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LEADERSHIP IN A DIFFERENT VOICE: AN ETHNOGRAPHIC
STUDY OF A LATINA CHIEF EXECUTIVE OFFICER
IN A CALIFORNIA COMMUNITY COLLEGE

by

Lois Margaret Knowlton

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education

University of San Diego

1992

Dissertation Committee

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ABSTRACT

LEADERSHIP IN A DIFFERENT VOICE: AN ETHNOGRAPHIC STUDY OF A LATINA CHIEF EXECUTIVE OFFICER IN A CALIFORNIA COMMUNITY COLLEGE

KNOWLTON, LOIS MARGARET, Ed.D., University of San Diego,
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Director: Mary Woods Scherr, Ph.D.

The purpose of this ethnographic research was to discover the influence of President Judith Valles' gender and ethnicity on her leadership behavior at Golden West College in Huntington Beach, California, and to determine if similar influences existed among the other eight Hispanic women presidents of community colleges in the U.S. A composite profile of the nine presidents was developed.

More than 100 interviews were conducted from a broad spectrum of participants, including seven of the nine Hispanic women presidents. The researcher became a participant observer at Golden West College for the fall of 1991. All the presidents were strongly influenced by their close family ties, their cultural identity, and their parents' emphasis on education. They developed their bicultural identity and bilingual ability early in life. All spoke unaccented English and Spanish. Their female

gender and the Hispanic culture affected the behaviors of all the Hispanic women presidents who participated in this study.

Because of a lifetime viewing the world through two sets of lenses, the Anglo-Saxon and the Hispanic, Judith Valles brought an openness to new ideas, to divergent viewpoints, and a sensitivity to others that facilitated her leadership. A strong connection between gender and Hispanic behaviors was discovered.

Financial constraints, governmental policies, and the college history also had an impact on the context for leadership for these presidents. The leadership of most of the presidents resulted in increased collaborative decision making and a focus on developing a family or community on the campus, often through celebrations and ceremonies. They all emphasized reaching out to the broader community and involving it in the support of the college. The vision for a more inclusive community college that welcomed and valued the diverse student population characterized Judith Valles as well as all the Hispanic women presidents.

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by

Lois Margaret Knowlton

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To

ROGER

My husband, my friend, my colleague
without whom none of this would have been possible

ACKNOWLEDGEMENTS

No major human endeavor is possible without a supportive community. That supportive community was the major resource for completing this dissertation. It is not a research project solely by Lois Knowlton. It bears my name only because I collected, integrated, and organized the data into a volume bound between two covers. The number of individuals who contributed, supported, and even agonized with me throughout the process are too many to name individually, but it was truly a collaborative project with a community of people committed to the expansion of knowledge about community college leadership and to those Hispanic women who are only beginning to be recognized for their contributions.

Judith Valles was unquestionably the key collaborator in this study. She facilitated my entrée into areas where only a few have penetrated. She never questioned who I was interviewing, nor my motives. She shared her feelings, whether they reflected well on her or not. She became a friend--something I will always treasure. Her honest, straightforward manner of responding to questions was the answer to any researcher's dream. Her intellectual strength and insight helped us as we probed and prodded together to understand the links between her culture, gender, and

leadership. It was truly an intellectually stimulating and rewarding process. **Thank you Judith!**

Thank yous are also in order for the eight other Hispanic women presidents who were part of the study, as well as their very helpful secretaries and assistants. **President Leila Gonzalez Sullivan** deserves special recognition as the key person who encouraged me to approach the study from the presidents' perspectives. She helped revise the questionnaire, provided me with names of presidents, recommended additional references, and gave me a most productive interview as well as free access to her staff at Middlesex Community College.

The Latinas who participated in the pilot study were also very instrumental in providing invaluable input: **Irma Alvarez, Virginia Lopez Hansen, Anita Martinez, and Alva Sands**. In addition to the pilot, Alva was a constant source of reference materials and answers to my many questions regarding the Hispanic culture; Virginia put me in touch with key leaders and presidents in the AAWCJC, and Irma became my "Hispanic" proofreader. Alva, Irma, and **Raschel Parsons** also supported me in the last stages of the dissertation by taking on extra classes so I could be freed to finish writing it during the spring semester of 1992.

Thank you also to **Jackie Reza and Dolores Delgado Campbell**, two other Latina leaders who reviewed and revised the initial questionnaire. Their interest and enthusiasm spurred me ahead at a turning point during the initial stages of the process.

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Lastly, a big thank you to my family: my mother, who influenced my lifelong interest in multiculturalism beginning with the first nursery song I learned from her, "Los Pollitos Dicen Pío Pío, Pío" (The baby chicks say peep, peep, peep), my three children, Bruce Knowlton, Kathy Holt, and Chris Knowlton, who accepted "Mom's Big Project" for the past five years; and certainly my greatest supporter, Roger Knowlton, who encouraged me from start to finish; he supported us financially by teaching mathematics at Miami-Dade Community College while I was doing my administrative internship and accompanied me on the east coast trip where he helped with the interviews and research at four of the colleges that have Hispanic women presidents.

The dissertation is the culmination of five years of rigorous study at the University of San Diego and a product of a lifetime of relationships with a very supportive community.

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CHAPTER I
STATEMENT OF THE ISSUE

Introduction

As the California Community College enters the 21st century, it is being challenged to be an agent of social change. Because the community college is the only institution of higher education that has open access to a student population that reflects the diversity of the state, it has a critical role in addressing major societal problems. Whether or not California's community colleges can meet the needs of their new majority depends on the leadership within those institutions.

This study examined the leadership of Judith Valles, president of Golden West College, and made comparisons with the eight other Hispanic women presidents in the United States to see if their gender and ethnicity affected their leadership in an educational system dedicated to meeting the needs of a changing student population.

Very little emerged from an intense review of the literature in relation to Hispanic women in community college leadership. Women in leadership, minorities in leadership, and black women in leadership have all been studied; however, the Latina appeared to be the "invisible colleague" both statistically and in qualitative research.

The Issue

Although more than half of the undergraduates in higher education are women, majority men continue to predominate in the decision making roles. In 1991 only 360 women were chief executive officers of the nation's 3,323 accredited colleges and universities; 212 at 4-year institutions and 148 at 2-year colleges (Leatherman, 1991, p. A20). Of those 148 women, only nine were Hispanic women. At a conference of the American Association of Women in Junior and Community Colleges (June 24-26, 1991, San Jose, California) Kanter reported that in 1979 women administrators constituted only 27% of the administrative positions in the California Community Colleges. During the 6-year period that followed, a period in which major advances for feminist issues were being achieved, the percent of women administrators increased 2% and by 1990 that percent had reached only 33%-- not a major accomplishment given the espoused emphasis on gender equity (Kanter, 1991).

Although in 1985 minority students in California community colleges comprised 36% of the student population, very few administrators reflected those populations (Chancellor's Office, 1985). The Chancellor's Annual Report on Staffing and Salaries for Fall, 1990, showed the following ethnic distribution for certificated administrators:

- 73.5% White
- 11.2% Black
- 10.2% Hispanic
- 3.2% Asian/Pacific Islander
- 1.5% American Indian/Alaskan Native
- 0.4% Philipino

The imbalance is indicated by the statistic that Hispanic students made up 18.1% of the community college total student body in Fall, 1989, and the percentage was growing (Chancellor's Office, System, 1989). In 1988 54.6% of all Hispanics enrolled in postsecondary institutions in the United States attended public 2-year colleges compared to 38.3% for blacks and 34.1% for whites (Evangelauf, 1990, A37). The state of California accounted for nearly one-third of all Hispanic enrollments in higher education (Olivas, 1986). Early in the 21st century, California will be the first mainland state with a majority of nonwhite persons. The Joint Committee for Review of the Master Plan for Higher Education reported in its 1989 report, California Faces . . . California's Future, that the minority population is projected to be one-third Latino, one-seventh Asian, and one-twelfth black (1989). Included with these projections is the expectation that by 2000 Spanish will replace English as the most commonly spoken language in California.

To meet the needs of this changing population, the California Community College reform bill, AB 1725, was passed in 1988. It focused on two main issues: Affirmative Action and improving community college quality of education through more democratic forms of governance. It is axiomatic that a state as diverse as California needs institutions whose leaders are equally diverse. The California Postsecondary Education Commission included in its 1987

recommendations the statement that ". . . to achieve equity, the educational system must change in a fashion that seeks out, welcomes, and supports individuals from diverse backgrounds" (Board of Governors, 1989, p. 2). Staffing patterns are one component of the "hidden curriculum" in community colleges. If those who lead an institution are white, male, and middle class while minorities work primarily in low-prestige positions, it is a clear affirmation that to be successful one must be part of the dominant culture.

Although all minority leadership in the community colleges is lacking, Latinas are the most underrepresented. According to the Chancellor's 1987 Affirmative Action Report, only 5% of faculty, 9% of administrators, and 14% of classified employees in California Community Colleges in 1986 were Hispanic. Separate figures for Hispanic females were not reported. The same report stated, "Since 1977 females have moved into administrative positions at the rate of less than 1% per year (for minority females it was 0.3%)" (Chancellor's Office, 1987, p. 17).

As Madeleine Green stated in her recent book, Leaders for a New Era: Strategies for Higher Education (1988),

. . . the contributions of women and minorities to a collective vision of higher education and its leadership have yet to be made. New perspectives, different values and experiences brought to leadership by these underrepresented groups will undoubtedly

reshape some of the conventional wisdom about leadership. (p. 6)

One of her principal themes was that as student bodies change, so must institutions and their leaders.

While the need to meet the needs of a diverse student population has increased, higher education is losing ground in providing access to minorities. Many of the gains in minority participation since the 1960s have been lost, and unless leaders can propose creative strategies for admissions, better retention, and public commitment to the issue, this slippage will continue (Green, 1988, p. 35). In California, where the 1991 budget crisis has put all levels of education in peril, the 4-year institutions have severely cut back programs, raised tuition as much as 40%, and have tightened entrance requirements. Even the community colleges' decision making bodies, all the way from the Board of Governors down to local boards of trustees and curriculum committees, are considering establishing a floor under which students will not be able to enter. If open access becomes a thing of the past, ethnic minorities as a whole, particularly those with language deficiencies, will be most dramatically affected.

The need for leadership that will address these policies that have the potential of exacerbating the educational inequities in society is critical for the 90s and beyond. Some researchers in community college education have concluded that urban community colleges are not the

"great engines of democracy and mobility we might think" (Weis, 1985, p. xiii). ". . . Community colleges may well serve fundamentally to reproduce structured social inequality" (Weis, 1985, xiii).

The Chancellor's Office (1985) predicted that the rest of this century will be a period of major social transition in which the role of families may diminish and people could become more isolated. Old assumptions will increasingly conflict with new ones, making it difficult to identify shared values. The emerging demography of California will result in a potential community college enrollment that is older, less wealthy, less proficient in language skills and in need of a greater variety of educational experiences. It is a population that has much in common with Hispanic women who are currently teaching, counseling, and administering in the community colleges.

Need for the Study

According to Henrickson (1989), leadership is primarily a cultural process and expression. To understand leadership one must study culture, and if leadership is to be researched, then that research must be conducted within the framework of specific cultures. The form that leadership takes is closely tied to the culture in which it is practiced. Henrickson argued that leaders such as Churchill, Roosevelt, and Ghandi would not have been great leaders in cultures significantly different from the ones in which they lived (p. 387). If he is correct, the changing

culture of the community college requires different leaders--ones who have some cultural commonalities with the population being served. Leadership studies that link organizational cultures and the culture of the individuals participating in that process are rare. The National Hispanic Corporate Council asked a question at a recent conference in this regard: "Specifically, what is the unique contribution that Hispanic diversity brings to the evolving multicultural society in this country?" Moreno states, "We need to ask ourselves what Hispanics bring to emerging leadership models" (1991, p. 74).

Clearly, there is a need to study the leadership of women and minorities to determine if they do, in fact, bring needed values to the leadership process in the community college. In states in which there are especially large numbers of Hispanic students, studying the leadership of Hispanic women is particularly apropos.

Purpose of the Study

The purpose of the study was to discover the relationship between the ethnic and gender cultural values and the leadership behavior of Judith Valles at Golden West College. The ultimate goal was an ethnographic description based on in-depth analysis of the connections between leadership and culture. The study examined the leadership process to determine whether these two cultural constructions, gender and ethnicity, have helped or hindered leadership.

The study investigated changes that occurred in an institution in which a Hispanic woman chief executive officer followed white male presidents who had operated from the traditional administrative framework. The purpose of this investigation was to see if her gender and ethnicity influenced those changes.

Another purpose was to determine if there were themes or patterns of leadership behavior that Judith Valles had in common with the eight other Hispanic women presidents in six other states in the United States. These women were also included to determine if the leadership of one individual, Judith Valles, was comparable to these other women. Making comparisons and developing a profile strengthened the conclusions. The patterns developed with nine such diverse individuals in geographically dispersed areas indicated that certain values from their culture were shared.

Sandra Cisneros, a Chicana short story writer, wrote that Latina women are just now coming to a gender and class consciousness. They are recognizing that they are a cultural force against spiritual and psychological oppression and are not part of the mythic "Aztlán," which is a "warrior Aztec thing the men writers have created. We've found our identity elsewhere" (DiLeo, 1989, p. 15).

Significance of the Study

This study has significance for policy makers, screening committees, potential leaders, and students in the nation's community colleges. If it can be argued that

Hispanic women bring special qualities to their leadership that facilitate necessary changes in society, the study reinforces the mandate to support the hiring of more minority women in the community college system. It affirms the valuing of inclusiveness in leadership that goes beyond the legalism of Affirmative Action.

Such a study is also important for other minority women who are potential leaders in the community college. They may have the talent, interest, and motivation to become part of the decision making process, but have been intimidated by stereotypical assumptions of their "role" in the college. These individuals can take courage in the experiences of nine Hispanic women who have stood their ground and demanded that their voices be heard. The importance of role models is highlighted through this research. Minority people need role models, images of what they can become, people in positions of authority who reflect their world.

It is also significant because it gives recognition to women who have been left out of the history of the community college. They need to be part of that narrative, and it is hoped that this is just one of many other similar studies that break new ground in the research in higher education.

Lastly, it is significant as a tribute to one Hispanic woman, Judith Valles, who has given 36 years of her life to education and who deserves to be recognized for her profound influence on the California Community College system.

Research Questions

Beginning with Chapter IV, a chapter is devoted to each of the following questions:

1. What life experiences, individuals, cultural values, and gender or ethnic influences have most affected the development of the Latina president at Golden West College, and are there similarities with other Latina presidents?

2. What behaviors typify Judith Valles' leadership, and are these behaviors related to gender and/or ethnicity? Do the other Latina presidents exhibit similar behaviors?

3. What significant changes have occurred at Golden West College that are attributed to Judith Valles' leadership as perceived by the faculty, staff, and administration? Are similar changes attributed to the other Latina presidents?

4. Can a profile of Latina presidential leadership be developed?

Design of the Study

Since this study was ethnographic, participant observation, interviews, and document analysis were the principal methods for data gathering. Data analysis was based on the grounded theory procedures and techniques discussed in Strauss and Corbin's (1991) Basics of Qualitative Research.

A researcher-developed survey instrument, Hispanic Women Chief Executive Officer Questionnaire: 1991-1992, was administered after a thorough pilot test. Seven of the nine

presidents returned the questionnaire. It was also used as a starting point for subsequent interviews.

Much of the research was done as a participant observer at Golden West College in Huntington Beach, California, during the fall semester, 1991. Being a participant observer involved observation in the principal decision making meetings, participating in the staff development program, and doing informal and formal interviews with more than 80 participants, including those with the president. Document analysis of the mail, internal reports, and the news media contributed current and historical data to the study. Site visitations and interviews were also conducted at five other colleges, and three site visitations were made to San Bernardino Valley College where Judith Valles worked for the majority of her career. Telephone interviews were also a large part of the study.

Limitations of the Study

The time it takes to develop relationships with informants who can help the researcher gain in-depth understanding of subjective realities is always a limitation in ethnographic research. Ideally one could spend years involved with the subjects of the study, but practically that is rarely possible.

The multiple variables affecting the leadership of these Hispanic women presidents also made such a study difficult. Determining whether ethnicity and/or gender were variables influencing their leadership was challenging given

the interaction of these variables within the environmental context of each president. The differences in cultural identification, socioeconomic background, and geographic distribution exacerbated the complexity of the study.

The time availability of the presidents was also a limitation. As presidents they were actively involved on their campuses and in the community. Finding a convenient time represented months of planning in order to find at least an hour to engage them in in-depth conversation.

Another limitation may be that the researcher was not a member of the same ethnic group as those being researched. Liebow (1967), Reich (1989), and Weis (1985) discussed how their "whiteness" influenced the research process. Weis found that it took longer to gain the trust and confidence of black students because of her color.

Conclusions were necessarily based on the perceptions of the participants and the researcher in the study. The participants in the study tended to define the presidents on the basis of how their jobs had been affected by what they perceived to be the presidents' policies and practices. Weiss (1975) reported that predispositions of the respondent and interviewer, procedures used in the study, and interactions between the respondent and interviewer and the social desirability of response are potential threats to validity in an investigation of this nature (cited in Francis, 1990, p. 16).

Since the researcher was introduced as someone doing a leadership study with the main focus on Judith Valles, the tendency for most respondents was to possibly "bend over backwards" to present her in the best possible light. She was a popular president, well respected and liked by most of the staff. Even those who did not agree with some of her decisions or priorities generally liked her personally. Just as answers regarding unpopular people are biased toward the negative aspects, the opposite may be true of popular people. Mitigating that limitation, however, is the fact that the majority of the participants were faculty members, and faculty members tend to be less political and less concerned about voicing their criticisms than are administrators and classified staff.

Perceptions of what behaviors were gender related or Hispanic related assumed some knowledge of the components of those two cultural constructs. Lack of knowledge of what they were often produced limited responses or stereotypical answers.

While qualitative research is not based on random sampling, and a concerted effort was made by the researcher to get a diverse selection of respondents, sample availability may have represented a limitation to the study. This was more of a limitation in relation to the presidents in other states because of the time available to contact respondents. This problem was somewhat remediated by using long distance phone call interviews.

The cost of this dissertation, both in terms of the researcher's energy and finances, was also a consideration. Golden West College is located 100 miles from the researcher's home, and the other presidents were located in eight other states.

Assumptions

The underlying assumption of this research was that including minorities and women in the leadership of the community college is a positive value. The study, however, did not assume that just because they were Hispanic women, they automatically were more effective leaders. It did not assume that they had special qualities or values that helped them to be more sensitive or perceptive regarding the issues surrounding the minority student. That was the subject of the investigation.

Another assumption was that there is nothing intrinsic in males and females that facilitates leadership qualities in either and that men often have feminine caring behaviors and women masculine task-oriented behaviors. Differences were assumed to be based on socialization, which has resulted in a predominance of relational modes of behavior in women.

Hispanic Women Community College Presidents, 1991-1992

The following women were identified from a variety of sources as Hispanic women presidents of public 2-year community colleges during 1991-1992:

<u>Name</u>	<u>Community College</u>	<u>Location</u>
Flora Mancuso Edwards	Middlesex County College	Edison, NJ
Julietta Garcia	Texas Southmost College	Brownsville, TX
Narcisa Polonio	Hudson County Community College	Jersey City, NJ
Sylvia R. Ramos	South East College	Houston, TX
Isaura Santiago	Hostos Community College	Bronx, NY
Leila Gonzalez Sullivan	Middlesex Community College	Middletown, CT
Tessa Martinez Tagle	Miami-Dade Community College Medical Center Campus	Miami, FL
Connie A. Valdez	Northern New Mexico Community College	El Rito, NM
Judith Valles	Golden West College	Huntington Beach, CA

Definition of Terms

Culture: Culture is a constantly changing process that includes symbols, ideas, values, beliefs, rituals, meaning systems, learning systems, social institutions, kinship systems, collective behavior, psychology, and cognitive patterns in the construction of reality (Henrickson, 1989, p. 323).

Ethnicity: Ethnicity is a cultural construction in which distinctiveness of culture, religion, nationality, and/or language are distinguishing features. An ethnic group exists by virtue of its relationship to and difference from one or more other groups. Exploitation, domination, or

discrimination practiced by the dominant group becomes a major element in the common experience and shared understandings of the ethnic group (Reich, 1989, p. 13).

Hispanic: A term first used to identify Americans of Latin American descent. Currently it is the term most generally accepted by the federal government by its agencies such as the Census Bureau. Some Hispanics criticize the term because it recognizes only the Spanish background of Latin Americans and not the contributions of native Latin American tribes (Keller, 1990, p. 1).

Latino/Latina: A term that is emerging as preferable to Hispanic, especially in the western United States. It gives recognition to the Indian roots as well as the Spanish heritage. "Latino" is masculine and is used both to identify males and as an adjective for abstractions, such as Latino culture. "Latina" is feminine and refers to Hispanic women.

Chicano: The derivation of this term is debatable. One of the most popular explanations is that it comes from "Mexica," the name of a native tribe of Mexico. It became popular in the late 1960s when many Americans of Mexican descent began searching for a term to identify their background. It has its roots in the 60s movement and was popularized by the farmworkers' union efforts. "Chicano" arouses strong sentiments, pro and con, by both Hispanics and Anglo-Americans.

Hispanos/Spanish: This is the term favored in New Mexico by the descendants of the colonial and early settlers who immigrated from what is Mexico today.

White/Anglo: All persons having origins in northern European countries. Although groups such as Italians are sometimes called Anglo, the term generally does not refer to groups whose heritage is from countries around the Mediterranean Sea.

Leadership: The definition of leadership which will provide the framework for examining that process as embodied by Hispanic chief executive officers is based on Burns (1978), Foster (1988), and Rost (1991). Burns and Foster emphasize leadership as a process of raising the consciousness of society to higher levels of morality by leading in the development of the authentic life. They both focus on the need for transformational change based on moral values. All three emphasize the democratic, dialectical inter-relationship of leaders and followers in determining the goals and implementing change. Leadership that includes a vision for changing an unjust society, particularly as it relates to gender and ethnicity, was essential in this study of Latino leadership.

Leaders: Leaders are proactive individuals who are agents of change who embody the moral values of justice and freedom and who lead in the development of a supportive community--one in which the authentic, creative self is allowed to develop and flourish.

Voice: Feminist writers have coined the word as a metaphor that applies to many aspects of women's experience and development. It depicts women's intellectual and ethical development. Their sense of voice, mind, and self are intricately intertwined (Belenky, Clinchy, Goldberger, & Tarule, 1986).

Community College: Two-year public and private accredited institutions of higher education in the United States. Only public community colleges are studied in this dissertation.

Chief Executive Officer: The highest position in the organization chart of a single campus. In this study "President" and "CEO" are synonymous.

AACJC and AAWCJC: American Association of Community and Junior Colleges and American Association of Women in Community and Junior Colleges. These are the professional organizations that address issues of concern for community colleges; the former for broad issues of general concern and the latter promotes access for community, junior, and technical college women.

Organization of the Study

The study was organized into eight chapters. The first introduces the challenge of diversity in society and the community college and suggests the need to develop new leadership. It provides the rationale for studying Hispanic women who are community college presidents.

Chapter II provides a review of the literature on culture, community colleges, women in leadership in general, and women in educational leadership. A brief history of Mexican women in leadership and Latinas in leadership in the United States introduces the topic of Hispanic women in leadership in community colleges.

The findings of the study were divided according to the research questions in chapters IV, V, VI, and VII. They relate to background influences, behaviors, and changes in their community colleges. Lastly a profile of the Hispanic women presidents was developed.

The final summary, conclusions, and recommendations complete the study in Chapter VIII.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

While little has been written about the leadership of Hispanic women in community colleges, there is much to study in relation to leadership and culture, the culture of community colleges, women and ethnic minorities in leadership, and Hispanic women's background and history of leadership.

Leadership and Culture

Brian Fay, author of Critical Social Science (1987), emphasized the importance of culture in determining identity.

Human beings are forever set within particular traditions which, in being appropriated, partially define their identity. They, of course, are not passive sponges in this process: they affirm some of their inheritance and they reject other parts of it; they cultivate and they transmute; they embrace, they recombine in novel ways, they create. But all of their activity always involves the appropriation of materials given to them by their tradition; it is the very stuff out of which their development and change is made.

(Fay, 1987, p. 164)

Henrickson (1989) wrote that the "form" of leadership varies according to the culture, but that the process of leadership is universal (p. 306). He theorized that there is a dynamic relationship between culture and leadership and that each can exist only with the presence of the other. Both are involved in the process of change--change to create a better society and change to adapt and evolve in order that a culture might survive (p. 320). Leaders have the function of generating new social structures and creating new connections among people. Leaders shape a single culture out of leaders and followers when at the same time they share a single culture, they can also participate in their separate and unique cultural backgrounds. Thomas (1990) compared a corporate culture to a tree. "Its roots are assumptions about the company and about the world. Its branches, leaves, and seeds are behavior. Every culture has root guards that turn out in force every time you threaten a basic assumption" (p. 107).

The search for understanding leaders who have successfully developed a bicultural orientation within the community college was central to this study. Three cultures were actually involved--the Hispanic culture, the Anglo, and the organizational culture of the community college. Henrickson's findings that leadership is defined only in terms of its relationship to a culture has implications for the importance of this cultural study.

Kracke (1980), in his study of leadership in Amazonian society, found that leadership is a potent force in society--either to preserve social order or to change it. Leaders mediate or act as a buffer between the individual and the social system. The leaders' role in mediating changes in the social system and the multicultural components of society was relevant to this study.

Multiculturalism has met considerable resistance in the United States. While the ideal of multicultural education was to help students develop the skills, attitudes, and abilities to function in different cultural environments, the movement failed because the basic ideology never mainstreamed nor became part of teacher education programs. The main problem was a clash between pluralistic and mainstream values. The pluralist view was that cultural identity should be maintained and protected against a dominant society which oppressed that culture. The mainstream took an assimilationist view which asserted that ethnicity is a fleeting, dysfunctional construct.

Banks (1979) proposed a solution to this dilemma in multiple acculturation--a system in which each group influences the other. Americans function within several cultures. He suggests that ethnic minorities should not glorify their culture and emphasize oppression. His studies have identified four levels of cross-cultural competency: Level I--superficial, brief cross-cultural interactions; Level II--assimilation of symbols and characteristics of

outside ethnic group; Level III--person is thoroughly bicultural; and Level IV--person is completely assimilated. The pluralists generally support the retention of one's culture while functioning biculturally at Level III.

Proponents of critical theory assert that ethnic minorities must liberate themselves from their oppressors. Freire saw the attraction ethnic minorities have for the mainstream culture as reinforcing their role as victims in society. Hopelessness results from accepting limit-situations, i.e., adapting to being treated as second-class citizens. He proposed that change could take place only when consciousness regarding such discriminatory acts was raised. He saw understanding oneself as the starting point of cultural action and liberation (Freire, 1972). Another key idea of Freire that applied to community colleges was the consideration that oppression could be due to the system, not to individuals. Foster (1986) suggested that educational administrators critically examine structures of dominance in their institutions especially when they restrict cultural concerns. Fay (1987) warned, however, that culture "sets important limits on the activities of revolutionaries inspired by a critical theory, limits which they ignore to their moral peril" (Fay, p. 164). A change agent must consider the cultural tradition of the individuals who are in the process of change since that culture provides the basis for their identity and value system.

Groundedness in one's own culture is important before one can function creatively in another culture.

David Abalos (1986), a Latino critical theorist, has developed a theory of transformation applied to Latino communities in the United States. He stated that Latinos have four options that they use to shape their lives: (a) a traditional model, which perpetuates the inherited expressions of the relationships within which they were raised; (b) an assimilationist model in which Latinos reject their inherited culture; (c) a model of "dangling between two cultures" while not being at home in either one; and (d) a transforming model. Only the transforming model allows an individual to be fully Latino and American but in a fundamentally new way. Assimilation is a "profound kind of poverty because it forfeits our uniqueness, both personal and cultural. We can never be authentically American and Latino but are forced to be either an excluded minority or an assimilated individualist" (p. 140). In order to achieve transformation he asserted that Latinos must have the courage to criticize themselves and their culture--resisting, reinterpreting, and struggling to see if it affirms or oppresses their individual and mutual humanity (p. 144). Persons who are secure in the traditional Latino culture, who reject the majority culture, avoid linkages with others beyond their own way of life pay a price of accepting whatever pain cannot be overcome. Those who pursue power, usually try to assimilate, but they give up

both their personal and cultural uniqueness. Such a person who is cut off from his/her own feelings, personal sources, and intuitions is also cut off from creative depths. His transformative model is for those who create new alternatives--the emergence of self as related to others, the world, and the sources in a fundamentally new way.

The Culture of the Urban Community College

Howard London's study of The Culture of a Community College (1978) was, according to the author, the first ethnographic study of a community college. He defended his method of investigation as the most appropriate because his objective was to uncover what the significant variables were rather than to test hypotheses. His study was similar to this one in that it studied the culture of a community college. The college he studied was a large, comprehensive urban complex that offered both liberal arts and vocational curricula. The aspirations of the students were similar to those of most community colleges. Students attended the community college to increase their social and economic mobility--either out of a blue collar or a ghetto environment.

The principal objective of his study was to analyze the reasons for the discrepancy between student expectations and reality. As a participant observer, he learned that the community college student culture was not conducive to academic success.

Weis (1985) conducted a similar ethnographic study of an urban community college in which she analyzed the dimensions of the black student culture. She said the students saw the community college as a "mediator between two worlds--the ghetto and the cultural mainstream . . . [as a] way off the streets" (p. 12).

She found many of the same destructive behaviors in her study that London found in his, such as chronic absence, drop outs, and tardiness. Weis concluded that black community college students affirm knowledge and teachers, but elements of their lived culture contradict those affirmations. The contacts between the races in the community college served to polarize them further because of the negative behaviors. Her conclusions were similar to those of London.

. . . the culture that students produce in educational institutions makes a significant contribution to the maintenance of unequal social structure. Despite intentions to the contrary, students forge a collective culture that insures that the vast majority of them will return to the ghetto streets. (Weis, 1985, p. 2)

These two studies highlighted the need to explore the culture of the community college using qualitative methodology. Quantitative studies, such as those resulting from reform movements (e.g., the effective schools movement) were unenlightening when multicultural diversity makes measurement of such complex organizations virtually

impossible. Weis, as a critical theorist concerned about the racial inequities in education, also supported the view that those who have the greatest influence on students, the faculty, need to reflect the backgrounds of their students. Racial antagonisms are exacerbated when faculty view students as significantly "different" from themselves. "Where faculty feel comfortable with those 'other' than themselves, it is generally due to the fact that they lived in the ghetto at one time or had other previous contact with ghettoized minorities" (p. 85).

She found that successful students have been willing to embrace mainstream values and break from the collectivity and adopt a new cultural style. "Success is linked to the degree to which individuals are able to operate within dominant cultural categories" (p. 122). Weis perceived this as a problem because the urban black community was collective. "People have learned that they have to stick together or they just don't make it" (p. 113). The poor knew they had to depend on one another. It was the white students and black and white faculty in the college she studied who exhibited an individualistic ethic. Kavanaugh (1983) questions the value of rejecting a culture that was based on cooperation for one of individualism in the search for economic success. "Our lack of intimacy, community, personally enduring relationships, our sense of competition and lack of solidarity nudge us into possessing and accumulating things in order to fill the lack we experience by

missing persons in our lives" (p. 47). One of the critical questions in this study is whether or not Hispanic women who have been successful leaders have had to reject some of their cultural identification, which includes the community of support, in order to become leaders in their community colleges.

Leadership Challenges in the Community College

The community college was founded on premises of democracy and egalitarianism. It was the only institution of higher education that welcomed everyone. It was originally called the people's college. It opened its doors to many who had been educationally disenfranchised: the economically deprived, women, the ethnically and culturally different, and those with disabilities. The paradox, however, is that the chances for these students to complete a baccalaureate degree are diminished if they go to a community college (Astin, 1982). The failure of community colleges to provide a structure for success for ethnic minority students found by London and Weis in their ethnographic studies has been underscored repeatedly by other researchers (Astin, 1982; Chacón, Cohen, Camarena, Gonzalez, & Stover, 1982; Karabel & Clark, 1972; Richardson & Bender, 1987; Zwerling, 1986). John Ogbu's (1982) studies indicated that a two-year degree does little for the black student to help him succeed (p. 270).

Mancuso Edwards (1988) challenged the community colleges to meet the needs of the new United States--". . .

a darker nation born in poverty--out-of-school, out-of-work, out-of-hope--unemployed and unemployable" (Hoffman, p. A12). In the same report of the Urban Community Colleges Commission Ernest Boyer of the Carnegie Foundation asserted that we must find better ways of serving America's minority students or face a nation with a greatly weakened economic and social fabric. He said that the major social issue facing the U.S. is ". . . whether this nation can embrace a new generation of Americans and build a renewed sense of national unity while rejoicing in our diversity" (AACJC, 1988).

Richardson and Bender (1987) found that because of the economic deprivation, high attrition, failing school systems, limited institutional funding, and confusing missions (p. 14), community colleges have emphasized the social welfare function rather than education. They have overemphasized technological solutions at a cost of compromising academic standards. They are to be commended for efforts to deal with a broad array of learning problems and for their leadership in efforts to adapt the community college environment to the needs of the disadvantaged and underprepared students. They have done much to promote the nurturing environment that is often cited as a major strength of the community college in working with high-risk students, but on the downside is a deemphasis on academic rigor (p. 49). Zwerling (1986) wrote that the overall impact of the community college has been to accentuate

rather than to reduce prevailing patterns of social and class inequality (p. 13). "Even though community colleges are now predominantly vocational-training institutions, vocational programs are more likely to benefit local business interests than the students who participate" (p. 41). London saw community colleges playing contradictory roles for different groups of students. "Some students participate in an academic culture of mores that works against academic achievement; others, mostly older students, are quite enthusiastic about the possibilities for upward mobility and broadening their horizons" (p. 91). Richardson and Bender reported that from 40 to 50% of entering students said they planned to transfer but those who actually reached this objective ranged from 7 to 20% (p. 119).

Chacón's 1980-81 study of Chicanas and Chicanos from five different institutions of higher learning revealed that the effect of the type of institution attended had a crucial bearing on success. The study focused on females who attended either a private university, a University of California school, a community college, or two state universities (one urban, and one rural) (p. 310). She found that the Chicanas who attended the community college were much older and of lower socioeconomic levels, and worked many more hours outside of school. Their score for program progress was the lowest in comparison to the four other institutions of higher learning (p. 311).

Melendez and Petrovich (1989) listed eight barriers for Hispanic students in higher education: poverty, insufficient financial aid, ineffective recruitment practices, exclusionary admissions requirements, shortage of Hispanic faculty and administrators, irrelevant curricula, culturally illiterate campuses, and programs that encourage students to behave like white, middle-class Anglos.

When the policy decision was made by many states in the 1960s to rely on community colleges as the primary access point for the urban minorities, the states were not prepared to educate the public at the same time about the larger societal needs for support of those colleges. Even though the minorities' participation increased, little change in economic and social class mobility occurred because their curriculum choices had been so concentrated in the career and vocational areas (Richardson & Bender, 1985). The low-income, underemployed or unemployed, single parents, older, immigrants, and educationally disadvantaged needed much more institutional support in terms of remediation and support services than the states were willing to give. Many were the first in their families to attend college, and the deficiencies they brought with them were overwhelming. However,

When one looks below the surface of test scores, economic uncertainty, and previous educational performance, one finds human beings who are striving to realize the American dream in the face of many

barriers. The community college for many of these students truly represents America's last frontier. (Richardson & Bender, 1985, p. 134).

One of the purposes of this study was to determine if the Hispanic women who are leaders in the community colleges are focusing their energies on addressing these major societal problems. The context of the community college provides a crucial arena for positive change.

Wong (1991) addressed the issue of multiculturalism in higher education by saying that the very term "multicultural community," meaning "many cultures," is likely to mean many communities, and in a sense is a kind of oxymoron. "For an academic community, it is more appropriate to build a sense of shared purpose around the pursuit of truth than around the pursuit of politics" (p. 51). He noted the very real concern that many cultures on a campus can become separatist, clannish groups that destroy any sense of community. He suggested that

It is not a multicultural community that we seek; it is an intercultural community, where different groups engage each other with united purpose. We need to view each other as having similar needs, similar aspirations, and similar problems but with different ways of manifesting them. (Wong, 1991, p. 53)

Henrickson (1989) affirmed the need for developing a single culture based on a consensus of need and unity within a polycultural environment. He argued that it is the

function of leadership to shape a common culture while affirming one's unique and separate cultural background (p. 388).

Effecting change, however, in the environment of the community college is difficult because of a climate that is traditionally inhospitable for leadership. Conflict between faculties and administrators has been exacerbated in recent years (Green, 1988). A labor/management mentality has inhibited leadership. Kerr and Gade see community colleges with fractionalized constituencies and a politically controlled board which makes it difficult to be a "path-finding" leader (1986). "Higher education is one of the few segments of American society where class conflict seems to be endemic" (p. 15). Green identified the last 15 years of community college administration as "managerial leadership" (p. 15). "The era of the hard-nosed management in a climate of trying economic circumstances spawned a resurgence of the model of the 'take-charge' leader" (p. 15). Fisher concluded that the community college is being run by "weak leaders battered by boards, legislatures, accrediting agencies who have become mediators, support mechanisms, chairs, and apostles of efficiency" (1984). Green believes that good management is still required because hard financial times will continue, but the new issues for the 90s such as quality, institutional effectiveness, and who higher education is serving are even greater challenges.

The prognosis for a real change in the complexion of community college leadership in the 90s, however, especially leadership from the top position, is not hopeful. According to a recent study by Vaughan (1989), the deans of instruction, the group from which presidents are often chosen, closely resemble the current chief executive officers.

If one accepts as fact that many of the next generation of presidents will come from the current group of deans of instruction, then indeed the community college presidency will change little over the next decade, although there will probably be more presidents who are women, blacks, and members of ethnic minority groups such as Hispanics. (p. 123)

Vaughan's assumption that more future presidents will be women is not based on the findings of his survey of 1,169 deans of instruction, "the launching pad to the presidency," since only 21% of his sample were women (p. 115).

While the concern for developing women and minority leadership in community colleges is espoused as a value in most of the literature, insufficient effort is being made to change an institution in which 1,200 colleges are headed by 90% white males and instruction is delivered by almost 90% white faculties (Gillett-Karam, Roueche, & Roueche, 1991, p. 3).

Women in Leadership

In some cultures women are cut off from power positions as well as from the stepping stones and access routes that reach toward leadership. This leadership bias persists despite the political influence of the likes of Eleanor Roosevelt, Golda Meir, Indira Gandhi, or Margaret Thatcher. The male bias is reflected in the false conception of leadership as mere command or control. As leadership comes properly to be seen as a process of leaders engaging and mobilizing human needs and aspirations of followers, women will be more readily recognized as leaders and men will change their own leadership styles. (Burns, 1978, p. 50)

Although it is clear that women who are in executive positions are not necessarily leaders, and many women who are not in executive positions are leaders, most of the research on women in leadership refers to women in administrative positions. In studies related to business, women managers are analyzed. In education, women administrators are investigated. In this project, women chief executive officers were studied. The fact that these minority women have overcome societal stereotypes and have become influential participants in an organization that has historically excluded them from decision making roles indicates special qualities that need to be examined.

Those studies that give a false hope that racism and sexism have disappeared in the corporate world generally

report their findings based on percentage increases of women in executive positions. For example, an Equal Employment Opportunity Commission Report (cited by Bradsher, 1988) reported a quadrupling of the number of women, blacks and Hispanics in management since 1970. However, the base on which these numbers were reported was minuscule, so the conclusion was distorted. Bradsher stated that the rate of upward movement of women and minority managers provided "clear evidence of nothing less than the abiding racism and sexism of the corporation" (Bradsher, 1988, p. 1).

