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Exploring the Relationship Between Religion and Resilience Among Latina Academics in Higher Education

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Exploring the Relationship Between Religion and Resilience Among Latina Academics in

Higher Education

A Dissertation by

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Chapman University

Orange, CA

Attallah College of Educational Studies

Submitted in partial fulfillment of the requirements of the degree of

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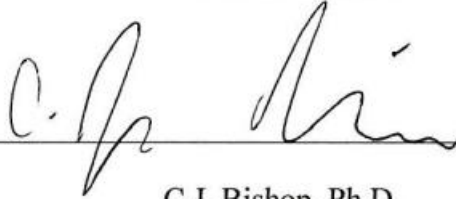
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December 2020

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in Higher Education

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ABSTRACT

Exploring the Relationship Between Religion and Resilience Among Latina Academics in

Higher Education

by Rocio Garcia

Latinas make up a small percentage of full-time professors in institutions of higher education within the United States. Latinas are also among the lowest earners of graduate degrees. With such a small percentage of Latinas earning a graduate degree and becoming Latina academics, it merits investigating what allowed them to persist in the pursuit of their professions in academia. This study hypothesized a relationship between religion and resilience for Latina academics. More specifically, Latina academics who scored religious or highly religious on “The Centrality of Religiosity” scale - CRS-5 would have a higher probability of being more resilient than those who scored not-religious on the scale. “The Centrality of Religiosity Scale” and “The Brief Resilience Scale” along with demographic questions composited the “Religious Resilient Survey” (RRS). The RRS was used to evaluate the study.

Using primary data from the RRS, this study's findings indicate that there is no statistically significant relationship between religion and resilience scores for Latina academics. This study does uncover a statistically significant relationship between dimensions of scale items. Overall, this study's findings demonstrated that Latina academics are highly resilient, and the majority are religious. These findings can help identify underlying values that can aid Latinas to persevere and succeed in both their academic and professional pursuits.

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CHAPTER ONE: INTRODUCTION

Education has notably been the vessel from which opportunity to a better quality of life and better professional prospects have been possible. Latinas have noticeably been a minority in education when compared to other groups. Research has also indicated that Latinas have faced adversity and opposition in education. This has been seen as Huber et al. (2015) identified that an educational achievement gap continues to persist. Based on Figure 1 of the U.S. Education Pipeline, in 2012, out of 100 Latina/o students, Latina doctoral attainment was the lowest of any ethnic minority group (Huber et al. 2015). As is evident, few Latinas continue to earn their doctorates and even less achieve the professoriate. In efforts to support the success of Latinas at all levels of their educational trajectory, there requires an understanding of the critical elements that shape, aid, and guide their academic and professional pursuits. This dissertation will focus on Latina academics and the role of religion and resilience in their lives. It is the hope that such an understanding may assist Latinas in their academic and professional pursuits.

Before continuing, it is necessary to contextualize the terminology used for this study. When the term Latina/o(s) is used, it will refer to individuals from or descendants of a Latin American country. Insofar as genders, Latinos in Spanish is gender-neutral and gender-inclusive in the plural form, while some researchers have opted to use Latinx(s) to emphasize gender-neutrality and gender-inclusivity. The term Latina is used to signify the female individual from a Latin American country, while the term Latino is used to signify the male individual from a Latin American country. When the terms Latina/o(s) are used there is no exclusive discriminatory intent, specific gender terminology is used to maintain authenticity of research studies and particular research interests. This study focuses on Latinas due to their lack of representation within academia to create more awareness and explore contributions to their

success. For purposes of this study, the term Latina includes Chicana. On a similar note, the term Hispanic is used when referencing national statistical data, as national data collections prominently favor the term Hispanic over Latina or Chicana. Out of deference to those who disagree and in efforts to keep the authenticity of research findings, the terminology used by researchers will be kept, i.e., Hispanic(s), Latina/o/x(s), or Chicana/o(s). It is important to note that participants needed to identify as Latina to participate in this study, and while identifying as Latina, they may also identify as Chicana or Hispanic.

To aid in the examination of Latina academics, there requires a review of the realities faced by Latinas. Statistics shine a light on these realities and the problem at hand. According to the Hispanic Heritage (2019), at 59.9 million, Hispanics are the largest ethnic minority group in the country. Hispanic girls and women will make up almost one-third of the United States female population by 2060 (Gándara, 2015). While Hispanic females will comprise a large part of the country's female population, without implementations to aid Latinas, an academic minority problem will most likely persist. This is also echoed as Chicanas/os are the lowest bachelor's degree earners, at only six percent while compared to Whites at 23 percent (Yosso et al., 2001). According to Garcia (2014), graduation rates are the lowest for Latina/o college students among any other ethnicity. Furthermore, with later data, there is a demonstration of progress according to Ginder et al. (2018), Table 1, based on a 2011 cohort, indicated that 58.2 percent of Hispanic or Latina women completed a bachelor's degree while compared to 66.9 percent of White women. While percentile educational attainment appears to be improving for Latinas continued investigation is necessary.

Furthermore, regarding educational attainment, Cuádriz (2005) identified the underrepresentation of Chicanas within higher education institutions from the undergraduate

through the graduate level. This can be similarly evidenced by the National Center for Education Statistics (2019b), Table 104.10 provided data that demonstrated that Hispanic females are less likely to complete a bachelor's degree or higher degree by age 25 and over compared to other racial groups: in 2018, 20.1 percent of Hispanic females completed a bachelor's degree or higher, compared to 27.1 percent of Black females, 38.8 percent of white females, and 54.4 percent of Asian females. Correspondingly, according to the National Center for Education Statistics (2018), Table 104.20 provided data which demonstrated that Hispanic females are less likely to complete a master's degree or higher by age 29 compared to other racial groups: in 2018, 3.8 percent of Hispanic females completed a master's degree or higher, compared to 6.2 percent of Black females, 12.6 percent of white females, and 29.9 percent of Asian females. The statistical data highlights the need to aid Latinas in their academic pursuits, as only a few pursue and complete higher education. Additionally, of the small percentage of Hispanic females who achieve higher education, there is an even smaller percentage that ultimately achieves full-time professor status in higher education institutions.

The National Center for Education Statistics (2019a), in the fall of 2018, determined that Hispanic females made up one percent or less of full-time professors in higher education institutions. It would be valuable to examine what prevents other Hispanic females from pursuing the professoriate, yet such an approach would involve taking a deficit-based approach to the problem. Gandara (1995) proposed an alternative approach noting that focusing solely on factors that led to failure for Chicano and Chicana students have not substantially diminished failure. Therefore, by taking an asset-based approach, Gandara (1995) chose to examine factors that aided the success of high-status Chicano and Chicana professionals in efforts to produce better results. Madera (2009) followed suit by focusing her research on the assets contributing to

Latinas' educational resilience and success. Likewise, this research study will follow an asset-based approach seeking to examine the contributing factors that aid Latina academics' success. It is now important to examine the problem faced due to the lack of Latina academic representation within the academy and the apparent gap within the literature, which may inform Latina academics professional success.

Problem Statement

Statistics and research have highlighted that Latina academics are a rarity within academia. With such low representation of Latina academics, it merits discussing some history and some recent statistics that demonstrate the lack of Latina academic representation. Cuádriz (2005) notes the lack of Chicana representation in the professoriate from the 1970s till the 1990s. As such, researchers have strived to challenge recruitment and retention efforts for faculty of color towards the professoriate (Cuádriz 2005; Ek et al., 2010; Turner et al., 1999; Guanipa et al., 2003; Olivas, 1988). Likewise, researchers have highlighted the need to support Latina professor retention and professorship attainment (Alarcón, & Bettez, 2017; González 2007; Espino et al. 2010; Ruiz & Machado-Casas 2013; Machado-Casas et al. 2013; Saldaña et al. 2013; Oliva et al. 2013; Olivas, 1988; Stanley, 2006). There have been commendable efforts to increase representation, yet, nearly 50 years later, the lack of Latina representation persists within the academy. This is evident as Latina's comprised only 1% of all full-time professors (Vasquez-Guignard, 2010). “In 2010, 78.2% of the total female faculty were White, while 7% were African Americans, 6.7% Asian Americans, 4% Latinas, and 0.6% American Indians” (Machado-Casas et al., 2013, p. 4). Also, as previously mentioned by the National Center for Education Statistics (2019a), Hispanic females comprise one percent or less of full-time

professors in higher education institutions. Latina academics are necessary within the academy due to their contributing research and strong support for Latina/o students.

As previously discussed, Garcia (2014) notes that graduation rates are the lowest for Latina/o college students among any other ethnicity. According to the National Center for Education Statistics (2019b), indicated that 20.1 percent of Hispanic females completed a bachelor's degree or higher by age 25 and over compared to other racial groups. Similarly, according to Gandara (2015), Hispanic girls and women will make up almost one-third of the U.S. female population by 2060. Therefore, the more representation of Latina academics in higher education, serving as role models and mentors, there is greater opportunity help increase student retention and degree attainment. Such efforts can significantly aid the growing Latina population in pursuit of higher education. Rios-Ellis et al. (2015) indicated that to improve Latino student retention and degree completion; there needs to be an increase of Latino faculty representation. The more minority representation exists within academia, the more Latino and Latina students can be inspired to higher levels of educational attainment as they can serve as models of success to emulate (Contreras and Gándara, 2006). Gándara (1995) identified that for a participant, it was a minority faculty member serving as a mentor which influenced the pursuit of a doctorate. Through an increase of Latina/o professor representation within higher education institutions who can serve as mentors there is an opportunity to aid the success and pursuits of Latina/o students (Ruiz & Machado-Casas, 2013; Contreras & Gándara, 2006; Garcia, 2006; Medina & Luna, 2000). More specifically, research has indicated that Latina students having Latina/o mentors have a higher sense of belonging and a higher likelihood of academic success (Blackwell, 1989; Bordas, 2012; Contreras & Gándara, 2006; Kaplan et al., 2009; Medina & Luna, 2000; Oseguera et al., 2009; Rodríguez, 2016; Santos & Reigadas, 2002). Thomas (2001)

note that minorities prefer to be mentored by someone who shares their same ethnicity. Similar, research supports that Latina students benefit from a mentor of the similar cultural background, as Latina academics can in many ways validate the Latina experience, understand the academic journey and the components necessary to overcome obstacles to succeed (Castellanos et al., 2006; Contreras & Gándara, 2006; González-Figueroa & Young, 2005; Guerra, 2006; Kaplan et al., 2009; Medina & Luna, 2000; Monzó & SooHoo, 2014).

Latina scholars and graduate students alike discuss feelings of isolation in their professional pursuits (González, 2006; González, 2007; Saldaña et al., 2013; Flores & Garcia, 2009). Rosales (2006) notes that in her graduate student experience she felt that departments had little understanding of the Latino culture which led to feeling marginalized and isolated. To combat such feelings of isolation or marginalization it is valuable to connect with others who can share and understand such experiences and who can discuss ways to overcome such as mentors. Graduate students of color have indicated a preference for mentors of color, as they have felt better able to connect and receive the needed academic support to achieve their goals (Ortiz-Walters & Gibson, 2005). Research has indicated that Latina's prefer mentors who resemble their similar background, culture, or ethnicity (González-Figueroa & Young 2005; Guerra, 2006). Such similarities can aid the mentorship experience, academic pursuits, retention for both graduate students and scholars alike as the mentorship experience has not only been valuable to students; faculty of color have also benefited from the mentorship experience. Atkinson et al. (1994) note that faculty who mentored ethnically similar students reported positively to the mentorship experience.

Ultimately, a lack of Latina/o professor representation may lead to less Latina/o students having mentors guiding their pursuit into faculty positions as academics. Interestingly, a study by

Cole and Barber (2003) seeking to increase faculty diversity reported that for minority undergraduate students, the most appealing component of becoming a university professor was the opportunity to be a mentor to minority students. Without the proper efforts to increase the lack of Latina/o representation within the academy, Latina/o students may continue to be the lowest degree earners compared to other groups, and fewer may consider pursuing positions such as of the professoriate, continuing to perpetuate the lack of Latina/o professor representation within the academy. The higher Latina representation with the academy the greater likelihood of student and faculty retention. Therefore, it is worth exploring what factors aid the professional success of Latina professors, as such findings may increase Latina representation in academia while also assisting Latina/o students in their educational achievement.

Through the current literature documenting Latina's academics experience within the academy, a topic rarely discussed, and an apparent gap within the literature is religion. The topic of religion holds the capacity to contribute to the literature by examining the role that religion may have on Latina academics success. This topic is worth examining, especially as statistics and research have noted the significance given to religion by the Latino community. According to the U.S. Conference of Catholic Bishops (2014), out of the 56.8 million of the U.S. Hispanic population, close to 29.7 million are Catholic, which makes up roughly 59% of the Hispanic/Latino population. Furthermore, over 90% of Hispanics reported identifying with a specific religion (Pew Research Center, Hispanic Trends, 2007). A later study conducted by Pew Research Center (2014) indicated 55 percent of Latinos reported being Catholic, 22 percent Protestant, 18 percent Unaffiliated, three percent other Christian, and one percent other. Hence, it is merits exploring that while a vast majority of Latinos and Latinas report having a high

religious affiliation, there is very little research examining the role of religion for Latina academics.

Research examining student success have noted the value of religion as strengthening students' educational pursuits. According to Ceglie (2013), religion was a vital support factor in their persistence towards achieving their science degree for undergraduate Latina and African American students. According to Morgan Consoli et al. (2015), undergraduate Latina/o students, found that spirituality was a strong predictor for thriving. There is an apparent gap in the literature surrounding the role of spirituality or religion for Latina academics. More quantitative research in this area can provide an opportunity to examine this topic further in efforts to gain a broader perspective on Latina academics' views on religion.

While limited research exists exploring the impact of religion on Latina academics, such research merits investigation to gain insights into the role of religion for Latina academics. This study focusing on the relationship between religion and resilience can shine a light on potential factors used to aid and/or buffer Latina academics' pursuits. This research is justifiable and worth pursuing based on the apparent gap in literature and the contributing role to the literature. Due to the lack of Latina professor representation, there is a great need to investigate what can foster Latina academics' success, and investigate what has aided Latina academics in their attainment of full-time professorship status. However, there is an apparent gap within the literature as few research studies have explored religion's role as a potential resilient factor for Latina academics. While there is a value given to religion within the Latina household, little research exists examining the role that religion may serve in Latina academics' pursuits. Moreover, without further research surrounding this topic and implementations to aid the lack of representation within academia, the problem of lack of Latina academic representation is likely to persist,

impacting not only Latina academics in their pursuits but also Latina students. Therefore, it is valuable to explore the relationship that exists between religion and resilience for Latina academics. The following section will examine the definition of terms used throughout the study.

Definition of Terms

The term *Latina academics* within the literature focuses on full-time professors or tenured-track professors in institutions of higher education. The participants of this study are also referred to as Latina academics yet with a slightly different meaning. The term Latina academics in this study refer to full-time professors, part-time professors in institutions of higher education who teach, as well as Latina professionals who do not teach, all holding a Ph.D. or Ed.D. Latina professionals within the literature consist of Latinas who are not necessarily academic professors teaching students yet are influential Latina leaders in the community, practitioners, and advocates for the Latino community within their professional roles.

Throughout this dissertation, the term Latina will describe the focus of the population under study. Flores and Garcia (2009) noted, “the term Latina is used to be more inclusive and representative of the diversity among and across our Latinidades (women who come from Latin American countries and Latin-American ancestry)” (p.170). According to González and Gándara (2005) the term Latino refers to individuals from Spanish-speaking countries and “of Hispanic ancestry who lives in the United States” (p. 394). For this study, Latinas are defined as women from or descended from a Latin American country and who live in the United States. Gándara's (1995) study defined Chicana/os as male or female of Mexican or Mexican American parentage, and for this study, Latinas will also include those who identify as Chicana. It is also important to note that while acknowledging the term Chicana/o as holding roots in socio-political resistance, which has fought for educational justice, equity, and attainment within the academy, for purposes

of this study, the term Latina includes Chicanas. While there are many national origins from which Latinas may identify, participants in this study self-identified as Latina. It is important to note that while national data collections favor the term Hispanic females, the literature on female professoriate attainment for this population uses the term Latina (Capello, 1994; Castellanos et al., 2006; Castellanos & Jones, 2003; Ceglie, 2013; Contreras & Gándara, 2006; De Luca, & Escoto, 2012; Ek et al., 2010; Espino et al., 2010; Gándara, 2015; Gonzales, 2012; Gonzalez et al., 2002; Kaplan et al., 2009; Machado-Casas et al., 2013; Medina & Luna, 2000; Menchaca et al., 2016; Morgan Consoli et al., 2015; Oliva et al., 2013; Reyes & Ríos, 2005; Ruiz & Machado-Casas, 2013; Saldaña et al., 2013). Similarly, to Gandara (2015), it is essential to note that while acknowledging the unique demographic and cultural meanings of Hispanics and Latinos, this study has chosen to use the term Latina(s).

