, Dana recommended a buddy "because there's going to be some

point in time when you're going to be weak, and it can't be just about you." She then shared to relay an experience when she served as a source of support for her buddy in the doctoral program.

Discussion

During this study, five transformative Black women leaders offered various recommendations for improvements that connected to their personal lived experiences as former students and current faculty members in computing education departments across the United States. These recommendations for improvement were summarized by four emergent themes: 1) Improve access, quality, and early exposure to computing education, 2) Create counterspaces for Black girls and women, 3) Confront unconscious biases; and 4) Provide mentoring opportunities. Next, I connect these themes to the literature and integrative conceptual framework.

Improve Access, Quality, and Early Exposure to Computing Education

To improve access, quality, and early exposure to computing education for Black girls and women, my participants (Alona, Dana, Susan) suggested that policymakers and educators "change accessibility," "educate teachers," "plant the seed," "enhance math rigor," and provide "more math opportunities." To "change accessibility," Alona suggested that efforts are made to increase the affordability of computer science programming. We know that women and minorities have historically lacked access to computers and technology, which has deterred their entry into computing disciplines (Varma, 2009). As such, my participants' recommendations support claims in the current literature since we realize issues with affordability and access that present inequities in K-12 computer science education for Black girls and other girls of color. While girls of color from affluent homes may be able to afford computer camps priced at $2,000, such inequitable access to education reveals that forms of institutionalized racism still exist (Bell, 1993; Billingsley & Caldwell, 1991; Closson, 2010; Solórzano & Yosso, 2002).

Since Black women who receive encouragement from high school teachers and college professors are most likely to pursue and persist in STEM and computing (Schumacher et al., 2008), administrators should increase efforts to "educate teachers" on technology (Alona) to alleviate their fears of using computers in the classroom. Teachers should also be encouraged to "plant the seed" about computing (Dana) to encourage more Black girls to pursue computing careers. As teachers "enhance math rigor" and provide "more math opportunities" (Susan), they have the potential to increase Black girls' early exposure to computing. It is vital since Black girls are often discouraged from participating in rigorous mathematics and science courses, and as a result, do not enter postsecondary computing education (Smith-Evans et al., 2014).

Create Counterspaces for Black Girls and Women

My participants (Alona, Dana, and Jeanne) indicated the need for counterspaces for Black girls and women because they serve as "equitable and equal spaces." To create these spaces, they suggested that a 'targeted community' is identified and that computing education connects to the "targeted audiences' values." Since counterspaces are vital social justice strategies for the survival of students of color in higher education (Solórzano & Yosso, 2002), they are also viable solutions for Black girls and women in P-20 education. In response to barriers in computing education, Black women may create counterspaces or safe homogeneous spaces to shield themselves, particularly within

hegemonic racialized environments such as predominately white institutions (Solorzano et al., 2000). Similar to the STEM SISTA space model (Ashford et al., 2017), I propose the creation of a Computing or STEM+Computing SISTA space to "center the needs and interests" (p. 8) of Black girls and women in P-20 computing education and to promote the persistence of Black girls and women. The Computing SISTA space may be utilized in both formal and informal P-20 computing education contexts.

Since the Black Church has historically played an enormous role in the lives of African Americans or Blacks in the US (Dillard, 2000, 2012; Dillard & Okpalaoka, 2011), it could serve as a "subterfuge" or a "sneak attack" to encourage more Blacks girls and women to participate in STEM and computing. Black women have often elicited support from "the Church" to enable their persistence and overall success while charting their computing education pathways (Bush, 2013). Moreover, the Black Church and other faith-based organizations have often intervened to improve Black students' academic achievements in secondary and postsecondary education (Billingsley & Caldwell, 1991). Therefore, I propose that federal agencies, such and the National Science Foundation, set aside funding or establish new broadening participation initiatives to build the capacity of Black church leaders and other historically underrepresented groups to dramatically increase the number of Black women and girls who enter and persist in STEM and computing.

Confront Unconscious Biases

One of the most salient barriers to Black girls and women persisting in P-20 computing education is unconscious biases. Most often, in P-20 computing education, unconscious biases are instigated by the teachers and faculty members of Black girls and women (Hill et al., 2010; McGee & Bentley, 2017). In this study, Alona was the only participant who identified the need to confront unconscious biases by "changing the way people think," and "watching the pronouns" used in computing education and the computing workforce. In essence, she believed to "change the way people think," we must first change the "image of computing."

Since unconscious biases are so prominent in the literature, and three of five participants (Bianca, Dana, Susan) encountered negative stereotypes and biases from white male professors in my previous study (Ashford-Hanserd, 2020), I was surprised that other participants did not provide recommendations to confront unconscious biases. Furthermore, Alona suggested a shift in the "pronouns" that we use in our everyday language. Based on Alona's recommendations, and the general nature of unconscious biases in US computing education. I propose that a new unconscious bias training is developed for computing teachers and faculty that promotes a transformative paradigm (Mertens, 2010), as a social justice act to cultivate computing interest among Black girls and women intentionally, To shift the racialized environment and culture of P-20 educational institutions, I recommend that participation in unconscious bias training and subsequent actions are connected to the annual performance appraisals of teachers and computing faculty to influence lasting changes due to the criticality of the initiative.

Provide Mentoring Opportunities

The act of mentoring provides significant support for Black women's persistence in STEM education, particularly at the graduate level (Borum & Walker, 2012; Herling, 2011). As the only participant to recommend mentoring as an approach, Dana suggested that Black girls and women should "have a buddy" based on her successful peer mentoring experiences. As supported by the literature, Dana suggested that students at the graduate level should engage in a buddy system to encourage peer-level support. Though Black women seem most impacted by mentors who share the same race or gender as themselves, they are still positively impacted by mentors who do not share the same race

or gender (Borum & Walker, 2012). In the literature, mentoring programs have been associated with providing role models, and they have been referred synonymously with the function of role models (Heo & Myrick, 2009; Herling, 2011). Therefore, I recommend that further study is conducted on the influence of mentoring on the persistence of Black girls and women in P-20 computing education.

Connections to the Conceptual Framework

This study builds upon the current body of knowledge about the supports for Black girls and women to persist in US P-20 computing education. To govern my knowledge validation process, I used Afrocentric feminist epistemology (Collins, 2009), which nullified the Eurocentric masculinist approach to accepting my participants' counter-life herstories as concrete truths. Due to the nature of the interview protocols, I engaged directly in dialogue with participants to co-construct their counter-life herstories. I also invoked an ethic of caring during the interviews by openly sharing my reflections and affirmations of their successes and an ethic of accountability as I maintained their confidentiality through their identification of pseudonyms and my intention of following a social justice agenda. My participants' counter-life herstories support the notion of critical race theory's (CRT) experiential knowledge through counterstories, which nullify majoritarian stories (Bernal & Villalpando, 2002; Closson, 2010). In contrast, some CRT scholars disapprove of white scholars generating knowledge about Blacks because they are disconnected from their experiences and unique histories (Collins, 2009; Collins, 2008; Delgado, 1989; Delgado et al., 2017). I conducted this study from an Afrocentric feminist epistemological perspective as an early Black woman scholar.

Furthermore, my findings were corroborated by the literature to reveal hidden truths about broadening Black girls and women's participation in US computing education from the perspectives of Black women scholars. A limitation of this study is that my participants' collective stories are not generalizable and thus do not reflect all Black women faculty's recommendations for improving P-20 US computing education. However, my results provide policy recommendations to improve pathways for Black girls and women in P-20 computing education.

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CONCEPTUAL STUDY

Brown America: An Acknowledgement of this Nation's Roots America was, is, and always will be…"brown"

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Abstract

This concept paper addresses the hyperbole and irrational fear related to the demographic projection often termed as the "browning of America." The "browning" is a term that refers to a growing "non-white" population in the United States. The case is made for how, from the inception of its creation, the United States culture and society were built upon foundational roots originating from the Indigenous people of the American continent with added elements comprised of many cultures from various regions of the world. Rather than embracing the perspective of a demographic "browning," the position taken in this paper rejects a white supremacist orientation that negates yet appropriates the contributions of multiple cultures to U.S. culture.

Examples of how United States language, culture, and customs are derived from various "non-white" cultures and traditions attest to how those descended from the European Diaspora have been assimilated into a pluralistic "brown" worldview. For this reason, the position taken is that the United States always was, still is, and forever will be, "brown." Yet, the generational trauma held by a significant portion of European Americans and coupled by their dislocation undermines their capacity to experience healthy psycho-social integration. For this reason, this paper touches upon the psychological and sociological etiology of a white supremacist orientation and the cost for the lack of knowledge and attribution to the sources of the unique nature of U.S. culture.

Brown America: An Acknowledgment of this Nation's Roots, America was, is, and will always be.."brown"

Demographic shifts since the inception of the United States (U.S.) has given rise to white supremacist backlash that is invested in solidifying what is perceived to be a "white" nation (Uriarte, 1991). The irrational fear related to the demographically rising "browning" of America is addressed by interrogating the ideology that this nation is fundamentally "white" and, therefore, derived from Euro-American culture, language, and traditions. It is with intention that the word "white," as applied to a sub-set of Euro-Americans who have historically attempted to separate and elevate their status on this continent, is written with a small "w." In doing so, we seek to not just deconstruct their multiple efforts to subjugate people of color and women on this continent but to also reinstate "white' Americans to a circle of humanity, equal but not separate.

This counter-narrative employs the term "brown" to discuss the established and growing demographic presence of "non-white" people in the U.S. The position taken, however, challenges the ideology of a subset of "white" Europeans who, since their arrival on the eastern shores of the Americas and their infiltration to the Western region of the Americas through the Gulf of Mexico and the Caribbean, have endeavored to separate and elevate themselves by conquest, exploitation, and domination of "non-white" people (Painter, 2010; Menakem, 2017). These same non-indigenous invaders, however, rather than retain their own culture and practices, have been "browned" not only by virtue of the adoption of cultural practices, foods consumed, language grafting, and democratic principles rooted in the American continent but also by adopting various practices brought from others from throughout the world.

White supremacist ideology maintains the antiquated and backward notion that "whiteness" must be elevated via policy, curriculum, and laws in order to maintain Euro-centric power and culture. The conditions in Europe that prompted the European Diaspora fuels this fear-based ideology and impede the capacity of a significant portion of the Euro-American population in the U.S. to see themselves as equal to rather than as superior to the rest of the U.S. demographic plurality (Cashin, 2017; Loewen, 1995; Menakem, 2017; Painter, 2010; Zinn, 1999). The cost of this false sense of exceptionalism is addressed by Alexander (2010) who states that "An enduring lack of psychosocial integration, which is called 'dislocation'… is both individually painful and socially destructive" (p. 58). By allaying the fear-induced and highly touted misperception of a nation grounded in purely racial composition and "white" superiority, we assert that this nation was built upon a demographic and cultural foundation that was already "brown." Subsequently, Euro-Americans have selectively acculturated to "brown" America.

By the very experience of living on what is called the American continent and surrounded by people from all parts of the world, "white" Europeans who settled on this continent starting in the early 1600s have, rather than assimilated people from other cultures, been themselves assimilated (Zinn, 1999). Subsequently, "white" Americans who are virtually all immigrants to this land (whether it was their ancestors or themselves) have not fully retained their "European" customs, beliefs, diet, values, language, or social systems. Instead, in order to survive, they have adopted the customs, beliefs, diet, values, language, and social systems of others. Despite the fact that these adopted ways of life have not been properly attributed, much of what is considered and labeled "American" has actually been appropriated from others (Weatherford, 1988).

In the end, what is inherently the U.S. culture consists of multiple strands of "brown," comprised of deep roots in the cultures of those who survived conquest and colonization in addition to a multitude of cultures from throughout the world which includes nations of non-white European origin (Portes and Rumbaut, 1996; Yans-McLaughlin,

1990). Founded upon the various customs, practices, and language from Original Nations and merged with unique language, customs and practices from other parts of the world, this nation's cultural features reflect the changes in the ebbs and flows of this nation's "brown-ness." Given political and social trends there are subsequently discernible demographic fluctuations in the way the U.S. looks. This manuscript recognizes the many attributes of the U.S. to multiple people and rather than solely credit "white" Europeans with the creation of this unique nation, posits that the reverse is true; U.S. culture is derived from many cultures, languages, and practices of a non-white European source. Subsequently, it is "brown" by nature and anyone living in this nation is thus, ultimately, "browned."

Irrational Fear

The senior author of this manuscript recalls during her early childhood watching a television newscaster report about "The Browning of America." At the time, there were more and more cars traveling on the road, and emissions from factories were drawing more concern about the air we breathe. With alarm, the co-author remembers looking out the window to get a full view of the sky and pondered what the impact that this "browning" would have on the quality of our life.

As the co-author's attention shifted back to the newscaster, the true meaning of the report, like a splash of cold water, hit her across the brow. Conveyed by his ominous tone and the expanded content of the report, it became apparent that the "browning" had nothing to do with our ecosystem and the pollutants in the air, the land, or the water. Instead, the nature of this report related to projected national demographics in which people of color would overtake white Euro-Americans as the majority population.

The report's fearful tone conveyed numbers gathered from census data and projections made based on birth rates as well as immigration data. In other words, the report portrayed what the United States population would look like in the near future based on who was having babies as well as who was entering the country from across delineated borders. The subsequent tone in relating the population implications spoke to a sentiment that was not only degrading and fearful of non-whites but that expressed the idea that the nation's integrity would erode under the growing presence of a "non-white" population.

Numerical Threat?

Demographic ebbs and flows during the 20th century provide a basis for understanding changes in the U.S. population. In a presentation to Hispanics in Philanthropy, Uriarte (1991) presented hard figures representing the demographic shifts, "From 1980 to 1990, the non-Hispanic white population of the United States increased by 7.8 million people, a growth of 4.4%; while the population of Blacks, Asians, Latinos and other groups had a combined growth of more than 14 million, a rate of growth of 30.9%" (p. 6).

As the presentation of data unfolds, there is a notable and distinct separation between non-white Hispanics and all other groups which include Blacks, Latinos, and Asians, who are also coupled with "person(s) of another Third World Origin" (Uriarte, 1991, p. 6). During the 1980s the increase in immigration is primarily attributed to people who originated from Mexico, Central America, and Southeast Asia. Collectively, the influx of people from these areas of the world comprised a whopping 7.3 million people, which does not overtake the European migration of the early 1900s that peaked at 8.8 million people. The perception of this growing body of people from non-white European nations is what is translated as a threat to a contrived "white" ideology of a "white" nation, yet, these influxes in population from various regions of the world at different periods is not without political and social engineering.

President Kennedy, in the 1960s, enacted immigration law reforms that ended the preference for "persons of Europeans background" (Uriarte, 1991, p. 13). This policy positioning opened doors to people from regions of the world, who had just in the previous decade been summarily deported. Subsequently, once every country was given an equal allotment of immigrants per year, the shift in immigration from non-European nations produced a discernible uptick. Given the worldwide reality that there are more people of color than non-white, this change in demographic democracy created, as reported, a "browning." In the position of this paper, we declare it a "re-browning."

Subsequently, predicted in 1991,

> Population analysis and projections of the U.S. minority population conducted by the Urban Institute point to the fact that by 2070, over half of the population of the U.S. will be of color. The minority population that we will be speaking about then will be white. By the year 2000, just less than 1/3 of the U.S. population will be of color (Uriarte, 1991, p. 15-16).

