WHETHER AND HOW LATINA ADMINISTRATORS USE CULTURAL CAPITAL AND EXPERIENCE TO LEAD THROUGH RELATIONAL TRUST

By

Lisa A.Tran

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ABSTRACT

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The most recent population projections indicate that by 2050, the Latino population in the United States will total roughly 132.8 million people or 30% of the total population (NCES, 2003). Yet, in 2012, reports indicated that only 7% of the administrators in public schools in the United States were Hispanic (NCES, 2012). Given that the Hispanic population is growing rapidly but is the least represented in furthering their education and the least represented in the field of education. This study will examine the experiences of four Mexican American administrators, to determine how they embrace their culture and use relational trust as it pertains to Yosso's (2005) community of cultural wealth framework. This study will describe how these four Mexican American administrators perceive that their background experiences influence how they build relational trust with stakeholders to positively effect change in their schools' culture. The focus of this study will show the methods used to solve stereotypical problems and how these administrators employed mentoring and social and cultural capital to develop leadership styles. The study will also use Yosso's community culture wealth framework built around critical race theory to gather information and build support for the study to show how Latina administrators open doors for people of color to go into education and to encourage people to pursue their hopes and dreams, despite barriers they may face.

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that determination and perseverance are important characteristics to hold onto in life. *Muchas gracias mi madre y te amo.*

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CHAPTER 1: INTRODUCTION

Background to the Problem

The National Center for Education Statistics (2012) reported that there were 7% Hispanic administrators in public schools in the United States. However, we might expect that this may be the result of having to break glass ceilings that hinder a Latina's ability to see that she has opportunities within the community, as well as hinder her promotion to higher positions of educational administration. This is important because Hispanics are currently the fastest growing population in the United States. Yet, they are the least represented in furthering their education, and they are the least represented in the field of education (NCES, 2013). According to Nora and Reyes (2012), only one in 10 Latino adults between the ages of 18 and 24 holds a college degree. The National Center for Education Statistic (NCES, 2003) related the most recent population projections indicate that by 2050, the Latino population will total roughly 132.8 million people, or 30% of the total population. From that growth, the National Center of Education Statistics (2013) looked at school enrollment data and reported that from fall 2000 through fall 2010, the number of White students enrolled in prekindergarten through 12th grade in U.S. public schools decreased from 28.9 million to 25.9 million, and their share of enrollment decreased from 61 to 52%. In contrast, Hispanic public school enrollment during this period increased from 7.7 to 11.4 million students, and the percentage of public school students who were Hispanic increased from 16 to 23%. While the total number of Black students fluctuated between 7.9 million and 8.4 million, their share of enrollment decreased from 17 to 16% (NCES, 2013).

In 2011, President Obama emphasized the need for "great principals who could help teachers succeed as part of a strong, well-supported instructional team" (United States Department of Education, 2011). Latina administrators could fill that need. However, they are

faced with challenges. It could be the case, that some obstacles are embedded in the Latino culture, such as the importance of *familismo,* background and experiences within their social and cultural capital, and the difficulties of acquiring mentors and establishing networks. However, Bordas (2001) asserted that the Hispanic culture, with their love for story-telling and conversations, and for the individual and their origins, can also work towards effective team building and for valuing those individuals on the team.

Purpose of the Study

Speaking to the Latino community, Cesar Chavez stated, "We cannot seek achievement for ourselves and forget about progress and prosperity for our community…Our ambitions must be broad enough to include the aspirations and needs of others, for their sakes and for our own" (American G.I. Forum, 2015, p. 7). It could be the case, in this dissertation, that the Latina administrator's use of relational trust, community cultural wealth (Yosso, 2005), mentoring, and networking could build a positive school culture. With such a culture, a Latina administrator could create an instructional team whose goals are designed to raise academic standards and improve the climate in the school. This, in turn, could create a domino effect in shaping children's love of learning and guarantee academic success. Furthermore, it could help them become role models as they contribute positively to their community and nation.

I present my theoretical model for how Latina administrators' use of Yosso's (2005) concepts of community cultural wealth contributing to building relational trust, which would service the stakeholders' needs. I asked the following research questions to show how a Latina's personal and cultural background affects their use of relational trust when dealing with stakeholders:

1. How do Latina administrators describe building relational and collective trust with Latino and non-Latino teachers, students, and parents?
2. How do Latina administrators view their cultural and personal experiences and backgrounds as influencing this development of trust?
3. What forms of capital do Latina administrators report drawing on when building relational and collective trust?

The literature review for this dissertation is divided into three sections: Latina administrators in the United States, relational trust, which is developing respect, trust, caring and personal regard in school life (Bryk & Schneider, 2002), and the theoretical framework of Yosso's (2005) community cultural wealth. Building on these literature foundations, this study looks at present day Latina leadership. I exmaine the backgrounds of four different Latina administrators and the culture in which they were raised. In the findings and discussion, I consider the stereotypes and possible barriers these women face, the mentoring or lack of it that they experience, and leadership styles they have adopted because of all those factors.

Relational trust will be discussed as a leadership style that will fit well into a Latina's method of leadership based on information gathered from present day Latina administrators. I further suggest that Yosso's (2005) theoretical framework will dovetail nicely with relational trust to form a strong structure for students and communities of color under the leadership of Latina administrators to build success in school and future career settings. This will be done by employing Yosso's theory of community cultural wealth obtaining information using qualitative methodology through a phenomenological approach. I interviewed four Mexican American administrators to examine how they describe their experiences of building relational and collective trust with stakeholders in the schools and districts they have served in. Critical

stakeholders include Latino and non-Latino teachers, students and parents. Interviews will also consider how Latina administrators think about and understand their own cultural and personal experiences and backgrounds and how they see these facets of themselves and their lives as influencing the ways in which they build trust in their work as administrators. Finally, the interviews shed light on when and how Latina administrators draw on different forms of their cultural wealth – that is, different types of capital (aspirational, linguistic, familial, social, navigational, and resistant) – when building relational and collective trust in their administrative work. For examples, interviews will show how these women develop trusting relationships with all stakeholders to build their school culture and lead through experience.

Definitions

Relational trust: Relational trust is how trust is built between stakeholders (student, teachers, administrators, parents, and the community) in an educational setting.

*Collective trust***:** Building off relational trust and bringing in trust through the school improvement network coupled with examining trust from the school level.

Critical race theory (CRT): The CRT framework's objective in this dissertation allows the reader to view how race and racism is employed in education in regards to people of color.

Cultural capital and cultural wealth: According to Yosso (2006), cultural capital and cultural wealth could be your financial income coupled with your accumulated holdings. When the two are integrated together you acquire a community's cultural holdings.

Community cultural wealth (CCW) framework: Yosso (2005 & 2006) describes CCW as the way in which communities of color invest into their schooling through utilizing resources they have acquired throughout their lived experiences. CCW framework is based off six forms of cultural capital:

- aspirational capital: your hopes and dreams beyond what is possible,
- linguistic capital: your language and communication skills,
- familial capital: knowledge gained through one's culture and family history,
- social capital: the way in which people network with each other,
- navigational capital: one's ability to take advantage of social programs that were not designed for people of color, and
- resistant capital: when one actively resists society's norms.

Latino: A person born in the Latin American Region, which could be Mexico, and speaks Spanish.

Hispanic: A person born in any Spanish speaking country. The government adopted the term Hispanic from the census in 2000.

Mexican American[1]*:* A person born in the United States who is of Mexican descent. Mexican American is one type of Latino.

[1]In the literature review for this dissertation, I will use the terms Latina/o, Mexican American, and Hispanic as used by the authors of the studies I review. In describing the participants of my own study, I will use the term Mexican American, as all four participants are of Mexican descent.

CHAPTER 2: LITERATURE REVIEW

Latina Administrators in the United States

Literature on Latina administrators in the United States is not particularly robust. Yet, the literature that does exist discusses how stereotypes have influenced Latinas along their leadership journeys, how cultural and social capital affect them, and how mentoring relationships and a Latinas' strong work ethic relate to their leadership styles (Bordas 2001; Lopez, 2003; Brenner 2004). It could be the case, that the Latina's background experiences and culture could also shape the leadership of Latina principals as they struggle to find their own voice and place in such a society. Yosso (2005) put a spin on describing social and cultural capital, giving Latinas a new lens in which to view that capital in connection with academic optimism. Yosso's theory of community cultural wealth, drawn from Patricia Gandara (1982) and others, states that even though Latino youths may demonstrate lower educational outcomes when compared to their white counterparts in the Unites States, their parents continue to have high expectations for their future academic endeavors. By using relational and collective trust with students, their parents, and all stakeholders, Latina principals can directly link social and academic optimism to student and school achievement (Adams, Forsyth, Hoy, & Schneider, 2011).

Background Experience and Culture

Historically, the concept of diversity is an important part of the Latino culture. Spain became a melting pot because of 800 years of Moorish conquest and rule (Bordas, 2001). Bordas (2001) implied that embedded in the Latino culture is that "of Anglo, African, Chinese, American Indian, and Sefardic Jews" (p. 114), sometimes referred to as the "rainbow people." This may explain why the Latino culture has often embraced the different gifts that other cultures bring to the table. Bordas asserted that when faced with diversity Latina administrators will need to create a common identity with common goals that knit those and other diversities together.

Bordas used the terms *Hispanic* and *Latinos* to describe the people centered in her study she referred to Latinos and Hispanics in her article as a growing population of Mexican American's which were 66%, Puerto Rican 9%, Cuban 4%, Central and South American 14%, and other Hispanic as 7%.

Latinos are an ethnic group who put a higher value on people and community rather than on money and materialism (Bordas, 2001). They find unity in the Spanish language, the Catholic Church, and their historic Spanish roots. Bordas (2011) inferred that there are three common values that bind that vast diversity of Latinos together. Those values are trust, respect, and being congenial (Bordas, 2001). It is less important for a Latino to have a degree from a university than to be *bien educado*, well educated, in the art of being respectful, polite, and courteous to others. This affects how one would communicate with a Latino. Bordas went on to suggest that a Latino leader recognizes this. An administrator knows, for example, that taking time to involve oneself in friendly conversation about family members and commenting on important family events is vital when fostering a Latino's participation and cooperation in a project (Bordas, 2001).

Guarnero (2005) noted the Latino's value of *familismo*: family needs trump those of individual and community needs. A strong sense of loyalty, mutual cooperation, and support are expected from Latino family members. Latinos are a people whose traditions and beliefs are a product of enculturation. Latinos value the opinions and beliefs of current and past family members. They appear to value less networking and seeking mentors outside their family and community. In addition, the Latino community relies heavily on group orientation, meaning their members look toward the opinion of others within the group to help guide their thoughts and actions.

Mendez-Morse (1999, 2004) found that the Latinas in her sample wanted to become administrators because they believed in themselves, in their confidence, and in their ability to improve the educational process. According to Mendez-Morse's (2000) study of Latinas in educational administration, families encourage, support, and assist Latina leaders. Early in their leadership careers, Hispanic women tend not to look towards previous teachers, principals, and colleagues to develop leadership style (Mendez-Morse, 2004). Instead, they develop those skills through conversations with their colleagues. Even as Latinas look towards those colleagues for support, their own mothers remain influential.

Mendez-Morse's work (2004) needs to be expanded to help Latina administrators improve leadership skills and capabilities as they become role models influencing others. This is a cause for concern because Latina administrators have unique challenges that affect their leadership, such as fair representation, career advancement, cultural ethnic identity, significant mentors, and the culture of the schools in which they currently work (Marcano, 1997).

Facing Stereotypes and Barriers

Here in the United States**,** according to Bordas (2001), Latinos have been recognized as a minority who are faced with the barrier of bias. Yosso (2005) discussed bias as being "deficit thinking." She pointed out that deficit thinking is stereotypical thinking. One way it shows itself is the assumption that parents of minorities neither support nor encourage their children in educational settings. However, Latinos, like all parents, hope for a better future for their children wanting them to go confidently into their hopes, dreams, and aspirations despite facing barriers.

Another barrier is racism. Lopez (2003) stated, "For the vast majority of people of color, the working poor, women, gays/lesbians/bisexuals, and other marginalized groups-who are constantly reminded on a daily basis that they are second-class citizens in this country-the

concept of rights is elusive" (p. 75). Historically, the Latino, Mexican American, and Hispanic community fits into this category.

The discussion of race or the inequalities faced by people of color often becomes a touchy subject. However, according to Lopez (2003), we have to look at diversity and raise questions about racism. We need to look at it from a different lens in order to prepare future educational leaders of color. Furthermore, Lopez pointed out that we must encourage youth to avoid the “status quo” of what their particular place may be in society. We want them to dare to be different and enter educational settings with the mindset of being able to change within society.

Lopez (2003) declared most administrators in education are white males, many of whom do not understand the different race issues they come across. Interestingly, Pitts (2007) pointed out that it is important that we realize that all people of color need to be put in front of *all* students because we need to create a more diverse group of educators who meet the needs of all stakeholders, which would be teachers, children, and parents within the community. If the present educational system continues in the current direction of promoting and producing white male administrators, there will be few or no opportunities for people of color to go into administration.

Brenner (2009) referenced Parker and Stovall (2004) stating, “One of the most important jobs of a teacher who uses the critical race theory is to utilize methods that are geared to empower the minorities by changing stereotypical and negative thinking into positive thinking” (p. 841). Brenner maintained that it is the obligation of Latina administrators to "call on their multiple role identities as women, Latinas, and public servants to empower their client within the bureaucracy to change policies that may marginalize the Latinos’ community in particular and

women in general" (p. 841). It is crucial to instill the understanding of all races in education today because a balanced leader recognizes there is value in working with and supporting all families within the school community. Bordas (2001) described the perspective of Latina community leader Maria Antoinetta Berrizobal by noting,

> [She] used to say she was in the middle of a whole stream of change that began with her ancestors and included the many, many leaders of her time. This stream flowed into the future and would be there when she was gone. “I do my part,” she would say and others do theirs. “Eventually we will make the current so strong that it will sweep away the old and make things ready for the new. (p. 132)

Social and Cultural Capital

Gandara and Contreras (2009) noted that social and cultural capital is important in the Latinos' upbringings. Some Latinas are raised differently from women raised in middle class mainstream America. This mirrors the reasoning on why the cultural capital is different (Gandara & Contreras, 2009). The way one is raised and the family structure in which they are raised in are likely to influence a Latina administrator's social and cultural capital as he/she grows older (CDC, no date). Guarnero (2005) noted the Latinos' value of *familismo*. Latinas value the opinions and beliefs of current and past family members. In addition, because the Latino community relies heavily on group orientation, members look toward the opinions of others within the group to help guide their thoughts and actions. Within education comes the politics of education. Politics must not be avoided or dismissed in this dissertation. Lopez (2003) indicated that in today’s educational setting not only should leaders in a diverse community have an understanding of their culture but also have an understanding on how the political arena works. According to Bordas (2001), Latinos are not at ease with working with others outside their

family and community. When a Latina deviates from her "familial comfort" level she will find more ways to create a stronger bond in her community and educational setting.

Mentoring

Researchers have found that family dynamics coupled with mentoring play a significant role in Latina leadership. Latina/Hispanic/Mexican American women, fighting exclusion from informal networks, are often at a loss for role models from other Latina women who have made it in administrative positions. Mendez-Morse (2004) asserted that mentoring plays a crucial role in the Latina administrative experience. Mexican American leaders in Mendez-Morses's study said mentors could be teachers or past supervisors, but all were in agreement that mothers played a crucial role both in their upbringing and careers. Additionally, Mendez-Morse agreed with Gandara's study of 1982, showing mothers were a strong model for high achieving women. Gandara and Cortreras (2009), Mendez-Morse (2000), and Herrera (1987**)** wrote about the lack of Hispanic mentorship and sponsorship in educational administration. In the absence of Hispanic mentorship, the Mexican American administrator is likely to create her own professional role models from colleagues, national figures, and family members.

Magdeleno (2006) asserted there are many benefits that come from mentoring. By enlisting mentors, a Latina may more easily learn the skills of networking, identify the areas where improvement is needed, get help working through problems, and meet and gain a confidante who can be used as a sounding board when making difficult decisions. Further, Magdaleno pointed out that Latinas value the mentorship of their family, due to the emphasis on family and the support given through loyalty, reciprocity, and solidarity. Additionally, Magdeleno emphasized the importance for Latinas to mentor others in an effort to get through their own obstacles through using their individual and career experiences. He confirmed a great

need for Latinas to be mentored and ready for the educational road that is ahead of them, in an effort to be productive leaders.

Leadership Style

According to Witherspoon and Arnold (2010), many African American female principals look at leadership through a lens of caring and social justice, which in their eyes will make things better for their students. Witherspoon and Arnold maintained that spirituality played a role in an African American's leadership style. Likewise, Bordas (2001) made reference to Latinas being strong in their spirituality and Catholic religion. One could draw a correlation between Latina principals and African American female principals because they share a similarity in being caring and spiritual. This impacts the leadership styles of both women to better serve all stakeholders. Furthermore, Bordas) stated,

> Much like African American Baptist tradition from which leaders such as Martin Luther King Jr. emerged, many Latino leaders have strong spiritual roots and profess a belief in God's guidance. Because faith is the essence of the culture, Latino leaders can tap into this stream to bring people together, inspire hope, and reinforce the belief "*que la vida es buena*" (that life is good). Faith is the force that has held Latinos together through the past 500 years of oppression, which started with the conquest of this hemisphere. (Bordas, 2001, p. 127)

Bordas discussed Latinos representing an ethnic group that has fought to make a difference economically. She suggested that Latinas must be change agents as leaders to change the inequities in society (Bordas, 2001). She stated further, "They walk a tight rope nurturing partnerships with one hand while being activists who fight for social change and justice with the other hand" (p. 130).

We might expect, that a Latina's background will strongly impact her leadership style and educational values. Medina, Martinez, Murakami, Rodriguez, and Hernandez (2014) recognized that Latina leaders value the importance of "leading by example" (2014, p. 94) through working together with all stakeholders. Medina et al. acknowledged the fact that Latina leaders in their study made reference to wanting to make a difference because of hardships and financial difficulties they may have come across in their childhood. It is important for a Latina leader to break the "glass ceiling" by graduating from college and taking on new endeavors in order to show Latino youth that there is more to life through education. Further, Medina et al. pointed out the importance of creating equal learning opportunities for all students, especially in schools with high needs, which could lead student, parents, and leaders in a positive educational direction.

Relational Trust

Defining Trust

It could be the case, that there are different characteristics of relational trust that tie together a Latina's culture and philosophy with successful leadership. Chhuon, Gilkey, Gonzalez, Daly, and Chrispeels (2008) conducted a study on relational trust and found that follow-through of a leader is a key component and a fundamental piece of building trust. Follow-through is crucial ensuring one shows uniformity and reliability in their leadership style (Bordas, 2001). By drawing on the backgrounds of Latinas, we might expect the histories of leaders to powerfully impact their ability to build trust with their constituents. Yet, just what exactly does the word trust mean? There are so many different ways to think about the word trust. The dictionary (merriam-webster.com) definition of trust is "the belief that someone or something is reliable, good, honest, effective, etc." However, the Google definition of trust is the "firm belief

in the reliability, truth, ability, or strength of someone or something." Google further mentioned, “relations have to be built on trust.” Young (2004) had this to say about trust: “Trust is a rich word, laden with meaning and direction for your life.” Regardless of which definition is used, trust centers on the premise that someone or something needs to be reliable in order to be effective.

Relational trust could fit well into a Latina's leadership style. It is a natural progression through which the conversations between a Latina and her family, friends, and colleagues become linked with those of the educational community. It could be through that process that information concerning education is shared. The Latina’s communication style is likely to influence the choices she makes and shares with her staff and stakeholders. Change, approaches, beliefs and values are shared, exchanged and benefited by coming into contact with other cultures (Smith, 1966).

These findings suggest that focusing on the social components of cultures in the school and community could influence the social interactions between a Latina principal and the stakeholders she represents. Student success and school improvement are dependent on relational and collective trust as they interact within social relations (Adams et al., 2011; Bryk & Schneider, 2002), Putman (1995), Fukuyama (1995), and Bryk and Schneider’s (2002) theories on trust could be interpreted to mean that schools that build relational trust tend to initiate change that contributes to better student achievement.

Relational Trust

Bryk and Schneider (2002) conducted a study of effective social relationships within schools and the crucial influence of how social capital of schools improves trusting relationships among teachers, parents, and students. This, they say, promotes the improvement of schools.