Resilience refers to an individual's ability to successfully adapt and manage when faced with adversity or setbacks (Zautra et al., 2008; Zautra et al., 2010; Amat et al., 2014). A more in-depth examination of resilience definitions within the literature is discussed in this dissertation. Research has indicated that Latina academics have needed to focus on their resilience to persevere forward within the academy and overcome the challenges faced (Ek et al., 2010; Saldaña et al., 2013). In this study, resilience is measured by “The Brief Resilience Scale” (Smith et al., 2008). The resilience scale will help to identify Latina academics' level of resilience.

Morgan and Llamas (2013) defined *religiosidad* (religiosity) “as the belief in or worship of a superhuman power and/or practice or activities associated with this belief.” (p. 620). Astin et al. (2011) defines religiousness as a “set of faith centered beliefs (and related practices) concerning both the origins of the world, and the nature of the entity(ies) or being(s) that created

and/or govern the world” (p.40.). For this study, religion is identified by “The Centrality of Religiosity Scale or CRS-5” (Huber & Huber, 2012) focusing on five dimensions: intellectual, ideology, public practice, private practice, religious experience. Research has emphasized religious beliefs as a strong cultural identity for Latinas (Bordas, 2012; Garcia, 2006; Guerra, 2006). Therefore, it is valuable to explore the role that religion plays in the academic and professional trajectories of Latina academics.

The asset-based approach refers to examining high-achieving Latina academics focusing on their achievements that lead to their success as opposed to areas of deficit (Gándara, 1995; Yosso, 2005). This study used Tara J. Yosso's Community and Cultural Wealth (CCW) model as a theoretical framework (Yosso, 2005). It focused on the six types of capital, including: aspirational, navigational, social, linguistic, familial, and resistant, which are forms of capital fostered through students of color's cultural upbringing, which serve as assets towards educational attainment. CCW model will be the theoretical framework to examine the role of religion and resilience among Latina academics.

Purpose of the Study

It is valuable to take an asset-based approach, examining assets learned from high-achieving Latinas, such as Latina professors, to adequately support Latina academic's success. Gándara (1995) investigated the factors that lead to high achieving Chicano and Chicana professionals. Her study exemplified the academic potential of Chicanos and Chicanas as she examined Chicano and Chicana professionals who had earned a law degree, medical degree, or doctoral degree and the elements that aided their successes, so that through such findings, those contributing factors may also be incorporated to support students' academic success. Thus, Gándara's study acknowledged Chicano and Chicanas professionals' capabilities while

determining qualities that served as assets to their success. Similarly, examining the contributing assets of high-achieving Latinas, such as Latina professors, this study can shine a light on components that can, too, aid the academic success of Latina students in their academic and professional pursuits.

By examining this study through an asset-based perspective, there is a significant opportunity to examine the factors that aid Latina academics. Yosso (2005) Community Cultural Wealth Model (CCW), which identifies six main cultural capitals which fosters the success for students of color based on the capital learned from their family and community. CCW serves as a theoretical lens from which to examine the assets that have aided the Latina academics.

Through an asset-based approach, this study will explore the relationship between religion and resilience for Latina academics using a CCW lens as the theoretical framework. For many Latina academics, they face various adversity elements, both academically and professionally, and it is, therefore, valuable to understand the assets employed to aid their success. Research has also indicated that religion serves as a strength within the Latino community; therefore, using CCW as a lens, this study will examine the role of religion and resilience on Latina academics in higher education. This is valuable as an asset-based approach can help aid in understanding the critical elements that “cultural capital” contributes to Latina academic's success.

Through such efforts, there is an opportunity to help guide educators on best practices to aid Latina students' academic success. There is also an opportunity to support the attainment of the Latina professoriate for aspiring Latina professors through informing department leaders on how to best support policies and programs that support the academic success of Latina professors. Research is needed to examine the relationship between religion and resilience for

Latina academics in higher education. Research conducted with this focus in mind through a more quantitative approach provides an opportunity to generalize the findings.

The quantitative study will seek to explore relationships and levels of association between participants' religious beliefs and their levels of resilience. Much of the research regarding Latina professors' experiences have been qualitative (Monzó & SooHoo, 2014; Ruiz & Machado-Casas, 2013; Oliva et al., 2013). While qualitative studies give value to the individual experiences, the findings cannot be generalizable to the broader population (Urda, 2017). Quantitative research studies provide a greater understanding to the collective view. Through a quantitative research approaches there is also an opportunity to examine the study's findings objectively as the data will allow for an evaluation of the statistical significance between the relationship of religion and resilience among Latina academics in higher education.

Significance of the Study

This study is worthy of exploration as it aims to inform and support Latina academics and students' educational aspirations. Gándara (2015) has indicated that higher education is the single best predictor for Latinas to earn a living wage and thus be able to obtain upward social mobility. Thus, it is worthwhile to examine what aids Latinas' success in their pursuit of higher education. Great efforts invested in increasing educational attainment for Latinas will aid our economic prosperity and pave the way towards creating a brighter future for proceeding generations. There is much to be learned from Latina academics, who have been able to obtain the professoriate.

The cultural aspect of religion focused on this study can additionally serve to better understand the role of religion for Latina academics. Research has been done examining the role of religion for undergraduate students, however more research is necessary to understand the role of religion for Latina academics. For undergraduate students, Ceglie (2013) examined the

supportive role that religion can have in underrepresented minority students pursuing a science, technology, engineering, and mathematics (STEM) field to be able to persist in their academic goals, noting that growing up, their cultural beliefs shaped their strong religious beliefs and aided their academic persistence. A study by Jeynes (1999) identified that having a religious commitment positively impacted Black and Hispanic students' academic success. Antrop-Gonzalez et al. (2007) also identified that for Latino high school students, relying on God and their religious upbringing served as a source of strength, which supported them academically. However, more research quantitatively is needed to provide further legitimacy to the qualitative findings found among students by examining the relationship of religion and resilience for Latina academics. In many ways, religion is a foundational cultural component learned at home and requires further examination. Gay (2010), Ladson-Billings (1995), and Villegas and Lucas (2002), have expressed the value of teachers using culturally responsive pedagogy to aid their students learning by using various forms of their culture to serve as a form of support system to aid their academic success.

While it is rare to explore the dimension of religion, it is valuable to acknowledge the regard that students may give to their spirituality and religion to foster a more successful educational experience. This study, too, holds the capacity to motivate key institutional departments to support newly hired Latina professors to successfully transition into this new role of higher education and that of the academy. Garcia (2006); Guerra (2006) notes the importance of hiring Latina professors to serve as mentors for Latinas. González (2007) recognized that higher education institutions need to be more inclusive of the Latina scholars within the academy. Monzó and SooHoo (2014) highlighted the valuable perspective that faculty of color bring to the academy through their cultural upbringing, life history, ontologies, and own

epistemologies. Contreras and Gándara (2006) also acknowledge that the more Latina/o representation as professors can better facilitate the aspiration of Latina/o students who want to pursue professor positions. The representation of Latina/o professors within higher education institutions can significantly support the success of Latina/o students within higher education institutions as they can oftentimes serve as mentors (Kaplan et al., 2009). Latina's bring a level of resilience from their families and communities, which may shed light and perspective on this research.

Resilience has helped Latinas and other minority groups to succeed in less than academically welcoming environments (Rosales, 2006). Numerous studies have explored factors influencing employee resilience Ferris et al. (2005), and Fourie and Vuuren (1998) as well as resilience among adults (MacLeod et al., 2016). These studies note the value of resilience, which holds the capacity to improve circumstances and reduce strain through social support. Many qualitative studies have also examined Latina professors' experience as they enter the academy and the role of persistent factors such as family and professors' support to aid academic and professional success (Monzó, 2019). Morgan Consoli & Llamas (2013) conducted a mixed-methods study with undergraduate students and identified resilient predictors as familismo (family values). Cohen (2015) also noted that familismo is a robust protective factor to aid adolescents' resilience as it provides them with both social and emotional support. For Latina/o high school students, family support aided in student academic success (Behnke et al., 2019). Knight et al. (2010) focus group of Mexican American adolescents and parents, family identified as a substantial cultural value. For 15 Latina paraprofessionals, their family was also a robust supporting factor for their success (Rintell & Pierce 2003). However, no quantitative study has yet looked at Latina academics' resilience in terms of their religious beliefs. Based on the lack of

Latina representation in full-time professorships and lack of representation at the graduate level, Latinas needed to use their resilience to persevere forward to achieve their academic status. Little research exists examining the role that religion may have played in the persistence of Latina academics regarding their academic and professional pursuits.

This study intends to examine the relationship between religion and resilience among Latina academics in Higher Education. Research has found that for Latinas, their cultural values growing up shaped who they are. Strategies learned early in their upbringing aided their ability to cope with less than favorable circumstances (Rosales, 2006). Research has also indicated that for Latina's their early upbringing has been a strong influence from which the value of their faith was learned (Menchaca et al., 2016; Ceglie, 2013). For the Latino population growing up, their faith has been emphasized, as close to 29.7 million Hispanics/Latinos are Catholic, representing close to 59% of the total population (U.S. Conference of Catholic Bishops, 2013). Religion is a vital element in many of the lives of Latinos and Latinas. Therefore, there is value in examining the relationship between religion and resilience among Latina academics. Few scholars have explored the role that religion plays in Latina academics' academic and professional journeys.

It is also noteworthy to highlight the studies that have examined the role of religion for Latinas which can provide greater insight into this study. According to Ceglie (2013), religious beliefs aided the persistence of undergraduate Latina and African American women pursuing a science degree. Morgan Consoli et al. (2015) identified that for Latino/Latina undergraduates, spirituality was a strong predictor for thriving. Thriving benefits for some included being more potent than before the adversity Carver (1998). Thriving was also identified as being "better off" after overcoming adversity (O'Leary & Ickovics, 1995). Fregeau and Leier (2016) study identified that for two graduate students amidst seven domains identified religion/spirituality

were noted as aiding their educational resilience. Garcia (2006) also noted that religious groups could be forms of support to combat the challenges Latina graduate students face. According to Menchaca et al. (2016), fervent faith contributed to their professional pursuits as leaders in higher education institutions for two Latina administrators. Gonzales (2012) identified that their cultural upbringing of faith was an asset for three Latina professor's professional success. According to these studies, religious views aided minority students and Latina professionals to persevere despite difficulties faced along their academic and professional journeys, many acknowledged that their religious views were an asset to their success. While research exists pointing to the value that undergraduate students, graduate students, Latina professions give to spirituality and religion, there is little research exploring the role of religion for Latina academics. Through this study, the findings will illuminate insights into the relationship between religion and resilience among Latina academics.

By conducting a quantitative survey research study, this quantitative study has the potential to generalize the findings. This study can confirm, counter, or bring a novel perspective to the forefront not previously examined relating to the Latina academic experience. While much of the Latina literature focused on Latina professor's narratives surrounding their journeys, little research looked at the cultural role of religion in the Latina academic journey as it relates to their resilience, which merits investigation.

There must be a review of the established practices that support Latina's to succeed academically and professionally if we are to support their success. Garcia (2006) identified that religious groups could serve as a support system to address the challenges Latina students face academically. One of the most competitive fields to enter is a professorship, which is why this study will analyze factors that may have supported Latina professors, both full-time and part-

time in institutions of higher education. It will be valuable to see the influence that religion may have played in their higher education persistence.

Taking an asset-based approach to this research study will focus on the strengths that Latina academics bring to both their education and their professions. This research ultimately lends itself to exploring how Latinas' religion, often learned early on by parents, may be an asset and not a hindrance to their professional pursuits (Bordas, 2012; Garcia, 2006; Huerta, 2014; SooHoo et al., 2018a). This study can shed light on how to support Latina students and Latina academics as they enter various professions. As Latinas comprise close to a third of the U.S. female population by 2060, Gandara (2015), it is imperative to continue to support the path of success for Latina academics. Likewise, it is essential to continue to build upon existing literature to close the achievement gap of Latinas and allow for the persistence and achievement of their success.

The information learned through this dissertation study can influence the understanding of the factors that can aid Latinas. Such understanding can aid in the academic and professional success of Latina students. Therefore, it is essential to investigate Latina academics and identify factors that helped them persevere forward when faced with the potential hardships and setbacks that many feel within their academic and professional journeys. Through this study, there is attention given to the institutional practices and factors that can be implemented to aid Latina students and academics' success. Without the proper examination of the Latina culture missing, essential elements that serve as resilience factors will be left unexplored; this can limit the identification of resilient factors which may aid Latina students and academics. As an institution, in order to aid the academic success of Latina/os, they need to take into account the whole student perspective, incorporating culture and family traditions, encourage connections and

foster community, and acknowledge and highlight the capabilities that Latina/o students possess Castellanos and Gloria (2008). Likewise, institutions need to consider the whole Latina academic to implement components that will allow for their most significant success while addressing the challenges faced.

Systemically, this quantitative study lends itself to understand the role of religion and resilience for Latina academics. Through these findings, the study may provide resources to support and aid Latina academics, students in our K-12 systems, and in higher education institutions. This research may illuminate allyship, inform institutional practices within higher education that can positively influence educators to positively impact the success of Latina students and Latina academics.

Research Questions

A substantial amount of research has explored Latina academics' lived experiences through a qualitative perspective seeking to understand how to better support their professional pursuits. Such research has given voice to Latina academics' lived experiences. A topic rarely discussed within Latina academics' lived experiences is the role of religion in their professional pursuits. The literature surrounding Latina academics informed the research questions for this study. This study incorporated two scales. The Centrality of Religiosity Scale - CRS-5, Huber, and Huber (2012) were used to identify Latina academics' religiosity levels. The Brief Resilience Scale (BRS) Smith et al. (2008) was used to determine the resilience level of Latina academics. Therefore, with the CRS-5, BRS, two open-ended questions, and demographic questions, the survey titled Religiosity Resilience Survey (RRS) was developed. RRS attempted to answer this study's following research questions:

1. What are the religiosity and resilience levels for Latina academics?

2. Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in profession?

3. What is the relationship between religiosity and resilience among Latina academics?

This study will use primary data from the RRS as the main instrument for analyzing the relationship between religion and resilience among Latina academics. The CRS-5 focuses on five religious' dimensions “public practice, private practice, religious experience, ideology, and the intellectual dimensions” to better understand Latina academics' religiosity levels (Huber & Huber, 2012, p 177). BRS focuses on individuals' ability to bounce back from stress and will be used to assess Latina academic's resilience level. Open-ended questions will allow for a more in-depth analysis of participants' views related to religion and resilience. Demographic questions will provide information regarding participants characteristics giving context to the survey data. Through the RRS, there will be a thorough review of the research study questions at hand.

Limitations

It is essential to consider the potential limitations of the proposed study at hand. The survey questions for this study measure respondents' views, and due to the unique nature of each respondent, understanding of each survey question may vary. However, due to the validity and reliability components of “The Centrality of Religiosity Scale” Huber and Huber (2012); and “The Brief Resilience Scale” Smith et al. (2008), there is a greater opportunity to ensure that participants will be able to provide accurate responses.

Lastly, since qualitative research dominates Latina studies, a quantitative study may not be received well. However, Yosso et al. (2001) would argue that specifically with research using

critical race theory, both qualitative and quantitative research hold the capacity to inform studies within education. Likewise, Villalpando and Delgado Bernal (2002) acknowledged that counterstories provide evidence that legitimized the quantitative research data and analysis. In some ways, examining the role of religion is a counterstory as it is a topic rarely explored. Through quantitative research, there is an opportunity to give value and uncover minority students and scholar's collective voices.

Summary

This study aims to take an asset-based approach, focusing on the relationship between religion and resilience among Latina academics in higher education. For Latina professors, research has indicated that they have used resilience to buffer against the negative stigmas felt within the academy. Resilience provides individuals the perseverance necessary to move forward despite potential social structures impeding their social mobility. By examining Latina academics, we can begin to review what allowed Latinas to succeed and shed light on new areas not explored, such as religion and resilience, that can shed some light into a greater understanding on support factors that can aid their academic success. This dissertation proposes that religion and resilience help communities of color persevere.

Chapter two of this dissertation proposal focuses on reviewing the literature relating to Latina professors' experiences within the academy, identifying the main hurdles they encounter, and supporting elements that aid their success. Critical challenges discussed within the literature include the lack of social support, credibility, and prejudice and discrimination within the academy. There will then be a review of the literature surrounding Latina's resilience and religion. This chapter will also introduce Tara J. Yosso's (2005) community cultural wealth (CCW) model as the theoretical framework. The community cultural wealth model gives value to

cultural capital as assets that support students of color in their educational and professional advancement. In conclusion, this chapter will identify the interconnectedness of these influences and develop an argument for the proposed quantitative study.