The implications stemming from these 1991 projections are then presented and encapsulated by the following statement: "It will call into question many of the values and principles that formed this nation: equality, democracy, the rights of individuals. It will engage us socially and politically for years to come" (Uriarte, 1991, p. 16). This prescient warning overtly expresses concern for multiple issues such as the nativist emphasis of English only, the historical preoccupation with assimilating immigrants and stripping them of their unique values and practices, and ultimately to the scapegoating of groups who are deemed "different" and labeled as a threat to the nationalist identity. Subsequently, despite the overwhelming numbers of white Euro-Americans given passage to the United States in the first half of the 1900s, the negative perception cast upon the shift in demographics fuels an ill-founded fear of "non-European" diversity that continues to be evident in cultural, political, and physical violence upon those deemed as "different" or, more so, as not "white" (Amend & Hankes, 2018).

While the lens of "demographic shift" in the United States has focused on a static binary of "non-Hispanic" white vs. the rest of the world, the data points to constructions situated in biological rather than cultural representations. With a nation founded on laws and policies created for the benefit of "white" citizenry, the demarcation of a binary has, over time, perpetuated an existential "separateness" between 'white' and 'non-white,' which was reflected in the ominous tone of the reporter.

Fear-Based Separation

In the attempt to separate and elevate "white" men in this nation, a multitude of policies and laws were enacted in waves for the purpose of promoting and sustaining the concept of "whiteness." Painter (2010) provides a thorough survey of how social and political engineering from the early days of "white" European settlement ultimately led to the notion of "white" dominance.

The abolition of economic barriers to voting by white men made the United States, in the then common parlance, "a white man's country," a polity defined by race and limited to white men. Once prerequisites for active citizenship came down to maleness and whiteness, poor men could be welcomed into the definition of American, as long as they could be defined as white – the first enlargement of American whiteness (p. 107).

The subsequent acts by a subset of Europeans and their descendants to gain and maintain control have fueled the growth of a nation consisting of "white" U.S. Americans. Even as the phrase, E Pluribus Unum, Latin for "Out of Many One" took form on the Great Seal of the United States in 1776, the notion of who constitute the many was formulated in the minds of a few to elevate themselves beyond the masses who were not like them.

There is cause for the lack of psycho-social integration when considering the traumatizing conditions to which Europeans were fleeing. Menakem (2017) states that "Many of the English who colonized America had been brutalized or had witnessed great brutality first-hand" (p. 60). The trauma experienced was not only adopted as normal but also embodied. Subsequently, "the carnage perpetrated on Blacks and Native Americans in the New World began, on the same soil, as an adaptation of longstanding white-on-white practices. This brutalization created trauma that has yet to be healed among white bodies today." (p. 62).

Menakem (2017) elaborates on how this unresolved trauma was reenacted in the U.S. The lack of psycho-social integration with anyone deemed "other" underscores the inability to appreciate the "other" when, in essence, the sense of isolation, vulnerability, and disassociation has actually fomented fear of the "other." This regenerated trauma provides fodder for maintaining white supremacy in that not only is there an "other" to fear but the false sense of superiority precludes valuing "non-whites" and undermines genuine relationship building with humanity who "whites" have been conditioned to fear.

> When the English came to America, they brought much of their resilience, much of their brutality, and, I believe, a great deal of their trauma with them. Common punishments in the New World English colonies were similar to the punishments meted out in England which included whipping, branding, and cutting off ears. People were routinely placed in stocks or pillories, or the gallows with a rope around their neck. While they were thus immobilized, a passerby would spit or throw garbage at them…the Puritans also regularly murdered other Puritans who were disobedient or found guilty of witchery. Powerful white bodies routinely punished less powerful white bodies. (p. 62).

Nonetheless, there are many people of European descent who defy racial cohesion, are thoroughly integrated into the America's, and who live, in harmony, with people from different backgrounds (Borunda, 2020). Yet, the reality of how assimilated Euro-Americans are with "brown" Americans is not generally known as recognition of the true origins of, for example, U.S. democracy, language, place names, and food is not generally discussed. While there are many more areas that could be expanded upon, such as the contributions of African and Indigenous people to music in the U.S., we will address the aforementioned topics.

Of note, as we address the next topic of Democracy, it is critical to point out that the model of democracy shared by the Iroquois was not holistically adopted by the so-called U.S. "Founding Fathers" and credit to the Iroquois is absent from mainstream historical rendering. As stated by Watson (2018), "The person who holds the kaleidoscope is meaningful because what gets included is as important as what is omitted" (p. xii). It has taken years of social justice movements to undo the blocks of 'white supremacy' instituted by men who, though borrowing a democratic system, sought to create a nation that served those who were of their gender, their race, and their social status. For this reason, the next section credits the true founding fathers, the Iroquois, for U.S. democracy. This is followed by a discussion of the multiple origins of U.S. language as well as the attempts to restrict and control language. Then, place names and the existence of a diverse U.S. culinary diet provide further testament to the unique nature of U.S. culture.

Democracy: A Concept Rooted in "Brown" America

With no European models for democracy, immigrants from Europe settling on what is now deemed U.S. soil had no concept for how to function without recreating the monarchies that they were escaping. The Iroquois chief Canassatego, frustrated with having to deal with separate and distinct colonial administrations, proposed that the colonies unify and form a league as done by the League of the Iroquois. From this interaction was born the United States concept of Democracy upon which the United States form of government was created (Weatherford, 1988).

Originating from the Great Law of Peace that was conceptualized and came into practice between 1000 and 1450 the Iroquois willingly shared the full extent of their democracy. The colonial government of Pennsylvania appointed Benjamin Franklin as the Indian commissioner, which provided him the opportunity to learn about Indian diplomacy and political structure. This exposure propelled him to promote Iroquois democracy as the model by which the U.S. created its' own structure. Unfortunately, key elements of the Great Law of Peace that included concepts of consensus in determining outcomes, equality and worth of all citizens despite gender, class, or creed were eliminated. Instead, the initial subset of white Europeans emulated "separate" and "elite" status for themselves as they had observed from their European antecedents and established exclusive criteria for who was a U.S. citizen. Since then, this nation has endeavored to overcome this proclivity that initially separated and elevated the status of white European men. Through the efforts of multiple social movements that sought equality for women, people of color, and non-land holding people, this nation has attempted to undermine white supremacy while infusing an ideology of harmony, mutual respect, and appreciation for this nation's diversity (Cashin, 2017; Nutt, 2016).

Speaking "not so" British English in the U.S.

A thorough interrogation that examines the etiology of "English" as spoken in the United States reveals a language not as puritanically rooted in "British English" but, instead, inclusive of multiple languages representing indigenous languages and terminologies from nations from throughout the world. The experience of people of color, with their own roots and contributions ingrained in the culture, is that there is an underlying sentiment within the United States that reflects fear and, at times, disdain for the inherent diversity within this nation. While it is easy to find places of worship, restaurants, grocery stores, and boutiques focusing on cultures from all over the world, the media, some politicians, and even Hollywood strive to keep it feeling very Anglo-Saxon centric (Rosenberg, 2015).

In 2016 Hollywood, the #OscarsSoWhite movement sparked an inherent controversy by reminding the viewer that the chances of seeing a movie star who shares their ethnic background were rare, and the idea of seeing said movie star win an Oscar was even rarer (Buckley, 2016). Also in that same year, the United States elected a president to run the free world for the next four years who openly promoted, over and over again, racist ideals (Leonhardt and Philbrick, 2018). But while it can feel like America is so Caucasian-centric sometimes, the truth is that the language, culture, customs, and food that constitute U.S. culture have actually been derived and rooted in the fertile soil of many other cultures. This includes cultures from lands outside of U.S. borders, as well as the many Original Nations who were already here.

Harvey Daniels (1990) explained that while the U.S. Constitution does not state that English is the national language, we, as a country, have made it historically, culturally, unanimously, and without any question our language. And many states have even created laws such as ceremonial ones that state English is the equivalent of the state bird or flower and exclusive laws that do not allow other languages to be used aside from English in certain contexts. The

tension derived from these nativist views that espouse an "English-only" mantra is that not only is the English spoken in the United States "colored" by so many other origins other than Britain but the narrow and short focused attempts to make it so diminish our capacity to see ourselves as part of a global community.

Daniels (1990) also argues that America has never truly been a monolingual country since,

> The history of the American people, the story of the peoples native to this continent and of those who immigrated here from every corner of the world, is told in the rich accents of Cherokee, Spanish, German, Dutch, Yiddish, French, Menomonie, Japanese, Norwegian, Arabic, Aleut, Polish, Navajo, Thai, Portuguese, Caribbean creoles, and scores of other tongues. Of all the richness that defines the complex culture of this nation, none is more sparkling, more fascinating, or more evocative of our diverse origins than our plural heritage of languages (p. 12).

Daniels continues to state that many of the founding fathers, who chose to omit a law making the U.S. an English-only country, were themselves bilingual. In fact, Michael Erard (2012) delves into the fact that while citizens of many other nations are multilingual, only a few U.S. Americans can claim the same capacity. Herein lies the tension of a subset of people who have promoted a "separate" and "elevated" position for themselves by placing a higher value on monolingual practices that not only isolate and limit their development and integration but that severely oppress their own community and descendants by promoting an ideology of nativism that is short-sighted and fractious.

Regression rather than Progression

Erard adds that former United States Secretary of State, Arne Duncan, felt that Americans have relied on other countries to speak English for far too long. So why do we feel the need to make only one language the unofficial language of America, especially since America is known as the melting pot of the world for culture, food, religion, and race? The Swiss, for example, have their children learn five languages (Jud, n.d.). Those from non-English speaking countries often can include English as a language they learn from childhood.

Nadine Dutcher (2004) states in her text, "Language Policy and Education in Multilingual Societies: Lessons from Three Positive Models,"

> Children who begin their education in their mother tongue make a better start, and continue to perform better, than those who start school in a new language. When they go to school in their first language, they have increased self-confidence. Their parents and the school staff can communicate more easily. We know that when they have a good foundation in their mother tongue, they can succeed in learning a second and third language. We also know that mother tongue education helps speakers appreciate their own language and become committed to its use even as other languages prove more powerful in the society beyond the home village or community (p. 1).

Dutcher delves into how multilingual societies, such as Eritrea, Guatemala, and Papua New Guinea, teach students in their mother tongue. These are all developing countries that have taken into account celebrating the linguistic diversity among their learners, yet in a first-world country such as the United States, we are creating state laws that determine that the nation has a national language: English. If the United States is supposed to represent a "melting pot" and "the land of immigrants," then we must examine what is the underlying purpose in forcing immigrants who are in school to study in English, when they could be more successful and have higher self-efficacy utilizing their

native language. Yet, if the lawmakers truly understood the history and significance behind the language they claim as their own, they would recognize the fact that English, as spoken in the United States, has its roots in languages derived from all around the globe.

Multiple Strands Comprise 'English'

If we were to consider the English language as spoken in the United States, we would discover that we are not speaking English as in British English, but rather a synergistic accumulation of words and phrases that originate from many indigenous, as well as other Asian and African, cultures. Even with the prominence of the Spanish language in a number of regions in the United States, the roots of indigenous language permeate and subsequently have become a fixed part of our vernacular. Many of these words are affixed to the places in which we live and others are ascribed to our cultural practices, foods, and the animals related to these places. John Alego, Carmen Acevedo Butcher, and Thomas Pyles (2014) discuss in their book, "The Origins and Development of the English Language,"

> The English language has had a remarkable history. When we first catch sight of it in historical records, it is the speech of some none-too-civilized tribes on the continent of Europe along the North Sea. Of course, it had a still earlier history, going back perhaps to somewhere in Eastern Europe or Western Asia, and long before that to origins we can only speculate about. From those murky and undistinguished beginnings, English has become the most widespread language in the world, used by more peoples for more purposes than any other language on Earth" (p. 1).

It can be argued that English has become the closest thing the world has to a universal language, potentially because Great Britain colonized so much of the world. However, American English, as stated earlier, has separated itself quite a bit from its British counterpart across the Atlantic Ocean. In fact, even in other English-speaking countries, English words are oftentimes made unique for their culture and customs. For instance, in India, the term cooling glass refers to sunglasses as a way to keep your eyes cool from the sun. But if the term was used in the United States, the recipient for that conversation would have to take the time to translate the meaning the same way he or she would if the conversation was spoken in a foreign language. A word like this is one that typically only first-generation immigrants are aware of but lose their meaning over time for the immigrant since it is not commonly used in speech or writing.

English in the U.S. has evolved from Old English that we see in poetry such as "Beowulf," to Middle English, to contemporary English. Multiple languages of non-British origins have informed it, which presents a language derived from varied roots. As the culture of the United States continues to evolve and integrate a range of people and become informed by diverse ideas so do the forms in which we communicate. In fact, as social media and text messaging becomes more and more popular, new ways of communicating, such as acronyms, emojis, bitmojis, GIFs, and memes, start looking like they can become the future of our language, English or otherwise.

Deeply Rooted Place Names

Lake Tahoe is one of many well-known names affixed to a place in the western region of the United States. It was named by the Washoe Tribe who called it tah-hoo-he or "big water" (Kroeber, 1916, p. 60). Additionally, the posh California oceanfront city of Malibu "seems to go back for its source to the appellation of a Chumashan or Gabrielino Shoshonean village, called Maliwu in Chumash, which lay on the east side of the mouth of Malibu Creek" (Kroeber, 1916, p. 46). Despite efforts to eradicate indigenous people across the continent, the names of many tribes still survive.

Though spelling may vary, the derivate place of the name is yet attributable to a tribe whose origins are anchored to the place. One example, Pahute Peak Wilderness, a U.S. Wilderness area derives its' name from the Piute Tribe. Carquinez straits, in San Francisco Bay, are named from a Southern Wintun "tribe" or village, Carquin or Karkin (Kroeber, 1916, p. 37)".

One more famous landmark to consider is Yosemite, for which the origins can be derived from the Sierra Miwok,

> Yosemite is Southern Sierra Miwok for "grizzly bear," as usually stated, though like English "bear" it signifies the species in general and denotes a "fully grown" animal only in distinction from words perhaps corresponding to "cub." The Indian pronunciation is Uzumati or Uzhumati, with the u spoken with unrounded lips. The word seems to have been applied to the valley by Americans either through a misunderstanding or from a desire to attach to the spot a name which would be at once Indian and appropriate (Kroeber, 1916, p. 68)

Similarly, Nahuatl, a group of languages of the Uto-Aztecan language family, is most identified with multiple indigenous tribes in Mesoamerica, yet, the language emerges in many of our commonly used words today. Coyote, and Coyote Creek, in Santa Clara County is discussed in Kroeber's 1916 Publication entitled California Place Names of Indian Origin. This publication cites Gannett as saying, "The word, in the dialect of the Cushina and other tribes inhabiting the upper portions of Sacramento Valley, means a species of dog." But then goes on to disconfirm Anthropologist Lewis Gannett's conclusion as to these origins by saying, "This is untrue." Kroeber goes on to state that the origin of the word comes from the Aztec coyotl. The Aztec speak Nahuatl, which means that Mexican Spanish also contains words adopted from this nation. Ultimately, the English word for coyote is derived from Nahuatl.

What can be speculated from this chain of connection from Nahuatl speaking people to the Cushina, to the invading Spanish, and to those who later colonized the land is not the only prevalence of indigenous language whose roots run deep but also sharing of language across this continent prior to European contact. In fact, coyotes are a species of dog and if the Cushina were already employing the word there is no reason to doubt that people on this continent were not static but rather shared language and multiple goods across ancient trade routes. It is known that Pochtecas, inter-tribal traders, traveled routes these routes and tribes migrated across thousands of miles which would mean that language, also, made its' way across landscapes that did not have the existing borders that separate one group of people from another. In fact, it was uncovered in the late 1900s (Rodriguez, 2014) that Nahuatl, the language of the Mexica who are also known as the Aztec, is also the language that the Hopi speak when conducting ancient ceremonies in underground kivas.