The "glass ceiling" is used to describe the subtle, transparent barrier that prevents women and minorities from moving up the management hierarchy. "Today, women fill nearly a third of all management positions (up from 19% in 1972), but most are stuck in jobs with little authority and relatively low pay" (Hymowitz & Schellhardt, 1986, p. 1D). The view that women are unable to be effective managers continues to color perceptions. Women's traits, behaviors, attitudes, and socialization are said to make them inappropriate or deficient as managers, due to such factors as their alleged fear of success or unwillingness to take risks (Morrison, 1990). However, recent studies provide convincing data that female and male managers were more similar than different on these characteristics (Howard & Bray, 1988; Sutton & Moore, 1985). Sutton and Moore replicated a 1965 study 20 years later in which they measured change in attitudes towards women in management.

The results indicated that men's attitudes have changed toward a more positive perception than women's. However, these perceptions have not resulted in tangible differences since men continue to earn much more than female executives who have to be exceptional in order to succeed in the business world.

Kanter's research (1979) indicated that if a management cadre is comprised of at least 85% men, then the women in the group are "tokens" who very visibly represent women as a category. Tokens are pressured because of their visibility and because members of the dominant group exaggerate differences according to stereotypes they believe about women.

Most of the contemporary research on women as leaders focuses on discriminatory practices, structural barriers to higher level positions, and styles of leadership. Since Carol Gilligan's seminal work, In a Different Voice (1982), recent literature by feminist writers proposes that women have special attributes and behaviors that are needed in the workplace. Josefowitz (1985) stated that

Women may be better equipped than men to adjust to the new requirements of effective leadership. The prototype of the tough, authoritative leader is no longer advocated as effective. The traits that women have been criticized for in the past, sensitivity and role of catalyst, appear to be the attributes of the future. Incorporating the ideas and contributions of others to encourage teamwork, she is used to and able to tolerate

more informality and to function in a less authoritarian manner. (p. 121)

Carol Crosthwaite, Division Staff Manager Corporate Relations of Southwestern Bell, said, "Women are strong on people awareness and skills; women are facilitators . . . they operate through mutual interest rather than manipulation--they use intuition" (1986, p. 178).

Loden's study (1985) of 4,000 managers of the Bell Telephone Company over a period of seven years supported the view that women have a different style of leadership. She said, ". . . feminine leaders see the world through two different lenses concurrently, and as a result, respond to situations on both the thinking and the feeling levels" (p. 61). Heller's study (1982) compared women's and men's leadership styles in Women and Men as Leaders. A small group of matched pairs of women and men in a variety of organizations (business, social institutions, and education) were compared. She developed a list of perceptions held by subordinates. Men were seen as too focused on procedures, remote, authoritarian, and sexist, and able to think categorically and work independently. Women were seen as too focused on people, emotionally demonstrative, but more humane, open, friendly, egalitarian, efficient, and organized. Heller reported that research on women in leadership is now examining how women as leaders relate to leadership in the family and how research methodology is becoming more empathic than neutral (pp. 165-166).

Helgesen (1990) studied four American women who were CEOs (two corporate and two nonprofit organization heads), and bases her framework for studying women leaders on Mintzberg's dissertation which later resulted in his 1975 book, The Nature of Managerial Work (1975). He used "diary studies" of male managers emphasizing the process leading up to accomplishments. She also used diary studies, but studied more than workplace behaviors. She observed how they made decisions, scheduled their days and how their experiences as women--wives, mothers, friends, sisters, daughters--contributed to their leadership style. She discovered that women's leadership is not hierarchical but circular. The four leaders she studied had a sense of themselves being in the middle of a web of inclusion, "connected to those around them, bound as if by invisible strands or threads; an interrelated structure, built around a strong central point and constructed of radials and orbs--like a spider's web" (Helgesen, 1990, p. 46). Helgesen's The Female Advantage: Women's Ways of Leadership and Belenky et al.'s Women's Ways of Knowing both base their theories of differences on Gilligan's findings. Gilligan's work is not a denigration of the male perspective of equality and fairness, but an elevation of the ethic of care as a ". . . more comprehensive portrayal of adult work and family relationships" (1982, p. 174). Gilligan's message is that

While an ethic of justice proceeds from the premise of equality--that everyone should be treated the same--an

ethic of care rests on the premise of nonviolence, that no one should be hurt. In the representation of maturity, both perspectives converge in the realization that just as inequality adversely affects both parties in an unequal relationship, so too violence is destructive for everyone involved. (1982, p. 174)

Ruddick (1987) also built on Gilligan's theories in her "Remarks on the Sexual Politics of Reason" and concluded that women's reasoning yields a morality of love and that is engendered by the traditional role of women in society as the nurturers. She contrasted maternal work with military work and explained women's different perspective on violence. The maternal view emphasizes the importance of giving and receiving while remaining in connection with others. It emphasizes peace instead of war. Greenhalgh (1985) attributes the male focus on competition to the important role of sports in their development in which metaphors of winning, losing, and scoring points are highly valued. Girls, on the other hand, are taught the importance of preserving and enhancing relationships while men focus on playing by the rules, which encourages a legalistic frame of mind which undermines and devalues the importance of trust.

Helgesen uses Pearson's (1986) metaphor of women as magicians who "act as magnets who attract and galvanize positive energy for change by identifying places where growth can occur for individuals, institutions, or social groups, and then by fostering that growth" (pp. 1-3).

Pearson claims we need a new kind of hero in society today, one who emphasizes care and serving others along with the warrior's ability to affect his environment by the exercise of discipline, struggle, and will (Pearson, 1986, p. 3).

Helgesen views the aggressive heroics of fearlessness, single-minded devotion to an ideal, aggression, conceptualization of the other as the enemy, and the fierce need to prove oneself in contest as threatening the survival of the human race (Helgesen, 1990, p. 254). She hypothesized that old cultural values are in the process of change because of global competition and a fast-changing technology in which companies are casting aside those values, trimming the pyramid, and rooting out cumbersome and bureaucratic structures (p. 39).

Tagle (1988) concluded in her dissertation of 23 colleges that had been reputationally identified as highly effective transformational leaders, that relationships are the critical element in effective communication. "The community college is highly dependent upon and driven by both individual and collective communication competence" (p. 74). "It is the sum of a leader's perceived actions--subsuming traits and skills--which may be most observable, confirmable, and possibly most contributory to a climate for communication--where there is communication strength there is relational strength and vice versa" (p. 141). Her conclusion could be extended to the findings of other writers that gender "expressive qualities" are essential to

communication strength, and communication strength is necessary to leadership.

Behaviors and the language used by practitioners must be considered as part of any study of leadership. Differences in behaviors and focus indicate differences in basic assumptions and guiding moral principles and values. Freiberg's (1987) study of the Southwest Airlines' chief executive officer is replete with "masculine" descriptors of a transformational leader. Kelleher was described as "a fierce competitor and unafraid of conflict"; "Southwest Airlines was born in the heat of competition and conflict"; "Kelleher loves to compete and sees competition and conflict as very beneficial for his airline"; "I love competition," he said, "The airline business is the closest thing to war in peacetime. Life to me is a competition, and you distinguish yourself by succeeding in competition"; "I have to invent crises for our people; that's when they really perform best" (pp. 146-147, 189). Kelleher is also described as being a supportive, interactive leader with a cause (facing the oppression of the major airlines), but he certainly symbolizes the powerful combatant that is foreign to the feminine ethic based on nonviolence.

It may be concluded from this brief review of studies of women that a "glass ceiling" persists, stereotypes create barriers to women's professional advancement, and that women do have different management and leadership styles and traits, but those differences bring a new dimension into the

workplace that enhance rather than harm organizations. A question suggested by the literature is, "Are women in executive positions practicing behaviors that adapt to the male dominant frame of reference, or are they changing the workplace to incorporate the feminine value of care?"

Warren Farrell (1975) in The Liberated Man asserted that "liberation will mean little for men and women if women enter men's world on men's terms" (p. 26). Women's organizations and networks began listening to writers who promoted the theme that to succeed in the corporate world, women had to "undergo a metaphorical sex change, where they acquire a tough-talking, no nonsense, sink or swim macho philosophy" (Bennis, 1980, p. 44). Books such as Games Mother Never Taught You (Harragan, 1977), Getting Yours (Pogrebin, 1975), and The Woman's Dress for Success Book (Molloy, 1977) implied that the way to success for a woman was to learn to act like a man. Jeffries, Henrickson, and Rost (1988) also saw the problem of women's trying to compete successfully in the male arena "with male armor and male weapons. Women failed at being men and did not give themselves a chance to succeed as women. Organizations and society lost out by not experiencing genuine female influence in the workplace" (p. 13). Jeffries et al. believe that all groups whose agendas reinforce our separateness at the expense of our mutuality of vision are detrimental. They suggest that leaders need to decide when one perspective is more

appropriate or most likely to produce real and intended change for the good of humankind.

Women and Minorities: Barriers in Education

As recently as 1971 Phi Delta Kappa, a professional educational organization whose masthead reads "A Journal for the Promotion of Leadership in Education," suspended any chapter reporting initiation of women because it violated its constitution (Biklen & Brannigan, 1980).

Shakeshaft (1987), who studied women in public school administration, lamented the absence of literary work that helps educators understand women's contributions to formal school leadership. "Most educators have little awareness of the legacy of strong women leaders within the field" (p. 16). Research on women as educational leaders is scarce. The knowledge base is growing, however, with contributions by Shakeshaft (1987), Taylor (1981), and Miller (1987), who have written about women leaders in educational administration. McCarthy and Webb (1990) fear that ". . . we will not significantly enhance educational leadership and the delivery of educational services until we reconceptualize leadership in a broader perspective that gives appropriate consideration to the contributions of women and ethnic and racial minorities" (cited by Skalbeck, 1991, p. 12).

By far the majority of the studies on women in leadership in education are positionally based and while some interviews and observations are employed, the data are

collected with surveys. Amodeo and Emslie conducted an ethnographic study of minority women in administration (1985) in which they studied three minority female administrators who were principals of elementary schools. Interviews and videotaping were the principal methods of data collection. Leader behavior and leader characteristic factors were coded along with environmental factors. Interviews were conducted with faculty, staff, and students. The researchers concluded that there were similarities in the leadership styles and characteristics that give credence to the assumption that minority women have a better developed capacity for interdependence as compared to minority men or Anglo women.

Doughty studied the black female administrator, a "woman in a double bind," in 1972-73 in large city school districts. She was found at the bottom of the administrative positions, was older than black males when they assumed administrative positions, but had positive perceptions of herself and her ability to do the job (Doughty, 1980). The "double bind" she described was being both black and female. Lewis (1985) described the career development and mentoring relationships in a study of black female administrators. The common background patterns discovered were nurturing home environments, strong achievement motivation, and a valuing of education. They did not have an "all-purpose" mentor to whom they gave primary credit for shaping and guiding their careers but indicated they had help from a

variety of persons. Skalbeck's dissertation, Profile of a Transformational Leader: A Sacred Mission, was an interpretative case study of a black female principal who not only changed an inner city minority school but made a major impact on the whole community.

Women and Minorities in Leadership in Higher Education

Discriminatory Practices Against Women

While the call for more women in leadership in higher education is a value extolled by all of the professional education organizations related to higher education, women continue to struggle as the "tokens" or "highly visible minorities."

Sandler and Hall (1986) identified several areas that make campuses "chilly." Because of women's heightened visibility, they were under greater scrutiny. More demands were made on women, especially minority women, in terms of extra advising and committee obligations. The focus on a woman's appearance rather than on professional qualities downplay a woman's competence. The common practice of appointing women to less important committees, providing women with fewer budgetary and other resources than men of the same rank, and being given less clerical support were also pervasive, according to Sandler and Hall (p. 10). Shavlik and Touchton (1988) affirm that sex discrimination in higher education is a reality and exists in some form in all institutions (p. 108). They call for a new kind

of leader with attributes of authenticity, caring, intuition, connectedness, and holistic thinking, which are feminine themes that have been missing in higher education (p. 103).

Sandler also discovered in her research that women are concentrated in a limited number of fields at lower levels and the higher the rank, the fewer the women, and the more prestigious the school or department, the fewer the women.

Van Alstyne, Mensel, Withers, and Malcott's (1977) personnel study of 1,037 institutions showed the large majority of people holding the 52 administrative positions studied were white men. Women and minorities were generally best represented in positions relating to student affairs and external affairs. Women, both white and minority, were paid only about 80% as much as men with the same job title when employed by the same type of institution. The proportions of women and minorities in administration decline at each higher level of salary (p. 12).

Moore (1988) described a broad-based study conducted through Pennsylvania State University in 1981, which was designed to develop a profile of administrators nationwide to examine their career histories. Its "Leaders in Transition" surveys were distributed to 1,400 4-year and 1,200 2-year colleges. They found that women were primarily in positions of chief of student affairs and directors of learning resources in two-year institutions; 89% of the

Hispanic administrators and 56% of the white administrators were employed in metropolitan areas. She found that women, minorities, and younger people appear to benefit from the help of mentors more than others. They also appear to be motivated by factors such as family opportunities more than their more senior, white male colleagues (p. 109).

Discriminatory Practices Against Minorities

Dale Parnell (1988) called for a new set of priorities for the "global community" at a 1988 conference in which he challenged community colleges to give increasing priority to increasing the number of role models, faculty, and administrators, who are Black, Hispanic and Asian.

However, when predominantly white institutions were forced by state and federal mandates to increase diversity, they found it easier to increase opportunities for white women who were perceived as being more compatible with the norms and values of the academy (Wilson & Melendez, 1988, p. 122). Gardner (1986) declares that cultural and value differences still represent substantial barriers to both the development and empowerment of minority leaders. Minorities are excluded from significant administrative positions by virtue of their exclusion from the "old boy network," which appears to be alive and well (Wilson & Melendez, 1988, p. 128). Gardiner (1988) identified the problem of discriminatory practices being based on the natural inclination of those in the majority culture to surround themselves with individuals with whom they feel comfortable more than with

those who will bring different perspectives and different personal values (p. 145). Wilson and Melendez (1988) noted that minority faculty and administrators have many more demands on their time than their white colleagues, which makes it more difficult for them to complete their dissertations. Minority faculty, in addition to teaching a full load, find they are called upon to be unofficial faculty advisors to minority student groups. When there are only a few minority faculty or administrators on campus, they are often called upon to serve on every committee (p. 127). Another common pattern Wilson and Melendez report is to find minority faculty confined to ethnic studies, remedial and compensatory programs, bilingual education, or as counselors and affirmative action officers--often programs funded on soft money. These positions rarely lead to mainstream leadership positions. They are trapped in dead-end positions with little hope of attaining real influence through a leadership position (p. 121).

Tafolla (1985) noted that when positions of leadership come open, it is first the white male who is considered for promotion, with minority males and white women coming in second. Green (1988) stated that the unwritten rules about career progression in colleges and universities were barriers to Hispanic women since individuals with the bulk of their experience outside of academic administration were not viable candidates for top positions (p. 44).

Research on Community College Leaders

Studies in leadership in community colleges usually focus on administrators, chief executive officers, and occasionally on faculty leaders. Some of the more recent researchers have tried to make a distinction between leadership and management. Francis (1990) studied faculty leadership using community college senate presidents as her subjects, but concluded that although that position has great potential for the expression of leadership, realizing that potential is fraught with difficulty (p. 140).

Tricoli (1984) used an opinion survey of board of trustee chairpersons to determine what qualities they found most important in selecting college presidents. He found that human relations skills were top rated by all the respondents.

George Vaughan's two studies on community college presidencies (1986; 1989) used Burns' (1978) model of the transforming leader who looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower and converts followers into leaders (p. 4). He also quoted from Bennis: "Leadership is the capacity to infuse new values and goals into the organization . . ." (Bennis, 1973, p. 84). He contrasted Cohen and March's (1974) view of higher education as an "organized anarchy" with Fisher's Power of the Presidency (1984) and Benezet, Katz, and Magnusson's Style and Substance: Leadership and the College Presidency (1981). Bennis downplayed

the importance of the presidency while the latter two writers saw the presidency as critical to leadership in a college.

Vaughan's 1986 study is primarily based on survey research, but some structured interviews were also conducted. On a three-point ranking scale, 75 presidents, who had been nominated by their peers, gave integrity, judgment, courage, and concern for others the top ratings among the personal characteristics. Those interviewed said the ability to work well with people is more vital today than in the past. "Today the successful leader must be more flexible, more creative, and more willing to involve others in making decisions" (1986, p. 204). In his more recent study, Vaughn emphasized the changing nature of the presidency--a shift from the founding presidents who started the original community colleges with a vision grounded in the belief that higher education was the main avenue for curing many of society's ills to present-day presidents who lack a focus. The founding presidents were characterized by Maccoby's (1981) "gamesman," who was competitive, innovative, independent" but often dogmatic and paternalistic. Vaughan challenged today's presidents to become educational leaders--leaders more eager to discuss the curriculum than enrollments (1989, p. 17). He concluded by recommending that presidents need to be less action-oriented, more reflective, analytical, scholarly, and involved in setting goals. They must also spend more time creating a vision for

the institution and identifying trends and issues in the broader society that will affect that vision (p. 32).

Roueche, Baker, and Rose's (1989) community college president study was based on the practices of 256 "transformational" presidents and 50 in-depth interviews with 50 of those presidents, which they called the "blue chippers." The authors defined "transformational" according to Burns' concepts. They designed a Presidential Information Questionnaire for demographic data and the Multifactor College Leadership Questionnaire, a self-assessment instrument that gave additional information about transformational leader behaviors. The purpose was to discover how exceptional CEOs spent their time. The themes they developed were vision, influence orientation, people orientation, motivational orientation and values orientation (p. 81). The findings indicated that vision was the most significant theme identified by the "blue chippers" and was determined to be an essential element of transformational leadership (p. 104). The profile they developed of the exceptional CEO was a person who was "51 years old, most likely born in New York or Texas in a rural or small town setting." None of the women was a founding president, a reflection of the recent entry of women into positions of executive leadership (p. 75). Francis' (1990) profile of the faculty senate president is comparable to Vaughn's--"a white male between 45-54 years of age" (p. 138).

Mulder (1983) and Miller (1987) did their dissertations also about women leaders in educational administration. Miller's study of women college presidents, An Examination of Women College Presidents: Career Paths, Professional Preparation, and Leadership Style, compared the leadership and organizational style of 55 women chief executive officers with these women's perceptions of male presidents with whom they had worked. She also found that presidents of 2-year institutions interacted more with faculty than did their 4-year colleagues. The findings were all based on a survey questionnaire.

A few studies have compared male and female college presidents (Gillett-Karam, 1988; Miller, 1987). Gillett-Karam's work was part of the Roueche et al. research, Shared Vision: Transformational Leadership in American Community Colleges. She compared 21 female CEOs and 21 male CEOs and found that gender differences did emerge among the 34 competencies that defined the concepts of leadership (Gillett-Karam, 1988, cited in Roueche et al., 1989, p. 70). Male strengths were found in the categories of influence and empowerment and orientation toward followers. Women tended to be greater risk takers and change agents in demonstrating their leadership vision, more team-oriented and dedicated to shared governance, and more caring in their orientation toward followers. Men were characterized by a bias for action. Women reported spending more hours at work (75 hours a week compared to 60 hours a week reported by the

men); and they began their ascent to or became a CEO 6 to 7 years later than did the men (pp. 70-71). Desjardins' (1989) findings were similar although different methodologies for analyzing their interview data were used. Their research reinforced Gilligan's conceptual framework for moral development, which they conclude is important for examining gender and leadership. The care and connection mode of moral development is associated with female characteristics or attributes of leadership, whereas the justice-rights mode of morality is connected to male attributes of leadership (p. 71). Miller studied 55 women presidents of 2- and 4-year educational institutions and compared them to male counterparts in relation to their leadership and organizational style. She found significant differences in three areas: salaries, leadership, and communication. She also found that women believe they are different from men because they speak out on controversial topics, stress employee relationships over task accomplishment, recognize employee achievement, talk and listen to students, and use trusted staff to help manage their institution. (Gillett-Karam et al., 1991, p. 66). Taylor (1981) researched women community college presidents who were in office in 1979 when they numbered 204. The women interviewed gave a desire to influence education, power, financial advantage, and support from colleagues as reasons why they wanted to become college presidents. They credited a

single mentor, always a woman, with having special influence on their careers. (Gillett-Karam et al., 1991, p. 67).

Hispanic Women in Leadership

There is a clear and pressing need to increase diversity among community college leadership. Currently, 10 percent of community college chief executive officers are women (121 of 1,222), as are 35 percent of all administrators. There are 37 Black, 32 Hispanic, and 8 Asian chief executive officers in the nation's community colleges. Blacks and Hispanics are underrepresented among all administrative and faculty groups . . . a special effort should be made to recruit leaders from among minority and female populations. (AACJC, 1988, p. 42).

Of those 121 women who are chief executive officers only 9 are Hispanic females. Yet the heritage of these women is rich in leadership. Since the principal subject of this study, Judith Valles, has her roots in the Southwest and her parents' roots in Mexico, a brief review of the Mexican woman in leadership is in order.

The first leader who was a prototype of the Chicana (the term used in these references) was Doña Marina, the mistress of Cortez. She later became known as "La Malinche," a name that became synonymous with traitor; however, she was not only a mistress but also Cortez's interpreter, and mother of a son who is believed to be the beginning of the new race. Revisionist scholars who have

studied the Aztec culture of that day have concluded that La Malinche was actually a greatly respected, intelligent woman who was first sold into slavery and then given as a gift to Cortez. "Doña Marina was a person of the greatest importance and was obeyed without question by Indians through New Spain" (Candelaria, 1980). Within her historical context she defied traditional social expectations of a woman's role. Her intelligence, initiative, adaptability, and leadership are viewed by current feminist scholars as characteristics that are the prototype of the modern day Chicana.

In spite of the fact that Chicanas have suffered triple oppression--first as members of a colonized, exploited group, second as females, and third because of their ethnicity--they developed into strong leaders in their homes out of necessity. They played a major role, both as support people and as fighters in the 1810 war of independence. In the early Southwest they had to work outside of the home doing much of the rural farm work of butchering, planting, irrigation, and harvesting crops.

An oral history of four generations of Hispanic women of New Mexico described the oldest group, the grandmothers, as having little education, being traditional, isolated from mainstream society but responsible for the emotional and physical well being of their families and neighbors (Elsasser, MacKenzie, & Tixier y Vigil, 1980). Their

daughters became more urbanized, but still had the primary responsibility for the family.

Those Chicanas who have become leaders appear to have a strong sense of identity and pride in their femininity and their ethnicity. They usually have at least a high school education and are bilingual. A study at the University of New Mexico on successful Chicano Ph.D. graduates found that 94% came from a bilingual background and only 7% of the unsuccessful students came from bilingual backgrounds (Vasquez, 1982).

Dolores Huerta, Cesar Chavez's chief negotiator, and second only to him in the farmworkers' movement, epitomizes what the dominant society calls a leader. She was well assimilated into the Anglo world in terms of economic opportunities, education, and social class. She graduated from community college and became a legislative advocate. She was a strong public speaker who had to leave her children for extended periods of time to work for the union. She had two divorces and lived the life of a social activist completely committed to working against injustice.

She is not, however, typical of the leaders among the Chicanas. Helen Chávez, Cesar Chávez's wife, was much less assimilated, grew up in poverty, had to drop out of high school to work in the fields and help her widowed mother. She did volunteerism in community service organizations but avoided public speaking. She still maintains that a woman's place is in the home and has followed the tradition of

working in the UFW but keeping the family together. She leads, however, in her quiet, supportive way, and is respected for her strength and courage--even in the face of being jailed for civil disobedience.

It is a fallacy that Chicanas who adhere to the Chicana culture or traditional values constitute submission to patriarchy. It excludes the contribution of working-class women in leadership roles that do not get reported in the newspapers. One such group were the women who took over the miners' strike in New Mexico in the 1950s when their husbands were prohibited from marching because of an injunction. The great courage of those Hispanic women, first to break with tradition and participate in a strike and second to persevere in the face of physical abuse, inspired the labor movement across the United States.

Another example of Hispanic women in leadership occurred in East Los Angeles where a group of Mexican-American women transformed the traditional networks based on family and culture into political assets to defend the quality of their urban life. They organized the neighborhood, got the attention of key legislators, and protested in Sacramento. They put their husbands in the positions designated as leaders, but the "Mothers of East L.A." were recognized as those who transformed an unjust attack on their community. "These women have defied stereotypes of apathy and used ethnic, gender, and class identity as an impetus, a strength, a vehicle for political activism"

(Pardo, 1990). One of the mothers said, "You should have seen how timid we were the first time we went to a public hearing. Now, forget it, I walk right up and make myself heard and that's what you have to do" (Pardo, 1990, p. 6).

Social science research on Chicanas, primarily done by white males, has focused on them as being quiet women, who make men feel virile (Madsen, 1964). They were described as self-sacrificing, totally without aspiration for self or initiative to do other than to reproduce. Baca Zinn (1984) states that too much study has been done of the Chicano family based on cultural values and has ignored the history, economic, residential, and other structural factors. Too much emphasis on Chicanas' social world rather than their placement in the larger society encourages a theory of deprivation.

Schneider and Smith's study (1973) of lower-class people in Chicago reinforces Baca Zinn's contention that ethnic identity has less to do with patterns of behavior than do socioeconomic levels. They found that many of the characteristics that are considered culturally determined, such as living with extended families, emphasis on cooperation, solidarity of mother and children, and successful manipulation of people and circumstances, are a function of living in poverty.

While there is considerable disagreement regarding Mexican patriarchy, one theme that is common both in research and in Chicana poetry is the importance of the

female role model as the most influential individual in the family. This person may be the mother, grandmother, or even the great-grandmother. Chicana literature is replete with "abuelita" (grandmother) poems. She is remembered as nurturing, comforting, and stable as well as independent, courageous, and self-reliant (Rebolledo, 1985). She represents the Chicana writers' search for cultural roots and female role models from the past. She symbolizes the handing down of cultural traditions through the female line. The principal theme of the recent family biography, Rain of Gold, by Victor Villaseñor (1991) is the enduring strength of the women in his family. He uses the analogy of the oak tree to describe their power. ". . . see the mighty limbs, her great trunk, and where her limbs have been broken by fire and lightning, but how she's mended herself . . . see her broken places and see the tender new growth that she's sprouted" (p. 217). He called them the "eje de las casas" (the core or axis of the home) (p. 363).

Gándara's 1982 study of high-achieving Chicanas, those who had succeeded in completing J.D., M.D., and Ph.D. degrees, also indicated that these women had strong mothers who were their role models. The majority of their mothers worked outside of the home and with few exceptions reported that their mothers had strongly valued their educational aspirations. Many commented that their mothers wanted their daughters to be economically independent.

Chicana literature shows women in nonstereotypical roles (Mirandé & Enriquez, 1979). The norm is one of assertiveness and individuality. The Chicana movement developed out of the Chicano movement of the 60s because the women were tired of doing only the clerical work, providing the food, and satisfying the sexual desires of men while the men did all the decision making and had all the high positions. They found that the feminist movement was primarily Anglo feminists who were insensitive to the needs of "women of color." They developed their own movement through interpersonal networks, women's conferences, and caucuses within Chicano conferences.

Bonilla-Santiago's recently completed study (1991) on Hispanic women leaders asserted that the feminist movement excluded Hispanic women by ignoring their issues and not giving them adequate representation. Anglo women primarily experience oppression through sexism, while class issues and racism are much more a reality for Hispanas. Bonilla-Santiago's study of 100 Hispanic women leaders across the U.S. explained how their employment backgrounds, career goals, aspirations, cultural differences, obstacles and styles of leadership have contributed to or made a difference in the way they have managed their lives as they developed into leaders. She found that corporations have resisted hiring Hispanic women. When they have hired them, they have been restricted them to public affairs and community affairs as opposed to policy making positions.

The "token" women they do hire have the burden of representing all Hispanic women.

Hispanic Women Leaders in Higher Education

The amount of research on Hispanic women who are leaders in higher education is almost nonexistent. The few studies that have been reported previously are on women or minorities in administration. Rarely does one find statistics for Hispanic females, much less studies. George Vaughan has eight pages in one chapter on Hispanic presidents (males and females) (1989). The other "presidents" studies include an occasional Hispanic female, but no thorough study focusing only on them has been done.

Cordova (1982) did a study of selected Chicano/Spanish surnamed college administrators' role perceptions and interaction patterns in California. He studied 17 instructional deans in California community colleges through intensive structured interviews. He found that their role was perceived as that of public servant and the most valued quality was warm, interpersonal skills. Gardea (1984) compared Anglo and Hispanic female community college administrators as they resolved critical incident situations. She found that ethnicity might have been a factor in previous years, but is no longer a significant force as more Hispanic women enter and assimilate into American society. She concluded that Hispanic women can be successful in leadership roles.

Summary

This review includes a sampling of cultural anthropologists, critical theorists, and leadership scholars who concluded that culture has an essential role in leadership. Different views on multiculturalism, pluralism, and assimilation were discussed.

Two ethnographic studies on the culture of the urban community college were reviewed that conclude that unfulfilled expectations seemed to characterize the experience of minorities in community colleges. Researchers have questioned the success of community colleges' claim to being the great liberators of the oppressed. Separatism, divisiveness of constituency groups, and factionalism more accurately described what these writers saw in community colleges. The importance of the chief executive officers was discussed.

The focus of the following sections was on women and minority women in leadership. The studies were primarily based on positional leaders. Researchers reported a lack of progress in including women and minorities in positions where it is more likely for them to be able to exercise leadership. They concluded that tokenism, racism, and sexism still exist. Several studies reported that women have a relational orientation that is necessary for contemporary leadership. Much of this scholarship was based on Gilligan's findings that there is a different ethical framework for men and women.

Studies on women and minorities in leadership in education were then outlined. Two sections dealt with the discriminatory practices that inhibit women--for women in general and then for minority women.

Educational leadership in the community college, especially from the position of the presidency, followed. The different views in relation to the importance of the presidency were presented. Some of the more recent research in community colleges included some qualitative studies, but they all appear to be based on a list of predetermined questions and were accompanied by survey instruments. Men were the subjects of most of the well-known published studies of leadership in the community college; however, the decade of the 80s saw more studies on women in leadership in education.

The chapter concluded with the research studies on Hispanic women in leadership. The theme of the strong Mexican woman was developed by these researchers--a theme that contradicted much of the early research and the current stereotypical view of Latina women. Two studies discussed the background experiences of successful Hispanic contemporary women. The last section reported the very limited findings on Hispanic women who are positional leaders in higher education.

This chapter provides a foundation for understanding the impact of culture on the community college, the societal

demands on that institution, and the challenge to include the Hispanic woman's voice in a new kind of leadership.

CHAPTER III
RESEARCH DESIGN AND METHODOLOGY

Introduction

Should I do a study that is clean, relatively quick, limited, do-able, so as to finish and get on with my professional life, or should I do something I really want to do that may be messy, unclear, ambiguous, yet also challenging and new enough to maintain my interest in the project? (Marshall & Rossman, 1989)

The decision to engage in a qualitative research project aimed at discovering meaning in a topic as complex as this one paralleled the magnitude of the decision to commit to the doctoral program in the first place. The introductory quote of another doctoral candidate from Marshall and Rossman's book, Designing Qualitative Research (1989) perfectly describes this researcher's dilemma. It is an understatement to say that the subject of Judith Valles and her leadership at Golden West College is complex. The multiple variables that had to be studied included the political environment and demographic changes, the impact of a large multi-college district, and the context of a college with a rich but turbulent past.

The research literature on women and minorities is very critical of purely quantitative, survey based studies

because they do not adequately describe values and attitudes rooted in their consciousness (Helgesen, 1990; Scrimshaw, 1990; Spradley, 1979; Weber, 1990). Even those outside the research literature, such as Alberto Moreno, the Deputy General Counsel for Levi Strauss & Company, recently lamented the quantitative rather than qualitative criteria used to assess Hispanics' success.

This is particularly evident when we discuss leadership, or, more precisely, whether or not there is a special contribution that Hispanics can make to leadership practice in this country. Historically, Hispanic leadership has not been perceived as reflecting particular values or processes for leading, but rather, it has represented a type of person, traditionally a charismatic individual. The focus is on the style of the leader rather than on the vision or the process by which that vision is communicated. (Moreno, 1991, p. 74)

The researcher recognized that while a systematic, scientific inquiry in the natural setting was indicated for this study, any knowledge claims would be tentative because of the diversity, uncertainty, and contradictions that are central aspects of the process of knowing (Morgan, 1983). The methodology had to support the process of investigating the influence of multiple realities on persons' lives, stories, and behavior as well as organizational functioning, especially where it involved governance and decision making.

The emphasis was on examining change and process and the interrelationships among conditions, meaning, and action (Strauss & Corbin, 1991).

Ethnographic Focus

A purely descriptive study of Judith Valles enhanced with comparisons with the other eight Hispanic women presidents would make interesting reading; however, the purpose of this dissertation was to go beyond the descriptive level to theoretical levels of analysis. Specifically, the goal was to find if the interaction of gender and ethnicity and the conditions changed or affected the nature of their leadership. After the choice to use qualitative methods was made, various types of approaches were examined. Since the study was to focus on the influence of culture on the leadership of the principal subject, a Hispanic female, ethnography was selected. The purpose of any ethnographic account is to provide description and analysis regarding human social behavior using a fieldwork approach associated especially with the methods of anthropology (Wolcott, 1973). Wolcott wrote that: "The attention to context and to complex interrelationships in human lives is what makes ethnographic accounts different from accounts written from the perspective of other social sciences" (p. xi).

This study focused on one individual whose gender and ethnic background have been integrated into a society dominated by the opposite gender and another culture. How

these social constructs of gender and ethnicity have shaped the basic assumptions, values, and behaviors of a leader are issues especially pertinent in an institution, the community college, that is undergoing significant culture changes--both in terms of its student population and in terms of new governance structures.

While the qualitative method chosen was ethnography, elements of phenomenology, case study, and oral history methods were incorporated into the research methodology. Because both phenomenology and ethnography describe subjective experience and both aim for interpretive understanding, they were applicable to this research. The difference is focus in that culture, the acquired knowledge that people use to interpret experience and generate social behavior, is context bound, while phenomenology focuses on individual experience rather than on the total "web of meaning" surrounding the actions of the subjects. Total immersion of the researcher into the culture of Golden West College, beginning with initial meetings in July and continuing as a quasi-staff member for a semester, relates most closely to the methodology of ethnography.

Subject Selection

Names of Hispanic women who were perceived as leaders by their colleagues were solicited at statewide conferences such as the Academic Senate, the Community College League of California, and by mail from 50 staff development coordinators throughout the state between October 1990 and

March 1991 (Appendix C). Because leadership emerges from all levels of an institution, the questionnaire specifically asked for names of Hispanic women, irrespective of their positions in the organizational structure.

After receiving over 100 nominations of Hispanic women leaders in California community colleges, and after doing a thorough review of the literature, the researcher decided to proceed with the topic "Latinas in Leadership in the California Community Colleges." The course of the dissertation changed, however, because of the unexpected barriers that emerged in relation to a Latina organization in California. The barriers, which almost scuttled the entire study, however, provided the impetus for approaching the topic from a different perspective--that of Judith Valles, who had a long and successful background as a faculty leader before she started the climb up the administrative ladder to the position of president of Golden West College. She had been the Hispanic leader most frequently nominated on the original questionnaire.

A critical turning point in the research process occurred when Dr. Leila Gonzales Sullivan, president of AAWCJC and president of Middlesex Community College in Connecticut, was contacted by phone and letter (Appendix D) in order to identify how many Hispanic women were presidents of public community colleges. Her interest and enthusiasm for the project encouraged the researcher to include the other presidents in the study. The dissertation, which had

begun as a study of Latina leaders in California, changed direction to its focus on the one Hispanic woman president in the state and finally to become a study that included all of the nation's Hispanic women community college presidents with the principal subject being Judith Valles, President of Golden West College.

Identification of a list of Hispanic women who were community college presidents became an involved process. The first list obtained was sent as a printout from the American Council of Education's Office of Women in Higher Education. Only six names emerged from that contact. Carolyn Desjardins, Executive Director of the National Institute for Leadership Development, provided additional names and pertinent information, and President Leila Gonzalez Sullivan added to that list. Fourteen names had been collected; however, there was some doubt as to whether all of them were actually Hispanic. A half-sheet questionnaire was mailed to 13 of the 14 (excluding Judith Valles since her ethnicity had already been confirmed) in which the presidents were asked to say whether or not they were Hispanic, to identify the Spanish speaking country they considered as the one from which they derived their heritage, and the name of any others not included in the list (Appendix E). The list of all 14 was included with the questionnaire. Ten of the 13 returned the questionnaire. Nine of the 14 remained in the data base. The five eliminated from the list were not included for the following

reasons: one because hers was a district position rather than a campus presidency; two were Native Americans rather than Hispanic; another was recently promoted to Secretary of Education in Massachusetts; and one was a non-Hispanic African-American. All nine of those remaining have been included in the study in varying degrees.

Site Selection: Principal Subject

The principal site for the data collection was at Golden West College in Huntington Beach, California. A secondary site was San Bernardino Valley College in San Bernardino, California. The majority of President Valles' career was spent at SBVC, so in order to understand the background influences and to compare her behaviors and changes, it was useful to make in-person visitations as well as phone contacts in that area. Family members were also contacted who lived in the greater San Bernardino area.

Secondary Sites

Personal interviews and campus visitations were also made to the east coast presidents: one in Connecticut, one in New York, two in New Jersey, and one in Florida. Judith Valles was the only president contacted in person in the western United States. One questionnaire was returned by a Texas president, and one phone interview was conducted with the New Mexico president. Other personal and phone interviews were done throughout the period of the participant observation period.

Pilot Study

Prior to selecting Judith Valles as the principal subject of the research, a pilot study was conducted with six Hispanic women leaders who had been nominated on the original questionnaire. These individuals completed a demographic/cultural identification survey form, and four of the six were interviewed for 1 hour or more to test the questions that would be included. The survey questionnaire was changed and enlarged as a result of the input of those Hispanic women leaders.

It was decided after changing the direction of the study to put less emphasis on the survey and more on the fieldwork associated with ethnographic methods: being a participant observer, conducting interviews--life history and informal and formal interviews with key informants--intensive involvement in the culture of Golden West College, and document analysis. Given the nature of the responses on the surveys, it was observed that it was difficult to capture attitudes and motives on sensitive topics such as feelings about racial and gender discrimination. Survey questionnaires tend to get reporting of ideal behavior, and these sensitive topics were better explored in context when there was more time and rapport between the researcher and the informants. The only contact with one president was a returned survey, and although her responses did provide some interesting demographic material, little else was contributed to the study. It highlighted the limited value of

surveys in this type of social science research without additional human interaction.

The major value of the surveys in the pilot study was to provide topics for discussion and expansion during the interviews. Strong emotions in relation to such topics as machismo emerged during that period in the research process. The survey was changed slightly to apply only to chief executive officers. Both Judith Valles and Leila Gonzalez Sullivan made suggestions for minor changes, which were incorporated into the survey as presented in Appendix F.

Gaining Entry

Convincing a chief executive officer of a large community college to submit herself to the close scrutiny involved in a dissertation process was perceived as a formidable task by this researcher; however, using all the self-confidence at my disposal and a respectable record as a faculty leader at Southwestern College, I wrote the letter illustrated in Appendix G in May 1991. The purpose of the letter was to (a) establish my credibility; (b) suggest a variety of ways in which I could contribute something both to research and to Golden West College; and (c) suggest a personal, one-on-one meeting with the president. The timing for sending the letter, late May when school was not in session, was also favorable to gaining entry. The secretary to the president, probably the president's principal gatekeeper, was most cordial and willing to set up an interview in July. She also mentioned that my proposal had been

brought up in a meeting, and the possibility of my working with staff development or the public relations officer was discussed.

At the time I attributed my success in getting an interview to my convincing letter and "outstanding" credentials. Now I recognize that it had more to do with who Judith Valles is than with my strategies. My observation is that President Valles' initial response to any new person or idea is instinctively positive and trusting. Her exceptional openness and self-confidence allows her to take risks others would not. During the entire research process she never once asked me who I was interviewing. She respected her staff's confidentiality and trusted the researcher to be professional. Entry into some of the other sites was not as easy.