Chapter three outlines the methodology of choice, which was a quantitative study using survey research. “Religious Resilient Survey” (RRS) incorporates “The Centrality of Religiosity Scale” Huber and Huber (2012), “The Brief Resilience Scale” Smith et al. (2008) two-open-ended questions, and demographic questions. This chapter also emphasizes the research methods employed and design, sampling of participants, and the procedures taken to carry out the quantitative research study. Lastly, the third chapter reviews data analysis through descriptive and inferential statistics used to conduct statistical analysis of the research questions (Leavy, 2017). Ultimately, quantitative survey research provides the capacity to generalize the findings relating to Latina academics and the relationship between religion and resilience.

Chapter four presents a three-phase approach from which an analysis of the RRS data will be conducted. The three research questions undergo a series of analyses starting with descriptive statistics. Secondly, a univariate analysis of the Religiosity Scale and the Brief Resilience Scale variables are conducted, followed by bivariate and multivariate correlations. Lastly, a linear regression analysis was conducted to examine the predictability of religiosity level and resilience level, followed by multiple linear regressions to examine the predictability between religiosity scale items on resilience.

Chapter five provides a discussion of the findings based on the literature review and identified data analysis. CCW is used as the theoretical framework from which to understand the identified data. This study provides implications from which this study can assist Latina students

and Latina professors in their pursuits. This study will conclude with implementations for leaders and for program development.

CHAPTER TWO: LITERATURE REVIEW

This literature review will focus on Latina professors in higher education and the elements that have hindered and contributed to their professional success. Through a review of literature and research studies surrounding Latina professor's experience, the following chapter will contextualize the value of this research. More specifically, this literature review will focus on answering the following questions:

- 1) What are the experiences of Latina professors in higher education?
- 2) What is the role that faith, spirituality, or religion play in the resilience of Latina professors?

First, research documents that Latina professors' lived experiences highlight three main struggles: lack of support, a need to build credibility, and being faced with prejudice and discrimination. To combat the struggles faced by Latina professors, they have often relied on the social support received from mentoring networks, family, parents, and, most significantly, their mothers.

Secondly, research has indicated that resilience has aided Latina professor's persistence within the academy. A form of persistence and encouragement rarely discussed within the academy, however greatly valued within the Latino community, is religion. Therefore, it is valuable to conduct a literature review on Latina professors and the value they give to either their faith, spirituality, or religion, which may inform their persistence within the academy. Due to the limited research surrounding this topic, there will be a broader literature review, including Latina professionals and Latina students, related to the value they give to either their faith, spirituality, or religion.

This chapter will also present Tara J. Yosso's (2005) community cultural wealth (CCW) model which serves as the theoretical framework for this research. The six main capitals: aspirational, linguistic, familial, social, navigational, and resistant capital serve as assets from which to examine Latina professors' experiences. The theoretical framework lens will be used to examine the emerging quantitative study. To further examine this literature, it is important to discuss the statistics related to Latina's professor representation within the academy.

Lack of Latina Professor Representation: What the Statistics Tell Us

This section discusses the analysis of the growing number of Latinas that make up the U.S. population and the disparity in Latinas achieving the professoriate. It is essential to examine Latina professors statistically as it provides a reality into their representation within the academy. Statistics presented here are being highlighted once more for thoroughness and for academic correctness.

Demographically, Latinas, in general, are a significant part of U.S. citizenry. As indicated previously, they will comprise close to a third of the U.S. female population (Gándara, 2015). Although Latina's will comprise such a large part of this country's female population, much still needs to be done to aid Latinas in achieving both bachelor's degrees and graduate degrees, which may provide higher status positions (Garcia, 2014; National Center for Education Statistics, 2018; National Center for Education Statistics, 2019b). There is also a low representation of Latina doctoral earners within the United States (Gonzalez et al., 2002).

While few Latinas achieve high-level degrees, of those that do, few become full-time professors in institutions of higher education. As evidenced in the literature, full-time Latina professors are identified as professors who teach, engage in scholarly service, and publish scholarly works in higher education (Ruiz & Machado-Casas, 2013; Machado-Casas et al., 2013;

Monzó, 2019). Historically, there has been a low representation of Latina professors in higher education (Cuádriz, 2005; Gonzalez et al., 2002; Machado-Casas et al., 2013; Medina & Luna, 2000; Reyes & Ríos, 2005). Latinas comprise only 1% of all full-time professors (Vasquez-Guignard, 2010). Similarly, “In 2010, 78.2% of total female faculty were White, while 7% were African Americans, 6.7% Asian Americans, 4% Latinas, and 0.6% American Indians” (Machado-Casas et al., 2013, p. 4). According to the National Center for Education Statistics (2019a), one percent or less of full-time professors in higher education institutions are Hispanic females. As illustrated, Latinas continue to be significantly underrepresented within the academy. More research is required examining the factors that both hinder and support Latina professors in their pursuits of the professorship.

The Experiences of Latina Professors in the Academy

To understand Latina academics, it is critical to examine what makes up their lived experiences, followed by its impact, along with the hurdles or challenges that often impede progress in the academy. Throughout the complex lived experiences of Latina professors' they have encountered opposition covertly and, at times, overtly (Ruiz & Machado-Casas, 2013; Ek et al., 2010; Medina & Luna, 2000; Mendoza et al., 2019; Oliva et al., 2013; Rosales, 2006). As evidenced by research, opposition faced by Latina professors can have a negative impact on their retention and achievement of being tenured faculty (Guanipa et al., 2003). According to over 25 years' worth of Latina professor literature and as mentioned above, Latina professors face three main hurdles in the academy: lack of support Espino et al. (2010), Machado-Casas et al. (2013), Medina and Luna, 2000, and Ruiz and Machado-Casas (2013), credibility Ek et al. (2010), Espino et al. (2010), Medina and Luna (2000), Monzó, (2019), and Ruiz and Machado-Casas (2013), and prejudice and discrimination (De Luca & Escoto, 2012; González, 2007; Medina &

Luna, 2000; Saldaña et al., 2013). These three main hurdles may have led to a lack of Latina representation and persistence within the academy. Furthermore, to combat this, some Latina professors have felt the need to evaluate the negativity they have encountered through qualitative research approaches.

Qualitative research has been of great value in Latina academic research, highlighting three main hurdles faced by Latina professors (González, 2007; Saldaña et al., 2013). Such research composed of co-operative inquiry and dialogical epistemology Ek et al. (2010); Oliva et al. (2013), narrative analysis Machado-Casas et al. (2013), phenomenological interviews Medina and Luna (2000), autobiographies Reyes and Ríos, 2005, forms of autobiographical voice such as testimonio(s)[testimony(ies)] Cuádriz (2005), Espino et al. (2010), Machado-Casas et al. (2013), and Martínez-Roldána and Quiñones (2016) serving as a form of activism, autoethnography Alarcón and Bettez (2017), Gonzalez et al. (2002), Monzó (2019), and Stanley, (2006), and duoethnography Monzó and SooHoo (2014) shine a light on the lived experiences of Latina professors. These qualitative research approaches are essential to bring to light the complex lived experiences of the Latina professors' journey. Moreover, such approaches have served as a cathartic experience to advocate for Latina professors' pursuits.

Lack of Social Support Impacting Latina Professors

Multiple studies have documented Latina professors feel a lack of social support in their professional pursuits (De Luca & Escoto, 2012; Espino et al., 2010; Garcia, 2006; Hernández & Morales, 1999; Medina & Luna, 2000; Ruiz & Machado-Casas, 2013; Urrieta et al., 2015). On a similar note, researchers have documented some negative social downsides for Latina professors such as feelings of inferiority, and feelings of being an imposter, as though they do not belong within the academy (Ruiz & Machado-Casas, 2013; Ek et al., 2010; Espino et al., 2010;

Machado-Casas et al., 2013; Medina & Luna, 2000; Monzó, 2019; Urrieta et al., 2015). This lack of social support may have contributed to the lack of Latina representation in the academy.

Hence, this lack of social support can have an impact on Latinas personally, which can discourage them from the academy. According to Abraham Maslow (1943), a prior tier necessary to be established before reaching self-actualization is esteem, a level of confidence, and capability that is auspicious. Likewise, Latina professors need to be established in institutions where they feel they belong and are respected, which is advantageous to their professional success (Ek et al., 2010; Espino et al., 2010; Monzó, 2019; & Oliva et al., 2013). Maslow summarizes this by saying that esteem includes “the desire for reputation or prestige (defining it as respect or esteem from other people), recognition, attention, importance or appreciation” (Maslow, 1943, p. 382).

In summary, Latina professors find themselves in a precarious situation, seemingly lacking social support that affects them personally and can impact their professional pursuits. Now it will be seen that they try to fit in institutions that favor a more individualistic approach as opposed to one that is collectivistic and cooperative. Ultimately, research has indicated that Latina professors thrive in institutions where there is more camaraderie and social support for one another.

Lack of Institutional Fit: Individualistic vs. Collectivistic

Researchers have indicated that Latinas come from a collectivistic upbringing, yet Latina professors must adapt to a more individualistic institutional setting (Rosales, 2006; Saldaña et al., 2013). This individualistic approach perpetuated within academia has required for both doctoral students Rosales (2006), Segura-Huerta (2006), and Torres (2006) and for Latina professors to need to assimilate to the individualistic nature of the academy (Castellanos et al., 2006;

Gonzales, 2012; De Luca & Escoto, 2012; Monzó & SooHoo, 2014; Monzó, 2019).

Collectivism, in aiding pursuits of the Latina professoriate, furthermore, provides a sense of community and attainment of the common good (Alarcón and Bettez, 2017, González, 2007, and Saldaña et al., 2013).

The collectivistic preference may be impeded by the academy's individualistic preference as it has been felt by Latina graduate students in their scholarly pursuance. As evident by Rosales (2006) reflecting on her doctoral program, she needed to balance two “opposing worlds,” the individualistic academic culture, and that of her own culture (p. 203). In turn, Latina’s grapple balancing these two worlds in the academy. Some do not quite fit in either opposing worlds while seeking to find a balance. Segura-Herrera (2006) demonstrates this as she describes her doctoral program experience, feeling as though she did not fit in the academy or in her Mexican culture. Similarly, Rendon (1992) indicates in her personal story feeling as though she did not fit in either the academy or in her Mexican culture. The apparent divide felt within the academy can potentially foil the success of Latinas, both academically and professionally.

Correspondingly, Latina professors find themselves needing to learn ways to adapt to the individualistic approach valued by the academy Rosales (2006) and Saldaña et al. (2013), as opposed to a collectivistic approach (Castellanos et al., 2006; De Luca and Escoto, 2012; Gonzales, 2012; Martínez-Roldána & Quiñones 2016; Monzó, 2019; Stanley, 2006). Latina/o professors value community and the connectedness of working together. Consequently, this individualistic approach perpetuates a lack of community support, which can negatively impact Latina professors' professional pursuits (De Luca & Escoto, 2012). Research has indicated that Latina professors resist assimilation in the individualistic structures of academia.

With having the spotlight on individualism in the academy, now it is necessary to focus on the positive aspects that come from collectivism. Traditionally, Latina's value collectivistic collaboration built upon a familial capital of familismo (Castellanos et al., 2006; De Luca & Escoto, 2012; Morgan Consoli & Llamas, 2013; Rosales, 2006; Saldaña et al., 2013). This familial capital fosters a more prominent quality of success for Latina professors as they thrive in building connections, collaborating, and nurturing a sense of belonging (Ek et al., 2010; Ruiz & Machado-Casas, 2013). Collectivistic cultures join in a shared respect for one another, valuing the contribution that each individual brings (Bordas, 2012).

Conclusively, it is in the integration of both approaches that can lead to optimal success. There needs to be coalescence between individualistic and collectivistic approaches that enhance Latina professors' experiences within the academy. While the need to be an established independent scholar is essential, as evident in the tenure process, there is also great value in collaboration and cooperation with colleagues (Ek et al., 2010; Ruiz & Machado-Casas, 2013). Castellanos et al. (2006) and Mendoza et al. (2019) highlight the importance of Latinas finding opportunities to bridge the two approaches in their professions and within their communities. It is, therefore, not about choosing one approach over the other, but it is in the integration of both approaches that will allow for progress within the academy to forge ahead. Along with lack of support, Latina's experience a second distinguishable challenge: that of needing to build credibility for themselves within the academy.

Struggling for Credibility in the Academy

According to the literature, Latina professors have needed to “excel in publishing, teaching, and scholarly activity” to prove their credibility within the academy (Ruiz & Machado-Casas, 2013, p. 49). It has been through such evaluations that Latina professors have needed to

prove their competency within the academy (Saldaña et al., 2013 & Espino et al., 2010). Research has indicated that tokenism has led to Latina professors needing to prove their credibility within the academy (Medina & Luna, 2000; Reyes & Halcon, 1988). Latina professors have their research interests often questioned within the academy (Medina & Luna, 2000).

Latina professors have felt a need to reject research projects focusing on issues that impact their communities by assimilating to the accepted standards of the academy in order to receive credibility (Gonzalez et al., 2002; Medina & Luna, 2000; Stanley, 2006). However, Latina professors want their credibility to be tied to social justice issues (Alarcon & Bettez, 2017; Machado-Casas et al., 2013; Espino et al., 2010; Monzó, 2019; Oliva et al., 2013; Urrieta et al., 2015). They seek to engage in work that impacts their “family and community” (Espino et al., 2010, p. 816). Similarly, other scholars have noted seeking to conduct research that makes a difference in communities of color (Bettez et al., 2009; Monzó, 2019; Oliva et al., 2013; Stanley, 2006).

Credibility for Latina professors has come in the form of recognition through mentoring networks and from fellow scholars. An example of providing credibility is the mentoring network: Research for the Educational Advancement of Latin@s (REAL), which engages Latina professors in collaborative research projects and publishing (Ek et al., 2010). Secondly, through duoethnographies, two fellow scholars of diverse backgrounds can examine their lived experiences acknowledging the value of their experiences in academia (Monzó & SooHoo, 2014). Lastly, colleagues can engage in collaborate research opportunities giving credibility to their research interests and work.

As seen above, Latinas have had their credibility challenged by some and recognized by others in their tenure process and within academia. Together with a lack of support and credibility, a third challenge faced by Latina professors consists of prejudice and discrimination within the academy.

Opposition to Latina Professors in the Form of Prejudice and Discrimination

Research has indicated that Latina professors have encountered prejudice and discrimination (González, 2007; Olivas, 1988; Reyes & Halcon, 1988; Urrieta et al., 2015), which may be impeding their presence in the academy. To better understand the issue at hand and the literature that will be presented, it is useful to define some key terms. “Prejudice is literally a 'prejudgment' -- a belief about something or someone that is based on assumptions rather than on actual experiences” (Wolford, 2019, p. 1). Discrimination takes it a step further, and it is how someone is treated based on those judgments “unrelated to merit, ability, or past performance” (Jackson, 2019, p. 1). Prejudice is the thought—discrimination is the action. Prejudice is the seed that can develop into discrimination. This section on discrimination and prejudice of Latina students and professors will cover its challenges and the support received to overcome such challenges within the academy.

Prejudice and discrimination within academia, as mentioned above, can be seen at the level of the professoriate. However, research has indicated that for Latina students at the undergraduate and graduate levels experience a similar degree of prejudice and discrimination within their own academic journeys. Therefore, it is critical for the undergraduate and graduate Latina experience not to be overlooked, for this is where the quest begins for those who persist to the professoriate.

Undergraduate and Graduate Student Perspective

Undergraduate Latina/o's students have reported being stereotyped and discriminated against in their higher education institutions (Hurtado, 1994). Discrimination at the undergraduate level appears to persist at the graduate level. Latina doctoral students report experiencing both overt and covert forms of discrimination (Gonzalez et al., 2002; & Segura-Herrera, 2006). This is illustrated as Rosales (2006) contests her experience moving from her hometown of Santa Ana to the University of Missouri-Columbia. Additionally, she documents experiencing inferiority and discouragement, which made to her question her ability to succeed academically. Latina/o graduate students who express facing discrimination also experience tokenism in their graduate programs (Gonzalez et al., 2002; Rosales, 2006). Due to the negative impacts of tokenism, Latina students may question their capability to complete their doctorate, believing they have been selected due to an institutional quota and not based on merit. This can be best be exemplified by Torres (2006), who states:

“Additional environmental issues were related to tokenism, where uniformed public views about affirmative action prompted feelings of marginalization. As a result, doctoral students exposed to these types of cultural aggression may question their individual perceptions about their ability to participate and complete a doctoral degree” (p. 140).