Bryk and Schneider focused on the prominent ideas about respect, trust, caring, and personal regard in school life. They developed a theory of relational trust for analyzing school operations. Their theory of relational trust views the social exchanges of schools as organized around a distinct set of role relationships: teachers with students, teachers with other teachers, teachers with parents, and teachers with their school principal. They looked at how the social dynamics in an educational setting worked in three different school communities in Chicago.

In the schools that were studied, parents and teachers had expectations on how they would interact based on their role as a parent or a teacher. Trust was lost when either teachers or parents failed to meet the role expectations of others. This situation is complicated by the power difference between teachers and working-class parents. As Bryk and Schneider (2002) stated,

> Most relationships are asymmetrical with respect to power. Principals hold considerable authority over teachers, and local school professionals in turn hold status over parents. The power asymmetry can be especially extreme in large urban school districts, where poor parents, for example, have little individual recourse if school professionals fail to advance meaningful learning opportunities for their children. (p. 128)

Thus, teachers are in a more powerful position than working-class parents. This power differential, coupled with differences in race, ethnicity, and class, may mean that working-class parents do not act in ways that teachers expect, resulting in a lack of trust between teachers and parents. Bryk and Schneider (2002) stressed that teachers and other school professionals must act in ways that reduce the parents' vulnerability. By building trusting relationships between parents and teachers, both sides are more likely to meet role expectations and to act in ways that are seen as helpful and desirable.

Working-class parents are more hesitant to ask questions unless they have a sense of relational trust with all stakeholders. If the working-class parent feels the teacher is antagonistic and does not recognize the conditions that can shape their child's life, a wall will be built between their relationships. Making it difficult for teachers and parents to share concerns and to work to support failing students (Bryk & Schneider, 2002). If there is relational trust between teachers and parents, it will enhance students learning. This will be the starting point for conversations about children and educational goals. If teachers make an effort to speak and acknowledge parent concerns and questions, parents may be able to utilize the information given to them about their child's progress, which in turn will show school improvement.

Relational trust is a critical factor in operating an effective school (Bryk & Schneider, 2002). Tschannen-Moran (2004) and Bryk and Schneider (2002) began to see some consistencies in terms of variables that enhance effectiveness of establishing trusting relationships among teachers, students, parents, and the principal. Trusting relationships are related to school improvement through developing the social capital among all stakeholders. It can impact student performance, teacher satisfaction, and community involvement. Bryk, Schneider, and Tschannen-Moran agreed that relational trust gives students, teachers, parents, and community a sense of culture. Further, relational trust between teachers and parents will enhance student learning. This will be the starting point for conversations about children and educational goals. If teachers make an effort to speak and acknowledge parent concerns and questions, parents may be able to utilize the information given to them about their child's progress (Bryk & Schneider 2002). Further, most educational settings have experienced different ways of developing trusting relationships between teachers, students, parents, and the principal. There are studies that attempt to address the underlying disparity of trust. These studies focus most of their attention on the

educational leader, (i.e., principal,) who must become a trustworthy leader establishing trusting relationships.

In 2004, Tschannen-Moran stated,

> Trust matters because it hits schools in their bottom line; it makes a difference in student achievement. It is related to teachers' collective sense that they can make a difference and deal constructively with conflict. Although the building of trust in schools requires time, effort, and leadership, the investment will bring lasting returns. Trust pays dividends in helping schools succeed at fulfilling their mission to be productive professional learning communities. (p. 188)

In addition, Tschannen-Moran developed five facets of trust: benevolence, honesty, openness, reliability, and competence. She related them to the five constituencies of schools: administrators, teachers, students, parents, and the general public. Tschannen-Moran's considerations demonstrated the importance of trust in building successful schools. Since then, her study opened a vast array of reform models--not only focusing on urban schools but on different facets that contribute to the constituencies in schools as a way to link trustworthy leadership to successful school improvement. In her case study she highlighted three different school principals: one who has succeeded in developing the trust of her faculty; and two, who, though well intended, have been unsuccessful in containing the vital resources of trust. The last two schools are at a disadvantage by being inadequately effective. Each of the three principals led elementary schools in the same urban school district each with populations of primarily low-income and minority students within a few miles of each other.

Tschannen-Moran (2004) based her study on the scholarly work of Bryk and Schneider (2002) who conducted a study of effective social relationships within schools and the crucial

influence on how schools' social capital will improve trusting relationships among teachers, parents, and students. This will promote the improvement of schools. Bryk and Schneider focused on prominent ideas about respect, trust, caring, and personal regard in school life. In her dissertation, Tschannnen-Moran's (1998) described an understanding of trust. She defined trust as one party's willingness to be vulnerable to another party based on the belief that the latter party is benevolent, reliable, competent, honest, and open (adapted from Butler & Cantrell, 1984 & Mishra, 1966). Trust can be elusive because trust is a dynamic process. To study it is to study a moving target. Trust not only changes over the course of a relationship, the nature of a trusting relationship can be altered instantaneously with a casual comment, a betrayed confidence, or a decision that violates the sense of care one has expected of another. As well as relating her study to exploring collaboration in an educational setting, Tschannenn-Moran (1998) stated,

> One of the impediments to greater collaboration is a lack of trust. Trust and collaboration are here proposed as mutually reinforcing or reciprocal processes. The greater the trust, the more collaboration there is likely to be in school, and the greater collaboration, the more trust will be generated. (p.16)

Tschannen-Moran (1998) and Bryk and Schneider (2002) further studied trust and collaboration with the principal, colleagues, parents, students, and the community. Linked to students' learning in urban elementary schools relational trust becomes collective trust.

Three generations of researchers Hoy, Forsythe, and Adams worked toward the theory of collective trust. They continue the journey of understanding trust in improving schools through sound theory and research. According to Adams et al. (2011), most scholars (Deutsch, 1962; Fukuyama, 1996; Kramer & Tyler, 1996; Mishra, 1996; Tschannen-Moran & Hoy, 1998; Zucker, 1986) agreed that trust includes the following attributes:

- Multiple levels (e.g., individual, group and organization)
- Different referent roles (e.g., in schools: teachers, principals, colleagues, students)
- Multiple facets (benevolence, reliability, competency, honesty and openness)
- Interdependence
- Confident expectations
- Risk
- Vulnerability (p. 17).

Forsyth et al. (2011) argued that, when building collective trust, cooperative trust among teachers is a process. First, the principal elicit and rely on faculty trust by behaving in trustworthy ways (benevolent, reliable, competent, honest and open). Secondly, the principal uses informal and soft control to stroke the positive feelings and attitudes of teachers through influence, persuasion, and championing the school's visions and goals. Finally, the principal draws on the comfort provided by a threshold of minimal rules, policies and procedures that teachers regard as enabling to their work (Forsyth et al., 2011). Teachers respond with cooperation, acting predictably, yet flexibly, in agreement with the commonly shaped and embraced goals of the school (p.118). According to Goddard, Salloum, and Berebitsky (2009), trust is important in that it shares risk, promotes productivity, and supports learning in schools.

The concept of collective trust led to a study on “academic optimism” which speaks to improving student growth and building a healthier culture and climate within the school (Forthsyth et al., 2011). Social capital used in conjunction with academic optimism encourages parents, students, and faculty to share the belief that students will be successful in school (Forthsyth et al., 2011).

Relational and Collective Trust Used by Latina Administrators

Given the importance of relational trust at both the individual and school levels, it may be the case that Latina principals are particularly well suited for both of these forms of trust. Maes (2010) noted that many Latinas tend to be part of a group rather than separate. Ideals of dignity, shared solidarity, and respect are all elements of Tschannen-Moran's (2004) facet of trust: openness, benevolence, honesty, reliability, and competence. Equally important, Maes pointed out the Latinas' interpersonal connections and their non-traditional administrative style emphasize community building. Maes also noted that Latinos are faced often with social struggles and obstacles and have developed a resilience in handling them.

In the 1970s, Bourdieu (1977) spoke of the struggles and obstacles for lower socio economic status minorities. He believed that a person coming from a family from the middle or upper class was at a distinct advantage in a hierarchical society that values its own capital. Society, he said, places little value in the family knowledge of the person born outside of the middle or upper class. Born outside that class system, a person can obtain only the hierarchical capital and the potential to move up socially through experiences gained in schools. Bourdieu would further argue that this is how hierarchical society propagates itself. Yosso (2005) interpreted Bourdieu's arguments as describing how people of color "lack" the social and cultural capital necessary for social mobility.

Though these challenges face Latina principals, the use of relational and collective trust can fit well in efforts to build community. Applying relational and collective trust, the Latina principal could build a positive instructional team that, in turn, would foster a positive school culture and climate within the school. That, thereby, could shape the individual student's love of learning and nurture academic success. The end result is that the Latina principal is seen as a role

model for Latino youth and as encouragement to further education by showing them social mobility. Ideally, some will choose careers within the educational domain. This is a particular design or solution toward solving the current disparity of Latinos poorly represented in education.

Theoretical Framework

Community Cultural Wealth

Yosso (2005) built the theory from empirical research in response to the work of Anzaldua (1990) who stated, "It is vital that we occupy theorizing space, that we do not allow White men and women solely to occupy it. By bringing in our own approaches and methodologies, we transform that theorizing space" (p. 69). Yosso meshed Anzaldua's theories into the framework of community cultural wealth that she applied primarily to her research on Mexican Americans. Yosso's central premise was taking others *mestiza (*knowledge) and envisioning it differently to better serve students of color. Yosso argued that the understanding of cultural capital coupled with critical race theory will enhance the understanding of education for students of color. Moreover, scholars are challenged to dig deep by the knowledge base and determine if communities of color's knowledge is recognized and used equitably in practice and social discourse. Yosso also utilized the community cultural wealth framework to promote the notion that possibilities can be endless for students of color when recognizing what they have to offer in the school setting.

Yosso's (2005) theory of "deficit thinking" often explains why minority students often perform poorly academically. She explained that deficit thinking maintains that minority students come to school without what society would think were "normative cultural knowledge and skills" (p. 75), and often explains minority children are often hampered because people thinking

in stereotypes say that parents of minority children do not value or support their children's educational endeavors. Yosso used critical race theory (CRT) to ask educators to reexamine and change the ways that race and racism impacts society's practices and the discussions those practices generate. This led into her community cultural wealth theory through six forms of cultural capital that "go unacknowledged or unrecognized" (Yosso, 2005, p. 70). Figure 1 shows Yosso's six forms of cultural capital.

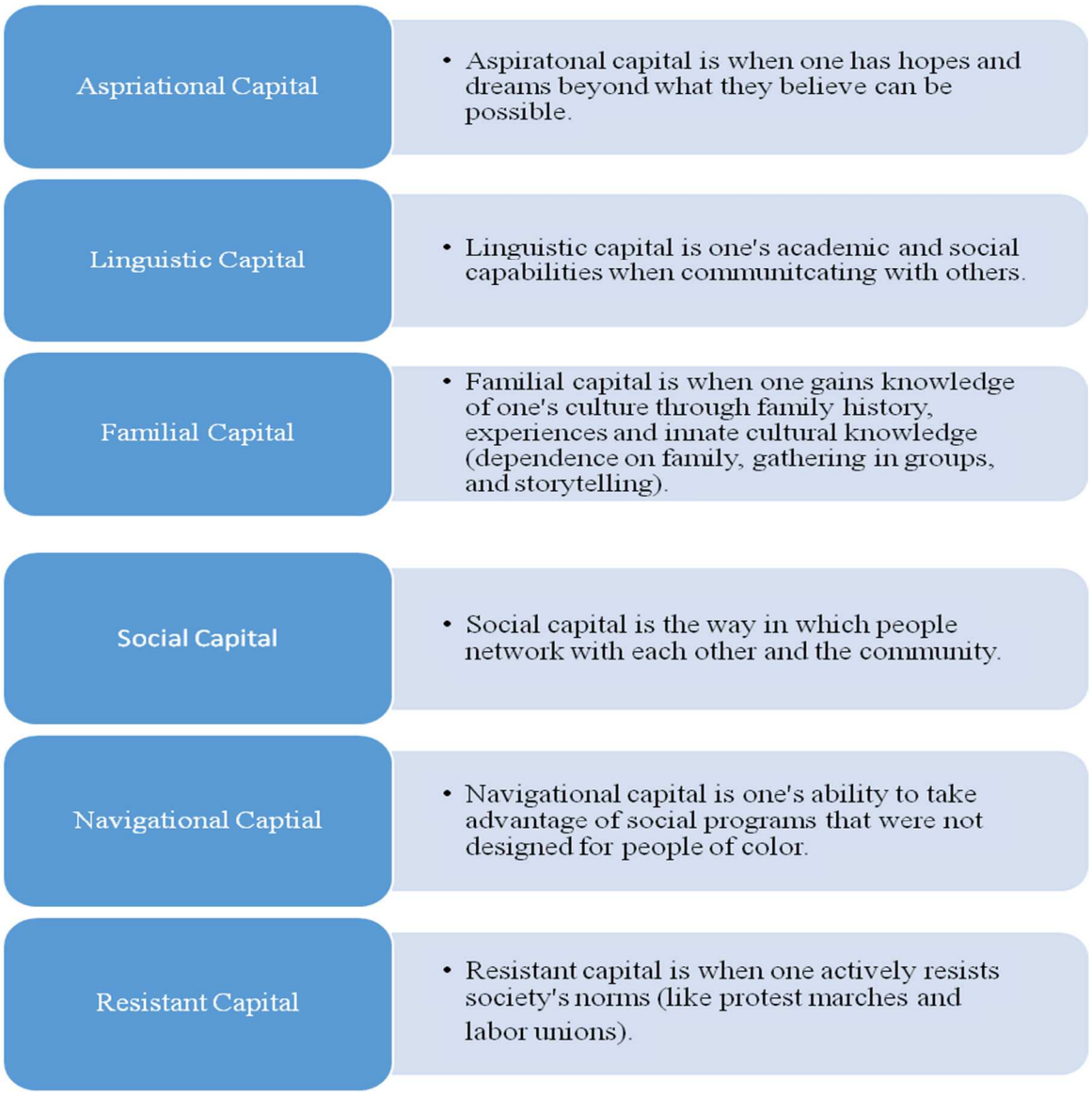

Figure 1. Yosso's six forms of cultural capital.

Yosso (2005) linked family themes and patterns to CRT to explain how minority students and their families are viewed in society. Scholars are challenged to not view society in conditions of more than Black and White colors, and will enable Latino communities to draw on their *mestiza* (knowledge) and look past oppression and the two-fold Black and White society of norms. Yosso, in agreement with Garcia and Guerra's (2004) work, maintained that people of color conform to what society feels is equitable, but is not. Education for minorities is hindered when educators judge the student's family background in stereotypical ways (Yosso, 2005). Yosso wrote that it is the student and parents who need to change in order to conform to the majority's feeling that the schools are both effective and fair to all races. Yosso stated, "I believe CRT (Critical Race Theory) can offer such an approach by identifying, analyzing, and challenging distorted notions of People of Color" (, p. 75).

Velez, Huber, Lopez, de la Luz, and Solorzano (2008) asserted that CRT and Latina/o Critical Race Theory (LatCrit) "have crossed disciplinary borders" (p. 9), which allows scholars to view how students of color experience race in school, particularly Latino/a students. These authors gave a profound description of LatCrit and CRT "operating as close cousin-related" (p. 10) constructs. They also stated, "LatCrit holds the same traditions and purpose of CRT, but was developed to explore issues relevant to Latinas/os when CRT fell short analytically" (p. 10). In Yosso's (2006) Critical Race Counterstories study, she described how CRT brought life to LatCrit and the importance of learning from the stories of race and racism in schools coupled with building up the scholarly dialogue through researching and finding ways to learn from the experiences of communities of color and how they react to race and racism in school. In defining counterstories, Yosso described them as "how one experiences racism and resistance from the perspective of those on society's margin" (p. 2). In Yosso's writings on counterstories she often

confronts society's norms and "racial injustice" in regards to a Chicana/o's and Latina/o's educational journey, which will take them through many twists and turns along the way (p. 2). Yosso also mentioned that scholars and activist have dug deep into the "roots and branches of CRT to study race and racism in and out of schools" (p.8). It could be the case that Yosso was looking through the lens of CRT being the roots and branches and LatCrit is the leaf built off CRT to make connections to how Latinos/as can use race and racism to open new opportunities in education.

Collectively, the literatures reviewed here – those on Latina administrators in the United States, relational trust, and community cultural wealth – lay a solid foundation for exploring the interconnections among these concepts. Thus, the present study draws on these foundations to explore how Latina administrators draw on community cultural wealth in their pursuit of relational trust in the organizations they lead.

CHAPTER 3: RESEARCH METHODS

Qualitative Research

To collect the relevant data for this study, I applied qualitative research combined with a phenomenological approach through two personal interviews with each of the four Mexican American administrators in an urban setting in Michigan. The phenomenological approach is designed to research the administrators lived experience and aim at balancing my qualitative research through my research questions.

1. How do Latina administrators describe building relational and collective trust with Latino and non-Latino teachers, students, and parents?
2. How do Latina administrators view their cultural and personal experiences and backgrounds as influencing this development of trust?
3. What forms of capital do Latina administrators report drawing on when building relational and collective trust?

Qualitative research has been used in numerous academic disciplines. However, the social sciences have been known to utilize this type of research the most. Moreover, qualitative research is a design of inquiry that focuses on obtaining a detailed understanding of human behavior and the reasons for that behavior. Denzin and Lincoln (2008) pointed out that the qualitative approach studies the *how* and *why* of decision making and described it as a natural approach to the world around us. Utilizing a small sample size allowed for a thorough study of meaningful interpretations of data to enable the researcher to place findings of the study in context (Guba & Lincoln, 1988). Qualitative research also allows for adaptations and adjustments to be made to the data collection during the research process. According to Guba and Lincoln (1988), qualitative research attempts to understand how participants derive meaning

from their surroundings and how that meaning influences behavior. Creswell (2003) noted that strategies of inquiry associated with a qualitative approach, such as, phenomenological research, contribute to developing multiple meanings from the individual experiences and meanings socially and historically created, to promote a theory or pattern. Creswell stated, "The researcher collects open-ended, emerging data with the primary intent of developing themes for the data" (p. 18).

Phenomenological Research

Phenomenological research allowed the use of individual experiences concerning a phenomenon, which in this case is how Latina administrators use relational trust and community cultural wealth to build a positive school culture to better serve students of color. This approach permitted me to see my participants, listen to their belief systems, and digitally record their practices in order to clearly see what has contributed to their successes or reported failures. I chose a phenomenological approach in doing this. By definition, the phenomenological approach involves a small number of subjects; the researcher looks for patterns and meanings in the subjects' beliefs and actions (Moustakas, 1994). As a researcher, using this approach, my personal experiences will serve as "brackets" helping me to structure the comments made by administrators participating in my study as noted by Nieswiadomy (1993) in Creswell's (2003) research. Creswell, well-known researcher noted for his work on qualitative research, wrote that the purpose of such research is to marry the individual's experience to universal truths. The researcher recorded what and how a subject experiences thoughts and events. When interviewing the administrators for this study, I used the principles of "hermeneutical phenomenology" (Creswell, Hanson, Clark, & Morales 2007, p. 253) to investigate the phenomenon of how a

Latina's perceptions of her lived experiences within the Latino culture have influenced the demonstration of relational trust as an administrator to successfully leads others.

This study included interviews with four Mexican American administrators at four educational sites about their cultural experiences with building relational and collective trust with all stakeholders. All four administrators serviced students in the same urban school district in the Great Lakes Bay Region of Michigan. All four Mexican American administrators categorized themselves as Mexican Americans and ranged in age from 48 to 61. They were Sara, 61, Miranda, 55, Rachel 48, and Magdalena 61.

This study consisted of two 45-minute interviews conducted with each of the four Mexican American administrators. Interviews covered topics about their Mexican American background experiences and about building relational and collective trust through their leadership style, along with general information about the school and community. The interviews examined the use of Yosso's (2005) community of cultural wealth theory, utilizing her six forms of capital: aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital. All four interviews were transcribed verbatim. Pseudonyms were used for the participants' names, schools, and any students, parents, or teachers that were discussed throughout this study.

My intent was to further inform how the Mexican American culture contributes to building relational and collective trust, community, and culture within the schools in which they serve. This research will better equip Latinas to become better principals, thereby becoming role models for the Latino youth.