Sustained by the Food and Practices of Indigenous People

Weatherford (1988) illustrated how multiple staples of not only the American diet but the diets of people around the world have been informed by ingenuity and concerted development of multiple vegetables that were cultivated by indigenous ingenuity. Reaching back to the origins of the standard 'french fry,' a staple at any fast food restaurant and side dish gracing many homes in the United States, how many recognize that "agriculture was a sacred activity for the Incas, who worshiped the life-giving Pachamama, the earth mother, and Inti, the sun, who together made the plants grow" (Weatherford, 1988, p. 61). The potato, from which the French fry is derived, however, is not French, nor is it Irish as many may commonly attribute, instead, "starting thousands of years before the Incas, the natives ascertained how to produce extremely high yields of potatoes from small plots of land" (Weatherford, 1988, p. 62). This points to a highly developed civilization in which experimentation with soil, moisture, garden placement, and planting

techniques produced high volumes and diversity of products. The estimation of four thousand years is how long Indians have been cultivating the potato with a yield of about three thousand different types of potatoes (Weatherford, 1988, p. 63).

Similarly, how many barbecue menus during Fourth of July celebrations contain maize, also known as corn? From South America to the U.S. eastern seaboard, corn has been a farmed crop, which pulled the pilgrims, once they were taught, out of perilous death due to starvation. A trace of the word and practice of the "barbecue," points us to the people of the Americas. Etymologists attribute its' origins to the Spanish word "barbacoa" but it was originally derived from the Arawak people of the Caribbean and the Timicua people of Florida who employed the term barabicu.

Similarly, as many people in the U.S. gather for potlucks in which gatherings are heightened by the contributions of all who come to the table, the practice of community contribution can be derived from the 'potlatch' and is attributed to the Tlingit and other indigenous peoples of the Pacific Northwest. Common ingredients in dishes that may appear at a potluck include chili, peanuts, amaranth, squash, and the famous tomato. Subsequently, there is most likely not a person in the United States whose diet does not include indigenous ingenuity. Similarly, while the Mexican bean (frijole) is much commonly known and consumed in nachos and burritos or as a side dish, greater variations of beans that comprise the U.S. diet include kidney, string, snap, butter, lima, navy, and pole. Whether it be Super Bowl Sunday or just a casual gathering of friends and family, the term and practice of the potluck are, once again, rooted not in white European culture but from an Original Nation of this land.

Social Implications

As discussed throughout this paper, America always was and forever will be brown. America is a melting pot of immigrants with skin tones that range from white, brown, and black, of various cultures, foods, traditions, and beliefs, and has social implications that are related to the promotion of this concept of the "browning of America." According to the New York Times, in 1980, Hispanics made up 19.2% of the population of California, but are projected to more than double that by the year 2020 and makeup 40.8% of the population. This means that California would have a greater Hispanic population than Caucasian population and thus the minority would become the majority.

Brookings Institution, a non-profit public policy organization based in Washington DC, also projects that America "will become "minority white" in 2045. During that year, whites will comprise 49.9 percent of the population in contrast to 24.6 percent for Hispanics, 13.1 percent for blacks, 7.8 percent for Asians, and 3.8 percent for multiracial populations" (Frey, 2018).

The history of the United States is comprised of the contributions of many. Despite the fact that a subset of the population has attempted to define the U.S. as a "white" nation, the truth about this nation's evolution reveals that attempts to separate and elevate one subset of the population has led to division and violence. By adopting the position and fact that America was, is, and forever will be brown, it promotes and celebrates demographic heterogeneity and the inclusion of 'white' Americans on equal status.

In contrast, the price for perpetuating an ideology that fears inevitable demographic shifts only reifies the belief that the U.S. is a nation created by and for 'whites.' The fear-mongering has fomented the creation of invisible borders and escalated tension over fears of biological and sociological "browning" that has led to rhetoric around creating stricter border control. Despite the fact that part of the western U.S. - California, Nevada, Utah, the majority of Arizona and

New Mexico, and parts of Wyoming and Colorado - was originally part of Mexico, the international alienation from our southern neighbor exacerbates the isolation of this nation and informs inhumane policies that have led to the mistreatment of people seeking refuge in the U.S. (The Library of Congress, n.d.). By understanding the fact that America is a mix of multiple cultures, it reminds us that America is part of everyone's history, not just some people's history.

Recommendations and Conclusion

The social implication of the browning of America is one that impacts education for P-12, Community College, and University settings. As discussed throughout this paper, U.S. culture is inherently brown. From the language spoken to the foods we eat or the activities we choose to do, many aspects of U.S. culture are based on non-white European origins. This impacts education tremendously in that the attributions can be amplified so as to generate perceptual and behavioral inclusion.

According to Castro (2009), as the "public schools become more culturally and economically diverse, the demographic divide between teachers and students deepens" (p. 198). Zumwalt and Craig (2005) and Darling-Hammond and Cobb (1996) add that most pre-service teachers come from a middle-class background and are Anglo-American, who desire to teach at schools located in the suburbs and that are more affluent. By promoting the browning of America, people, including pre-service teachers and other educators, become more aware of the diversity that already exists in America. It also shows students that even if they have a teacher who does not look like them or come from a background similar to them, they can find how their culture fits in with their education. Castro (2009) adds that "much of the research on promoting culturally responsive teaching addresses gaps and deficits in pre-service teachers' experiences, attitudes, and perceptions" (p. 198). By focusing on culturally relevant pedagogy and tying it into how America is a melting pot of a myriad of cultures, students of all ethnicities will be able to feel included.

This is important even for other white European cultures. For example, in Ireland, St. Patrick's Day is a religious holiday celebrating the patron saint of Ireland, but in the U.S. it is a holiday that has become synonymous with alcohol consumption. By recognizing that the U.S. has appropriated aspects from various cultures without full context, we can, perhaps, search and gain a fuller view of our practices. In doing so, we can then incorporate and celebrate U.S. culture with proper attributions.

As a nation endeavoring to become a "more perfect nation," the notion of racial superiority of one group of people must be properly addressed. The bating of the "reptilian" brain (Van der Kolk, 2014; Menakem, 2017) by those who profit from maintaining control of others through a racial hierarchy harms them, it foments racial division, and it diminishes this nation. By systemically amplifying the diverse plurality of this nation via curriculum and other modes such as statues and place names, educators can speak to the cognitive, psychological and social aspects of our population. Ultimately, e pluribus unum is attainable with a concerted effort to counter the attempts to separate and elevate. In doing so, national civil unrest will be ameliorated and the integration of "white" Americans, as seen by the vast number who have already found unity, harmony, and integration in this nation will be realized (Borunda, 2020).

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AUTOETHNICAL STUDY

La Necesidad For More Latina Superintendents! : An Autoethnographic Account of a Latina Navigating to the Superintendency (Dale, Dale, Dale! A.k.a., The Mexican Piñata song)

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Women in educational leadership positions have to break a glass ceiling to get to the top despite their dominance in the teaching profession and as California educators. Latinas (Latinx women)[1] however face far greater challenges, not only does sexism present challenges but so does racism (see Campbell-Jones & Avelar-Lasalle, 2000). The tenacity, strategies and fortitude are more akin to breaking a piñata, much more challenging and with a greater risk than a glass ceiling. Educational attainment, career support, gender and cultural bias all factor into some of the many challenges Latinas face as they aspire to higher levels of educational administration positions. The challenge for Latinas can be greater than for others, however, the journey and lasting effects are worth it, just as the treats that flow from a well-broken piñata, the rewards of holding the position of Superintendent are significant for those that aspire to and accomplish the goal, and are celebrated by those who assist and participate in their efforts.

This autoethnographic study focuses on the Superintendency from a Latina perspective. The study presents specific insights and lessons learned that can assist Latinas and people of color who are high-level[2] and district administrators or those who aspire to the superintendency. There are 1,037 school districts in California (CalEdFacts, 2019), thus the information and lessons learned from my experience may also characterize the superintendency and/or high-level administrative positions. The importance of my experience rests in the fact that while the total number of Latinx administrators comprises approximately only 23% of site and district administrators in California as compared to the majority who are White and comprise approximately 59% (CDE/DataQuest, 2019), equity scholars would find this problematic given that the overwhelming majority of students in PK-12 schools are Latinx.

Demographic Context of Latinx Underrepresentation in California's Leadership

California demographics for the 2018/19 school year indicate Latinx children comprise 55% of the total PK-12 school-age population, followed by 23% Whites and 9% Asians (California Department of Education, 2018). Educational systems, per se, remains a female-dominated profession that is characterized by male-dominated leadership (Muñoz, Pankake, Ramalho, Mills, & Simonsson, 2014). Aspirations of becoming a superintendent are often secondary or not even mentioned on the goal attainment list for Latinas as they often struggle just to become professional educators. Latinas are making gains in the teaching profession; however, they remain at lower levels of attaining higher edu-

1   Latinx refers to both male and female persons of Latino descent. Latinas refer to women only and Latinos refers to men only.
2   High-level administrators include principals and district office directors and assistant superintendents.

cation, including doctorate degree attainment, which often limits their marketing qualifications and opportunities for superintendent level positions. The California Department of Education indicated 63,380 (20%) of teachers were Hispanic compared to 190,012 (62%) who identified as White during the 2017/18 school year (CalEdFacts, 2019).

The same time-period indicated 6,042 (20%) Hispanics were administrators compared to 16,016 or approximately 60% who identified as whites (California Department of Education Data Quest Staff by Ethnicity, 2018). The number of superintendents for the 2017/18 school year was 920 of which 384 were women, of those women superintendents only 37 self-identified as Latinas (Cano, 2019). The numbers are important when we consider the number of Latinx students in California's schools comprise 55% of the total student population followed by whites at 23% and Asians at 9%.

Theoretical Framework

The most closely related theoretical framework that is addressed in this study is The Conceptual Framework for Culturally Proficient Practices. The tenets of the framework are designed to foster culturally proficient practices regarding; assessing one's cultural knowledge; valuing diversity; managing the dynamic of difference; adapting to diversity and institutionalizing cultural knowledge (Lindsey & Lindsey, 2016). It is the Cultural Proficiency Framework that most closely addresses the varied and simultaneous challenges and barriers Latina superintendents and those that recruit and hire them must address to attain leverage and success.

Traditional theoretical frameworks such as those contextualizing challenges of race, gender, educational attainment, and financial status are too limiting to explain the Latina superintendency. The phenomena of the Latina superintendency simultaneously typify and exemplifies both inter and intra; racial stereotypes; gender stereotypes; educational stereotypes, and limited majority-based cultural capital. These characteristics create a challenge for identifying a traditional critical framework such as critical race theory, that do not adequately address the multiple hurdles for Latina leaders.

Methodology

The methodology for this article is autoethnography (Denzin & Lincoln, 2011). The value of autoethnography is that it presents experiences and ideas that can be learned from such as those presented in case studies and action research. Méndez (2013) indicated autoethnography can be used by the researcher to draw upon their own experiences to understand a particular phenomenon or culture. Méndez (2013) also stated, "through reading a cultural or social account of an experience, some may become aware of the realities that may not have been thought of before." (p.282). The autoethnographic approach is most appropriate given the limited number of Latina superintendents who are both a phenomenon and the superintendency which is a culture in and of itself. In using the autoethnographic approach, the desired result is that the reader becomes educated to the barriers, resistance and contributing factors for female high-level administrators' success. The author was a teacher and administrator in Los Angeles and Orange counties and a Superintendent in Tulare and Imperial counties in California. Hoff, Menard and Tuell (2006) suggested that women believe they need to travel the conventional path of teacher, to principal, to assistant superintendent, coupled with a doctorate to attain the position of superintendent. The author of this study definitely traveled this path, from instructional assistant, to teacher, to vice principal, to coordinator, to director, to assistant superintendent, to superintendent while attaining a clear administrative credential and a doctorate. The author is of Mexican descent and was blessed with brown skin, brown hair, and brown eyes.

Complimenting the autoethnography approach the paper is grounded in the educational benefits of action research. Whitehead and Lomax (1987) refer to action research as a process that is formative rather than summative and "exemplifies the nature of the educational world as experienced and negotiated by practitioners within it" (pg. 176). The author intends to provide perspective and offer advice to future Latinx administrators and to those who are in hiring positions, using data, research and by sharing events and experiences from actual educational situations. As previously mentioned, the Latina experience and the superintendency are comprised of unique attributes not often found in the literature, sharing the lived experiences is an attempt to add to the scholarly literature regarding the Latinx cultura (culture) and addressing administrative challenges.

This autoethnographic study personifies the author's journey and experience as being the first and only Latina administrator in differing districts and her role as superintendent. Illustrated are the challenges, learning experiences, and words of encouragement beneficial for aspiring higher-level administrators including the superintendency and the Latinx educator population in general. The experience of the author notes the challenges faced by women entering the male-dominated field of school administration and the ascendency to higher levels of administration including the superintendency. Highlighted are the compounding challenges for women in general such as mobility, male-dominated institutions and gender expectations. The challenges faced by women overall are often exacerbated for Latinas. Challenges such as; perceived Latina gender roles, expectations and the influence that cultural stereotypes have on the non-traditional female leadership role of being the superintendent are discussed from lived experiences.

Latinas are an important part of the Latinx family fabric, their place in the family structure and community can be a positive influence for Latinx children. Latina administrators visible to school children can provide inspiration and serve as role models to the many Latinx children who aspire to graduate from high school and attain college degrees, resulting in future educational Latinx leaders. The experience of being an agent of change and having a voice is shared and reflected upon by the author as she shares her journey of using the attributes of Latinx cultural capital in educational and administrative attainment. The cultural aspects of role models, mentors and familia (the nuclear and nonnuclear family) are recognized as strengths in gaining, providing and challenging the system.

THE JOURNEY

Latinx Students and Administrators

Education per se is a female-dominated profession regarding the number of educators, however, regarding administrators males overwhelming outnumber females. According to Muñoz, Pankake, Ramalho, Mills, & Simonsson (2014), only 24.1% of the nation's superintendents are female and their numbers are not increasing at substantial rates. Their research suggested at the present rate of progress it will take over 30 years for women to achieve equitable numbers in the superintendency. The nation's largest Latinx student population resides in California where over 55% of the total school-age population is Latinx compared to whites who represent a little more than 23% of the school-age population. (California Department of Education, 2018). In the 2018 school year, female teachers in California outnumbered males and comprised 73% of the teaching professionals, of those females only 20% were identified as Latina. There were 90,410 principals leading California schools represented by 54.2% women of which less than 1% were Latina. There were 920 superintendents in California and a little more than 41% were females, disappointingly less than .04% or 37 self-identified as Latina. (Cano, 2019).

In a recent EdSource article by Lambert (2019) she indicated the current State Superintendent of Public Instruction, Thurmond, has made it a priority to increase the number of teachers of color in California's classrooms. Thurmond

(2019) was quoted in an EdSource interview as saying, ["the data shows when kids see a teacher who looks like them it makes a huge difference"] (p. 1). In the recent Learning Policy Institute Brief (2019) a finding indicated, California principals lack learning that supports students from diverse ethnic, racial, linguistic, and cultural backgrounds (Sutcher, Podolsky, Kini, & Shields, 2018). It is a well-accepted concept that improving student achievement requires prepared teachers, administrators and as the current research illustrates administrators who share cultural, linguistic and ethnic identities akin to the student population. The research study, Some Key Issues in Teaching Latino Students, Moll (1988, p. 469-470) found that teachers who provide lessons that are linked to students' social experiences in the home and community result in increased achievement outcomes for students.

As a Latina principal in a Latinx community where I grew up, we accomplished great academic gains and I had positive community support. As a high-level administrator, I mistakenly thought being bilingual and bicultural would assist in my success; however, my experiences taught me, there is a continuing need to learn the specifics about the children and communities we serve. As an assistant superintendent, I was the only Latina administrator in the district. It did help to understand the struggles of the recent arrival Asian students and their families however there was a learning curve regarding the ethnic and economic base of the students and many of the faculty members who were majority white.