As evidenced above, discriminatory practices, in particular tokenism, within institutions of higher education have challenged the success of students of color. Such practices continue to be perpetuated within the academy as Latinas aspire towards the professoriate (García, 2005).

While Latina students have faced prejudice and discrimination, cultural elements have aided their pursuits within higher education. Latina's cultural pride has served as a great buffer to combat opposition (Carranza, 2007; Hughes, 2003). Garcia (2006) documents how her culture aided her ability to overcome negative stereotypes she faced within her doctoral pursuits. Studies

indicate that support groups needed to be formed for Latina graduate students to buffer against the stressors they face within the academy Capello (1994). The family unit was also seen as a vital protective factor in countering discrimination (González, 2007). Next, there will be a more in-depth examination of the literature on opposition faced by Latina professors within the academy concerning prejudice and discrimination.

Latina Professor Perspective

In pursuit of the professoriate, Latina professors have needed to navigate and overcome prejudice and discrimination from institutions, departments, or colleagues. (Urrieta et al., 2015). Prejudice and discrimination faced in the academy can often hinder Latina professors and their ability to integrate fully in their profession (De Luca & Escoto, 2012; Urrieta et al., 2015). For Latina professors, these challenges have manifested themselves by being stereotyped and treated with inequality in their institutions (Saldaña et al., 2013).

In order to bring about change to the academy, it is valuable to understand the Latina professors' worldviews and experiences. Martínez-Roldána and Quiñones (2016) and Monzó (2019) discuss the need to integrate the diverse worldviews that Latina professors bring to the academy. This can allow an opportunity to shape teaching, encourage collegiality, and evoke positive critical consciousness based on faculty of colors' lived experiences (Stanley, 2006). Bernal (1998) calls for the need to acknowledge the Chicana experience in order to address the difficulties faced and to provide effective change. In hopes of transforming instituted beliefs, counter-storytelling provides a context from which to understand the experiences encountered by faculty of color, such as discrimination (Solorzano & Yosso, 2001). Covarrubias and Revilla (2003) advocate for aligning against the injustices that marginalized communities experience, the Agencies of Transformational Resistance (ATRs) provide avenues from which to create consciousness, commitment to social justice, and educational attainment. Therefore, along with

evoking a higher level of consciousness, Freirian scholars have noted that critical consciousness may bring awareness to social justice issues felt by minority groups (Monzó & SooHoo, 2014; SooHoo et al., 2018a; Solorzano & Yosso, 2001).

Researchers have noted the value of quality social support as being critical to help adults overcome life's hurdles (Capello, 1994; Ong et al., 2009). As such social support for Latina professors has aided their ability to combat discriminatory practices faced within academia (Castellanos et al., 2006). Culture and sharing lived experiences for Latina professors have served as a form of social support to overcome prejudice and discrimination (Alarcón, & Bettez, 2017; Espino et al., 2010; Medina & Luna, 2000; Stanley, 2006; Monzó 2019; Oliva et al., 2013). Despite opposition faced in the form of prejudice and discrimination it has been the various forms of social support that have aided Latina professors persevering forward and achieving their professional goals (Ruiz & Machado-Casas, 2013; Urrieta et al., 2015). Turner et al. (1999), noted that the lack of representation stemmed in many ways from lack of support, credibility, discrimination, and prejudice, and advocated for more exceptional supportive mentoring and working environments.

As evidenced above, the opposition of prejudice and discrimination faced by both Latina students and Latina professors has required considerable forms of social support. The next section will explore in more depth previously mentioned as well as other forms of social support for Latinas, as discussed in the literature.

Forms of Social Support for Latina Faculty in Multiple Social Contexts

This section will discuss Latina's mentorship networks, friends, familial, parental, and maternal social support. Through these various forms of social support, Latinas have made great

strides toward their aspirations. The following will discuss mentors found in mentorship networks, which have aided Latina professors in the academy.

Mentoring Networks

Over 25 years of research surrounding Latina students, academics, and professionals has identified that mentoring is a significant form of support that aids their academic and/or professional success (Alarcón & Bettez, 2017; Atkinson et al., 1994; Behnke et al., 2019; Bordas, 2012; Castellanos et al., 2006; Ceballo, 2004; Contreras & Gándara, 2006; Espino et al., 2010; Flores & Obasi, 2005; Garcia 2006; Garcia & Henderson, 2015; Guerra, 2006; Gonzalez (2002); González, 2007; González-Figueroa & Young, 2005; Huerta, 2014; Kaplan et al., 2009; Martínez-Roldána & Quiñones, 2016, Machado-Casas et al., 2013; Medina & Luna, 2000; Menchaca et al., 2016; Méndez-Morse, 2004; Méndez-Morse et al., 2015; Mendoza et al., 2019; Monzó, 2019; Monzó & SooHoo 2014, Oliva et al., 2013, Ortiz-Walters & Gibson, 2005; Oseguera et al., 2009; Reyes & Ríos, 2005; Rios-Ellis et al., 2015; Rodríguez, 2016; Rosales, 2006; Ruiz & Machado-Casas 2013; Salas et al., 2014; Saldaña et al., 2013; San Miguel & Kim, 2015; Santos & Reigadas, 2002; Segura-Herrera, 2006; Stanley, 2006; Stewart et al., 2015; Thomas, 2001). While mentorship has been noted as a valuable form of support, yet for graduate students in seeking of entering academia as professors, research notes a lack of valued mentorship can hinder their pursuits (Austin, 2002). Kaplan et al. (2009) on the other hand observed that a mentorship program can aid Latina students in their educational goals, personal development, and in their social development within peers and through friendships. As evidenced by Latina professors, mentors have provided the necessary guidance to aid in their professional success (Monzó, 2019; Rosales, 2006; Saldaña et al., 2013). Guanipa et al. (2003) note the value of having established Hispanic faculty of color who can serve as mentors to

promote more faculty of color to achieve tenure. While mentors are valuable, Fish (2002) notes that professors need to understand and be aware of the tenured process requirements, with or without mentors, as many who are not tenured attribute lack of mentorship support as a reason for not being tenured. While understanding of the tenure process requirements with or without mentors is important, mentors are notable valuable for underrepresented faculty. To aid in such efforts, as a process for Hispanic faculty, according to Guanipa et al. (2003) retention, tenure, and promotion (RTP), identified the value of being mentored from already established Hispanic faculty and aiding in their stages of “perspective, preparation, production, and protection” (p. 189). Perspective is the ability to understand the academic culture, preparation is to give importance to the early production of quality work for the tenure review, and protection of a fair chance in pursuit of tenure.

An active mentorship network for Latina professors is known as REAL. This network provides collegial support to newly hired Latina faculty who are entering the tenure-track process to avail in their persistence and success (Alarcón & Bettez, 2017; Ek et al., 2010; Machado-Casas et al., 2013; Ruiz & Machado-Casas, 2013). REAL provides “the necessary knowledge, motivation, and mentorship to navigate the complexities of academia as first-year Latina tenure-track faculty” (Ruiz & Machado-Casas 2013, p.54). Consequently, REAL is an organization that builds up the Latina community by supporting its retention to be more well represented within the academy (Ek et al., 2010). By sharing intellectual challenges and triumph stories, Latina professors support one another to succeed within academia (González, 2007; Saldaña et al., 2013). Through REAL’s collectivistic approach and practices, Latina professors who are a part of REAL report feeling more supported, understood, and encouraged by the REAL community to persist forward in their academic journey (Ek et al., 2010; Ruiz &

Machado-Casas, 2013). REAL pairs first-year tenured track Latina professors with tenured Latina professors teaching them how to navigate the academy successfully.

REAL provides three main supports: “(1) emotional, (2) academic, and (3) community” (Ruiz & Machado-Casas, 2013, p.61). Research has shown that REAL provides emotional support through serving as a buffer against the varying levels of discrimination that Latina professors face within the academy (Alarcón, & Bettez, 2017; Ek et al., 2010; Machado-Casas et al., 2013; Oliva et al., 2013). Academically, REAL has provided Latina academics with the driving force necessary to succeed in their professional pursuits (Oliva et al., 2013). This has been possible as REAL provides Latina professors with the opportunity to conduct interdisciplinary research on Latino/Latina topics and share their research through collaborative platforms from national to international conferences. REAL builds community by its collectivistic approach and by supporting the collective good and success of its members (Bettez et al., 2009).

Similarly, in the 1980s, an organization titled *Mujeres Activas en Letras y Cambio Social* (MALCS) was established to support Chicana faculty. It supports social justice efforts by bringing to light the experiences felt by Chicana's within the academy, resisting opposition, and engaging in research committed to their communities (Cuádriz, 2005; Ruiz & Machado-Casas, 2013). Professional development workshops are conducted by MALCS to foster Chicana scholarship (Ruiz & Machado-Casas 2013). Offering essential components, REAL & MALCS help the pursuits of tenure-track Latina & Chicana professors to succeed in their professions.

Likened to the professional support that mentorship networks offer, it is necessary to highlight the value of supportive colleagues, which have assisted Latina professors' success (Monzó & SooHoo, 2014; Monzó, 2019). These have come in the form of camaraderie and

researching together. Similarly, insofar as support, Chicanas have noted their friends as providing a vital support system to succeed in their academic pursuits (Gándara, 1995; Garcia, 2006; Guerra, 2006; Rosales, 2006; Segura-Herrera, 2006). Apart from mentors and friends, significant research has indicated that families' support for Chicana students, professors, and professionals has also contributed to their success (Gándara, 1982).

Familial Support

Cohen (2015) noted that within the Latino culture, families provide a necessary support system in their pursuits. Familial support encourages Latino/Latina students to remain in college and achieve their educational goals (Hurtado & Ponjuan, 2005; Perez, & Rodriguez, 2011; Segura-Herrera, 2006). In the experience of a Latina graduate student, she said that she relied on the support received from her family to persevere in her academic pursuits (Segura-Herrera, 2006). In a like manner, Rosales (2006) narrates that family played an integral role in buffering against the struggles she faced of feeling isolated and alienated in her own doctoral experience. She describes how her family encouraged her to persevere forward to completion, as she was her family's pride (Rosales, 2006). She also notes that understanding the Latina/o experience altogether requires understanding the central role that a family plays in supporting academic success.

The valuable support afforded by family continues to persist for Latina professors and professionals. Research has discussed family support as aiding Latina professors to stay motivated and persevere forward within the academy, and for some, it was a necessity in their success (Gándara, 1982; Rosales 2006). Comparably, research has indicated that Latina professors relied on their family support to persevere forward within the academy (Medina & Luna, 2000). Chicano/Chicana professionals note that an essential factor for them to complete

their J.D., M.D., or Ph.D. degrees were being part of a supportive family (Gándara, 1995). As evidenced above, the family unit supports the Latina professor's growth, and a more in-depth look into a family component, such as parents, is worthy of analysis for Latina students, professionals, and academics.

Parental Support

Parents have played a pivotal role in the success of Latina students. Gloria & Castellanos (2012) highlight the important role that parents played in supporting the success of seven first-generation undergraduate Latina students and the importance of maintaining parental involvement throughout students' academic journeys. According to research, the continued support of parents does not stop at the undergraduate level but continues to be valuable at graduate level as well. Evidence can be found as doctoral students discuss how their parents' advice significantly aided their resilience and served as a form of encouragement that aided their degree completion (Garcia, 2006; Segura-Herrera, 2006). Similarly, contributing to her perseverance towards the professoriate, Gonzalez (1995) documents the value of stories she heard from her parents as providing encouragement and principles which guided her life.

Gándara (1995) identified that for many Chicano/Chicana professional's their parents helped them to develop the "innate drive" to succeed, raising them to be independent, hard-working, and self-reliant (p. 113). For Latina professors, parental support instilled a strong work ethic that served as reference points to problem-solve, evaluate, make decisions, and to be resilient and progress forward towards the professoriate (Gonzales, 2012). While families and parents have played an essential role in Latina students, professionals, and professors, it must be noted that their mothers, in particular, played an integral role in their pursuits and, for many, the backbone to their success (Gándara, 1995, Rosales, 2006).

Support from Mothers

Latina mothers have provided strong support for their children's success. Some have a deficit thinking that Chicana parents, ultimately mothers, are not interested or are only passive in their children's education, but research shows otherwise (Yosso, 2006). According to 10 Latina/o undergraduate students attending Yale, their mothers provided the necessary support to achieve academic success (Ceballo, 2004). Research suggests that many Latina mothers' value their children's education and encourage the pursuit of higher education (Gándara, 1995; Gonzalez, 2002; Rosales, 2006).

Gándara (1995) found that the mothers of Latino/Latina's tended to be most influential in pursuing higher education. Rosales (2006), who pursued a doctorate, discusses how her mother provided her with emotional support to be motivated, tenacious, and to develop the self-confidence to obtain her degree. Tang et al. (2014), and Currie et al. (2002), notably demonstrate that a mother's educational attainment is a relatively accurate future indicator of their children's educational achievement. Therefore, fostering generations of well-educated Latina's can lead to greater attainment of higher social mobility for future generations.

As discussed in this section, Latinas are maternally influenced and supported; a conceptual connection can be made related to the general topic of this dissertation focusing on the influence of religion, which will be later discussed in detail. Latina mothers provide the support that enables their daughter's academic and professional success, and many have also introduced their religious beliefs to their daughters as a form of aid. This is evident, as Garcia (2006) noted that her supportive mother and her strong religious beliefs supported her education goals helping her to stay optimistic in the face of challenges to continue to move forward in pursuits of r doctoral degree in biomedical engineering. Similarly, Guerra (2006), a Chicana, highlights her mother's support aided her academic career trajectory, and for some religious

beliefs also aided their academic career trajectory. As a token of goodwill, she openly states to others, “May the force, La Virgen de Guadalupe, or your mom (as in my case) be with you” (Guerra, 2006, p.276). Maternal support does not only come in the biological form, but for some it can also be found in a religious context, as improbable as it may seem.

Chicana mothers prove to be highly influential in professional pursuits of high-achieving Chicanas who obtained their J.D. M.D., or Ph.D. (Gandara, 1982; Gandara, 1995). Similarly, Latina administrators also credit their strong supportive mothers as a contributing factor to their success (Menchaca et al., 2016). Through their mother's support and efforts, Latina professors have been able to exercise the necessary grit in their pursuit of the professoriate (Garcia, 2006; Guerra, 2006; Medina & Luna, 2000; Rosales, 2006; Saldaña et al., 2013).

Along with the support of mother's according to Castellanos et al. (2020) grandmother's also play an influential role in transmitting fortitude and encouragement for Latinx college students to persist in their educational goals. Participants in this study consisted of two groups. The first group included Latino students who were raised by their mother's while the second group included grandmothers and granddaughters. This study identified the positive role of both mothers and grandmothers in keeping Latinx students connected to their families, culture, while emphasizing the importance of hard work to achieve academic success.

Overall, the literature states that to overcome the hurdles faced by Latina students, professionals, and professors, all have relied on some form of support received from mentoring networks, family, parents, their mothers as well as grandmothers to aid their success. Along with such support, in particular, Latina professors have also needed to exercise resilience to combat the lack of support, credibility, and prejudice and discrimination encountered within the

academy. The next section will explore in greater depth the value of resilience for Latinas in their professional pursuits.

Resilience Research and Its Application to Latina Professors

The concept of resilience has stemmed from psychology, and there have been several efforts to achieve its definition and learn more about its properties. The following definitions are offered in an attempt to provide an objective overview of the topic at hand. According to Zautra et al. (2008), resilience is the ability to adapt to adversity. Correspondingly but with the element of purpose, Amat et al. (2014) define resilience as an individual's ability to manage when faced with adversity and continue to live purposefully. Some are more specific in the type of adversity faced by defining resilience as “the ability to adapt to stress and negative experiences in a healthy way.” (Kte' pi, 2020, p.1). Ong et al. (2009) note resilience to be a pattern of “positive adaptation” to an adverse situation (p. 1777). Rutter (1985) highlights resilience to be individual’s self-confidence, belief in oneself, and the ability to problem solve it is the “quality of resilience” which is based on how individuals deal with the adverse situation they find themselves in, (p.608). The “how” they react is composed of a combination of the use of the skills that were learned early on in life and throughout individuals' life experiences; such skills can serve individuals as a compass from which to navigate through adverse situations. O'Leary & Ickovics (1995) noted that more than survival and recovery from challenges, women are resilient when thriving. Thriving can be manifested in three main domains: behavioral, cognitive, and emotional. Acknowledging the diverse definitions above, an analysis will be done on Latina professors' resilience utilization by gaining an insight into their lives as students, aspects of developmental psychology, ways to overcome hurdles faced, and cultural influence.