Positionality

In relation to my research I am a Mexican American/Latina Elementary principal and I have faced many different barriers and stereotypes during my educational career. Interestingly, I always considered myself Mexican American until the government lumped many different Spanish speaking natives together and called us Hispanic. I then would check Mexican American when I could or Latino and Hispanic as my last resort. I perceived being called Hispanic was unfair and felt it took some of my identity away. Further, I chose to interact with people of all different colors (Hispanic, African American, Asian, and Caucasian) throughout my schooling and educational career. I experienced different mentors who were Mexican American, African American, and Caucasian. I value my family and love them unconditionally, and I encountered difficultly leaving them throughout my college career.

Furthermore, I often wondered why there were so few people of color, mainly Hispanics/Latinos, in education and educational administration. I often pondered the thought of how could I research why Mexican Americans/Latina's/Hispanics are considered to be a growing population but yet sparsely be represented in education. Moreover, I think back to my days of being in grade school, middle school, and college, and I only remember coming across one male Hispanic middle school science teacher and during my undergraduate courses I was only taught by one Hispanic female science professor. I thought, "WOW perhaps I am missing someone." But unfortunately I am not.

So this dissertation is my way of paying forward my fellow people of color, Latinos/as, by bringing forth my research in trying to find ways that Latinas/Hispanics/Mexican Americans can continue to go into education and be great role models for *all* children. I hope that my own children will be exposed to learning and being led by all people of color and learn from the

different cultural capitals they possess, along with their lived experiences. It is certainly the case that my own identity will influence my research as a result of my need to give back to the Latina/o and scholarly communities in a manner that will foster hope for all students of color as they go forward in their educational careers. However, I intend to use my trustworthiness to establish good research that will convey exactly what the interviewee is trying to explain through my questioning. I will also code my questions to explain my outcome in a professional manner.

Overview of Participants

Table 1 includes an overview of the participants' ages, years of experience in administration, their previous and current administrative positions, where their childhood began, and where their parents were born. The significance of the participants' overview gives the lived experiences each Mexican American administrator has come across throughout their lives.

Table 1.[2]

Overview of Four Mexican American Administrators in Sample

Name	Age	Years Of Experience in Administration	Administrative Experience and Current Position	State of Childhood Upbringing	Parents' Experience & Where Parents Were Born
Sara	61	13 yrs.	Elementary Principal & Title III Director	Texas	Texas
Miranda	55	21 yrs.	Secondary & Elementary Principal	Texas	Mexico
Rachel	48	11 yrs.	Bilingual Director & Secondary Principal	Michigan	Mexico
Magdalena	61	27 yrs.	Bilingual Director, Principal, & English Learner Consultant MDE	Michigan	Mexico

[2] Pseudonyms have been used for all administrators, students, and or parents as well as districts. Pseudonyms were randomly created by the interviewer.

Four Mexican American administrators from the school district have been interviewed in this study (see interview consent form in Appendix A). Table 1 includes an overview of the sample. The participants include Miranda, an elementary school principal, Rachel, a high school principal, and two former elementary principals now working in the central office in administrative capacities. Sara is a Title III Director, and Magdalena works with the Michigan Department of Education (MDE) in an administrative capacity connected to the Title I Program in the district. The diversity of positions enables me to utilize a variety of questions and compare the different positions and professional backgrounds. In addition, the small sample size is appropriate for phenomenology. As Moustakas (1994) asserted, "Understanding the lived experiences marks phenomenology as a philosophy as well as a method, and the procedure involves a small group of subjects through an extensive prolonged engagement to develop the relationships of meaning and patterns" (as cited in Creswell, 2003, p. 15).

Research Site

The research site was an urban school district located in the Great Lakes Bay Region of Michigan. The district serves over 7,500 students. It houses fifteen schools, including ten elementary schools, one middle school, and three high schools. The District has two reward schools and hosts different programs for youth, such as themed schools, gifted and talented programs, career and technical education, and youth sports programs. The school district serves a diverse student population of 65% African Americans, 5% Asian, 10% Hispanic/Latino and 20% White. The school district also offers free breakfast and lunch to all students in elementary and secondary schools and funds all but three schools through Title I. The school district was chosen because of its location and because of my access to people within the district. Currently, I am an elementary principal in the district, and I have held this position since 2007. I

utilized my local connections to recruit Latina principals or past principals in the district who were willing to serve as participants in this study.

Data Collection

The data were collected through semi-structured interviews. I conducted two interviews with each of the four participants. The interviews were approximately 45 minutes, and took place in the school building in which the administrators serve, a local restaurant or coffee shop of the participants choice, or at the school building in which I service students. I crafted the interviews with genuine conversations and provided an opportunity for the administrators to tell in what ways cultural and social capital has helped them to achieve their goals and attributed to their careers as administrators. The interview protocols explored how the participants have used relational and collective trust in their schools and how they perceive that their Latina culture and background have helped them build a community culture within the school. Using Creswell's (2003) framework of phenomenology as a guide, I asked open-ended questions with an emerging approach to collect participants' meanings and focus on the single phenomenon of how Latina administrators gain relational trust by employing Yosso's (2005) six types of cultural capital to create a positive school culture to better serve people of color. The interview questions are provided in Appendix B. All eight interviews have been digitally recorded and transcribed.

Data Analysis

It is important to organize one's study by themes and to formulate arguments to defend one's proposal (Watt, 2007). Glesne and Peshkin (1992) asserted, "Data analysis involves organizing what has been seen, heard, and read so that sense can be made of what is learned" (as cited in Watt, 2007, p. 95). Toma (2006) agreed with Marshall and Rossman (1999) that, "A typical inductive analytic procedure (or analytic framework) is to (a) organize the data; (b)

generate categories, themes, and patterns; (c) code the data; (d) test the emergent understandings; (e) search for alternative explanations; (f) write the report" (Toma, 2006, p. 32).

I began my data analysis by sorting my collected data into categories that enabled me to look at patterns and identify common themes (Toma, 2006). I began by coding each segment of the eight interview transcripts. In my first round of coding, I used my interview questions to create descriptive codes (Miles & Huberman, 1994). The descriptive codes included *background experiences, family life, influence of family life, cultural background,* and *building community in schools*. Then, I applied thematic coding to help me interpret what my participants were saying by relating their comments to Yosso's (2005) six types of cultural capital and to relational trust. Thus, the seven theoretical codes are from the theoretical model and are: *aspirational capital, linguistic capital, familial capital, social capital, navigational capital, resistant capital,* and *relational trust*. For example, I distinguished the different forms of capital by how I asked the question coupled with the participants' responses that were related to hopes and dreams. Then I corresponded responses with aspirational capital, and responses related to family were corresponded with familial capital. I conducted all my coding through HyperRESEARCH software. In addition, I identified patterns in the data, through HyperRESEARCH software as well to help further code and analyze my data and bring awareness to patterns and themes in my data. I then engaged in a number of analytic techniques, including concept mapping to attempt to make detailed connections across constructs (Maxwell, 2005), and I created a conceptually clustered matrix to help me identify trends and patterns in the data (Miles & Huberman, 1994). Using these procedures, I will identify the answers to my research questions.

Trustworthiness

Qualitative trustworthiness is a key component to establishing validity in qualitative research. Guba and Lincoln (1981) noted that trustworthiness needs truth value, applicability, consistency, and neutrality. According to Erlandson, Harris, Skipper, and Allen (1993), developing trustworthiness depends on the measure of credibility, communication to enable application, and allowing the reader to check the findings (p. 28). Erlandson et al. discussed truth value through the lens of Lincoln and Guba (1985), in which they referenced prevailing research that describes truth, "in terms of internal validity, that is, the isomorphic relationship between the data of an inquiry and the phenomena those data represent" (p. 30-31). The truth value and data measured up against the experiences and belief systems of the four Mexican American administrators and were compared with observations found in Yosso's (2005) study.

Another criterion for trustworthiness is establishing credibility, which Erlandson et al. (1993) referenced, is getting the context right and "gaining a comprehensive intensive interpretation of the realities" (p. 30). All the participants in this study were Latinas working in administrative positions within the same school district for over 10 years, so their comments in their interviews were grounded in considerable experience that has likely held consistent over time. Furthermore, Erlandson et al. stated, "The assumption of random variation merely means that the expected (not guaranteed) variation within an unbiased sample (if such can ever really be obtained) will be the same as the variation in the population" (p. 32). Erlandson et al. went on to explain that this does not mean that knowledge from one context does not hold any bearing on others. They delved into the importance of making further connections with the study to create a "thick description." A "thick description" offers the audience a comprehensive understanding of the researcher's findings (Erlandson et al., 1993). A thick description allows the reader to be

placed in the context of the study (Glesne, 1999). In addition, a thick contextual description is noted by Geertz (1973) as "important in its own right, but also needed to help the other potential users of the findings judge the fit or applicability of the findings to their own context" (as cited in Green et al., 1988 p. 353). Further, Guba and Lincoln (1981) noted a thick background description is a different way to assess trustworthiness and for the most part helpful for dependability.

In this study, I took extensive notes so that the reader would have a detailed image of the participants' experiences in context and also understand the meaning of the recorded actions related to relational trust, collective trust, and Yosso's (2005) theory of community cultural wealth. The research and theory discussed above informed the study by bringing balance and clarity to the data collection and analysis. Further it underlined the direction to pull all pieces of my qualitative research together to accurately analyze my study. Most importantly, Erlandson et al. (1993) noted the importance of a "partnership with the stakeholders in a study" (p. 160), which holds bearing on being able to establish good authentic conversations throughout your interviews and gives value to scholars to want to use your research to promote further study.

CHAPTER 4: FINDINGS

Introduction

Findings show that all four Mexican American administrators Sara, Miranda, Rachel, and Magdalena did indeed draw on their cultural backgrounds when interacting with stakeholders in their roles as educational administrators. In applying Yosso's (2005) community cultural wealth framework, I found that all six forms of cultural wealth applied to all four Mexican American administrators with familial capital and navigational capital being the dominant forms, but also showing forms of social capital, linguistic capital, resistant capital, and aspirational capital. For some individuals, they demonstrated stronger forms of capital, but always circled back to their familial capital. These variations across the four cases seemed to be related to how they were raised, the emphasis their parents put on education and how they employed their resilience to become caring successful leaders. It was clear that relational trust was ingrained in their leadership style, through their respectful nature and consistently holding open and honest conversations with stakeholders.

Below, I present each of the four cases to illustrate how each Latina drew on her cultural, family, and personal experiences to build relational trust in her professional endeavors. As I present each case, I include a graphic illustration to gain an understanding of the different forms and amounts of cultural capital the administrators held, the overlapping of cultural capital, the manner in which the cultural capital was linked to relational trust indicating that relational trust carried over into stakeholders they serviced. After presenting all four cases, I draw some conclusions across the cases to reveal the overall story of Sara, Miranda, Rachel, and Magdalena depicting features of commonalities with their cultural capital coupled with relational trust in their leadership style to lead effective educational settings.

Sara's Story

Sara is a 61-year-old Mexican American women who has been working with Lakeview Public School District for 15 years. She is fluent in both Spanish and English and has been a bilingual teacher, regular education teacher, and an elementary principal. She is currently the consultant for the ELL/Title 3 Programs. She works in the central office of Lakeview Public School District. Sara has worked with a diverse low-income population in the district she serves. In her role as an elementary principal, she distinctly made reference to the Hispanic migrant families she first started out serving, and she spoke of ways she built trust within the community. Sara shared,

> We had English classes with parents. We had sewing classes for mothers. They couldn't afford new clothes so we showed them how to use a sewing machine, and they could make their clothes for kids. So we had that going, and we had classes for kids. It took a lot of coordination, a lot of work, and a lot of pulling in from the community. They knew that if there were any Hispanic kids that spoke Spanish or they came from Mexico or something, they would let me know, and we'd move them to Mountain View School [which housed the bilingual program]. And we did that until I retired.

In this quote, Sara reveals how she clearly built trust with the families by trying to meet their basic needs for clothing and food by offering them sewing classes to make affordable clothing. She respected their time by scheduling Saturday classes. Also, she showed a willingness to help the adults and children navigate through the language barrier by offering English classes for both children and adults. She implemented different programs that would benefit the community, parents, and students in the future. She further made reference to the fact that the neighborhood changed over time and described how she needed to support the diverse population of different

cultural backgrounds of students that were developing and enrolling in Mountain View Elementary.

Linguistic Capital

One of the most significant types of capital Sara displayed was her linguistic capital. Yosso (2005) defined linguistic capital as one's use of their academic and social capability when communicating with others. Fluent in both Spanish and English, she seemed to have a way with communicating with others by using her communication skills to better others. That is shown through the English classes she offered to the Hispanic community.

She was comfortable with meeting with the Hispanic parents of her students. They would bypass the secretary and go straight into her office. When her staff tried to stop them, Sara would say, "No, no, that's okay." Then she and the parents would start to talk. They found talking together comfortable.

As Sara was building the relational trust with Hispanic families, she also had to overcome barriers she developed with the White families she first started to work with. They wrote her letters stating that she should go back to where she came from and teach her own kind. However, she did not let it get her down and kept moving forward. Sara said she worked hard at proving that she was the best person for the job. She learned that by choosing her words carefully and remaining calm she could cool emotional rhetoric. An example of this would be when she met with an African American mother that was coming to support her son because of a disciplinary issue. The parent got into Sara's personal space and yelled at her to the point that law enforcement was called and the parent was escorted out of the building.

As this time went by, Sara was able to communicate and build a relationship with that parent. She said she was calm; she didn't back down while trying to show respect. The parent

came back the next morning. Sara said her secretary asked her if it was okay to have the parent in the building. Sara said yes. Sara said the parent came in calm and wanted to talk with her. The parent said, "Ms. Garcia, woman to woman, I need to apologize to you." Sara asked, "What for?" The mother said, "I bees bipolar and I didn't take my meds today. So sometimes I go crazy." Sara said, "I understand. That's forgotten. We're starting a new day." Reflecting on the incident in her interview, Sara said,

> So situations like that, you have to be sensitive to where they're coming from. But by the same token, you have to be strong and be able to confront them and not let them scare you into thinking, "Well, if I yell loud enough, she's going to get scared and let me do what I have to do." But I also learned a lot from her because, in her state of mind, she was still willing to come in and apologize, and it wasn't the last time that she came in irate. I mean, it was whenever she was off her meds. But that was a turning point for me because I also had to be really careful with what I said and how I dealt with her son because he would turn things around and get her going. So I had to head it off by calling her first, or I would drive to her house and see her.

Sara was able to craft her conversation with parents and utilize her social skills in ways that fit the needs of the parents. Further, Sara went on to say that listening was an important part of building a strong relationship with parents. Parents knew she would listen. Yosso (2005) mentioned that listening is part of communication skills for people of color, and this is a prime example of how listening can diffuse a situation charged with emotion. Yosso explained how at an early age children of color learn to listen to people as they tell stories or talk about events. Storytelling is part of the Hispanic tradition and culture, and Hispanics often use drama when

telling a story. This explains why Sara was able to talk and exchange views and opinions effectively with that parent and others like her.

Social Capital

Another type of capital that Sara strongly exhibits is social capital. Yosso (2005) described social capital as the way that people network with each other and the community. It is often used by an individual as a way to pay forward the resources and opportunities given to them in their past that contributed to their success. Sara made it clear that early on she began to learn how to utilize her social capital. Even though she was a migrant student, she was promoted to a higher grade and able to keep up with her school work. This helped her get into college. She was given an opportunity, in her junior year, to live with a family in Michigan so that she could use a 4-year full-ride scholarship to attend Central Michigan University. Her support networks were her parents who sent her money, her host family who sent her care packages, and a lunch lady at the university who provided her weekend food. She took that opportunity and learned how to use and value social capital.

Using social capital, she later networked in her professional pursuits by using community volunteers and a grant from a prominent educator to fund a Saturday school program. She paid forward those resources and opportunities given to her while she had attended school. Moreover, Sara utilized relational trust between the community volunteers and people of color in the community by using her social capital.

Additionally, Sara used social capital to build a better climate in her school. She recognized other cultures within her building and brought in resources such as exchange students from the nearby university who talked about their countries and cultures. She had Chinese

students and a student from Africa whom she made to feel comfortable while in school. Sara stated,

> It wasn't just a school. It was a school with families there because [we] were able to branch out and bring in resources we needed from different cultures. So, I'd say being Latina helped me understand all the different cultures that are out there and you automatically do because you go through experiences that they have gone through. And I made sure that we celebrated everybody at the school.

Aspirational Capital

According to Yosso (2005), aspirational capital is when one has hopes and dreams beyond what they believe can be possible. Sara strived to do more in life than to be a migrant student, and she felt that her father believed in her. Sara's father had treated all his eight children the same. Her sister Gloria got C's and D's. Sara got A's. She asked her father why he gave rewards to her sister when Sara, herself, was not rewarded for her academic achievement. His answer to her was this: "You can do the school work. It comes easy to you. Your sister, on the other hand, needs help. She has a really hard time, so that's why I have to help her." Sara went on to say that when he gave her that explanation she understood. She said, "I knew what he was talking about when he said that. And so I said, 'Okay.' I guess I don't question myself about things. You just know what you can do, and if you have confidence, that's all you need." Sara's aspiration was to get out of the migrant program, so she took advantage of many opportunities from being promoted two grade levels in middle school to accepting a scholarship to attend Central Michigan University. These examples illustrate how she utilized aspirational capital.

Sara reported that leaving her family and her Hispanic community was difficult, but she persevered and kept moving forward with her education. Sara made reference to leaving her community,

> Coming from an area where it was 80% Hispanic or Latinos and then coming to Central Michigan to go to school, we were fighting to just find somebody who looked like us, and that was an experience. That was a rude awakening for me. Being so far away from a Hispanic community. And then, so what do I do? I move to Lakeview because there's a big Hispanic community here and so you actually look for people who you can associate and work with. As a young child, in my early years, I was in the migrant stream so my goal was to get out of the migrant stream, and the only way out was to get an education. When you are part of the migrant stream, you travel and you see people who have migrated up to Michigan, and other states, and basically, their life revolves around migration.

At first, Sara thought she would go into nursing, but she went into education instead. In comparing how the various forms of capital functioned in Sara's life, aspirational capital appeared to be slightly less influential than linguistic and social capital. Perhaps that was because Sara, early on, was given a taste of success when she was promoted from sixth to ninth grade and later offered a full-ride scholarship. This gave her the belief that she could be successful if she worked hard. She put more emphasis on her ability to work hard than to simply dream of what she would become. She worked hard, and things fell into place and dictated her future.

Familial Capital

Yosso (2005) asserted that familial capital is when one gains knowledge of one's culture through their family history, their family's experiences, and innate cultural knowledge, such as

the Latino dependence on family and storytelling. In regards to her family, Sara grew up in a family of eight in Donna, Texas, near the Mexican border. Her mother, father, and siblings were all migrant workers. Her father was from Mexico. At the age of twenty-seven, he married her mother who was seventeen. She was from Texas. Sara's father's main message to his children was to get an education and to get out of working in the fields. Sara's father made it a point that they attend school, even if they started late in the year. This was a message that would have a deep effect on his family. Four of Sara's brothers and sisters went on to college and got degrees in education.

Sara was the first to attend college and is fluent in both English and Spanish. Her parents took advantage of the opportunity for Sara to continue in school as a migrant student, and she was granted a scholarship to attend college. Living away from her family as a young adult, Sara possesses less familial capital, as compared with some of the other forms of capital. But she had escaped spending her life as a migrant worker, which fulfilled the wish of her father.

Although Sarah said that she has always been proud of her heritage, she said her father "did not hold traditional, Mexican or Hispanic male values," and this may account for why familial capital plays a lesser role in her life. In addition to that, the school district in Texas did not support her culture, and Sara and her siblings were punished for speaking Spanish. Perhaps this is why Sara felt the need to develop relational trust with parents and to recognize the cultures of the children who attended her school. It could also be why she brought in the students from the university to share their cultures with the students under her care. Preserving the familial capital of others became important to her, and so this influenced how she thoughts about connecting families in her time as an administrator.