In my experiences as superintendent, I looked very similar to the student and family populations where I worked. However, the cultural community nuances were very different. As superintendent, I was a suburbanite in rural communities. In research conducted by Hollins (2012) she found that teachers who understand and apply the lived experiences of children in teaching are more successful than those who do not. Hollins (2012) contended that when working with children asset-based thinking and practices are a must when considering academic outcomes (Hollins, 2012). My position is, that educators are those that are continually learning and growing in order to meet the needs of the children they work with. With that being said much of the research on teacher success can be applied to administrative success. As educators, it is important to continue to learn to how best meet the needs of our students and to consciously implement those strategies. In the case of high-level and elite[3] administrators it is important to also learn about their community's unique cultures.

My First Mentor and Comadre[4]

I began my career as a middle school teacher at a year-round school. When I was off track, I volunteered in my daughter's kindergarten classroom. The principal of the school was a beautiful Latina who wore flowing dresses in bright colors, she was one of the first Latina administrators I had ever seen. It was obvious she loved what she did, I can remember her signing to the deaf and hard of hearing class as they passed her in the hallways. One day I asked when she learned to sign and she replied when she agreed to have the deaf and hard of hearing program at the school. She explained it was important to communicate with the children in our care and with their parents. She was bilingual English/Spanish, but that was not enough she learned to sign in order to better serve her students and their families.

 Several years later I was fortunate to become a principal in the district where she became a district office administrator and later an Assistant Superintendent. She hugged me and congratulated me when I became a principal and soon after would refer to me as comadre. She took me under her wing, mentored me, wiped my tears and was always

3   Elite administrator refers to the superintendency
4   Comadre in English is translated as the Godmother of one's child. Balderama and Rodriguez (2006) refer to comadres (female) (compadre-male) as the extended family, not necessarily blood relatives, but people who are close to someone and who are a protective source.

there for me. It has been over 30 years since we first met, and I have gone on to different districts and positions. To this day we still talk and meet for lunch, when I call, I am always greeted by, "Hello Comadre".

In the book, Decade of Betrayal, Baldaram and Rodriguez (2006) best explain the importance of La Familia, (the family) in Mexican communities. Citing the family was a link to the past and a step forward to the future. "It embodied not only acculturation and change but stability as well. La familia was a protective source consisting of the extended family. Mexican immigrants had an invisible network informally maintained by las comadres, to keep in touch with relatives and friends"(pg. 38-39) The concept of comadrasco[5] or in the case of this study compadrasco, to include not only women but men is an important cultural attribute that assisted me in maintaining strength, a positive ethnic identity and a source of familiar and similar mentors.

Mentors are mentioned throughout the literature as a necessary element for successfully attaining administrative positions (MacArthur, 2010). The challenge for females is that mentors are not as readily available as they are for men (Brunner, 2018) due to fewer mentoring opportunities and because there just aren't many role models. When we look at the number of females in administrative positions these numbers clearly indicate a lack of role models and mentors. The challenge for Latinas is the number is even less, if not nonexistent.

As an aspiring high-level and elite administrator, the author often sought advice, mentoring and assistance from those that she considered to be comadres and compadres. This form of mentoring and care is different in that the cultural nuances of the Latinx community are considered. The author refers to Latinx mentoring as comadrasco or compadrasco. As Baldarama stated, a connection to the cultural past and support for moving forward. This concept is important for Latinas as we not only recognize but celebrate our differences than the norm in attaining and maintaining high-level and elite administration positions. When I felt out of place and needed a mentor being greeted with, "comadre, how are you" provided an instant effect of comfort and familiarity.

Ascendency to the Superintendency and Becoming a Role Model

My experience as an administrator can be described as one of firsts. I began my administrative career as a vice-principal and quickly moved to district office administration due to my background in science and staff development. I became a State and Federal project director where my responsibilities included writing grants, managing budgets and implementing staff and parent empowerment programs. The early experience of fiscally managing millions of dollars and being responsible for multiple educational programs served me well throughout my entire career. As a new administrator, I would take on extra tasks such as grant writing, creating programs and attending training workshops at the county, state and federal levels. I was enjoying the challenges and learning experiences and it did not occur to me, I had entered a male-dominated field. Skrla (2001) stated, female applicants often face misperceptions regarding their leadership abilities in regard to non-academic areas such as facilities, athletics and budgets. This may be true, due to a lack of being offered or included in opportunities to learn and to have hands-on experience. Taking advantage of workshops and training opportunities and volunteering were important to developing needed skills. My early years in administration and my eagerness to learn prepared me well for the superintendency. I was well equipped and had a solid understanding and working knowledge of facilities, budgets and later with athletics.

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5   Comadrasco (female) compadrasco (male) refers to comadres /compadres helping a comadre

In the early 2000s, I was hired as an assistant superintendent in a southern California school district. I was the first and only Latinx administrator in the district, there were no site or district administrators of Latino descent prior to my tenure in the district. I would often think it's 2009 and this district has never had a Latina administrator? I can recall attending events and district-sponsored meetings where parents, students and the community were in the audience, and I could hear people whispering, "look she's a Latina." Most often the comments were from Latino couples, I would acknowledge them with a smile and a nod, and they would smile back. I did not view these acknowledgments as negatives but rather as a positive affirmation, that I belonged there just like everyone else. And that perhaps I was a role model for the students and the community.

As a district office administrator and later as a superintendent, it was customary for us to dress in our university regalia and sit on the stage during the high school's commencement. My regalia often stood out as I proudly displayed my alma mater's red doctorate gown. A couple of years following my superintendency I was at a university gathering and a young lady approached me and said, "Hello Dr. Luna." I did not recognize her, and she must have noticed my expression, because she quickly said, "you don't know me, but I know you. I saw you at my sister's graduation and I remember telling my parents, wow, look at her a Latina superintendent and she has a doctorate from USC, she told her parents that would be her one day." I remember the conversation and the pride she had on her face when she told me she was in her third year at the university and would be graduating and then going on to get her master's and doctorate. I gave her a hug and told her she could do it! It is moments like this that should remind us of the importance we have in our communities and to our Latinx children and families. We are role models and we may not even know to whom.

As a superintendent, I was always conscious that I represented more than myself and was always on public display. I did not realize how others viewed this until in one of our administrative meetings the Assistant Superintendent of human resources was making a presentation regarding the importance of positive perception and how principals need to be positive role models for our students and the community. As she was presenting, she told the administrative team, "when we go to lunch with the superintendent, she asks to not be seated in the bar area of the restaurant. The superintendent is aware of how the community views us and it is our responsibility to be mindful of our responsibility to our students and the community. At the conclusion of the meeting, I realized I was not only a role model for the students and community but for the administrative staff as well.

Mentors, Challenges, and Cultural Capital

In the article, A study of female central office administrators and their aspirations to the superintendency (2014) the researchers described the position of the superintendent as a revolving door with terms of employment lasting two to three years on average. The researchers stated, "Men consider a term of two to three years as a major win and move on to obtain other superintendent positions, while women may not or will not seek other superintendent roles with the same ease and tenacity." And that women often view a two to three-year tenure as a negative and find it a daunting task to reapply elsewhere (Muñoz, Pankake, Ramalho, Mills, & Simonsson, 2014). The revolving door reality of the superintendency was an unwelcome challenge and created feelings of failure and insecurity for me. Knowing the realities and seeing males, both white and those of color leaving their positions did not do much to quell my insecurities and I questioned my abilities as a superintendent. Upon reflecting on the revolving door reality, I can remember a friendly conversation from a white male colleague who explained the tenure of the superintendency as not being a two to three-year contract but being a two to four-week position, depending on how often the Board meets, it became an inside joke and when we would see each other over the course of two years, we would greet

each other with "still here". I was fortunate to work with supportive male superintendent colleagues and some who I considered friends and mentors. The findings of Muñoz, Pankake, Ramalho, Mills, & Simonsson (2014) indicated male mentors can be advantageous for female superintendents as a way to validate their capacity. The reality is there were few women in the position of superintendent and being accepted by the males in the position validated that I had the preparation and leadership skills necessary to be in the position.

Contrary to the notion that Latino males are dominating and adhere to machismo mannerisms, my experience was that Latinos were an important source of encouragement and support during my tenure as an administrator and as a superintendent. It was males who provided strength in words and actions when I encountered challenges. Latino males possess political and societal cultural capital in regard to navigating the superintendency and are often openly supported in the community. Their experience precedes females, and in my point of view their authority and actions were not questioned as were those of the females, and I think they knew this. I often found their shared experiences helpful and validating. Blout (1998) explained that in schools, students are aware of the power relationship between administrators and teachers. If students are accustomed to women as teachers and men as administrators, they form a schema in their minds about gender and power. This schema translates into society at large and how gender and power are related. In my opinion, it is not the fault of males, it is just a prevailing attitude in society at large that women need to accept and learn to navigate.

It was a former Latino superintendent who explained to me, it's not your fault your contract was not renewed, it's the nature of the position. This man was looked up to and respected in the Latinx and superintendent community. It was during this conversation he shared he had been a superintendent in different school districts, and he too had not had a contract renewed. He also shared how much more difficult it was for Latinas and how we often had to take positions far from home. He mentioned how poor Maria Lupe had to go way up north more than 400 miles from down south just to get her foot in the door and be a superintendent. For Latinas I have found this to be true, as a superintendent, I had to relocate twice. My first superintendency was 200 miles south of where I lived and the second superintendency was 200 miles north of where I lived. My children were adults, I aspired to be a superintendent, and my decisions were supported by my family and compadres.

In my career planning, I had a map of California and I drew the boundaries of how far I would travel for the position should an opportunity arise. Relocation or colocation is not uncommon in the superintendency or for higher-level district office positions. Males, females, minorities and whites all face the reality of going where the positions are, however for Latinas I think the challenges are greater. Having a career as a higher-level district administrator often requires being open to accepting a position far from home. As previously mentioned, there are only a thousand and some school districts in California and you need to go where the jobs are. The challenge is how far are you willing to go and how will you relocate or colocate.

The Superintendency

My first superintendency was in the southernmost region and county in California, the county was home to 16 school districts, and I was the only Latina superintendent. The school district was the largest in the county and had over 10,000 students, thirteen schools and over 400 teachers. In research conducted by Galiana, (2014), one of her participants accurately described the "position of the superintendent as lonely. The number of supporters and colleagues drops dramatically when you become the head of a large organization such as a school district". This sentiment accurately describes how I often felt. Exacerbating the situation was that I had relocated and was unfamiliar with the

region and the ruralness. I felt different and reflecting on my tenure in the county I think there was some jealousy, or mistrust by the female Board member and by some members of the County office. It was a challenging time for many reasons. It was the first time I was in a superintendent position, it was a large K-12 school district, and I think people did not understand or could not grasp that a Latina had the experience and knowledge to be the leader. After being in the position for almost a year my photo had still not been posted at the county office of Education. Next to the 15 superintendent photos was a blank space where my photo should have been. I never asked or questioned the county superintendent. After being in the district almost a year my administrative assistant, who was also a Latina, went to a county meeting and noticed that my picture was not on the superintendents' wall. When she returned from her meeting, she asked me if my picture had fallen from an earthquake and I told her no, that it had never been placed among my fellow superintendents. She immediately called the county and inquired as to why my photo was not on the superintendents' wall. She never told me what their response was, and I did not ask.

In the Galiana, (2014) study, it was stated, that to offset the isolation superintendents face and to cope with the additional pressures thrust upon them as educational leaders, the superintendents often turn to the support groups that have been there since the beginning, their families and in my case my comadres and compadres too. I would call them, meet with them when I was home, and I would always be warmly encouraged to hold my head high and to show them I could do this!

As a new superintendent, I was extremely fortunate to have an executive cabinet comprised of four accomplished Latinas. A couple of months into the position and due to a poorly functioning fiscal department I was able to hire a male recommended by friends from Southern California. He provided fiscal oversight and expertise, but more importantly, he provided friendship, support, and an understanding of female and Latina leadership through his previous experiences. I was different because I was an outsider and at times, I did not realize it, I would stand up to Board members and union leadership, I was confident in my knowledge and created a close relationship with my female cabinet members. They were smart, hard-working, knowledgeable and helped me to navigate the nuances of the community. What I was not prepared for and found the most challenging was dealing with a closed rural community. The area was closed off by the natural geography and newcomers were regarded with suspicion. I remember speaking to a Latino principal and he explained the community as such; "You know, they treat outsiders poorly, I have lived here for over 15 years, my wife has lived here her whole life, I have kids in the schools here and they still treat me like an outsider, it's just the way they are." This was a new experience for me, growing up in a largely suburban, urban area in a multi-ethnic community, there were educators and leaders of many ethnic backgrounds. As a principal and district office administrator, I had challenges, but I do not think they were as far on the spectrum as the community I was now a part of.

There were, however, many welcoming warm people in the community, the students and many staff members warmly welcomed me, some brought gifts or sent cards. Friends and colleagues sent flowers to congratulate me on becoming a "Superintendent". My parents and family were invited to a welcome reception hosted by the district. Some Board members attended as did local politicians including assemblymen, city government officials, parents, students and the administrative team who were all in attendance. The high school FFA students wore their regalia and invited me to visit them and their farm. Students and administrators and those Board members that attended remained supportive and friendly. The warmth and pride generated that evening provided much strength to get through the difficult days I was to encounter.

My introduction to the position was being presented with challenges that needed immediate attention. The district had tremendous fiscal, personnel and curriculum challenges. The district was being investigated for mismanaging millions of dollars from state and federal sources, had a budget deficit of over millions of dollars, and Board members had lawsuits against each other, these were among the most demanding issues. In comparison, there were additional minor challenges, that I am sure would have been major issues in other districts. The primary and continuing challenge came from two board members who were vicious and had self-serving interests. When they became aware that I was not willing to compromise my ethics for their gain, our relationship became and remained adversarial. Unfortunately, the Assistant Superintendents and administrative staff also suffered from their negative behavior.

I was grateful and fortunate to have a supportive site and district office administrative team consisting of principals, assistant principals, directors and assistant superintendents. The support of the administrative team and three Board members who were also adversaries of the other two Board members made the position at times enjoyable and a great learning experience. We shared a comradery that we were all in this together. Most of the team were Latinx or were from the area and had acculturated to the Latinx culture of the community. Two of the most supportive Board members were Latinos who were administrators in neighboring districts. They understood the challenges of being a Latino leader in the county and the challenges that needed attention in the school district. We would often meet for coffee or lunch and discuss agenda items and strategies as to how to move the district in a positive forward motion. The Board president was also supportive. He and I would meet once a week to discuss Board business and concerns from the community. Looking back on those meetings, I think it was a way for them to show support, and I believe they wanted to have a positive influence on the students and their community.

Leading Under Pressure

The greatest challenge of my tenure as superintendent and my career, in general, was providing leadership, knowledge and insight regarding the interruption of educational programs and the district's fiscal and physical recovery following a 7.2 earthquake that resulted in school closures of 17 and 21 days and partial permanent closure of one school for the remainder of the year. The situation was challenging due to the extensive damage that occurred from the initial quake, which thank God occurred on a weekend, and from the thousands of aftershocks over magnitude 3.5. The numerous aftershocks lasted for months and continued to damage the infrastructure, including a broken gas line during the school day that resulted in some of the schools being evacuated.

On the evening of the quake, I toured the most damaged school site with the school's principal and the district's Maintenance Operations and Transportation director. It was horrifying to see outside hallway ceilings that had fallen and sheered doorknobs off. There were water mains broken and electrical outlets that were getting wet. I was contacted by the local police and fire captain asking if the high school gym could be used as an evacuation center, only to find out the building had been red-tagged and declared unsafe to enter.