Undergraduate and graduate experiences are a catalyst from which Latina professors begin their journeys; therefore, it merits discussing the benefits of resilience for Latina students. González (2006), Madera (2009), Fregeau and Leier (2016), and Urrieta et al. 2015, agree that resilience benefitted Latina students' educational pursuits. Additionally, research has indicated that for minority students in graduate school, the exercise of resilient qualities helped them forms of exclusion and marginalization faced in their academic pursuits (Stanton-Salazar & Spina, 2000).

Taking a psychological developmental perspective, research has noted the value of one's upbringing as aiding in the development of resilient qualities that will later help them both academically and professionally. According to Ceja (2004) parents play a pivotal role in their children's persistence and aspirations towards higher education. The study analyzed 20 Chicana high school seniors and identified that parents encouraged success in school and Chicana's resilience towards their education was emphasized based on how they interpreted their parents lived experiences. Chicanas witnessed the struggles that their parents experienced which served as encouragement, motivation to succeed academically as they received messages from their parents that education would open opportunities for greater social mobility, building on their educational resilience. In continuation, the upbringing of individuals greatly aides' resilient qualities, this can be exemplified through a 32-year longitudinal study on children growing up in adverse environments. The study identified that resilient girls displayed critical qualities of being assertive, achievement-oriented, and independent, which aided their academic success (Werner,1989). Similarly, Aldwin et al. (2010) noted that resilience consists of internal and external characteristics that helped these children and later adults thrive. Latina professors exhibited these similar strong resilient qualities, such as being achievement-oriented as they

pursue the professoriate (Espino et al., 2010; Medina & Luna, 2000). Gándara (1995) also identified that such resilient qualities of assertiveness, and hard work, and being achievement-oriented contributed to the academic and professional success of 50 Chicana/Chicano participants who had earned their J.D., M.D., or Ph.D.

Having mentioned some of the positive qualities that Latinas develop, it is essential not to overlook the challenges they have conquered through resilience. This is, in part, evident as research has indicated that Latina academics have needed to exercise resilience to pursue the professoriate (Gonzalez, 2002; González, 2007; Medina & Luna, 2000; Urrieta et al., 2015). According to González (2007), examining Latina academics doctoral experiences, resilience assisted in overcoming challenges faced such as: lack of support, credibility, and prejudice and discrimination. Further literature indicates that Latina academics resilience is challenged due to lack of support within the academy (Espino et al., 2010; Gonzalez, 2002; Machado-Casas et al., 2013; Medina & Luna 2000; Nieves-Squires, 1991; Ruiz and Machado-Casas, 2013). More so, research has complementarily indicated that resilience is hindered by weak mentoring Blackwell (1989) and Garcia, (2006); tokenization Gonzalez (2002), Medina and Luna (2000), Nieves-Squires (1991), Reyes and Halcon, 1988, and Rosales, (2006), lack of student respect Turner (2002), Monzó, (2019), Monzó & SooHoo (2014), Nieves-Squires (1991), and Stanley (2006), and when faced with the need to prove their credibility (Ek et al., 2010; Espino et al., 2010; Gonzales, 2012; Medina & Luna, 2000; Monzó, 2019; Nieves-Squires, 1991; Reyes & Ríos, 2005; Turner, 2002). Another component that can hinder Latina professor's resilience is when confronted with prejudice and discrimination (De Luca & Escoto, 2012; González, 2007; Medina & Luna, 2000; Saldaña et al., 2013; Turner, 2002; Urrieta et al., 2015). Amidst the challenges faced, resilience has been essential for Latina professors to overcome the negative experiences of

a lack of support, a need to prove their credibility, and prejudice and discrimination within the academy in order to persist and succeed (González, 2007; Medina & Luna, 2000; Turner et al., 1999; Urrieta et al., 2015).

Along with the challenges encountered within the academy, research has indicated that mentors, family, and friends at the micro cultural level have aided Latina professionals. For Latina students and Latina professors alike, culture appears to provide qualities that aid their resilience (Mendoza et al., 2019; Rosales, 2006). The predominance of resilience in the Latina culture has also supported Latina professors both at the macro and micro levels, supporting their pursuits. Garcia (2006), Gonzalez et al. (2002), Guerra (2006) and Rosales (2006) in part exemplified this by analyzing their graduate student experience in pursuing their doctoral degrees and discussed how their culture provided them with the resilience to achieve their academic goals at the macro level of academia, through the assistance of cultural values learned from parents, families, mentors, and their communities at the micro-level they were able to achieve their professional goals. Similarly, Padres Unidos, a grassroots organization of Latino families, share resilient stories that give value to their culture as shaping academic success (SooHoo et al., 2018a).

As previously discussed, developmental psychology, the analysis of cultural influence, and Latina's life experiences have exemplified the value of resilience aiding Latina professors within the academy. With the aid of resilience, Latina professors have been able to persevere forward in the face of challenges encountered along their professional pursuits. Similarly, to resilience as an aid, faith appears to serve as another form of support. Research has also indicated that in order to overcome struggles faced by Latina students and professors, some turn to their faith Gonzales (2012), Menchaca et al. (2016), spirituality Fregeau and Leier (2016), or religion

Garcia (2006) and Guerra (2006) as a form of support. Thus, the next section will discuss in greater depth the role of religion for Latina professors.

Religion and the Impact on Latina Professors

While there is much literature regarding the hurdles Latina professor's face and the importance of resilience, there is a lack of research surrounding the role that faith, spirituality, or religion play in the Latina professor experience. It is worth noting that research surrounding the topic of faith, spirituality, or religion is quite diverse, and as such, authors use the terms differently or interchangeably in their research. This literature review will use the terminology of faith, spirituality, or religion as it is used by authors to keep the authenticity of their research.

Research identifies that a cultural element such as faith, spirituality, or religion has served to aid Latinas in their academic and professional pursuits (Bordas, 2012; Ceglie, 2012; Huerta, 2014). While research around the role of religion for Latina academics is not as common, it is valuable to first examine the research conducted around religion. Research has explored the role of religion for high school students and undergraduate students. Barrett (2010) investigated the influence that religious involvement can have in promoting positive academic outcomes for African American high school seniors. The study identified that religious involvement could provide social and cultural capital for students, enabling positive academic outcomes. Students identified that their church provided them with mentors that encouraged college attendance. Lee (2000) examined survey data of over 400 undergraduate students examining the role of attending college and the influence of such attendance on undergraduate students' religious beliefs and their convictions. The study noted that changes that undergraduate students experience with regards to their religious beliefs tended to lead to stronger convictions. This study identified that for female students who had a positive emotional health tended to experience stronger beliefs.

Similarly, according to Astin et al. (2011) in 2004, 112,232 undergraduate students were surveyed in 236 institutions and in 2007, 3,700 undergraduate students were surveyed from 46 institutions regarding their religious and spiritual qualities through a longitudinal analysis, identifying that on average students believe in God. In a study by Holt et al. (2002) it was identified that resilient factors for undergraduate students of color consisted of family support and spirituality. Spirituality for many students of color consisted of prayer and “belief in a higher spiritual power,” which were noted as contributing to their academic success (p. 17). From these analyses, it is evident that on average students do believe in God, and research has indicated that religious involvement has provided a positive support system aiding students.

In continuation, the value of religious beliefs and practices has also been shown to play an active role in the lives of Latina undergraduate students. According to Ceglie (2013) when Latina undergraduate students were asked about religion they stated “I am a Roman Catholic. I feel that yes, faith does help a lot. It is definitely a part of my support. Especially in those discouraging moments, it does help” (p. 51). Another Latina student stated “And prayer is really strong. It’s how I find strength and hope (Ceglie, 2013, p. 54).” Furthermore, Latina graduate students identified spirituality as a protective factor (Fregeau and Leier, 2016). Ultimately, the faith of some Latina professors was identified as holding a strong cultural element that shaped their lives and encouraged them to persist when faced with professional challenges (Gonzales, 2012). Similarly, Latina professionals identified that while growing up, their religion aided their resilience as they moved towards their academic and professional pursuits (Bordas 2012; Huerta 2014).

Researchers have defined religion or religiosidad in different ways. According to Morgan Consoli and Llamas (2013) “*religiosidad* was defined as the belief in or worship of a

superhuman power and/or practice or activities associated with this belief” (p. 620). Astin et al. (2011) describes religiousness as a “set of faith-based beliefs (and related practices) concerning both the origins of the world and the nature of the entity(ies) or being(s) that created and/or govern the world” (p.40). Huber & Huber (2012) define religiosity as consisting of five key dimensions: intellectual, ideology, public practice, private practice, religious experience focusing on the frequency and intensity of each dimension to capture the individual’s religious life (p.715). These few yet broad definitions regarding religiosity highlight the belief in higher power. Such reliance of higher power in many ways has fostered a community of believers to worship together and for the Latino community religious beliefs have been notable.

For the Latino community religion has been widely regarded and for some Latinas research has noted the positive role of spirituality and religion. Two Latina graduate students Fregeau and Leier (2016), found that their Inca spirituality aided their resilience towards academic success. Segura-Herrera (2006) noted valuing places of worship as providing familiarity within Latinas culture that can serve as meaningful social support for graduate students. Garcia (2006), too, discusses her experience pursuing her Ph.D. in Biomedical Engineering, noting how her “strong religious beliefs” aided in her academic pursuits to stay positive, especially in challenging times (p. 246). She also notes how her culture was a buffer against the stereotypes and challenges faced within her educational pursuits. Guerra (2006) highlights how her mother served as forms of support that aided her academic trajectory, and elements of religion can provide others support.

It is important to recognize the impact that religious communities or families have on individuals' religious development. Peña and Frehill (1998) focused on examining the ways Latinas culture engages in the shaping of Latina's religious views. The study noted that Latinas

who were more culturally embedded, adopting more of their ethnic community views, tended to score higher on personal religiosity measures, highlighting Latinas displaying religious objects at home and outside the home and the value they gave to religion in their lives. Both culturally embedded and less culturally embedded Latinas tended to score about the same on the social religiosity measure, which focused on the frequency of going to church, discussing religious belief or spirituality, praying outside a church, and participating in religious celebrations. The study highlighted the value that Latinas gave to their religion through cultural beliefs and practices. More specifically, Huerta (2014) credited her family's religious upbringing as fostering her Catholic beliefs. In times of opposition and life challenges, she credited the Catholic Church and her faith community as providing fortitude, which in many ways provided her with purpose to move forward. The value of her religious views was evident as she became a catechist, helping others to grow in their faith. She also acknowledged how her faith community encouraged her academic and professional goals as she achieved her master's degree in social work and later founded Padres Unidos (Soohoo et al., 2018a).

Studies done on Hispanic trends furthermore identified that Latino/Latinas hold more definite religious beliefs than other groups (Pew Research Center Trends, 2007). To get a number on how religious Latina/os are, in 2007, nine in ten Hispanics reported identifying themselves as religious (Pew Research Center Hispanic Trends, 2007). Thus, with taking into account that faith, spirituality, or religion play a critical role in many Latina/os development and that Hispanics are more often religious (Pew Research Center 2014), religion may likely play a significant role in Latino/Latina professor's educational and professional experiences for those who may identify with being religious.

The following sections demonstrate Latino/Latinas religious trends, the impact that religion and spirituality has on Latina students and academics, the role of the family unit as a springboard from which Latinas learned the value of faith, spirituality, and religion, and the potential linkage between resilience and religion for Latinas in higher education and the professoriate. The next section will review research trends that emphasize the value that the Hispanic community gives to religion.

As previously described, as a community, Latinos are indeed religious, and for thoroughness sake, it is important to identify Latinos' religious composition. In 2007, 68% of Hispanics identified as Roman Catholics (Pew Research Center, Religion and Public Life, 2007). Six years later, in 2013, the National Survey of Latinos and Religion, Religious Affiliation of Hispanics, identified that 55 percent reported being Catholic, 22 percent Protestant, 18 percent Unaffiliated, three percent Other Christian, and one percent Other (Pew Research Center 2014). According to the Pew Research Center Religion & Public Life “Religious Landscape Study” (2020), 77% of Latinos identify with a Christian denomination, while 2% identify with a non-Christian Faith, and 20% identifying with an unaffiliated religious group. Based on this religious landscape study, it was identified that 59% believe in God; absolutely certain, while 26% believe in God, fairly certain, while 6% not certain if they believe in God 6%, while 6% do not believe in God. 59% of Latinos indicated that religion was important in their lives, 25% indicated somewhat important, while 7% indicated not too important, and 7% not at all important. Regarding attendance of religious services among Latinos, 39% indicated attending religious services at least once a week, 35% indicated once or twice a month/a few times a year, and 26% indicated seldom/never. Regarding the frequency of prayer among Latinos, 58% indicated praying daily, 17% indicated praying weekly, 7% monthly, and 18% indicated praying

seldom/never. As seen, various statistical reports do depict that the Latinos tend to be religious. While literature around religion, spirituality, or faith is limited, as seen for undergraduate, graduate, Latina professors, and professionals give it value. Next, it will be essential to review research that has also indicated that for Latinas pursuing higher education and Latina professors, their religious and spiritual views were formed early on by the family unit.

Latino/Latina Families as the Site of Religion and Spirituality

A growing body of research has explored how the family has emphasized the value of religion for Latinas. Family values, such as religion, have been noted as aiding Latinas in their academic and professional pursuits (Bordas, 2012; Garcia, 2006; Guerra, 2006; Huerta, 2014; SooHoo et al. 2018a). Research conducted on religion and Latina/os has highlighted that many students and professionals grew up with religious beliefs learned by their families. Families being the springboard from which many Latina/os learned their religious beliefs. This section will systematically discuss students, graduate students, and lastly professionals, and the research surrounding the role of parents' instilling religious beliefs.

It is essential to highlight the interdependence between parents and the rearing they provide their children, which in many ways has informed their religious beliefs. Cohen (2015) noted that for 11 Latina/o participants who were parents and caregivers to adolescents, to aid in the development of ethnic pride, they expressed value for the Spanish language, cultural practices ranging from food to religion. For some participants, religion was more salient as they wanted to raise their children attending church and speaking to their children about God.

Another example of parents as the springboard from which children learn about their religion can be seen through Padres Unidos, a grassroots organization. Padres Unidos supports Latino families, conducting classes on parenting and education that would benefit the entire

family. Parents who were part of the Padres Unidos program wanted to learn ways to support their children's education, and in doing so, many incorporated their religious beliefs to serve as another form of support in their children's education. This is evidenced as researchers discovered the value that Latino parents gave towards their spirituality (SooHoo et al., 2018a). Padres gave great value to their spirituality, “God informed their daily practice and gave them hope” (SooHoo et al., 2018a, p.89). Researchers' openness to “unlearn their secular bias” allowed them to acknowledge a blind spot in their research, a finding not expected, ultimately, that spirituality informed and guided the Latino families as they lived their lives and guided their children (SooHoo et al., 2018a, p.89). SooHoo et al. (2018b), in a panel discussion about their research, researchers stated that “parents would talk about how they were so grateful to love” when discussing where parents drew their support. Upon researcher’s analysis they realized that when parents mentioned “love”, they were referring to their spirituality or God. It appears that parents may not have felt comfortable speaking openly about their spirituality, so they spoke about “love” instead. Just as parents may not have felt comfortable speaking openly about their spirituality or religion; in academia, spirituality or religion, is also not widely discussed, which can shed light on why few research studies have ventured to study the role of faith, spirituality, or religion.

Furthermore, examining Latino families as a site from which children develop their religious beliefs, Reese (2009) conducted a longitudinal study with 29 Latino families examining children's literacy. The study identified that for some Latina families, they helped their children learn to read through religious material. Their family's religious material, such as reading the bible, was used as a means from which to build on their children’s literacy skills and instill their families' religious beliefs.

Research has indicated that for Latina/o's, the story of needing to overcome adversity has been a common one whether in their communities or academically, and in the moment of struggle or transition, students have noted the reliance of their religious upbringing. Flores-González (2002) documents how religion created a safety for students preventing the involvement in gangs, as the use of rosaries, the bible, and crosses was a signal where they were left alone. According to the literature, trust in God has also been a strong protective factor for Latina/o's when encountered with life's difficulties. Highlighting the value of a religious upbringing, Castellanos & Gloria (2008) conducted a study examining the transitional journey from high school to college for Latina/o college students. It was identified that they had a firm trust in God and for some also believed in La Virgen de Guadalupe (The Virgin Mary) (Castellanos & Gloria, 2008). Similarly, a participant in Morgan Consoli et al. (2011) too noted how The Virgin Mary ("La Guadalupe") helped him in overcoming difficult experiences. Interestingly in Castellanos et al. (2020), it was identified that both mothers and grandmothers emphasized the importance of religious practices. The study identified that mothers emphasized the importance of faith for their college sons, while grandmothers emphasized the importance of prayer for their college granddaughters. In Castellanos & Gloria (2008) study, for one first-generation Latina student who attended college away from home. She relied on her religious upbringing fostered by attending mass and regular prayer to provide her with a sense of comfort and connection with her family. However, in attending college away from home, the strong religious structure she had relied on during her upbringing became limited (Castellanos & Gloria, 2008).