Between May and July, the researcher began to interview a few faculty leaders at Golden West College by telephone and to read a file of newspaper articles about President Valles. That background was helpful in the first interview. More importantly from the perspective of a leadership researcher, there were indications that major changes for the better had been occurring at Golden West, and those changes were being largely attributed to dramatic differences in the whole environment at that college since Judith Valles' arrival.

First Encounter

Recognizing that this first meeting would be the most crucial in terms of continuing the dissertation in its current direction, the researcher approached the "Office of the President" with more than a little fear. On entering the building, President Valles was seated in the outer office talking casually with her secretary.

She took me into her attractively decorated inner office, which had four upholstered chairs around a low coffee table. Her desk was situated at the other side of the room indicating that all interaction with people was separate from her desk work. On a floor-to-ceiling bookcase there was only one picture, that of her mother. When I asked her who was most influential in her life, she looked up at her mother's picture. It was the first of many indications that I had chosen someone who had strong links with her cultural heritage.

That first meeting was more of a casual conversation than it was an interview. It was the opportunity for both of us to develop rapport and trust. We talked for several hours on a range of topics--from her childhood, her family, and her career. I found myself sharing much more of my own background than I had intended, but in retrospect I believe it helped develop a trust between us that has lasted throughout the research process. This "get-acquainted" interview was not recorded, but all subsequent scheduled interviews were.

In that initial meeting President Valles quickly read a one-page problem statement (Appendix H) that briefly summarized the purpose of the study as well as the researcher's plans; however, I did not feel it was instrumental in her decision to allow me to proceed. The human "chemistry" between the president and researcher seemed to be much more important.

Participant Observer Role Established

Since the researcher had been a staff development coordinator and had done an internship at Miami-Dade Community College in staff development, it was decided that the role of assistant to the Golden West College staff development coordinator would be appropriate. It provided opportunities for the researcher to participate in numerous college meetings and to get exposure to all three primary segments of the community college: faculty, classified staff, and administrators. It also provided the flexibility to focus on the interviews and meetings while engaging in a staff development project that could be worked around the research. Golden West College has a tradition of a strong staff development program, and the coordinator was particularly active in several areas of the college, so the association was a productive one.

In addition to contacts made because of the staff development role, President Valles allowed the researcher to attend all the meetings she chaired. Observations at the President's Cabinet, President's Council, and the Planning

and Budget Committee, and the Institutional Resources Committee were especially fruitful. The majority of the interviews were with faculty members, so observations at the Academic Senate, the Institute for Professional Development, and the curriculum committee were also beneficial--both in terms of making contacts and in terms of gaining knowledge about the changing governance process at Golden West College.

At the initial meetings the researcher was introduced as a doctoral student doing research on Hispanic women who are community college presidents but with a particular focus on Judith Valles. The response of the meeting participants was always positive, but with little surprise. It appeared that a faculty member doing a dissertation while on sabbatical was not unusual, and to focus on their unique president was not unexpected. This attitude was helpful in gaining entry into the environment. If Judith Valles introduced the researcher herself, she would usually characterize the study as one "about us at Golden West College."

These observations were focused on what people said, what they did, and the contexts in which they said them or did them. Developing and maintaining productive informant relationships undergirded all these activities.

Attendance at public meetings, both small and large, provided opportunities to observe how President Valles developed her "public persona." There were numerous opportunities to view her as a public speaker beginning with the

opening faculty staff development day, followed by the convocation, and then the 25th anniversary celebration activities. She was also observed speaking at student forums, in classes, and at a student statewide conference. Rich data emerged also from observing her informal interaction at brown bag staff development gatherings.

I followed Weick's (1976) assertion that it is important to observe how a leader associates "on line."

We have to put ourselves in a better position to watch leaders make do, let it pass, improvise, make inferences, scramble, and all other things leaders do during their days between more visible moments of glory. (p. 60)

Prolific notes and tape recordings were taken to try to understand the attitudes, values, beliefs and underlying assumptions of President Valles in relation to her staff. Comparisons were then made to other Hispanic women who are community college presidents. Strauss and Corbin's (1991) rule that "better is more than less" was the guiding principle in terms of quantity of data collected. The notes included what and how things were said, the proxemics or people's use of space between persons and furniture arrangements, as well as the body movements or kinesics. The researcher tried to always see the whole picture as well as the minute details and ask the question suggested by Strauss and Corbin (1991), "What is going on here?" (p. 44). Writing a summary statement along with the detailed notes

after each interaction was useful. "The more interviews, observations, and documents obtained, then the more evidence will accumulate, the more variations will be found, and the greater density will be achieved and the wider applicability of the theory" (p. 191).

Research Instruments

The principal research instrument in qualitative research is the researcher. When Liebow (1967) analyzed his role as a participant observer in his classic ethnography, Tally's Corner, he wrote, "In retrospect, it seems as if the degree to which one becomes a participant is as much a matter of perceiving oneself as a participant as it is of being accepted as a participant by others" (p. 256).

Identification with the culture at Golden West College as an active participant in the life of the faculty and staff came early. My original plan was to drive the 200-mile round trip from San Diego County to Orange County 3 days a week. Because of the many activities that had the potential of providing rich information and the number of interviews scheduled, 4 to 5 days a week became the norm for the first 2 months. The researcher's sense of belonging was quickly established--with the faculty because of similar professional experiences and with President Valles because of our compatibility of interests, both in the community college and the broader issues in society. Strauss and Corbin (1991) observed that the advantages of doing research from an insider's perspective is that one can move into the

situation and gain insight more quickly than someone who has never studied that culture before. The disadvantage is that being on the inside can also block you from seeing things that have become routine or obvious. "There's a need to break through such blinders" (p. 42).

The blinders were less a problem, however, because there had been no prior contacts with Golden West College and because the principal subject, Judith Valles, and the other eight presidents were unfamiliar to the researcher.

Although the ethnicity of the researcher was not Hispanic, close association with Hispanic women, both personally and professionally, for close to 25 years provided a basis for understanding and sensitivity. The researcher is fluent in Spanish having lived and worked in education in Argentina and the border areas of the United States. At Southwestern College the researcher was known as an advocate, curriculum developer, and teacher in bilingual programs.

Reich (1989), Weis (1985), and Liebow (1967), Anglo researchers who studied other ethnic groups, noted the importance of the researcher's being aware of his/her ethnic difference from those being studied. Nevertheless, there was an advantage of heightened awareness of cultural differences that an outsider brings to the research. Liebow, who studied the "inside world of the streetcorner Negro man," felt that what they saw first was a white man.

In my opinion, this brute fact of color, as they understood it in their experience and as I understood it in mine, irrevocably and absolutely relegated me to the status of outsider. I have a hunch that they were more continuously aware of the color difference than I was. Whenever the fact of my being white was openly introduced, it pointed up the distance between me and the other person. (pp. 248-249)

Cultural differences between Hispanic women and white women, however, are not as easily observable as those described by Liebow. Spradley (1979) wrote that "Compared to isolated societies, these groups do not appear exotic, strange, or completely alien. However, the necessity of learning the language is as important as ever if we want to avoid distorting what people know" (p. 21).

Having a knowledge of the Spanish language was a definite advantage throughout the research process. During the review of the literature it permitted access to a substantial body of literature that would not have otherwise been available. During the interviews, the presidents occasionally used and referred to Spanish idioms and sayings that helped them express some of their feelings, especially when questions regarding their cultural identification were raised.

Hispanic women often blend in with the dominant white culture. This may be a disadvantage over the black culture because the dominant culture assumes they think the same as

white Anglo-Saxons. When they don't behave along the "accepted" norms, then they are misunderstood. It then becomes the task of the ethnographer to "make the normal strange."

Since the ethnographer was a major research instrument, a record of field work experiences was kept--both in the form of a journal and as side comments and questions during the course of the study. It involved a constant introspective account of my personal biases and feelings in order to understand how these might influence the findings. Journalizing ideas, insights, fears, mistakes, confusions, breakthroughs, problems, and reactions to informants became a part of the constant evaluation of myself as the research instrument.

Data Collection

Chief Executive Officer Questionnaire

The first step in the data collection was to have the presidents complete the questionnaire that had been used during the pilot study and later refined with input from Judith Valles and Leila Gonzalez Sullivan. Demographic background data and gender and ethnic identification information were the principal focus of the questionnaire. The questionnaires were distributed prior to the scheduled interviews for those whose campuses were being visited. The president would fill out the questionnaire prior to the researcher's visit, and the interviews began with the question, "Was there anything in the questionnaire that was

unclear or in need of more explanation?" The questionnaire provided the basis for starting the discussion as well as some interesting comparisons with the other presidents. Those comparisons are reported in Chapter VI on the profile of the presidents.

Interviews

The richest source of data, however, was provided through personal interviews at Golden West College, San Bernardino Valley College, and the colleges of the other subjects. A total of 82 different individuals participated in scheduled interviews in relation to Judith Valles alone. In addition to that, a number of informal conversations were held during the course of other activities. The scheduled interviews lasted between 45 minutes to several hours. Some of the interviews involved several meetings. The interviews were conducted in various locations including offices, over lunch or coffee, in the faculty lounge, and while ride sharing. A few of the interviews with individuals from Golden West College were conducted over the telephone, but the majority were in person. Interviews were conducted with the presidents, their faculty and staff, and occasionally community members. Some of Judith Valles' family members were also interviewed.

Active faculty members who had regular interaction or who were involved in the governance of the college were selected first. Some members of the Academic Senate provided a beginning point. Those informants were asked to

refer the researcher to others who represented different constituencies in the college. Names of possible informants were also collected at all of the meetings the researcher attended. The majority of the key administrators were also interviewed. Although qualitative research is not based on random sampling techniques, a balance was achieved in terms of gender (42 women; 40 men) and departments represented. Although Golden West College does not have a large representation of faculty or administrators who are minorities, all three principal minorities in that school were interviewed: Hispanic, Vietnamese, and African-American. Students who were active in student government or clubs were also interviewed. While the majority of the faculty who were interviewed had been at Golden West College for more than 10 years, several of the recently hired staff were also interviewed in order to get both perspectives.

Getting cooperation from informants was relatively easy because of a number of factors: (a) educators are accustomed to academic studies, and are generally willing to participate if it does not take too much of their time; (b) teachers are generally intelligent and articulate and believe their opinions are of value; (c) the researcher's approach always was one of a learner and an observer who gave specific reasons to each potential informant as to why their input into the study would be valuable; (d) the climate of the college at Golden West was one of openness; (e) confidentiality of the participants was assured unless

permission was give to use names to increase the credibility of the subject matter; and (f) the researcher tried to be very accommodating as to time and location for interviews. Some interviews had to be scheduled 3 to 4 weeks in advance, and others had to be rescheduled several times for the convenience of the informants.

The questions in Appendix I and J were designed as open-ended probe questions; however, they were not all used in every interview, and others were pursued while the interviews were in process. The interviews with all the presidents were tape recorded and transcribed. Verbatim transcripts were sent to the presidents, and they were asked to make corrections and return the corrected copies to the researcher (see Appendix K, Consent Form, Human Subjects Committee). Some interviews with other informants were recorded, but most were not. A paraphrased version of each interview was sent to the informants, and they were also asked to correct any misunderstandings. The identity of the presidents was not confidential, but any quotes by them that could be identified by what they said or by their names, were included only with prior permission of those individuals.

Personal interviews with seven of the nine presidents were conducted. Most of the interviews with the staff at the other campus sites were less formal and for a shorter period of time because of schedule limitations; however, at least two to five interviews were conducted with staff

members at each of eight campus sites. The majority of these were done by telephone. The in-depth interviews with one of the presidents and four of the informal faculty interviews were done by two individuals who assisted the researcher in the data gathering stage of the process. These individuals asked the questions specified by the researcher. They sent the notes or recorded tape of the interviews to the researcher who did the transcription, summarization, and verification with the participants as to the accuracy of the information gathered. These two individuals were not involved in the analysis process.

The following types of questions were asked:

Descriptive questions: Can you give me some examples of prejudice you have experienced?

Contrast questions: Compare the types of decisions that can be made collaboratively with those done through administrators only.

Dyadic contrast questions: Describe the differences of interaction with administrators, faculty, community members, and students.

Situational questions: If you have a meeting with Orange County Republicans, what kinds of things would you talk about with them?

The oral or life history method of interviewing was the focus when the presidents were questioned regarding their connection with their culture and their background experiences. Weber (1990) observed that the life history approach

provides two dialogues: the dialogue between the individual and her own memory and the dialogue with the interviewer (p. 175). Life history discussions were especially appropriate because of the gender and ethnicity of the subjects. "Conversation and social interaction are a major part of women's lives, and gesture and voice are crucial to these communications. The verbal message, the 'song' of a story, is especially important for people with a strong oral tradition" (Weber, 1990, p. 179). Life history reflections also revealed the context of their lives and the role of significant others--family, peers, and friends--in transmitting culture and in developing lifetime values. These reflections show how they coped with society and how they interacted with their Latino culture. As Weber (1990) found in the study of Mexican women on strike, oral histories provided some answers to fundamental questions about life and work, culture and cultural change, women's perceptions, values and consciousness which are unavailable from more traditional sources (p. 178). The life history that Judith Valles shared was especially meaningful. As she neared the end of her career in education, she became especially introspective about what events and subjects in her life were significant.

Context Analysis

While the majority of the researcher's time was spent observing the local conditions, national, state, and the surrounding community had to be incorporated into the study

because of their impact on the challenges and opportunities confronting the college. Decision making and governance were principal issues in the study, and the impact of economic and political considerations on those processes was significant. In some of the eastern states, the county had the critical role affecting the decisions made at the community college. Because Golden West College is part of the Coast Community College District in Orange County the impact of that district was also included in the analysis. Certain policies were mandated from the district and very much affected the choices available to the staff at Golden West College. At the college site itself, the history, structure, and college culture also had to be analyzed before attributing any change to the leadership of Judith Valles.

Interview Analysis

In order to identify themes in relation to gender, ethnicity, and leadership the researcher followed Spradley's (1979) recommendation of complete immersion into the culture of the organization--the necessary cutting off of oneself from other interests and concerns "by listening to informants hours on end, by participating in the cultural scene, and by allowing one's mental life to be taken over by the new culture so that themes will emerge" (p. 190).

Domains or categories of ideas were developed. At first words and phrases were underlined that appeared to be significant. Then repeating categories were noted in the

margins of the transcripts of the interviews. Brief analysis paragraphs were appended to the interviews. An attempt was made to avoid using borrowed concepts in the analysis. Because of 5 years of studying leadership at the University of San Diego, the researcher had a clearly defined perception of the difference between management and leadership. This had considerable impact on the researcher's analysis, and that perception had to be considered a possible bias during this study. Words and phrases such as "student success" and "old boys' network" that recurred most often were identified and considered as the basis for domains or categories.

A componential analysis was made by kinds of people and kinds of jobs at the college. Those words and phrases that were most representative of each interview were listed according to gender, position (faculty, administrator, classified, student), and ethnicity. Comparisons were then made according to the classification of the respondent. Data continued to be collected and analyzed until only minimal new domains were emerging.

Document Analysis

Document analysis was also productive. Prior to site visitations the researcher compiled a list of materials and categories of people to be interviewed which were sent to the presidents' secretaries so that the researcher would have some background on the colleges and presidents and be able to maximize the usage of the limited time available for

the site visitations (Appendix M). The public information officers provided internal and external documents, faculty and staff sometimes added to that source, and local newspapers were contacted, and three of those responded with useful articles. While three of the presidents were prolific writers with numerous publications, Judith Valles did not emphasize writing as part of her principal means of communication. She was, however, a frequent public speaker--and often the keynote speaker at statewide conferences in California. Her speeches were a major source for document analysis.

The researcher had five mailboxes at the college. Mail was distributed according to the various categories of employment, so in order to get a complete picture of the documents distributed at Golden West College, all the mail delivered to all categories of staff was received. The types of documents most frequently collected were minutes of meetings, announcements, in-house newsletters, union announcements, and district notices and newsletters. The GWC clipping file in the public relations office was another source for document analysis. The accreditation reports, both for the current year and for the past accreditation, were also analyzed. Because the year of the research was the 25th anniversary of the founding of Golden West College, historical information was available in a number of locations. Similar documents were collected at all of the college sites visited and contacted. Biographical data were

collected, especially in the form of resumes or curriculum vitae. Historical data were collected in the college libraries to provide insight into the context in which the presidents functioned.

Integration of Data and Analyses

Because of the volume of data collected from a wide variety of sources, it was necessary to develop a thorough and comprehensive outline of the major themes. The data collected from the personal interviews with Judith Valles were summarized and reduced into meaningful domains and themes. The basic framework for the outline was made. Then the summaries of common themes from meetings and interviews were added to that outline. The componential analysis was integrated into the themes of the outline. The interviews conducted with all of the presidents and their staff were then outlined according to the topics suggested in the themes in the Judith Valles' outline. All of the data were segmented according to three dissertation chapters: Background, Behaviors, and Profile. The themes from the questionnaire were primarily used for the profile chapter.

Summary

This chapter describes the rationale for selecting qualitative methodology and ethnography. It also explains how a topic that was initially selected was changed to focus on one Hispanic woman chief executive officer with

additional data on eight others who were in similar positions across the United States.

Latina women leaders in the California community college system collaborated with the researcher, especially in the design of the questionnaire and in the pilot interviews. All the data collection techniques involved in an ethnography were described. The principal research instrument in the study was the researcher herself. Validity of the study was safeguarded through triangulation, verifying information from a broad spectrum of data resources, and making regular member checks.

The formidable task of analyzing and integrating the mass of data collected was also described. How domains and later themes were developed concludes the description of a methodology that resulted in a rich, dense description and analysis of the chief executive officer of Golden West College.

CHAPTER IV
VALUE SHAPING BACKGROUND INFLUENCES AND EXPERIENCES

Introduction

This is a story of a bright, talented, articulate, fun-loving child who grew to maturity in the arms of a close and proud Hispanic family, but also the story of a woman who valiantly survived incredible adversity. According to one San Bernardino Valley colleague, "She has experienced racism, sexism, personal tragedy, and has come through it with head held high."

Although much descriptive data follows, the thread throughout this chapter is an analysis of value development in the life of a Hispanic woman. The emphasis in this chapter is on the life shaping experiences that have affected her role as a leader in the context of the public community college.

The final section of this chapter makes comparisons with the other Hispanic female presidents.

Early Development of Family and Cultural Pride

A Proud and Happy Family

The Valles family was highly visible in the community. They were all tall and striking. "They were in the upper stratum of the social structure in our neighborhood," according to Gloria Harrison, a Hispanic woman and later a

colleague and friend at San Bernardino Valley College, who grew up in the same "barrio" as Judith Valles. She reported how the Valles family was respected in their community. It was a neighborhood in transition from being all Italian to all Hispanic. Although the Valles family was in the upper stratum of that neighborhood, it was a neighborhood labeled "the wrong side of the tracks" by some of the San Bernardino informants.

Judith was influenced by parents who had strong ties with their Mexican heritage. Her parents had emigrated from Mexico in the 1920s as a very young couple in search of a better life for the family they planned to have. Their four girls and four boys were all born in the San Bernardino area. They were fiercely proud. Judith remembered:

My mother was very proud, and so was my father. If we were out of the house, we had to be well dressed because we were "the Valles." Being a Valles was almost like being a blue blood. My father was considered a leader. He was a hard working man, and we lived very comfortably. I thought we were rich. We weren't rich, but I thought we were because I never lacked for anything.

Traditional Hispanic Family Relationships

Judith, the seventh of eight children, was brought up in this very traditional Mexican family. Her mother never worked outside of the home, even after her father died. She devoted her whole life to her children. They were described

as very "south of the border." Spanish was the only language spoken in the home, and the daughters were taught respect for males and for elders. They used the polite "usted" verb form with their father and brothers but the familiar "tú" form with their mother and sisters.

We used "usted" with my dad, but with my mother we used "tú." "Oye mamá" (Listen mama, familiar form). And when we would refer to my dad, it was "Oiga papá" (Listen father, polite form). And then when we talked to our brothers, it was "Oiga Antonio." "Oiga Francisco." But when we talked to one another, it was "Oye Juda."

Ruth, Judith's closest sister in age, remembers Judith as "a fun-loving, prank-pulling ham who enjoyed imitating her older sister, Naomi."

We would imitate her, and give her a bad time. I can still remember when we were at the dinner table; sometimes we would be thinking of what we could do to Naomi, and we'd start giggling and laughing, and my dad would get so upset he would separate us. We'd stifle laughs, and he would get so angry because we were being punished, and it wasn't hurting us as it was supposed to.

Señora Valles: Strong Supporter and Cultural Transmitter

Judith unhesitatingly credits her mother with having the greatest influence on her life. She was her children's

major supporter and cheerleader. Judith's sister Ruth remembers her always telling her children, "You can do it, and you will do it." This strong mother was born in Mexico and lost her mother as an infant. Señora Valles remembered as a very young child holding her father's hand when he was killed by the "revolucionarios" (revolutionaries) during the Revolution of 1910, so she had no love for the Pancho Villas and Zapatas of history. She developed an early respect for education when she was schooled in a convent. She lived a short time with an aunt and very dominating uncle, but eloped with her husband at 13 and immigrated to the United States. She was widowed at 41; however, with the help of the older children was able to hold the family together. Señora Valles never learned English other than a few words and phrases in spite of living in the United States for more than 60 years.

She imbued her children with pride in being a Valles. Her daughters remember her pride as being almost to the point of snobbery. Judith's sister Ruth said:

She would always say, "Juntas pero no revueltas" (Together but not alike). We might be in the same room, and we might be together, but it doesn't necessarily mean that our values or the way that we think are alike. She was particular as to who she was with also, and she was very particular about who we were with. We were raised at the time of the 1950s when there were a lot of the zoot suiters and the

pachucos in our neighborhood, and it would have been extremely easy for us to get involved with the wrong group.

Gloria Harrison reported that the mothers in the barrio "weeded out the deadbeats for us."

San Bernardino participants described Judith's mother as being an imposing sort of woman and extremely handsome. At public gatherings in San Bernardino the obvious reverence the whole family had for her was noted. Judith said, "Everyone wanted to be around Jovita." She was especially close to Judith, who nursed her in later life after she had a stroke and became an invalid. According to one San Bernardino friend, "There was a lot of love and respect . . . something I don't see in mother-daughter relationships among Anglos."

Her role in the family was to provide a warm, caring environment in which cultural ties, including religious values, were nurtured. She was a very religious, traditional Mexican woman, who took all her children to the neighborhood church that had a Mexican priest. Señor Valles "allowed" her to go to church even though he was an agnostic. She always gave her children a blessing when they would leave the house or if they were going to go on a trip or do something special.

Señora Valles also transmitted the Hispanic cultural values by quoting sayings or proverbs (dichos) that underpinned their lives. Hispanic culture is often passed on

from one generation to the next via this oral tradition. Spanish dichos or refrains have been collected by scholars over the centuries. Dichos come from biblical proverbs, classical authors, fables, history, superstition, and humor. Their wisdom and wit are an expression of cultural values of whole groups of people (Engle, 1991). Judith thought they were all original with her mother until she encountered them in Spanish literature. Judith's sister said,

We were raised in a world of proverbs. It was like on a daily basis that she had a certain proverb. It was always so to the point--so adequate, and we understood them, but I think we didn't appreciate them as much as we do now. Both she [Judith] and I and my other sister find ourselves referring to my mother's proverbs.

Gloria Harrison also remembers Judith's quoting her mother with proverbs or stories at San Bernardino Valley College. "She would start 'My mother used to say . . .' and sometimes tell a story, and it had a point. They reminded me of my grandmother. They don't give advice directly; they always tell a story."

When asked to write those proverbs that have most influenced her life, Judith recorded the following:

- (1) El que es buen gallo en cualquier gallinero canta.
(If you're a good person it doesn't matter where you are or in what situation--you'll be good anywhere.)

- (2) Aunque el mono se vista de seda mono se queda.
(Even if a monkey dresses in silk, he's still a monkey.)
- (3) No niega la cruz de su parroquia.
(You're showing your true colors. You are what you are; don't pretend to be something else.)
- (4) De tal palo, tal astilla.
(Like father like son.)
- (5) No hay que buscarle tres pies al gato.
(Don't try to make something into something it's not.)
- (6) Hacer de piojos caballeros.
(Don't make a mountain out of a mole hill.)
- (7) Sólo cuando llueve y trueno se acuerdan de Santa Elena.
(He's a friend only when he needs something--when times are bad.)
- (8) De lo dicho al hecho hay mucho trecho.
(From what you say to what you do is a long trip. The proof of the pudding is in what you preach.)
- (9) Lo cortés no quita lo valiente.
(Being courteous and respectful doesn't take away from the courageous, true person.)

The values expressed in these refrains that are evident in Judith Valles' adult life are integrity and authenticity (#1); the importance of being honest--the opposite of pretense (#2 & 3); the importance of your background in how you

turn out (#4); the need to face reality and problems without exaggeration and dramatization (#5 & 6); the importance of being loyal to family and friends (#7); the importance of action as opposed to just talk (#8); the importance of maintaining respect and courtesy in relationships with people regardless of how difficult it may be (#9). President Valles said the last one has been a guide for her throughout life and particularly in her professional life.

Judith's mother was proud to be a Mexican. Her view of "Mexican" was more closely related to the Spanish heritage than the Aztec background. Her mother was quoted as saying, "Yo no soy India" (I'm not Indian). Gloria Harrison, who was a Chicana student activist in the 60s, saw Judith as reflecting her mother's stronger ties with Mexico than those typical of the students in the Chicano movement.

This Hispanic mother's view of appropriate careers for daughters prevented Judith Valles from following her chosen profession in the theater. When Judith announced that she wanted to be an actress, her mother and brothers wouldn't consider the idea. "Her widowed mother's conservative Mexican mores were set firmly against such ideas. She declared emphatically that she would never allow a daughter of hers to go away from home unsupervised and unchaperoned--most especially to become an actress" (Weir, 1990, p. A1). Her mother sent her to live with her brother and his young wife in the San Diego area to study at San Diego State University, partly to remove her from a friendship with a

boy her mother did not approve of and partly because she didn't want her to go into the theater.

Later her mother persuaded her sister Ruth, who was a teacher in Barstow, California, to find a teaching job for her sister in the same school system. She was only 21 and began teaching on a provisional credential. Ruth remembers how very angry Judith was at having to move to Barstow and leave her dream of going into the theater.

She was very angry with me because she didn't want to be out in the sticks and be a desert rat. It was like I had to look after my little sister because that was what my mother expected me to do, but she felt like, "I have no business teaching" . . . and then she kind of accepted it, and she was very good at it.

Judith remembers that anger: "The last thing I wanted to be was an elementary school teacher. Give me a break. I wanted to go on the road with the Pasadena Playhouse, but that just wasn't a thing that you did."

Father's Influence: Education, Hard Work, Leadership

Although Judith attributes her value system and success primarily to her mother, her sister believes there is a lot of her father in Judith. He was a workaholic with three jobs: store manager, radio promoter, and owner of a Spanish language newspaper. Their father's political involvement and interest in history infused their home. "They used to call us the Mexican Kennedys." He was a community leader,

president of many associations, and promoter of major events, especially those that kept Mexican traditions alive. He brought famous Mexican movie stars, such as Cantiflas, to San Bernardino, and they often stayed at the Valles home. According to Judith's sister, "He was very stubborn, strong willed, quite a go getter, and extremely astute, and Judy is also."

The heavy emphasis their father put on education is reflected in the fact that all eight children are college educated. Judith remembers one day when her mother felt she had to hide the fact that Judith didn't go to school when she had chicken pox!

He insisted that his children be raised bilingually: English for success in the United States and Spanish so they would not forget where they came from. He was a very forward thinking man. He said, "If we are to succeed in this country, we must learn as much as we can about 'el Americano.'"

Ruth remembers that the Valles children did not grow up being involved in many extracurricular activities at school. "There was no time to be wasted on football games or anything else other than the academics."

Señor Valles was not traditional in terms of this foresight nor in terms of education for his daughters. Judith's sister Ruth remembers that "on his dying bed he asked my mother that if there was a choice to be made as far as who was going to go to school, that it be the girls and

that it be the girls who should go on to college." He believed that "we could always kick the guy out and keep going if things didn't go right if we had our education."

Family Roles and Responsibilities

Judith was the outdoors type who took care of the hedge and the farm animals, which included chickens, rabbits, goats, and peacocks. She never fit the "prissy" stereotype. Each member in the family had a role or a niche. Judith's role was to take charge of the outdoor home responsibilities, and from elementary school through junior high she worked with her father's radio program, "Melodias Mexicanas." She prepared the musical program and wrote the script for the sister who introduced the music on the radio. She got to know all the music, composers and singers from Mexico.

Early School Life and Bilingual/Bicultural Development

Judith remembers feeling somewhat ostracized in their barrio because they did not go to the neighborhood school where Spanish was the predominant language.

We were ostracized as "those people who are too good to go to our school," and it wasn't that at all. My father wanted us to attend a school that was integrated so that we could learn English, and we did, and I think we learned it well, but at home we couldn't speak English.

The language, the great transmitter of cultural values, was always Spanish in the Valles home. When Judith started school, she did not speak or read English. One San Bernardino Valley College colleague reported:

She told me she could remember being in a reading group, and when the teacher called on her, and she read English, she could read it because she had heard it-- because of her wonderful ear for language, but she didn't have any idea what she was reading.

Judith said, "I remember wetting my pants in kindergarten because I didn't know how to tell the teacher in English that I wanted to go to the bathroom."

Her elementary school included a variety of cultures, but the Hispanics were in the minority. Her best friends were two tall white German girls, Sonia and Sonny, who became close at first because of their height. At that time and age, being tall was not considered a desirable attribute for a young girl.

You can see that I'm tall. In those days it was not the thing to be. The boys all want you to be on their team. I could kick that ball farther than anyone, and that was my thing . . . I was big . . . I was strong. I didn't like being me, and I didn't like being seen as strong. I wanted to be short like other girls because the guys were taller.

She enjoyed sports, however, and was a stand-out archer at San Bernardino Valley College when she was a student

there and later coached her daughter's community track team.

In reference to her tallness in later life when she was taking a course from a Hispanic instructor who was criticizing the Hispanic women who had married out of their culture just to improve their lives, she disagreed, saying:

I disagree with that, and I'll tell you why I didn't marry a Latino. I'm very tall, and all through high school and through college there wasn't one single Latino who asked me out because they were intimidated by my size. There is no way that you guys [and he was a little guy too] . . . there is no way that you little guys were going to date this woman that was taller than you by six inches!

Certainly Judith's quick domination of the English language could be attributed to her intelligence and ability with languages, but it was also due to her openness to developing friendships with English-speaking friends.

She was a good student, but seemed more carefree about grades than did her sister Ruth.

Ruth was a straight "A" student. They always expected me to be as good as Ruth, and for the first two months they even called me Ruth saying, "Ah, Ruth was such a wonderful student." I wasn't going to knock myself out because I knew I'd never be as good as she. So I took another route. Mine became more into the arts, performing, and speaking.

Ruth spoke on the same subject saying,
Even though I worked hard for what I got, I always felt that Judy didn't have to work as hard, but would get the same things because they came easier for her. She had her own identity, and so much more to offer than I felt that I ever had because she was so colorful and did not hesitate in expressing herself.

Speech, drama, music, and art became the academic focus of her life from junior high through high school. She studied music and became a very good singer and liked being involved in public speaking. In addition, she was a great dancer. In the eighth grade her speech teacher inspired her to get involved in school plays--a teacher who President Valles credits for building her self-esteem and having a major impact on her life. Judith became very successful in speech contests and participated in state competitions. She began to dream of a career in the theater. As an ardent 17-year-old high school drama student, she earned a scholarship to the renowned Pasadena Playhouse, which her mother did not permit her to accept.

Tragedy and Struggle

Family Experiences Racial Discrimination

Although this profile of Judith Valles' childhood and adolescence describes a child with great personal resources and support, one who had pride in her culture and her family, one who felt special because of her name and because of her success at school, it does not describe the

discrimination and adversity that she experienced indirectly and possibly subconsciously. When she was growing up, San Bernardino did not have the diverse population it has today. It was a community that was so racist it would not even allow her brother, who had died during WW II, to be buried in the local cemetery because he was Mexican. Initially they thought the Valles family were Italian, but when it was discovered that they were Mexican, the cemetery denial occurred. His body lay in the casket in their home as a controversy between San Bernardino and the Air Force developed. The final resolution was to send him to the Arlington, Virginia, cemetery.

In high school, her sister Ruth explained that it was extremely difficult if you were a minority to make it into anything. Ruth believes that the only reason she was invited into an exclusive girls' club in high school was because she was a straight "A" student, and they needed a token Mexican. When Judith was eligible, she was not voted in even though she was as qualified as anybody else because they already had their token. Ruth said,

We're talking about many many years ago when the color of your skin determined whether you were accepted or weren't accepted. We always had to fight a lot harder to prove ourselves.

Judith's memories of these racist incidents did not appear to have had the impact on her that they did on her sister.

Family Survives Personal Tragedy

Personal tragedy struck the Valles family when their father contracted tuberculosis and died at the early age of 45 after being ill for 3 years. Judith was only 17 at the time and remembers it as a crisis that made her mature all of a sudden. Ruth reported that their oldest brother, Tony, took over when their father passed away. In spite of having retinitis pigmentosa, a disease that gradually left him blind, he held a good position with the Secret Service and helped their mother hold the family together.

And it was just understood that we would help one another. It was never asked. It was accepted that the oldest one would help the next one, and that one, upon getting a job would help the next one, so it was understood that as I worked in my first teaching job that I would help Judy.

Automobile Accident Changes Life Course

Although Judith Valles was a successful elementary school teacher, it was not her intention to work after she was married to her husband, Chad Bradbury, whom she met in Barstow. They moved to San Bernardino to begin their family. While she has very positive memories of her marriage to Chad, she suffered the pain of non-acceptance by his mother, who was prejudiced against her because she was Mexican and Catholic. His parents didn't even attend their wedding, and her mother-in-law never made her feel welcome when they would go to San Francisco for brief visits.

She had a happy marriage, though, centered around being a good wife and mother. She and Chad had three bright, attractive children and a comfortable home; they lived near her brothers and sisters and her ever-supportive mother. Her world crashed, however, one afternoon when a policeman knocked at her door and told her that Chad had been killed in an automobile accident. She was devastated. Her life became dominated by one thought--survival--how to provide for three young children, complete her education, and have a job that could support them all. Pursuing a career became a mandate instead of an option. During most of her adult life she had the experience of being a single parent of those three children. She sought solace in the Catholic church on the advice of her mother, and even began teaching catechism; but the church wasn't the same as the one she enjoyed so much as a child. It was in a different neighborhood, the priest was not the Mexican who had both baptized and married her, and that warm sense of belonging and community were not there. She decided that it was not the spiritual haven she had hoped for.

She now had to complete her bachelor's and master's degrees, teach full time, teach evenings, and sometimes weekends in order to raise her children and give them the emotional and economic support necessary. In retrospect, she sees this tragedy as laying the foundation for her commitment to the many community college women who also find

themselves single parents with a need to become educated and to shoulder the economic burden of raising children.

The Load Does Not Lighten

Judith's mother later had a stroke and became bedridden for several years. Judith behaved in the traditional Hispanic way and took care of her mother in her home until her death.

She accepted the marriage proposal of an old friend of her husband. Unfortunately, it did not turn out as she hoped, and after a very brief period in a dysfunctional marriage, she was again alone to cope with the challenges of raising three teenagers and completing her education and becoming more actively involved in her career.

Parenting Responsibilities Determine Focus in Life

Judith Valles took on the role of both mother and father for her children. She dedicated all of her time on weekends to her children's activities. All three were actively involved in a variety of school activities including weekend sports. Her oldest daughter, Edith, was very gifted musically and played the violin and piano and was an equestrian rider. Her athletic son Chad played little league and basketball, and his mother went to all the games. Nomi was a cross country runner, and Judith went to her meets, chauffeured her daughter and other children all the way to Bakersfield, California, and helped out in the snack bar during the event. In a speech class presentation

President Valles told the students, "The only reason I did not move up into administration sooner was because I wanted to be with my children."

Her youngest daughter, Nomi, remarked on her mother's amazing accomplishments saying:

She could have easily just sat back and been depressed about her whole life, but she just did [everything]. She's always had a lot of energy. She's the kind of mother that is your mother but she knows when to be your friend. I'm the only person I know who likes her mom the way I do.

During the data collection stage of this dissertation Nomi was expecting her first child, so she was reflecting on what a good role model her mother was as a parent.

I was the youngest, and I was hyper too. I was the one always grabbing on to my mom's leg. I wasn't an easy child to raise because I was kind of obnoxious, but I never felt that I was obnoxious. I always ask my mom, "How did you make me feel like I was normal?" I never felt like I was in her way . . . like "Go sit down," or "You be quiet." To this day I don't know how Mom did it.

According to Nomi, all three children now have close relationships with their mother, but her older sister suffered most from the loss of their father. Edith and her mother had the typical mother-daughter tensions that often happen when two gifted, strong minded individuals clash.

Nomi, being the youngest and the one who was with her mother during all of the difficult years, probably knows her mother best. President Valles said, "She was more in tune with my pain and my frustrations."

Donna Cooley, her secretary for 18 years at San Bernardino Valley College, saw the children grow up right there at the college--first as children with their coloring books in the office while their mother was working and later as college students.

Approach to Life Remains Positive

The "can-do" attitude that Judith Valles learned from her mother was passed on to her daughter. When Nomi was asked what she feels was her mother's greatest influence on her, she responded:

Being self-reliant and self-sufficient. That's one thing that I've learned as far as living my life, and as far as seeing her, knowing there's nothing you can't do if you put your mind to it. I think she's also taught me how to be a good wife, and I hope a good mother.

Her family, friends, and colleagues often commented on what a positive, upbeat kind of person Judith Valles was in spite of the burdens she had to bear through her adult life. Nomi recalled that "In the morning when she'd wake us up, she would sing, 'Good Morning,'" to get us up." A close friend recalled:

Judy is one of those people who doesn't live a fantasy. Life is reality, and it is wonderful. She can talk about people's frailties, but she's not embittered by them. She was so funny. Once she told about someone who called her a "stupid bitch." And she said, "I didn't mind the bitch, but I had to stop and think, 'Am I really stupid?'"

That sense of humor, which her sister Ruth described in her childhood, was one of the reasons people interviewed said she was so much fun to be around--you could count on having fun as well as being energized by the way she was. Her daughter labeled her mother's sense of humor as "almost goofy." She went far beyond coping and surviving to truly enjoying life.

Early Career in Education

When 21-year-old Judith began teaching that first class in Barstow as a "frustrated and angry thespian," little did she anticipate that she was initiating a stellar career in education. She had completed only 1½ years of college and a 12-week crash course in education. "She stood before her young students paralyzed with fear" (Weir, 1990, p. A7). In her opening address to the faculty at Golden West College in Fall, 1991, President Valles described her sudden realization of the importance of being a teacher.

I really didn't know if I wanted to be a teacher. I looked and I saw a sea of faces--30 little faces--looking up at me, thinking that I knew what I was

doing, believing that I knew what I was doing, and I was really struck with a tremendous sense of responsibility that all of a sudden I had. These people are counting on me, and whatever I do, it's going to have a dramatic effect on their lives, and if I can't change their lives for the better, I have no business here. Well, I'm still here, so I got hooked on education, and then I realized what I wanted to do when I grew up, and I grew up! (1991, August 16)

That shaky beginning led to a 22-year career in the classroom and another 14 in administration. She taught classes from elementary schools to state universities. She remembers that although it broke her heart to give up her dream of going into the theater, those performing skills helped her overcome her classroom fears. "I was so delighted with the children, and they with my stories, that I didn't have time to remember my fear. I was performing every minute of the day to a captive audience, and I was having the time of my life" (Weir, 1990, p. A7).

A strong conviction President Valles holds is that learning a language is an important step towards becoming open to other cultures. "You learn about people. Learning a language can help you see people as people and not as wetbacks or whatever" (Smith, 1989, p. 4).

Judith Valles taught Spanish to elementary school children and was committed to bilingual education.