The following morning, I can remember my administrative assistant and I discussing the necessary steps for calling an emergency meeting in order to assess the damages and to acquire the resources to move forward. We met in the district office where we could not sit at our desks due to debris, broken windows, and bookshelves that had fallen over. The building had a long tiled hallway that now looked like the back of a dragon with missing tiles and ripples in the concrete. Due to our communication and internet services and systems being inoperable my assistant had to travel to the next town to call the attorney who provided the proper instructions for calling and posting an emergency Board meeting. I later learned I was one of only a few superintendents who had to call an emergency meeting due to a real emergency.

The district did not regain internet or phone service for several days, and cell phone coverage was intermittent. The district office was deemed unsafe, as was most of the district's facilities. The entire city was affected, and damages were assessed and continued to be reassessed daily due to the constant aftershocks. It was necessary to have meetings for essential staff members, so I posted signs and began meetings with warnings such as," this building has not been cleared as safe to enter, so you may leave if you'd like." The entire city was affected and those invited to meetings came and assisted in the recovery efforts. We worked what seemed to be 24 hours a day, seven days a week. As new damages and situations occurred I was often called as early 4:30 AM and notified of damages or of visitors from news teams, television stations, the governor's office or to inform me State officials were coming to town and I needed to prepare to meet with them coordinate tours of the damage sites. The Director and representatives from FEMA (Federal Emergency Management Agency) and CalEMA (California Emergency Management Agency) and various other state and local agencies spent days touring and viewing the damage. Many later returned to welcome students when the schools reopened. We were fortunate that a representative from CalEMA was assigned to the district to assist with coordination, recovery efforts and to assist with providing information to state and federal agencies. The representative provided support in the form of suggestions and resources for the district's recovery efforts, and most importantly he provided me with disaster mentoring and friendship.

What I learned from the experience is that there is nothing routine regarding the superintendent position and that all challenges can and must be addressed. Accepting assistance and including others in the tough discussions can be very beneficial. It's also a good idea to have a suit or dress jacket with you at all times, just in case the governor or television stations show up.

It's Important to Celebrate Success

Celebrations, acknowledging others and paying tribute are important aspects of leadership. In the Latinx community celebrations are an important cultural attribute that brings people together and recognizes community efforts.

When the schools reopened, we celebrated with a big fiesta in the park, each school hosted a booth and the local high school students performed. The city set up a stage and the Border Patrol provided lighting. So many parents and grandparents thanked me for keeping their children and grandchildren home and safe and for thinking of their well-being, I was confident and supported in the decisions I had made. FEMA honored me at a Board meeting and stated that through my leadership and actions I had saved the district millions of dollars. State officials also addressed the Board on my behalf. The Governor had declared the incident a state of emergency that provided emergency assistance for personnel, and recovery recommendations, including the California Department of State Architect (DSA) engineers to assess, reassess and assist with recovery efforts and for expediting much need funding for disaster relief.

I was invited to speak at the earthquake engineers' annual conference and complemented by DSA for my leadership regarding the disaster and for supervising the facilities rebuilding efforts. Despite our best efforts my decisions and actions remained continuously questioned by one of the Board members, who incited community members and the County superintendent who refused to assist in the district's recovery efforts for lost days of attendance.

As an administrative team and executive cabinet, we remained united and confident in the decisions we made. We were dealing with a disaster and simultaneously addressing the day to day duties of leading a school district. After one contentious Board meeting I can remember one of the Assistant superintendents, thanking me for treating them with respect and for allowing them to make decisions regarding their departments, she stated it was the first time

she felt respected and that I provided strong leadership that made her a stronger more confident leader. These are the important conversation and to me those that were the most significant. I was proud that I was able to foster confidence in the leadership of the administrators and especially with the Latinas I worked with. Board meetings often ended as late as midnight and sometimes until 1:00 AM. Instead of saying we were tired and going home to sleep, the executive cabinet members and I would go to the all-night Denny's for coffee, tea and dessert. We would laugh and encourage each other, each taking a turn to acknowledge the hard work being completed. The resilience of the Latino community is amazing, despite all the challenges, we celebrated our unity.

The executive cabinet suggested I host a Christmas party at my house, and I agreed. The administrative team organized a potluck with tamales, desserts and amazing foods. The head of maintenance brought a karaoke machine and one of the principals brought his accordion, we sang, we danced, and we celebrated each other after it was over, they all pitched in to clean up and pack up and get my house back in order. We knew it was most likely the end of my tenure in the district and we knew that challenges remained. The site leaders drafted a letter of support for me which was presented to the Board and they thanked me for my leadership.

The stress of the earthquake recovery, addressing the budget and personnel issues, the results of the November elections and the new school year changed everything. Four of the five Board members left; two who decided not to run again, because they had made a pact when they were first elected, that if the district was not in a better place than when they began their boardsmanship they would not run again; one member who decided to move out of the district and who said he could not take the stress, which interestingly in my opinion he created; and one Board member did not get reelected. The challenges of the district would have been insurmountable for anyone, but for me, I considered it as a personal failure and questioned my abilities, was it because I was a woman, was it because I was a Latina? After all my efforts, I was tremendously disappointed when I left the district. In retrospect, could I have made different decisions, maybe a few. However, in the aftermath of a 7.2 earthquake and with the continued aftershocks, someone had to make decisions and I am confident I would make the same ones again.

The challenges of my first superintendency provided some of the best learning experiences for me as a Latina and superintendents in general. An important relationship most superintendents have is with their district's attorneys. I was fortunate to work with outstanding gentlemen. Two that stand out were an African American and a Latino who provided what seemed to be 24-hour service. Their assistance with the difficult board and the earthquake recovery was appreciated. They also provided "mentoring" and seemed to have a genuine interest in my success. An example of this is when one of the district's Latino attorneys and I were having a heated discussion regarding feuding Board members and out of frustration I said to him, "I am an educator, not a politician", and he replied, "maybe that is your problem". As odd as it may sound, I had not realized this important factor, which for me was a personal and difficult concept, one that in reflection I never fully embraced. It was not that I could not be politically astute, or tough, but dealing with those who did not consider the needs of students first was an uncompromising moral attribute of mine. I could not or would not place the needs of children or a student as a secondary consideration. I don't think that is what he was attempting to have me realize, I think he cared about my leadership and wanted to ensure I expanded my point of view.

My second tenure as a superintendent was in a small rural district that had an enrollment of 2,500 PK-12th grade students in six schools. I was once again a unique superintendent. I was the district's first Latina superintendent and of 43 superintendents in the county the only Latina. The district was located in a small town that had a population of 10,000. Everyone in the community seemed to get along and most were kind and respectful.

It was in this district that I received some thoughtful "mentoring". Mentoring per se was different for me in the context of Latino cultural responsibilities and caring for each other. In the context of Latinas who encounter challenges due to the limited number of role models who look like them or share their culture, the concept of Latinx style mentoring or what I refer to as compadrasco, Latinx mentoring, is embedded in our cultural history. One of the most helpful actions was by a Latino Board member who welcomed me to the district. He took me on a tour of the city, showed me where the markets and shopping centers were. He also shared areas to avoid, while we were touring, we discussed what was needed in the community and what he hoped for the school district. He was also astute enough to know I was driving back and forth to Los Angeles from the Central Valley, a comfortable three-hour drive passing through beautiful countryside. However, he warned me to stay on the highway and mentioned a few places off the freeway that I should probably not visit. In my tenure as a superintendent, one of the most beneficial and treasured relationships was with the only female Board member who also was a Latina, she would visit my office, call and bring me delicious homemade persimmons cookies, we would speak to one another not only about policy and politics but about family and challenges that I was addressing. She would invite me to attend school and community meetings and events with her. The invitations provided additional opportunities to be seen after hours at the school sites and in the community. After leaving the district she has become a trusted friend and confidant.

 "Putting Children, Students First" has always been my motto. It has served me well and kept me aligned with my moral compass. It may seem odd to consider this, however as previously mentioned the Superintendency is a political position as well as an educator position. It's amusing now, but it wasn't so fun when I was going through a difficult time with a high school principal leading the charge to discredit me as the superintendent and as a person. I had initiated an investigation of the football coach and recommend a reprimand for his abusive behavior towards one of the students. It was a situation I do not regret addressing. As an assistant superintendent, I worked for a superintendent who chose to look the other way when a complaint was filed against a winning CIF football coach, who I helped investigate and verified, that he had physically and in anger inappropriately disciplined a student. When the information was shared with the Board one of them was so angry, he stated "this isn't the first time", and still not much was done in the way of disciplining the coach following the recommendation of, little to no action needed, by the superintendent. When I was confronted with a similar situation as superintendent, I felt compelled to recommend appropriate action including a reprimand and the Board agreed. Unfortunately, it only angered the high school principal and he increased his attacks. During these difficult times, I was at an out of district meeting and a fellow Latino (former) superintendent offered his consejo (advice); "Mija[6], what were you thinking to take on a high school CIF winning football coach", he grinned and told me I did the right thing for the right reasons and we laughed. It is difficult to be political and it is even more difficult to follow your moral compass, but what I can say is, "I would make the same decision to address the issues I faced in the same way, because students and safety were always primary considerations. I am not unique in placing the needs of children first or of being compassionate, I think this is a strength of females and for Latinas in particular.

In a research study of female superintendents MacArthur (2010) quoted one of her participants as stating, "Be who you are, and know at the end of the day you did everything you could to help kids." MacArthur further went on to advise women aspiring to the superintendency to maintain their integrity, courage and passion. In a similar study by Guzman (2012) the first of her key findings was that female superintendents rated a "strong determination to always put the best interest of children first."

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6   Mija-The literal translation in English is daughter, however, mija is also used as a term of endearment or care for a person

Grace, Sanity and Poise

As a superintendent when I was being attacked by unhappy personnel, I was often featured on the local radio station. Sometimes I would be provided with the question in advance and often times I was not. The radio programs were usually taped in the early mornings, the first broadcast was live and unedited. The taping provided for listeners in the afternoon. The broadcasters were always polite and understood that the negative information being circulated was more often than not false and or inaccurate. In the final weeks of my tenure as superintendent, I was at a county meeting, when a fellow female superintendent said to me, I listen to you on the radio and you are always poised and say positive things about your Board and the district. "I want you to know, you have been good for the community and for the county as well".

Sometimes you do not realize who is listening and how you sound, for me remaining positive and complementary to the community was important. There were so many positive members in the community and there were those who said they were sorry to see me being attacked and were sorry that they did not vocalize their support. It was always an honor and a privilege to be a superintendent. I understood the challenges, the importance and the responsibility of the position. I have no regrets as to the decisions I made. I remain grateful for being a member of a very elite group and I cherish the lasting friendships and leadership I was able to maintain. In a study by T. Brunner, she sums up the importance of female superintendents with the quote, "Women who rise to the pinnacle of their careers and achieve top educational positions are a national minority" (pg.9). This quote has so much more meaning for those of us who also happen to be Latinas.

Final Thoughts

As a former high-level district administrator, I share the sentiment, it's lonely being at the top. For Latinas, I think feelings of insecurity and isolation are greater than for others. Not only are Latina superintendents elite administrators, but they are also different than most of the administrators around them. They may have more in common with the classified staff than with the certified and administrative staff. They may also be one of the small number of females among the administrative ranks.

Self-care is an important practice that is difficult to make time for, but it is important. For me, faith was and remains an important practice. As a new administrator, I would drive around town to gain an understanding of where the students and families lived. The practice also allowed me to find out where I could get lunch, visit the community and where I could go for a quick prayer or attend afternoon mass on the tough days

Ken Magdaleno, Educator and developer of Latino administrative mentoring programs have stated:

> The dominant White culture in the State of California presently controls the condition of educational leadership and its decision-making power. If the state of education and its educational leadership are going to improve for Latino leaders, then those in power must be persuaded of the benefits of inclusion. However, until such change takes place, Latinos themselves must continue to develop a strong network of influential decision-makers sensitive to the needs of Latino leadership. Magdaleno, K.R. (2011) Mentoring Latina/o Leaders in Cooper, B. S., and Conley, S., Keeping and Improving Today's School Leaders.

The advancement of Latinas in educational administration cannot be attained on their own. It is the responsibility of our communities and institutions to promote equitable thinking and access to the necessary opportunities required for advancement and success in the superintendency.

Until that occurs promoting Latinas will require collective efforts and acknowledging our responsibility to take care of ourselves and to promote those who share our similar attributes.

A Link to the Past and a Step to the Future

The Latino culture has many attributes for fostering, improving and maintaining Latina leadership and traditional values. The concept of Bien Educado[7], being respectful, kind, and caring and the concept of Respeto (respect), for human dignity and values is embodied in the cultural importance of familia that exceeds the boundaries of the nuclear family and is a common practice that embodies a collective caring for extended non-nuclear family members. Support, loyalty, reciprocity, and solidarity are traits representative of this ideal. In my experience the Latinas and Latinos I refer to as comadres and compadres were conscious of the obstacles and issues that I encountered. It was through their continued support, encouragement and consejos (words of advice) that I was able to persevere and develop as an educational leader. Recognizing and embracing to what I have referred to as comadrasco or compadrasco is a Latinx administrative cultural attribute and value that can sustain and advance our goals.

It was a Latino who encouraged me to get my doctorate and to later become a superintendent, he has been a mentor and friend for my entire administrative career, I consider him more than a friend he is a compadre, he knows my family and celebrates with us. It was a Latino superintendent who was the first to provide encouragement for me to pursue the superintendency. More than 10 years before I became a superintendent this wonderful Latino told me, one day I would be a superintendent. Many years later we met again, and I reminded him that he was the first person to tell me I could do the job and I did. When he asked how I was doing I told him about the CIF football coach, and he was the one who told me the Mija what were you thinking story. I thanked him and gave him a hug, and he told me I was going to be ok, and he was right!

I have been fortunate to develop lasting relationships with comadres and compadres when I began my educational career as a bilingual teacher. The relationships and consejos they have provided over the years are the real secrets to my success. As a Latina high-level administrator, you need la familia to gain parity and to continue to grow. Latinx mentorship is important to give and to receive. Cultivating, accepting and maintaining Latinx cultural capital provides a familial sense of mentorship that is important and can help when ascending to the superintendency,

Have I felt discrimination, have I been treated unfairly, have I had to face challenges others may not have had to? My response is, "yes, but so what". I was one of few and I am proud to say I was a superintendent in California, and I made a difference. Consejos, dulces (words of wisdom and sweet treats) for the next generation of Latinas: First and foremost, know your worth and don't be afraid to exert your power. Let your knowledge shine and celebrate the resilience and strength of your cultura (culture) and familia (family). In the MacArthur (2010) study the advice shared by one of her female superintendent participates was for women applying to the superintendency, you must develop a thick skin, and I agree. As a Latina principal, I can remember one of the teachers telling me my skin must be as thick as that of an orange, and I replied it's more like the rind of a watermelon. Another bit of advice from the MacArthur (2010) study, "Be sure you are mentally and emotionally prepared." I would also add be healthy and stay healthy too.

7   Bien Educado literally translated into English is well educated. However, the translation used in this manuscript is not the literal but cultural use of the term. The term encompasses the nuances of the cultural translation.

Mentors, consejos, friendships and opportunities have assisted me throughout my career as a high and elite level administrator. They may not be in the traditional sense, but support is there and it's up to the individual to seek and take advantage of them. Remain true to yourself and don't be afraid to take risks!