In Castellanos & Gloria, (2008) research studies, many students also noted having a sense of peace as they entrusted their difficulty into God's will. Research has indicated that for Latino

students who come from a religious family upbringing, their religious or spiritual practices are what they use to cope with the challenges faced within their educational pursuits. In continuation, Castellanos and Gloria (2008) conducted an exploratory investigation with 42 Latina/o undergraduate students; the goal was to seek to understand their spiritual practices. Of the 42 participants, 36 identified as Catholic, four identified as Christian, and one student reported not having a religion, and one student left the question blank as it related to their religion. For the majority of these students, prayer and belief in God aided their ability to maintain harmony and balance within their families. Faced with challenges as they transitioned into college, students ultimately indicated that spirituality and religion aided their ability to adjust to college. Research has indicated that for Latino students who come from a religious family upbringing, their religious or spiritual practices are what they use to cope with the challenges faced within their educational pursuits. Another study was conducted examining six Latina/o students who all reported being raised in a Catholic religious household. All students reported facing challenges in college, and many relied on their religion to help them overcome those challenges faced (Castellanos & Gloria, 2008).

Morgan Consoli and Llamas (2013) notes that strong cultural values for Mexican Americans undergraduate students consisted of "*familismo* (family), the traditional gender roles of *machismo*, *marianismo*, *religiosidad* (religiosity), and *respecto* (respect)" (p. 617-618). Religious beliefs have also been a source of spiritual strength for Latina/o immigrants. Noting the value of familismo, according to Gloria et al. (2019) an academic family provided a first-generation Latina college student with the support and guidance to succeed, while also encouraging the continuation of her cultural values such as attending church. Continuing to acknowledge the value of family and religious practices, according to Dunn & O'Brien (2009)

study of Latina/o immigrants enrolled in English as a Second Language (ESL) courses, highlighted that the majority of participants noted that having family and religious support aided their psychological well-being. As evidenced, strong religious values have been a central piece in Latina/o students' lives.

A participant from Gándara's (1995) study, which focused on high-achieving Chicana/Chicano professionals who had earned M.D., J.D., Ph.D., indicated that going to church and reading the Bible in Spanish aided her literacy and success in school, recalling how her father would have her read and report back to him her understanding of the readings. In continuation with regards to intellectual habits, for female participants, 65%, in comparison to 40% of males, indicated that growing up, they had at least one or both parents who would regularly read, which motivated them also to develop a love for reading, positively influencing their scholarly engagement and academic trajectory. In continuation, this study also identified that growing up, for some Chicano/Chicana professionals, they developed strong reading skills as their parents would read the bible to them in Spanish. The development of robust literacy skills translated into higher achievement and academic success as they entered school. Some participants also credited attending Catholic school as preparing them academically. Similarly, for a Latina professional, Bordas (2012) discusses how growing up, her family was devout Catholics, and her parents emphasized the value of a good education. Her mother worked cooking, cleaning, and babysitting to afford her daughter a Catholic education. Bordas (2012) also credited her catholic school education for preparing her academically.

As evidenced above, parents were ultimate a fundamental element to the family, and Latina's religious and spiritual views were very much formed early on by the family unit. Next,

there will be a review of the literature examining the potential connection between religion and resilience.

The Potential Linkage Between Resilience and Religion

Religion has served as a stress-coping strategy for Mexican citizens (Farley et al., 2005). For Padres Unidos, they note how spirituality provided them with the resilience to overcome difficult situations (SooHoo et al., 2018a). Many undergraduate and graduate students have attributed their academic perseverance to their faith, providing them with the support to succeed. Interestingly, in Cohen's (2015) study of 11 Latina/o participants, religion and spirituality were examined as potential contributors to resilience and ethnic identity. Ethnic pride was identified based on the value given to the Spanish language, cultural practices ranging from food to religion, and coping strategies. This study determined that Latino/Latina parents' and caregivers' resiliency aided in their children's ethnic pride (Cohen, 2015).

Ceglie (2013) also found that six students (three African American and three Hispanic) majoring in science, religion was a significant reason for their persistence. They discussed the need to call upon their faith in God to combat feelings of self-doubt. As illustrated by one of the students' statements, ““There are times that I get so frustrated, and I don't even believe in myself. And he [God] gives me the strength to keep going because he loves me so much.”” (p. 49). Another student said, ““...through Christ and prayer, I can make it...”” (p. 50). Students felt their science major was challenging and intimidating, but their faith provided them with the perseverance to keep going (Ceglie, 2013). According to Castellanos & Gloria (2008), six Latina/o students were assessed based on the challenges faced in college, with a review of coping mechanisms employed while examining the role religion and spirituality played in their lives as a means from which to overcome the challenges faced. All students faced college challenges. Of

the six Latina/o students, only four of the six students considered themselves religious. “Yet, when asked about the role of religion in their daily lives, each student indicated that God was a primary source for their resilience and problem solving on a day-to-day basis” (Castellanos & Gloria, 2008, p. 208). Faced with challenges as they transitioned into college, students ultimately indicated that spirituality and religion aided their ability to adjust to college. Students noted that going to mass provided them with peace and the strength necessary to face their academic challenges. In order to overcome challenges, the most common religious practice for students was prayer. In this study, reliance on God was pivotal; as students highlighted, when they encountered challenges, they relied on their religion to help them overcome. The study also highlighted that religion or spirituality were not coping elements in their academic pursuit, but religion or spirituality was central to their Latina/o's cultural identity.

In continuation of the analysis on the potential linkage between resilience and religion, Morgan Consoli & Llamas (2013) mixed-methods study with 124 Mexican American college students identified the cultural value of familismo (family) was found to be a predictor of resilience. Morgan Consoli et al. (2015) conducted a quantitative study for 121 Latina/o undergraduate students who investigated the relationships of four factors: spirituality, hope, social support, and cultural values as predictors for both resilience and thriving. This study determined that hope was a strong predictor of resilience and thriving, while spirituality was only a significant predictor for thriving. Being inclusive to all religions, it is also interesting to note that Fregeau and Leier (2016) found that resilience developed through their Inca spiritual beliefs, which aided two Latina graduate students' academic success. Castellanos et al. (2006) noted that for Latina doctoral students, cultural resilience was formed early on through such support practices such as attending mass and staying connected to family and friends.

Other personal stories and qualitative studies focusing on Latina professionals and professors' experiences have highlighted religion as supporting academic and professional success. Bordas (2012) discusses how her “parents' vision, faith, perseverance, and selfless service were an endless source of strength.” (p. 2). She notes how her parents provided her with the courage to move forward and to complete her college education. Menchaca et al. (2016) identified fervent faith as one of the six themes that supported two Latina administrators in their positions within higher education. Through a qualitatively analysis Latino/a participants consistently indicated that their spirituality or religion aided their ability to overcome adversities (Morgan Consoli et al., 2011). Gonzales (2012) indicated that their faith attributed to their academic and professional success for Latina professors. Research has indicated that Latina/o's upbringing has instilled strong religious beliefs contributing to resilience to persevere forward despite overt and covert institutional challenges. These studies shed light on the value that Latinas give to their religious beliefs, acknowledging the need for further research in this area.

Society as a whole needs to develop an awareness of the relationship between religion or spirituality of Latinos. More specifically, there requires more research examining the relationship between religion or spirituality of Latina professors. As evidenced by the literature, religion has served as a form of hope for Latina/o's allowing them to continue to persist in challenges encountered. In many ways, religion may provide individuals from marginalized groups with the necessary focus, clarity, and perseverance to achieve seemingly impossible feats. This is best highlighted through a 1955 cohort, out of 505 individuals that participated in a longitudinal study from prenatal to early '30s, 63 resilient men and women were identified, and they noted that amid difficult times many turned to their religion and relied on their faith, prayer, and active involvement in their church to receive support, serving as a protective factor (Werner & Smith,

1992). Werner and Smith (1982) noted that for resilient adolescents, their family's faith in God helped to provide the necessary support to problem-solve when faced with challenges. For adults, faith brought meaning and a sense of control over their lives. The 32-year longitudinal study examining high-risk children into adulthood identified the importance of prayer and faith as a form of support that aided them as resilient adults (Werner, 1989).

Similarly, Bradshaw et al. (2015) documented a positive association with adults who listened to religious music, with statistically significant increases in self-esteem, having a sense of control, and greater life satisfaction. This study also noted the value of having a religious life such as prayer and attending religious service. According to Cook (2000), African-American, Haitian-American, and Latino teenagers who attended church and who had a “personal relationship with God” contributed to positive, resilient developmental components (p. 728).

Werner and Smith (1982) noted that faith in God provided participants with the necessary courage to solve their current circumstances. In times of change, religion provided necessary stability. Werner (1989) documented that the church group or minister provided high-risk children with a belief in themselves to exercise control over their lives. In some ways, Latina professors form a different high-risk population, being a small minority within academia. It is, therefore, valuable to explore through an asset-based approach ways to help support Latina professors' success within the academy.

Asset-Based Framework

As opposed to a deficit-based approach, the asset-based approach provides an opportunity to review the successes that aided Latina professors to enter the academy and to be able to learn from their successes. A focus on what limits success can lead to deficit thinking, not acknowledging the strengths that minority students bring with them through their culture and

home life which aid success. Bourdieu and Passeron (1990) discuss social and educational inequality as hindrances limiting the success of students from a working-class family; asserting that the capital learned at home and in communities may not adequately prepare students to succeed in the already established institutional structures, which tends to favor students from a higher social class. Therefore, by focusing solely on the deficits, there is a failure to acknowledge how capital garnered from home and through communities serves as assets for success. Gándara (1995) noted that for high-achieving Chicana's who had earned their J.D., M.D., Ph.D., it was their families and home experiences that served as cultural capital that supported their success. Ultimately, significant capital learned at home and communities can be a support mechanism to aid students of color to succeed both academically and professionally.

The truth remains that there is a need for effective change which can support the needs and successes of students and professionals of color. More specifically to this study is that access and retention for Latina professors is a problem (Alarcón & Bettez, 2017; González, 2007; Medina & Luna, 2000; Stanley, 2006). Through an asset-based approach as conducted through Gándara (1995) and Yosso (2005), there is a focus on the strengths that aid students of color to be high-achieving, which in turn can aid students of color. Similarly, this study seeks to take an asset-based by understanding the successes that aided Latina professor's success within the academy. The following section examines the community cultural wealth model as an asset-based approach from which to examine Latina professors within the academy and the six capitals, which aid the academic and professional success of communities of color.

Through Yosso (2005) Community Cultural Wealth (CCW) model, an asset-based approach, there is an acknowledgment of the capital that communities of color bring with them through their culture, families, and communities, which aids in their educational pursuits.

Ladson-Billings (1995) asserts that through the incorporation of culturally relevant pedagogy, students of color can be better able to thrive academically. Tinkler (2002) also notes the value of integrating Latino cultural values into the curriculum, which can help increase parent involvement, aiding and contributing to their students' educational success. Therefore, to reject culture is to seemingly discount the value and strength that emerges from culture that can lead to academic success (Rendon, 1992; Ayalon, 2011). Torres (2006) notes that for Latina/o doctoral students, negotiating between their culture and the classroom can be challenging in their academic pursuits, especially since for many, culture integrates into Latina/o doctoral students' identity, that when valued, can aid the academic and professional success of Latina/o doctoral students. This is representative as Rosales (2006) and Segura-Herrera (2006) note that culture played a significant part in their academic pursuits. Culturally responsive Berryman et al. (2013) and critical pedagogy in the classrooms can greatly aid the success of students and within departments can aid the integration and success of Latina professors in the academy. In doing so, there is a value placed on the upbringing that students and Latina professors received. In many ways, this honors the capital within families and communities of color. Yosso's (2005) CCW model acknowledges the assets that students of color bring with them from their families and communities from which success and opportunities are possible. Ultimately, an asset-based approach using the CCW model as the theoretical framework examines the strengths found within communities of color, which provide access to professional pursuits. Ultimately, CCW is an application framework from which to analyze Latina academics experience.

Using CCW as an Asset-Based Perspective on the Experiences of Latina Professors

Yosso (2005) CCW model is a framework from which to understand Latina professors' experiences, which provides insights into the capital employed to combat such hurdles of lack of

support, credibility, and prejudice and discrimination that Latina professors often face. The overcoming of these hurdles has often been supported by strong cultural values, as discussed by the CCW model, which includes six main capitals: aspirational, linguistic, familial, social, navigational, and resistant capital, which aids students of color to achieve their educational goals. Latina professors have expressed the value of culture and staying true to their cultural roots as aiding and strengthening their academic success (Rendon, 1992; Rosales, 2006). It is important to note that together these six capitals, which often intertwine and build from one another, provide growth and access to opportunities for communities of color.

Aspirational Capital

For communities of color, aspirational capital is the optimism and persistence of goals, even in adversity. Aspirational capital gives students of color the freedom to dream and hope for a better future for themselves and their families. This capital emphasizes that aspirations and opportunities for students of color are not limited by their parents' occupational status or community upbringing, but rather emphasizing that through aspirational capital the pursuits of higher education and achievement of goals can be attainable (Gándara, 1995).

Linguistic Capital

Linguistic capital can be seen in the social skills that students of color have received in their homes and in their communities. Through various modes of communication, such as being bilingual, students of color also bring with them various forms of expression of language and communication oftentimes recounted through storytelling. Linguistic capital can also be seen when students of color who are bilingual are called upon to translate for their parents; exercising personal confidence in their ability to advocate for their families and themselves.

Familial Capital

Familial capital is emphasized as a positive influence for students of color consisting of the immediate family, the extended family, and friends. The message received through this influence is the “importance of maintaining a healthy connection to our community and its resources” (Yosso, 2005, p. 79). Through this kinship, students of color receive lessons on caring for the well-being of the family and for the well-being of others. Familial capital enables families and communities to join together to support the success of students of color.

Social Capital

Social capital stems from students of color receiving peer, social, and community support. Social capital has stemmed from friendships and social contacts that provide emotional support and, in some ways, the necessary resources to aid in the navigation of educational institutions (Gándara, 1995; Monzó & SooHoo, 2014; Rosales, 2006). In many ways, social capital becomes a way for Latino students to counteract institutional discrimination, which can negatively hinder both their academic and professional progress (Rios-Ellis et al., 2015). Social capital provides a network of emotional and navigational support for students of color in their educational pursuits.

Navigational Capital

Navigational capital is a student's ability to find a pathway from which to understand the resources available both educationally and through social institutions. These pathways are fostered through social connections developed and aided by one's community. In many respects, navigational capital provides pathways from which to maneuver through environments that are less than inviting or conducive to the success of communities of color. Navigational capital

provides opportunities and resources from which communities of color can achieve upward social mobility.

Resistant Capital

Resistance capital is seen when students of color advocate for themselves and others. Through resistance capital students may evaluate circumstances and develop critical consciousness Freire (1973), Freire (1972), and Freire (1998). Yosso's (2005) cultural wealth model allows for an opportunity where students of color acknowledge the capital they hold within their culture and collectively use the interconnection of all six capitals as a means from which opportunity towards a better future is possible. Similarly, this study refers to culture as a set of learned behaviors and values that individuals adopt through family and community. According to research through students of color embracing their cultural capital, opportunities for success have emerged, both academically and professionally. Through this asset-based approach using CCW there is an opportunity to evaluate the strengths found within Latina professors' experiences, and the role that faith, spirituality, or religion (often times learned through their culture) can play in their resilience, which merits further investigation.

The Need for More Quantitative Research on Latina Professor Experiences

Overall, the research surrounding Latina professors' experience has been more qualitative as researchers have begun to challenge the lack of Latina representation within the academy (Alarcón, & Bettez, 2017; Contreras & Gándara, 2006; Cuádriz, 2005; Gonzales, 2012; Machado-Casas et al., 2013; Monzó, 2019; Oliva et al., 2013; Olivas, 1988; Reyes & Ríos, 2005; Saldaña et al., 2013; Stanley, 2006; Vargas, 2002). Qualitative studies have used co-operative inquiry and dialogical epistemology, narrative analysis, phenomenology, autoethnography, and duoethnographies to examine the Latina experience and to shine a light on the lack of Latina

professor representation (Ek et al., 2010; Monzó, 2019; Monzó & SooHoo, 2014; Oliva et al., 2013; Reyes & Ríos, 2005). Few qualitative research studies have examined the role of religion and resilience among Latina professors, as such further research around this topic is valuable.