We do our students a disservice when we insist they learn only one language. The U.S. is probably the only country in the world that is isolated linguistically. We know that the major language in this country is English. But any other language that you learn contributes to your being a globally-educated person.

She believed in the immersion model of bilingual education that she experienced in Etiwanda, California, in which children were taught totally in the language that was not their own for one year. Then the next year they combined the two classes. "Now, that's a bilingual program!"

Because of her belief in the importance of diversity and her interest in other cultures, her formal higher education was language based. She earned her bachelor's degree in English at the University of Redlands and her master's degree in Spanish literature at the University of California at Riverside. As a language major, she also gained a reading knowledge of Italian, French, and Portuguese.

San Bernardino Valley College Career

Although this dissertation is based on Judith Valles' leadership as the president of Golden West College, much can be learned by examining her long career at San Bernardino Valley College where she began as a student in the 1950s, earning 60+ units, became a teacher from 1963 to 1984, and then a full-time administrator from 1984 to 1988. The values that Judith Valles still holds for community college education became particularly defined in the form of the

programs and activities she spearheaded at that college. The areas that stand out are: (a) implementing programs that affirm diversity and those that target the needs of minority and underprepared students; (b) developing and enhancing links with the community; and (c) establishing collaborative decision making processes.

Valuing Diversity Exemplified in SBVC Career

Judith Valles began her career at Valley College as an active, innovative teacher of foreign languages and for 4 years was head of the Department of Foreign Languages. One colleague said, "She had a reputation for being a superb Spanish teacher with high academic standards." In addition to teaching all levels of the Spanish language and the introductory courses to literature, she introduced Spanish for special purposes in areas such as for medical personnel and Spanish for travelers. She also was an advisor to student groups, particularly those for Latino students, such as the United Mexican-American Students (UMAS).

In every position Judith Valles held at San Bernardino Valley College her focus on cultural events and promotion of understanding of other ethnic groups was evident. She had a vision of building acceptance for minority populations through such activities. As the chair of the humanities division she initiated a performing arts series, established an annual humanities day, and produced and hosted a television show, "Impacto," in Spanish.

She is most remembered for the Mexican-American Heritage Festival that began as just a 45-minute program and evolved into a celebration of cultural activities that lasted for 10 days and involved the community, faculty, and students. It was a historical program with music and dances accompanied by narrations of the history of Mexico. She not only facilitated the expansion of the event through community contacts and funding, but she sang and danced in them. It became a major event for the community held in the campus auditorium. She also inspired and supported the black faculty members to start a popular Black History Month program.

An important change she implemented for the benefit of the black community was to phase out an LVN program and implement a strong bridge program for vocational nurses. Her sister Ruth reported:

She did an excellent job with the nursing program in that it helped gain more representation from the black community. Some of her staunchest supporters and those who admire her for her valor are probably the blacks because they came to her with an injustice, and she would go to bat for them. She loves education, and she's very disturbed over the injustices of the lack of representation of minorities. She wants to do everything possible so that we can all stand next to one another.

Other programs that she helped initiate for minorities included the Puente Project for Hispanic students and a counterpart bridge program for black students--programs that pair students with mentors, give them special counseling help and enrichment activities in conjunction with academic instruction. The success rate of the students in terms of completing their undergraduate degree and transferring to a university was significantly higher than the general population of Hispanic and black students.

Judith had the gift of communicating a message that was not readily accepted by all in the most positive way possible. A colleague said, "One of her main overriding goals, which she didn't hang over people's heads but what came through very clearly, was to make sure that faculty were aware of the changing student population and that we needed to be sensitive to all students."

The reference to "hanging it over people's heads" may have reflected the feelings toward the SBVC President who lacked the tact and finesse Judith had for communicating the diversity message. As his Executive Vice President she was a kind of buffer for him because his "Mexican agenda" was so obvious. He regularly antagonized people. Even the minority staff criticized his lack of sensitivity to the needs of all students. They reported his using Spanish in the presence of those who did not understand it, making people feel excluded from the conversation, and going on at length in Spanish when speaking in public. On the other

hand, Judith was always very careful to limit her Spanish in mixed audiences (Spanish-English) to initial greetings and to translating or explaining what was being said to those who understood only English.

At both San Bernardino Valley College and Golden West College Judith was respected by most of those interviewed because of her positive approach to promoting the values of the Hispanic culture. She was very proud of her heritage, and in answer to the question to her daughter, "How important to her are her Hispanic roots," she responded: "They're very important to her. It's not that she talks about it all the time. It's just part of her."

When she spoke to Latino high school students, trying to encourage them to go to college, she built their self-esteem by discussing the innate qualities of the Hispanic culture.

Those from the South [meaning anything south of the border] have an innate pathos, a sense of care, nurturing, and passion. It's almost a natural thing. You can't learn that. The North has many strengths, such as pragmatism. You have to do things with a plan and a look to the future. We can learn those things, but this feeling that we have for people, this passion, this pathos, we can't learn that. So the ideal person is one who combines this pathos and this knowledge from the north, and combined we have one super dynamic person.

She firmly believed that by emphasizing the Spanish language and the artistic components of the culture she became a kind of "cultural island" or friendly messenger for the Hispanic culture. She was critical of individuals whom she called "super Mexicans" whose behavior was one of cliquish isolationism. She did not share the feelings represented by those who demonstrated on Columbus Day. The hostility and anger that has characterized some of the Chicano movement was not part of Judith Valles' experience. Prior to the 60s Judith loved to wear ethnic clothes, such as the rebozo, but with the coming of the militancy and negativism of groups such as the brown berets, she stopped dressing "ethnically" because she did not want to be identified with that spirit.

One Hispanic informant who came from the more political, Chicano viewpoint said:

She [Judith] represents the high culture Hispanic and perpetuates the value of the language, the arts, and the music. She doesn't belong to the Chicano movement. My people had to work in the fields. We don't forget our blue collar/laborer roots. Chicanos are more political and focus on social changes. That's our culture based on reality.

Judith has been caught in this bind between the pressure to be more politically outspoken in relation to the "structures of dominance" in society, and her belief that the "velvet glove" approach is more effective.

Community Outreach Characterized Her Career

Community outreach has been a symbol of Judith Valles' focus throughout her career. When she became the foreign language department head, her level of involvement increased. She established articulation language meets with the feeder high schools, coordinated with different public agencies, developed language courses for on-the-job training, and actively recruited students from the community. The result was an expansion of the language offerings and increased student enrollment in the department.

When she became the dean of Extended Day and Summer Session (1981-83), she enlarged the course offerings at SBVC's geographically dispersed locations extending from the Lake Arrowhead and Big Bear sites in the mountains to Needles on the Colorado River. She developed the first full-fledged Community Services program and established a vocational nursing program at an off-campus site. She also initiated the Institute for Training and Development to provide staff inservice training for city, county, and state employees.

As Dean of Academic Affairs Judith Valles became especially active with the business community in San Bernardino, establishing close working relations with the local Chamber of Commerce. Les Dabritz, executive vice president of the San Bernardino Area Chamber of Commerce, lamented Judith's move from San Bernardino: "She really works with

the community and the businesses. She's got tremendous leadership. Our chamber hates to lose her" (Billiter, 1988, p. 3)

At one time she was pressured to run for the County Board of Supervisors in San Bernardino because of her strong ties with the community and because her family were well known and respected.

Part of her community outreach was to promote understanding of the new populations that were moving into San Bernardino and into the college. She did this by participating in Hispanic community organizations, including the Hispanic Chamber. Donald Singer, the current president of San Bernardino Valley College, said:

One of the things she pushed was the idea that as Valley's demography was changing, we were having more black and Hispanic students, and we needed to be more active in the community. She was very active in the community. She made it a point to get the people in the community to relate to the college and get the people in the college to recognize that because of the change in the demography, we had to change what we were doing.

This emphasis on meeting the needs of the broader community continues throughout her career.

Collaborative Processes Characterize Leadership

"Community" is a theme that permeates Judith Valles' career. The community value that characterized Judith

Valles' off-campus efforts was also evident on campus. Her high regard for the faculty and their representative body, the Academic Senate, began when she was secretary of that organization. Some of the former presidents were interviewed for this study, and there was consensus that she respected and valued the faculty voice.

Jan Green, one of the former senate presidents said, "She is the most people-oriented person I've ever known. She's open to people, a good listener, and she will converse on a problem until it's solved, usually as a win-win-situation" (Billiter, 1988, p. 3). Another faculty member said she had a democratic approach. "I never felt that she was hierarchical . . . she was, instead, horizontal."

She is remembered for implementing Thursday "Cabinet" meetings for the division chairs:

. . . a pleasant ritual in our week--a time to share, commiserate, and unwind. Judy purchased a coffee cup for each member of the group to use at the meetings, with each of our names written on it in script. The cups remained in the room, part of our meeting experience.

During those meetings a sense of belonging built a team of faculty who felt their opinions were important. They report feeling empowered and energized by her leadership. One said, "I learned that I had the freedom to voice my opinion freely, that my value and role was not in being a "yes-man."

Her Assistant Dean of Instruction, Jess Carreon, agreed that Judith was very good at bringing people to consensus and bringing people into the process.

She's not threatened at all by questions or comments or criticisms. When I first got there to review the catalog and make some changes, it was important for Judy to make sure to involve faculty. Her style has always been to work with faculty. She's very good at communicating what her goals are and also being flexible and understanding enough to try to bring the various points of view together and then get some common ground established for a certain direction.

Dr. Carreon felt the same sense of empowerment that the faculty reported. "She gave me the latitude and freedom to be creative and do things. She trusted me and in my judgment."

A program review process, which often causes great controversy in community colleges, was also developed collaboratively through a task force chaired by Judith. Programs were reviewed and evaluated on a regular basis. If a program showed a healthy trend, it would be evaluated once every 5 years, but if it showed problems, evaluation would be done more frequently. When a program was eliminated, the faculty were absorbed into an existing program.

Her ability to work with faculty helped her when tough decisions had to be implemented. Both faculty and staff credit her with being very courageous when it came to

confronting individuals who were not performing well in the classroom. In one case, she was given the responsibility to deal with an instructor who had been a major problem in the classroom when the male administrators shied away from resolving the issue. She made the tough decision to remove that person when others would not. "It's false to say that someone who is sensitive to people in the organization cannot be strong. Judy was probably tougher than any administrator I saw at San Bernardino." A male faculty member at San Bernardino seconded this opinion saying, "She could say things and get away with saying those things that others couldn't. She was not coy or manipulative. She knew the informal structure and the formal structure and used both very effectively."

President Valles was critical of the Hispanic male president she worked under because of his autocratic way of working with people. In an informal talk to students she said,

I did not want to tell people what to do because I thought it was the best thing, and I say that because I was told to do things I did not want to do. These things didn't work, and they caused a lot of bad feelings and anxiety. I wanted to make sure that any decision that was made would be something that everyone would buy into.

An interesting aspect of Judith Valles, a person who had such outstanding people skills, was that she was

considered a "private person" by most of her colleagues, both at San Bernardino and Golden West. She mentioned the loneliness of being in the role of president. Her sister attributed that partly to the advice of her close friend and mentor, Roger Anton, who advised her not to get too close to people in the workplace. Judith later passed this same advice on to her daughter in her business relationships as an owner of a beauty salon. One person who knew her well said:

She is close to her family and just a very few others. Because she is such a private person, she doesn't have the umbrella of people to talk to on an off-the-record personal level that others might; this combined with being a college president may make it especially lonely at the top.

Competition and Conflict

Probably the most shattering conscious experience with prejudice occurred when Judith applied for her first major administrative position, the chair of the humanities division in 1976. The seriousness of the experience is indicated by the number of times she discussed it in interviews, referred to it in public speeches, and also the number of times it was brought up in interviews with informants.

Judith's chief competitor for the position of dean of humanities was a bright, articulate white woman, but one who

was much less active on campus and one who had been on a partial contract to teach English.

I was full time. I had been on every committee at that college, and I was actively involved in student activities whereas she was not. I got the job, and I felt really good about it, but then . . . then I heard the rumor on campus that the only reason I got the job was because I was Mexican. All along I believed that I got it because I was competent and because I deserved it. So that really planted a seed of doubt in me that I never had experienced before. I asked myself, "Is that really the reason that I got the job? He [the president] doesn't really think I can do it? I'm just a token, and he would really get his jollies if I failed?"

It was Judith Valles' first encounter with overt racism in an academic setting. She felt that because her mother had instilled so much pride in her as being very special, she had never been touched by racism before. She had told herself, "This racism doesn't exist. It just depends on how you value yourself and on how hard you work. I didn't verbalize it, but I just never felt it."

Then she began questioning not only the president's motives but began to wonder if her faculty colleagues would also want her to fail. Being the direct person that she is, Judith went to the president and asked him if the rumors were true. "Did you give me the job because I'm Mexican?"

Is that true?" He told me it wasn't. He said, "No, you've been here longer. You've done this . . . you've done that. . . ." Judith heaved a sigh of relief until he said, "But, I've got to tell you, the fact that you are Mexican didn't hurt!" Judith left the office somewhat crestfallen, with lingering self-doubt.

She sees that experience as the principal turning point in her career because she became cognizant that racism was erecting barriers and just working hard and being qualified were not enough to overcome those hurdles. She became more empathetic with others whose opportunities were thwarted by racism.

While she later worked with the person who had competed with her for the position, Judith's instinctive sense of trust was damaged. She felt that this individual was subtly trying to make her appear inept while pretending to be her friend. Gossip about her personal life and her appearance (her big eyes, her long fingernails, her high heeled shoes) could be traced to this individual and another foe with whom she became involved in a power struggle a few years later. She felt victimized by their characterization of her as "Miss Sexy" who "sweet talked her way up."

One San Bernardino Valley College colleague said, Judy had to overcome a lot of nasty politics, particularly with two other women administrators. Both women were quite vocal in their disdain for Blacks and Hispanics, and both attacked her appearance, denigrated

her accomplishments, and did whatever they could to undermine her on the campus, in the district office, and at the Board level. One of the two went around saying that Judy and the Hispanic president were part of a "Hispanic Mafia."

She followed her mother's adage, however, "Lo cortés no quita lo valiente" (Be courteous because it doesn't damage the courageous one), and tried to build bridges with her detractor.

I did everything I could to build bridges with her. I even told her that I understood that perhaps I did get the job because I was Latina. I even conceded that to her so she would feel better. Was I stupid, or what? That Latino in me wanted her to feel comfortable, so she could save face.

Her daughter Nomi does remember her mother coming home "depressed because someone who she thought was her friend would [spread untrue gossip]. I remember those frustrations when she would get her promotions."

The majority of comments regarding Judith Valles during this period represented her as a hard working, energetic, caring problem solver who got along well with people. It was also, however, a period in which a serious division and power struggle erupted between her and the woman who was dean of student services. A faculty leader attributed the problem to the structure of the organization which had those two positions on an equal level. Some staff members

remember it as a time when people almost "chose up sides." Another commented that "the ethnic women were on one side, and the non-ethnic women were on the other side." Some described the relationship as being quite vicious. It was a case of the dean of student services vs. Judith Valles, the dean of academic affairs. They were described as both being very strong, competent women, each of whom wanted the power. When the new president, Dr. Rivera, came in, he decided to restructure the administrative positions and to create the position of Executive Vice President of Academic and Student Affairs, a kind of lieutenant or second-in-command position and to eliminate the co-equal dean structure. When Judith Valles was selected for this position in 1987, the other dean retired. One informant who had been close to the situation analyzed it by saying, "Judy's people skills helped while the other dean could antagonize people because of her determination, and I think Judy's interactions helped her."

These experiences highlight the backlash competent minorities often suffer because of Affirmative Action and mandates for hiring quotas. Less qualified white applicants can always use the excuse that the other person was selected because of race, and the minority applicants, no matter how qualified, have that lingering doubt as to whether they were chosen because of their qualifications or because of legal pressures. In a case of people like Judith Valles, they respond by working twice as hard as most to prove their

competence, but they are very sensitive to any inference from others that they were not chosen totally on merit.

Racial antagonisms appeared to have become an issue because of jealousies for the power she had in her new positions. Neither of her two competitors nor their supporters believed that she could have gotten those administrative positions if she had not been Hispanic.

Time for a Change and a New Challenge

In spite of her resenting not having the respect she deserved for her hard work when she was vice president, she saw that the training she received in virtually running the college, was good preparation for a presidency. She felt she was ready for that challenge. "Being second, you usually end up doing all the work. I was second too long. I wanted to be No. 1" (Davidson, 1989). She applied four different times at three different colleges before she got the job at Golden West College. The first time she applied for the experience of applying. She knew she wasn't ready, but each time she got closer until she was selected the second time she applied to Golden West College. One of the informants at Golden West College said that some of those on the screening committee wanted her the first time she applied, 3 years prior to her appointment, but some chauvinistic attitudes prevailed. After 3 years of a "care-taking" administration, however, they were ready for the infusion of energy they anticipated from Judith Valles.

Stages in Adult Development

While it is always risky to compartmentalize one's life into ages and stages, it is informative from an adult development perspective and in terms of leadership to understand the evolving nature of Judith Valles.

She could not answer the Gilligan question, "How would you describe yourself to yourself" with a few simple phrases. She described herself according to her evolution through three broad phases: young adulthood, midlife productive years, and reflective creative years.

Young Adulthood: Although Judith Valles always worked, during the first 12 years of her married life she saw herself first as a wife and mother. Her priorities were determined by her immediate family and secondarily by her extended family. Then the life shattering, life changing event of her husband's death became the major turning point. "Everything else paled in comparison. If I could survive that, this [any other problem] is a piece of cake." Her parenting and economic provider roles determined what she would do and the direction she would take. Her educational choices, her career choices, and the personal activities were all influenced by the need to take care of her children.

Midlife Maturity: During this period she came to value her role as a learner. She came to appreciate the consensus building process and developed more of a global perspective. As a classroom teacher and in her early years of

administration, she wanted immediate action--obvious, tangible results--but she has grown to value dialogue and disagreement and the importance of getting buy-in from those who had to live with the results of a change. A growth in her comfort with people different from herself was also a characteristic of this period. Her basic interest in her Hispanic culture grew to include other cultures and other viewpoints.

My comfort comes from my not knowing and recognizing that I don't and admitting it and wanting to learn . . . that's where I'm comfortable with my ignorance of not knowing whereas before, with my Hispanic [focus], I didn't intend to say anything when I didn't know anything about another culture.

This attitude helped her deal with politically conservative men and men in power positions as well as people from different cultures.

Another change during this period is a developing need for a challenge--not just a job that was interesting and rewarding. During the course of her presidency at Golden West College, she was encouraged to apply for at least two other presidencies of larger community colleges; however, she wasn't interested because it would have just meant repeating the Golden West challenge, a kind of déjà vu. Although her decision to move away from San Bernardino was partly based on the situation in the college, she also was not feeling challenged. This life stage was also

characterized by her realization that she is a role model and trail blazer for other women, particularly Hispanic women.

When I was a teacher, and when I was vp, and when I was dean, other Hispanic women would say I'm their role model, and even black women would say I'm their role model, and I just heard words. I'd say to myself, "Oh sure, big deal." But now, since I've become president, I've internalized it.

Reflective, Creative Years: Judith Valles' decision to retire when she could easily continue progressing up the career ladder for another 10 years was largely based on her strong attachments to her family. When asked what gives her mother the greatest sense of satisfaction, Nomi replied:

When all of us are together . . . just sitting around in her house . . . when she has all of her kids . . . when we just go to her house and have dinner there.

That's when she feels the happiest.

The serious illness of her three brothers-in-law in the fourth year of her presidency at Golden West led her to seriously contemplate her own mortality and that of her husband who is several years older than she. She said, "I've even started reading the obituaries!"

Although her decision to retire may have been most heavily influenced by family considerations, she is also looking for new challenges and extending that learning side of her nature to other areas. She now thinks of developing

her creative abilities--maybe painting, sculpting, and singing. However, that urge to make a difference in society remains as she also contemplates working on a law degree and maybe going into politics.

As her researcher, I now reflected on the number of times Judith referred to her age, her changes, and her responsibility to other women, and the legacy she hoped to leave. Her allowing me to do this study may have been based on her desire to bring closure to a stage in her life. Since the end of the research coincided with her retirement, I have helped her leave a document that might inspire and encourage others who are struggling up some of the same mountains she climbed during her long career.

Hispanic Women Presidents Compared

They came from small families and large families, they came from different socioeconomic strata and different educational backgrounds, and their heritage was from different countries, but they shared many of the same values and experiences with Judith Valles. The most notable were:

1. Strong educational support from parents and teachers.
2. Early family responsibilities.
3. Bilingual/bicultural experiences.
4. Gender and culturally determined roles.
5. Struggles for survival.

Focus on Education

The majority of the presidents mentioned the strong value placed on education, especially by their fathers. This was evident in the lives of Leila Gonzalez Sullivan, Tessa Martinez Tagle, and Connie Valdez, as well as Judith Valles. Dr. Sullivan said,

[My father's] obviously the most significant person in my life because of his strength and his own ability to overcome something so horrible as that disease (multiple sclerosis) and still have a career and make a contribution. I always knew that I was supposed to go to college.

Tessa Martinez Tagle's mother died when she was an infant, leaving her in the care of her grandmothers, but her mother's deathbed wish to her father was that Tessa should go to college.

She was 24, and one of the things that she absolutely made my father promise when she was ill was that I would go to college. It was a promise that she made him make, he was bound to keep, and I had to honor. It was as if there was no choice for me. Even though my father was not present during my childhood, that goal was very well known. I could say that my father's influence was very great, and it was primarily anchored around that goal.

Connie Valdez remembers a strong emphasis on education from both of her parents and a father who worked very hard

to put 13 children through school, the younger ones attending Catholic school.

I don't understand today how my family was able to afford that because the tuition is high at that little school, but I do remember my father paying for it partly with bushels of tomatoes and corn for the nuns.

The support of teachers from elementary school through college was also a common theme of all the presidents. Judith Valles' speech teacher was the first person to make her proud of being tall and to set her course for many years of public speaking. A high school teacher and principal encouraged Connie Valdez to develop her leadership potential. She also had the early influence of the nuns in elementary school who gave her the goal of going into a convent when she graduated from high school, a goal she later achieved when she went through the novitiate with an order in West Virginia. Narcisa Polonio's fourth grade teacher, the first black professional of her life, took time during her lunch hour to help Narcisa learn English.

Early Responsibilities Develop Leaders

The theme most related to leadership that emerged from these presidents' backgrounds was their accepting significant responsibilities within their families and in their schools from an early age.

Flora Mancuso Edwards' role as problem solver with the bureaucracy for her impoverished Puerto Rican family, a

15-member family that lived in two rooms, was early breeding for her later leadership.

I was always the one who solved the problems. If we couldn't pay the rent, I remember as a little kid, other people did other things, but Flora solved the problems. We were on welfare, and [it was] "Flora will go talk to the people in welfare. Flora will go talk to try to see how to get the lights turned on." When the bureaucracy got negotiated, "leave it to Flora." Some people cooked, and some people did other things.

A comparison can be made between Judith Valles and Flora Mancuso Edwards even though their early experiences were quite different. Both women had key roles in their families: Judith Valles, who had responsibilities for the animals and yard and her father's radio program, and Flora Mancuso Edwards, who was the family problem solver. Both of them remain the central support for their extended families.

Leila Gonzalez Sullivan also had a key role in her family, the firstborn of five children whose mother was not healthy and the daughter of a strict and demanding father who was diagnosed with multiple sclerosis when he was 37.

Dr. Sullivan said:

When you have a parent who says to you, "I have this terminal disease, and I'm going to die in 17 years, and therefore you must get educated so you can educate your brothers and sisters." I had some real clear mandates from him. It was just a real strict upbringing . . .

real serious, real responsible because I was the oldest kid, and then he got this disease, which influenced all of us.

Bilingual/Bicultural Development

All but two of the eight presidents who responded to the questionnaire spoke Spanish at home when they were growing up, an indication of the strong tie with the Hispanic culture at an early age. All seven interviewed were very proud of their Hispanic culture, just as Judith Valles was. The one who probably had the strongest identification with her country of origin was Flora Mancuso Edwards.

We came to this country really disconnected. There was nobody waiting for us. In other words, we're visitors, and we can be here all our lives as visitors. We've got the house in Puerto Rico, and my children ask me if we're going home [to Puerto Rico] for Christmas.

They're born here, and we're going home for Christmas.

She answered the question about who she was as "a Hispanic woman, two indelible features, anything else can change. I think in that order."

Leila Sullivan's connection with Puerto Rico was different, but still highly valued:

I'm the first child of a Puerto Rican man who married an Iowan, and because my mother couldn't adapt to living down there [in Puerto Rico], we ended up moving back here. When we lived up here [New Jersey], we went

back and forth to the island. I was very very close to my aunts and uncles and grandmother down there and always very proud of being Puerto Rican. I'm very closely identified with the island, but I don't see myself like the people who were born and lived there. I can't go down and not feel that I'm in a different culture. While I love the music, and I love the traditions, to some extent they're not the ones that I've grown up with. They were an adventure for me, not always a part of what we did in my family.

Another thread throughout the study was the openness to other cultures and other viewpoints that is enhanced by being thoroughly bicultural individuals. Dr. Sullivan said,

I think I attribute a sort of openness to the opportunity I've had to live abroad and think in another language. I think that makes a mark on a person because there are things I can't say in English when I want to say them . . . they come out in Spanish, and it makes it a lot easier to deal with someone from another cultural background. There are other perspectives, and even if you don't come around to where you can see them, at least you know they're there. I think that comes from being a bicultural person.

All the presidents interviewed were completely bilingual--not only were they bilingual, but they were eloquent in both English and Spanish. They manage to move in and out of Spanish and English with incredible ease. The

researcher detected a very slight accent in the speech of only one of the seven presidents interviewed. When two or three of the informants indicated that Judith Valles had a slight accent, unnoticed by the researcher, she had a doctoral student in linguistics at Columbia University analyze one of President Valles' recorded speeches, and although he identified a few Spanish influences, he agreed that it took an expert to notice them.

Tessa Tagle especially emphasized the importance of being fluent in both English and Spanish.

Language, I find, is such a big includer. It puts you at the table, but lack of it can be very excluding, and it's especially true here in Miami. There are accent segregation schools that are helping people work on their accents because it is such a deterrent. One of my grandmothers had proficiency in both English and Spanish, and she was later able to leave me \$3,000 in a checking account so I could finish school. My other grandmother had proficiency only in Spanish. She would have probably just gone sick and hungry and uncared for, as so many of our elderly do who don't have family, if it hadn't been for my father and me. The command of the language was key. My mother was the first Hispanic woman ever to be hired by the telephone company in San Antonio, and the reason she was hired was because Texas was moving into long distance, and

she happened to be fluent in both languages and didn't have an accent in either.

Flora Mancuso Edwards also believed strongly in the value of having perfect English. "At New York University I knocked the accent out of my English. Not only did I knock the accent out, I knocked every trace out. I made my English standard and acceptable."

Substantiating the importance of being bilingual from an early age is the Gándara study (1982) of high-achieving Chicanas who had completed J.D., M.D., and Ph.D. degrees. Most of the subjects in that study came from bilingual families or families in which only Spanish was spoken.

All of the presidents interviewed had entered schools where English was the predominant language. In most cases their early school experiences were primarily with English speaking children, even though most of them lived in neighborhoods and families where Spanish was spoken. While some remember discrimination in terms of their gender, none emphasized any racial discrimination until later in life. All seemed to be quite comfortable living in two worlds.

Gender and Culture as Determiners

Family considerations and "appropriate" gender and cultural roles heavily influenced the choices made by these presidents.

While all of the presidents are highly educated, the fields they chose and where and when they were educated were largely determined by family and cultural considerations.

One president reported that both of her parents valued education but were sexist in their view that women should not go into certain professions. She was allowed to go into education because that was an appropriate choice for a girl. Judith Valles' mother's strong opposition to her pursuing her chosen career in the theater has already been noted.

Leila Sullivan's education was dictated by programs offered in colleges near her husband's employment. Because of family responsibilities Flora Mancuso Edwards and Judith Valles both earned their degrees after their children were born. Convenience of location to their homes and jobs were the primary determiners.

Parenting considerations were also strong influencers on several of the presidents interviewed. Decisions as to how to balance their children's needs with their career choices were themes in most of the discussions.

Struggles for Survival Characterize Presidents

Economic and personal struggles and tragedies pervade the life stories of these presidents. The loss of her father at 17 and her husband at 34 strongly influenced Judith Valles' life.

Narcisa Polonio, who immigrated to the United States from the Dominican Republic with her mother (with two dresses and a pair of shoes), had a mother who had been left alone to raise four children. She managed to get a job in a factory to support the family.

We were dirt poor. It was the first job she ever had. I remember her first day. She earned \$22. She showed it to all of us. Wow! This woman changed drastically. It was an incredible pride that she never had before. My mother went from the very traditional controlled woman to a woman who eventually owned her own factory. I saw her character change, and I saw what economic independence did for her. I think my mother's experiences, her tragedies, and her mistakes, though not her philosophy and her acceptance of the restrictions of the culture, but her life story and her growth were very influential for me.

Edwards remembers being "the children of perpetual exile" who moved at least 15 times during her childhood. Tessa Tagle's loss of her mother and being raised by two sets of grandmothers has been noted as well as Leila Sullivan's having to take major responsibility for her siblings because of her fragile mother and a father who had multiple sclerosis. All seem to have become stronger because of these experiences. A quote from John Gardner that Judith Valles included in one of her speeches was perhaps descriptive of the lives of these women:

In times of crises, individuals discover unsuspected strength and reveal a capacity for bravery, endurance, generosity, and loyalty beyond all expectations . . . sometimes capabilities remain hidden simply because the circumstances of life do not evoke them. (J. Valles,

speech at the California Association of Registrars and Admissions Officers, May 1, 1991)

Summary

Although the presidents in this study came from very different backgrounds, they shared a fundamental value orientation because of similar experiences and influences. Culturally they shared the Hispanic values of strong, supportive families who put education as a top priority. Tragedy, struggle, and heavy responsibilities within those family settings characterized these presidents. They had the common experience of developing bilingually and biculturally--an experience that allowed them to broaden their worldviews in relation to other people.

Gender and cultural basic assumptions restricted the choices and opportunities of these presidents; however, they challenged those restrictions, succeeded in getting their advanced education, and managed careers within a discriminatory system.

Judith Valles made important contributions to education at San Bernardino Valley College through community outreach, through a broadening of opportunities for a diverse student population, and through collaborative decision making. The foundation for her leadership at Golden West College developed at San Bernardino.

Additional themes regarding these presidents' behaviors and changes will be discussed in the next two chapters.

CHAPTER V

LEADERSHIP BEHAVIORS RELATE TO GENDER AND ETHNICITY

Communication in an organization is only as good as are the relationships between its people--where there is communication strength, there is relational strength and vice versa. (Tessa Martinez Tagle, President, Medical Center Campus, Miami-Dade Community College)

Introduction

She [Judith Valles] is a leader on campus and in the community. There is no area of the campus she has not touched in a positive manner. The president gives her full-time attention to Golden West College in a most intelligent, cheerful, thoughtful and humanistic manner. (GWC Accreditation Report, 1990-1991, p. 181)

From a distance you may see her striding across campus--a tall, colorful, striking figure. Even across the large, grassy quad of Golden West College one cannot help but feel her presence. She may stop to chat with the grounds people to ask about the latest project--the upcoming Renaissance A'Faire that will turn the campus into old England for a weekend, or the construction of a stage for the convocation, or the 25th anniversary celebration. Or she may be on her way to speak at a student forum or to

visit a class or to pass through some of the offices. As she strolls through, she's heard to call out cheerfully in her warm, deep voice, "Hi guys!" She'll stop to ask about family members who have been ill, or about some difficult project someone is struggling to finish by a deadline, or to compliment someone for a job well done. "When she enters the office, you feel the electricity . . . her phenomenal energy," commented one participant. Another informant described her as sprinkling "gold dust" when she's in and out. She is a regular visitor at the Intercultural Center where she may speak in Spanish with the Hispanic students or give encouraging words and a friendly smile to the Vietnamese students. She also visits the Associated Student Body offices because of her strong interest in that program.

When she's leading a meeting, she makes people feel at ease. She prefers a simple agenda, gets right down to business, and often lightens the atmosphere with an occasional quip or chuckle of amusement over someone else's comment. She intently watches the group dynamics, guides the discussion toward a consensus, and avoids destructive interchanges. She may say, "Let's work that out together when we have our one-on-one meeting." When she's attending a meeting led by others, her interest and enthusiasm are obvious, even if she isn't speaking. She sits on the edge of her chair as if she can barely contain herself in her desire to respond, but very careful not to intrude or interrupt. When she's on stage, the warmth and energy is

multiplied. Her gestures, her voice, and her dramatic image combine to draw her audience to her as she challenges, inspires, and reaches out to them.

The research question addressed in this chapter is: What behaviors typify Judith Valles' leadership, and are these behaviors related to gender and/or ethnicity? Do the other Latina presidents exhibit similar behaviors?

Rost (1991) defines leadership as an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes (p. 102). This chapter will focus on the relationship of the leaders and followers at Golden West College and the influence relationships, which Rost says are based on "power resources" that are used to get people to respond. These resources, according to Rost, include reputation, prestige, personality, purpose, status, content of the message, interpersonal and group skills, give-and-take behaviors, authority or lack of it, symbolic interaction, perception, motivation, gender, race, religion, and choices, among countless other things (p. 105). Foster's view of ethical leadership (1988) as a consensual task, a sharing of ideas and a sharing of responsibilities within a community also provides the framework for the findings in this chapter.

Behaviors that exemplify the relational ethic that feminist writers define as gender related will be described. Also discussed in this chapter are behaviors that are perceived as influenced by Judith Valles' Hispanic ethnicity.

The primary purpose of this chapter is to provide a description of the most frequently mentioned behaviors based on more than 100 interviews; 82 on Judith Valles and the remainder on the other Hispanic women presidents (see Appendix N). The interviews with the other presidents and participants at their campuses help provide the basis for comparisons, which are integrated throughout this chapter.

The participants who were colleagues of Judith Valles at Golden West College and San Bernardino Valley College were all asked: "How would you describe her?" The researcher then highlighted the principal descriptors from each interview, categorized them, and then developed a matrix of the responses. The descriptors they used were categorized and incorporated into the themes that had been developed through participant observation and document analysis. The responses were also compared by gender, role, ethnicity, and college: male/female; faculty, administrator, classified, student; white or minority; Golden West College, San Bernardino Valley College. Only those responses that were repeated several times were included in this analysis.

Gender Related Behaviors

Gender related behaviors are often broadly defined as "relational." Descriptors such as "people oriented," "strong interpersonal skills," "great personality," "friendly," and "relates well in all circles" were examples

of repeatedly mentioned phrases used to describe Judith Valles.

The behaviors discussed are identified as gender related by researchers such as Gilligan (1982), Miller (1976), Green (1988), Chodorow (1974), and Helgesen (1990). The relational mode of interaction, intuitiveness, authenticity, expression of care, expressive communication, intense listening--all are typically, and some say stereotypically, attributed to femaleness. According to Chodorow (1974), "in any given society, feminine personality comes to define itself in relation and connection to other people more than masculine personality does" (pp. 43-44). Men have been taught an ethic based on individualization and justice. In Vaughan's 1989 study of presidents the majority of those interviewed said the ability to work well with people is more vital today than in the past. The following section describes the responses of the participants to the question, "Do you see gender influences in her leadership?"

A few of the respondents, particularly the male interviewees, said there was nothing in her leadership behaviors or her success as a president that they could see as gender related. This view is supported by some leadership researchers such as Rost (1991); however, the majority of the respondents did believe that her leadership behaviors included gender-related components.

Expression of Care

The predominant gender theme that respondents in this study used to describe Judith Valles was "caring" and all the manifestations of that quality--nurturing, stroking, empathetic, understanding, sensitive, and warm. Following a staff development program, a classified staff member wrote the following on the evaluation sheet: "I hope people have begun to appreciate what our president has done for this campus . . . both professionally and as a human being who genuinely cares."

The female participants mentioned this behavior almost twice as often as did their male counterparts. She was described as "warm," "empathetic," "nurturing," "sensitive," and as a person with the "ability to feel deeper" than most men.

This caring aspect of her behavior was also noted in relation to illness and death of people related to staff members. She was visibly shaken after attending the funeral of the son of one of the classified staff. She showed her sensitivity to the feelings of one staff member who had become overwhelmed with work related to some of the special events on campus. Because her compassion and care were exhibited privately, few people realized how much of her energy went into that interaction.

Paula Mucciario, the director of the disabled students program, said Judith exhibited sincere compassion in her interactions with these students who have special needs:

"She is very caring. I have observed her with our students in adaptive P.E. She comes to their potlucks. She leads them in Christmas songs. She is very moved by the students."

Being a caring person did not negate her ability to make tough decisions, however. A common theme among the other presidents also was that they were tough but they led with a foundation of caring and empathy--a balance that is not often seen in men who are leaders.

Relational Ethic Fosters Communication and Problem Solving

In relation to President Valles' ability to encourage the faculty, staff, and students to communicate with her, the two descriptors, "approachable" and "accessible," were reported most frequently. The males in the study, particularly the male administrators, often mentioned how comfortable it was to talk to her and how well she was able to fit in with groups in which she was the only female.

The openness that President Valles promoted by being accessible was illustrated by her encouraging drop-by visits. She encouraged communication by listening to new ideas and divergent points of view. Informants frequently mentioned how open she was even if she did not agree with a position. The researcher viewed her nondefensive responses when she was criticized, and the respondents in the study described her as nondefensive and open to changing her position if sufficient convincing evidence were presented.

Many of the participants mentioned Judith Valles' listening behaviors as being one of her major strengths. Many of the respondents noted that she did not try to dominate in meetings, such as the Brown Bag Seminars, but listened intently with eyes focused on the speaker, responding alertly and with supporting responses, applauding, nodding her head in agreement, thereby communicating to the faculty that she was very interested in what they were saying. Shakeshaft (1987) wrote that based on her research

Women show respect for their audience through listening echoing, summarizing, polite speech, and non-antagonistic responses. Women listen more than men; women remember more of what all participants in a conversation say. Women tend to hear the emotional and personal issues in a conversation, whereas men listen for "facts." (p. 181)

Helgesen (1990) called listening the "prototypical female skill" (p. 243). Belenky et al. (1986) found that the quality of women's listening is different--more intense, more thoughtful, and more attentive (p. 18). While women noted Judith's superior listening ability most often, men stated that she wasn't autocratic nor insistent on her way. One participant said, "I've noticed how Judith will fight only as long as it's productive. She is careful to de-escalate a confrontive situation."

The importance Judith Valles attributed to a friendly climate for communication was observed before one of the President's Council meetings. She usually started these meetings punctually, but on one occasion the informal conversations were in "high gear." She delayed the start of the meeting because she noted "how you were enjoying interacting."

President Valles was effective at resolving conflicts between individuals and groups, another behavior based on the relational ethic. The men in the study, particularly those at San Bernardino Valley College, mentioned this about twice as often as did the women. This was probably because as an administrator at SBVC, most of her counterparts were male, and they had numerous opportunities to observe her problem solving activities. They described her as handling conflict wisely and in a win-win mode.

Men also were especially aware of Judith Valles' insight into human relations because of her intuitive powers. They mentioned this in a two-to-one ratio over the women in the study. They saw her as a "keen observer of people," both on an individual and a group basis. This behavior was particularly noted by her male colleagues at San Bernardino Valley College. They had experienced her ability to grasp the human dynamics in a situation and resolve and prevent potential problems over a period of many years.

Her sense of timing in meetings was based on this intuition. She knew when the opposition was getting to a point where she had to step back, provide a calming influence, and sort the points that were being made and depersonalize the argument. She often used humor to lighten a tense moment, either in a meeting or in a speech. One of her former colleagues at SBVC said, "She could always at the right time either one-line it or bring up some humorous anecdote that would ease the tension and clear the air and let us know that there was more to life than the job."

More men than women in the study also noted Judith's direct, straightforward, honest approach to solving problems. They commented on her honesty and genuineness in dealing with people. Shavlik and Touchton (1988) call this "authenticity" and argue that this is another feminine theme (p. 103).