Final Thoughts

As a group, the Latinx population needs to not only continue but urgently surpass current educational strides. High school dropout and completion rates among Latinx children are decreasing however, the rates still lag far behind those of the White population. As of 2014, only 15% of Hispanics were reported to have attained a Bachelor's degree as compared to 41% for Whites. (Krogstad, 2016) Teacher certification in California currently requires a Bachelor's degree and an additional post-degree credential that may take one to two additional years to attain. Administrators in California typically have a Master's degree in administration and they must also acquire an administrative credential that often requires additional school usually lasting from 18-24 months. Many superintendents in California have a doctorate degree that may take 3-6 years to attain. The study of MacArthur (2010) indicated women without doctorates face difficulties rising through the administrative ranks. As a cultural group, the Latinx population must not only attain but surpass educational parity with Whites, in order to provide role models, and culturally and linguistically sensitive practitioners.

There is a need for additional research regarding the small minority of Latinx administrators, high-level district and elite administrators. For the purpose of this study, reference was made to what works in the classroom and how teachers can address the needs of Latinx students. These references have been applied to administration and leadership due to the belief by the author that in general administrators have years of experience as teachers and often carry those traits with them to their administrative positions.

Research by Hollins (2012) indicated, the teacher community at a particular school site has a powerful influence on learning to teach, teaching practices, ideology, and that personal and professional identity are powerful influences on opportunities for learning and for learning outcomes. The more recent research of Hollins is reflective of the early research by Moll (1988) that indicated the need for culturally responsive practices in our schools. I would add as school leaders we need to practice being lifelong learners to better serve our students and their communities.

In the Learning Policy Institute Report: Learning to Lead: Understanding California's Learning System for School and District Leaders the researchers introduce their study with "Improving student achievement in California requires strong school and district leadership" (Sutcher, Podolsky, Kini & Shields, 2018 pg.1). The study indicated the ongoing need for professional development for principals and administrators in general. The research conducted with principals illustrated the need for principals requesting opportunities "to be prepared to lead for deeper learning and support of the whole child." And the need for supporting principals working in underserved communities is key to better addressing the state's persistent achievement gaps. The study defined one of the competencies needed was "supporting students from diverse ethnic, racial, linguistic and cultural backgrounds." Perhaps the need to address the whole child and those that are culturally and linguistically different can be improved by advancing and encouraging bilingual/bicultural teachers to the principalship and to high-level and elite-level administrative positions.

The Sutcher, Podolsky, Kini, and Shields (2018) report included professional learnings of superintendents. One of the superintendents in the report stated, "What is unique is that at the district level the superintendent and team provides the learning for principals and provides learning for directors and provides learning for teachers and classified

staff and so forth." (pg.10) The urgency of this statement once again can be attributed to the lack of cultural and linguistic leadership, calling for an increase in the number of high-level leaders that share similar linguistic and cultural traits similar to the students in our schools. One of the final recommendations of the report is to "Build a Pipeline-To build a robust pipeline of qualified and committed school principals through service scholarships and residency programs for school leaders." (Sutcher, Podolsky, Kini & Shields, 2018 pg.11). If this pipeline were to be equitably developed, a cadre of many Latinx administrators could be leading California schools in the near future and change the racial, linguistic and gender dynamics of educational leadership.

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BOOK REVIEW

Justice of Both Sides:
Transforming Education Through Restorative Justice
By Maisha Winn

Vasa Loktef, *Ed.D. Candidate*

Abstract

This is a book review of Justice on Both Sides: Transforming Education Through Restorative Justice by Maisha Winn. The book's central claim is that restorative justice is a transformative practice that should be implemented in schools to correct inequities in school discipline. Winn (2018) provides an explanation of the paradigmatic shift needed by educators to successfully implement the program. She explores current programs through a qualitative study and uses ethnographic data to tell the story of students, faculty, and administrators as they participate in restorative justice. This book does not provide any easy answers or a step by step guide. But it does offer the path to critical consciousness that educators need to effectively implement a restorative justice program.

Educators are "street-level bureaucrats", which means, in the end, policy implementation comes down to the people who implement it (Lipsky, 1980). In Maisha Winn's book, "Justice on Both Sides: Transforming Education Through Restorative Justice", she places the majority of responsibility for quelling the perennial problems of disproportionality of school discipline, the achievement gap, and the resulting school-to-prison pipeline on the street-level bureaucrats: educators in our schools. However, for educators to take that responsibility, a paradigm shift has to occur within their collective ideologies.

The Challenge of Teaching and Facilitating Restorative Justice

The following quote is from Ms. Reese, an English teacher that recounted her journey towards a shifted paradigm to Winn (2018) but realizes the transformation in how discipline is handled is not complete. Ms. Reese identifies the core issue that is discussed throughout Winn's book and will be central to this book review:

"I believe that restorative justice practices intend to hold students accountable. But I have not witnessed real transformation yet...expecting teachers to teach content to higher expectations, aligning brand-new assessments, measuring growth through teacher evaluations, while creating engaging lessons and giving timely feedback, incorporating social and emotional learning standards and brand-new technology, communicating regularly with parents (of 150 students), and then complete repetitive practices every time a student ditches class, flips you off, sleeps through class, disrespects others, all while being responsive to cultural differences to close the achievement gap… is insane [her emphasis]. We are simply not capable of doing all those things, even the most skilled vodou magic teachers among us" (Winn, p.141, 2018)

The question that this quote presents is: how can educators on the front lines balance all of their duties, while adding the additional burden of restorative justice (RJ)? Equity minded educators seeking to answer that question may be drawn to Winn's (2018) book for answers. This book does contain answers, but they are not easy ones. There is unequivocally no simple path for creating equity-minded educators that effectively implement transformative RJ practices. Winn (2018) lays out her plan in this 183-page, part informative, part case study, book on RJ implementation in schools.

Structure of the Book

Winn's (2018) book can be divided into three sections: (1) a discussion of a paradigm shift towards Restorative Justice (RJ) (chapters 1-2), an account of her case study at Kennedy High School as they seek to implement RJ (chapters 3-5), and (3) a call to action for educating our teachers about RJ practices (chapter 6). The structure of the book contributes to its strengths as an excellent scholarly work. However, at the same time, the book sacrifices some accessibility to practitioners looking for a practical guide to RJ. This is the paradox of RJ and one that Winn (2018) clearly understands and develops.

RJ is not a simple program that can be written down in a how-to book and delivered to educators. If delivered in that way it simply becomes another educational acronym or initiative that gets marginalized to the periphery of schools, loved by some and ignored by others. This is the situation that Winn (2018) points to throughout her book and the reason she began with a discussion of paradigm. This book review briefly reviews and analyzes the three main sections of Winn's book and then provide a short critique of them.

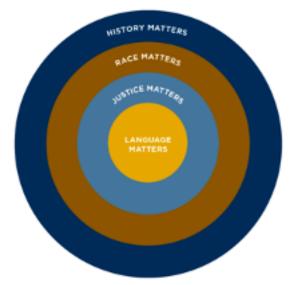## A Shift in Paradigm Towards Restorative Justice

RJ is more than a program. At its very core, it is a shift in paradigm. Winn (2018) does not promote a specific program or set of curricula in her book. She lays out a social justice-oriented paradigm that aims to keep historically marginalized students in the classroom learning and allow them to receive the free and appropriate education that they are rightfully due. Winn (2018) does this both through story and through creating a theoretical frame: "four pedagogical stances for engaging in restorative justice work in education".

Punitive Punishment for Students of Color

The initial story Winn leads with on page 1 of the text paints a bleak picture of the realities for students of color. She describes a situation that many might have seen, with hundreds of thousands of views on YouTube and several news stories circulating the internet, that show "Shakara", a young African American student, being violently thrown out of her chair by the school resource officer. The incident began because the student refused to put away her cell phone. This incident epitomizes the paradigms of many educators. The classroom teacher, with sixteen years of experience, who initially responded to the student's cell phone and the administrator that came to support the teacher felt they had no other option but to call in a police officer to deal with a non-violent case of defiance. The police officer, not receiving the compliance that he is trained to expect, felt he had no other option but to violently attack the student in front of her peers. Winn (2018) leads with this stark example as if to say: "how did we get to this point?"

Introducing a New Model for an Equity Minded Paradigm

Winn (2018) leads her discussion about the lack of commitment among teachers to restorative practices by identifying two patterns: "(1) they have not been trained in restorative justice, and (2) they have not engaged in the mind-set work that must occur for practitioners to be open to and fully immersed in restorative practice" (Winn, p.32, 2018). These statements may be an oversimplification of a more complex problem, but Winn (2018) seems to capture the complete problem in the framework below. Winn (2018) conceptualized a model that educators can use to begin shifting their paradigm to one that unequivocally condemns violence against children and moves towards a reconciliatory approach. For equity-minded educators, this discussion may seem very familiar, but Winn (2018) created a practical framework that could be shaped into a professional development tool.

Winn's (2018) Four Pedagogical Stances

Figure 1. Four Pedagogical Stances
Retrieved: http://www.teachingworks.org/images/files/Winn_
TeachingWorks.pdf

Many readers of this book review will be familiar with the endemic nature of racism or how implicit biases, even for the most equity-minded educators, plays a role in how educators interact with students. They may also be familiar with the gross inequities determined by the socio-economic status of students in our communities. These ideas, and other similar forms of inequity, create systems of oppression that continually marginalize already disadvantaged groups. Winn's (2018) framework provides an accessible, but comprehensive overview of the changes that educators need to make to remove these barriers.

Pedagogical Stance 1: History Matters. History Matters is along the outer ring of the model to symbolize the "infinite journey of educators to learn about the historical contexts that affect the schools and communities in which they teach" (Winn, p.32, 2018). Educators must understand how histories of oppression and racism continue to play out in group-level power dynamics and the broader socio-political contexts of our communities.

Pedagogical Stance 2: Race Matters. Race Matters prompts educators to learn more about race and racism and its continual effects on students and communities. Winn (2018) is espousing the idea that learning about the role of race throughout history and in our everyday contexts will help educators to unlearn some of their racist ideologies, which are both implicit and explicit.

Pedagogical Stance 3: Justice Matters. Justice Matters is the core purpose of this work. Or as Winn (2018) puts it: "Justice Matters brings to the forefront social movements that dare to imagine a world where everyone -- irrespective of race, ethnicity, socioeconomic status, gender, sexuality, or ability -- is able to live with dignity and is recognized as belonging" (Winn, p. 36, 2018). It is hard to imagine an educator that would not agree with these goals. However, as Winn (2018) states, they first have to reconcile the histories of racism and discrimination that still play an active role in society today.

Pedagogical Stance 4: Language Matters. Finally, Language Matters focuses on practical tools for navigating the complex world of reconciling history, race, and justice. Educators should be quite familiar with the idea of a deficit mindset. In 2018, legislators, with the issuance of Assembly Bill 413, went as far as to legally change "at-risk" to "at-promise". Winn (2018) recognizes that the way we speak about students from historically marginalized communities can have a profound effect on how we treat them.

Summarizing the Model

Each one of these pedagogical stances provides a key step for educators on the path to shifting their paradigm on student discipline. There are also leadership and change management strategies needed to guide this work. However, these are not readily addressed in Winn's (2018) book. Instead, she relies on the data gathered in her qualitative case study at Kennedy High School to create a picture of what is missing and what should come next in RJ implementation.

A Case Study: Kennedy High School

Chapters 3, 4, and 5 of Winn's (2018) book are essentially a summary of her case study on Kennedy High School. Winn (2018) completed a case study of Kennedy High School during the 2013-2014 and 2014-2015 school years. However, she indicates that she spent the two years prior visiting the school, attending restorative justice training on campus, and getting to know students and staff. Chapter 3 describes the experiences of Student Circle Keepers. Chapter 4 describes the experiences of educators and administrators facilitating the program. Lastly, chapter 5 describes challenges in RJ implementation. Instead of describing each of these chapters in-depth, this review will simply identify the strengths and weaknesses of structuring an informational book in this way and highlight some key points that are of note.

Strengths and Weaknesses of the Book

The experience of reading this book is interesting. It begins in a way that captures the attention of those who are likely to pick it up in the first place: someone that is already working to shift their paradigm or already has and is looking for tools to teach others. The case study itself represents the majority of the book and does not contain the tools one needs to create an RJ program or to train others in RJ practices. The reader may become lost in the many anecdotes and observations that fill the pages. This could prevent the reader from completing the reading. This, however, would be a mistake.

The lessons to be learned from this book, while there are some direct examples of best practices, are truly learned from the experiences relayed in the case study material. These stories are powerful and sequenced in a way that builds a clear picture of where RJ is and where it is going. At Kennedy High School the facilitation of RJ is the responsibility of a few students (mostly young women of color) and some passionate educators (a resource officer, a couple of administrators, a coach, a dean, a school phycologist, and one English teacher). As relayed at the beginning of this book review, there is a huge gap when it comes to one of the most important players in the system: classroom teachers.

In chapter 5, Winn (2018) describes the Student Circle Keepers' attitudes about the tensions and challenges of RJ practices. The students have become the main laborers in the RJ practices as Kennedy High School. They are supported by the educators listed above, but they feel that the classroom teachers don't know exactly what they do in restorative circles. As a result, the Student Circle Keepers perceive the teachers to be unsupportive. One Student Circle Keeper describes to Winn (2018) his feelings about teacher involvement: "...teachers actually should be more involved in the circle keeping thing, because all my teachers don't even know that I'm a circle keeper. So, I know they probably heard of restorative justice, but they don't know. I don't think they know what it's doing for our school and the students that are a part of it, or the student leaders that are helping another student during conflict" (Winn, p.134, 2018). This sentiment is echoed throughout the book.

Winn (2018) shows Student Circle Keepers' working and learning from through the RJ process. She tells the stories of passionate educators that are fully invested in the process. Then she lets the narratives of students demonstrate what RJ needs to reach its full potential. Classroom teachers (the street-level bureaucrat) must shift paradigms and become fully invested in restorative practices. The final chapter of Winn's (2018) book points to the type of teacher preparation that is needed to accomplish this task.

Transformative Justice Teacher Education

The close of Winn's (2018) book points to where we should head next in the journey towards social justice in our schools. Winn (2018) recommends Transformative Justice Teacher Education (TJTE). This method, once again, does not present itself as a methodology that anyone can pull off the shelf, read, and utilize. TJTE is the process of walking teachers through the pedagogical stances and helping them to embed those new paradigms into their teaching. Winn (2018) calls teachers to shift away from a deficit lens, be aware of the language they use about students, and be part of RJ circles to find "Justice on Both Sides".

Closing Comments

The work outlined in "Justice on Both Sides: Transformative Education Through Restorative Justice" is designed to create justice on both sides of the classroom. Traditional power structures put the teacher in a place of authority and "unruly or disrespectful" students are ejected from the classroom. What if our educational system valued the perspective of student and teacher as equal? When there was an altercation or disruption, then both viewpoints would be heard through an RJ circle. The goal would be the reconciliation of the relationship and the continuance of learning in the classroom. Winn (2018) does not give any easy answers. Perhaps there are none. Those who read her book may find only more questions. However, maybe that is the lesson to be learned. We must continue to ask questions about what is just and what is fair when it comes to serving the youth in our care.

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Leading with Justice:
Afterword and Next Steps

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The term justice has become a catchphrase in education, used often and yet still evasive. In an attempt to define justice in research, policy, and practice, the California State University, Sacramento Doctoral Program in Educational Leadership invited preeminent scholars into the conversation through a public webinar series. Hundreds of people tuned in to listen and learn—some sessions having over 350 active participants. The attendees represented a unique cross-section of stakeholders: about 1/3 from universities, 1/3 from school districts, and 1/3 from community groups. Each webinar began and closed with music (e.g., Ain't No Stoppin' Us Now) that curated and uplifted the virtual space. Local spoken word artists were also invited to share poems that related to the topic. As much as possible, the lessons were experiential and embodied.

We considered the following:
1. How do we experience justice—not just in thought but in practice?
2. Is it possible to create spaces—even online—that nourish our sense of collective belonging?
3. How do these acts of informed togetherness move us from systems of oppression into ecosystems of equity?