Navigational Capital

Sara had opportunities early on in her life to gain navigational capital and grow as a person of color. Yosso (2005) described navigational capital as one's ability to take advantage of social programs that were not designed for people of color. How Sara was promoted two grade levels in middle school is a good description of navigational capital because it is rare that a migrant child would be promoted two grade levels. Furthermore, her full-ride scholarship to a university is an example of navigational capital as she continued to strive to make gains in her education. Another example was when she convinced the president of the university she attended that she deserved to be considered for in-state tuition as opposed to out-of-state tuition. Sara said, "That was hard. That was difficult, to just have the courage to sit there and talk with the president." This example illustrates how it was difficult for Sara, as a bilingual person of color, to hold a conversation knowing all the odds are against her.

During Sara's career she had to overcome some personal issues as she went through a divorce. She did not let that slow her down and went back to school for her masters while being a single parent. She received her master's degree and decided she was going into administration. These personal and educational successes illustrate the strength of Sara's navigational capital.

Sara developed relational trust through her navigational capital by utilizing her benevolence, openness, and nurturing ways to welcome her Hispanic parents. She said, "Hispanic parents don't normally come to schools, especially migrant parents, because they didn't have the language. They were intimidated by being in the school setting." So with this in mind, Sara took it upon herself and further built the trust by taking kids home that needed transportation and who were migrants. In turn, the families would invite her in to share a meal and she would sit and talk with them. In retrospect, she took advantage of the social situations in

the school setting and crafted her educational approach to meet the needs of families of color. Sara demonstrated relational trust to the families that school was a safe and caring place for their children to learn and for them to attend and work their way through the educational system (Tschannen-Moran, 2004).

Resistant Capital

Yosso (2005) defined resistant capital as when one actively resists society's norms. Resistant capital was the smallest form of capital for Sara, although she did possess and draw upon some resistant capital. Sara showed resistance in three major areas of her life. Early in her childhood, encouraged by her father and support system, she resisted the familial tradition of being a migrant worker by becoming an educator and administrator. She faced resistance during her career from teachers and unions who resisted changes, and she resisted society's norms by being a single woman of color who raised two children.

As an administrator, Sara used these prior experiences with resistance to influence how she interacted with others. Sara talked about a time in her administration when she felt that teachers mistrusted her. It was during her first year as an administrator of an elementary school. Changes had to be made. First, second and third grades were scattered throughout the building. Sara needed to reassign rooms to bring the same grade levels together so that teachers within those grade levels could collaboratively work together. Unfortunately, it was inadvisable to make major changes during an administrator's first year. But Sara laid out a case for relational trust. She told the teachers that they needed to work together as a team, learning from each other, and helping each other out.

Sara did not mandate immediate change. She talked with her teachers about it first. She recalled, "There was one teacher who had been in the same classroom for 25 years. And she had

a fit. She had a total fit. It was like her whole world fell apart because she was being asked to move out of her classroom." But Sara helped that teacher set up her new classroom. Sara helped her pack. She did half the work because the teacher was fighting the room transfer. But eventually, the teacher adjusted to the move. The change was accomplished. Looking back on the experience, Sara said,

> When you first walk into a building, you can't make changes. You see a lot of things that should be different, but you can't do anything about it. And then you choose your battles; pick [the] biggest battles that you want to tackle first.

Sara's biggest issue was dismissing teachers that were not living up to the expectations that their jobs demanded. She talked about going head-to-head with the union who saw her as "trying to get rid of teachers." She remembers getting the oldest teacher in the district dismissed. She said,

> That took a lot of work. I could not use her age. I could not use the fact that she couldn't hear. I mean, I had to use the safety of the children. So we had to walk around it very carefully." Furthermore, Sara felt her staff respected her for holding others accountable. She even had teachers who would come to her defense if needed at staff meetings.

Sara resisted society's norms when she became a single parent after her divorce. She needed more money to raise two children. That was difficult for her and illustrated how she was able to beat and challenge the status quo of being a single parent. She went back to school and received her master's degree, bought her own house, took care of her children, and balanced her personal life with her professional life. Sara recounted that going through all those obstacles "made me a stronger person." That perhaps gave her more leverage to utilize her resistance

capital she may not have realized she had and she never hesitated to enact leadership that confronted and challenged resistance from others.

Summary of Sara

In closing, Sara's case illustrates how she showed all characteristics of Yosso's (2005) six forms of capital; social capital, linguistic capital, aspirational capital, familial capital, navigational capital, and resistant capital. Sara demonstrated all six forms of capital and in some areas the forms of capital overlapped. Her linguistic and social capital seemed to be her largest types of capital, which is prominent in the findings with her ability to speak both Spanish and English and craft it to her communication style and reap the benefits from her utilization of building relational trust. Sara's social capital showed through her ways of networking as a young child and being able to intertwine it with her community building that benefited the students and parents she serviced. She had a good knack for bringing in community members to strengthen the trust of parents. Sara showed her aspirational capital by striving to be more than a migrant worker and become a successful leader. Her familial capital was evident and seemed to show through more in how she developed relational trust with parents and how she recognized the different cultures her students possessed. Sara's navigational capital was present in all academic situations she came across, especially working hard to receive a full-ride 4-year scholarship to a university. Her resistant capital shined through as she overcame personal issues, which reflected on her professional career. She ultimately challenged the status quo in different ways and beat the odds. Nonetheless, through all her community cultural wealth characteristics of capital, she developed relational trust with parents, students, and teachers through her benevolent, openness, caring, nurturing, and trusting ways.

Figure 2 illustrates how Sara has used various forms of community cultural wealth to build relational trust with her stakeholders. Sara's interview encompassed all six types of Yosso's (2005) cultural capital. Among the different forms of capital, the most prominent forms of capital that she used in her work were linguistic, social, and aspirational capital, which is why the shapes are larger. She also used familial capital and navigational capital, which is why these hexagons are a bit smaller. Sara placed less emphasis on resistance capital, which is why this shape is the smallest. The overlapping of the forms of capital show how Sara displayed all six forms of capital in interconnected ways and how they built off each other to form relational trust, which she shared with all her stakeholders.

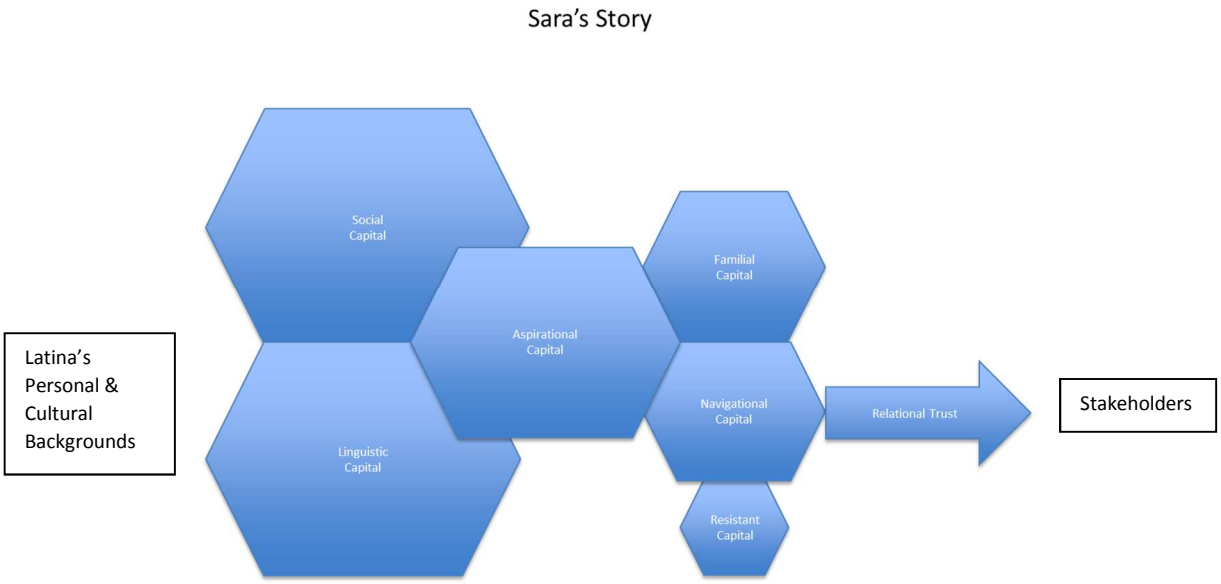

Figure 2. Graphic representation of how Sara uses capital to build relational trust.

Miranda's Story

Miranda is a 58-year-old Mexican American woman who has been working with Lakeview Public School District for roughly 32 years. She has been a migrant teacher aide, middle school teacher, high school counselor, high school assistant principal, and currently an

elementary principal. Miranda has worked with a diverse group of students from affluent families, upper middle income families, and lower income families in the district she serves. Miranda is fluent in English and Spanish. In her prior role as a high school assistant principal and currently an elementary principal, she distinctly made reference to getting to know the community and individuals she was serving, and she spoke of ways she built trust within the community with students, parents, and teachers.

Miranda shared that she has worked herself up the ranks in the educational setting. She explained,

> You know, having, been brought up in a collaborative environment and then having that significant experience of being a summer school teacher aide in a migrant program it just, it started, it was like things were connecting. The dots were connecting for me, that this could be a viable thing for me to do.

In realizing that a career in education could be viable for her, Miranda made an explicit connection between her upbringing and the nature of the career path she was starting to travel. From the beginning, Miranda was attracted to education because she believed it was a place where her collaborative home life would be relevant. In this way, Miranda appeared to select her career because she knew it would be a place where her community cultural wealth would be applicable and valued.

Navigational Capital

One of Miranda's most significant forms of capital was navigational capital. Miranda had opportunities early on in her career to gain navigational capital and grow as a person of color. Yosso's (2005) description of navigational capital is one's ability to take advantage of social and academic programs that were not designed for people of color. Miranda took advantage of a

fellowship and advanced herself professionally. She was fortunate in that her fellowship covered her Master's Program in counseling and education and that she was able to take a leave of absence after teaching for 7 years. Further, Miranda made a great connection with the district in which she had served for 7 years and they recruited her back when her fellowship was complete.

Miranda described another way she utilized her navigational capital through following in her older brother's higher educational paths. Miranda explained,

> My four older brothers went on to receive scholarships to a university in Michigan. When I saw them leaving, I wanted to leave, too, and I was also a regent's alumni scholarship awardee for that same university but I chose to go to a different university in Michigan. And, but eventually I did return to the university my brothers attended for a different Master's degree.

Clearly, Miranda and her siblings have been successful in navigating the educational system. In her educational work she was able to continue to move towards a higher level of academia as a person of color.

Furthermore, Miranda's navigational skills are evident in how she used them in building trusting relationships with parents and students while she was a counselor and an administrator at the High School Career Complex. She gave a clear description of how she explained to a mother the importance of her son benefiting from an engineering program through the Career Complex she serviced. She explained to the parent that her son could go further in his career by learning a trade he could take to college as well as gain college credits towards an associate degree. She wanted the parent to know her son had a lot to offer to the Career Complex, which would follow him to college. She took the initiative to take the time to meet with the parent to explain how her son could go further than trade school, thereby using her navigational skills as capital to help her

connect with and support families. Miranda shared a bit more about how she built trusting relationships with parents, noting, "I've had a lot of parents, and I think parents trust me because I'm open with them and I tell them I understand what they want for their children. I'm a parent, too." Miranda referred back to the Career Complex parent story and shared what the parent felt and how she responded to the parents understanding of the Career Complex:

> 'That's not my child. My child is going to college.' A lot of minority parents felt that the Career center was vocational education. They thought that's not for me. That's where you guys want minorities to go. But it basically is a jumpstart to college. So I think that was, those are very significant experiences for me for gaining parents' trust. Because back then, in the late '80s and '90s, a lot of minority parents felt that vocational education was just for kids who were not going on to 4 year institutions.

Miranda made a direct correlation of how she used her navigational skills to build a trusting relationship with a parent. She was able to take the parent's understanding of what she felt the Career center was all about and help the parent realize there was so much more being offered to her son, most importantly what was being offered to a student of color.

Miranda's navigational capital seems to overlap with some of her social capital because she felt she knew what was best for students and tried to steer them in the right direction from attending a High School Career Center and lead them into college. Miranda seemed to use the Career Center as leverage to move students of color toward college goals. Furthermore, it is evident in Miranda's educational experiences that she went the extra mile and worked hard at taking advantage of many of the educational opportunities that crossed her path.

Social Capital

Miranda seemed to utilize her social capital to meet the needs of her students, parents and teachers. Yosso (2005) described social capital as the way that people network with each other and the community. Miranda gave an example of how she utilized her social capital,

> People knew my reputation as a hard worker, as a person of Hispanic descent, bilingual, fluent in both English and Spanish, helping high school kids get their high school diploma. Get career training. I developed a reputation for that and then when I became an administrator, a board member brought up the idea and at the time the assistant superintendent recommended that I be moved to the mainstream high school, and I was moved and placed as an assistant principal in charge of instruction and curriculum and assessment, and I was there for almost 10 years.

Miranda clearly knew many people that one would say were "powerful people" in the educational setting. She made herself available to all and built a strong network of individuals to meet the needs of the students, parents and teachers she served. Miranda acknowledged that her colleagues were her "biggest social network" and not just administrators, but teachers too. She also made reference to the different organizations she joined, such as a Hispanic Bureau. Miranda explained,

> A long time ago, we had a group for Hispanics, oh, gosh, I don't remember the actual title but it was Education for Hispanics. And, but the main network has always been right in the district. I mean, not that I would just gravitate toward Hispanics becasue there's not very many Hispanics in the district at administration level or even at the teacher level, but I didn't gravitate toward just Hispanics. I basically reached out to all. I didn't really pay attention to ethnic backgrounds or anything like that.

Miranda recognized the importance of networking with all people not only people of color. However, she did mention she was involved in networking for the purpose of gaining more Hispanic representation on the Board of Education. Miranda pointed out she worked hard at networking for educational purposes not as much for personal purpose. Miranda also gave a great description of how she brought in an outside community Hispanic magazine to recognize the accomplishments of Hispanic students at the high school level. She seemed to feel proud of how she used her social capital and brought in the community to benefit Hispanic students, such as when the magazine featured the high school Hispanic seniors and outlined their future plans for after High School. Miranda's benevolence comes through her social capital skills with all stakeholders.

Familial Capital

Yosso (2005) asserted that familial capital is when one gains knowledge of one's culture through their family history, the families' experiences, and innate cultural knowledge (i.e. dependence on family and storytelling). Miranda is a first generation Mexican American and was born in Chicago. Her father, mother and four brothers were born in Mexico City. She talked highly of her familial upbringing and strong relationships she held with her family, which included her parents and brothers. Miranda strongly believes her family has played a significant role in her career and life. She explained,

> Growing up was about family. About working together as a team, helping each other. Taking care of each other. I was a middle child so I took care of older siblings as well as younger siblings. School was always important. My mom and dad always celebrated our grades. They would pin up our report cards and our school work all over the house or the kitchen.

Miranda shared the importance that her mom and dad stressed on education and work ethic. She stated, “Education was always priority. Work ethic was always a priority. We had to be hard workers. My mom and dad modeled hard work.” As noted earlier, Miranda credited her decision to pursue a career in education to the collaborative nature of education, which she experienced in her family. In this way, Miranda’s family played a key role in her educational decision and she seemed to always reflect back on how her family influenced her decisions. Miranda explained,

> My family, because of my culture and how I was raised with a high work ethic and a collaborative nature, I believe that’s contributed to my leadership style as well as having two brothers in my family who are attorneys and throughout my growing up years as I can remember from high school on up through college, it was always about equality and equity and fighting for justice.

She went on to say,

> Basically my mom and dad were my role models. My mom and dad were both hardworking individuals who always emphasized that life is short and family was very important. But you had to find a purpose in life that would make you happy. And because they always seemed very happy, they worked really hard but they always seemed very happy, I aspired to someday have that kind of life. You know, work, work very hard but enjoy life, too.

Miranda made reference several times to her family’s work ethic and purpose in life, which has seemed to mold her into the woman she is today. In turn, her familial capital skills have dovetailed nicely into ways she has built trusting relationships with families. She recognizes the importance of family and builds off her familial skills of being a collaborator and hard worker and tries to instill those skills into her stakeholders.

Resistant Capital

Although resistant capital was less critical for Miranda, as compared with navigational, familial, and social capital, there was still evidence that Miranda had experience with resistance that has influenced her ability to build trust as a leader. Yosso (2005) defines resistant capital as when one actively resists society's norms. Miranda discussed different times she felt she was "passed by" for a job opportunity due to working in a male dominated work force. Miranda disclosed,

> Basically, I believe there was one time when I did apply for an assistant principalship. No, the principalship at a middle school. When we still had two different middle schools. And the barrier I felt present was it was male dominated. And I believe that was a barrier, that it was a male dominated pool of candidates and even though the male candidate who got it was Hispanic, I still felt that I, that I had to prove myself worthy of such a position because of the candidates being predominantly male. And one of them was Hispanic so therefore, I felt more competitive with that person.

She felt even though she did not receive the position she had to continue to work harder as a woman to compete with the male dominated educational arena in secondary principalship. She used her resistant skills and decided that she was not going to not apply for positions that she felt were dominated by males.

Miranda also talked about a time where it was difficult to build a school culture in a climate where the teacher union was creating barriers between the teachers and administrators. Miranda disclosed,

> I think it was 2004 and we got a new principal who came from a different school culture and she was very rarely visible throughout the building and we, I was an assistant

> principal along with another assistant principal and it was, it became very difficult to build community with teachers and with students and with parents. It seemed as though we would compensate, the assistant principals were compensating… Maybe that's the wrong word but when the principal wasn't around, we were around to make sure kids knew that they were being taken care of, that teachers were being taken care of, that parents, parents knew that, who they could come to. But the lack of the principal being very visible, very, the lack of that engagement, it seemed to make community suffer. Whereas before, it was stronger. So that, that's, and then there were a lot of teacher union issues that started happening against the principal. Union issues became like a wedge between administration and teachers. And it became ugly. Really did. It was a very difficult time and I… And we never really overcame it until that principal left.

Miranda utilized her resistant capital to bridge the teachers and administration together to rebuild the trust that was lacking with the prior principal. In the best interest of students, Miranda was determined to take care of the students, parents, and teachers and bring some balance to a resistant situation of nonexistence leadership. She seemed to take the lead and unite all stakeholders, which would make it easier for the new principal to build a culture of trust and collaboration.

> Miranda also discussed how she learned from her brothers being in the justice system and to fight for equality. Having two brothers in the justice system, having had the experience in college, fighting, demonstrating for equity, equality rights for women and gay, gay rights, I believe that the significant experiences through college… Women's rights. I actually worked for, I had a work study job at the university I attended, it was called the women and minority office. And I learned a lot from my supervisor and I would help

> organize workshops for women and minority rights. And I would be kinda like her go-to gal, you know. And I would set up equipment, materials, and we would be at educational conferences and I would sit at the table and give pamphlets out and talk about our organization and what we did to promote women of color, minorities and rights. So that was another significant experience for me. I'll never forget that. So I think that those are the main influences, besides my parents.

Again, Miranda circled back to her family upbringing, which took precedence over her eager ways of taking a stand for what she felt was right and just. Her resistant capital emerged through her integrity of supporting and advocating in the best interest of all people and the stakeholders she served. She gave vivid descriptions of her resistant capital through her example of a male dominated competitive educational setting, the audacity she displayed, in which in the absence of leadership lead, and her ability to take a stand for what she believed in.

Linguistic Capital

Miranda exhibited linguistic capital. However, it was not as prevalent as some of her other forms of cultural capital. Yosso (2005) defined linguistic capital as one's use of their academic and social capability when communicating with others. Miranda is fluent in English and Spanish and has used it to her advantage while communicating with parents, teachers and students. Miranda had a calmness about her that was evident while she was responding as the participant. She discovered early on in her teaching career how to utilize her linguistic capital and build a trusting relationship with a student that happened to be Mexican American. Miranda disclosed a difficult situation she came across her first year of teaching that involved a Child Protective Service (CPS) matter. She gave a detailed description of how a one of her students would go home for lunch daily and return late almost a half hour late. It happened about five

times so Miranda called her mother who only spoke Spanish. Miranda explained the mother's response,

> "What do you mean? She doesn't come home for lunch. She doesn't come home for lunch." And this lady, this parent was a Spanish speaking lady so I was speaking in Spanish for, with her. The daughter spoke English. So the next time I saw her, I took her aside, you know, lunch was about to come up and I took her aside and I said, "Where do you go for lunch?" "I go home." I said, "No, you don't because I called your mom and you don't go home for lunch. Where are you going?" She started, I said, "I'm not gonna hurt you. Just tell me where you're going." And she starts to cry. I said, "Tell me where you're going. I can help you. What's going on?" She finally broke down and admitted that she had been going to a neighbor's house and I asked her what was going on at the neighbor's house. Is it you just don't want to go home? And she broke down and told me everything. She said an older gentleman, older man had been giving her money to show… he would give her money if she took her clothes off and that was shocking to me because that was my first experience of child abuse and it was the first time I had to call CPS and I stayed with her when the CPS worker came to talk with her. And she and I became really close and I think that was the first very deep, trusting relationship I built with a student.