Philip Westin, the Vice President of Instruction at GWC, expressed the perception of many of the respondents with the words, "With Judith it's 'What you see is what you get.' She doesn't have hidden agendas. She has vision and has certain parameters, but they're not hidden. People know where she's coming from." Another administrator who had considerable interaction with her said, "She's as honest as anyone I've known." Even her few detractors described her as "honest," "candid," "straightforward," and "very direct."

President Valles is so direct that people are sometimes taken aback by her forthright approach. For example, if she

hears some critical comment, either against something she has done or something between two people, she goes directly to those individuals to talk about the issue. When one of the administrators behaved in a very unprofessional manner, a behavior that could have damaged connections with the community and job opportunities for students, she immediately brought that person into her office and confronted him with the evidence.

The stereotype of women being manipulative rather than approaching people regarding problems directly was not supported by the way the participants in this study characterized Judith. The up-front, direct approach was also the description used for three of the other Hispanic women presidents.

The researcher observed her dealing with hostility between two staff members in a direct, but supportive way. One participant said,

Her greatest strength is her ability to hold personal feelings inside and allow others to vent and to keep from getting emotionally involved. She changes people. People come in angry and go out [of her office] totally different.

Being a "peacemaker," "reaching out to enemies," and "avoiding confrontation tactics" represent the respondents' comments. One respondent reported an example of this problem solving ability with students:

There was a time when a student from an Israeli background was attacking Arabs. Some Arab students objected. She had a roundtable meeting in her office, and I felt she handled it well. She made them feel that someone was listening.

A number of participants discussed her "creative problem solving" behaviors--behaviors that were not restricted or limited by the formal organization patterns of interaction. In more than one incidence where there was a problem of hostility between two staff members that was hindering the job performance and harmony of an area, Judith changed the reporting channels to improve the working relationships. While a few described this as "not playing by the rules," it was generally viewed as giving more of a priority to resolving issues between people than obeying the established hierarchical modes of communication. Judith was often described as preferring to deal with people on a person-to-person basis. More than one participant described her incredible ability to finesse the fine line between the formal and informal organization.

A Harmony Committee was initiated during a previous administration for the purpose of bringing the officers of the Academic Senate together with the top administrators to discuss and resolve festering problems. It met infrequently during Judith's administration; first, because the number of serious issues that could not be resolved through the normal channels was reduced, and secondly, because it did not mesh

with Judith's method of solving problems on an individual basis. There was some pressure during the fall semester, 1991 to reactivate the Harmony Committee, because it appeared that the faculty were feeling the need for a more united voice in relation to certain issues. Even though Judith did not value that type of setting for problem resolution, she went along with it, and the faculty left feeling better about their hearing after the meeting. She does avoid confrontation in regular meetings. Some in the Academic Senate thought she should attend their meetings more frequently, but she resisted that approach. One of the senate leaders said, "She's easy to work with, but she doesn't like surprises in public meetings." The reference was to an occasional senate meeting where she had not been advised that a controversial issue was to be discussed. She felt it put her at a disadvantage because she was unprepared for the issue and felt some of the senators wanted to put her off balance in an open forum.

Relational ethic at the other colleges. Behaviors based on the relational ethic were reported for several of the other Hispanic women presidents also. The openness to others and willingness to listen to ideas different from their own was described as a strength for Flora Mancuso Edwards. "She's very open to people coming to her office see her about anything." Leila Gonzalez Sullivan facilitated communication with the staff by having Thursday morning walk-in time for 2 hours, regular all-campus Town

Hall meetings, and an annual evaluation of the president in which she encouraged feedback on her performance.

Several of the presidents have made accessibility to them by the staff a priority. Tessa Tagle hosts a coffee for students once a month and is a very visible president on campus. She was also described as bringing great warmth and communication and consideration of people to a campus where that had previously been absent. "She is open to hearing things even if she doesn't want to hear them." Narcisa Polonio was described as the first president at Hudson who was accessible to students and staff. After Narcisa Polonio's resignation was announced, an article appeared in The Jersey Journal entitled "Students fear losing Polonio's leadership to the latest controversy to hit school" (Torbie, 1991). A faculty leader said, "She really reached out to students, which is unheard of with our presidents. When she left, they gave her a party that was attended by hundreds. It was organized by the students and funded by the Student Activities Fund. It was quite a tribute to her."

Nonhierarchical Mode of Behavior

One respondent said, "Men tend to be hierarchical. Women need to be connected." Carol Cartwright, president of Kent State University, said, "Women are not so bound by hierarchies as men are" (Leatherman, 1991, p. A21).

Egalitarian and non-hierarchical were descriptors that were used repeatedly to describe President Valles, especially by female participants. They often compared her

to the male presidents who preceded her who were seen as hierarchical, ego based, and sometimes bullying. They said she was willing to show her softer side, a side which men tend to hide.

"Judith" was what she was called by everyone--by her top administrators, by the students, by Board members, by faculty, by the mailroom clerks, and by the chancellor. On rare occasions she was introduced publicly as President Valles or Dr. Valles (always awkward for her), but everyone related to her as "Judith" at Golden West and as "Judy" at San Bernardino. Her "earthy" language also facilitated communication. Although she was noted for her eloquence as a public speaker, she made people comfortable when she used phrases like "hang in there," "exciting stuff," and "it's going to be one helluva year."

She attended the informal pizza parties the maintenance workers had, and she quickly put them at ease. When the managers in the college had a weekend retreat, she showed up in her sweats, and interacted in her warm, friendly manner. "She never tried to take over even when it would have been easy for her to do that. That's a real leader." An informant said, "One thing you can say about Judith is that there are no levels in her life. You are not just a secretary of just a student. That's the neatest thing about her. There are no castes in her frame of reference."

Non-hierarchical relationships and other presidents.

Tessa Tagle was particularly articulate on the issue of hierarchical relationships in the community college:

Faculty are in one box; staff are in another box; administration in another box; part time faculty and full time faculty are two more boxes. Black, White, Hispanic, Other . . . that's four more boxes. We have so structured ourselves and so isolated ourselves that we're not geared up to deliver the responses that are dependent upon interdependent relationships that are going to cut across those boxes.

Influencing, Persuading Behaviors

The relationship between leaders and followers, according to Rost (1991) and Burns (1978), is one of reciprocal influence. If a person in authority "wields power over others" it is not a leadership relationship. It is critical, therefore, to study Judith Valles from the perspective of whether she influenced people rather than wielded power over them.

Dr. Carpenter, the vice president of student affairs, agreed that leadership was "the power of persuasion . . . the only power that is important. You're with people in a non-hierarchical, horizontal relationship." Based on his years of experience working closely with a number of presidents, he said, "She is the best blend of all the strengths I've seen in leadership." He did not, however, agree that her non-hierarchical orientation was gender or culturally

related. On the other hand, Flora Mancuso Edwards saw using persuasion rather than force as characteristic of both gender and ethnicity:

Hispanic women are brought up to wield power with a very gentle hand. We are taught from our youngest days that you don't get what you want by force of power or might. That's not the way the world works for women. You get power by convincing, by persuading. So, to some extent, there are those of us who are successful personally and professionally who are masters of the gentle art of persuasion.

The women in the study emphasized how President Valles persuaded people by motivating them with her "phenomenal energy" and enthusiasm. The male participants focused on her charisma and ability to inspire. These qualities were frequently the first that came to mind in the interviews and were the ones most enthusiastically reported. Her ability to persuade people to get involved is supported by her "positive," "upbeat," "optimistic" outlook.

One of the respondents said, "When Judith came in, she was the spark plug that people wanted; she started things going, started people making change, and it just created a whole atmosphere of necessary involvement." Lou Pecora, a long time faculty member at GWC, said, "Judith is so enthusiastic and really good at getting faculty enthused. She has a way of sparking and reigniting creativity."

President Valles was well known at Golden West College and statewide for her ability to inspire and persuade through her dynamic public speeches. Standing ovations following her addresses had become the rule. A "typical female" mode of communication that was ascribed to Judith was her expressiveness and emotionalism displayed in her opening day address to the staff and when she announced her retirement. Allowing emotions to show enhanced the authenticity of the message. Anthropologist F. G. Bailey (1983) wrote: "Displays of emotion can be reassuring, having a power that reason lacks . . . [they] are one way of eliciting trust" (p. 15). An example of how she inspired faculty in a public speech was on the opening day when she challenged them by saying,

You have both the gift and the opportunity to dramatically change the lives of students for the better. All students look to you with hope. Foreign students look to you with reverence. You have it within your power to make this profound change in the lives of those students. (J. Valles, GWC speech, August 16, 1991)

President Valles cared a great deal about the response to her messages, both privately and publicly. When her daughter was asked what gave her mother the greatest satisfaction professionally, she responded that the standing ovation she received after her opening day address was very important to her. Faculty are often unaccustomed to

inspirational presidential addresses, but hers were described as "wonderful!" and "terrific!"

Empowering, Enabling, Supportive Behaviors

After Judith Valles inspired those at Golden West College through her dynamism, energy, and charismatic personality, she supported them in their endeavors but also trusted them to surge ahead without prodding. Her empowering, facilitating, enabling behaviors usually kept people moving in a positive direction. These supportive behaviors have been identified as both gender-related and Hispanic related.

"I can't imagine anyone being more supportive than Judith," said Kathy Crown, the coordinator of grants and college development. This opinion was articulated by a number of participants in the study, both males and females. Those who mentioned her supportiveness were often individuals who had taken on new leadership responsibilities within existing positions or within newly created positions. The director of the Intercultural Center, the staff development coordinator, grants coordinator, the dean interns, the student activities director, and the foundation director were all examples of individuals who reported Judith's supportive and enabling behaviors that empowered them to develop innovative ideas and programs for the benefit of the college's students and staff. Her role as a "cheerleader" relates to this quality of supporting and encouraging involvement and leadership.

One of the ways in which she supported and encouraged leadership in others was by giving public recognition to those who were responsible for working hard on special projects, developing new curriculum, assisting with the writing of grants proposals for innovative projects, or helping with one of the many special events on campus. She encouraged and supported increased classified staff participation in the governance and decision making at the college. The staff development program became a vehicle for the classified staff to make their voices heard, especially through retreats and brown bag seminars. One classified staff member said, "She's encouraged me to participate more, and I have just started to open up."

The pattern most often described was one in which President Valles would go around "dropping ideas on people," projecting a positive "can do" attitude, motivating, enthusing, inspiring, and persuading people to respond with high levels of commitment and activity, and then allowing them to actualize the program without interference. She allowed leaders to deal with their own problems, but was responsive and supportive if her help was needed. "She lets you loose and lets you go. She makes herself accessible and is supportive, but she doesn't interfere." An example of how she let her staff alone so they could develop as leaders was illustrated by the comment of the newly hired vice president of instruction: "Since I've been here, she hasn't told me to do one thing. If I ask her what she thinks about

something, she asks me, 'How would you prioritize that?'" (Philip Westin, personal communication, December 6, 1991)

While Dr. Westin appreciated her "non-interference" in his developing his own process and agenda, a few of the respondents felt they were not supported enough--that she would encourage them to begin a project but not be available to follow through with them at critical stages. The problem sometimes occurred because of her time off-campus when they felt she was needed. She was described as a visionary who needed a detail person to support her on follow-through.

Several respondents reported that she brings out the best in people. One female administrator said, "She gets things done by knowing everyone else and by building on everyone's strengths." Another way Judith empowered people was by asking their advice or opinions, asking them to lead meetings in which she was generally the chair, and speaking to them informally. She drew people out and made them feel good about themselves. When the researcher began transcribing the tapes of the interviews, it was a revelation that the voice of the researcher was heard as often as that of the president. I realized, then, that because of her interest and apparent valuing of my contributions to the discussion, I had become the respondent and she the interviewer.

Empowering, supportive behaviors of the other presidents. A definite theme that was identified for the presidents studied was their ability to inspire and empower

others because of their public speaking ability, their enthusiasm for projects that enhanced the college's outreach, and their desire to be supportive. Julieta Garcia, a former speech teacher, was described as "a very eloquent public speaker." One participant said about Dr. Garcia, "She stimulates you to be creative and gets very excited telling people about our new programs." Leila Gonzalez Sullivan was described as having very persuasive ways of getting people to do things. Dr. Sullivan said that she got her greatest satisfaction from facilitating the ideas of someone else. She gave an example of a TV show that would be providing math tutoring programs and the initiation of a faculty-staff-student band on campus--both of which were good ideas brought to her by the faculty. Narcisa Polonio was characterized by both her staff and herself as combining tough and demanding behaviors with the ability to get the best out of people. Flora Mancuso Edwards was called "one dynamic and articulate woman who has the ability to rally people around a cause." Connie Valdez was described as being the "No. 1 cheerleader at the college and the No. 1 supporter of the hospice program."

Responses to Gender Biases

Workaholic response. In a newspaper interview Judith analyzed her life as a workaholic teacher, workaholic mother and workaholic person.

Being a minority member and a woman--that's a double whammy. There is a difference between men and women.

A man doesn't feel he has to validate his gender. When I was given a job I had to prove to those people that I was great. The old girls-can-do-anything-boys-can adage had [me] "working like a fool." (Smith, 1989, p. 4)

At an AAWCJC dinner meeting, President Valles again referred to the need for women to work harder to prove themselves, even though it wasn't fair. She said she had lived by the motto: "Dress like a lady, think like a man, work like a dog" (J. Valles, AAWCJC speech, November 18, 1991). A male administrator said, "Malingerers are not on her team." One female administrator commented on the increased level of activity and work: "We might be overwhelmed with all the work, but we're energized and positive." Her secretary commented on the long hours she worked even when she returned from traveling for 2 weeks across the world. The female participants in the study, particularly a number of those from SBVC, emphasized the long hours that Judith worked.

Projecting an image response. Judith Valles' stature and attractiveness is very much a part of her image and certainly adds to her "power resources." The way she dressed and her bearing and her height distinguished her within a crowd. Her outer appearance was a reflection of her inner confidence and ability to maximize all her resources for projecting the image that helped her in her influence relationships.

Judith Valles was portrayed as having an "amazing, commanding, imposing, stately, regal presence." These attributes enhanced the image that was perceived by those close to her and the public who viewed her from a distance. She was seen as making a statement in the way she dressed and the way she walked and moved. Her height, coupled with her erect posture and regal bearing, created an image of self-confidence that was also frequently observed.

The fact that she "looked like a president" supported the image that she projected--that of an inspirational leader who was proud of her gender and ethnicity.

Part of that awareness of image was evidenced by her changing her name from "Judy" to "Judith." She was named "Judith" by her parents, but her eighth grade speech teacher dubbed her "Judy," a name that stuck with her throughout her career at San Bernardino Valley College. She never particularly liked being "Judy," and she did not think "President Judy Valles" projected an appropriate image for a president. Several of the presidents mentioned their need to project a certain image according to the occasion. Tessa Tagle said, "We have to be so chameleon to the circumstance." Each president had different power resources; for example, exceptional speaking skills, prestigious degrees, physical beauty, scholarly contributions to literature, political connections, organizational skills, intellectual strength, and they used those resources as they projected the image

they carefully created in order to have their voices heard in their particular college settings.

President Valles said that women often suffer a lack of self-confidence, and intentional covering up of insecurities is felt necessary. She admitted having experienced the phenomenon called the "imposter syndrome" or self doubt that even the most successful people have. "There's always that little something within us saying, 'Don't let anybody know you don't know what the heck you're doing'" (Christian, 1991, p. E2). At the AAWCJC dinner meeting she gave tips to the audience on how to project an image of success in order to cover up those insecurities--how to walk, sit, stand, and how to look "straight in their faces" without smiling in order to be taken seriously. The female audience resonated with her characterization of their insecurities and the need to project an image that may not represent their internal feelings. While President Valles spoke about women's feelings of insecurity, she believes that those feelings are either self-imposed or imposed on them by a society that assumes that males will be the leaders. She said,

I've talked to enough women to know they are frustrated because they have to subdue their strengths and their feelings to put their husbands on center stage or their bosses on center stage when they could do a task better. In most cases women really do all the work, and the men are on center stage. They [the men] don't

have any problem taking the credit, and we let them, and we feel good by how good they look.

On this same theme Narcisa Polonio said, "I don't believe women were put on this earth to carry men and to serve them."

Women's networking response. A number of the female respondents saw Judith as particularly supportive of women in their growth as leaders. Judith was outspoken in her support of women, was often the principal speaker at women's conferences, and demonstrated her concern for women in the programs she initiated, but she was not an active participant in women's networks, before or after becoming an administrator. Her lack of participation in a women's group at San Bernardino Valley College was noted by some of the women informants. She preferred to be involved in community and cultural organizations that included both genders. She did not attribute her own success to support or involvement in women's organizations. Her experience with women's networks coincided with Odendahl's (1982) findings that such networks do not promote the career advancement of the majority of the members (p. 210).

Two of the other presidents, however, are leaders in women's organizations related to leadership in the community college. Leila Gonzalez Sullivan has been very active in the American Association of Women in Community and Junior Colleges (AAWCJC), and during the year of the data collection for this dissertation was the national president of

that organization. Tessa Tagle credited the National Institute for Leadership Development as being one of the most significant influences in her life. She said

It is the agency, the organization, the effort that has probably moved more women along in community colleges' administrative positions than any other program in the country. I was one of them. I was in their early intake group.

Promotion of women's causes response. In terms of the focus of their leadership most of the presidents were very supportive of programs that targeted women, particularly re-entry women. At some of the colleges, particularly at Hostos in the Bronx, a majority of the students were women. Class schedules, day care programs, and the developing children's collection in the college library were indications of the focus on serving the needs of women. Leila Sullivan was probably the most actively involved in women's issues of all those interviewed. Nationally she is leading the AAWCJC in presenting resolutions to the parent organization, AACJC, to protest the trend of cutting programs for women and minorities such as day care and women's centers during this time of severe fiscal restraints. At her college in Connecticut, where women are also heavily in the majority, she has encouraged women's groups on campus and the expansion of the Student Assistance Center to handle abuse cases. She is on the board of directors of the Sexual Assault Crisis Services for

Middlesex County and a member of the Connecticut Women's Education and Legal Fund. At Hostos Community College under Dr. Santiago's administration a Center for Women's and Immigrants' Rights was opened in November, 1989, for the college's 75% female and 41% first-generation immigrants who need assistance with issues related to domestic violence, housing issues, welfare rights, as well as academic tutoring and women's leadership training (Rivera, 1989, p. 5). At Northern New Mexico Community College Connie Valdez supported a special "Pathways" grant for single parents and displaced homemakers to help them with career counseling, mentoring, and child care stipends.

Hispanic Behaviors and Focus

The question, "Do you see anything in Judith's behavior that you would identify as typically Hispanic, especially in terms of her leadership, her values, or her interaction with people?" evoked a broad range of responses. They can be categorized as follows:

1. None exist.
2. Color blind responses ("I don't see anything").
3. Behaviors related to the folk view of Mexican culture.
4. Language emphasis.
5. Hispanic behaviors similar to gender behaviors.
6. Family metaphor behaviors.
7. Building community through ceremonial, ritualistic, celebration behaviors.

8. Programmatic responses to Hispanic and minority issues and programs.

Ten respondents denied any Hispanic influence on Judith Valles' behaviors. Nine of those 10 were males. They said she is "very Americanized," "very Anglicized," "She's not great because she's Hispanic," "[Being Hispanic] has nothing to do with her success as president," and "[Being Hispanic] has no bearing on her leadership."

Most of those who said they didn't see anything, said there might be influences they were unaware of. These responses were primarily made by women. Some of the participants appeared to be proud of their inability to identify anything Hispanic about Judith. They believed it showed how they had overcome any biases or stereotypes in relation to Mexican-Americans. Some pointed out how different she was from the "typical" Mexican in that she "believed in hard work and education," the inference being that Mexicans do not have those same values. Another said "She's a good president in spite of being Hispanic." One respondent said, "She doesn't fit any of my stereotypes." Others admitted that their view of the Hispanic culture was very limited, so they were unable to respond adequately to the question.

A third category of responses focused on her colorful dress, singing Mexican songs, dancing Spanish dances, and participating in the Mexican Heritage Week at San Bernardino

Valley College where she was remembered as singing in Spanish and performing flamenco dances.

Certainly a major component of the Hispanic culture is the Spanish language, and the fact that Judith was a Spanish teacher for 22 years indicated the value that she attached to it. One year she taught Spanish during the lunch hour to anyone on the staff who was interested. She also spoke in Spanish to the Hispanic students at Golden West College. At one of the long-range planning sessions, President Valles said her goal for the year 2010 was that all the graduates from the Coast Community College District would be bilingual. "Some of the courses will be taught in languages other than English . . . courses such as math, engineering, and history, because they may be working in other countries."

Respect for Spanish was also illustrated by Narcisa Polonio in her response to one of her administrator's actions. A dean at the Hudson County Community College was reported to have sent a memo instructing subordinates not to speak Spanish on the job. Dr. Polonio quickly responded to the press saying, "This was not authorized by the college, nor does it represent the college's policy" (Yaffe, 1991a, p. 1).

One of the most difficult parts of the study was trying to determine if some of the behaviors that are usually considered as gender behaviors were, in fact, caused by her gender or by her ethnicity. Judith herself had difficulty

with that question. She believed that intuitiveness was a strong cultural characteristic, but agreed that it could also be part of her female nature. She concluded, at one interview, that the Hispanic cultural characteristics are very similar to gender characteristics--to the point that they could be considered extensions of her gender. Jess Carreon, who was Assistant Dean of Instruction under Judith at SBVC, believes that her Hispanic nature is an expansion of her gender. "By and large women tend to be more sensitive in situations, more intuitive than men. Judy helped develop the feminine side of my personality. So I'm more sensitive now to various situations."

Those qualities that were mentioned most frequently in relation to both gender and ethnicity were compassion, caring, concern, empathy, warmth, openness, and gregariousness. Several respondents included in their observations her expressiveness, emotionalism, gestures, touching, zest, and "raw, warm energy" as being caused by her cultural influences. Several of the presidents were described as "huggers." Some informants indicated that they had never been hugged by a president before.

Her ability to make people feel comfortable was seen as a cultural characteristic also--by the interviewees and by President Valles herself.

The family orientation was the category mentioned most frequently in relation to President Valles' Hispanic influences and values. Many of her efforts to promote a

family atmosphere on campus in which the community was involved in working together were interpreted as viewing the college as an extended family. Loyalty to her family was also seen as a cultural characteristic. The family metaphor was repeatedly mentioned in relation to both her gender and her ethnicity. "She brings a different kind of caringness that extends to the school family; she's like the mom who solves problems and "brags on us." Some called it being made to feel part of a team. At San Bernardino Valley College this team or family feeling was especially developed when she started Thursday "Cabinet" meetings for the division chairs.

One of the Hispanic respondents said that the strongest members in the Hispanic family are women, and President Valles' "matriarchal" behavior as the decision maker, nurturer, and protector is related to her cultural background. Another Hispanic participant's experience of the mother as the "center of a web of relationships" saw that in President Valles as she created a nurturing atmosphere at Golden West. Accepting all members of the "family," even if they were difficult to work with, was seen as part of her family orientation. A Hispanic administrator who used to work with Judith Valles at SBVC said she had a strong sense of duty, both to her biological family and to the college family at that institution. The females in this study and the minority participants were those who most frequently noted President Valles' family orientation as an application

of her Hispanic background. When she was being interviewed regarding her retirement, she was asked what advice she would be willing to give her successor. She responded "Take care of this place. I feel like this is my family, and I'll be turning my family over to someone else" (Donegan, 1992, p. 2).

A seventh category of behaviors related to President Valles' Hispanic qualities, the focus on ceremonies, rituals, and celebrations, emerged as a cultural behavior after the researcher was well into the study. The tradition of opening the school year with a convocation was the most frequently mentioned ceremony. The Renaissance A'Faire and all the 25th anniversary celebrations were also cited as highly valued activities by the president. This was also noted as important by the amount of time that was devoted to discussing those events in meetings chaired by the president.

Respondents at both Golden West and San Bernardino Valley College reported how much energy she put into building and supporting these types of community building events. This theme of ceremonies increasing the sense of community is expanded in Chapter VI.

Some of the other college presidents also placed much emphasis on ceremonies. At Middlesex Community College one of the respondents said, "Dr. Sullivan's inauguration was the biggest we have ever seen--more music, visual effects, more elaborate--a reflection of her flamboyant personality."

For that Connecticut community college the 25th anniversary was celebrated extensively with events and ceremonies similar to those at Golden West. Narcisa Polonio's immediate response to the question, "What gives you the greatest sense of satisfaction and accomplishment professionally?" was an emphatic "Commencement Day!" For her it was the ceremony that publicly validated the main purpose of the college--to teach and to learn so that students could succeed.

The last category of responses related to President Valles' support of activities and programs for minority students in general and Hispanic students in particular. Many of the respondents who did not see anything in President Valles' behaviors that could be called Hispanic would say, "I see it in her concern for the Hispanic student." This category will be discussed further in Chapter VI as part of her vision of the global good of having more minorities on campus.

Presidents Are Proud of Their Cultural Identity

All of the Hispanic women presidents seemed to be very proud of their cultural identities. Those whose heritage was from Puerto Rico or Mexico spoke most frequently about those countries rather than Hispanic culture in general.

Judith Valles was very proud of her Mexican background, and she passed that pride on to her children. Her daughter was perplexed by friends in high school who were Mexican but didn't ever say that they were. She said "I remember

thinking that was really strange. I came home and talked to my mom about it, and she would say you just have to feel sorry for those people. What's wrong with being what you are?"

Narcisa Polonio claims two distinct cultures as her heritage. She was born in the Dominican Republic, considers herself black, from African descent, but culturally defines herself as Latina. Her husband is black, and her daughter an African-American, "so I do live within the Latino culture and the African-American culture, so I constantly have to deal with all the noise of going from one world to another." One informant from her college said that people in the community saw her more as Latina or Hispanic than as Afro-Caribbean.

All of the presidents were involved in public speaking and some in publishing regarding the needs of Hispanic students. Dr. Santiago was a prolific writer regarding the need for bilingual programs for Puerto Rican students. President Valdez was actively involved on national policy making committees such as HACU (Hispanic Association of Colleges and Universities) and the Hispanic Caucus. They all had received awards and honors for their work in promoting education for Hispanic students in higher education.

Mainstream Values Influence Behaviors of Bicultural Individuals

Judith Valles is a bicultural individual, one who feels comfortable in both the Hispanic and the Anglo cultures.

She said that 10 or 15 years ago, she was predominantly Hispanic in her cultural identification, but now she responds to life from two perspectives. She has two world views. She did not share the feelings of Lucha Corpi, the Chicana poet, who said she lived on the bridge between two cultures, not really belonging to either (Sanchez, 1985).

Her behaviors represent a valuing of the Protestant work ethic, action orientation, risk taking, and planning for the future--all behaviors typically associated with the male Anglo Saxon cultural orientation.

Judith Valles was described as a "risk taker," a "change agent," and an "entrepreneur" who likes a challenge. The men in the study, especially those from San Bernardino Valley College, perceived her as having a "strong character," "tough and resilient," and "making hard decisions." She is the opposite of the stereotypical weak woman.

Work Ethnic Valued

The work ethic, which is so much a part of her value system, has been mentioned as a response to her need to prove that a Hispanic woman can be successful, but it is also part of her action, results orientation. She was very critical of the Hispanic male administrators who lamented the lack of Hispanic students who transfer, but who do very little about it. She used her mother's saying to describe them: "De lo dicho al hecho hay mucho trecho" (It's a long way from talking about something and getting something

done). In her opening address to the faculty and staff at the beginning of the Spring, 1992, semester President Valles protested any thought that she would be a lame duck during her last semester before retirement in July. She said, "Now in September of '88 I hit these Golden West grounds running, and I assure you that this 'duck' is far from lame and will still be running at full speed the whole semester, even after you've gone in May." Her focus on taking action and making meaningful, tangible change will be discussed in the next chapter.

A strong valuing of the work ethic was unquestionably something all the Hispanic women presidents share. Narcisa Polonio would work sometimes until midnight in a neighborhood that was "not terribly safe." Trustee Angel Valentin, one of Polonio's supporters, criticized those who did not support her because they resented her insistence on hard work (Yaffe, 1991c, p. 1). Tessa Tagle also has an extremely high energy level that is contagious, according to her staff. Leila Sullivan was portrayed as "a tireless, very driven, high energy person who is very demanding of herself and everybody else." She herself said she is very task oriented. Flora Edwards is also a "doer," one who combines teaching with being president and being a law student.

Competition Motivates

Judith Valles is invigorated by competition, motivated by success, and driven by a desire to be the best according

to a number of the respondents in the study. In one informal conversation with the researcher, President Valles said that she had always wanted to be the best at whatever she did--not just good, but the best. Chapter IV described how she competed in athletics and speech contests in school. She didn't try for straight A's because she didn't think she could compete with her older sister Ruth, so she put her energies in other directions.

She delighted in the competition between Golden West College and its sister college, the larger and older Orange Coast College. This was observed on many occasions. The superior enrollment growth of GWC and the greater success in getting grants were examples of the pleasure she got from being better than OCC. One respondent said that Judith had shown her leadership financially by seeing that Golden West got its "fair share." She felt that in the past GWC had been taken advantage of, but President Valles had put a stop to that. President Valles was always proud of the honors and awards received by students and faculty at Golden West, but especially so if they were won in competition.

Flora Mancuso Edwards also showed great pride in Middlesex County College's being declared "No. 1" in New Jersey. "We remain No. 1 in the state. We are a very good school, an excellent school, the quality is surpassed by none."

Risk Taking

Risk taking was seen by Judith as a non-Hispanic behavior because of the Hispanic pride. She said that Hispanics tend to avoid taking risks for fear of failing and losing face. She said,

It makes me think of the example of the Spanish caballero that would walk down the streets. He didn't have a dime to his name, but he walked down the streets picking his teeth as if he had just had a full meal even though he was starving, and at night he would go and steal fruit because he was a caballero.

Judith Valles, however, was often described as a risk taker. Her support of the Renaissance A'Faire was one example. It was both a financial risk and a risk that the staff would not respond favorably to the time-consuming event.

Long range and short range planning are also important activities on President Valles' agenda. To move in the direction of her vision, planning was a necessary behavior. She sees the fatalistic Hispanic acceptance of "what will be, will be" as counter productive. The common phrase, "Si Dios quiere" (It will happen if God is willing) verbalizes that philosophy, and that is not typical of Judith Valles' proactive leadership.

While these "mainstream" values or Anglo-Saxon, northern European behaviors are an integral part of Judith Valles' leadership, they in no way deny her gender and Hispanic cultural influences. She and the other presidents

have managed to incorporate the best of two cultures to become "women for all seasons."

Summary

Analysis of interview data, observational notes, and documents revealed definite patterns of Judith Valles' behaviors that can be defined as related to her gender and ethnicity; however, fewer, but no less powerful were behaviors that could be identified as typical male behaviors. Both types of behaviors were shared with other Hispanic women presidents in the study.

The relational mode of behavior underscored many of the characteristics described and observed: caring, non-hierarchical, intuitive, responsive, active listening, nondefensiveness, openness, accessibility, and non-hierarchical. Resolving conflicts so that relationships could be more harmonious was also related to gender. Placing heavy importance on developing a college community from the center of a "web of relationships" was another frequently mentioned gender related behavior.

Behaviors that inspired and persuaded others were also seen as gender related. Judith Valles inspired her audiences with her charismatic personality that she projected in dynamic speeches. She also inspired and persuaded individuals because of her energy, enthusiasm, and supportiveness. She was able to bring out the strengths in people.

Much of her behavior and that of the other Hispanic women presidents was in response to society's stereotypes of women as subordinate to men and less qualified to be leaders. Being a workaholic, projecting a strong image to cover insecurities, supporting women's networks, and promoting programs for the support of women were characteristic of Judith Valles and the other presidents.

While most people did see these gender related behaviors in her leadership, there was disagreement, especially by the male respondents in the study, regarding the role of her ethnicity. About a quarter of the respondents either saw no relationship between her leadership and her ethnicity or were so unfamiliar with Hispanic values that they were unable to identify any linkages. The behaviors mentioned most frequently in relation to her Hispanic background were the family influence, warmth, and the ceremonial practices to enhance the identity and sense of community. The value she placed on both her gender and her ethnicity were illustrated in her focus on programs that were designed to support women and enhance the services for Hispanic students. All students, but particularly minority students, were seen as high among Judith Valles' priorities.

Judith Valles and, in varying degrees, the other Hispanic presidents, are bicultural individuals who have internalized the Anglo values of risk taking, planning, competitiveness, and hard work. The most pervasive of all the behaviors was the work ethic. The presidents were high

energy, driven individuals with a strong desire to prove themselves to be the best. This drive to be outstanding is likely linked to a lifetime of feeling the need to prove that Hispanic women feel the heavy responsibility of being good role models for their gender and their Hispanic ethnicity.

The comparisons between respondents at Golden West College and San Bernardino Valley College did not indicate significant differences. More differences were noted by comparing the responses of the male and female participants in the study. The women respondents, especially female administrators, noted her expressions of care, warmth, and listening behaviors in greater numbers than the male participants; however, the men noted her intuitiveness, non-autocratic leadership style, and ability to put others at ease more frequently than did the women. Women were more likely to describe her as motivational and men would mention that she was charismatic and inspiring. Her high energy and enthusiasm were more heavily female descriptors; her toughness was more frequently mentioned by SBVC males. There were few patterns that could be called minority opinions with the exception of Judith Valles' Hispanic identification and her treating the college staff as family. Women of both majority and minority groups reported Judith's Hispanic focus more than did their male counterparts. The males at SBVC commented much more frequently about Judith's pride in her heritage; however, the males were also by far the

greatest objectors to a description of Judith as exhibiting Hispanic behaviors.

A broad observation is that respondents perceived President Valles according to their own world views. Understanding of gender influences was greater than ethnic understanding. Hispanic cultural influences described were predominantly related to folk traditions, the language, and in terms of programs targeted rather than underlying values and assumptions. There was no question, however, that all of these Hispanic presidents maintained strong links with their culture. Most of them think of themselves as different from the mainstream, but they have also adapted behaviors based on some Anglo values. They are good examples of bicultural individuals who have succeeded in a multicultural world.

CHAPTER VI

CHANGE: AN EVOLVING PROCESS

I really do believe in the power of the individual. I find a delight, a joy, even ecstasy in solving problems . . . a real excitement in discovering that there are solutions . . . a sense that there is something noble about trying to make a difference. (Narcisa A. Polonio, President, Hudson County Community College)

Introduction

The behaviors described in Chapter V facilitated a climate of open communication and trust. Relationships were based on influence and persuasion rather than hierarchical power. This chapter describes and analyzes the changes that occurred at Golden West College during Judith Valles' tenure as president. The changes represent substantive movement in the direction of greater outreach to the community and collaborative decision making. Foster's (1988) "transformation of values" describes the type of changes discussed in this chapter:

Leadership is in fact concerned with the transformation of values, and here school leaders can address basic social end values such as democracy, justice and liberty. These are, indeed, public values in the sense

that a society will depend on their formulation for its success as a caring society. (p. 40)

Studying the context in which these changes occurred was essential in order to determine if they would have happened with any good manager or was Judith Valles' leadership the catalyst that initiated and facilitated the process. Were the changes that occurred from 1988 to 1992 at Golden West College facilitated or inhibited by trends already in progress in the nation, the state, and in the Coast Community College District? Was the timing at Golden West College coupled with a historically active and vocal faculty enough to bring about those changes? To answer these questions, then, the researcher began this chapter discussing the background and context that set the stage when Judith Valles arrived at the Huntington Beach college.

The web of context variables surrounding the other Hispanic women presidents was also briefly described in order to compare and contrast the various colleges.

The changes discovered resulted in the following categories: change in the campus climate, building a sense of community on campus, greater outreach off campus, increased focus on valuing diversity, and a movement toward shared governance.

Two underlying questions for this chapter were: "Were real, substantive changes made at Golden West College during the past four years that could be attributed to Judith Valles' leadership?" and "Has being who she is, a Hispanic

woman, facilitated those changes?" The last question will undoubtedly remain the most hotly debated issue of the whole dissertation.

Introduction to Golden West College

Golden West College is one of 107 community colleges in the state of California, a state that has the largest community college system in the United States with close to 1.5 million students. It is one of three public community colleges in the Coast Community College District. It serves the largely suburban area of Orange County and is the northernmost of the three colleges, close to Los Angeles County.

Fall semester 1991 enrollment at GWC was 15,131, a 5.9% increase from the previous year (J. Breihan, President's Cabinet meeting, September 4, 1991). The current growth is partially based on a statewide and countywide phenomenon expected to continue until the 21st century (Board of Governors, 1990-91). The college previously had experienced enrollment drops since 1975, largely attributed to budget curtailments forced by Proposition 13 and the loss of students to Coastline Community College.

Golden West College located on a 120-acre site, formerly a cauliflower farm in Huntington Beach, serves the communities of Costa Mesa, Fountain Valley, Garden Grove, Newport Beach, Seal Beach, Stanton, Westminster, as well as Huntington Beach; however, because free flow into the

district colleges is permitted, students from all parts of L.A. County are enrolled at all three colleges.

Context Changes: Demographics

Golden West College: Changing Populations and Racial Environment

The ethnicity of these communities has been largely white, but they are becoming increasingly diverse. Westminster, Garden Grove, and Fountain Valley contain significant populations of Asians. Golden West College is the closest community college to the neighboring community, Little Saigon. Orange County has the largest Vietnamese population next to Vietnam. Stanton, Garden Grove, Costa Mesa, and Westminster are home for Spanish-speaking residents in large numbers. In 1991 Hispanics comprised 65% of the population in neighboring Santa Ana (Donegan, 1991, p. 1). At the time of the research GWC the student population was still 65% white, the Asian population, largely Vietnamese, was over 15%, and the growing Hispanic population was approaching 9%. Because of the large number of Vietnamese students at Golden West, the casting directors for an Oliver Stone movie about a Vietnamese family's personal story came to the campus to look for actors in November, 1991. The most recent hires on this campus were 36% ethnic, and the decline in enrollment was reversed (GWC Accreditation Report, 1990-91, p. 13)

The increase in minority populations in Orange County has changed a county that has the dubious honor of being the

home of the John Birch Society. One of the faculty members who has lived in several different locations in the United States, including the south said, "This is one of the most racist places I have ever lived." Another faculty member said

I think there has been increased racism in Southern California. I see it in my classes. Children of Hispanics and Asians are different from their parents. They're not willing to do the domestic work--the maintenance work as their parents did, but they are now competing with the white children. They are both equally assertive, and therefore, they are more hostile. This second wave doesn't want to blend. They want to contribute their part of the culture and don't want to kow tow to another culture. They want more than respect for diversity--they want it to be valued.

One of the directors at Golden West College and a lifetime resident of Orange County said there is a silent problem in relation to minorities. "Some call it [this county] the west coast center for Neo Nazis." While this perception of racism, however, was not shared by all of the participants in the study, some responses indicated an unconscious bias. An example was a published statement by an officer at Golden West who said one of the causes for increased enrollment was a surge of "illegal aliens" into California.

It is interesting to note that in 1991-1992 of the eight presidents of community colleges in Orange County, four were women, two of the women were minority, one male was minority, and three were white men. The chancellor of the Coast Community College District was a Hispanic male. The environment for minorities and women at the top of the hierarchy appeared to be favorable.

State and National Trends Towards Greater Diversity

The national and California state demographic trends toward greater diversity were an indication of a future just beginning to emerge at Golden West College. On a national scale, the Asian population has grown 107.8% and Hispanics 53.6%, while the white population has increased by only 6% during the decade of the 80s (Hodgkinson, 1991). In 20 years the U.S. will have 4 million more minority children and a loss of 3.8 million white children. Of the new entry level workers through the decade of the 90s, three of four will be a combination of female, immigrant, and minority. Some private foundations are recognizing the emerging problem of minorities on college campuses, and grants are being used to improve racial tolerance. In a February 26, 1992, article in the Chronicle of Higher Education the author reported that Ford, Lilly, and Philip Morris have committed more than \$9 million over several years to these programs (McMillin, 1992, pp. A1, A33).