Research has indicated that religion or faith plays a decisive cultural factor for Latina professors (Guerra, 2006; Gonzales, 2012). Similarly, research has provided insights into the role and potential value that religion holds for high achieving Latinas, yet further investigation on this topic is needed. Gonzales (2012) conducted qualitative study and identified that Latina professors credited their faith as contributors to their professional success. Gándara's (1995) study included religious questions included in the interview protocols to understand the impact that religion may have had on high achieving Chicanos and Chicanas' professional pursuits. The study did identify that for women, one-third of participants attended Catholic schools, similar to males. The study went on to note that parents influenced religious practices by reading the bible to their children. On another note, one participant discussed how having a religious teacher influenced his ability to learn skills that opened opportunities to thrive academically. The study also went on to identify that for about half of the participants, they found mentors who were often priests. In particular, a participant who grew up without a father identified that a priest encouraged him to obtain a college education. Lastly, one participant indicated that spending time in a convent helped her get career-focused (Gándara, 1995). These findings shed light on the significant influence that religion has played for some high achieving Chicanos and Chicanas. Highlighting that religion does appear to have played a role in the lived experiences of Chicanos and Chicanas who had earned their J.D., M.D., or Ph.D. Further research is necessary to examine the relationship between religion and resilience for Latina academics.

No apparent study has focused on religion and resilience among Latina academics through a quantitative research approach. By conducting a quantitative study that either challenges or confirms the qualitative narratives of professors and graduate students, there can be a greater understanding of the role that religion may play on their resilience level, academic, and/or professional success. Through quantitative research, as opposed to qualitative research, there is an opportunity to generalize the findings uncovered for Latina academics. Without further quantitative research on this topic, there is a gap in the literature deciphering the role that religion may play for Latina professors.

Conclusion

This literature review has demonstrated the lack of Latina professor representation within the academy. The literature has also highlighted three main hurdles often faced by Latina academics: lack of social support, a need to build credibility, and prejudice and discrimination. To overcome such hurdles, Latina professors in higher education have had to rely on social support stemming from mentorship networks such as REAL and MALCS. Latina professors have also relied on the support received from their families, parents, and their mothers to aid in their professional pursuits (Gándara, 1995; Rosales, 2006; Segura-Herrera, 2006). Latinas have needed to exercise resilience to overcome the overt and covert opposition, and marginalization found within the academy (Oliva et al., 2013; Reyes & Halcon, 1988; Ruiz & Machado-Casas, 2013; Saldaña et al., 2013; Stanley, 2006).

For many Latina professors, cultural upbringing was the teaching ground from which many learned critical resilient factors to overcome adversity. Research has indicated that the family unit is a stronghold from which preeminently provides foundational elements for success. The family has been the site from which Latinas learned resilient factors and for many the site

from which they learned their religious or spiritual beliefs. According to Reese (2009), religious belief for children stemmed from a parental upbringing. Parents used the bible to aid their children in building their literacy skills. Parents used the bible also a means from which to teach their child religious beliefs. Recently, SooHoo et al. (2018a) discussed the value that Padres Unidos credited God as a potent force from which they drew hope. For undergraduate students majoring in science, they relied on their religion as a means from which to persevere forward in their academics (Ceglie, 2003). Fregeau and Leier's (2016) phenomenological case study of two Peruvian graduate students identified that in their upbringing, they were raised Catholic, yet their Inca spirituality served as a critical source of motivation and resilience. In Huerta's (2014) narrative, she discusses the vital role that her faith and church community played in her professional success (SooHoo et al., 2018a). Guerra (2006) narrated her doctoral experience indicating that her religion, coupled with her mother's support, aided her academic pursuits. Research has indicated that in order to aid in the struggles faced by Latina professors, some turned to their faith Gonzales (2012) and Menchaca et al. (2016) or Catholic religion Guerra (2006) as a form of support. These research studies provide evidence to the apparent value that parents, undergraduate students, graduate students, and Latina professionals have given to religious beliefs. It is in this evaluation where the value of resilience and religion has been evident.

According to this study and Barrett (2010), there is a lack of studies examining the role of religious involvement on academic outcomes. To ignore the role and potential impact of religion on the Latina professor experience would mean to alienate a potentially critical factor that can inform their resilience. This study holds the capacity to inform previous empirical research through an asset-based perspective focused on Latina academics. More specifically, this study

will explore the relationship between religion and resilience among Latina academics in higher education. This study will utilize Yosso's (2005) community cultural wealth model as the theoretical framing for Latina professors to explore the role of religion and resiliency. Therefore, through CCW, an asset-based approach, a quantitative research study focusing on the assets within marginalized communities can bring great understanding into the role of religion and the role of resilience among Latina professors, as the outcomes and factors explored can be identified as assets. It is important to note that Latino/Latina communities have different experiences when it comes to religion, which can influence their resilience. By understanding the role of religion and resilience for Latina professors, we can better understand potential elements that may aid Latina professors' perseverance within the academy and in turn aid Latina students. As Rios-Ellis et al. (2015) documents that to improve Latino student attainment of higher education, there needs to be an increase of Latino faculty presentation who can serve as role models that can aid Latino student retention and degree completion. Castellanos et al. (2006) echo that there needs to be a higher value of diversity within universities. Monzó (2019) acknowledges the value of the Latina experience and the importance that diverse viewpoints bring to the academy, which is necessary to address today's problems.

Hence, through a quantitative research study focusing on the role of religion and resilience among Latina professors, there is an opportunity to generalize the findings. The next chapter will address an apparent gap that exists within the current literature examining the relationship between religion and resilience among Latina academics through a more quantitative approach. Chapter three will describe the quantitative method utilized to understand the relationship between religion and resilience, define the research questions, the methods employed to carry out the study, and the statistical tests used to analyze the data.

CHAPTER THREE: METHODOLOGY

Overview

The purpose of this study is to explore the relationship between religion and resilience among Latina academics in higher education. The Community and Cultural Wealth model guides this study as the primary theoretical perspective (Yosso, 2005). A quantitative survey research approach was used to address a gap in the literature surrounding the relationship between religion and resilience among Latina academics. This chapter addresses the justification for survey research design, research questions driving this research, study variables, and methods used for data analysis (Leavy, 2017). The next section identifies the rationale for why survey research is the most appropriate research design for this study.

This study merits investigation as through an asset-based approach, the findings provide a new perspective to inform Latinas on factors that can serve as aids in their professional pursuits. This study holds the capacity to inform the academy's leaders and educators about components that can aid in Latinas' advancement and academic success. Many educators look to data-driven analysis to drive their decision-making process, and too, individuals look to data-driven analysis to provide a broader perspective and greater understanding of the collective view, which can serve to inform the individual story. Therefore, quantitative survey research is most appropriate for conducting this research.

Undeniably, most studies focusing on Latina's views and experiences have taken a more qualitative approach, from autoethnography to narrative inquiries, to name a few, which document Latina academics' lived experiences. While these methods are valuable to understand the individual story, through a quantitative research approach, there is an opportunity to examine those lived experiences through a collective perspective. Quantitative research approaches allow

for a greater understanding of a representative sample's collective view, as have been seen in previous quantitative studies examining the role of religion for undergraduate students (Ceglie, 2003; Morgan Consoli 2015). Through data-driven statistical analysis of a representative sample, there is an opportunity to generalize the results generating a greater understanding of the collective perspective. Hence, a quantitative survey approach is strengthened by its ability to generalize the findings (McMillan, 2012; Leavy, 2017). A qualitative approach was not selected as it is not conducive for statistical analysis nor for the findings to be generalizable. A Quantitative survey research approach was selected as the most appropriate as it allows for the most objective approach to the research study at hand.

This study first takes a theoretical hypothesis approach proposing a relationship between religion and resilience for Latina academics in higher education. Quantitative research allows for hypothesis testing to determine if a relationship between variables exists (Adler & Clark, 2011). This research study's hypothesis was tested through a statistical analysis of Latina academic responses based on the “The Centrality of Religiosity Scale” Huber and Huber (2012) and “The Brief Resilience Scale” Smith et al. (2008). Through reliable and valid surveys, there can be more excellent reliability and validity of the study results. A thematic analysis was also conducted on two open-ended questions, asking participants views on their meaning of religion and resilience. This study also compared Latina participants' demographic variables such as religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession. A series of statistical analyses were conducted to better understand the role of religion and resilience for Latina academics. Ultimately, through a deductive approach, using a cross-sectional survey, examining participants' responses, this study tested the research

hypothesis through the survey data collected and then examined the data through statistical analysis to formulate an understanding of the data results.

Research Questions

This research focuses on examining the relationships between religion and resilience for Latina academics. The Centrality of Religiosity Scale (CRS-5), The Brief Resilience Scale (BRS), along with two open-ended questions, and a series of demographic questions are used to investigate personal factors that can provide a better understanding to the relationship of religion and resilience for Latina academics in higher education. Due to the lack of quantitative research studies examining Latina's lived experiences and the apparent gap in the literature surrounding the role of religion and resilience for Latina academics, this research intends to better understand the role of religion and resilience for Latina academics. The following research questions were answered through the following analysis measurements: univariate, bivariate, and multivariate analysis.

This study focused on the following research questions which drive this research:

1. What are the religiosity and resilience levels for Latina academics?
2. Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in profession?
3. What is the relationship between religiosity and resilience among Latina academics?

Through the use of survey research, there is an opportunity to generalize the findings.

There is also an opportunity to understand the collective views of the sample. This study was

cross-sectional and anonymous, allowing for greater reliability as participants had the opportunity to be truthful in their responses.

RRS and Reliability and Validity

The RRS incorporates both the CRS-5 and the BRS surveys, both surveys which have been developed and used for over eight years, ensuring both reliability and validity. According to Leavy (2017), validity is the ability to ensure that the measure accurately assesses what it intends to measure. Reliability is the extent to which the measures provide consistent results. These survey measures are reliable as they have yielded consistent results when administered over numerous research studies. The CRS-5 ensures validity as the CRS-5 has been used in over 100 studies relating to religion in 25 countries. This measure has also been used with over 100,000 participants. The Centrality of Religiosity Scale has good internal consistency, with a Cronbach alpha coefficient reported of .85 (Huber & Huber, 2012). In the current study, the Cronbach alpha reached a high internal consistency of .81. The Brief Resilience Scale has good internal consistency, with a Cronbach alpha coefficient reported ranging from .80-.91 (Smith et al., 2008). MacLeod et al., 2016 noted both the “appropriateness, short length, and reliability” of BRS (p.6). In the current study, the Cronbach alpha reached a high internal consistency of .85.

Instrumentation

The primary instrument for this study consisted of a Likert-type scale survey, which consisted of two already-established measures along with two short-answer responses, and a demographics section from which the RRS was developed. The two Likert-type scale surveys consisted of The Centrality of Religiosity Scale (CRS-5) (Huber & Huber 2012), which contained five-question items, and the Brief Resilience Scale Smith et al. (2018) contained six-item questions. Both use a Likert scale to determine the level of religiosity and level of

resilience. This study utilized primary subjective data based on Latina academics completing the RRS survey.

The Centrality of Religiosity Scale – CRS-5

The CRS-5 by Huber and Huber (2012) measures participants' religiosity levels. Religion was measured using The Centrality of Religiosity Scale - CRS-5 (see Appendix A). CRS-5 focuses on five dimensions: intellectual, ideology, public practice, private practice, and religious experience. CRS-5 are positively worded responses on a Likert-type scale. For this scale, some items are rated on a five-point Likert-type scale ranging from (*not at all*) to (*very much*); a sample item includes “To what extent do you believe in God or something divine exists?” Other questions range from (*never*) to (*very often*) with a sample item, including “How often do you think about religious issues?” Participants are also asked to rate the frequency of prayer ranging from an eight-point Likert-scale ranging from (*several times a day*) to (*never*), and frequency of religious services was rated on a six-point Likert-scale ranging from (*several times a week*) to (*never*). The threshold of results includes “1.0-2.0: not-religious, 2.1 to 3.9: religious, 4.0 to 5.0: highly-religious” (Huber & Huber, 2012, p. 720).

The Brief Resilience Scale (BRS)

For this study, The Brief Resilience Scale (BRS) (Smith et al., 2008) was used to measure participants' resilience levels. This measure was designed to assess resilience based on participants' ability to overcome and recover from stress. BRS measures resilience through a six-item scale; items are rated on a five-point Likert-type scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*) (see Appendix B). In scoring the BRS, items 2, 4, 6, must first be reverse coded, and then scoring is based on finding the mean of the six items, with higher scores indicating higher levels of resilience. Sample items include, “I tend to bounce back quickly after

hard times” (positively worded) and “I have a hard time making it through stressful events” (negatively worded). This scale contains three positive worded items: items 1, 3, and 5 and three negative worded items: items 2, 4, and 6, to reduce positive response bias and social desirability.

Open-ended Questions

For this study's purpose, two open-ended questions were developed to examine Latina academics' views on religion and resilience. It is worth noting that the majority of the participants answered the questions. One open-ended question asked participants to (a) Describe what religion means to you. The second-open-ended question asked participants to (b) Describe what resilience means to you. A thematic analysis was conducted to analyze the open-ended responses. To achieve a deeper understanding and thoroughness, the thematic analysis consisted of a multiple cycle review of participants responses for religion and then for resilience. Upon review of participants' responses, codes were identified, patterns were found, themes were generated, generated themes were reviewed, and then final themes were defined and named. Appendix C and Appendix D provide examples of participants' responses on the meaning of religion and resilience consecutively along with the corresponding themes which emerged from the thematic analysis.

Demographic Questionnaire

For this study, the demographic questionnaire acquired information regarding participants' characteristics to give context when interpreting the survey results. Demographic variables consisted of religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, educational level, professional title, and the number of years in their profession.

The questionnaire included demographic variables such as religious identity growing up (i.e. Christian, Roman Catholic, Buddhist, Judaism, Islam, Atheist, Other), currently religious identity (i.e. Christian, Roman Catholic, Buddhist, Judaism, Islam, Atheist, or Other), origin of birth (i.e. United States or Outside of the United States), ethnicity (i.e. Mexican, Salvadoran, Guatemalan, South American, Nicaraguan, Cuban, Puerto Rican, Multi-ethnic, or Other), language growing up (i.e. Spanish, English, or Other), generation status (i.e. first generation, second generation, or third generation), residing region (i.e. Northeast, Midwest, South, or West), age (i.e. 30-39 years, 40-49 years, 50-59 years, or 60+), income (i.e. less than \$50,000, \$50,001-75,000, \$75,001-100,000, or over \$100,001), educational level (i.e. bachelor's degree, master's degree, doctoral degree), professional title (i.e. full-time professor, part-time professor, doctoral degree professional - not teaching), number of years in profession (i.e. first year, 2-5 years, 6-10 years, 11-20 years, 21-30 years, 31+ years) (see Appendix E).

In summary, the instrument used for this study was the Religious Resilient Survey (RRS), which consisted of The Centrality of Religiosity Scale - CRS 5, The Brief Resilience Scale (BRS), open-ended questions, and demographic questions.

Data Sources

This study was deductive and took a cross-sectional survey approach Leavy, (2017), examining Latina academics views on religion and resilience at one point in time. This study used primary data obtained from participants' responses from the RRS. The RRS was a voluntary survey administered through Qualtrics to Latina academics who agreed to participate. The RRS provided critical information on Latina academic's religious and resilience views through both scale items, open-ended questions, along with a series of demographic questions ranging from

religious identity to the number of years in their profession. The value of utilizing primary data allows for current, up-to-date information from participants.

Sample Population and Procedure

Participants in this study were Latina academics from the United States, Latina academics consisted of three categories, full-time Latina professors who teach in four-year institutions of higher education who hold a doctorate (Ph.D. or Ed.D.), part-time Latina professors who hold a doctorate (Ph.D. or Ed.D.), and doctoral degree professionals which consisted of Latina professionals who hold a doctorate (Ph.D. or EdD.) however do not teach in four-year institutions. Institutions of higher education consisted of private and public universities in the United States. An extensive internet search was conducted via purposive sampling techniques to identify Latina professors from universities within Southern California. Through snowball sampling, the recruitment of participants was able to expand to include other participants from across the United States. It is worth noting that participants' recruitment was primarily through a convenience sampling, as no respondents were known to the researcher before the study began. To participate in the study, participants needed to meet the following criteria:

1. Self-identify as a Latina
2. Latina's needed to self-identify as holding a Ph.D. or Ed.D. and be teaching at an institution of higher education or hold a doctorate Ph.D. or Ed.D. and not be currently teaching at an institution of higher education.