One can gain an understanding of Miranda's benevolent, caring, and nurturing ways she displayed to the student and parent while utilizing her linguistic capital. Miranda's first experience of building a trusting relationship and communicating with the student was sincere and demonstrated her linguistic capital.

Furthermore, as the researcher I would venture to say that Miranda's linguistic capital may have held her back from different jobs she applied for in the educational setting. In saying this, one has to understand linguistic capital is not only about being bilingual, but also about how communication style and skills are applied while communicating with others. For instance, Miranda mentioned she did not know why she was not chosen for an administrative position a few times and wonders was it her gender or the way she interviewed. She had all the qualifications, but yet was overlooked for positions even after requesting to speak with individuals in the human resource department.

Aspirational Capital

According to Yosso (2005), aspirational capital is when one has hopes and dreams beyond what they believe can be possible. With a smile Miranda said, "I dreamt of becoming an artist or designer." She proudly mentioned she was "very good at art and won many blue ribbons." Miranda continued to stress the importance of her family work ethics, how her family mentored her, and how they appreciated and admired each other. She shared an aspirational story related to her family,

> I have two brothers who are attorneys. My relationship with my brothers has always been really close where they too have felt or encountered challenges, applied for different positions and perhaps not gotten it and we've had discussions about inequalities and those kinds of challenges. And for the most part, they've always been, besides my parents, they've always kinda been my mentors because they were the first to leave the house to go to college. You know, not live at home and go to college. So I always wanted to do what they wanted to do. And in fact, we always had this dream where I would go and get my law degree, too, and we'd have a family firm. But circumstances never let

that happen. Both my brothers live in a different city and state. But they're both still working in the law area, in the law field. They've always been my mentors, too.

Miranda has clearly given much thought to how she wanted to approach her career and life in general. She could not stress enough the life values her family instilled in her at an early age. The connection between Miranda's aspirational capital and her ability to build relational trust as an administrator is displayed in the way she encouraged her students at the Career Complex Center to go towards a vocational experience that would hopefully lead them to college. Her parents and family seem to have given her the drive to believe in herself and become the hard working woman she is today, with an end goal in mind to always work hard in life, but be happy.

Summary of Miranda

In closing, Miranda's case demonstrates how she showed all characteristics of Yosso's (2005) six forms of capital; navigational capital, social capital, familial capital, resistant capital, linguistic capital, and aspirational capital. Miranda exhibited all six forms of capital and in some areas the forms of capital had common characteristics especially with her navigational capital, social capital and familial capital. For instance, when Miranda discussed her family and culture she shared,

> I believe it has taught me perseverance. Because of the work ethic that I grew up with, modeled by my mom and dad. I believe that my religious background ties in with my culture and that has made me spiritually stronger. Or spiritually strong. Which has given me for the good of mankind kind of philosophy. And I believe that, you know, my Latino culture has influenced me as far as, you know, knowing when to celebrate because that's what we are about, we do love to celebrate and be happy. To help kids reach those kinds of experiences, to celebrate their successes.

Miranda made further reference to her family believing in education, being hard workers and striving to be happy in all they set out to do in life. She utilized all her academic experiences through her navigational capital and worked towards getting the most out of any opportunity that was brought before her.

In all the different educational work experiences Miranda held, she seemed to make an effort to offer all students opportunities they could take advantage of by utilizing their navigational capital and aspirational capital. Although her linguistic capital and resistant capital was not as prevalent as her other forms of capital, she tried to help her students, parents and teachers gain an understanding of looking at life differently. She also seemed to try and offer parents, students, and teachers' advice through open honest benevolent conversations. Moreover, her leadership approach coupled with how she built trusting relationships is a true reflection of her familial capital, navigational capital, social capital, and strong work ethic, which she has utilized in taking hold of different educational opportunities and putting her spin on how she accomplishes her end result and works with all stakeholders.

Figure 3 illustrates how Miranda has used various forms of community cultural wealth to build relational trust with her stakeholders. Miranda's interview encompassed all six types of Yosso's Cultural Capital. Figure 3 shows that, among the different forms of capital, the most prominent forms of capital that she used in her work were the larger shapes of navigational, familial, and social capital. She also used mid-sized shapes of resistant and linguistic capital. She placed less emphasis on the capital that appears in the smallest shape, aspirational capital. She displayed all six forms of capital in ways that connected the forms of capital in her experience, which is why they overlap in the graphic to form the relational trust that she bestowed upon her stakeholders.

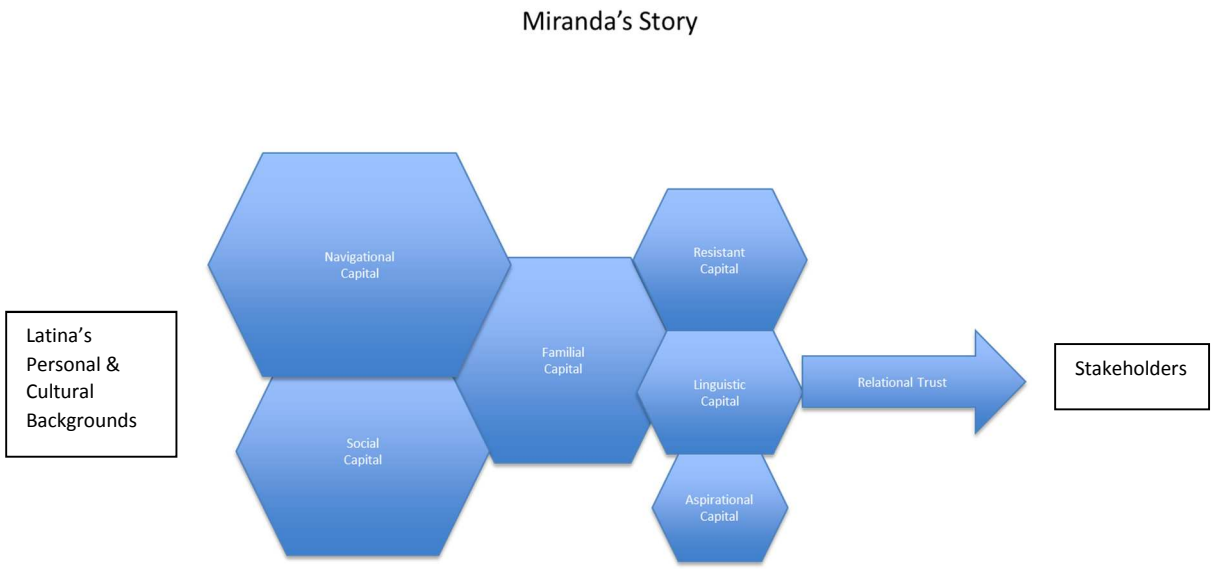

Figure 3. Graphic representation of how Miranda uses capital to build relational trust.

Rachel's Story

Rachel is a 48 year-old Mexican American woman who has been working with Lakeview Public School District for 11 years. She has held many different administrative roles with Lakeview Public School District. She was an assistant high school principal prior to taking the lead high school principalship. In addition, Rachel has been an assistant principal at a different high school in Lakeview and at the middle school level, as well as an after school 21st century program director similar to a principal for the Lakeview Public School District. Rachel served 14 years in a different school district prior to Lakeview Public Schools. She served as a teacher, bilingual aide, an alternative school teacher, a credit recovery teacher, and worked in migrant and bilingual programs. Rachel said, with a smile, "I've done quite a bit in the years I was in the other district." Rachel is fluent in English and Spanish. Throughout her educational career, she described ways she was able to get to know the community she served and how she built trust within the community with students, parents, and teachers. Rachel was mindful of the

demographics and population she was serving. According to Rachel, at the high school she currently works with 80% or more free and reduced lunch students. The make-up of her student body is roughly 70 to 80% African American. She has a high special needs population, with 20 to 25% of her students having Individual Education Plans (IEPs), as well as students with at-risk academics and behaviors, substance abuse issues, delinquency issues, and students coming from dysfunctional families. Rachel also mentioned many of her students come from single-parent homes, and she has low parent engagement especially with her parent activities offered.

Rachel is quite vocal in the sense that she has worked hard to earn her placement of head principal and gives off a vibe of leading her school confidently in the right direction. Her personality is strong. In a sense, she commands your respect and in turn respects you. Further, Rachel described different conversations she held with parents, which gave a good description of the respect she holds with parents through bringing in her relational trust of caring and competency. Rachel shared the importance of communicating with parents at "their level." She explained how parents often came in hostile, but she built a relationship with parents so they knew she was truly an advocate for their children. She also explained the importance of communicating with parents so they see why she made certain decisions. She described "data" she referred to such as attendance data, grades, discipline, credits and even though she has 1100 students in her building she knows her students and their needs. She went on to say that parents feel when someone is against their child, it is personal, and Rachel disclosed that was not her intent nor how she wanted her parents to feel. Rachel gave a good example of a situation with a parent that showed how she has built relational trust with parents. Rachel explained,

> I had a dad who came in furious because of a hall sweep, and his son came in and the son was trying to say, "Oh, Ms. Garcia." So dad came in. This guy's like 6'5, 6'6, you know,

> and flailing his arms and stuff. “Hold up, Mr. So and So,” I said. “You know what? You and I have had a lot of conversations”, I said, “and every time you come in, I listen to you and we figure out what the issue is. We mediate it, we resolve it, right?” And he said, “Yes.” I said, “So therefore, I need you to be respectful in your communication to me or else we won’t meet.” And I think just even setting parameters for parents because sometimes we make a lot of assumptions about parents and kids and you know what? Once you see how kids function and then you meet their parents, you understand why they function at the level they’re at. But I think even, it’s always a learning moment for people on both sides of the table, you know, to just set parameters and this is how we’re gonna communicate and then we’ll resolve it and, you know, I mean, I don’t have a problem with compromising. I think that’s the other piece that parents understand - that if I’ve made a mistake, we’re gonna compromise and come to an agreeable solution. But these things happen every day.

In this quote, Rachel clearly described how she built trust with the parent by talking with him at a level that was respectful, but yet showed she was going to listen to him to solve the issue at hand. She assured the parent she was going to help solve the issue, but they would have to work together to resolve it. Rachel is competent and confident in her communication style with parents and lets them know if she has made a mistake they will compromise and resolve the issue at hand. Furthermore, Rachel was efficacious in her communication in which she displayed that she supported a positive school community relationship and climate.

Navigational Capital

One of Rachel’s most significant types of capital she displayed was navigational capital. Rachel felt she knew how to work her way through the educational system but she knew it would

take hard work and determination. She felt she came across some obstacles in life, such as developing a relationship during college which called for taking many breaks early in her college career and switching universities. However, she overcame the obstacles and pushed forward with her schooling. Yosso's (2005) description of navigational capital is one's ability to take advantage of social programs that were not designed for people of color. Rachel explained how she saw the politics of any system in education and how she felt that politics hold a role in hiring or advancing of people of color, mainly Hispanic woman. She expressed that, she felt being a Hispanic woman meant "you had to work twice as hard, be twice as good, and you just really know to make yourself invaluable to people so that they can't afford not to make you part of their team." She further disclosed,

> And so I've, you know, sometimes I surprise myself as to the knowledge base that I do have because I've learned so much through my years and my experiences and my affiliations and my positions and just a lot of things. And I bug people to death with questions. So I think, you know, it has really, despite, I mean, I was eliminated from the administrative ranks after 3 years for no reason, with no explanation, with nothing and then I took a huge pay, a $20,000 pay cut and was a director but I excelled in that. I was brought back into the administrative ranks and have always left my mark on anything that I've touched. In any building that I've been in, I've redesigned, recreated, reorganized, I've done things, introduced new programming, new opportunities, not only for students but for staff as well. And so wherever I've been, I've left my mark.

Rachel described how she navigated her way up the ranks of administration in an educational setting being a Hispanic woman. She was not shy when she explained how competent, driven, and valuable she was to any educational setting. Rachel displayed her sense of navigational

capital coupled with her social capital. She went on to describe her style of building relationships with the community and teachers. She disclosed that she may come off as having an "abrasive" personality but she felt,

> Through the years, you almost have to get that way as a Hispanic female because people don't take you seriously. You know, it was a challenge, building, you know, community here. Not with the families but more so with the staff. But then once they saw, once again, they saw what my skillset was. They saw what I could do. They saw what I brought to the table. They saw that I was about kids and about providing opportunities, it turned around, you know. So now they know, if I call them in my office, I'm either gonna reward them or say have a real talk about something that really needs to take place so…

Rachel continuously reinforced that she is competent, which has been a strong relational trust factor in her case. She also explained the importance of her staff knowing she cared about students and she was willing to provide opportunities for them. Slowly her trust with teachers came, but again after she displayed what she had to offer the educational setting.

Rachel also described how she felt while she was in college and the feeling she felt being one of the few Mexicans at the University. She commented,

> I think it's, it's difficult sometimes for people to adapt. And once again, like I know when I was at a university in Michigan, there were hardly no Mexicans there. You know, there were Asians. There were, you know, blacks. There were whites. There were other nationalities, but there were hardly no Mexicans there, and I don't know that people know how to deal with us in a professional realm. Because there just hasn't been that many of us.

In making this comment, Rachel illustrated the racial isolation she experienced in her higher education experiences. This lack of other Mexicans in Rachel's college experience illustrates the extent to which she needed to navigate the system on her own and utilize navigational capital. She went on to say, "I think we're survivors. I think we're hard workers. I think our faith in God, our sense of community and family, our sense of service and helping one another, have really helped shape me." Rachel utilized her navigational capital to get through different educational settings whether it be college or her career choice. She seemed to have the mantra that nothing was going to stop her in going to college or moving up in the administrational ranks. She utilized her navigational capital through building relationships that could see her through her college years and administrational years that were all in the best interest of parents, students and teachers.

Familial Capital

Yosso (2005) asserted that familial capital is when one gains knowledge of one's culture through their family history, family experiences, and innate cultural knowledge (i.e., dependence on family and storytelling). Rachel grew up in a city north of Lakeview Public School District. She grew up in a family of seven, being the oldest of four sisters. Both her parents spoke English and Spanish at home, and Rachel spoke only Spanish when she started school. Her Kindergarten teacher told her mother she needed to teach her and her sisters English, so her mother taught them more English.

Rachel's mother and father were both from Texas. Her father had a fifth-grade education and her mother dropped out of high school her senior year. Rachel mentioned that education was extremely important to her father considering he only had a fifth-grade education. Rachel shared,

> My mother also wanted us to have a college education. I remember she used to make us work in the fields when we were young because she would say that if we didn't get an education, this type of work is the work we would have for the rest of our life. And so needless to say, I got an education.

She went on to say that her mother went back to school and received her high school diploma, went to a community college, transferred to a university and graduated at the age of fifty-seven. Her mother became an elementary bilingual teacher. Further she disclosed that her father was a "typical domineering Mexican male" that would drive her mother to school and sit outside her class and wait for her every night. Rachel also mentioned her mother went back to school in spite of her father's mean ways. Rachel pointed out that her father was mean and drank a lot. She said, "He was a good provider, but he was very abusive and my mother, she never allowed anything he did to stop her." Rachel said her mother was "a big inspiration to me," and her eyes teared up as she spoke. However, Rachel said, "I had a good relationship with my dad and he knew a lot of things, even though he was uneducated, he knew how to work on cars, fix houses, do plumbing, do electrical work. He knew how to do everything." Rachel said, "I guess the thing that I pulled away from my parents was a strong work ethic and that you can do anything you set your mind to." Furthermore, Rachel was truly inspired by her mother and referred to her as a "strong intelligent woman." She talked about how inspired she was after she read a paper her mother wrote in college. She said it was just a different side of her mother she had not experienced. She knew she was a smart lady, but "wow" was her thought. Rachel felt her mother was such an integral part of her life because she taught her that life will bring you challenges, but you can overcome them. Rachel said, "I've gone through a lot of personal challenges and knowing them, and seeing my mother survive my father because he was a very difficult man at times, really just

showed me that nothing is impossible when you set your sights on something. No matter what anybody does or circumstances." What Rachel has disclosed in regards to her parents shows the family influence they bestowed upon her. She continuously strived to get ahead in school and in her career with a strong work ethic and determined personality.

Rachel's strong personality seems to come from her family and upbringing. She mentioned her mother's inspiration to strive to do better and her father's work ethic to be the provider. Rachel described her familial ways such as,

> While a lot of people talk about the machismo in Hispanic culture, everybody knows it's the moms that really run the families. You know, it's really the women who really take care of family and home. I mean, the men provide the money and, you know, the source of income for the families, but it's the women who really build the culture in their homes and the relationships in the homes, you know. And I think we get that, you know. We're used to taking charge. We're used to, you know, handling it. And I think it's, it's difficult sometimes for people to adapt.

This quote gives a vivid description of how Rachel truly feels about where she developed her strong demeanor and how she built her home culture and school culture. She believes as a Hispanic woman you have to work harder. Most importantly, she believes in building a culture of relationships and taking care of issues, orientations that influence how she functions as an administrator.

Resistant Capital

Yosso (2005) defined resistant capital as when one actively resists society's norms. Resistant capital appeared to be closely behind Rachel's navigational and familial capital. She

lived and experienced resistant capital. She described barriers she felt she had to overcome to get to the position she currently holds. She explained,

> In the secondary realm, it is male dominated. I know elementary administration is female dominated but secondary is male dominated. I've had my battles and scars. I mean, you know, it's amazing how many males are chauvinistic in this day and age. I mean, I've had to assert myself and sometimes be overly aggressive to make sure that they're not just going to throw me under the bus and run over me several times. So I think that has been the challenge.

She went on to say some males assume her intelligence is not comparable to theirs, but she overcomes what she feels they think about her and makes herself an "invaluable source," which she feels changes their opinion of her work. She also referred to her current district and former district as experiencing racism, prejudice, and male dominance. Further she disclosed that in her former district there were mostly Caucasians, one African American administrator, and currently in her district it was challenging for Hispanic males because there are no Hispanic male administrators. Rachel also referenced that she did not feel Hispanic females were able to rise to a high level of authority such as being more than a school principal. She said, "We are not light enough and we are not dark enough and then throw in gender."

Perhaps Rachel felt this way because of what she has experienced, but she seems to have a never-give-up demeanor. As stated previously, she stands up for herself in the hopes that others will see her for what she can bring to the table of education. She gave a vivid description of being mistaken for a bus driver and a custodian:

> Oh, I mean, even like when I'm in meetings or I'm on, take the kids on a fieldtrip or, you know, the first thing that they ask me, am I the bus driver or the, or if they're in my

> building, am I the custodian. Or am I, you know, it's never seen am I the leader of the building? So I don't know if that means I need to change my wardrobe… but you know, that has happened so many times. And you even see it, like when you're in a meeting, even this past week, I was in a meeting and they said, "Well, what do you do at the school?" I always just say, you know, I work at MacArthur High School or I'm an employee of the Lakeview School District or something. I said, "I'm the principal," and then somebody said, "She's the principal of the largest school in our city," and you could see the demeanor and the conversation switch, you know. And I'm, I never have been one for titles, you know, and never will be. So but you know, there's been a lot of different situations. You know, people will come in and parents sometimes. You people just think you can, you know, this or that, you know. So I think a lot of it is, especially in a community like ours, you know, there's a lot of racism. But you know, everybody, that's the elephant in the room that nobody ever wants to talk about. So I've learned to work twice as hard, have to be twice as smart to even just get to the table.

This quote clearly shows how Rachel is honest and determined to show what a strong work ethic she displays, and it illustrates the trust she built off her competence in advancing improvement in urban public school communities (Bryk & Schiender, 2002). She did not correct anyone, but yet a colleague made reference to her reliability and the competence she brings "to the table." Rachel's honesty, reliability, and competence display the characteristics of trust she displays as a leader.