In California state legislation supports the increased focus on meeting the needs of a diverse student population.

Assembly Bill 3 addresses student recruitment, retention, transfer, and employment. Pressure to increase minority hiring rates, especially among faculty and administrators, and to provide for the new majority are mandates of Assembly Bill 1725. The legislature through the Joint Committee for the Review of the Master Plan, the California Postsecondary Education Commission, the Chancellor's Office, and Affirmative Action guidelines all include strong support for a variety of efforts to improve the service to minorities in higher education.

Context: Fiscal Restraints and Change

Funding for these efforts, however, was a pervasive problem at all the campuses in the study. Two Republican administrations have restricted federal funds for higher education. State and county funds have been reduced also. Every one of the presidents interviewed mentioned the struggle to provide the kinds of programs and services necessary for a rapidly changing student population with less financial support. In order to fund innovative programs, these presidents have had to become involved in grant writing, foundations, and private fund raising activities. Leila Sullivan said,

I call it the privatization of public education.

What's happening is that more and more states and counties are reducing their funding, and as public funding gets reduced, colleges are forced to do more

through their extension or credit-free operation, to get more grants, to get out there and fund raise.

California's drive to reduce taxes has meant a continual battle to even maintain existing programs. A "cap" has been implemented. Colleges are limited in the number of students that the state will support through the ADA (average daily attendance) formulas. In the Coast Community College District all three of the colleges were "over cap" at the time of the research. The general population in Orange County had not yet perceived the impact of this lack of support for education on its minority populations. "The area's large, well educated middle income population in Orange County has been insulated from the gangs, drugs, and high crime rates of Los Angeles. That will be less true in the future" (Hodgkinson, 1991).

As a variable influencing change, the funding constraints have forced community colleges to prioritize and plan so as to maximize their limited resources. Funds from private foundations and grants are usually for the purpose of starting innovative projects; therefore, budget limitations can have the effect of causing change.

However, lack of funds can also inhibit change. There is a reluctance to implement new programs unless special monies are available, and the problem with grant funding is that it generally does not last for more than 3 years. The institution is expected to pick up the program, and when tax resources are shrinking, that possibility is not assured.

An example of this at Golden West College was Project AERO and the Intercultural Center that were started with special funding. The institution picked up some of their budget, but critics of such programs object to what they call the cannibalization of other programs in order to support programs perceived to be peripheral to the primary academic purpose of the college. The problem that has emerged in relation to the increase in minority students is adequately funding programs that address the special needs that many of them have. Remedial courses and ESL, although not degree applicable, "play a vital role in determining the kind of pluralism that will characterize the America of the next century" (Hodgkinson, 1991).

Context: A District Structure

Background and History

Golden West College is sometimes called the middle child. Its "older and bigger brother," Orange Coast College, is one of the largest community colleges in the United States with 24,300 students. Orange Coast College was founded in 1947; Golden West in 1965; and Coastline in 1976. An image that Judith Valles has tried to change is that Orange Coast College is the college in the district with Golden West as a kind of satellite. The view that OCC is synonymous with the district is reinforced by the fact that the district office is located across the street from that college, and some of the interdistrict programs, such as the international study abroad program, are housed at

Orange Coast College. The student newspaper at Orange Coast is called the Coast Report rather than a title that clearly indicates that it represents only Orange Coast College.

The third college, Coastline Community College, called the "college without walls," was established as the dream of a chancellor who saw educational sites located throughout the community rather than the typical centralized institution. It began by offering very innovative, non-traditional courses. Faculty and administrators at Golden West College saw it as an intrusion because it siphoned off students from its rolls, and some of the participants in the study criticized the lack of control and academic accountability of the courses offered.

In a multiple-college district the district administration has an important influence on changes that can be implemented. Some of those interviewed believed that the root of most of the problems at Golden West could be attributed to District mandates and restrictions. They saw the traditional mentality inherited from the K-12 grades in which the principal, superintendent, and the Board told everyone what to do.

The chancellor who had the most influence in shaping the Coast Community College District was described as both a visionary and an autocrat. He foresaw the expansion of the community college into computer assisted instruction, life-long learning, and television. However, he did not have the foresight to pull back from some of these expensive program

innovations when the tax limitation proposal, Proposition 13, was passed. One faculty member attributed all important changes at GWC to that legal restriction because it devastated community college funding sources. A "hit list" of recreational courses that would no longer be supported by the state made sharp cuts in the programs offered in the Coast District. Layoffs resulted, and close to 100 faculty were given pink slips. One long-time faculty member said:

Many of my colleagues were permanently scarred by the layoffs, and since all of the people who were laid off were eventually called back after [the Chancellor] resigned, most of us believe that the layoffs were unnecessary.

An additional insult that added to the faculty's distrust was the fact that the Board gave new cars to the vice chancellors and presidents at a time when people were losing their jobs. The layoffs precipitated an attempt to recall the board members, and although they weren't recalled, they were defeated in the next election. One of the faculty members who was actively involved in the election of a new board said that the most significant change at Golden West College came in 1983 with the election of a board that was not constrained by a dictatorial chancellor. Every top administrator was changed, including the vice chancellors and the presidents. It was described as a revolution.

District Change Inhibitors

The competition between Orange Coast College and Golden West College can be interpreted as a barrier to change. An independent study of the district called the competition between Golden West and Orange Coast as "competition out of control." When declining student enrollments were plaguing the three colleges, they competed for students. Faculty informants reported that Orange Coast personnel posted recruitment advertisements a few blocks away from the Golden West campus. Competition for programs, for money, and for new faculty continues to be an issue that takes considerable energy from the staff. One of the more recent staff members at GWC characterized the faculty as so "parochial that they are more concerned about how GWC competes with OCC than how to remediate the academic problems."

Coastline Community College represents another change inhibitor to Golden West College because it limits GWC's community opportunities. Coastline is the college designated to offer classes in the community. A faculty member at Orange Coast College said:

Both colleges opposed Coastline when it opened. Coastline basically took over the evening college, which did most of the classes in the community. This specializing geographically doesn't make sense, especially in an area like electronics. Students can get some of the beginning courses through Coastline, but if they want a certificate they have to come to Orange Coast.

Which college gets how much of the "limited pie" is the foundation for much of the controversy between colleges. Resentment was expressed about the sale of property on Gothard, a street bordering Golden West, because it was used to finance something at Coastline. When Golden West was started, some of the start-up costs were paid by Orange Coast, and even though that was 25 years ago, Golden West is still paying back that debt.

Costs of districtwide programs are assessed to the individual colleges, such as costs for a new telephone registration program. These are often unanticipated costs that have not been part of the college's budget and planning process, so they circumvent the shared decision making at each college.

Making changes through the committee process is always slow, but with a superstructure of committees at the district level, the problem is exacerbated. For almost every major committee at the college level there was a comparable district committee. The presidents met with their councils and cabinets, but they also met individually with the chancellor and as a group of presidents and the chancellor on a weekly basis. The Academic Senate president was feeling overwhelmed with the almost constant stream of meetings required. A widespread complaint among the respondents was regarding the amount of time and energy involved in serving both college and district committees.

District Change Facilitators

In spite of this criticism, however, those who have been with the district for more than 15 years usually reported that the district connection was necessary if the three colleges were to be able to have all the programs now offered. It is easier to implement "cutting edge" activities, such as the study abroad program, when the district can support the program.

Another major advantage for the site president observed by this researcher is that the union contract negotiations are held at the district level. The presidents are able to focus more on other issues, such as program development, curriculum, and fund raising; also the acrimony sometimes associated with administrators vs. faculty during union negotiations is not targeted at the campus president. During the time of the research two contracts were negotiated, and a reclassification study of the classified personnel was conducted with little of the anger and divisiveness that sometimes inhibits positive change in colleges.

The fact that personnel may be easily switched from one college to the other allows considerable flexibility and more job security; however, it can also result in recycling of problems throughout the system. When a program is reduced in one area, those personnel often have to be absorbed by the other colleges whether they are needed or not, and sometimes that means not responding to a greater

need because of the necessity of accommodating district personnel.

The consensus was, however, that many of the inequities between districts had been reduced since Al Fernandez became chancellor and Judith Valles became president. One respondent reported that "getting our share, especially of faculty positions" has been the major accomplishment of Judith's presidency.

President Valles and some of the other participants in the study felt that the competition was friendly and motivational. One participant said, "There has always been a traditional competition, but it may be a little more energetic now."

The district's mission statement revised on September 18, 1991, supported the changes that Judith Valles' leadership promoted, especially the goal related to increasing the diversity of faculty, staff, and administrative personnel so that the district's employees would reflect the diversity of California's population. In 1990-91 the 30% minority hiring goal for the district was accomplished.

Judith Valles' focus on international education was also supported by that mission statement that encouraged the colleges to "develop, implement, and maintain programs that address international and intercultural education." Significant resources have been put into the district Study Abroad Program. Groups of students and faculty who form

study teams have gone to Italy, Japan, England, and France. Students received college credit while studying the culture and language in those countries, and faculty were their teachers and guides for a semester. Chancellor Fernandez's active participation in the U.S.-Mexico Border Conference on Education, a World Trade Center Institute at Coastline, and a board supported Summer in Cuernavaca, Mexico Program are additional evidence of the direction this district has taken in emphasizing the global focus.

The district's long-range planning program, which was done through a master plan process, was implemented by the District to determine goals and objectives for the year 2010. If the District follows the recommendations of the large number of faculty, administrators, students, and community members who participated in that study, a framework for making real, intended changes for the Coast Community College District is a possibility.

Golden West College Background for Change

The history, traditions, and human resources at Golden West College all had an impact on the context for leadership and change that Judith Valles encountered when she arrived 4 years prior to this research.

Historical Context

In 1991-1992, 50% of the founding faculty were still teaching at Golden West--25 years since the founding of the college. Golden West had been the high tech, innovative

college in the county that at one time had more computer instruction than any other college in the state. The founding president was described as a jovial, warm, friendly, informal suspender-wearing type of president, who was regularly seen investigating the progress of the campus building projects in those initial years. His name was mentioned with much affection by many of the participants as being somewhat like the grandfather whom everybody loved. Participants compared him to President Valles in his emphasis on community outreach and involvement, a good PR person; however, the majority of the participants said his was a hierarchical rather than collaborative style of leadership.

When the question was asked, "Has there been a significant change in the leadership environment on campus since Judith Valles came?" the vast majority of the respondents began by comparing how different she was from the second president. They characterized him as having been a good business manager but one who had difficulty communicating with his staff. His restructuring of the organization linked unrelated disciplines into large conglomerations in which divisiveness rather than harmony was engendered. Decisions of major and minor importance were made at the top. The few respondents who did not criticize the second president personally also agreed with the majority that it was a period of suspicion, fear, and mistrust--a period in which creativity was stifled.

Eventually the faculty mobilized to take a vote of no-confidence for the president. The loss of trust during the administration of the second president still afflicts some of the faculty according to one of the accreditation team evaluators. "Faculty in their mid-fifties remember the Proposition 13 layoffs, and still refer to their fear that it could happen again."

Although the climate was conducive to a radical change at the end of the second president's tenure, many of the participants felt they were not ready for the vitality and energy of a Judith Valles. She applied for the presidency when the second president left but was not selected. The third president was described as a gentle person and a decent man but not someone who provided energetic leadership. He brought peace and healing to a campus that had been devastated with the layoffs but did not provide a new vision of how to meet the demands of a changing environment. The participants in the study characterized this 3-year period as one of healing, caretaking, and maintenance.

Strong Faculty Voice: A Tradition at GWC

Because the Senate had taken such a proactive role in removing the Board that had supported the chancellor and his presidents, the perception that body had of its responsibility in the running of the college was much more substantive than is true of many local senates. This senate had a history of being a very active, involved group. They have weekly meetings with few absences. Some of the local

senate leaders are also active in the state Academic Senate. They fought hard to have the right to make all faculty appointments to college committees.

Adding to the strength of the Academic Senate was the fact that historically the union leadership and the senate leadership have worked harmoniously; in fact, the key officers have served on both executive committees. The union operates as a district committee, so it does not get as intimately involved with the issues of territoriality that divide some community college faculties. The vehicle for shared governance was there when Judith Valles arrived, but it took her strong leadership to ignite the engine and set that vehicle in motion.

Changes Effected Under Judith Valles' Leadership

"By the time that Judith came, we were ready to start moving again." When a catalyst is added to a chemical solution that is inert but ready to change, the stimulus initiates a process already in the making. The Golden West College faculty and staff needed to put the wounds of the past behind and meet the challenges of a changing student population; they needed to meet those needs in spite of a public bent on reducing taxes that support education; and they had the pressure to develop more collaborative processes of governance.

When Judith Valles arrived, she provided the stimulus and the vision and direction for responding to those challenges. The kind of changes that evolved during her

4 years represented a change in attitudes and values--a change in the culture of Golden West College. Her vision was of an energetic, committed staff united in their efforts to meet students' needs. She saw a college that welcomed and celebrated diversity. She also saw a college where collaboration and collegiality developed on the foundation of trust. If one word could summarize the thrust of her vision it would be "community"--the college community in Huntington Beach as part of the broader global community.

College Climate Change

One respondent in this study said, "90 percent of the environment at Golden West College is Judith. Everyone sensed that something was changing." The accreditation team noticed that many of those whom they interviewed began their responses with "Since Judith" The most obvious changes were in the relationships between people and the increased energy being generated by the new president.

One of the participants who compared the past with the present said:

The atmosphere on this campus had been one of suspicion. Programs competed with one another. Judith infused the campus with new blood . . . we got a transfusion. We asked ourselves, "Is this person for real?" The atmosphere got back to the way it was before [under the founding president]. The feeling of competition was gone, and students became No. 1.

The political intrigue and fear that had been experienced under the second president had dissipated. One participant who returned to the campus after having been gone for several years said that the morale was genuinely better although not back up where it was in the early days when GWC was on the cutting edge.

President Valles mentioned the importance of developing a sense of trust on campus several times in her interviews:

There was a lot of pain here, and the pain is still alive. It's important that they put it behind them. Some of them can't yet, and so there's a basic distrust against administrators. I don't know if I'll ever be able to help them overcome it, but I think it's important for me to try to establish a sense of trust that they know that we do not have a hidden agenda.

The chapter that described President Valles' behaviors that inspired, energized, and empowered people is related to the dramatic change in the campus climate 4 years ago.

Developing a Sense of Community

Campus community building. "My goal has always been, wherever I am, to build a community so that everyone feels a part of it, and everyone buys into whatever it is we are doing" (Donegan, 1992, p. 2).

Two of the behaviors related to Judith Valles' Hispanic culture, the family focus and the emphasis on building traditions and a sense of belonging through ceremonies, were discussed in Chapter V. Both behaviors were very much in

evidence since Judith Valles became president of Golden West College. Building community in any college is a challenge, but it is particularly so in a commuter community college.

The Native American writer, P. G. Allen (1986) wrote, "The purpose of a ceremony is to integrate: to fuse the individual with his or her fellows . . ." (p. 62). The ceremony that was most frequently mentioned by faculty participants was the convocation, which President Valles initiated for the opening of the academic year. Few community colleges have such a ceremony or tradition. The symphonic band played "Pomp and Circumstance," the faculty wore their academic caps and gowns, and a special guest speaker, an outstanding alumni, gave the address. It is more of an ivy league, 4-year liberal arts college tradition, but President Valles saw it as a way of building a tradition and promoting the image of Golden West College as an academic institution. She introduced it saying, "The convocation is an emerging tradition that captures the spirit and essence of the college and its staff by embracing each academic year as a new beginning, a renaissance. Our perennial purpose is to teach." After the ceremony a student said, "It makes us feel like we belong, and we're getting a real education" (Billiter, 1991, p. B3).

The faculty participation in the 1991 convocation was less than in previous years, and President Valles expressed her disappointment at a President's Council meeting. "If

the faculty don't want to participate, they are saying that this is just a continuation of high school."

Community colleges typically celebrate their milestone years with a few special events, but under Judith Valles' leadership the 25th anniversary was an extravaganza lasting the whole year. The anniversary committee developed a theme, "A sterling past--a golden future," and a logo that appeared on many programs, stationery, and engraved invitations to the rededication ceremony. A "pillar of achievement" with fine plaques honoring outstanding alumni were mounted in one of the cement pillars outside the president's office. Art and memorabilia exhibits, musical events, and a final 25th anniversary banquet rounded out the year of festivities. After the rededication ceremony, one of the administrators said, "I felt like I was watching something very important. It made me proud to be here, and this is critical because it builds self-esteem, especially at a community college."

The Renaissance A'Faire was an example of a fund raising activity that resulted in more community building than fund raising. The campus was converted into a 16th century marketplace with the pageantry of costumed kings, queens, slaves, and wenches. The various organizations and departments on campus had booths in which they sold food and artifacts. Several of the participants in the study commented that they never before had seen so many of the faculty and staff work so hard together for the school. At

a subsequent council meeting President Valles said, "The best part for me was that it created a tremendous sense of community, and that's what is important, even if we didn't make a dime." In one of her rare memos to the GWC staff she said,

A grand "Huzzah" for all of you who assisted in our college's first major fund raiser. It was truly heart warming to see so many of you "pitching in" to ensure the success of our Renaissance A'Faire. Thank you for your support and for all your hard work. Judith.

(Internal memo, September 16, 1991)

Two faculty members at GWC, individuals of Italian descent, saw the community building aspect of these ceremonies. One said, "It goes back to saying, 'This is my place.' It is part of that whole family thing . . . the sense of belonging." While some faculty members criticized her for over emphasizing these events, one argued, "She realizes that birthday parties are nice and good for the community as a whole . . . for a sense of coming together. There is much showmanship and ritual that continues among cultures that started in the Mediterranean."

Judith also built pride in being part of the community by giving recognition to faculty and students who had won awards. The respondents in the study noted an increase in receptions to honor the successful athletic teams and for individuals who were retiring or leaving the college.

She also worked closely with the staff development coordinator who organized retreats for full time and part time faculty, classified and administrative staff. Community building was again the purpose.

Reaching Out Towards the Broader Community

Judith Valles' vision is one of Golden West College as the extension of the broader community. She said, "Part of my job is to build bridges with the community. In my first year I actively went to the organizations in the community so they would all know that we were here."

One of the most frequent responses to the question about President Valles' leadership was her influence in moving a campus that had been isolated to becoming an active part of the community. Golden West had dropped from an enrollment of 23,000 students in 1981 to about 14,000 in 1988. The 8-year decline was finally reversed by aggressively recruiting high school students along with a marketing campaign to reacquaint the community with the college. Fourteen months after her arrival the enrollment increased 12.6%. This turnaround in enrollments was seen by many as the most significant change during President Valles' 4 years. While much of the decline was attributed to budget cuts and the opening of Coastline, the two previous presidents had done little to address the problem. According to the 1990-91 Accreditation Report

The President will continue to work toward enhancing the College's image in the community and at the local

high schools. Recruitment has been much improved due to the efforts of many, and the President will continue to lead this on-going effort. (p. 181)

City Councilman Peter Green said, "The college could have been in Cucamonga as far as its relationship to the community in recent years. I think [the new president] is changing that" (Pepper, 1989, p. 4).

One of her first targets was the feeder high schools. She took all of the principals out to lunch and discovered that they were unaware of what Golden West had to offer. She was amazed that some nearby high school principals did not know that a student could complete the first 2 years of a 4-year transfer program at GWC. She said, "My goal is to make the community more aware of the real treasure we have right here in the middle of Huntington Beach" (Davidson, 1989). Along with the enrollment increases, the transfer rate to the UC and CSU systems improved during her tenure.

At first President Valles did most of the community outreach, but over the course of her 4 years she developed more support for that approach through a college marketing committee. The public relations representative as well as the foundation director both sat on the President's Cabinet. The focus President Valles' put on marketing the college was mentioned by almost all of the participants in the study. Those who especially supported that part of her vision said that some of the GWC staff just did not

understand the importance of a president's role in community outreach.

Those who criticized her emphasis on public relations felt that she gave too much time to promoting the image of an academic institution instead of attending to the weaknesses in the academic programs. One participant said, "Just saying how great we are doesn't make it so." Others countered with appreciation for her finally bringing recognition to a college that had been downgraded for so many years.

One newspaper reporter evaluated her public relations accomplishments:

In order to Go West you first need to make a little turn and appreciate the leader of probably the best packaged and marketed community college in this area. Judith Valles is more than a community college president--she is the school's biggest fan and cheerleader. (Garofalo, 1991)

In addition to public relations, personal outreach to the high schools, and activities on campus that attracted large numbers of local people, Judith Valles also supported the beginning of a volunteer center and reactivating a speaker's bureau. The director of the volunteer center worked with a number of community organizations that had volunteers who were willing to give several hours a week to help in a variety of departments. Fifty-one volunteers were helping students on their pronunciation in the Intercultural

Center alone. The speaker's bureau was "an effort to share our expertise with the community" (J. Valles, Internal memorandum, November 4, 1991).

Community outreach included fund raising. President Valles' vision of extending the college into the community coupled with declining financial resources led her to find someone who could build the Golden West College Foundation. She selected Glenda Blackburn, who had successfully raised funds for more than 30 years in the nonprivate sector. After doing a feasibility study, Glenda identified a list of top executives and community leaders to contact. She almost completely restructured the board with new, energetic people who were willing to make substantial contributions and take on major projects. With Judith's support, a whole new way of thinking about fund raising was being developed. She announced at the beginning of the spring 1992 semester that the Foundation began in 1985 with assets of \$85,000 and had now grown to \$706,945. In just the "silent" campaign (private askings) they had raised \$75,000 for refurbishing the theater. One donation of \$200,000 for a Scenario Training Village for the Administration of Justice Program was made in the fall of 1991. Critics of the "new" foundation saw the expenditure of funds for the director, her secretary, and an office; however, most people recognized the substantial impact that fund raising could have on upgrading the aging college facilities.

Funding from private and public sources also tapped.

While community funding through the foundation monies was targeted primarily for improving campus facilities and scholarships, grants from private and public sources may be used to initiate and support curriculum innovations. President Valles encouraged Kathy Crown, a former English faculty member, to take on the responsibility of grants writing. Because of her efforts, GWC received three National Science Foundation grants in 18 months and was the only community college in the nation to receive two curriculum development grants from that organization. One of the grants was to implement a precalculus and calculus program, another in hazardous waste materials, and a third in developing interactive video materials related to biology. The diesel technology program received a \$150,000 employer-based training grant as well. One of the long-time faculty members commented that there was more encouragement to innovate, partly because of the emphasis on grants, than there has been since the founding president's era. The importance of the grants process to President Valles was evidenced by her support of the grants writer, those who helped with the proposal process, and the faculty who implemented the programs. President Valles was especially eager to try for grants that would support programs for minority students. Project AERO, a police academy program, was one such program that will be discussed subsequently in relation to President Valles' diversity vision. Another proposal had

just been completed in October, 1991, for 50 at-risk 8th and 9th grade students from Ocean View High School, a nearby school with a high Hispanic population. The proposal would provide a summer experience at Golden West College that would include tutors, mentors, Saturday seminars, and instruction in English, math, and speech.

Focus on Valuing Diversity

No theme in Judith Valles' life is more pervasive than her concern for those students who have been the neglected ones in our society. She often repeated the message that community colleges need to approach students who are under-prepared and underserved from an asset perspective rather than a deficit perspective, which describes students as high risk, disadvantaged, low motivation--those terms that convey a negative image. "The asset perspective is one that seeks those institutional changes that make an environment more encouraging to students while they resolve whatever deficits they may have." One of her closest colleagues said, "She is a value oriented person with a commitment to the brotherhood of man. She has brought a different dimension of diversity to Golden West College." Her message of interculturalism is evident in her public speeches. On the opening day of the 1991-92 school year she said, "We are in a new era, and we have a whole new cohort of students that we must teach--we must understand their background" (Opening Day Speech, August 16, 1991). The previous year's theme was "Student Success in a Multicultural World." In the 1990-91

Accreditation Report it stated "intercultural is a definite theme for the school and its president. There have been few meetings over the past two years in which intercultural has not become a part of the discussion" (Standard 8b.4).

Intercultural Center

In one of the early interviews President Valles answered the question, "What gives you the greatest sense of satisfaction professionally?" with "I'm very proud of the fact that we have established this campus as a leader as far as intercultural centers." Bruni Cronk, the director of the center, said

The Intercultural Center was developed as a response to an increasing diverse population and a desire to internationalize the campus. International students as well as other ESL students needing help with English skills have the opportunity to meet with a volunteer from the community to practice their pronunciation while learning about the American culture. (Cronk, 1991, p. 3)

The center director, who also helped coordinate the study abroad program, said that students who study abroad come back with a much greater sensitivity to the struggle foreign students have with different ideas, traditions, and cultures, not to mention the language.

The center was also a resource for the faculty who were infusing international concepts and modules into their curriculum. At the time of the data collection at GWC the

bibliography of multicultural resources was being updated, and 24 specific courses had an international/intercultural emphasis and an equal number had infused international components into the syllabus. The center was the only one at a community college that took an academic rather than a social approach.

The Intercultural Center was high on Judith Valles' priorities indicated by her regular visits there and the fact that it was the first program she mentioned when discussing her accomplishments and first when discussing the legacy she hoped to leave when she retired.

Project AERO

Also very important was the establishment of Project AERO (Advancement for Ethnic Representation and Advancement), a program that was initiated to attract minority students into law enforcement careers. Community law enforcement officers came to her with their concern for a lack of minority police officers. Arturo Delgado, described as being a dynamo of energy and enthusiasm, was hired to go into the community to recruit potential students for the administration of justice program. The students who responded, however, often were not adequately prepared to meet the academic rigors of the regular program. The grants writer, and some of the instructors wrote a proposal that funded an intensive course, 23 hours a week, that would include 10 hours of English, 10 hours of speech, and 3 hours of cultural studies. The students, who were Hispanic,

Black, Japanese, Vietnamese, and Korean, were paired with mentors from the law enforcement community.

Programs for Hispanic Students

The Puente Project was another successful minority program that President Valles initiated at both San Bernardino Valley and Golden West College. It was similar to Project AERO in that each student was assigned to a community mentor, but all the students were Hispanic. A counselor and an English teacher worked together giving the students enrichment activities outside the classroom. The goal of this program is to motivate Hispanic students who have the potential to continue their education at 4-year institutions. John Grajeda, the Puente Project counselor, said that an average of only 4 to 5% of the Hispanic students transfer to 4-year institutions. Puente students transfer at a rate 10 times that of the general population of Hispanic students. Because Judith Valles is recognized as one of the strongest supporters of the Puente Project in California, she was the keynote speaker at their first state conference.

Participants in the study often responded to the question, "Do you see aspects of her Hispanic background in the way she acts?" by saying that they saw her as "tuned in to Hispanic issues." Although some of the Hispanic faculty saw her as being almost too self-conscious about being perceived as having a Hispanic agenda, she was occasionally criticized by Anglo faculty and students for just the opposite.

Early in her tenure Judith Valles visited the high schools with high Hispanic populations to encourage those students to come to Golden West College. She encouraged the implementation of a Hispanic Education Day for high school students to visit the campus. Native speakers of Spanish and Vietnamese held special counseling workshops for students who needed the presentation in their own language.

She was in the process of developing a mentoring program for all the Hispanic students at GWC during the time of the research. She and the Hispanic faculty were discussing what they could do to help them succeed because of the high drop out rate among these students. Plans were in the making to have a reception and to assign a number of students to each faculty member to mentor.

Affirmative Action Resisted

In the 1990-91 Accreditation Report the college was applauded for its diversity hiring record. President Valles was, however, criticized by a few of the faculty for not selecting one of the top three in the pool that were recommended by the screening committee. One participant said, "The committee was essentially told that the people we had recommended had to be changed to meet minority hiring requirements. I was disappointed since we had screened carefully according to culturally sensitive criteria."

Another participant in a different discipline area said,

Affirmative Action is something that is causing much resentment. We have that detached feeling of

powerlessness. When I was on the committee to hire, I felt it limited the scope of what we could do. We couldn't ask certain questions. It was a terribly stultifying experience.

As effective as Judith Valles has been in reconciling differences and changing attitudes, the pervasive problem of meeting diversity hiring goals when faculty screening committees do not judge any of the minority candidates as being well qualified persists.

Intercultural/International Focus Across the Campus

An Intercultural Affairs Committee was one of the most popular on campus. Ordinarily it is difficult to get enough faculty to serve on the many committees, but this one had twice as many volunteers as there were spots available. That committee organized and presented staff development programs related to intercultural understanding and special workshops and tours of Little Saigon. One of the workshops was entitled, "Interacting More Effectively with Vietnamese Students." Sharon Ratliffe, the staff development coordinator, had organized many programs to help support the intercultural focus.

Many student activities also centered on valuing multiculturalism. Of 12 clubs listed in the weekly Club West Report at least half of those were related to international or ethnic groups such as Mecha, French, German, Vietnamese, and the Muslim Student Association. The Muslim Student

Association sponsored a 4-day seminar on understanding Islam during Fall, 1991, and during the Desert Storm war in the Gulf, several forums were conducted presenting both sides of the issue. The very popular Tet Festival, the celebration of the Vietnamese New Year, attracted more than 50,000 visitors to Golden West College. A week-long Intercultural Festival of Friendship celebrated the cultural diversity on campus with guest presentations, lectures, music, and dances.

Valles Across the World

President Valles' also had a global perspective. She believes in the importance of being involved internationally. She was one 12 university and college presidents who were sent by NATO to the headquarters in Brussels to consult with 16 European college and university counterparts on the changes in higher education resulting from the revolutionary changes in the European society. Of the 12 U.S. presidents, she was one of two representing the community colleges. Also in 1991 she completed a 2-week tour of educational institutions in the Republic of China as a guest of the Ministry of Education. In the summer of 1991 she accompanied Tom Hernandez's GWC symphonic band to Spain and Portugal to support their musical outreach to the global community. A few of the participants criticized her for leaving the college to participate in these international tours and conferences.

Movement Towards Shared Governance

Leadership is an interactive process. Sometimes the vision comes from the leader, and sometimes it comes from the followers. Through a collaborative process, it becomes a shared vision. In the case of the diversity focus, Judith Valles was generally the initiator. In the case of shared governance, the vision began at the grass roots through the impetus of the state Academic Senate. In some ways the movement toward shared governance or collaborative decision making was fraught with much more controversy and "growing pains" than raising the consciousness level regarding diversity. One participant said, "Judith may be impatient with the group process and sometimes runs the risk of getting ahead of the group, but she is working on it, and what is most important, people trust her." An increase in trust, a key component in shared governance, was noted by the accreditation team in their exit review meeting.

In an informal conversation one of the accreditation team members commented that the emphasis on reform at GWC was on Judith, and if she weren't there, shared governance might not be there. Other participants in the study were not as convinced that shared governance had evolved to where it is today because of her leadership; however, they admitted that she had not been a barrier to the process. Judith herself recognizes that the slowness of the collaborative model required that she develop more patience and the giving up of some control, but "Any decision that is

made on any campus has got to involve the people that are going to have to implement it."

Shared Governance Included Key Players on Campus

There is no question that the Academic Senate at GWC has a key role in shared governance. Judith Valles understood the importance of the Senate because of her background at San Bernardino Valley College as an officer of the Senate and as an administrator directly involved with faculty concerns. She brought the Academic Senate president into her inner circle on the President's Cabinet and Council.

Some of the faculty and administrators interviewed criticized the Senate as not representative of the whole faculty and controlled by a small group who had "hogged governance" rather than shared it. Those actively involved in college governance generally criticize the uninvolved faculty as not sharing the load and forcing a small group to be on all the committees.

Another key player, though not as influential as the Senate, was the Associated Student Body of Golden West College--a group that also had a tradition of activism. A student advocate sat on the Academic Senate and the Planning and Budget Committee. That individual actively voiced the viewpoint of the students on substantive matters. Matters such as a lack of tutoring services, upgrading the security officers to police officers, and increasing the number and salaries of administrators were some of the issues addressed by the student advocate in the last 2 years. The student

body leaders perceive Judith as having been responsive and receptive to the students' choice for a director of student activities, which necessitated reclassifying the position in order to select the one they preferred.

Decision Making by Committee

Indications that collaborative decision making was occurring were manifested by the increased participation of faculty, classified staff, and students on the many campus committees. The 1990-91 Accreditation Report noted the much broader participation of all constituency groups in determining the general direction of the campus. The problem that has occurred, however, was that in order for the faculty to have a voice on all committees that deal with matters related to academic concerns, the number of committees increased substantially. The interested and concerned faculty became overwhelmed with committee assignments. Some feel that so much committee work infringes on their principal job of teaching. One critical respondent, a very active faculty member, said she sees more people being overburdened with committee work, but the power not shifting downwards.

However, the fact that committees were given the authority and responsibility for distributing funds with little or no administrative approval was a clear indication of at least some power shifting to the grass roots level. The categorical funds for matriculation and the AB 1725 funds for staff development were controlled through those

committees. The faculty Institute for Professional Development allocated funds for travel and conferences and determined units awarded a faculty member for certain professional activities--functions that are typically controlled by administrators in other colleges. President Valles has changed her position on some issues as a result of the collaborative process. In her first year, the president questioned the number of sabbatical leaves being recommended; however, after dialoguing on the issue with the IPD officers on the philosophy of granting all those that met the faculty set standards, she changed her position and accepted all their recommendations.

The slowness of making decisions was another hindrance to making change. "I don't believe you can lead by committee," said one of the participants. However, one example of a collaborative process that was slow but did eventually bring results was the development of an academic honesty policy, a policy to address the cheating issue. The committee involved had representation from administration, faculty, and students. Its many drafts were reviewed repeatedly by numerous groups--first the Academic Senate followed by the different division faculty. As information was disseminated and dialogue increased, the divergence of opinion grew. After three semesters of struggle and frustration, a policy was developed that included responsibilities for faculty, administration, and classified staff. It was a consciousness raising experience for everyone who

participated in the process, and the ethical issues as well as procedural issues were thoroughly and democratically addressed.

Restructuring the Organization Via Collaboration

When Judith Valles arrived, the formal structure of the organization thwarted communication. President Valles envisioned a division structure with a dean over related disciplines, but instead of implementing it from the top, she formed a reorganization committee with substantial Academic Senate input to study different plans and possibilities. The reorganization was discussed in open forums as well as through many committee meetings. In fact, one of the individuals who was critical of the president gave the Academic Senate all the credit for developing the reorganization plan--an indication that the president had not exerted autocratic control during the process.

The structure agreed upon necessitated hiring two more deans, one for arts and humanities and the other for communication arts. Judith Valles initiated the idea of choosing the deans from the faculty on an intern basis. These deans would be selected through the usual screening committee process, but the faculty would have major input in their selection. The deans would then be trained by both the president and an assigned mentor. After 2 years, they would have the option to apply for the position with outside competition or to return to the classroom. It was an

in-house process that facilitated training a new dean and kept the administrative costs at a minimum.

Reorganization Implementation Problems

Although the broad framework for the reorganization was developed collaboratively, aspects of the implementation were criticized by a number of the participants. The new faculty division dean structure was intended to improve channels of communication by uniting comparable disciplines; however, because the deans were to absorb some of the department chairs' responsibilities, those chairs lost their released time in the process. Those interviewed did not feel there had been enough of a reduction in responsibilities. Others criticized the reorganization as resulting in more administrative positions, more meetings to attend, and more paperwork. An additional problem was a lack of secretarial support for the larger number of divisions. Some secretaries were having to work half days in two different offices. The classified staff were concerned because inexperienced individuals with little or no secretarial training were being used as division secretaries. There was consensus, however, that the former structure had not been adequate, but the solution was still evolving.

Planning and Budget Process

The planning and budget process was the most evident example of collaborative decision making at Golden West College. The initiative for organizing a Planning and

Budget Committee began as a result of the 1985-86 Accreditation Report. At first it was just a planning committee, but in 1989, guided by President Valles' recommendation, a stronger joint planning and budget committee was formed. The committee had equal representation from faculty, administration, and classified. Another change initiated by Judith Valles that also gave more power to the committee was to include the vice presidents since they were key in implementing the decisions of the committee.

The stated purpose of the process is to get grass roots participation into determining the long range and short range goals and objectives for the college and to allocate the budget according to those purposes. Three planning teams, administrative services, instruction, and student services, gather the input from the various individual program plans, develop an organizational unit plan, which is then taken to the collegewide Planning and Budget Committee. Every year the process is evaluated and improved.

Those who are most critical of the process are the faculty. One of the leaders in facilitating the process said:

The fact that the faculty are complaining about the end runs shows that their expectations for participation are increasing. When they expect to have more input into the process, they become frustrated when it doesn't happen, but we are making a greater effort to

communicate the effects of the input back to the participants, especially faculty.

One hundred percent of the funds go through the process. The budget is based on the previous year's expenditures. Instruction, for example, has the same dollars as the previous year plus cost of living adjustments and vocational education funds, but they are free to move those funds around if they reprioritize how funds should be spent. When new funds for faculty were available from AB 1725 funding, those positions were ranked according to the Planning and Budget Committee's prioritization. In President Valles' address at the beginning of the Spring, 1992, semester she stated that "We'll have an additional \$200,000 to allocate through the Budget and Planning Committee" (J. Valles, spring semester address, January 23, 1992).

Complaints that the process was circumvented were seen by the researcher as typical of an evolving process that so revolutionizes the previous system where all such decisions were made at the top. Faculty protested at the opening meeting of the committee in the fall of 1991 that major decisions that should have gone through the planning and budget process were made during the summer. Two faculty positions had been unexpectedly vacated during the summer, so 1-year full time faculty replacements were hired through the screening process, but prioritization of need for those positions was not determined in the Planning and Budget

Committee. President Valles carefully detailed the sequence of events and gave her rationale for proceeding as she did in this emergency situation. The faculty urged the committee to develop guidelines for future emergencies so as to involve more faculty input. The accreditation team also heard complaints that the "squeaky wheel" syndrome still affected the process.

A discussion regarding whether or not a discretionary fund of \$25,000 should be made available for the president was debated in this committee. The administrators on the committee supported the idea, but the faculty objected. A task force of two, the student advocate and a faculty member, proposed a compromise in which the fund would be divided between the president and the committee. Their proposal was passed at the next meeting. A controversial issue was resolved democratically.

President Valles' primary concern with the collaborative process was that each member on the committee represented a constituency on campus and that she was the only one who had the broad collegewide perspective. Having observed planning and budgeting at other colleges, the researcher found the one at Golden West College to be much more collaborative than any others experienced.

Effecting Change Through Human Resources

Judith Valles was noted for her ability to choose the right people for the right jobs. In her opening day address President Valles said, "We have a new vice president and new

faculty and staff--all bringing vitally new ideas and anticipatory enthusiasm" (J. Valles, opening day address, August 16, 1991). She described them as enthusiastic go-getters--a description that fits with her view of how to move an organization toward higher purposes.

The new vice president of academic affairs was seen as a good balance for Judith Valles because he was a very "organized, bottom-line kind of administrator." The director of student activities, the staff development coordinator, the Intercultural Center director, the grants writer, the foundation director, the Project AERO recruiter, and the dean interns--all Valles' choices--were also described as being dynamos of energy with creative ideas and enthusiasm for their programs. They shared in her vision for making Golden West College the stellar institution of Orange County.

Summary

The changes that occurred at Golden West College from 1988 to 1992 were influenced by the context variables--the changing demography of Orange County, the state and national trends, and the historical events surrounding the Coast Community College District and Golden West College. Nevertheless, the changes effected during those 4 years were given a focus by President Judith Valles. Her leadership behaviors motivated the Golden West staff to move towards community building and outreach, valuing diversity, and shared governance.

Comparisons of Context Variables With
Other Presidents

In order to compare the leadership of Judith Valles with that of the other Hispanic women community college presidents it is necessary to compare the environmental factors surrounding those colleges. Geographically these nine presidents were clustered on the east coast and in the west in a total of seven states: California, New Mexico, Texas, Connecticut, New York, New Jersey, and Florida.

In terms of size, the colleges range from the smallest in New Mexico with 1,600 students to the largest in California with over 15,000 students.