These questions guided our work in the #LeadingWithJustice webinar series. It's important to note that it's not called Leading toward Justice—which denotes justice as the goal—but in Leading with Justice, emphasizing our walk and how we interact with one another and the world around us. In other words, our goal was to help operationalize justice; moving from the why into the how.

As a way forward, in the subsequent sections, we analyze the recommendations made by each speaker, namely, Professors Richard Milner, Kevin Kumashiro, Gloria Ladson-Billings, and Maureen Gillette, as well as Civil Rights Icon, Dolores Huerta, and Assemblymember, Jose Medina.

Dr. Richard Milner, Vanderbilt University

> "SOME STUDENTS WILL SUCCEED BECAUSE OF YOU, AND SOME WILL SUCCEED IN SPITE OF YOU."-MILNER, 2020

The series began on October 7th with Professor Richard Milner, IV of Vanderbilt University whose book Start Where You Are but Don't Stay There provides school leaders and teachers with the guidance and tools to effectively teach students of color. Dr. Milner's lecture focused primarily on shifting educator mindsets. Students of color can succeed, argued Dr. Milner, when the appropriate mechanisms and structures exist to support them. To successfully create and implement these structures, however, educators must shift our mindsets and conduct our work with focused intentionality. To do this, Dr. Milner recommended four approaches or mindsets. First, he argued for an intentional shift in the language surrounding the achievement gap. It is not sufficient to focus primarily on achievement, argued Dr. Milner, when the reality is that vulnerable students face opportunity gaps created by diminished resources, lack of access to mental health and psychological services, unsafe neighborhoods and overrepresentation in Special Education.

The second mindset educators must adopt is the commitment to be anti-racist in daily practice. The work of educators, argued Dr. Milner, is always about race. Ignoring race, pleading colorblindness or dismissing the racially fraught atmosphere prevalent in American society only prevents educators from developing the strong relationships their students need to thrive. Instead, educators must make conscious efforts to understand their students by engaging in their students' communities. Dr. Milner's third mindset recommendation is to disrupt an entrenched belief system about marginalized students. Instead of focusing on self-esteem, which is simply an effect, educators should focus on developing a sense of self-efficacy in students. Self-efficacy is the student's belief in his or her own ability to complete a task and master a skill. Dr. Milner argued that students must have opportunities to recognize their ability to succeed at something they previously could not. According to Dr. Milner, it is the role of the teacher to "shepherd students into a place of mastery" so that they will be brave enough to try again in the future. Finally, Dr. Milner's fourth mindset involves a new normal wherein excluding students of color is no longer acceptable. Citing research from Sacramento and Boston-area schools, Dr. Milner showed how African American students, though they represent small percentages of the population, are significantly and disproportionately "pushed out" or suspended from classes. These students are often referred for subjective infractions, such as disrespect, whereas their white counterparts are referred for objective infractions, such as tardiness. We must create an educational environment that builds upon the assets of students of color and responds effectively to their realities, needs and powerful academic trajectories.

Delores Huerta, Civil Rights Leader

> "TAKE THAT FIRST STEP. PICK AN ISSUE AND GET INVOLVED."
> -HUERTA, 2020

What does it take to become a Civil Rights legend? According to the iconic labor leader, Delores Huerta, it starts with conscientious civic involvement. On October 9th, Ms. Huerta spoke to the Sacramento State community about the importance of organizing and its relationship to transformational leadership. Her presentation, facilitated by the Sacramento State Serna Center, focused on ways young people and future leaders can actively participate in the legislative process as we strive toward equity. Of the many human rights issues covered in her presentation, she focused primarily on ways to improve conditions for women, anti-Black racism, immigrants and first-generation Americans.

Ms. Huerta's record of community organizing reflects an alternative history of California, as experienced by migrant farmworkers in the San Joaquin Valley. Her efforts, in partnership with Cesar Chavez, created the first labor union representing and protecting these essential workers. Yet, to Ms. Huerta the work is ongoing. Specifically, she appealed to attendees to use their voices in the 2020 election and to ensure that they participated in the 2020 Census. She discussed a variety of propositions on the 2020 ballot that have the potential to improve the lives of disenfranchised populations. These include controversial topics such as affirmative action and rent control. Drawing upon a personal narrative and demographic data from some of California's top universities, she challenged young voters to consider the benefits of affirmative action. She argued that her sons, an attorney and a doctor, were able to attend college in part due to affirmative action laws. She also pointed to the underrepresentation of Black and Latinx students on elite California college campuses. Ms. Huerta also discussed rent control and urged young voters to support equitable access to housing, noting that housing insecurity disproportionately affects Black and Brown citizens.

Ms. Huerta also addressed questions from the Sacramento State community about issues such as the beleaguered Deferred Action for Childhood Arrivals (DACA) immigration policy and ways to combat racism within our communities. Staying true to her message of community involvement, she urged the Sacramento State community to engage in dialogue with those who are at different places in their journey toward understanding. It is our responsibility as leaders, she argued, to help others understand that showing interest in discussing issues of power and privilege does not extinguish racism. It is the act of doing and getting involved that makes the difference.

Assemblymember Jose Medina

"IT IS IMPORTANT TO TEACH A COMPLEX HISTORY. OTHERWISE, IT IS AN INCOMPLETE HISTORY." -MEDINA, 2020

As education leaders, it is our responsibility to facilitate truthful dialogue about power and privilege. An important step toward achieving this goal, says California Assemblymember Jose Medina, is to tell an authentic version of history. On October 7th, Assemblymember Medina, who represents California's 61st District, discussed Assembly Bill (AB) 331 which -- if adopted -- would have made Ethnic Studies a graduation requirement for California's nearly two million high school students. Moderated by Dr. Lisa Romero and Sacramento State's Doctorate in Educational Leadership students, Mr. Medina's lecture reflected on the unsuccessful outcome of AB 331 and then offered insight into the future of similar legislation.

Though legislation was adopted in August, 2020 making Ethnic Studies a requirement for California State University students, California Governor Newsom vetoed AB 331 which would have extended this requirement to California's high schools. The governor, though generally supportive of Ethnic Studies legislation, responded to pressure from interest groups who claimed the proposed curriculum was Marxist and anti-Semitic. Specifically, these interest groups took issue with language in the curriculum that was critical of capitalism and alleged human rights violations in Israel. Assemblymember Medina was quick to point out that the curriculum is separate from the legislation, and voiced his concern that this was a lost opportunity for California to push back against what many see as racist rhetoric emanating from the Trump Administration.

Yet, Assemblymember Medina remains optimistic about future legislation requiring Ethnic Studies. After all, he argued, its value cannot be disputed. He argued that when students see themselves reflected in the curriculum, they are much more likely to become engaged with the work and to think critically. The goal of all curriculum, he

argued, is to teach students to think for themselves and to question assumptions. Ethnic Studies would provide those opportunities because it offers a more authentic version of history, one that reflects the experiences and realities of marginalized communities. He argued that the current curriculum teaches American history as evolving from East to West, which disregards the rich histories of indigenous peoples whose societies thrived in America for centuries before the arrival of European settlers. It also largely excludes the physical and cultural genocide of these people and makes little mention of oppressive laws and practices that methodically perpetuate white supremacy.

Assemblymember Medina urged educators and leaders to support Ethnic Studies because it encourages our students to reflect on their shared and often complex history; to do anything else is to provide an incomplete history. He hopes that through this act of praxis and reflection, we can move our students and society toward a more collective and inclusive understanding of what it means to be an American.

Dr. Kevin Kumashiro, Education Leader

"RATTLE CONVENTIONAL WISDOM." -KUMASHIRO, 2020

Like his esteemed colleagues, Dr. Kevin Kumashiro views education through a lens of possibility. In his lecture on October 14th, Dr. Kumashiro challenged the assumption that schools fail to fulfill their intended purpose. Schools were designed, said Dr. Kumashiro, to "sort and place" students, and they do an excellent job of performing this task they were designed to do. It is for this reason that transformational leaders must look at education systems in a radically new way; we are not simply trying to improve a system for some students. Instead, we must unlearn everything we think we know about the purpose and function of schools. Education is under attack, he argued, but this will always be the case. Education will always be the site of ideological struggle, so it is unacceptable to continue conducting our work as if nothing has changed or needs to change.

To begin this process, Dr. Kumashiro discussed four actions leaders can take. First, education leaders must name the moment and name it in a way that leads to tangible outcomes. Citing Freire, Dr. Kumashiro acknowledged that we must listen to the perspectives of others when identifying solutions to perceived problems. Otherwise, we run the risk of providing answers that do not solve the actual problem. We also must be willing to ask and answer questions about our purpose: what are we doing differently? Why would someone want to work with us? Next, Dr. Kumashiro urged education leaders to dive into contradiction. In fact, he argued, confronting contradiction is the only way leaders can get through to the heart of a problem. Specifically, he discussed the purpose of education, the roles of educators and the ideological struggles we face. Education will always be mired in controversy and so it is insufficient to reframe how we approach one aspect of our work without examining ways to reframe all other aspects. Third, Dr. Kumashiro discussed the process of learning through crisis and resistance. When we reframe our thoughts or approaches, we do not simply learn; we also engage in the process of unlearning. Learning is a fundamentally pedagogical act, and this is uncomfortable, which means we must be willing to address the psychic resistance in ourselves and others that results from the discomfort of changing how we think.

Finally, Dr. Kumashiro called upon education leaders to consider new models for educational systems. Neo-liberal corporate models cannot facilitate change because too often individuals tasked with implementing policies do not share the same ideology as those who create them. Instead, we can look to elements of social movements to create a new framework for change. Social movements work from the ground-up, gain momentum through collective action

and focus on implementing policies that have long-term, rippling effects. Leadership, said Dr. Kumashiro, is about rattling conventional wisdom; we meet this challenge through collective inquiry.

Dr. Gloria Ladson-Billings, President of the National Academy of Education
"IT'S TIME FOR A HARD RESET." -LADSON-BILLINGS, 2020

Perhaps one way to rattle conventional wisdom is to redefine how we view justice. On October 21st, Dr. Gloria Ladson-Billings, our "Queen Supreme," implored us to reject vague, Western notions of "social justice" and to move toward specificity within equity work. During her lecture, she focused on four key definitions of justice and highlighted how Black people, in particular, face inequities in each of them. To capture an accurate picture of justice within American society, she argued, it is imperative to look at how people live inside it. Dr. Ladson-Billings argued that we should measure justice "by how someone's life goes" which requires ongoing observation, reflection and praxis.

Dr. Ladson-Billings highlighted four ways to view issues of justice and equality in American society. The first is economic justice -- defined as the ability for every citizen to have an income that is stable and adequate to cover their needs. It also means a thriving and growing economy in which every citizen can participate. In our country vast wealth is concentrated among a privileged few, so our society has yet to achieve economic justice. The second form of justice discussed by Dr. Ladson-Billings is criminal justice, which she acknowledged is "broken for Black people." She cited the death of George Floyd and countless other murders of Black citizens by police and the disproportionate incarceration of Black individuals as evidence that, once again, our society falls short on justice. The third form of justice discussed by Dr. Ladson-Billings was environmental justice. Disenfranchised communities are far likelier to live near industrial areas that spew toxic chemicals, and as a result, these populations are disproportionately affected by environmental contaminants. Yet, when legislation mandates improvements, such as planting trees to reduce carbon dioxide, the improvements often happen in wealthier neighborhoods. As a result, our society again fails to provide justice to every citizen. The fourth and final form of justice discussed by Dr. Ladson-Billings was racial justice, which she defined as equitable access to opportunities and resources. In education, these include access to quality teachers and rigorous curriculum and resources that get students into college. Since outcomes can be predicted based solely on a student's zip code, it is clear America has a long way to go before achieving racial justice.

Dr. Ladson-Billings concluded her lecture with the call for a "hard reset" in education. While many educators and citizens long for a "return to normal" she wishes for the opposite. After all, "normal" means students of color are disproportionately suspended from school, failing classes and placed in Special Education. Instead, Dr. Ladson-Billings said we need to recalibrate. Education leaders do this by honestly and candidly discussing economic and social realities with students, and working within our capacity to improve systems.

Dr. Maureen Gillette, Dean of the College of Education and Human Services at Seton Hall University

"SHOW ME YOUR BUDGET, AND I WILL SHOW YOU WHERE YOUR PRIORITIES ARE." -GILLETTE, 2020

One leader who is unafraid to have candid and honest conversations is Dean Maureen Gillette. Like many of the leaders who shared their wisdom during the Leading with Justice series, Dr. Gillette, who serves as Dean of the College of Education and Human Services at Seton Hall University, expressed the need for urgency in our social justice efforts. The final speaker in the series, Dr. Gillette's lecture on October 28th called on transformational leaders to begin the hard work of organizing to make social justice a reality.

Dean Gillette's track record is evidence that this approach works. Her leadership led to a paradigm shift at Northeastern University, where she served as Dean of the College of Education for over a decade. Her commitment to action led to highly collaborative partnerships with school districts and neighborhood associations in underserved neighborhoods of Chicago. She credits community organizers -- the same people who taught former President Barack Obama to organize -- with providing her the knowledge and means to effect transformational change. One key collaboration created a "Grow Your Own" teacher partnership between Northeastern University and the Logan Square Neighborhood Association in Chicago. Tired of the revolving door of educators and administrators in their local schools, this association suggested preparing neighborhood parents to become educators. The partnership worked to remove barriers by providing childcare, tuition support and transportation to program participants. The community organizers also taught Dr. Gillette how to "speak truth to power" which she used to oppose an extraordinarily high Basic Skills score requirement that disproportionately affected future teachers of color.

From her collaborations with community organizers, Dean Gillette learned several valuable lessons, which she imparted to our community. First, she said transformational leaders must be authentic and transparent. If we cannot be transparent, we must be honest about the reasons we cannot. Next, transformational leaders have to recognize that we pay a price for our actions. Before acting, we must consider what we can and are willing to pay. Finally, we must be careful with our words and actions, always acknowledging that people watch us. It is hard work, she argued, but the work is so important and the payoff is enormous.

Dean Gillette concluded the series with a call to action. Her patience for talking without action has, she said frankly, run out. This sense of urgency translates to a no-nonsense approach to dealing with resistance, and she encouraged other transformational leaders to take the same approach. Insist upon evidence of progress, she argued. Ask to look at budgets; ask to see proof that your organization is committed to doing the hard work associated with shifting paradigms. Only by holding people accountable -- privately or publicly -- will they also begin to feel the urgency necessary to bring about the transformational change our society so desperately needs.

The Work Continues

In keeping with the concept that ongoing praxis leads to transformational change, we encourage our community to consider the following:

1. How do you turn now to recognize your sphere of influence and power? And what new actions do you take in the work of racial justice?

2. As we strive to "live our leadership" and "lead with justice" how do our values reverberate throughout our personal, interpersonal and professional lives?

3. What new book will you read? What new forms of knowledge will you explore? How will you stay inspired and connected?

To further engage with us, use the hashtag #LeadingWithJustice.

All of the webinars are available for viewing at:

https://www.csus.edu/college/education/doctorate-educational-leadership/spotlights/leading-with-justice-speakers.html

As a final note of acknowledgment and gratitude: The series was spearheaded by our program's new director, Dr. Vajra Watson, and included partnerships with the Sacramento State Serna Center and one of our EDD faculty members, Dr. Lisa Romero. The transformational leaders who virtually visited us took time out of their busy schedules to share their insights and we could not have created this space without them. Also, as previously mentioned, we featured community artists from Sacramento Area Youth Speaks; each of them brought to the forefront soul-stirring spoken word performance poetry as an act of radical vulnerability and intergenerational justice.