Social Capital

Another type of capital Rachel displayed was social capital. Yosso (2005) described social capital as the way that people network with each other and the community. Rachel utilized

her social capital in a way that it seemed to be prevalent and overlap in all six types of her community cultural wealth. Her social capital was not the most dominant but appeared to work in conjunction with all other five types of capital. Rachel stated,

> As a principal, I've learned so much from other people and asking questions and just observing and being in many different positions and roles. It's real important to be able to link students, parents, staff with resources and both, you know, material, professional development and human resources to assist them in reaching their goals. I think, you know, in my job, I'm always looking at how I can once again find more resources and provide services that students and staff need and parents, so in my quest for that, I just end up, I truly believe God just keeps putting people in my way to help me with different processes and different projects and, and from there, I think people appreciate my work ethic and therefore, you know, give me the support and understand my passion for the students that I serve and can sometimes overlook my personality.

This quote describes how Rachel shared her views of how she utilized her social capital and related it to the trust she developed with students, parents, staff, and the community to reach their goals. She went on to explain how she remembered when she was in high school and a bilingual interventionist left a lasting impression on her. She remembered how professional she was and the work she bestowed upon high school students by having them learn through field trips to colleges, and opening their horizons. She distinctly remembered a time they went to a prestigious university and it left a huge impact on her on the importance of college. Rachel also stated, "In fact, when I came back from college, that's who hired me because by then, she was director of the bilingual program." Rachel shared the importance of bringing in universities to promote

higher learning, finding scholarships, and making connections for jobs in the community for all students of color. Rachel was excited to explain her newest social connection,

> One of the things that I've really been working on and it just hasn't worked and is my next thing is a Historically Black College and Universities (HBCU) college fair for our, you know, for our area. Because so many possibilities for our kids of color that they don't even, they're not even aware of and the parents either.

The experience Rachel had during high school can be used as a way to pay forward the resources and opportunities given to her in the past that contributed to her success. She also discussed ways she helped students with financial aid, dual enrollment at a nearby community college, and how she brought in family initiatives for students. Furthermore, her drive for higher learning for her students and parents meshes nicely with her aspirational capital.

Aspirational Capital

Aspirational capital was not as prominent in Rachel's different types of capital, but it showed through in her interview. According to Yosso (2005), aspirational capital is when one has hopes and dreams beyond what they believe can be possible. Rachel thought she would become a lawyer and started out at a university taking law classes and later came to be an educator. Rachel also made known that she really wanted to do something that would help the Hispanic community. Rachel explained,

> As far as that career choice, no. I just wanted to do something that would help our Hispanic community. And I just felt, I saw, you know, family members and friends, that were in legal issues and so I thought that I would be able to represent our, our people. But in the long run, I realized that the direction God has taken me in is education. I've helped thousands and thousands of kids, and I think that has helped me serve as a role model to

> other students, that females and Hispanic females in particular can be professional and in roles of leadership. And education is the greatest thing. I know my parents, my father and my mother stressed the importance of education, and I think the greater good is in being an educator than I could have been after the fact of if the people are incarcerated or something like that…

Rachel described herself as a humanitarian that shows benevolent ways that she is trying to build trust to aspire others to want be more and do more in education. She brings resources to her students and parents to show them what society has to offer in education. She wants students to be exposed to different universities, colleges, and jobs to strike an interest and leave a lasting impression on them. She is trying to help all students of color aspire to thrive for more in life, especially when it comes to their educational journey.

Furthermore, she wanted students and parents to see the opportunities that are offered to them through the high school she serviced. She gave the community hope for all students to try different opportunities and move towards higher learning after high school. Rachel said, "I think we're survivors. I think we're hard workers. I think our faith in God, our sense of community and family, our sense of service and helping one another, have really helped shape me."

Linguistic Capital

One of the least prominent types of capital Rachel displayed was her linguistic capital. Yosso (2005) defined linguistic capital as one's use of their academic and social capability when communicating with others. Rachel is fluent in both English and Spanish. However, she kept referring to coming across as having a strong personality or abrasive. She made reference to an incident that took place at a middle school where she was an assistant principal that gave her a

reputation of not working with LEA (Lakeview Education Association teacher's union) members. Rachel explained,

> It was a very antagonistic place. All three of us as administrators had been replaced. It was a very difficult staff. Everybody knew that. Everybody in the district knew that that was a very challenging staff, that was very critical and mean, just mean. And so it kinda gave me a reputation. And let me say this. The thing that just set everything off was when I came from my other school district, our school quality plan wasn't what it was here in Lakeview. I never knew you had to run every little thing that you did past the school quality team. So you know, I made a new discipline form and so all of a sudden they're trying to file grievances and everything against me because of a form. In the end, we voted on it and they adopted the form but it was just, because I hadn't ran it past them first. You know, I think it had kinda developed a reputation that I wasn't like a team player and that I wasn't pro SEA and kinda things like that. So then when I was directing the 21st Century Program, teachers kinda saw another side of me and then when I went to the high school, the teachers there saw how hard I worked and I always was about getting resources and opportunities for teachers so then when they moved me, they were really not happy because they wanted me to stay at the high school. So the teachers went to the LEA and said this isn't right. You know, but I was moved to a different high school in Lakeview.

Rachel worked hard to communicate with teachers and show teachers that she is willing to share in the decision making and collaboratively work together. She has developed their trust through her work ethic and most likely from the first approach she took at the middle school. Rachel realized the value in building trusting relationships through her experience as a Twenty-First

Century director. She truly saw the value in getting teachers resources and opportunities, which in turn brought on the trust. Teachers realized she was able to communicate collaboratively and that she was capable of bringing about positive change, which ultimately reflected on students' success. Rachel shared, "I think people appreciate my work ethic and therefore, you know, give me the support and understand my passion for the students that I serve and can sometimes overlook my personality."

Summary of Rachel

In closing, Rachel's case expresses how she utilized all the characteristics of Yosso's (2005) forms of capital: navigational, familial, social, resistant, aspirational, and resistant capital. Rachel used all six forms of capital in her life and career. In some areas the forms of capital showed similarities especially for her social capital.

Rachel used navigational and familial capital, coupled with social capital, for the most part. This shows in her ability to utilize opportunities brought her way early on in her educational career and the emphasis on the importance of education her family has bestowed upon her, to build relational trust with students and parents. She also utilized her resistant capital, aspirational capital, and linguistic capital to build a respectful, open, and honest relationship with teachers, students, and parents.

Nonetheless, she described how she developed a school culture of trust with students and teachers, which she learned was important from one of her mentors. Rachel explained,

> We need to have a school culture that embraces kids and allows kids to trust us, develop that trust, that relationship. When I first came here 5 years ago, Mr. Note had a saying. It's all about R&R and I'm like rest and relaxation, you know. And it was, you know, his R&R was relationships yield results. And that's so true. You know, and I've never ever in

> any role or capacity, even as a human being, being able to do anything without developing relationships. And that's what we have to do with our kids. And so we're trying to take it to another level with the requests that we're making of teachers….You know, so it's about holding everybody accountable. If we want to hold kids accountable, we gotta be accountable ourselves.

This quote clearly describes Rachel's means of building a community of trusting relationships and learning by building off all her community cultural wealth displaying all her forms capital. She is open, honest, benevolent, and competent in her leadership role.

Figure 4 illustrates how Rachel used various forms of community cultural wealth to build relational trust with her stakeholders. Rachel's interview encompassed all six types of Yosso's Cultural Capital. Among the different forms of capital, the most prominent form of capital that she used in her work was navigational capital, which is the largest shape. Her familial and resistant capital were the next largest shapes and she displayed them significantly. She also used social capital, which is mid-sized in the graphic and seemed to overlap all of the other forms of capital, which is why it is placed in the center. Yet social capital was not her most prominent form of capital. She placed less emphasis on aspirational capital and linguistic capital, which are much smaller than her other forms of capital. Furthermore, while Rachel certainly built relational trust with stakeholders, she did not build relational trust as prominently with teachers as Sara and Miranda had done, which is why her arrow is narrower than for previous participants. Also she did present relational trust to her stakeholders utilizing her different forms of capital.

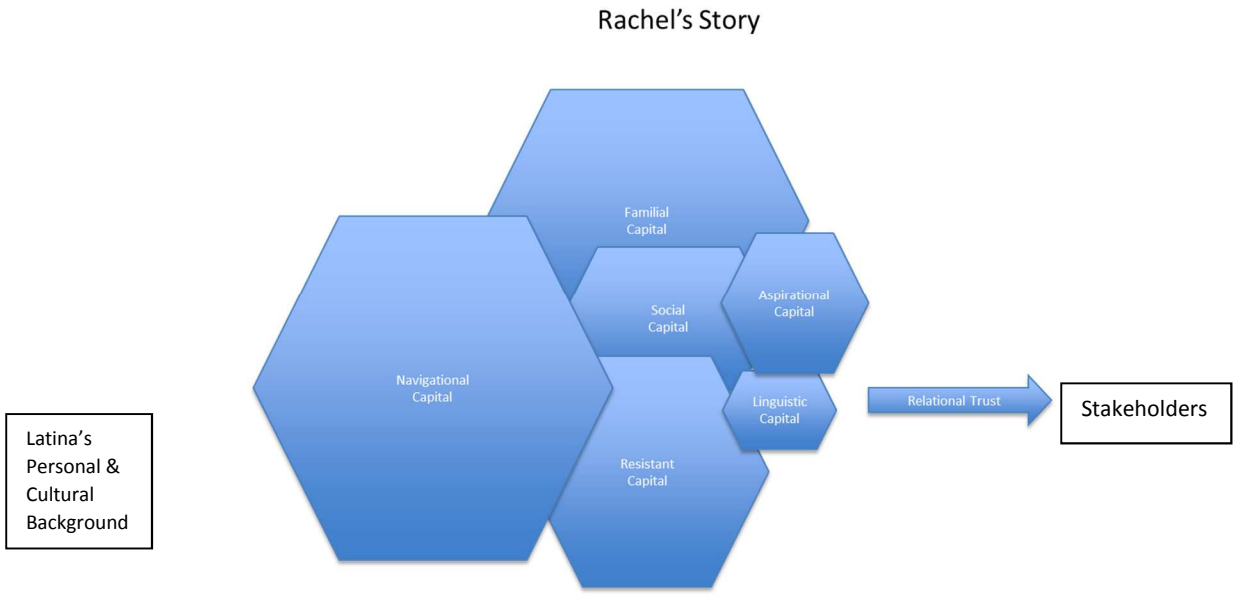

Figure 4. Graphic representation of how Rachel uses capital to build relational trust.

Magdalena's Story

Magdalena is a 61-year-old Mexican American woman who has been working with Lakeview Public Schools for 4 years. She has 38 years' experience and knowledge from the different districts she has serviced. She is fluent in both English and in Spanish. She has been a bilingual teacher, a bilingual coordinator for elementary and secondary programs, a bilingual recruitment coordinator, a bilingual state and federal programs director, a middle school teacher, an assistant principal and an elementary principal. She currently is a consultant with the state Department of Education who works with Lakeview Public Schools.

During Magdalena's educational career she has worked with many bilingual students, parents, and community members. She displayed a calm tone about herself, but seemed knowledgeable and well versed in her interview. She exuded confidence and compassion for her life experiences and the role her *familia* contributed towards her education. Throughout her career she has worked with Lakeview Public Schools, from early on in her career and towards the latter part of

her educational career. Magdalena served students in two different states with some of her experience being in a district south of Lakeview Public Schools. In Magdalena's interview, her responses were two folded in respect to her prior position as an elementary principal and her current state-level position as a consultant.

As mentioned earlier, Magdalena has worked with primarily Spanish-speaking parents and students. The communities she has served have been from lower income and working class parent homes. She mentioned that approximately 85% of the families she served were coming from non-English speaking homes.

Familial Capital

Yosso (2005) asserted that familial capital is when one gains knowledge of one's ethnicity through their family history, family experiences, and characteristics of their cultural knowledge (i.e., dependence on family). Magdalena grew up in the Lakeview Public School District area. Her mother was born in Chicago, but because of the Great Depression her family moved back to Mexico, and her mother was raised and educated in Mexico City and spoke Spanish fluently. Magdalena's father was born in Los Calientes, Mexico during the time of the revolution. Her father moved to the United States with his family, and they were migrant workers. His family settled outside of the Lakeview Public School District. Further, her father graduated from high school, was active in his community, and served in the Army during World War II. After the war, her father moved to the Lakeview Public School District area, married Magdalena's mother and that is where Magdalena was raised.

Magdalena displayed a strong sense of familial capital as she expressed the important role her family played in her cultural upbringing and growth as an educational leader. She explained,

> It's part of who you are. It's your core. It's not something that, you know, I learned from a book or…it's like I say, it's part of my DNA. It's growing up in a spiritual home that's connected to language and culture. Traditions. Music. Art. Education. All of those good moral values and ethical values that are part of our culture. So, I connect with my families and not necessarily my Latino families in my position here but just the role of families new to the United States and what that transition is like. And understanding what my parents went through, although I personally may not have felt it, I was probably just oblivious to it, you know, because maybe my parents kinda knew we couldn't go to the regular theater downtown, so we had to go to the Mexican theater. You know, and I didn't know, now, it's like I didn't know we weren't supposed to go to the theaters downtown, or weren't allowed but…I grew up in the '60s. I just think that it's been, obviously, a plus. I can't imagine not knowing what your culture is or your heritage. I can't imagine not connecting with people and your roots. So when we visit Mexico now, my mom still has cousins there and I connect with them and then I see this is where she gets it from, you know, and there's just like a warmth. There's, a history of, you know, good, good, solid, you know, upbringing. I was fortunate to be born into the family I was born into. It's a gift.

This is a solid example of the value Magdalena presents upon her upbringing and how she relates it to her educational career. She could not express enough the impact her family has impressed upon her and how they encouraged her to go to college. Her family also developed lifelong friends in the community through advocating for children, which inspired her. She shared, "I say, working with English learners and being an advocate for children and families is not like a hobby

for me. It's, I always tell people it's in my DNA. So, there was no question that we were all not going to college, it was never a question. We were all going to go."

Magdalena uses her familial capital to build trusting relationships with her stakeholders because she is benevolent and competently understands where they are coming from as they transition to the United States. She is open and honest in her ways of working with all students and people of color.

Navigational Capital

Another prominent capital that stands out for Magdalena is her navigational capital, which is coupled with her familial capital. Magdalena felt that her upbringing was beneficial in the sense that she was able to attend Catholic schools, which were disciplined and educationally oriented. Yosso's (2005) description of navigational capital is one's ability to steer through social organizations that were not designed for people of color. Magdalena remembers being in third or fourth grade and knowing she wanted to be in education and feeling the push from her father to persevere and become a teacher.

Magdalena views the importance of understanding the value of education and living every moment as a teachable moment to hope and make things better for people of color. Moreover, she gave a riveting example of how her mother used to take in exchange students and how her mom used her navigational capital to enroll her exchange student in school. Magdalena described how captivating it was to see her mother talk with the school officials. She shared,

> My mother said, "Take me to the school. I need a ride." She didn't drive. "I have to register John." Well, John was coming from Colombia so I'm just kind of observing. I'm just the driver. So she knows the routine. She's got all this exchange student's paperwork. She goes to the counter and the principal says, "Well, does he know English?" And my

> mom says, “Well, he’s gonna. He doesn’t know English that well, but he’s expected to learn it while he’s here.” And then [the principal] said, “Well, if he doesn’t know English, we can’t enroll him.” Or she had already enrolled him and she wanted to get his schedule so he was already here and the principal was saying, “Well, I don’t know if we want him here, if he doesn’t know English that well.” And so out of my mom’s mouth came the words, “The constitution guarantees a free public education. And so whether he knows English or not,” and this is my mom in all of her broken English, saying, “whether he knows English or not is not an issue. It’s your problem and you’re gonna fix that. But he’s gonna come to school here because he lives with us.” So absolutely, you know, again, there’s so many instances in my life where I think both my parents have been just advocates and have truly shaped, you know, my leadership style and making sure that things are just fair and right and at this point, I’m just, I can draw the line in the sand. You know, it stops here because I’m here now as a steward for the state and federal programs that support our children and so I have to really be accountable for ensuring that that happens.

This example clearly outlined how Magdalena’s mother valued and knew the importance of education for all her children, biological children, foster children, and exchange students. Most importantly she viewed and experienced how important is to educate all children of color. Magdalena recognizes that this viewpoint from her mother influences how she thinks about her professional responsibilities as an educational leader in a position to look out for the needs of students from a variety of life circumstances and personal backgrounds.

Magdalena mentioned, “We’re always put in situations where, especially in my field, we do have to represent those children who, because of their documentation status or because

they're new or newly arrived and they're immigrants, they don't have the valor, the courage to confront teachers or to ask questions, and so we have to advocate for them." Her mother taught her to navigate the system and advocate for children of color and speak up for them. Magdalena felt that if she was going to be put in situations of inequality when it comes to "maneuvering through social institutions" (Yosso, 2005, p. 80), she was going to make the best of it for herself and the individuals she serviced. When describing an experience about inequality, Magdalena shared, a time when she experienced a situation during a board meeting with a male individual trying to represent a product related to Middle Easterns and referred to them as "Arabs". Magadelena expressed how appalled she was by that particular individual using that term in a derogatory manner. She could not believe that she was sitting in a board presentation with many individuals such as the Board president, other administrators and no one was taking offense to this individual repeatedly using a racial slur. She recalls motioning to her boss, the assistant superintendent for curriculum, to ask the individual to stop using that term via a note. However she felt she did not take a stand and the individual continued until the Board President finally asked him not to not use that offensive term. When the meeting ended, a colleague approached her and said, "Wow Magdalena you were real upset." She responded, "Why weren't you?" Magdalena further explained,

> I was protecting a group of students and families, and I was not Middle Eastern but I knew enough that that was offensive and you shouldn't use those terms with our children and their families. But it's like, that's where I say that's the inequality. That doesn't even occur to people. Why does it land on you? Like you're, you gotta carry the banner for every child that's not, you know, the majority group. All of a sudden, you represent everybody but, you know, it's like when a child came up to me and I was a principal and

> he was African American and I say, okay, *mejo* (my son), hurry up. Bell's gonna ring. He's like, I can't be your *mejo*. I said, yeah, you can be. I said get to class. It's like, I don't look at kids of color, with color. You know, they're just *mejo, meja* (my son or my daughter), you know. You're just, that's just who they are. It's like people, you know, why couldn't he have been as outraged about that as I was? But that really depicted, inequality to me.

This example is a great description of how Magdalena honestly and truly cares about all students of color. She gave a heartfelt example of how she displayed her openness about how she felt when an offensive term was used to describe a person of color, which is an indicator of trust and her interest in helping all students navigate the educational system in equitable ways. Magdalena utilized her navigational capital, coupled with her resistant capital, as she described her competent and benevolent ways navigating through the community. Further, she wanted others to know that, as a student of color, your ethnicity should not predict your career choice such as in the entrepreneur's story she described above.

Linguistic Capital

Yosso (2005) defined linguistic capital as one's way of communicating with others in a way that causes them to utilize their academic and social capabilities. Magdalena reflected on a time during her principalship, and she described a concern she had with one of her effective teachers and how she communicated with her to solve the issue. Magdalena expressed how she viewed and felt about the effective teacher; however, a student viewed her differently. This particular teacher possessed some good qualities when communicating with parents, but seemed to lack some linguistic skills at times and could come off as being abrasive. As Magdalena continued to describe the teacher, she also described the student the teacher had the encounter

with, which I will call Mary. Magdalena had been working with Mary, who was taking medication for her behavior, and working with Mary's mom. Magdalena talked with Mary frequently as well as with her mother and grandmother in regards to her discipline and "being sent to the office." Magdalena explained further that Mary was sent to the office and she assumed it was time for Mary to have her medication, but this time Mary wanted to talk to Magdalena about how she was being treated by her teacher, Ms. Smith, and how she was being yelled at. Magdalena described the conversation,

> Mary said, "Ms. Smith yells at me a lot because, you know, I don't have my homework or I don't have this or I don't have that." And I said, "Okay, well, are you upset because she yells at you? Are you upset because she yells at you because you don't have your homework?" She admitted she didn't have homework, she didn't have all these things but "she yells at me a lot in front of all the other kids. And today, she said what's the matter, Mary, didn't you take your medicine?" And Mary said, "I felt really bad and so I got up and I walked out of class." And so this is a 3rd grader, walked out of class and came down to the office and wanted to tell me about this.