Economically the colleges serve communities ranging from extremely poor such as in Hudson County, New Jersey to the rather affluent in Orange County, California. Ethnically the students come from a wide variety of backgrounds with some of the colleges having almost all "minority" students to the New England college with an almost all white population.

They are all public, 2-year institutions that provide comparatively low-cost higher education to a broad spectrum of students. They are nine of a nationwide network of 1,200 community colleges serving over 10 million students. At least half of their students were women, and in some cases the percentage was much higher. All of the colleges come from a history of providing vocational education, but the focus was shifting to a greater emphasis on the transfer function. All of the colleges were the principal

institution in their service areas serving increasingly diverse student populations. All were also experiencing severe budget problems and were coming to depend more on outside funding sources.

Urban Problems at Miami-Dade, Hostos, and Hudson County

The three colleges, the Medical Center Campus at Miami-Dade Community College, Hostos Community College in the Bronx, New York, and Hudson County Community College, Jersey City, New Jersey, are located in the heart of the largest urban centers of the United States. They struggle daily with meeting the needs of the disenfranchised of society in an environment that seems hopelessly riddled with severe problems: extreme poverty, hunger, inadequate education and housing, illness, drugs and drug-related crime, gangs and racial violence.

Tessa Martinez Tagle is a leading advocate of the mission of the community college to the worst pockets of poverty in the United States. Her campus is surrounded by seven of the most disadvantaged communities in Dade County. They have been recognized nationally since the 1980 Liberty City riots. In Miami 85% of the black and 78% of the Hispanic population have no college education. "In the last 12 months Dade County has given birth to 1,700 cocaine-addicted newborns" (T. Tagle, speech, Leadership 2000, July 9, 1991). The Medical Center Campus is one of five campuses at Miami-Dade Community College located in the

center of the medical community. Its 6,000 students receive both their general education and their allied health career preparation while serving some of the health career needs of those poverty-stricken communities. President Tagle observed that poverty is mute but unsightly "because no one has told those who live there that they do deserve more than the worst thing they can stand" (T. Tagle, speech, Leadership 2000, July 9, 1991).

A whole dissertation could be written on the environmental context of Hudson County Community College. Hudson County is the second poorest and the most densely populated county in New Jersey with the highest unemployment rate in the state. Nearly half of the county is functionally illiterate (Campus Concept Document, March, 1991).

The standup joke about Hudson County is "We've got the oldest Democratic political machine in the country, and if you say the wrong thing, someone breaks your leg." President Polonio was quoted in The Jersey Journal saying, "More than once I have regarded Hudson as New Jersey's last political 'hurrah,' but now Hudson has bedecked itself with an accolade of unwanted distinction--the state's last educational 'guffaw'" (Weiss, 1991, p. 5). It is a community with a 26% immigrant population. One of the long-time residents mentioned that the Marlon Brando movie, "On the Waterfront," was made in Jersey City, and it still accurately describes the community. It is a blue collar town just 8 minutes from Manhattan. "For most of its 16-

year history, HCCC has been plagued by charges that it is little more than a patronage mill for local politicians" (Yaffe, 1991b, p. 1).

Hudson County Community College started as a contract college. Whole programs and courses were provided by other institutions on a contract basis, and vocational courses were its primary focus. The college serves approximately 3,000 students from 13 different locations in various rundown buildings throughout Jersey City. The county pays \$650,000 annually for these aging facilities. One participant said this outlandish amount of money is being paid to "slum landlords" who are part of the whole patronage system. One building that rents for \$6,000 a month was not being used at all because it was unfit for students, yet the county continued to pay the rent because of a discrepancy in the lease agreement.

Almost half the students were Hispanic, 14% black, and 11% Asian (Hudson County Community College, 1990). It serves older students, single parents, economically disadvantaged youth, and a substantial immigrant population. It has the largest collegiate ESL program in the state.

The Department of Higher Education and the Middle States Association (the accrediting agency for New Jersey) have threatened to close the college several times. The 1990 Accreditation Report noted much external intervention in the college causes: an absence of institutional direction; excessive intervention by the board in the

administrative functions of the college; and conflict of interest within the board.

Narcisa Polonio was sent from the Department of Higher Education in 1990 to salvage the college. A participant said that her predecessors had been "politically connected," highly paid, autocratic presidents. Charges and convictions regarding fiscal mismanagement and fraud provided the background for her presidency. Dr. Polonio, "a stunning, diminutive, 30 something, very well educated, articulate, bright, attractive woman walked into this situation." She caused the institution to make an amazing turnaround; however, the county political machine was unable to tolerate the loss of power in relation to personnel and possibly other decisions, so she was forced to resign effective January 2, 1992.

President Isaura Santiago is the CEO at Hostos Community College, located in South Bronx, New York City, the nation's poorest congressional district. Unemployment in the Bronx is greater than in any other part of the city. Most of the Bronx residents live in rental units built prior to 1946 that are generally in disrepair. The AIDS problem is so severe in South Bronx that Hostos has an AIDS Task Force, AIDS Across the Curriculum, bi-annual AIDS Awareness Days, and an annual Christmas toy drive for children with AIDS. The day following my visit to the campus the president was dedicating a roof garden in remembrance of the children who had been shot and killed in New York. One of

the organizers of the ceremony said, "In August alone over 250 have been shot and 60 have died . . . mostly being caught in the crossfire."

Hostos was founded in 1968 as part of the City University of New York and was called College No. 8 until it was named after Eugenio Maria de Hostos, the eminent 19th century Puerto Rican educator. It was the first public institution of higher education in the east to offer content courses in Spanish. Minorities comprised 99% of its 4,500 student body; 87% of those were Hispanics and of those 38.5% were Puerto Rican. The borough of the Bronx has a high immigrant population with 18% being foreign born (Creste, 1989, p. 5).

The Bronx feeder schools were characterized by insufficient funding, fewer certified teachers, overcrowded schools and schools in disrepair, and inadequate libraries and library personnel (Education Committee Report, September, 1989 of the Bronx Health, Education, and Human Services Task Force); 83% of Hostos students need remedial courses. Of the borough's over 5-year-old population, the home language of 42% is other than English; 74% of these being speakers of Spanish (Institutional Self Study Report, April 1990, p. 9). In spite of these academic challenges, the college has an outstanding radiologic technology program with a 100% pass rate on the national boards as well as dental hygiene and nursing programs, also with high pass rates.

Although financial problems have threatened the closure of Hostos twice, it has managed to survive with considerable community support. In January, 1991, President Santiago announced that the college was facing a shortfall of \$2.5 million despite significant increases in enrollment (Santiago, 1991, p. 1). The previous president, Flora Mancuso Edwards, spearheaded the financial campaign that helped raise the funds for the new building that included a new college library, a children's center, and an early childhood education program.

Minority Students Predominate in Two Rural Colleges

Brownsville, Texas, a city of 100,000 located across the Mexican border from Matamoros, Mexico, is the home of Texas Southmost College where Dr. Julieta Garcia is the president. The college serves over 6,000 students in a town that is typical of many border communities that are struggling with poverty and a regular stream of immigrants and undocumented persons crossing the border daily. Most of the students are from Mexican backgrounds. According to one long time resident of Brownsville, presidents prior to Dr. Garcia were "educational hacks or political choices because they were Hispanic."

Connie Valdez is the president of Northern New Mexico Community College which also serves a minority student population of Hispanic backgrounds as well as a substantial number of Native Americans. It is the smallest of the nine community colleges and its three sites are geographically

separated. The largest campus is located in Española, 25 miles north of Santa Fe in a valley surrounded by the Sangre de Cristo and Jemez Mountain ranges. The two other sites are at Taos and El Rito. All three locations are very rural and somewhat isolated from the rest of the world.

Poverty, alcoholism, and unemployment plague the communities served by this college. One participant characterized it as "a place where the working poor live; per capita income is about \$5,000 and unemployment is about 12 percent."

Culturally the Hispanics in the area call themselves "Spanish" rather than "Mexican." Their roots go back a century and a half before the Mexican Revolution. One participant said:

In this area the patron system is alive and well--very un-mainstream and culturally isolated. Many of the people are descendants of the original conquistadores, and they very carefully preserve the Spanish culture. The patron is one strong community leader, as contrasted with leadership by merit. This contrast and conflict is right in the whole culture on up to the city, county, and state government.

This patron system was described by the New Mexico participants as a male-dominated, machismo culture. Northern was established as a constitutional entity by the New Mexico Territorial Legislature in 1909 with the mission to teach English to Spanish-speaking teachers and to prepare

educators to teach the Hispanic youth about their culture, language, and history. It began adult basic education classes in 1974 and in 1977 was designated a community college.

The former presidents were all men, and one was fired in 1984 on charges of bribery, conspiracy, fraud, and embezzlement--charges that were later dropped on a technicality (Velasquez, 1991). Political competition between the Española campus and the El Rito campus raged in 1991-92. El Rito was the original site, but Española is the town that has the largest population. The residents of El Rito have fought to keep more programs at that site, even though realistically the need is greater in Española.

Eastern Suburban Community Colleges: Two Middlesex Colleges

Both Middlesex Colleges are located on beautiful, sprawling campuses in suburban areas--Middlesex County College in Edison, New Jersey, and Middlesex Community College in Middletown, Connecticut. No connection existed between the two colleges, but their environment was similar. Flora Mancuso Edwards, previously of Hostos, is the president at the Edison college and Leila Gonzalez Sullivan at Middletown. Both colleges were predominately white institutions, although the Edison college had a 30% minority student population while Sullivan's college had less than 10%. Seventy percent of the students were women. Edwards' college was the first and the largest community college in

New Jersey with approximately 12,000 students. MxCC (the Connecticut Middlesex College) serves about 3,000 students and is housed in three buildings on a 38-acre campus; MCC (Middlesex County College) is on a large 155-acre campus that includes aristocratic type housing for the president.

The New Jersey Middlesex college is in an essentially blue collar community, far enough from the New York metropolis not to be confronted with those urban problems, but close enough to have the east coast cultural viewpoint. It is in a few hours' driving distance from the prestigious Princeton University.

The Connecticut Middlesex college serves 17 communities in the central part of the state. It is basically a conservative state, and its centralized, bureaucratized system makes change difficult. Both colleges were suffering from severe budget problems, but MxCC was the only one in which full-time staff were scheduled for layoffs. The recession in this New England state had become the primary environmental influence at the time of this research. President Sullivan characterized it as "the worst of times in Connecticut higher education as we grapple with a severe economic recession and a disastrous state budget deficit" (MxCC Annual Report, 1990-91).

Flora Mancuso Edwards followed another woman president--one who was highly regarded by those interviewed for the study. Leila Gonzalez Sullivan followed the traditional white male line of presidents. One participant said,

"Everybody was looking for a change from the mild mannered gentleman we had before."

Changes Showed Commonalities Among Presidents

Dramatic Increase in Community Outreach

The most pervasive pattern among all of the presidents who participated in the study was their active involvement in the community in which their colleges were situated. Tessa Tagle was especially notable in this area because of a broad based community program she was currently spearheading in Miami, the Overtown Neighborhood Partnerships Program. In an article entitled "The Community College as Community Activist: A Campus of and for the Community," she challenged the readers to move community colleges into the "broader social agenda and begin to treat the most vulnerable in society as whole human beings" (Tagle, 1991, p. 1). President Tagle's deep concern for the poverty of the surrounding community evolved from her experience with the Miami-Dade students whose educational problems were "inextricably tied to family, housing, personal health, work, and life in the neighborhood. If there's any place in which to have a community learn its way out of the plight, it's in the community college."

The community outreach program she envisioned and was in the process of implementing included a number of programs that linked the social services of the community with the college. The concept was based on the belief that all agencies must work together in order to make a real

difference in the dire poverty confronting Miami. The Medical Center Campus was coordinating an infusion of community resources in an "all-at-once approach to bring the neighborhood into holistic balance--educationally, economically, psycho-socially, environmentally, and physically for tangible, measurable results" (M-DCC Program Proposal, "An Amazing Medical Discovery," August 27, 1991, p. 7).

Programs already operating that target the most needy in the community were Health Careers for People in Public Housing, a Medical School for Kids (12- 14-year-olds), a program for teenage pregnant women, and the Wellness Institute, the umbrella for the Overtown Neighborhood Partnerships Program. She said, "No one can fix society alone today." The agencies that were cooperating with this program included social service, health and community action agencies, HUD, tenant councils in public housing, the public school system, Metro-Dade government, City of Miami, United Way, churches, law enforcement, and Jackson Memorial Hospital. President Tagle's vision was clearly articulated, in speeches, in publications, and in the direction she was taking the college--the vision of changing society through community building efforts. She had the support of the Wolfson Foundation for \$450,000 for 3 years, but the extensiveness of the effort was requiring additional grants. Flora Mancuso Edwards has always been actively involved in the community--at Hostos, as chair of the AACJC Board of Directors, and at Middlesex. At Middlesex she has

emphasized the public relations function of the college, has turned around a 25% enrollment decline, has become involved in programs for building bridges with industry and to the legislature, has been supportive of expanding the Foundation's scope of activities and the funds it has raised. Community involvement was also a theme at Hostos Community College. The college is a social, cultural, and educational center for that very economically and educationally impoverished community. Dr. Santiago's involvement in the broader community and increased emphasis on public relations has been instrumental in bringing greater recognition and support for that college. One of the professors at the college called attention to the fact that the college was the pride of the community as illustrated by the absence of graffiti on its buildings even though it proliferated in the rest of the neighborhood.

Leila Gonzalez Sullivan was another president who put a great deal of energy into her community activities, especially in trying to provide educational services for the nearby towns of Meriden and Wallingford, which had the largest minority populations. Her commitment to social causes was illustrated by her involvement with housing issues in Connecticut, a battered women's group, and as chair of the United Way campaign.

Julietta Garcia has put Texas Southmost College on the map and made a major contribution through the college to the community of Brownsville. Primarily because of her efforts

Texas Southmost Community College has merged with the University of Texas, Brownsville. She is credited as being the chief engineer in this innovative change--the first of its kind in the country. The purpose of the unification was less duplication of services and more resources for Brownsville. She said, "We have a tremendous need and scarce resources. With the partnership, I think we have found some resources" (Foster, 1991, p. 1). By combining the two schools, students will have a 4-year university environment with a single degree plan, a single catalogue, and a less complicated registration process. The merger will take effect by September 1, 1992.

She also went into the community to raise funds for scholarships--a Scholars for Dollars program. By energetically mobilizing the community in that fund raising effort, she was able to get matching state funds for scholarships for the children in Brownsville.

When Connie Valdez first became president, she announced that she would focus on community involvement by working closely with local business and industry. She also promoted the cultural traditions of northern New Mexico.

She said:

As an Española native, I am very aware of the Hispanic and Indian traditions that make this region so culturally distinct, and I believe that Northern can build on these strengths by establishing a top-notch visual and performing arts curriculum. Strong ties to the

community are essential. ("Northern Selects," 1990, p. 2)

One of her proudest accomplishments was responding to the Taos community's need for a college campus and seeing them vote to tax themselves for its support. She is actively involved in community organizations and was selected Woman of the Year by the Española Valley Chamber of Commerce. Other participants mentioned that when the New Mexico legislature is in session, she spends a great deal of time off campus lobbying for the college. She has a history of being a strong fund raiser, even before she became president because of her activism in the community.

Narcisa Polonio did many of the same things the other presidents did--hiring a public relations person, getting involved in community organizations, increasing the recruitment of special populations, particularly black students, but the majority of her energy was put into trying to establish a central campus and to place all resources into the basic mission of the college--teaching and learning. She won the support of the faculty and students for this, but the political community became the problem. In an impassioned commencement address she said,

I refuse to stand aside while waste, mismanagement, lack of imagination and fear of change are allowed to run our institution on a suicidal drive. Ours is a disadvantaged institution. Ours is a college without a home. We are poor, that is true. But we are also

proud! We may be afflicted in every way possible, but we will not be crushed. (N. Polonio, commencement address, June, 1990)

Narcisa Polonio took a college that had been riddled with political and leadership problems since its founding and according to the county executive Robert Janiszewski caused "one helluva turnaround" at HCCC (Weiss, 1991, p. 5). She saw that there was a great community need for a low-cost community college in Jersey City, but that until a central campus could be established, it could not accommodate any more students.

She also saw that students who wanted to transfer as liberal arts majors to 4-year institutions were not being served because the programs were all vocationally oriented. HCCC was the only community college in New Jersey where no liberal arts degree program existed. She said:

I was outraged that that opportunity was not made available for the students. If someone wants to be a teacher, if they want to be a journalist or go into medicine, or if they weren't sure, they would be forced to make a decision on some other occupation.

She said that establishing the liberal arts degree program was her proudest accomplishment because it represented a change in the mission of the institution. Dr. Polonio's outrage was based on the fact that Hudson County Community College was a school that served primarily minorities and disadvantaged students and not having such a

program for those students represented the limited expectations society had for them.

Change: Intercultural Diversity Focus

Flora Mancuso Edwards said:

The U.S., through policy and economic evolution, has become a nation divided, with one part of the populace relegated to the ranks of economic surplus--out of school, out of skills, out of work, out of hope, unemployed and unemployable. (Hoffman, 1987, p. A-12)

The intercultural diversity focus and concern for the minority student was a theme almost as important as the increased involvement in the community for these presidents. At Miami-Dade Medical Center Campus, Hostos, Hudson, Northern New Mexico, and Texas Southmost where the majority of the students were minorities, any program they offered necessarily addressed the needs of those populations. The emphasis on serving the needs of the minority student was a given. However, Flora Mancuso Edwards, Leila Gonzalez Sullivan, and Judith Valles, the presidents who work on campuses that are still predominantly white Anglo-Saxon, have all been identified as "presidents with a vision for serving diverse student populations." Leila Sullivan saw the need to reach out to the community in Meriden where unemployment was severe, especially among the Hispanic population living there. Her aggressive search for minority faculty parallels that of Judith Valles, and she had similar reactions from a resistant faculty. Dr. Sullivan said,

I will not accept a pool of three to four finalists when there isn't at least one minority in there. The first time I said, "I'm sorry, but I don't see any minorities in here, so give me the next one down the line," it was like I had committed a sacrilege.

One of the students at MxCC said,

Dr. Sullivan has made it an acceptable environment to be diverse. She is very culturally open. We have a Black Student Union and a gay community on campus. Workshops on multicultural social and political issues are being planned.

A Human Equality Park was constructed as a symbol of commitment to human dignity and mutual respect and appreciation for diversity in society. Dr. Sullivan's national agenda, through AAWCJC, also emphasizes valuing diversity.

Dr. Edwards sees her role as a change agent in society. At the New Jersey Middlesex college, she was especially enthusiastic about the Minority Access to the Professions program she had supported. MAPS is similar to the Puente Program in California with community mentors, counselors, and faculty forming a support team around the students. She said, "We cut the attrition rate in half with that group." This was another program that was made possible by Dr. Edwards' involvement in the community--both for financial support and for recruiting industry mentors. One of the participants said, "She's been a positive

influence, a good mediating force on interracial issues."

Another said,

The diversity focus is much greater under Dr. Edwards compared to our previous three presidents. It may be because it is the wave of now, but that definitely has a heavier emphasis. There is some resistance, but that's healthy. It is more broadly discussed as an issue now.

Dr. Edwards stressed the need for sensitive and caring instructors of all races and backgrounds who have an understanding of the needs and cultures of the various students.

Most of the presidents shared Judith Valles' concern that they not be identified with any particular focus, but Flora Mancuso Edwards said she felt a special responsibility as a leader "to my people . . . to Hispanics. These are my people." Dr. Polonio said, "We can't deny who we are, so there will always be a special compassion for our own background and our commitment to our own people."

The multicultural campus celebrations, similar to those at Golden West College, were also very much in evidence in colleges like Hostos where they had frequent activities to commemorate Black History Month, Puerto Rican Week, Dominican Week, and a fall culture and arts program that focused on Mexico with a Día de los Muertos procession. The articles in their in-house newsletter, The Hostos Review, also showed this focus: "Hostos to Have Leading Role in 1990 Somos Uno Conference," "Remembering Dr. King and Our

Dreams," "Equitable Hispanic Educational Partnership Begins at Hostos," "College Standing Committee on Pluralism Named" (January, 1990, p. 1-2).

Connie Valdez at Northern New Mexico Community College said the area of greatest need in the community college was in the recruitment and retention of minority students and the development of programs and services which enhance the cultural diversity of the students. Her strong emphasis on building appreciation for the local culture was demonstrated by her introducing programs which reflect the traditions and mores of diverse cultures such as the Northern Pueblos Institute, a student services component which emphasizes advisement and career services for minorities and the fiber arts (weaving) program. She said, "We have taken great strides to show our desire to provide more and better services to the Hispanic and Indian communities" (Joint Venture, 1991, p. 4).

Change: Collaborative Process of Governance

The third, and last theme that predominated in this study was the move towards shared governance. All of the presidents verbalized strong commitment towards collaborative decision making. Committees similar to Golden West College's Planning and Budget Committee were described. Some of the staff members noted the collaborative decision making process with great enthusiasm, and in others it was viewed as an administratively controlled process with the president having the ultimate power. Some said it was

talked about more than it was implemented. The process was evolving, just as it was at Golden West College. Some evidence supported a strong move in that direction, while other evidence indicated some foot dragging.

Tessa Tagle was noted as having implemented an elaborate planning process, which begins at the grass roots level and includes all budget decisions, including personnel positions. It was unique in that five-campus system and represented a major change from the previous administration at the campus at which she serves as president. The Campus Executive Council included the faculty senate president, the staff development coordinator, deans, directors, and representatives from standing committees. According to one participant, "Such a council exists on the other campuses, but they don't have the amount of input as ours does."

Dr. Tagle said:

I probably have one of the broadest governance structures of any of the campuses within my institution. The first thing I did when I assumed the presidency was to broaden out my governance structure. People who were on the staff council, meaning the clerks, the secretaries, the registrars, aides, etc. had never sat at the executive table. They now sit as consulting members. There's also a representative of the department chairpersons' council. It has significantly improved the information that I have at the table.

The fact that Dr. Tagle noted the weak link in the process as being in the feedback indicated that her expectations were for real, meaningful staff involvement. Also, the time-consuming nature of the process that was also noted at Golden West showed that people were truly involved.

Narcisa Polonio astonished the staff at HCCC when she began including a much broader representation of people in her decision making cabinet also. She found resistance to that inclusionary process, especially on the part of the administrators who saw their power being diluted. She said, "I had a cabinet that included all areas where we discussed and made decisions. It's not unusual to have a secretary or a custodian on the committee." Prior to Dr. Polonio search committees rarely had faculty representatives. A respondent said, "People were hired according to whom they knew. Her search committees followed regular procedures, followed Affirmative Action guidelines, and were professionally constituted." Another participant said, "Under her leadership everything was for discussion. She democratized the institution. People were reluctant to change to the more democratic style."

Leila Sullivan was also very enthusiastic about broadening the governance process. Those interviewed commented on how much more participation there was on decision making committees. She also recognized that "not everybody was crazy about it," but that at least the 50 or so who answered the self-study questionnaire "knew that we had a process."

Previously administrative planning had been done quietly by the cabinet. The planning process was similar to that at Golden West in that each unit developed goals and plans which were then taken to the collegwide committee for prioritization.

Summary

This chapter is about leadership because leadership is about change. The context of those changes was discussed.

Three major themes emerged that show commonalities in the focus and vision of the Hispanic women presidents who participated in the study.

1. Increased involvement with and for the broader community.
2. A major emphasis on serving the diverse student populations--the underserved of society.
3. A movement towards collaborative decision making.

CHAPTER VII
PROFILES IN A DIFFERENT VOICE

Take the best of both worlds--the North American world and the Hispanic world. If you become too North American, too pragmatic, you lose the feelings and the sense of people and you negate the passion, the pathos. But if you're too South-of-the border, you'll be spinning your wheels and never get anywhere. (Judith Valles, President, Golden West College)

Introduction

If you were to attend a meeting of Latina women presidents of community colleges, you would find a group of attractive, colorfully dressed young to middle aged women conversing animatedly, gesturing, touching, and laughing. They would probably be speaking in English peppered with occasional Spanish phrases. Their energy and enthusiasm for any community college topic would be evident.

Their economic and social backgrounds are different, but the strong family connections, the pride in their ethnicity, and their sense of calling to meet the needs of those who are disadvantaged in society would be very evident. They have all overcome barriers because of their gender and ethnicity that keep many other Hispanic women

from realizing their full potential. Most of them were teachers before becoming administrators. They work comfortably in a world dominated by Anglo-Saxon males, adapting to their rules but never demeaning their ethnicity or sexuality. They are bicultural individuals who have integrated the values and conquered the barriers of both cultures.

The typical responses to the researcher's announcement that her study would aim to develop a profile of the Hispanic women who are presidents of the nation's community colleges were skeptical. Comparing women whose background heritage is from Mexico, the Dominican Republic, Puerto Rico, and Cuba would be like comparing all Asians. Certainly great divergence did emerge, but themes in relation to background, behaviors, and changes became evident as the study progressed. These nine women represented an elite group of Hispanic women--women who were driven by a desire to make a difference in the lives of people. They had learned the "rules of the game" in terms of survival in a society that is dominated by another gender and another race, but they did so while proudly coveting their cultural identities. Their ability to see through two sets of lenses was a strength they brought to their leadership in the community college system.

This chapter summarizes the findings from the questionnaire that eight of the nine presidents completed. A few questions were not answered by all. The composite profile

usually must be prefaced with the words "most" or "the majority"; very few statements can be introduced with "all." Their stated opinions on gender, culture, and leadership are summarized along with their descriptions of how they see themselves. The tally of the findings from the questionnaire is in Appendix O.

Composite Profile

The Hispanic female community college president generally was born into a medium-sized to large family in the 1940s. All but two were born in the United States. While three of the presidents were the first born, no pattern existed for the others in terms of birth order. During their elementary and high school days they were likely to have members of their extended families living with them. Their mothers were generally blue collar workers or full-time housewives; their fathers had a variety of jobs that ranged from manual labor to small business enterprises. Only one was a professional engineer and corporate executive.

Spanish was spoken at home for all but two of the respondents. Four of eight respondents entered school in the United States as non-English speaking students. Spanish remained the home language throughout high school for five of the presidents. All of the presidents, however, were fluently bilingual and occasionally injected Spanish words into their English. With two exceptions, however, most the children of the presidents did not speak Spanish fluently.

All but one of the presidents were brought up Roman Catholic and five of the seven continue to practice their religion regularly. Their political orientation was generally liberal: five listed Democrat, one Independent/Liberal; one Liberal; and one Practical (none Republican).

The majority of the presidents experienced machismo in their homes. Five believed it is a stereotype of Latinos. Only one thought it applied more to Hispanic males than to Anglo males.

They credited their family members, particularly their mothers and fathers, with being most influential in their development as leaders; however, colleagues or supervisors were also well represented in their responses. Men were more frequently their mentors than were women. Their self-perception as leaders emerged as early as childhood, but some did not recognize their potential until mid-career. Others generally saw them as leaders before they themselves did. Seven of the nine presidents had their doctorates; the other two had masters degrees with a significant number of additional units.

They usually preferred to be identified with an ethnic designator that included the name of their country of origin: Mexican-American, Puerto Rican, Cuban. "Hispanic" was a first, second, and third choice. "Latina" and "Chicana" were second or third choices. They all considered

themselves bicultural, but two were predominantly Hispanic and two predominantly Anglo.

Most of the presidents agreed with the statement, "I have a sense of my ethnicity or being other than in the mainstream, dominant society." They were more divided, however, on their views on whether or not they found personal and professional strength in their ethnic group membership.

Community College Careers

Most of the women had been in the community college system for 16 or more years but had been in their presidencies for less than 5 years.

There was general agreement that a community college president should not have a "Hispanic agenda" because they needed to be generalists, involved in all aspects of the enterprise. However, gender, ethnicity, or race were seen as specific aspects of the broader problems facing community college leaders and serving the oppressed of society necessarily included Hispanics. The presidents reported that their common experiences with other Latinas had helped develop empathy for that population. Several reported that their struggles to get an education and confrontation with racism and sexism made them sensitive to other Hispanic women. They all reported mentoring others, and more than half were mentoring Hispanic women. Contact with Hispanic women friends, however, was less in and outside of work than with Anglos and with Hispanic men and women in general.

All but two of the presidents agreed that her leadership had been hindered by gender discrimination. The kinds of discrimination experienced ranged from the subtleties of condescension and slights based on stereotypical assumptions to the overt cases of sexual harassment and salary inequities. They had been bypassed for positions, paid less, had been called "too female," had been overworked by male superiors who took the credit for that work, and had been ignored in meetings with all males. In general, they did not feel they had been given a voice.

They were divided on whether they felt their leadership had been hindered by racial discrimination; four agreed and three disagreed.

Viewpoints on Gender and Leadership

The presidents agreed with Shavlik and Touchton's statement in Green's book, Leaders for a New Era:

Women must be extremely well qualified, have proven records of accomplishment, and be overprepared for their positions. These expectations have caused many women to overprepare, doubt themselves, and limit their aspirations. This appears doubly true for minority women. (1988, p. 101)

All of the presidents stated that their gender did have an influence on their leadership. They felt they were more concerned about process, about group decision making, and were more nurturing than men. Task orientation was balanced with gender "otherness." In comparison to men they believed

as women they had greater "other awareness," were stronger emotionally, stronger intuitively, more concerned about listening, about making people feel good, and more freely expressed their passionate side. They strongly objected to women who tried to act like men and criticized those who feigned weakness to achieve their objectives.

They believed that their Hispanic culture and their gender "culture" were comparable. One reinforced the other, and it was difficult to define which was which.

Viewpoints on Leadership and the Hispanic Culture

While the presidents believed that in some ways their Hispanic culture placed barriers on their development as leaders, most credited that culture with molding their world views in ways that facilitated leadership. The freedom to experience and express the joy and passion of life provided the basis for their strongest power resources--that enthusiasm and energy. The Hispanic family values of caring and responsibility provided their framework for establishing a college community they felt was so necessary if leadership was to take place. They said that the community building attributes of the Hispanic culture included empathy, respect, intuitiveness, and the ability to feel deeply and to sense the feelings of others. Their pride in their Hispanic culture gave them the inner self-confidence that assisted them when the worldview of others about Hispanic women clashed with their realities. Their pride in their culture coupled with a strong sense of justice in relation

to the disenfranchised of society provided the motivation to make a difference in a society where minorities were victims. They believed that education was the key to changing lives and changing society and that valuing education was a Hispanic cultural value.

The barriers they mentioned in relation to their culture were based on assumptions and expectations of their own family members and the dominant society as to the role Hispanic women were expected to enact. They were sensitive to the criticism that their choices to engage in certain careers were "inappropriate" for Hispanic women. Excessive dependency on personalizing relationships was listed by one respondent, but the comment that several of the presidents made that they felt they were warm and friendly but "private or somewhat shy" individuals may reflect an effort to avoid getting too close to friends in the work place. Pride in the extreme that limited risk taking, and being overly humble were also identified as being components of the Hispanic culture that were counterproductive to leadership.

Presidents' Self Descriptions

These Hispanic women saw themselves in terms of their professional relationships. The relational themes that were mentioned throughout the study persisted in their self descriptions--caring, warm, empathetic, and sensitive to other's emotions. Several included "insecure" in their descriptions, but they all believed they were intellectually

strong, analytical, and hard working. Some saw themselves as take charge leaders and task oriented.

They saw their mission in life as making a difference individually and in the community through their strong commitment to education.

Presidents' Reflections on Leadership

These presidents are practitioners of leadership rather than leadership researchers; however, their perceptions of what leadership is underscored much of the scholarship on leadership.

The importance of a vision toward a higher purpose shared within a community was a repeated theme. Visionary, focused, sense of direction, and builder were common descriptors. Their viewpoints resonate with Foster's (1988) that the most critical role of leadership is vision: "to show new social arrangements while still demonstrating a continuity with the past . . . while still maintaining a vision of the future and what it offers . . . attempting to raise followers' consciousness about their own social conditions" (pp. 28-29).

The presidents saw leadership toward a vision as the ability to create enthusiasm and elicit response by engaging others--getting people on the road going in an upward direction, and getting people to make decisions for the good of a larger group. The leader was seen as a catalyst who sees things others do not. They would agree with Rost's (1991) view that leadership works best as a shared process

between leaders and followers with a common purpose. Tessa Tagle's conclusion that leadership was not a measure of what one individual can do but a measure of the response of others to "do," represents the importance of interactive processes. Leila Sullivan agreed: "Most leaders do something in their subconscious that combines what they hear their group wants with their own vision." She also expressed a viewpoint shared by several of the other presidents in relation to the changing nature of leadership: "I think it's a mistake to think that somebody once a leader always a leader in every single setting, but I think there are moments when one individual out of a group takes responsibility for the decisions that were made by consensus." The key words, "responsiveness" and "responsibility" as identifiers of who is the leader in a particular situation appeared to be important to these presidents.

While having a vision or a focus based on the mission and purpose of the college was the key theme, making a difference in people's lives and leaving a legacy was a second theme, a theme of generativity. The other comments were primarily in relation to what a leader does--the functions of leaders as individuals.

Institutionally these presidents saw the community college as having the greatest potential for leadership because they are the most flexible and responsive to the changing needs of the broader community. They all were strong advocates for the community college being the key to

enfranchisement of minorities and to changing the structures of society.

CHAPTER VIII
SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The changing demographics in the United States and the increasing pressure for democratic forms of governance are placing new demands on leadership. Community colleges, as the principal port of entry to higher education for women and minorities, have the potential of being the educational leaders in the 21st century.

The question in this dissertation is whether or not Hispanic women bring special qualities to leadership that might appropriately address the challenges related to community colleges. Is it true that Hispanic women leaders have a different way of leading that can bring untapped resources to developing a new vision of the mission of the community college and creative solutions to emerging problems?

One group of women was identified for this study, a very elite group of nine Hispanic women who were community college presidents. Out of that group Judith Valles, the president of Golden West College in California, was selected as the principal focus of the study.

In order to examine the complex interrelationships of gender and ethnicity and their influence on leadership, a

qualitative method of research, ethnography, was used. The researcher became a participant observer at Golden West College and collected data through interviews, observation, and document analysis. She also interviewed seven of the nine Hispanic women presidents and visited six of the nine campuses. Over 100 interviews were conducted.

Themes that emerged in relation to Judith Valles' background, behaviors, and changes were compared with the eight other Hispanic women presidents in the U.S. A profile of those leaders was then developed. Linking women's relational, nonhierarchical modes of behavior with Hispanic community values and broader worldview resulted in a dynamic combination embodied in the presidents in this study.

A summary of the four categories of findings, background, behaviors, changes, and profile, is presented followed by the conclusions for each.

Summary: Background

Research Question 1: What life experiences, individuals, cultural values, and gender or ethnic influences have most affected the development of the Latina president at Golden West College, and are there similarities with other Latina presidents?

Background of Judith Valles

The eight Valles children grew up believing that theirs was a very special family, the blue bloods of the Mexican/Italian neighborhood where they lived. Their father was an

entrepreneur and a community leader. The Mexican culture was highly valued and transmitted through proud parents. Traditional relationships and family roles were observed. The Spanish language, religion, art, and music were very much part of their family life. Both parents saw education as critical to their children's success. Their father's insistence that they go to a school out of their neighborhood where they would be immersed in English had a major influence on Judith Valles' bilingual proficiency and openness to other cultures.

Key events that influenced Judith in her adult life related to her mother's diverting her from the theater into teaching, her marriage, the death of her husband, and being a single parent. She had incredible energy and motivation to complete her education, to be intensely involved with her children's lives, to care for her invalid mother, and to be an outstanding teacher.

The community college in San Bernardino was the context for Judith Valles' leadership development. Her communication strength and cultural orientation influenced her choice of programs and activities in every position she held--first as a faculty member and second as an administrator. She confronted racism and sexism while engaged in a power struggle that did not deter her although it left its scars.

She emphasized outreach to the community, developing intercultural respect and understanding on and off campus, and broadening opportunities for minority students. She

demonstrated her belief in the democratic process, particularly by including faculty in decision making bodies.

Background Similarities With Other Presidents

Being special, problem solvers, and potential leaders were themes in the early development of most of the presidents. They were identified early by parents and teachers as having strong capabilities. Because of those attributes, they were also given responsibilities beyond what is generally expected of children. In the Hispanic family where communal support was expected, these strong daughters were counted on to contribute to the family in meaningful ways.

They grew up bilingually and biculturally. English/Anglo school experiences were balanced with Spanish/Hispanic home experiences. Judith Valles' talent for speech and drama along with her bilingualism provided excellent resources for her career in education.

They all confronted struggles--some because of illness and death and others for economic survival. Sexism was more generally remembered and challenged than was racism for all of the presidents--especially in their early years. Most of them expressed their frustration and/or anger towards assumptions that limited their career choices. However, all managed to "follow their bliss," as Joseph Campbell would say, though often within the restrictions imposed on them by their culture or gender.

Conclusions: Background

The close Hispanic family strongly influenced all the Hispanic presidents. Their respect for the traditional cultural values endured even though they worked and lived in a society with different values. The importance their families put on education motivated them to high levels of academic achievement.

The economic hardship and tragedies experienced by these presidents strengthened them for the heavy demands of their leadership and motivated their commitment to those in the community college with similar life experiences.

It can be concluded that the values and expectations developed in their background engendered leadership potential for the future. Their gender and ethnicity enhanced that potential more than inhibited it. Their bilingual/bicultural background has fostered an openness to differences that contributes much to their leadership in the community college.

Summary: Behaviors

Research Question 2: What behaviors typify Judith Valles' leadership, and are these behaviors related to gender and/or ethnicity? Do the other Latina presidents exhibit similar behaviors?

Behaviors of Judith Valles

Judith Valles' most predominant behaviors may be organized into three categories: gender-influenced, Hispanic-influenced, and mainstream-influenced.

The female gender and Hispanic cultural influences were closely related. Relational modes of behavior such as caring, empathy, intuitiveness, and emotionalism were shared expressions of both the female gender and the Hispanic female culture. It appeared that the female connectedness was heightened in importance and more outwardly exhibited when linked with the Hispanic cultural characteristics. Touching, embracing, using of gestures, and openly expressing emotions were naturally exhibited by Hispanic women and were very much a part of their expression of connectedness.

The family orientation and valuing of community was the most often mentioned Hispanic cultural behavior that could be considered a substantive underlying value. This value was enacted by the relational modes of behavior already mentioned. Other cultural aspects reported were less substantive and often stereotypical. About a quarter of the respondents did not see any relationship between Judith Valles' leadership and her Hispanic culture.

Since leadership is an influence relationship, Judith Valles' nonhierarchical mode of behavior aided her when she was persuading and empowering others. Although the Hispanic male is typically viewed as hierarchical, the female in both Anglo and Hispanic cultures tends to be more at the center

of a "web of relationships." Judith's energy and enthusiasm coupled with supportiveness brought a heightened level of activity to Golden West College.

Much of what was described as gender-related and Hispanic-related behaviors were responses to societal prejudices and biases. Working twice as hard to be doubly prepared for a man's world, gaining support through women's networks, and projecting an image that covered insecurities were the principal responses to gender biases. Judith Valles focused much of her energy on programs that benefited women and minorities because of the injustices they had suffered.

The mainstream values of risk taking, competitiveness, planning, and the work ethic were very much a part of Judith Valles' behaviors. Because she internalized values from both the Anglo and the Hispanic cultures, she was an effective, bicultural individual.

Behavioral Similarities With Other Presidents

The emphasis on encouraging communication with all people, openness to other viewpoints, and nonhierarchical behaviors were evident in most of the other presidents. All the presidents saw themselves as strong and very able to make tough decisions but also caring about the feelings of those involved in those decisions.

They responded to societal gender and ethnic biases by focusing on programs that helped women and ethnic minority

students. They were involved in women's and minority organizations in varying degrees.

Most of the presidents were noted for their inspirational, dynamic public speaking ability. Their language proficiency was a strong resource for all of them.

The Hispanic connections were observed in the presidents' outward manifestations of warmth, in their colorfulness in dress and expression of emotions, and in their emphasis on ceremonies and celebrations.

The mainstream value that was common to all the presidents was the work ethic.