Submission Guidelines: Open Submissions

About the Journal

Sponsored by the California State University's Chancellor's Office and the system's thirteen Education Doctorate programs, the Journal of Transformative Leadership and Policy Studies (JTLPS) publishes peer reviewed studies for the educational leadership and policy community in California and beyond. The focus is to advance our understanding of solutions to the problems faced by the nation's schools and colleges.

The Journal of Transformative Leadership and Policy Studies welcomes your submission of original research papers in the areas of educational leadership and policy in P-20 public education, including schools, community colleges, and higher education.

JTLPS showcases scholarship that explores:

- Learning, equity, and achievement for all students
- Managing the complexities of educational organizations
- Strategies for educators to affect the school change process
- Educational policies that bear on the practice of education in the public setting

Special Focus

- Educational Leadership and Policy Studies
- Implications of Common Core other organizational changes
- Submissions with STEM (Science, Technology, Engineering, and Mathematics) themes, including pedagogy, curriculum, leadership, policy, special education across P-20
- Timely and critical issues affecting schools, colleges, students, and their families

Genres

The Journal focuses on papers within the following genres:

- Empirical studies
- Concept papers grounded in empirical and scholarly literature
- Critical analysis
- Policy briefs
- Reflective essays on professional experience
- Book reviews

Call for Papers

In line with our Journal's mission, we seek submissions that address the preparation and development of P-20 educational leaders. Manuscripts will be accepted on an ongoing basis.

For More Information

Journal of Transformative Leadership and Policy Studies - JTLPS Sacramento State

Doctorate in Educational Leadership Program

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Journal of Transformative Leadership and Policy Studies

Overview

JTLPS primarily publishes peer-reviewed empirical studies of interest to the educational leadership and policy community that advance our shared understanding of possible solutions to the many inequities present in America's schools and colleges. Our offerings are meant to help focus our distributed, collective actions to transform schools and colleges from places with uneven opportunities to learn from to institutions that provide an abundance of opportunities for all learners.

We believe that leadership and policy are twin levers in the struggle for social justice. We are particularly interested in research into leadership in STEM education and plan to publish 1-3 articles per issue on this topic as a regular part of the journal. We invite submissions in the following genres: Empirical studies, concept papers grounded in empirical and scholarly literature, policy briefs, and reflective essays on professional experience. General guidelines regarding format must be applied to all submissions. Particular guidelines for empirical studies and for policy briefs are applied as appropriate. Independent of the genre selected for publication submission, all submissions will follow a strict peer review process. At the same time, every effort will be made to match topics with the expertise area of respective reviewers.

The Journal of Transformative Leadership and Policy Studies (JTLPs) is a peer-reviewed journal sponsored by the Doctorate in Educational Leadership Program at California State University, Sacramento. JTLPs accepts articles that focus on current research promoting and documenting work in P-16 public education, including: schools, community colleges, and higher education.

General Guidelines

Please read the general guidelines thoroughly. Articles will be accepted in the following format:

1. The submission file is in Microsoft Word.
2. Use 12-point Times New Roman or similar font.
3. Margins should be 1.0 inches on the top, bottom, and sides.
4. Include a title page with each author's name and contact information. (Please indicate the institutions and/ or grant numbers of any financial support you have received for your research. Also indicate whether the research reported in the paper was the result of a for-pay consulting relation- ship). If your submission is derived from a paper you have published elsewhere please make that evident on your title page as well.
5. Include an abstract of 175 or fewer words. The abstract should reflect the content and findings of the article and emphasize new and important aspects of or observations related to the study. In general, it should include information on the background or context of the study as well as the purpose(s), methods, results, conclusions, and policy and/or leadership recommendations.
6. Using the APA Style Manual, 6th edition, fully reference all prior work on the same subject and compare your paper to that work. In addition to referencing the work of other scholars, you should be certain to cite your own work when applicable.
7. Figures and Tables
    -   Please state the number of figures, tables, and illustrations accompanying your submission so that editorial staff and reviewers can verify their receipt.
    -   Where possible, supply figures in a format that can be edited so that we can regularize and edit spelling, the font and size of labels and legends, and the content and presentation of captions.
    -   Illustrations need to be of publishable quality as we do not have a dedicated graphics department.
    -   If you are submitting a figure as an image file (e.g., PNG or JPG), do not include the caption as part of the figure; instead, provide the captions with the Word file of the main text of your article.

8. We recommend short, effective titles that contain necessary and relevant information required for accurate electronic retrieval of the work. The title should be com- prehensible to readers outside your field. Avoid specialist abbreviations if possible.

9. We may publish a picture on the journal home page with each article. We encourage authors to submit their own digital photographs.

10. The submission has not been previously published, nor is it before another journal for consideration.

11. Where available, URLs for the references are provided.

12. Upon acceptance of the manuscript, all revisions must be made in 'Track Change Mode' when resubmitted.

EMPIRICAL STUDIES GUIDELINES

We are interested in submissions of academic studies of educational leadership consistent with quantitative, qualitative, and mixed methods research designs. For our purposes, quantitative studies seek to examine, compare, describe, or discover relationships among variables through the analysis of reliable and valid numerical data. Qualitative studies seek to explore institutions, people, and their practices, activities, cases, social or cultural themes, or experiences to find meanings shared

by participants in a setting; such studies rely on observations, interviews, document analysis, focus groups, and related data sources useful in interpreting local meanings. Mixed methods studies incorporate a quantitative phase and a qualitative phase orchestrated to provide the broadest possible under- standing of a phenomenon, problem, or case. In this section we present some guidance in the preparation of a manuscript for JTLPS. First, we discuss our assumptions about quantitative studies. Next, we outline our expectations for qualitative studies. Finally, we refer back to these guidelines as necessary and explain what we would like to see in a mixed methods study. Note that we ask our reviewers to read for these elements as they review and provide feedback on submissions.

QUANTITATIVE STUDIES GUIDELINES

1. The introduction should state the research problem and justify its importance for an audience of school administrators, professors, other researchers, and policy makers. As a leadership and policy studies journal, we seek submissions for peer review that advocate for equity and social justice and focus on educational problems of impact on high-poverty, diverse learners. Readers should have a clear under- standing early in the study of the key factors or variables causing or associated with the research problem and the posited relationship among those variables under study. These variables should constitute the set of factors measured during data collection. Additionally, these factors should be named in the research question(s).

2. The introduction should provide the theoretical perspective of the researcher(s) on previously published scholarship about the research problem and its key factors, including mention of established or emerging theoretical models or policy concepts. Extended discussion of the literature should not take place in the introduction, though collections of referenced authors in parentheses can be used as signposts for the discussion of the literature.

3. The introduction should include a statement of purpose that explains for the audience what the researcher(s) aim to accomplish by conducting and publishing the study. Again, as a policy studies journal, we welcome submissions that logically and cogently advocate for under-served learners. To that end, the introduction should also include a carefully crafted research question(s) or hypothesis about the key factors in the context of learning communities made up of high poverty, diverse learners.

4. Following the introduction, the discussion of relevant literature should make a theoretical argument for the im- portance of and relationships among the key variables and include current seminal empirical studies with a clear bearing on the research question and on the key factors, while engaging the readers in a critical analysis of these studies. A conceptual or theoretical framework should lead readers to a point of clarity

about the logical reasons for selection of the research question(s) as the basis for data collection. We ask authors not to view the discussion of the literature in a quantitative report as they might traditionally view a full-blown review of the literature. Three critical elements we seek are currency, quality, and relevance of the studies discussed. Researcher(s) should assume the audience has non-expert knowledge of the topic and should therefore provide sufficient context for engaged readers to grasp the relevant meanings of concepts.

5. The methods section should fully explain the research design, i.e., everything connected with participants, interventions, instruments, chronology, and procedures for data collection and analysis. If human subjects are involved, readers should be provided with sufficient information to understand the nature of the population, sampling procedures employed if appropriate, criteria for inclusion and exclusion in the study, and any other information required to understand the study in its context. If a treatment is employed, it should be fully explained with attention to any ethical issues raised by the study. If instruments or surveys or other materials are employed, they should be fully explained. Planned statistical analyses should be described and explained with attention to how the analysis will answer the research question(s). Limitations and delimitations should be stated explicitly, using the terminology of threats to internal and external validity where appropriate.

6. The findings section should logically and sequentially address all research question(s) and/or hypotheses. Tables and Figures are used to contribute to the readability and comprehensibility of the report. Results of statistical tests or other analyses are explained and interpreted with sufficient background to make clear the connections between the results and the research questions.

7. The discussion section comments on conclusions drawn with regard to the research problem. The discussion should have a clear connection to the theoretical perspective and framework developed in the introduction and literature review. In this section researcher(s) should trace implications from the study with an eye toward alternative interpretations, make recommendations for action. It is appropriate for reports published in JTLPS to argue for particular policy and leadership actions and strategies that are supported by findings as advocates for students. We encourage authors to be purposeful in taking a strong stance on the phenomena under study, when such a stance is supported by the study's findings.

QUALITATIVE STUDIES

1. Like quantitative studies, the introduction to a qualitative study should state the research problem and justify its importance for an audience of school administrators, professors, other researchers, and policy makers. As a leadership and policy studies journal, we seek submissions for peer review that advocate for equity and social justice and focus on educational problems of impact on high poverty, diverse learners. Unlike quantitative research, however, a research problem appropriate for qualitative study has not been theorized to the point that variables have been identified and defined; the need for the study derives from the need for clarity about the underlying concepts, practices, meanings, or variables involved in the problem.

Alternatively, existing theory may be inaccurate, incomplete, or biased, and a need for exploration of such theory in practice invokes qualitative study.

2. The introduction should provide readers with a clear sense of any theoretical lens researchers are using to view the concept or phenomenon under exploration, e.g. critical race theory, funds of knowledge, distributed leadership models, etc. Often, qualitative studies are written from a first-person point of view, and readers are provided with insight into the experiences of the researchers that led to the study. In light of this personal stance toward the audience, writers should provide multiple reasons for the significance of the study vis a vis its contribution to existing scholarship, its potential to improve practice, or its potential to improve policy.

Quantitative studies seek to examine, compare, describe,

or discover relationships among variables through the analysis of reliable and valid numerical data. Qualitative studies seek to explore institutions, people, and their practices, activities, cases, social or cultural themes, or experiences to find meanings shared by participants in a setting; such studies rely on observations, interviews, document analysis, focus groups, and related data sources useful in interpreting local meanings. Mixed methods studies incorporate a quantitative phase and a qualitative phase orchestrated to provide the broadest possible understanding of a phenomenon, problem, or case.

3.   The statement of purpose should include information about the central concept or phenomenon under study, the participants in the study, and the research site or context. Unlike quantitative studies where at least two variables are identified with the intention of comparing or relating them, qualitative studies focus on one central concept or idea as it plays out in a setting with participants going about their ordinary lives. One main purpose of qualitative research is to identify and explore concepts, factors, or variables (themes) emerging from the qualitative data and to develop insights that explain what these themes mean in the lives of the participants.

4.   The introduction should conclude with the central question of the research followed by a limited set of subsidiary questions. The relationship between the central question and the chosen qualitative research strategy should be made explicit. For example, the ethnographic strategy is designed to explore meanings, beliefs, expectations, values, etc., of a group sharing a culture; the central question should focus on a group and shared culture.

On the other hand, a phenomenological strategy is designed to produce a theory of the constituent parts of common individual experiences; the central question should focus on the individuals and the experience.

5.   The methods section should identify, define, and document a recognized qualitative inquiry strategy with a brief discussion of its history. Criteria for site selection and for purposeful sampling of participants should be clearly stated. Specific strategies for data collection should be mentioned with a rationale gi en for their use. Procedures and protocols for recording and organizing data during collection in the field should be described. Specific steps in data analysis should be described consistent with the qualitative strategy selected, including methods of coding. Elements in the research design that emerged during the fieldwork should be described. The role of the researcher should be thoroughly discussed, including personal experiences or connections with the site and/ or participants. Checks implemented to ensure qualitative reliability and validity should be described.

6.   The write-up of the findings should be consistent with the qualitative strategy. For example, narrative inquiry should include the presentation of an analysis of stories told by individual participants with appropriate quotes and chronologies. An ethnographic study should provide a detailed, thick description of life in a group that shares a culture. Tables, matrices, figures, and diagrams may be helpful in communicating findings. Unlike quantitative studies, which are often written in the third person point of view, the findings section in qualitative studies can be written from the first-person point of view. Interpretations from the researcher(s) are often made as data are present- ed to help the audience grasp meaning as experienced by the participants in the setting.

7.   The discussion section should be consistent with the qualitative strategy employed. For example, if the purpose of the study was to derive a grounded theory of a process or event from the fieldwork, the discussion should articulate this grounded theory and link it to previous scholarship. In almost all cases, the discussion should focus on recommendations to improve policy and/or practice as well as suggestions for future research directions.

MIXED METHOD STUDIES

1. The introduction to a mixed methods study should be consistent with the emphasis in the study. If the dominant phase of the study is quantitative, that is, if a central purpose is to explain the relationship between two or more variables using measurements and statistical analysis, while the qualitative phase is a follow up to explore the meanings of concepts for participants, the introduction should read like a quantitative introduction.
If the dominant phase of the study is qualitative, that is, a concept or phenomenon is explored to identify its parts/ factors, while the quantitative phase is follow up to test any hypothesis that emerged during the qualitative phase, then the qualitative introduction is appropriate.

2. The mixed methods purpose statement should appear early in the study as a significant signpost for the reader. Because the study will report on two different designs with distinct inquiry strategies and research questions, readers will need to know quite clearly the rationale for integrating two designs in the study of one research problem. Readers also should be given a general overview of the procedures that were followed during the course of the study, including the timing and weighting of the two designs.

3. The methods section should begin with an overview of the design of the mix, that is, a general framework specifying when, how, and why each phase of the study was done. This overview should include an announcement of the way in which the data sets will be integrated. For example, a sequential mixed methods study with a dominant qualitative phase implemented first could be employed to discern a grounded theory of the variables important

4. in setting; the findings from this phase might be used to develop a survey implemented to discern how widespread a particular practice or behavior is. All of the elements of the methods section in the single paradigm studies should appear in the methods section of a mixed methods study where there are two separate designs, which are connected in the end.

5. The findings section should present the data and its analysis in separate sections consistent with each paradigm. Visuals such as Tables and Figures should be displayed as appropriate for each paradigm. Integrated data analysis to show the convergences and tensions between the data sets should be presented.

6. The discussion section should clearly and explicitly explain the conclusions drawn from each of the separate designs as well as interpretations that emerge from mixing the findings. As with all other discussions, this discussion should focus on recommendations to improve policy and/or practice as well as suggestions for future research directions.

TRANSFORMATIVE CONCEPT PAPERS GROUNDED IN EVIDENCE FROM SCHOLARSHIP, POLICY, AND PRACTICE

JTLPS seeks to publish concept papers developing a perspective on an issue or problem facing the K-12 or community college systems that analyze, discuss, and document evidence and theoretical arguments that support one or more critical recommendations for action. Such papers integrate and synthesize peer reviewed empirical studies conceptual or theoretical or philosophical articles, policy briefs, legal or historical texts, or other papers of policy or practice germane to the selected topic. The expectation is that these papers will adhere to APA Guidelines (7th edition) and will be accessible to a wide audience of academics, professionals, and practitioners. Although we would be interested in seeing concept papers on a variety of topics of current interest, we have a special interest in concept papers related to STEM education for diverse students. We want to offer papers that emerge from deep and careful reading and thinking about influential and significant texts and present an original perspective on the topic ground- ed in evidence and scholarship.

Evaluative criteria for transformative concept papers:

1. Coverage
2. Original Perspective
3. Mixed Methods Perspective
4. Scholarly and Transformative Importance
5. Rhetorical Effectiveness

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