Magdalena's response up to this point illustrates that she is a caring and nurturing principal and that she has developed a trusting relationship with her student. The student was compelled to talk with her principal and her voice was heard. Further, Magdalena described Ms. Smith as the type of teacher that is not always the most cheerful especially in the morning and tends to lean towards negative cues or remarks when addressed. Magdalena's ability to read the teacher and recognize the types of comments she is likely to make illustrate that she knows how to approach her colleagues in a benevolent, respectful, and honest way through the trust she developed with

her stakeholders. Magdalena went on to convey that she had Mary assist her with involving her mom and the teacher in a non-threatening productive conversation. Magdalena continued,

> "Are you willing to sit here and tell me what you told me in front of your teacher?" I said, "Because I think the only way we're going to change is that if we hear it and we pay attention to it and then, and you tell her exactly how it made you feel, too." So I got mom's permission, I called her up and brought Ms. Smith down and we had a chat. And so I think that couldn't've happened if she didn't trust that it was safe to do that. That she knew that it was okay to, to talk to her teacher. Of course, I was there. I wasn't going leave her alone and I told her that, but it was important for her teacher to hear this and for me, not to come at her teacher with so and so said. If there was going to be a discussion about this that it be open and so I think it was and, I know it was an eye opener for her and the teacher.

This is a great description of how Magdalena utilized her linguistic capital coupled with providing an opportunity for her teacher to view the way her trust dynamics worked. Magdalena communicated with both the student and teacher by letting them know she was respecting them as a student and a teacher. She held an open and honest conversation with them, which turned out in the best interest of both the student and teacher. Most importantly Magdalena explained,

> The teacher apologized immediately. I think there's just some things that people do that are sort of, you know, reactions that become patterns and sort of fall into automaticity and so hearing it from the student and having Mary tell her exactly how she was feeling about it. She felt bad, humiliated, shamed, and she didn't want it to happen again. So they both said they would work on that, you know, together and that's how we entered the conversation.

Magdalena noticed a change in the teacher. The teacher seemed to soften. Magdalena said, "It took baby steps, but she was a good teacher. It was just that ability to impart that second standard. It's like people know content, but you just have to know how to be a teacher and realize you're dealing with little ones." In addition, Magdalena handled the situation in a respectful manner and recognized the importance of listening, communicating, and building trusting relationships with students, teachers, and parents.

Magdalena also talked about how she had good rapport with community members and parents during her principalship. She discussed how they would watch out for her and help her with different situations. She explained how she was shoveling snow one day because the custodian had not shown up and how numerous parents would bring a shovel to school and shovel areas they knew she would need assistance with. She let them know she was willing and able to do it, but they insisted on helping and thanked her for watching out for them and their children. She also described how the neighbors in the area looked out for her and they would work as a team, especially if there was anything happening that would hurt children. Magdalena described her relationship with the community,

> I think I was probably fortunate to land in some really good situations, and I don't know what grew more, the community or me. I think the community grew me rather than the other way around, but it's just like always having a sense for what needs to be done and what, you know, knowing what the rule is, what comes first, second and third and always having all your stakeholders around to support you.

In essence, Magdalena knew the importance of communicating with parents and getting to know them at a personal and professional level. She showed them her benevolent and honest ways and in turn they did the same for her. She talked and treated students, parents, and teachers with

respect and allowed parents to feel comfortable handing over their children to her and trusting she would competently develop their children's education. Her strong linguistic capital was central in helping Magdalena to communicate so clearly and intentionally with all stakeholders.

Social Capital

Yosso (2005) defined social capital as a process in which people make contact with each other and the community. Magdalena thought quite highly of the individuals she networked with and mentors she came across in her educational career. She explained how one particular mentor valued, supported, and saw leadership skills in her. Magdalena disclosed,

> We had a great director in Lakeview, Dr. Rodriguez, who was educated at university in Michigan and received his PhD and also came from a huge family, and he was supportive. I think he saw sort of like leadership skills in a few of us, and he encouraged us and provided a sort of like venue in Lakeview to designate to coordinate the elementary programs and then I got secondary programs there. So then because I'd already had my degree already or was completing it in educational administration. I think it just was having had those sorts of leadership experiences, being exposed to grant writing, being exposed to supervising, evaluating teachers, providing support and professional development for them, I think it just was sort of a natural progression towards leadership.

Magdalena utilized her leadership skills to continue to network with others and expand on her repertoire of leadership skills. She sought out individuals who could build her up and add to her educational tool belt as well as expand her networking skills. She was open to building trusting relationships and expanding on her social capital.

As mentioned previously, Magdalena has a strong background in bilingual education, and she utilized her social capital by connecting with members from the National Association of Bilingual Education (NABE). Magdalena gave a great example of how she utilized her social capital through NABE. She shared,

> NABE connected me with other members and other members in other states, having contact with people who had already done a lot of the research or developed curriculum, best practices. I have this impression and it's well founded that the coasts, usually East and West coasts are a lot more progressive in terms of doing the research and, and I guess going through all the hard knocks and so that they've already got well established programs and, you know, evaluation sources, data points, all of that's already done by the time it gets to us because they have the larger populations, too. The East Coast with all the immigrant population, West Coast with mostly populations of people, you know, been generations of English learners. So, it was always a way, when we connect through the organization (NABE) of getting all of that information spread out quickly and being able to hear presentations and hear about the latest research from people who are writing in the journals. You know, the educational journals and doing educational research. So the organization (NABE) was very influential.

This was a great explanation on how social capital can be used to your benefit as a leader, and "how it is a support system to help navigate through educational institutions" (Yosso, 2005, p. 79). Magdalena truly united with other leaders and "opened herself up to become vulnerable to others by sharing information and influence" (Tschannen-Moran, 2004, p. 25). Magdalena developed trust through NABE and made a difference for bilingual students, which in turn will show her competence in the way she leads all students of color.

Aspirational Capital

According to Yosso (2005), aspirational capital is when one has the notion that possibilities are endless and you can dream big. Magdalena knew early on she wanted to become a teacher. Magdalena explained that her third grade teacher inspired her to want to become a teacher. Again, referring back to her familial capital, she said, "I think because my parents were pretty supportive of that as well, there was never a question about me pursuing some sort of professional career in teaching." Magdalena went on to express how her parents were true advocates that truly shaped her leadership style and assured that things were just fair and right in every aspect of her education. She continued to share her love for her career and stated, "I can draw the line in the sand. You know, it stops here because I'm here now as a steward for the state and federal programs that support our children and so I have to really be accountable for ensuring that that happens." Magdalena's aspirational capital was coupled with her familial capital when she explained why she always knew she would become a teacher. Her honesty and openness is what will build on the relationships she develops in all her stakeholders. She was determined to follow her dreams and make them a reality.

Resistant Capital

Yosso (2005) defined resistant capital as when one challenges different inequalities in society. Magdalena's earliest experience with resistant capital is when she described how her mother and father marched with Caesar Chavez. She explained, "They taught me at a young age to be an advocate and be involved in the community you serve." Magdalena expressed her concern with an instance that occurred recently with her career and how she depended on advocacy groups in different professional organization. She reflected on an instance, where the legislature re-funded a school aid act that had language stating, "no funding shall go to any child

who is not in this country legally." Magdalena felt, "the line in the sand had been written" for her since she was the contact person for that particular grant. She went on to explain,

> You know, I can't work here and, and be that person that districts call because schools we're not the safe havens for children. We don't check immigration status. And we can't put schools in that position to either accept the money, take the money, but certify by assurances that every kid that gets these funds, and it's for English learners, is documented. That's ridiculous. So if it hadn't been for our state organizations like GI Forum and LULAC and many of the advocacy groups who had already paved the way, I mean, they all caught wind. At that time, the state superintendent attached to the letter saying be reminded the schools cannot do this. And the governor chose not to sign the legislation. He just said I'm not sending that out there. It's political suicide for him. And so they had to remove the language before it went out. So yeah, score one for, you know, all these groups that put pressure on. So yeah, those are ridiculous kinds of instances and they're still happening.

Magdalena felt she was still fighting for what is right and just for all students and will continue to take a stand.

She is knowledgeable in her research on English learners on the West and East Coast. Magdalena discussed the Chinese immigrants who were fighting for equality and the importance to allow them to access educational programs. She truly feels the above mentioned "was ground breaking for our Latino students who were also suffering from, you know, teachers not having the resources, the language, the competencies to work with them as they're acquiring a second language." Magdalena applied her resistant capital to help move English learners forward and was a strong advocate for them. She worked hard at working to making sure they were treated

fairly and given what they deserve. She elaborated on how she felt she experienced inequality in her career,

> You know, it's just like the glass ceiling. I mean, you get it from many ways. From being a woman, for being a Latina. From being, you know, for advocating for sort of like the silent group of children. You know, and throughout my career so it's been, you know, if I had to sit and think, I could give you many, many stories but mostly just… In terms of career advancement, it's been a struggle.

Despite its potentially negative impact on her career, Magdalenda is a true advocate for all individuals of color and applies her resistant capital possibly without realizing that is what her leadership skills show. Magdalena's benevolent, open, honest, and competent ways show through her leadership style and reflect on what she can bring to the table of trust.

Summary of Magdalena

In closing, Magdalena used all six forms of capital in her life and career. In some areas, the forms of capital coincided especially with her familial capital. Magdalena's case displays how she utilized all the characteristics of Yosso's (2005) forms of capital: aspirational, linguistic, familial, social, navigational, and resistant. Familial capital was the strongest form of capital she displayed. She built a solid relationship with her family in which she made reference to feeling "blessed to be born into" her family. She feels her parents were true advocates for her as she was growing up and shaped her into the leader she is today. Essentially, Magdalena's familial capital was prominent in all her forms of capital. She looked through the lens of being an "advocate" for all students of color and that showed in her navigational and resistant capital. Magdalena has a drive to fight for what is fair and just and viewed that early on knowing that her parents marched with Caesar Chavez.

Her linguistic capital was flawless in a sense that she respected all stakeholders and communicated with them in a manner that was benevolent, honest and open. She offered her stakeholders a sense of safety as she listened and communicated with them. Magdalena built off her leadership skills and relationships to build a social network. Her social capital allowed her to navigate through the educational system and lead others. Again, Magdalena's familial capital is always in the forefront, especially in her aspirational capital because she felt her parents gave her a solid upbringing that she knew early on she would go to college and she would become a teacher. Her strong belief in knowing that she could accomplish more as long as she had an education perhaps moved her towards leadership. Furthermore, Magdalena experienced inequality in her career, but utilized her resistant capital and broke through the "glass ceiling" as a woman of color and will continue to be an advocate for all individuals of color. She is a true contributor to building relationships with all stakeholders through her leadership. Magdalena displayed building trust through showing respect, honesty, openness, and being influential to all she served.

Figure 5 illustrates how Magdalena has used various forms of community cultural wealth to build relational trust with her stakeholders. Magdalena's interview encompassed all six types of Yosso's (2005) cultural capital. Among the different forms of capital, the most prominent forms of capital that she used in her educational work were familial capital and navigational capital, which are the largest shapes in the figure. She also used linguistic capital and social capital, which are almost of equal size in shape. She placed less emphasis on aspirational capital and resistant capital, which are equal in size as well. All of her six forms of capital overlap each other and draw into her relational trust. Notice that her arrow is much larger than the other participants' due to the strong display of relational trust she exuded onto her stakeholders.

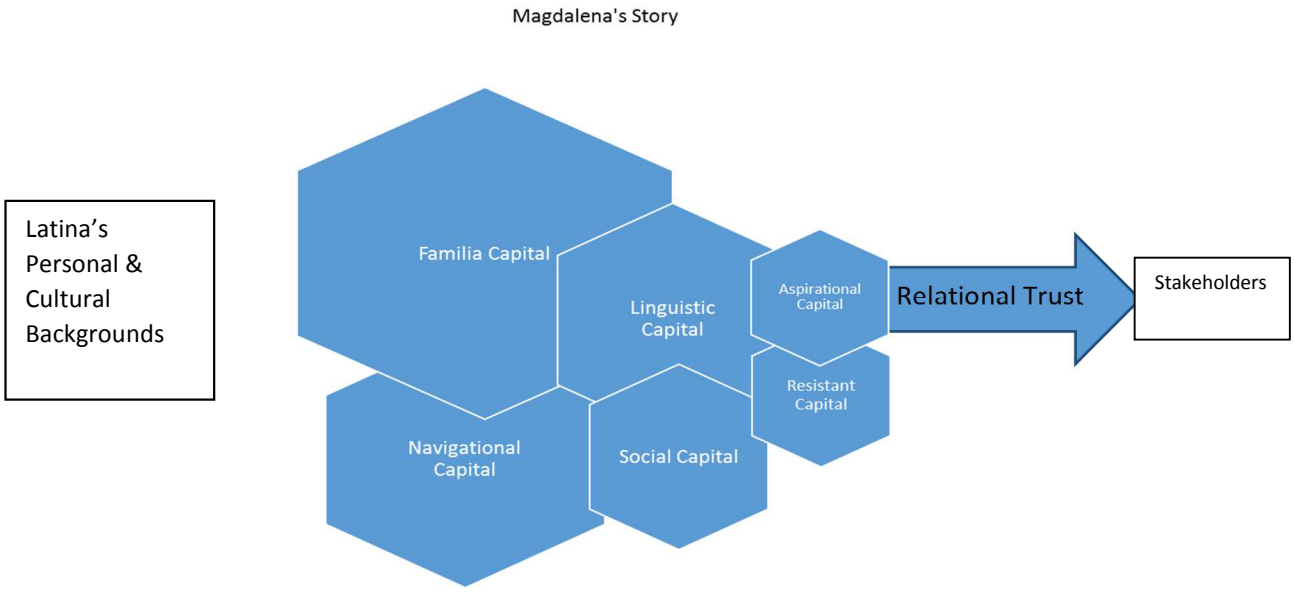

Figure 5. Graphic representation of how Magdalena uses capital to build relational trust.

Overall Story

In conclusion, all four Mexican Americans administrators displayed various forms of Yosso's (2005) six types of capital; aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital to build relational trust with all stakeholders. The different forms of capital overlapped for all the participants. Miranda, Rachel, and Magdalena demonstrated strong characteristics of familial and navigational capital. Conversely, Sara displayed familial and navigational capital, but it was not as prominent as for the other three Latina administrators. They all displayed social capital and used it to broaden their leadership skills, with Sara exhibiting the most with her leadership style and benevolent ways towards the migrant community. The way all four Mexican American administrators demonstrated their linguistic capital with all stakeholders was similar except for Rachel. Rachel's linguistic capital

was prevalent, but could be viewed as abrasive at times; however, she felt that when she showed she was competent in her leadership, she was observed as efficient. Further one might view the fact that their linguistic capital fell short could be due to giving up their language to gain acceptance in society (Hernandez & Murakami, 2016).

They all showed a similar dimension of aspirational and resistant capital. Although, with their aspirational capital, their familial capital surfaced in a means that they all mentioned how their family valued education or encouraged education, so they had high hopes of pursuing a career whether it be in education or not. They all disclosed that they faced some sort of inequality with their resistant capital. The inequalities they faced varied between gender discrimination, racial discrimination, being the minority, and workplace discrimination.

Nonetheless, all four Mexican American administrators exuded relational and collective trust with all stakeholders they happened to cross paths with, through their benevolent, honest, open, reliable, competent, respectful, vulnerable, and risk-taking ways (Forsyth et al., 2011; Bryk & Schneider, 2000; Tschannen-Moran, 2004). All the characteristics mentioned above are leadership skills that all administrators should possess to build relational and collective trust with all stakeholders. Sara, Miranda, Rachel, and Magdalena demonstrated different forms of relational and collective trust, which ideally made them better principals, built a culture of learning, and created role models for all students of color that they served.

Figure 6 illustrates how all four Mexican American administrators used all forms of capital to build relational trust with their stakeholders. Among the different forms of capital, the most prominent forms of capital that were used in their educational work were familial capital and navigational capital, which you will notice are the largest in shape. They also displayed social capital and linguistic capital, which is the next mid-sized in shape. The characteristics of

resistant capital and aspirational capital were evident with all, but not as prominent and much smaller in shape. Notice all forms of capital segued into the Latina's relational trust arrow showing a relational trust and aiming towards the stakeholders they serviced.

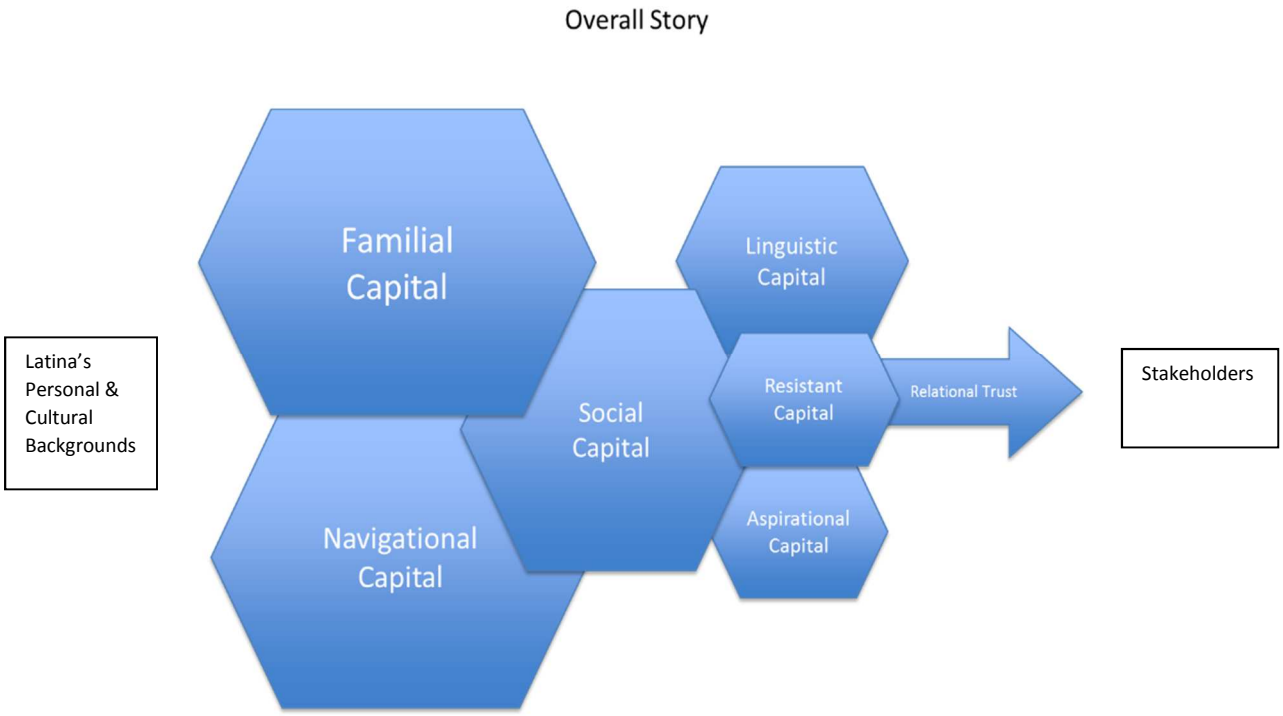

Figure 6. Graphic representation of how Latina administrators use capital to build relational trust.

CHAPTER 5: DISCUSSION AND CONCLUSION

I began this dissertation by viewing the percentage of Hispanic administrators in public schools in the United States. Along with the notion that Hispanics are the fastest growing population in the United States, there is also an increasingly larger population of Hispanic school-age children. Yet, the least represented demographic group in the teaching and educational administrative field are Hispanics. Moreover, there is a "glass ceiling" that Latina administrators struggle with when they are trying to advance in their careers, such as from teacher to principal and from principal to central office administration. I certainly can relate to the struggles Latina administrators may face in trying to advance from a principal to central office. One of my participants in this study, Magdalena said it well when she said, "I could wallpaper my house with all the rejection letters I received," and I couldn't agree with her more because I could truly do the same. However, I do not desire to receive a positon as an educator because I am a Latina, I desire to receive a position because I am well suited, knowledgeable, and deserving of the position over other candidates. Further, the opportunity for advancement for Latina administrators will continue to be overlooked until Latina's break through the "glass ceiling." My dissertation hopes to take a step in this direction by illuminating the career experiences of four accomplished Latina administrators.