Conclusions: Behaviors

Judith Valles' relational modes of behavior strongly influenced her leadership. This was a theme shared by all the presidents. These behaviors facilitated communication, problem solving, influencing, persuading, empowering, supporting, and enabling followers to action.

There was much evidence to support the conclusion that all the presidents were implementing programs as a response to society's gender and cultural biases that have caused injustices. Where and how Judith Valles focused her resources of time, talent, and energy showed how important she considered efforts to help the underrepresented student in the community college.

Gender-related behaviors and Hispanic-related behaviors were linked. The relational modes of behavior that are typical of women were extended in the culture of the

Hispanic female. The extension was seen in the outward manifestations of connectedness often in the form of physical expressions.

Gender connections to leadership were more easily described than Hispanic connections. This may be true because of the greater amount of published research on gender and on the lesser interest in the Hispanic culture by the dominant society. Perceptions of participants indicated a lack of knowledge of the Hispanic culture. The folk traditions and language were generally the parts of the Hispanic culture that people outside the culture viewed as "Hispanic" rather than the values and background assumptions. Stereotyping persists.

Hispanic participants were more likely to identify cultural connections with leadership than were Anglo participants. The family orientation extended to the campus community and the strong mother who nurtures but also exerts power within that family were identified in relation to Judith Valles by Hispanic participants.

The focus on ceremonies and celebrations and image projection related to the Hispanic cultural orientation. The underlying value was pride in being part of a community.

The behavioral differences reported by men in comparison to women indicated differences in interactions with Judith Valles and differences in values. Men's reporting of intuition, problem solving, toughness, and the ability to put others at ease indicated the importance of these

qualities to men. Women's greater emphasis on caring, warmth, and listening indicated their valuing of the relational modes of behavior.

The work ethic, action orientation, and competitiveness were the most pervasive mainstream values exhibited in Judith Valles' behavior. All the presidents exhibited the work ethic and action orientation. It was concluded that the presidents were such hard workers because they were success oriented and because they felt the need to prove themselves as "super competent" to a society that doubted their ability to lead. They were also motivated by wanting to prove themselves as role models for women and minorities, women who have made it in a society dominated by white males.

Broadly stated, the leadership behaviors of the Hispanic women presidents were influenced by their gender, their Hispanic culture, and the mainstream culture. The focus of what they chose to do and how they chose to do it was related to those constructs.

Summary: Changes

Research Question 3: What significant changes have occurred at Golden West College that are attributed to Judith Valles' leadership as perceived by the faculty, staff, and administration? Are similar changes attributed to the other Latina presidents?

Changes and Judith Valles

Significant changes occurred at Golden West College during the 4 years that Judith Valles was president. The environment in the nation, the state, the district, and the college strengthened her vision of where Golden West College should be going. Broadly defined, her vision was to reach out to the community, to encourage minority students to pursue a college education, to welcome, support, and value those students and their cultural heritage, and to build a sense of community on campus. A collaborative process of governance was facilitated by her nonhierarchical relational behaviors.

Context variables that facilitated and inhibited change in the direction of President Valles' vision included the increased diversity of the community, severe fiscal restraints forcing the search for outside funding, a district bureaucracy, district opportunities, and a dramatic college history. Golden West College was already in the process of changing to a more collaborative form of governance before Judith Valles arrived as president and efforts at meeting the needs of the Vietnamese population were also underway, but she was the catalyst who brought the energy and the vision that gave impetus to realizing substantive changes.

Those changes involved raising the college and community consciousness in regard to the minority students. Programs targeting the underrepresented students in the

community were implemented, minority hiring increased, and internationalizing the curriculum began to be applied. Some resistance was encountered, but generally the level of awareness and sensitivity to intercultural diversity was raised. President Valles was a community activist who immediately established links with the feeder high schools and the business and law enforcement community. She put a heavy emphasis on marketing the college.

Shared governance was enacted through a strong Academic Senate, the Planning and Budget Committee, and broad representation on all college committees. A major restructuring of the organization was developed through the collaborative process. The process was evolving with greater grass roots participation every year.

Changes had been realized because of grants and foundation monies that supported innovative projects and capital improvements. President Valles selected and supported key individuals to take leadership in critical areas.

Critics complained that substantive issues related to increasingly underprepared students were not being addressed and that too much of the college's budget was being spent on peripheral programs and public relations at the expense of the basic program needs.

Supporters said that the climate had been completely changed, the level of involvement by the faculty and staff was high, morale had improved, the community had become

reacquainted with the college, and all the change began with the arrival of Judith Valles.

Changes and the Other Presidents

The Hispanic women presidents who participated in the study all reported declining public financial support coupled with increasing demands on the services of their community colleges. They were all actively seeking other sources of funds. They all focused on involvement in the broader community through linkages with business, governmental agencies, feeder schools, transfer institutions, and community organizations.

The context of their leadership was impacted by state and county bureaucracies, political machines, and historical events. Their predecessors' administrations also affected the culture they entered and often worked to change. In most cases their leadership was more collaborative than that of their predecessors.

The social awareness of the importance of meeting the needs of those who otherwise would not have a college education was significantly increased because of these presidents' leadership. They led their colleges to increase their outreach into the community through more programs to remediate academic deficiencies of increasingly under-prepared students through social programs, cultural programs, and through more public relations activities. Developing the sense that their colleges belonged to the

community in which they resided was an emphasis of all the presidents.

Conclusions: Changes

Changes occurred that may have already been in process, but the presidents in this study had a major impact on the nature of those changes and the speed with which they were evolving.

Golden West College was "ripe" for change when Judith Valles arrived. Context variables, changing demographics, financial restraints, a statewide drive toward shared governance were forcing change, but she influenced the direction and magnitude of many of those changes.

It can be concluded that all the presidents had a vision of a community college that put a high priority on programs for women and minorities based on a vision of their inclusion in the mainstream of society. Judith Valles clearly articulated her mission to initiate and support programs that increased intercultural understanding. She influenced the raising of consciousness in this regard among a significant proportion of the staff and inspired others to take leadership in this cause.

The emphasis on hiring minority faculty remained a sensitive issue at Golden West and was mentioned at several of the other campuses. Resistance to Affirmative Action hiring procedures persisted. Faculty resented limitations on their choices.

Another clearly identified change influenced by all the presidents was greater involvement in the community. The high priority Judith Valles put on establishing connections with the broader community and marketing the college resulted in increased enrollments, community members' participation in on-campus activities, public recognition, and increased financial support. In the colleges that were located in poverty areas, the presidents especially focused on the college as a resource for uniting the community and bettering the economic conditions.

Developing a community on campus was also an emphasis of Judith Valles' presidency. Ceremonies and celebrations helped build a sense of pride in belonging to the Golden West College community and participating in its academic mission. A strong valuing of ceremonies was noted at several of the other campuses also.

Collaborative decision making represents a substantive change in governance of community colleges. It cannot be concluded that it has become the *modus operandi* at all the colleges in the study. However, the fact that all the presidents verbalized their belief in the process indicated that it has the potential of evolving as it is at Golden West College. The essential ingredients of shared governance were trust and respect and broad representation from various constituencies. Hindrances to shared governance was caused by the excessive time in committees,

slowness of the process to respond to immediate needs, and "end runs."

Judith Valles' long career as a faculty member and a senate officer facilitated her ability to work effectively with the faculty. Part of Judith Valles' successful leadership was based on her choice of energetic, committed individuals.

Profile

Research Question 4: Can a profile of Latina presidential leaders be developed?

Conclusions Based on the Profile

A profile of Hispanic women presidents was developed in spite of their differences. The profile was based more on a Hispanic and gender ethic and value system than on demographic comparisons. Their masterful facility with English and Spanish played a major role in their being accepted and respected in society. The stereotypical assumptions and biases along with economic hardship were the most pervasive of the barriers they encountered. Gender barriers appeared to be more pervasive than ethnic barriers.

They brought new dimensions to leadership because of their having a lifetime of experience in blending divergent points of view. Their ability to see the world through two sets of lenses broadened their perspective and opened their minds to understanding the responses and needs of those whom they led. Their openness to new ideas facilitated their

creative problem solving abilities. Their vision for a better society was grounded in personal experiences and has guided them to work for a better society through the institution of the community college.

Recommendations for Further Study

It is my overriding vision that this study be just the beginning of a wealth of research projects on women and minorities in leadership. The fear that research on minorities results in invalid generalizations or stereotypes has seriously limited the field of knowledge about those minorities. The complexity of variables affecting minorities who are making major contributions to society also inhibits researchers from attacking the subject. There is, however, no better place to start than with responsible, data based qualitative studies of culturally different leaders given the nature of the changing society.

Cultural studies should be conducted by researchers representing both the insider's perspective and the outsider's perspective. Women researchers studying women leaders and ethnic minority researchers studying their own minority leaders contribute understanding that comes from "being on the same wave length." However, this study showed that certain components of the culture were so much a part of the participants' identity that it required someone outside the culture to raise those components to the conscious level.

Longitudinal case studies of community colleges that have had both minority women leaders and majority culture leaders would also add important understanding to the field.

Studies of non-positional leaders and leadership by other minorities are needed. How minority leaders have overcome the barriers and capitalized on the positive values of their cultures would provide useful information for those concerned about tapping the resources minorities bring to leadership. Exploring the importance of language fluency and bilingual ability is another topic that was suggested by this study.

The need for qualitative research was highlighted repeatedly throughout every stage of this dissertation. To understand the subjective realities of the behaviors and human interactions required that the researcher participate in the lives of the subjects and informants. The process is long, the amount of data collected is overwhelmingly large, and the analysis is difficult, but the reward is the excitement of the sudden insight, the revelation of a new connection, and the feeling that the iceberg has been touched at a little deeper level than the tip.

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APPENDIX A
PHOTOGRAPH OF JUDITH VALLES

Judith Valles, President
Golden West College, Huntington Beach, CA

APPENDIX C

HISPANIC WOMEN LEADER SURVEY

Please list name(s) of Hispanic women who have been leaders in terms of influencing positive change in any of the California Community Colleges.

Suggest names of individuals, regardless of their positions, who

*have a vision for the future.

*have empowered others to become leaders also.

NAME

COLLEGE

_____	_____
_____	_____
_____	_____

*Note: This survey will be used to establish the initial data base for a study that is being done through the University of San Diego on Hispanic women leaders in the California Community College by Lois Knowlton, a faculty member at Southwestern College

APPENDIX D

CORRESPONDENCE: LEILA GONZALEZ SULLIVAN

[Address]

June 28, 1991

President Leila Gonzalez Sullivan
Middlesex Community College
100 Training Hill Rd.
Middletown, CT 06457

Dear President Sullivan:

Your interest in my dissertation research on Hispanic women who are community college presidents was instrumental in my deciding to make some changes in the study. Originally I was studying only Latina leaders in community colleges in California, but after discussing the topic with you and later with my adviser, I have decided to focus it on the chief executive officers who are Hispanic women. While Judith Valles at Golden West College will be the principal subject, I will include all the presidents across the U.S. in order to see if patterns emerge.

I am calling my dissertation an ethnographic study because a study of the culture is my main interest. I hope to develop a "cultural profile" of Hispanic women who are exercising leadership from the top positions at your campuses.

I'm enclosing letter I am sending to all of the women as a first step in identifying the field. It is interesting that your list and that of Carolyn DesJardins were by far the most complete. The list sent to me by the American Council on Education had about half the names you and Carolyn had.

Additionally I'm sending you a draft of the questionnaire I'm developing. The copy enclosed was produced with the help of six Latinas here in California, but since I have changed my audience to presidents/chief executive officers, I would like your suggestions as to any questions that should be included, deleted, or revised that might be more appropriate. Also, as incoming president of AAWCJC, you may have something you would like to know related to culture that I could include and share with you when I get the results. Would you be willing to complete it and also make those suggestions by July 20? I am meeting with Judith Valles on that day and she is doing the same thing.

While the questionnaire will supply me with cultural identification information and demographics, I feel the interviews and the study of speeches, writings, and discussions with people from each campus will make my findings more valuable. Many of the Hispanic women who are researchers suggest that there is a need for more qualitative research--research that will describe and interpret experiences based on oral history and observation.

Thank you very much for returning my call so promptly. I look

forward to hearing from you soon.

Sincerely,

Lois M. Knowlton

P.S. I had breakfast with Tessa Martinez Tagle at last week's Region IX AAWCJC meeting and taped her keynote address. In just a short time I'm starting to see some exciting similarities.

APPENDIX E

COMMUNITY COLLEGE CHIEF EXECUTIVE OFFICER INFORMATION

Please check or fill in the correct answer to three questions:

1. Are you Hispanic?
 Yes No
2. If yes, which of the Spanish speaking countries is the one you consider as the one from which you derive your heritage?

3. List any names that you know of that have been omitted from the list of chief executive officers who are Hispanic women.

Note: If you know of any other research on Hispanic women chief executive officers, please let me know. I am familiar with the recent book by Rosemary Gillett-Karem.

APPENDIX F
HISPANIC WOMEN CHIEF EXECUTIVE OFFICER
QUESTIONNAIRE: 1991-1992

Background Information

1. What is your age group? (Circle the most appropriate response)
 1. 25-34
 2. 35-44
 3. 45-54
 4. 55 and above
2. Academic degrees earned (circle as many as apply)
 1. None
 2. Associates
 3. Bachelors
 4. Masters
 5. Doctorate
 6. Other: (Certificates, Licenses, etc.) _____
3. If you have been a teacher in the community college, what do you consider your principal subject area(s)? (circle all that apply)
 1. Fine Arts
 2. Humanities
 3. Technology
 4. Business
 5. Mathematics
 6. Physical Education
 7. Social Science
 8. Science
 9. Health Occupations
 10. Other _____
4. How long have you been employed in a community college system? (circle one)
 1. 5 years or less
 2. 6-10 years
 3. 11-15 years
 4. 16-20 years
 5. 20+ years
5. How long have you been in your present position? (circle one)
 1. 5 years or less
 2. 6-10 years
 3. 11-15 years
 4. 16-20 years
 5. 20+ years
6. What is the title of your present position? _____

Cultural Identification Information

7. Rank the top three descriptors of your ethnicity in order of preference with "1" being most preferred. If any of the terms are offensive to you, mark them (it) "0".

☐ Hispanic	☐ Latina	☐ Mexican	☐ Mexican-American
☐ Cuban	☐ Puerto Rican	☐ Caucasian	☐ White
☐ Spanish	☐ Chicana	☐ American	☐ Caribbean _____
☐ Central American _____	☐ Other _____		(list country)
	(list country)		

8. In terms of "cultural identification" which of the following most accurately describes you?

1. Bicultural
2. Bicultural but predominantly Hispana
3. Bicultural but predominantly Anglo
4. Tricultural (describe) _____
5. Other _____

9. How many brothers and/or sisters (including yourself) were in your family? (circle one)

1. 0 2. 1 3. 2 4. 3 5. 4 6. 5 or more (how many?) _____

10. Were you raised in a family that extended beyond the nuclear family for an extended period of time? i.e. Did relatives such as cousins, aunts, grandmothers live with you during you K-12 years?

☐ Yes ☐ No

11. What was your position in the family?

☐ 1st born ☐ 2nd ☐ 3rd ☐ 4th ☐ 5th ☐ 6th ☐ 7th ☐ 8th ☐ Other

12. Which generation are you in terms of the number of generations prior to you who were born in the U.S.?

☐ Born outside the U.S. and immigrated. I was _____ years old when I immigrated.

☐ 1st generation born in U.S. ☐ 2nd generation ☐ 3rd generation ☐ 4th generation ☐ Other _____

13. What type of employment/occupation did your parents or person responsible for you financially have?

Mother: _____

Father: _____

Guardian: _____

14. Are you a U.S. citizen?

☐ Yes, by naturalization ☐ Yes, by birth ☐ No

15. What was your first language?

☐ Spanish ☐ English ☐ Other _____

16. When you entered school, which language did you speak?

☐ Spanish ☐ English ☐ Other _____

17. When you were in high school, what was the primary language spoken in your home?

☐ Spanish ☐ English ☐ Other _____

18. Do you inject Spanish words into English?

☐ Usually ☐ Frequently ☐ Occasionally ☐ Never

19. If you have children, do they speak Spanish?

☐ Fluently ☐ Some ☐ Limited ☐ Understand but speak little
☐ Other (explain) _____ ☐ N/A

20. Do you practice a religion? (Research lists religion as a cultural identifier—consider question optional if you wish)

☐ Usually ☐ Often ☐ Sometimes ☐ Seldom ☐ Never

21. If you answered 1 through 4, which religion do you practice? _____

22. How would you describe your political orientation? _____

23. Do you have life experiences that you believe have made you especially empathetic towards other Hispanic women? (briefly describe)

24. How many of your work-related friends are Hispanic women? (circle best answer)

At work?	1. Constant	2. Some	3. A little	4. None
Outside of work?	1. Constant	2. Some	3. A little	4. None

25. How much contact do you have with Hispanics?

At work?	1. Constant	2. Some	3. A little	4. None
Outside of work?	1. Constant	2. Some	3. A little	4. None

26. How much contact do you have with Anglos?

At work?	1. Constant	2. Some	3. A little	4. None
Outside of work?	1. Constant	2. Some	3. A little	4. None

27. Person(s) most responsible for your development as a leader. (circle all that apply)

1. Mother	4. Father	7. Sibling(s)	9. Elementary Teacher
2. Secondary Teacher	5. Counselor	8. Colleague	10. Supervisor
3. Spouse	6. Other _____		

28. Have you been the mentor of another individual(s)' development as a leader?

☐ Yes ☐ No ☐ Not sure If yes, was that person(s) Hispanic? ☐ Yes ☐ No

29. From what age have you perceived yourself to be a leader?

_____ Comment _____

30. What parts of your culture, if any, do you consider to be the most positive in terms of your development as a leader?

31. What parts of your culture do you consider, if any, to have hindered your development as a leader?

Instructions: Indicate level of agreement or disagreement with these statements by circling one.

32. I have a sense of my ethnicity or being other than in the mainstream, dominant society.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

33. I find strength (personal and professional) because of my ethnic group membership.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

34. I feel that my opportunities for leadership have been hindered by gender discrimination.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

35. If you circled "1" or "2" in number 34, list examples of discriminatory practices whether they were based on institutional practices or personal relationships.

36. I feel that my opportunities for leadership have been hindered by racial discrimination.

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

37. If you circled "1" or "2" in number 36, list examples of discriminatory practices.

38. I believe the following about "machismo": (check all that apply)

- ☐ 1. It applies to all men regardless of ethnicity.
- ☐ 2. It applies more to Latinos than to Anglo men.
- ☐ 3. It has adversely affected my opportunities for developing my career opportunities.
- ☐ 4. I experienced it in my homelife as I was growing up.
- ☐ 5. I currently experience it in my homelife.
- ☐ 6. It is a stereotype of Latinos.
- ☐ 7. It is not relevant to my life experiences.

39. How do you view the following statement by Madeleine Green:

"Women must be extremely well qualified, have proven records of accomplishment, and be overprepared for their positions. These expectations have caused many women to overprepare, doubt themselves, and limit their aspirations. This appears doubly true for minority women."

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

40. What terms describe an "effective leader." Jot down as many words or phrases that you can think of.

41. Do you feel that Hispanic women who are leaders in the community college should focus on specific issues?

- ☐ Yes ☐ No

If yes, what are those issues? _____

If no, explain. _____

APPENDIX G

CORRESPONDENCE: JUDITH VALLES

May 23, 1991

President Judith Valles
Golden West College
15744 Golden West Street
Huntington Beach, CA 92647

Dear President Valles:

As a doctoral student at the University of San Diego, I am currently involved in doing the research for my dissertation, "Latinas in Leadership in the California Community Colleges." In response to a brief questionnaire completed by about 100 faculty, administrators, and staff development coordinators across the state, your name was listed most frequently as a Latina leader who has "a vision for the future." At a recent FACCC conference, several of your colleagues, and especially Mr. Al Campbell, spoke glowingly about your leadership abilities.

I originally planned to do my study with the help of eight or ten Latinas in various community colleges in California--Latinas who would represent different backgrounds and different roles in the colleges. However, after doing an intensive review of the research, and considering some of the difficulties in selecting a representative group, I have decided to revise my dissertation and would like to propose a mutually beneficial project involving you and Golden West College.

I would like to talk to you about my ideas sometime early in June, if possible. I am between semesters at USD and on sabbatical from Southwestern College, so it would be possible for me to drive up to Golden West on any day.

However, in a nutshell, I would like to be a "participant observer" on your campus for the fall semester, which means I would work in some capacity--possibly assisting with staff development, 2 + 2 articulation, institutional research, classroom research, or even teaching a class or two--while studying Golden West College from the perspective of your leadership style and the shared governance you have helped establish. Being part of the college for the semester, possibly just three days a week, would give me an

opportunity to participate in meetings that are related to leadership, to collect materials and articles you write or have written, and to attend the general meetings, such as your fall convocation. I would be observing but at the same time contributing something to the college.

I did an six-week internship last summer at Miami-Dade Community College similar to what I am proposing to you, and I have enclosed a copy of a letter the Dean of Instruction, Dr. Richter, wrote for me in support of a leadership award I received at Southwestern last year. It will give you an idea of how they used my staff development background while I was there for six weeks.

I'm also enclosing part of an article that was published in La Prensa last year giving some details of what I have done since I have been a faculty member at Southwestern College. If you would care to talk to someone prior to our meeting, those with whom I have worked most directly at the college are Dr. Tony Thele, Dean of Business, Mary Wylie, Dean of Vocational Education, and Bill Alexander, Dean of Instructional Resources. Al Campbell heard a presentation I made at a 2 + 2 Conference last year, and he said he'd be glad to tell you about that also.

I will give you or your secretary a call next Wednesday to see if we can set up an appointment to talk about my suggestion. If you would care to contact me before then, my home phone is (619) 466-3094. My home address is 4506 Nebo Drive, La Mesa, CA 91941.

Sincerely yours,

Lois M. Knowlton

Encl. 2

APPENDIX H

DISSERTATION PROBLEM STATEMENT

Leadership in a "Different Voice:" A Case Study of a Latina
Chief Executive Officer in a California Community College

As the California Community College enters the 21st century, it is being challenged to be an agent of social change. Because the community college is the only institution of higher education that has open access to a student population that reflects the diversity of the state, it has a critical role in addressing major societal problems. Whether or not California's community colleges can meet the needs of its new majority depends on the leadership within those institutions. Although more than half of the undergraduates in higher education are women, majority men continue to predominate in the decision making roles. Although in 1985 minority students in the California community colleges constituted 36% of the student population, very few administrators reflected those populations.

AB1725, the California Community College reform bill, focuses on two main issues: affirmative action and improving community college quality of education through more democratic forms of governance. A study of how Golden West College is implementing shared governance under the guidance of Judith Valles, the chief executive officer, is especially pertinent to the critical societal issues facing a changing population in Orange County.

The purpose of the study will be to analyze the leadership at this college in terms of the interaction of the ethnic and gender cultural values of the president, and the values of the leaders and followers she works with who are all part of that process. Since President Valles is the only chief executive officer of a California Community College who is a Latina, this study will recognize her importance as a role model at a critical time in history. In Madeleine Green's book, Leaders for a New Era, she says, "...the contributions of women and minorities to a collective vision of higher education and its leadership have yet to be made. New perspectives, different values and experiences brought to leadership by these underrepresented groups will undoubtedly reshape some of the conventional wisdom about leadership." (Green, 1988).

APPENDIX I

CHIEF EXECUTIVE OFFICER INTERVIEW QUESTIONS

I. Leadership and Self-Identification

1. How would you describe yourself to yourself?
2. How do you define leadership?
3. How does your leadership in this community college fit into that definition?
4. What gives you the greatest sense of accomplishment or satisfaction professionally?

II. Values and Vision that Undergird Leadership Behaviors

5. What do you consider to be the most significant changes that you have influenced through your leadership?
6. What are the most crucial issues facing the community colleges today, and how are you addressing those challenges at your college?
7. Describe the goal setting, decision and policy making process at your college. Have these changed during your presidency?

III. Gender, Ethnicity and Leadership Linkages

8. Think back to your early childhood and adolescence. What stands out most in your mind in terms of your family and any Hispanic cultural experiences that have had an influence on you today.
9. Who influenced you most to become who you are today?
10. Do you consider yourself a bicultural or multicultural individual? If so, please explain.
11. What components of your identification as a woman most affect your value system and your leadership?
12. What components of your cultural heritage most affect your value system and your leadership?
13. If you have encountered any barriers in your career, do you think those barriers were related to gender? to ethnicity? Please explain.
14. Do you feel any special responsibilities as a leader in a community college because of your gender? ethnicity?

APPENDIX J
INTERVIEW QUESTIONS FOR CC STAFF

1. How long have you been at this college? In what role(s)?
2. What opportunities have you had to interact with the various presidents?
3. Has there been a significant change in the leadership process since your current president came?
4. Has there been a significant change in the climate or environment on campus since she came?
5. Have there been changes in terms of incorporating others into the governance process?
6. What do you think of when you hear the word "leadership?"
7. Is your president a leader? What are her strengths and weaknesses as a leader?
8. How would you describe her?
9. Are you comfortable expressing an idea that might oppose one of her ideas?
10. Can you think of a situation in which she changed her position when another side was presented?
11. What programs or changes has she initiated? Has there been any substantial resistance to those programs/changes?
12. Does she encourage and support the development of leadership in others? Explain.
13. Has her being president and being a Hispanic woman affected multicultural understanding on this campus? How?
14. Has being Hispanic and/or being a woman affected what she values and what changes she has implemented?
15. Do you see anything in her behavior that you would identify as typically Hispanic, especially in terms of her leadership, her values, or her interaction with people?

APPENDIX K

CEO'S CONSENT FORM

COMMITTEE ON PROTECTION OF HUMAN SUBJECTS

Lois M. Knowlton, a doctoral candidate in the School of Education at the University of San Diego, is conducting an ethnographic study of the leadership by Hispanic women who are chief executive officers in community colleges. The study will have as its primary focus the leadership behavior of President Judith Valles in relation to her faculty and staff, but will also include data on all of the Latinas in the U.S. who are the chief executive officers. The purpose of the study will be to analyze the ethnic and gender cultural values of these individuals, and how their underlying assumptions impact on the values of the leaders and followers they work with. The identity and comments of specific individuals will be kept confidential; however, because of the high visibility of Latina CEOs, the fact of their participation will not be confidential. Any comments included in the dissertation that are quoted directly which could identify the respondent will be included only after receiving permission from that individual.

The principal method of research will be in-depth interviews, observation, and written surveys. The interviews will range from on-half hour to an hour in length. However, if you wish for it to go longer or shorter, it will be your option to determine the length of the process. Other research will be unobtrusive observation at your work site or at public meetings.

Little risk or discomfort is expected as a result of participating in the study. You are encouraged to ask questions about the procedure prior to your participation in the interview. Your participation is completely voluntary. The interviews may be taped, in which case a complete transcript of the interview will be provided to the interviewee. In cases in which they are not taped, notes will be taken and paraphrased version of the interview will be recorded and given to you. Participants are free to turn off the recorder or ask that comments be off the record. After the tapes have been transcribed or notes have been paraphrased, they will be destroyed. You will be given a copy of the interview and may delete or modify any portion. You may withdraw from the study at any time with no risk or penalty. The hard copy of the interviews will be kept in storage at the researcher's home. The research will be the basis for a dissertation, which will be housed at the University of San Diego in the School of Education and the Copley library.

There is no agreement, written or verbal, beyond that expressed on the consent form.

I, the undersigned, understand the above explanation and, on that basis, I give consent to my voluntary participation in this research.

Signature of Subject

Date

Signature of the Researcher

Date

Signature of a Witness

Date

Done at _____

City

State

APPENDIX L

CONSENT FORM

COMMITTEE OF PROTECTION OF HUMAN SUBJECTS

Lois M. Knowlton, a doctoral candidate in the School of Education at the University of San Diego, is conducting an ethnographic study of the leadership at Golden West College with a primary focus on the leadership behavior of President Judith Valles in relation to her faculty and staff. The purpose of the study will be to analyze the leadership at this college in terms of the interaction of the ethnic and gender cultural values of the president and the values of the leaders and followers she works with who are all part of that process. The identity of specific individuals will be kept confidential.

The principal method of research will be in-depth interviews and participant observation. The interviews will range from one-half hour to an hour in length. However, if you wish for it to go longer or shorter, it will be your option to determine the length of the process. Other research will be unobtrusive observation at your work site or at public meetings.

Little risk or discomfort is expected as a result of participating in the study. You are encouraged to ask questions about the procedure prior to your participation in the interview. Your participation is completely voluntary. The interviews may be taped, in which case a complete transcript of the interview will be provided to the interviewee. In cases in which they are not taped, notes will be taken and a paraphrased version of the interview will be recorded and given to you. Participants are free to turn off the recorder or ask that comments be off the record. After the tapes have been transcribed or notes have been paraphrased, they will be destroyed. You will be given a copy of the interview and may delete or modify any portion. You may withdraw from the study at any time with no risk or penalty. The hard copy of the interviews will be kept in storage at the researcher's home. The research will be the basis for a dissertation, which will be housed at the University of San Diego in the School of Education and the Copley library.

There is no agreement, written, or verbal, beyond that expressed on the consent form.

I, the undersigned, understand the above explanations and, on that basis, I give consent to my voluntary participation in this research.

Signature of Subject

Date

Signature of the Researcher

Date

Signature of a Witness

Date

Done at _____

City

State

APPENDIX M

DATA AND QUESTIONS (OTHER COLLEGES)

DATA AND QUESTIONS FOR LOIS M. KNOWLTON

(Secretaries' Names)

I've tried to think of all possible sources of information that would give me a richer, better data base for this study. You and the president may think of other documents that did not occur to me, and may not think some that I have asked for would be appropriate. My requests are all just suggestions. I'll be pleased to gather anything that you are willing to share. If you have any questions, I can be reached at (619) 466-3094.

Checklist

Information:

Please send any of the following that you may collect prior to my arrival:

1. A recent curriculum vitae or resume.
2. In-house newsletters or communications to the faculty and staff that are representative of President Sullivan's messages and professional interests.
3. Copy of articles from the college newspaper or a local newspaper in which the president has been the principal subject of the article.

When I arrive on campus, I would like to gather the following information:

1. Recent accreditation report (My husband could take notes on this on the sections related to governance while I'm doing interviews.)
2. Information on the history of the college.
3. Recent board of trustees minutes (if the president made a report).
4. College organization chart.
5. Any current demographic information on students and programs at Middlesex. (Possibly the data that you probably have to send to your state regarding student information would be available.)

People I would like to talk to:

1. Faculty involved in leadership. If you have an Academic Senate or faculty employee organization, these individuals would be appropriate. Faculty who have been with the college through more than one presidency

would be useful for making comparisons of different leadership styles, etc.

2. An administrator who works closely with the president.
3. A student leader.
4. A classified individual who is a leader or active participant in committees in the college.

As I mentioned in my letter, my husband, Roger Knowlton, would like to meet with one or more of the individuals in your math department to share ideas about math curriculum, materials and teaching methodologies.

Note: If I am unable to meet with all these people, I would be willing to call them long distance after this trip if I could get their phone numbers while I'm there.

APPENDIX N
SUMMARY OF FORMAL INTERVIEWS CONDUCTED

Individuals Interviewed in Relation to Judith Valles

Golden West College	65 (30 men; 35 women)
San Bernardino Valley College	13 (8 men; 5 women)
Judith Valles	1 (7 formal; numerous informal)
Family	2
Other	1
Total	82 (Some were interviewed several times.)

Individuals Interviewed in Relation to Other Hispanic Presidents

Other Presidents	6
Participants	20
Total	26

<u>Grand Total</u>	<u>108</u>
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APPENDIX O

PROFILE OF ALL PRESIDENTS: QUESTIONNAIRE SUMMARY

Background Information

1. Age 25-35 35-44 45-54 55+
 3 4 1

2. Degrees None AA Bachelors Masters Doctorate Other
 2 7

3. Principal Subject Area
 Fine Arts
 Humanities 3
 Foreign Languages 1
 Technology
 Business
 Mathematics
 Physical Ed.
 Social Science
 Science
 Health Occupations
 Other
 ESL 1
 Basic Skills 1
 Remediation 1
 Speech 1
 Never a CC teacher 3
 Administration/Student Services 1

4. Years in community college system
 5 years or less 6-10 years 11-15 yrs 16-20 yrs 20+
 1 1 5 1

5. Years in current position
 5 years or less 6-10 yrs 11-15 yrs 16-20 yrs 20+
 7 2 1

6. Current Position Title
 President: 9

Cultural Identification Information

7. Ethnicity Descriptors Preferred (#1)
 Mexican-American 2
 Puerto Rican + Cuban 1

Puerto Rican	2
American	1
Hispanic	2

Lesser Choices

Hispanic (2nd)	3
Hispanic (3rd)	1
Latina (2nd)	1
Latina (3rd)	2
Chicana (2nd)	2
Chicana (3rd)	1
Mexican-American (2nd)	1

Terms Considered Offensive

Spanish	1
Caucasian	1
American	1
White	1
Caribbean	1

8. Cultural Identification

bicultural	4
Bicultural but predominantly Anglo	2
Bicultural but predominantly Hispana	2

9. Brothers/Sisters in Family (including self)

0	1	2	3	4	5	6	7	8	9	10	11	12
1			2	1	1			1				1
13												
1												

10. Extended family during K-12 years

Yes	No
5	2

11. Birth Order

1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th
3		1			2	2						

12. Generation in U.S.

1st	2nd	3rd	4th	5th
3	1	2		

Born outside the U.S. and immigrated

1
1

Immigrated at Age:

5
11

13. Mother's OccupationFather's Occupation

Housewife (2)	Dept. Store Manager, newspaper owner, Spanish radio show
Seamstress	Custodian
Homemaker	Engineer/Corporate Executive
Telephone operator (bilingual)	Car and motor pool mechanic; later manufacturing
Factory Worker (2)	Factory Worker Short Order Cook/Maintenance
Sales, Penneys	Tavern Owner Farmer, trucking, various

Guardian:
2 grandmothers: one a nurse aide and dept. store clerk
one a homemaker

14. U.S. Citizen: by naturalization by birth
 2 6

15. First Language
Spanish: 5
Both Concurrently: 1
English: 2

16. Language on school entrance
 Spanish: 4
 English: 2
 Both: 2

17. Language at home when in high school
 Spanish: 4
 English: 3
 Both: 1

18. <u>Inject Spanish into English</u>			
Usually	Frequently	Occasionally	Never
1	1	6	

19. Children speak Spanish?

Fluently	Some	Limited	Understand but speak
2	4		little: 1

Other: None 1

20. <u>Practice Religion?</u>				
Usually	Often	Sometimes	Seldom	Never
4	1	1	2	

21. Which Religion?

Catholic 6
 Catholic, but not active: 1
 Presbyterian 1

22. Political Orientation

Democrat 4
 Liberal Democrat 1
 Liberal 1
 Independent/Liberal 1
 Practical 1

23. Experiences Causing Empathy Towards Other Latinas

- 1) As I was progressing along the administrative ladder, I experienced racism for the first time in my life.
- 2) Yes, School, single-parent family
- 3) My upbringing was strict (Puerto Rican and Catholic) like most Hispanic women, but it was in the U.S.
- 4) Yes. My mother, in 1945, was the first Hispanic ever hired in the San Antonio phone company primarily because they were starting long distance service to Mexico. She had no accent in either English or Spanish--she was "acceptable." Though I never knew my mother, I did get to see the ways that language facility in English excluded my grandmothers from mainstream life. My mother was lucky; I was lucky; my grandmothers weren't. Language can be the great includer or excluder.
- 5) Yes, all my life experiences
- 6) Yes
- 7) I can see out of the window that most struggling Hispanic women live by--learning to be a matriarch at all costs.
- 8) Yes; Work environment predominantly male controlled.

24. Contact with work-related friends who are Hispanic women

Constant	Some	A little	None
5		2	1

Contact with work-related friends who are Hispanic women outside of work

Constant	Some	A little	None
1	3		2

25. Contact with Hispanics at work

Constant	Some	A little	None
5	1	1	

Contact with Hispanics outside of work

Constant	Some	A little	None
3	1	1	1

26. Contact with Anglos at work

Constant	Some	A little	None

- 3) Women are seen, not heard; woman in the house
 4) Failure of my culture to instill confidence in relating to others or situations perceived to be only for Anglos
 5) Limitations placed on women in terms of appropriate professions and negative values toward assertiveness
 6) Reflecting on how I was to be perceived and accepted in my own culture.
32. Strong sense of ethnicity/being other than mainstream

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
3	3	SR 1	1	
33. Find strength because of ethnic group membership

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
4	3		1	
34. Opportunities for leadership hindered by gender discrimination

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
2	3	1	2	
35. Examples of discriminatory practices because of gender
 1) Institutionally when I was appointed as Dean, my first mgt. appointment
 2) Personally in meetings with other men
 3) Bypassed for assignments; had to file equal pay lawsuit; sexually harassed; still paid less than men in comparable positions.
 4) My first job interview for a journalist's position at a TV station...told outright I was "too" female. Instead, demoralized, I began to teach. I would have been a good journalist.
 5) It's very difficult to isolate specific examples of gender discrimination. People make assumptions about women. My recommendations were ignored in a meeting; then later, a male would make it, and it would be discussed. It's the assumptions that people make as to who would know and who would not.
 6) Discrimination based on both institutional practices and personal relationships.
 7) Condescension on part of another college president
36. Opportunities for leadership hindered by racial discrimination

Strongly Agree	Agree	Neutral	Disagree	Strongly Disag.
2	2	1	2	1
37. Examples of discriminatory practices because of ethnicity

- 1) My first appointment as Dean
- 2) They've been more subtle than above and of lesser frequency and intensity--again, I believe, because of my facility with the English language.
- 3) Assumptions such as believing that your life experiences only relate to poverty. You couldn't know about the humanities. You couldn't know about a liberal education.

38. Perceptions of machismo

1. Applies to all men: 4
2. Applies more to Latinos than to Anglo men: 1
3. Adversely affected my opportunities: 3
4. Experienced in my home growing up: 5
5. Currently experience in my home: 1
6. A stereotype of Latinos: 5
7. Not relevant to my life experiences: 1

39. Green's statement and need to overprepare and limit aspirations

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
4	2	1		

- 1) I was always conscious of the fact that I had to perform and work three times harder than my predecessors. Whether I had to or not, I felt that I had to.

40. Effective leader descriptors

- 1) Visionary, strong sense of self, sense of humor, competent, intelligent, enthusiastic, high energy, charismatic, articulate, high degree of integrity
- 2) Vision, charisma, political savvy, organizational ability
- 3) Visionary; adaptable; focused; good people skills; caring
- 4) Communicator, problem-solver, visionary
- 5) I believe that circumstances very often make a leader. I think it's useful to understand some of the components that make a leader, but I think a large part of it is unexplained. An incredible sense of flexibility, the fact that they're generalists; they know a lot about a lot of different things, a sense of self-worth and a sense of direction. They see things when other people do not.
- 6) Visionary, fair, builder
- 7) Persistence, persistence, consistency, action oriented
- 8) Catalyst and visionary. Getting people to make decisions for the good of a larger group.

41. Latina women should focus on specific issues in community colleges?

Yes: 3	No: 4	?: 1
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Explanation

- 1) An issue could identify a person as a leader. It could be used as a vehicle for establishing oneself as a leader. To be a "college" leader one must be able to deal with important concerns that transcend the individual units and give visibility to organizational, institutional and global goals.
- 2) The issues CEOs and other leaders face are not linked to gender, ethnicity or race specifically. We need to survive this period of fiscal restrictions, continue addressing the diversification of the workforce (general and community colleges), the impact of technologies, and the growing conservatism of our country.
- 3) Oppression of any people
- 4) We have to be educators involved in all aspects of the enterprise. We can't deny who we are, so there will always be a special compassion for our own backgrounds and our commitment to our own people.
- 5) Diversity
If no, explain: building community
- 6) One must be a generalist, yet specific in areas that are expected.
- 7) Development of opportunities and leadership roles for other women and minorities; recruitment and retention of women and minorities; development of programs and services which enhance leadership skills of women and minorities and enhance the diverse cultures.