As I discussed in Chapter 1, the United States is in need of great principals who can help teachers succeed through strong teams. Latina administrators can fill that need with their strong sense of family background, experiences within their social networking and their cultural capital, and expertise in building trusting relationships, but there will be challenges Latina administrators may face. In hindsight, a Latina administrator would be a benefit to an educational setting due to their strong family values and benevolent ways, which could enable them to contribute to

effective teams that value individuals as a whole. Conversely, their strong family ties could hinder the amount of time that it takes to build social networks, which in turn, is how the groundwork is laid to build a community.

Theory of the Study

In speaking to the Latino community, Cesar Chavez stated, "We cannot seek achievement for ourselves and forget about progress and prosperity for our community…Our ambitions must be broad enough to include the aspirations and needs of others, for their sakes and for our own" (American G.I. Forum, 2015, p. 7). That is why I speculate, in this dissertation, that Latina administrators' use of relational trust, community cultural wealth (Yosso, 2005), mentoring, and networking could build a positive school culture. With such a culture, a Latina administrator could create an instructional team that raises academic standards and improves the climate in her school. This, in turn, could create a domino effect in shaping children's love of learning and be the guarantee of their academic success. Furthermore, it could help them become role models as they contribute positively to their community and nation.

Figure 7 shows the theoretical model for how Latina administrators' use of Yosso's (2005) concepts of community cultural wealth could contribute to building relational trust, which would service the stakeholders' needs. Drawing on the model presented in Figure 1, I asked the following research questions to show how a Latina's personal and cultural backgrounds affect their use of relational trust when dealing with stakeholders:

1. How do Latina administrators describe building relational and collective trust with Latino and non-Latino teachers, students, and parents?
2. How do Latina administrators view their cultural and personal experiences and backgrounds as influencing this development of trust?

3. What forms of capital do Latina administrators report drawing on when building relational and collective trust?

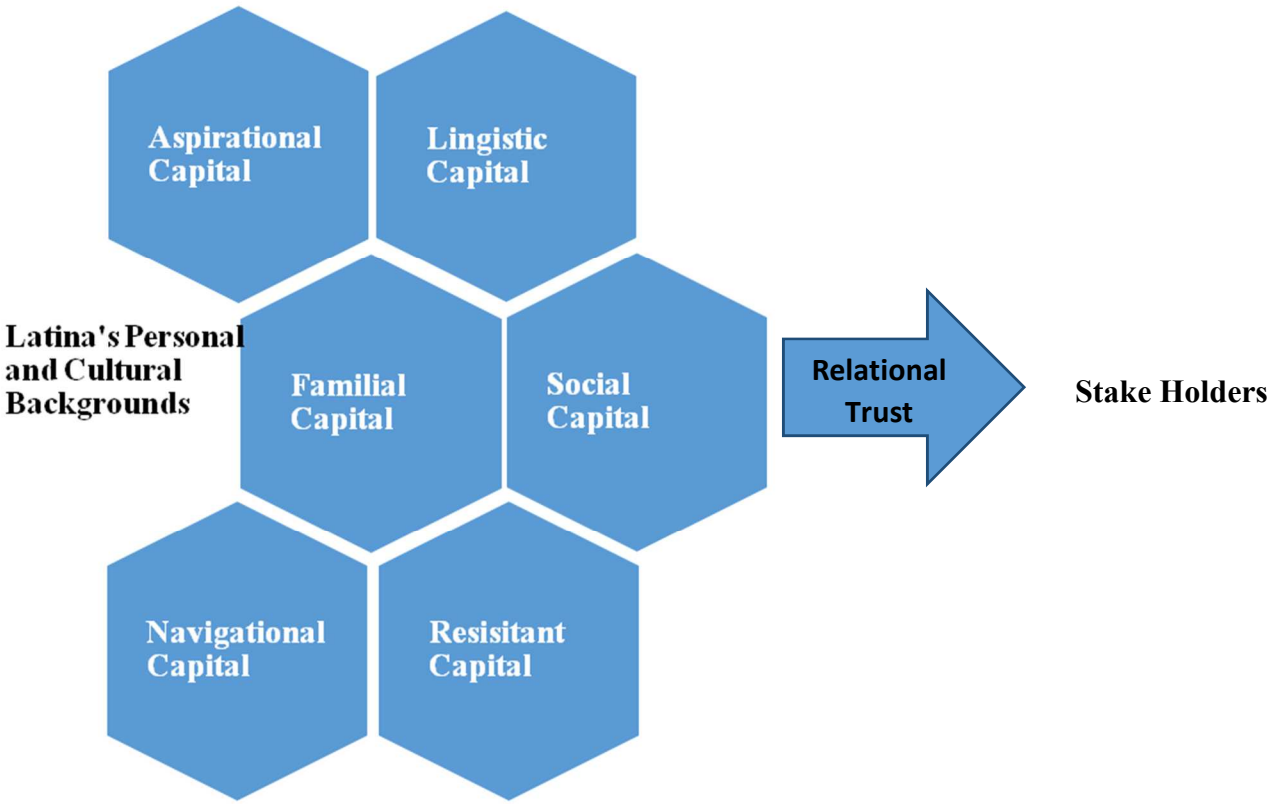

Figure 7. Model for how Latina administrators' backgrounds impact school organizations through relational trust.

Taking into account the theory of community cultural wealth, coupled with building relational trust with all stakeholders, there were commonalities among all four Mexican American administrators. They all displayed Yosso's (2005) six forms of cultural capital; aspirational, linguistic, familial, social, navigational, and resistant capital, along with Bryk and Schneider (2002) and Tschannen-Moran's (2004) facets of trust; respect, personal regard for others, benevolent, honest, open, reliable, and competent ways. Interestingly, in my study, all

four administrators had community cultural wealth that overlapped in different areas, and some were stronger in certain capitals than others; they all built off their strengths. In conjunction, they also displayed overlapping forms of trust in different ways. For example, when Rachel referenced how people saw her as someone who was always out to get them, she saw this as holding people accountable. However, people noticed and came to understand how her worked showed through over time that she was actually a caring leader. Further, her strong personality that people could not understand in the beginning developed into showing that she really did support children and the relationships grew differently as she progressed in her career. In hindsight, her competent and honest ways proved to be her stronger leadership skills.

Familial capital was particularly strong for all four of the Latina administrators. They all held strong relationships with their parents and not only their mothers, but their fathers as well. All their families wanted them to do something better than what their parents were doing, and all valued education. Siblings played a prominent role as well, and they were very close to their siblings and shared values that influenced who they became as adults. Additionally, they felt their parents gave them the mindset to have a strong work ethic and know possibilities are endless. Magdalena, who had the strongest familial capital said, "I was fortunate to be born into the family I was born into. It was a gift." That particular quote spoke volumes to me in regards to the importance a Latina places on family, which in turn is what a Latina will bring to her leadership style and the stakeholders she serves.

Navigational capital surfaced more than expected, and all four Mexican American administrators have navigated their ways through education and worked the system. Sara was fluent in Spanish and was able to jump two grade levels in middle school. Sara was able to explain to her parents the opportunity she was given in school to move forward and learn at a

rapid pace to be successful in life. She was also able to articulate that she had a good understanding of how the educational system worked at a young age and carried that throughout her time in each educational setting, which fostered her linguistic capital. Furthermore, Miranda, Rachel, and Magdalena took advantage of fellowships and opportunities for higher learning and then used those experiences to their advantage and kept moving forward. Miranda worked hard to bring her navigation capital out in her students and parents and shared her insights with families. She helped parents and students understand the paths they were taking while attending the Career Complex and how the Complex could lead them to college. Sara brought in families to learn English as a skill for navigating educational and societal systems. Rachel persevered in college, as she felt like she was one of a select few Hispanics attending college, but yet she worked her way through the educational system. Magdalena coupled her familial capital with her navigational capital early on and learned the importance of educating herself and all students of color.

Social capital seemed to be associated with all four Mexican American administrators' familial capital because the Latinas communicated with their families in order to find ways communicate outside of their social network. Though once they became comfortable with their social capital, they began to flourish with social networks, and they would bring in someone or something that helped students of color. They all saw the importance of getting out into the community and felt community work helped bring more people to the forefront of education in the best interest of all students.

Linguistic capital was developed in all four Mexican American administrators. However, it was not as evident as I anticipated. One may have the impression that linguistic refers mainly to one's language but the way Yosso (2005) explained linguistic capital, it coexisted along the

lines of how one communicates with others according to their academic and social capabilities. In retrospect, although all four Mexican American administrators were bilingual and fluent in Spanish and English, which was not the only reason they demonstrated linguistic capital. They were strong communicators and good listeners with all stakeholders and gained respect and the understanding of being competent in handling situations that came about.

Resistant capital and aspirational capital were not as prominent in all four Mexican American administrators, but were evident. Again the women all built off their family values and resisted society's norms for people of color in addition to encouraging others to fulfill their hopes and dreams. They pushed forward and actively utilized their resistant capital to be advocates for all stakeholders they served. Additionally, they all came across different forms of inequality, yet continued progressively moving upward in the direction of an educational career ladder.

Further, I would venture to say all four Mexican American administrators displayed some of their lived experiences through a theoretical framework of Latina/o Critical Race theory (LatCrit) as described in Velez et al. (2008). I sense that concepts from LatCrit played a role in shaping my participants' lived experiences while they were in school. They all described their lived experiences as counterstories, according to the definition provided by Yosso (2006), in that they learned to surpass the white society of norms and the power of hierarchies. Their counterstories confront what some might feel education should look like for Latina/o students and educational professionals. Their counterstories displayed ways Mexican American administrators utilized their cultural capital while they were in school and how they pushed back on oppression for people of color. They truly showed they did not have to marginalize what

others may view as white norms but yet expressed themselves in ways to which people of color can relate educationally.

Additional Findings

Throughout this study, I reference the "glass ceiling," which is a term that can affect woman and members of other nondominant groups. Insight was gained on how all four Mexican American administrators experienced types of discrimination, such as gender discrimination, racial discrimination, workplace discrimination, and feeling like the minority in different educational settings. Miranda experienced not being chosen for the middle school principalship and felt it was due to gender discrimination. Rachel often mentioned she was overlooked for higher positions because she was not dark enough or light enough, signifying racial discrimination with her skin color and not fitting into a group and or not being the right "diversity" representative. Sara felt she was the minority in college and "the only brown student in college." Sara also noticed students of color were the only ones who could not afford to go home regularly. Magdalena experienced an individual being discriminatory about culture in the workplace. Then when she requested a supervisor deal with an offensive term describing Middle Easterners, her co-workers were surprised at her reaction. However, they did not speak up for the group of students and families that are in a minority group.

Another important finding is that individuals use different forms of capital in different situations depending on what is needed. Also, the use of capital can change overtime as people change. For example, Rachel changed over time in response to a conversation with her supervisor that was noted earlier about building trust in which she felt she discovered trust later in her career and she changed her way of thinking and how she presented herself. Magdalena utilized her resistant capital when she may not have realized she was utilizing it by taking a stand

during an uncomfortable conversation about people of color and an individual using a derogatory name. She held her composure and respected all stakeholders but let it be known she would be the voice for silent group she represents. Miranda could come across as being mild-mannered in her tone, but she knew how to utilize her navigational and linguistic capital throughout her career and may not have realized how she advanced quickly for a woman of color. Sara may not have had a large familial capital, but it showed through when she was able to bring in many community members and form a family like atmosphere, which could be from how she was reared.

Implications for Educational Practice

The intent of this study is to envision more Latina/o teachers and administrators in educational settings by presenting a framework, which would gain more role models who have attended college and graduate school showing the importance of education and the possibility for Latina/o students to achieve in higher education. Furthermore, the framework would need to incorporate building relational trust with administrators, which has been adapted to being able to work with students of color. In turn, building relational trust helps lower-income and or migrant families trust the adults they are leaving their children with daily. Additionally, such parents may need to have more positive experiences for their children than they personally may have encountered while they were in school. Parents need to know their children will be treated and served well, which will help them view how valuable education can be for their child. Administrators will need to be thoughtful and examine how they communicate with families and how they utilize their relational trust. At times, administrators need to know how to deal with irate parents and help calm them down to see the value in the educational system and the positive benefits of working as a team within the school setting.

Moreover, administrators much acknowledge that all people have social capital and other forms of Yosso's (2005) cultural capital. That is, administrators must understand that there are different forms of capital that everyone carries and builds off of throughout life. The different forms of capital used can help students of color do well in education if they use their different types of capital. With the notion that more people of color apply their capital differently from Caucasian people, people of color might be closer to their families and look at family differently. In addition, Latina's network in ways that are quieter and would benefit from someone, a mentor perhaps, showing them positive experiences.

For aspiring Latina administrators, they will need to understand and recognize the importance of using their cultural capital to build relationships with all stakeholders. When reflecting on the four Mexican American administrators who participated in this study, they seemed to be hard working and competent individuals. Unfortunately, it took them a while, but they moved up the ladder. All four Mexican American administrators worked hard to get where they are in their careers, and they have not stopped. They truly enjoy what they are doing and see great things coming out of their services. All of them view themselves as paying forward to serve all students of color to better serve them and see them in a positive light, in which hopefully they will become a teacher or an administrator. Most importantly, they really want to see their students be successful and go to college.

Limitations of the Study

A limitation of this study is the small sample of Latina administrators, which is in part due to the small number of Latinas holding administrative positions in Michigan. Additionally, I would have liked to have added a quantitative piece to possibly survey some students of color to perceive how they feel about having someone of color being their principal and find out if that makes a difference for students. Further, I would have tried to gain the teachers' perspective on

what it is like to work with a Latina administrator. Another limitation to my study was finding out more about the impact of Latina administrators and how they are linked to student achievement.

Likewise, this study is regionally bound in Michigan so it does not reflect on other states around the United States. Perhaps the findings could be different if my participants were from other parts of Michigan or other parts of the country, such as Texas and California where there is a larger Latina/o population. Yet, the small size of this study allowed me to dig deeper into the backgrounds and leadership styles of those Latina administrators in my study.

Directions for Further Research

There has been significant and valid research that has been conducted on relational trust and the theory of community cultural wealth. Further, there has been research that has given me leverage to build my theory off the importance of Latina administrators building relational trust with stakeholders and utilizing their cultural capital. Yet there is more research needed on how to get more Latina/o teachers and administrators into those positions. Also there is an importance of developing research on how relational trust is developed with all principals not just Latina principals, but principals of different races and ethnicities. Further research could be developed on how community culture wealth impacts relational trust for Latina administrators that includes student and teacher perspectives, coupled with how administrators acknowledge community cultural wealth among teachers and students. Being open-minded to acknowledge how everyone comes with different types of cultural capital can impact teaching and how teachers and administrators respond to students and parents. When teachers and administrators understand other individual's community cultural wealth an awareness could inform how you work with others or craft your conversations in the best interest of students.

Conclusion

In closing, the purpose of this study was to relate Yosso's (2005) theory of community cultural wealth and link it to relational trust through a Latina administrator's leadership style and background experiences. I found that Latina administrators, when using their resilience and cultural affinity for working with groups while still valuing an individual's integrity and need for respect, will often use relational trust to effectively lead their staff to work for the benefit of all stakeholders. This will allow students of color to value and use their cultural capital to realize that they too can break "glass ceilings" and achieve success despite barriers.

Furthermore, I found that a Latina administrator's sense of social and cultural capital meshed with Yosso's (2005) six forms of cultural capital. Yosso's framework is a noble description of why it would be inaccurate to say a person of color does not have cultural or social capital. Everyone holds some type of cultural and social capital, but the measure of one's success depends on how that capital is utilized to their advantage. Yosso described how a Latina's upbringing relates to her framework on cultural capital. Moreover, Yosso pointed out that a traditional view on cultural capital is geared towards white, middle class values. Using Yosso's six forms of cultural capital will continue to assist a Latina administrator to demonstrate relational trust in a school setting.

Yosso's (2005) six forms of cultural capital coupled with building relational trust are strong characteristics of a Latina leaders skills. All four leaders showed they were able to competently operate a school. They could honestly, and openly carry out a benevolent conversation with parents. They all took risks and some way or form developed trust with their students, staff, parents and community. In essences, families and staff silently relied on them to make a difference for all students in which they accomplished.

We need Latina administrators in front of all students so they can share their cultural capital and build relational trust to encourage higher learning in all students of color. Likewise, we need Latina administrators to pave the way for students of color to see possibilities are endless and they can have a career in education or whichever career they choose. The lived experiences of Latina administrators will build a culture of respect and learning for all stakeholders.

Latina administrators' hope of building a culture of learning with students of color will depend solely on how they build their relationships and view their experiences. Essentially, they have to build off their experiences of discrimination and inequalities and link it to their different forms of cultural capital they possess to turn their experience into leading an educational setting into a positive school climate. Additionally, from my own experience as a Latina administrator I would be inclined to say, they will utilize their faith and familial capital coupled with their navigational capital to lead all stakeholders in a new direction of learning through their caring and trusting ways.

APPENDICES

APPENDIX A: INTERVIEW CONSENT FORM

Goal of the research:
As an administrator, the purpose of your interview is to provide background information on the role culture has played in your career choice and leadership style as a Latina principal. It will further inform how the Latina culture contributes to building relational and collective trust, community, and culture within the school in which you serve or have served in the past, which will inform the results of my dissertation research. The goal of my research is to better equip Latinas to be effective principals, thereby becoming role models for the Latino youth.

What you will do in this research:
I will conduct two 45-minute interviews with you, covering topics about your background experiences and building relational and collective trust through your leadership style along with general information about the school and community. I will digitally record the interview, which will then be transcribed verbatim.

Confidentiality:
I will protect your confidentiality by using pseudonyms for you, the school, and any students and teachers in any printed materials or presentations and by disguising you, the school, and the students and teachers through modifying any personal details that could compromise your confidentiality.

Withdrawal:
Your participation in these interviews is completely voluntary. If, at any time, you wish to quit, you can.

Protection of the data:
The transcripts of your interviews will not contain your name anywhere. All interview transcripts will be stored in my home in Michigan. The actual interview recordings will be stored on my computer until the completion of this project. After that time, they will be permanently erased.

Contact:
If you have any questions about this research, please contact me or my advisor at:

Lisa Tran, PhD Student
Michigan State University
5316 Sandalwood Court
Grand Blanc, MI 48439
Office: 989-399-4801
Cell: 989-213-1968
ltran@spsd.net

Dr. Kristy Cooper
Assistant Professor
Michigan State University
403 Erickson Hall
East Lansing, MI 48824
Office: 517-353-5461
kcooper@msu.edu

For questions, concerns, or complaints that are not being addressed by the researcher, or research-related harm:

Michigan State University Human Research Protection Program
Phone: 517-355-2180
Email: irb@msu.edu

Agreement to participate:
The nature and purpose of this research have been satisfactorily described to me, and I agree to become a participant. I understand that I am free to quit at any time if I so choose, and that Lisa Tran will gladly answer any questions that arise during the course of the research.

Signature: _____ Date: _____

Name (print): _____

APPENDIX B: INTERVIEW PROTOCOLS

First Interview Protocol

Interview #1 Questions:

1. Tell me about your current position and history as an educator.
2. Thinking about the schools where you have been a principal, what type of students and families have you served?
3. Tell me about your childhood. Where did you grow up? What was your family like?
4. How do you think your family life influenced your career choices?
5. What influenced you to become an administrator?
6. What barriers have you had to overcome to get this position?
7. How has your personal family or cultural background contributed to your leadership style?
8. Can you tell me a story about a time when you built trust with a teacher, student, or parent?
9. How would you describe your building culture, and how if at all do you think your Latina background has contributed to its growth?
10. Tell me about a time you struggled with community building.
11. Can you tell me about a time that you sensed others in your school trusted you less than they usually do?
12. How do you think the Latino culture has affected your growth as an individual?

Second Interview Protocol

The purpose of my second interview is to focus on questions that may have been missed or need to be elaborated on to further my study.

Interview # 2 Question:

1. As a young person, what did you dream of becoming as an adult? Is there a role model who helped guide your hopes and dreams?
2. How important has networking been in your personal and professional life?
3. Which social networks have been most influential in your career?
4. Could you tell me about a time you used networking in your personal and professional life?
5. How often, if ever, have you had to deal with feelings of inequality in your career? Can you tell me about those experiences?

(Additional questions as deemed necessary during the research process.)

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