The recruitment of Latina professors first began by contacting professors within Southern California, and then the study expanded the recruitment nationally from private and public universities to obtain a larger sample. Recruitment consisted of contacting 233 Latina academics

from private institutions and public institutions. Through a review of university faculty home pages and departments, prospective faculty were emailed with a description of the study and requesting whether they would be interested in participating in the study. Follow-up emails were sent to participants who did not respond to the initial email; this was done in an effort to increase the response rate. Some participants who agreed to participate in the study also recommended other participants who may be willing to participate in the study. Suggested participants were then contacted. Of the 233 participants contacted, 54 participants agreed to participate in the study. Participants who agreed to participate in the study were emailed a copy of the informed consent form along with the online link where they could access the online informed consent form to review and sign. Appendix F provides a copy of the informed consent form. Upon receiving participants' agreement to participate and their signed electronic informed consent, participants were then emailed the online survey link. The anonymous electronic self-reported survey was administered in English and took between 7-10 minutes to complete. The first question of the survey asked participants once again whether they still wished to participate in the study, as they could choose to withdraw at any time. The second initial question asked participants whether they still agreed that they meet the selection criteria; if so, participants were able to proceed forward and complete the survey. If participants indicated disagreement with any of the initial two screening criteria questions, the survey would conclude, and participants could no longer complete the survey. Approval for conducting this study was obtained by the university's institutional review board (IRB).

The study achieved a sample size of 54 participants. It was essential to have a minimum sample size of at least 30 participants to determine statistical significance. This study was able to obtain a sample size of over 30, with a total of 54 participants.

Research Variables

This study utilized 25 variables from the RRS, including the CRS-5 and BRS, two open-ended questions, and 12 demographic descriptors. The outcome variable for this study is resilience derived for the BRS.

Research Hypothesis

This study hypothesizes that Latina academics who score being religious or highly religious on the CRS-5 would also report a higher level of resilience than those who score not religious on the CRS-5.

Dependent Variable

Resilience is the dependent variable for this study.

Independent Variable

Religion is the independent variable for this study along with the CRS-5 religiosity scale items, along with the various demographic variables. The demographic variables as previously discussed consisted of religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, educational level, professional title, and the number of years in their profession which will include both nominal and ordinal levels of measurement (see Appendix E).

Demographic Variables

Demographic questionnaire was developed to assess information about participants characteristics which can give context from which to be able to understand and interpret results.

As previously mentioned, the demographic variables for this study are defined as follows:

Religious Identity Growing Up. Participants were asked to identify their primary religious identity growing up. Responses ranged from Christian to Other.

Currently Religious Identity. Participants were asked to identify their current religious identity. Possible responses ranged from Christian to Other.

Origin of Birth. Participants were asked to identify whether they were born in the United States. Responses included either Yes or No.

Ethnicity. Participants were asked to identify their ethnicity. Possible responses ranged from Mexican to Other.

Language Growing Up. Participants were asked to identify their language growing up. Responses ranged from Spanish to Other.

Generation Status. Participants were asked to indicate whether they were the first in their family to attend college. Possible responses ranged from first generation to third generation.

Residing Region. Participants were asked to indicate the region in which they reside in. Responses ranged from Northeast to West.

Age. Participants were asked to indicate their age range. Possible age ranges were from 30-39 years to 60+ years old).

Income. Participants were asked to identify their salary ranges. Responses salary range options were between less than \$50,000 to over \$100,001.

Educational Level. Participants were asked to identify their educational level. Possible educational level ranges were between bachelor's degree to doctoral degree. It is worth noting that all participants had a doctoral degree.

Professional Title. Participants were asked to indicate their professional title. Responses ranged from full-time professor to doctoral degree professional - not teaching.

Number of Years in Profession. Participants were asked to indicate the number of years in their profession. Possible age ranges included from first year to over 30 years in their profession.

Statistical Model

The statistical model used to best capture Latina academics perceptions resulted from a review of literature identifying key influences affecting Latina students and more specifically Latina academics. Specific demographic questions were selected based on that literature review to be able to best describe the sample population.

In this study, before conducting a bivariate correlation, linear regression, and multiple linear regression, the univariate analysis was conducted for a clear understanding of the data, which was analyzed. The preliminary analysis provided an understanding of the entire sample population in terms of the demographic variables.

Data Analysis

The study's data was analyzed using SPSS Software from IBM version 26 (Pallant, 2016). SPSS is the most commonly used software to analyze and make inferences to statistical data. This study's data analysis used univariate analysis, bivariate correlation, linear regression, and multiple linear regression analysis. Through this approach, there was a progression of data building from the preliminary analysis to more complex analyses in order to examine and understand the data.

Univariate Model

The first phase of data analysis consisted of a univariate analysis, which provided descriptive statistics to understand the sample population. The univariate analysis answered research question number one: What are the levels of religiosity and resilience levels for Latina academics? The univariate analysis allowed for an understanding of survey items' frequency distributions, starting with the demographic variables, CRS-5 scale items and followed by the BRS scale items (see Appendix A and Appendix B). Frequencies determined the number of

occurrences regarding the study variables. Measures of central tendencies, such as standard deviation measure dispersion of scale scores for both surveys. More specifically, an analysis of measures of central tendency (i.e., mean) was used to determine scale results for the BRS and from CRS-5 and BRS measures of dispersion (i.e., standard deviation) were used to measure the dispersion of scale results (Adler & Clark, 2011). This study's variables included the independent variables, dependent variable, and the demographic variables such as religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession. The above items were used to summarize the data results and to draw meaning from the data (McMillan, 2012). Ultimately, the univariate analysis was conducted to provide descriptive statistics of the study's variables (McMillan, 2012). Tables were used to provide a visual representation of the data.

Inferential Statistics

Inferential statistics allow researchers to examine the research hypothesis and to be able to make inferences relating to the sample population (Adler & Clark, 2011; McMillan, 2012). According to statistically significant findings, inferential statistics determine the probability that the inferred conclusions of a population are accurate. Inferential statistics addressed research question number two: Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession? Inferential statistics were also used to answer research question number three: What is the relationship between religiosity and resilience among Latina academics? Table 1 illustrates the statistical tests used based on each research question.

Table 1

Statistical Analysis of each Research Question

Research Question	Statistical Tests
1. What are the religiosity and resilience levels for Latina academics?	Univariate Model of Descriptive Statistics: Calculating frequencies, measures of central tendency, and measures of dispersion
2. Do religiosity levels and resilience levels differ based on demographic variables such as religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession?	Crosstabulation: Chi square tests of association
3. What is the relationship between religiosity and resilience among Latina academics?	Pearson product-moment Correlation Coefficient, Spearman's Rank-Order Correlation Matrix, Linear Regression, and Multiple Regression

Bivariate Correlation Analysis

In answering research question number two a crosstabulation was conducted, with chi-square tests of association examining the relationships between religiosity and resilience levels for each dichotomous demographic variable. For the crosstabulation significance of relationship was determined based (p value $< .01$). The effect size ranged from 0.2 small effect size, 0.5 medium effect size, and 0.8 was a large effect size using Cohen's Effect Size (Cohen, 1988). It is worth noting that both religiosity, resilience levels and demographic variables were categorized into dichotomous variables.

The religiosity levels were based on participants' scores for the Centrality of Religiosity Scale – CRS-5. According to the CRS-5 participants' scores are broken down into three

categories: not religious, religious, and highly religious. For purposes of the crosstabulation CRS-5 scores were broken down into two dichotomous variables of low religious and high religious. Low religious included participants who scored not religious, high religious consisted of participants who scored religious and high religious. Similarly, for the Brief Resilience Scale (Smith et al., 2008) the resilience scale score range from 1 to 5, where scores closest to 5 indicate higher levels of resilience. For greater clarity in interpretation of results, dichotomous variables of low resilience and high resilience levels were created based on participants' resilience scores. Low resilience levels included participants who scored between 1-2.9, high resilience levels included participants who scored between 3.0-5. In continuation, demographic variables that contained more than two categories were condensed into dichotomous variables as well. The breakdown of those dichotomous variables are discussed in detail in the following paragraphs.

Two dichotomous categories were identified for the category: religion growing up which consisted of the following two categories, religion growing up: non-Christian and religion growing up: Christian. Religion growing up: non-Christian included: Judaism, Atheist, and Other based on participants' results, and religion growing up: Christian included Christian and Roman Catholic. For the category current religious identity, two categories were also created which consisted of: current religion: non-Christian and current religion: Christian. Current religion: non-Christian included Buddhist, Judaism, Atheist, and Other based on participant results, while current religion: Christian included participants who identified as Christian and Roman Catholic.

Origin of birth was already a dichotomous variable, so no categories were created. The dichotomous variables already established were the origin of birth: United States and origin of birth: other (outside of the United States). Two groups were developed from participants'

ethnicity responses, Mexican and Other. As most participants identified their ethnicity to be Mexican (50.9%), and in efforts to create an equal dispersion of variables, a dichotomous category was identified as Mexican and Other. The ethnicity: Mexican category included all participants identified as Mexican, and the ethnicity: other category included participants who identified with one of the following ethnicities: Salvadoran, Guatemalan, South American, Nicaraguan, Cuban, Puerto Rican, Multi-ethnic, and Other. For the variable language growing up, two categories were developed: Spanish and Other. Participants who indicated their language growing up was Spanish were part of the language: Spanish category, and participants who indicated that their language was other were part of the language: other category.

Generational Status was categorized as first generation and Other. First-generation included participants who indicated that they were the first in their family to attend college. Other included participants who indicated they were the second or third generation in their family to attend college. The residing region was categorized by residing region: west or residing region: other. Most participants were identified as residing in the western states, hence the breakdown of the residing regions to be west and other. If participants indicated that they resided in the western states (west region), they were part of the residing region: west category. Residing region: other consisted of participants who indicated their residing region was in the Northeast, Midwest, and the Southern states. The age of participants was identified based on generational differences. Two groups were created: a millennials group for participants identifying their age to be between 30-39.5 years old and a non-Millennials group, which included participants who identified their age to be above 40 years of age. In terms of income, income was divided into participants who indicated making \$75,000 or less, and another category included participants who indicated their income to be \$75,001 or more. Full-time professors are the primary focus of

this study; therefore, participants' professional titles were split into two categories: full-time professor and other; the other category included part-time professors and doctoral degree professionals (professionals who do not teach in an academic setting). It is important to note that 100% participants held a doctoral degree; therefore, dichotomous variables were not used for educational level. Lastly, for the category number of years in their profession, two categories were formed: the first category consisted of participants who were in their profession six or more years, and the second category consisted of those who were in their profession for five years or less.

Next, to answer research question number three a bivariate correlation was conducted, along with a Spearman's rank-order correlation matrix, followed by a linear regression and lastly multiple linear regressions. As an initial statistical analysis, religiosity and resilience scores for each participant were continuous ratio variables, which is why a *Pearson's r* (product-moment correlation coefficient) was used. This bivariate correlation was used to examine the relationship between religiosity and resilience scores for Latina academics. Statistically significant findings from the *Pearson's r* determined the strength and direction of the relationship. Pearson's *r* values range from -1.00 (strong negative correlation) to +1.00 (strong positive correlation).

A second bivariate correlation was conducted using Spearman's rank-order correlation as the data used for this statistical analysis was rank-ordered or measured on an ordinal scale. Spearman's rank-order correlational matrix was conducted to examine the relationship between religiosity, resilience, religiosity scale items, resilience scale items, along with three demographic variables of age, income, and years in profession. In keeping the authenticity of previous statistical tests used in this study and rank-order items necessary for the Spearman's rank-order correlation, religiosity and resilience scores were split into dichotomous variables.

Religiosity scores were split into the following religious levels: low religious and high religious. Low religious levels included participants who scored not religious on the CRS-5 and high religious levels included participants who scored religious and highly religious on the CRS-5. Resilience scores were split into two resilience levels: low resilience and high resilience. Low resilience included participants who scored between 1-2.9 on the BRS and high resilience included participants who scored between 3-5 on the BRS. Overall, variables for this Spearman's rank-order correlation matrix used dichotomous religiosity and resilience levels, along with original ordinal religiosity scale item scores and original ordinal resilience scale item scores, followed with three ordinal demographic variables of age, income, and years in profession. The significance of the relationship was determined based p-value < .01 identified by two asterisks.

Linear Regression

A third phase of data analysis was conducted for the third research question using a linear regression. Linear regressions are used to determine predictability between independent variables and a dependent variable. This linear regression was conducted between independent variable religiosity scores and dependent variable resilience scores, which were based on participants original continuous ratio scores for both the CRS-5 and BRS. The statistical significance of the independent variable religiosity was based on a p-value < 0.05 and p-value < 0.01. Upon determining the relationship, the coefficient of determination (r^2) was used to determine the strength of this linear regression to investigate the degree to which the statistical test shows the variability of the responses and the strength and direction. For this analysis r^2 scores range from 0% to 100% to determine the variation of responses.

Multiple Linear Regressions

The fourth and last examination of the data consisted of a multiple linear regression for all independent variables of the religiosity scale items and the dependent variable resilience scale scores. This analysis was valuable to this study as it helped to determine the predictability between the dependent variable of resilience scores (based on participants original continuous ratio scores) and the various independent variables of religiosity scale items. It is important to note, that while the religiosity scale items are ordinal, dichotomous variables were created since the independent variables required two categories for each variable to run the multiple regression analysis. The dichotomous variables for the religiosity scale items were broken down in the following manner for CRS-5 question number one “To what extent do you believe that God or something divine exists?” was broken down into dichotomous variables, no belief in God and belief in God. No belief in God consisted of responses not at all to not very much, belief in God consisted of responses moderately, quite a bit, and very much. For CRS-5 question number two “How often do you pray?” dichotomous variables were created consisting of lack of prayer and consistent prayer. In order to maintain equality between response options, lack of prayer consisted of the following responses never, more rarely, several times a year, and several times a month and consistent prayer consisted of the following responses several times a day, once a day, several times a week, and once a week. For CRS-5 question number three “How often do you take part in religious services?” dichotomous variables were created consisting of lack of time spent on religious services and time spent on religious services. Again, in order to maintain equality between responses, lack of time spent on religious services consisted of the following participant responses never, more rarely, and several times a year and time spent on religious services consisted of the following participant responses several times a week, once a week, and several times a month. For CRS-5 question number four “How often do you think about religious

issues?” dichotomous variables were created consisting of lack of thinking about religious issues and thinking about religious issues. Lack of thinking of religious issues consisted of the following responses from participants never and rarely and thinking about religious issues consisted of participants response indicating occasionally, often, and very often. Lastly, for CRS-5 question number five “How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?” dichotomous variables were created that consisted of lack of experiencing God or something divine and experiencing God or something divine. Lack of experiencing God or something divine consisted of the following responses never and rarely and experiencing God or something divine consisted of the following responses occasionally, often, and very often. The statistical significance of the various independent variables was based on a p-value < 0.05 and p-value < 0.01. Upon determining the relationship, the coefficient of determination (R^2) was used to determine the strength of this multiple regressions to investigate the degree to which the statistical test shows the variability of the responses and the strength and direction. For this analysis R^2 scores range from 0% to 100% to determine the variation of responses.

Discussion of Limitations

Within this cross-sectional survey research, it is important to examine the limitations. First, through cross-sectional survey research, participants take a survey at one point in time (Leavy, 2017). This limits test-retest reliability (Fallon, 2016). This approach can also limit being able to compare if participants' responses stayed the same or changed over time, as can be determined more so using a longitudinal study (McMillan, 2012; Leavy, 2017). Hence, as this study used a cross-sectional survey research approach it can be a potential limitation to the study

by not accounting for variations of moods or changes in participants' lives at both the micro and macro level which could potentially impact their responses over time.

Secondly, research on this subject can be difficult due to the small number of Latina professors represented within academia, which may hinder the recruitment process to a small sample size, impacting the generalizability of results. Thirdly, a limit to quantitative survey research is that it does not examine the “why” behind the data results. Qualitative research provides the opportunity to be able to explore the underlying reasons for participant's views and perceptions. However, the study's findings can be a springboard from which other qualitative research studies can develop.

Lastly, by conducting a quantitative study on a topic such as Latina academics perceptions and lived experiences, which has predominantly been more qualitative, some may disagree with the quantitative research approach. However, quantitative research allows for “statistics to make general statements about a population” (Urdan, 2017, p. xi). Since this study's focus is on religion, to conduct a qualitative study, some would argue against the findings based on a few individuals' experiences. Therefore, due to the more objective nature of a quantitative study it was identified to be the most appropriate research approach. The next section will focus on the findings of this study.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this study is to investigate the relationship between religion and resilience among Latina academics in higher education. The previous chapter described the quantitative method used to carry out this analysis. This chapter presents the data from participants' religiosity scores, resilience scores, thematic analysis of two opened questions, and demographic descriptors for Latina academics. This chapter also presents the statistical analyses conducted and results found in response to the three research questions of this study examining the relationship between religiosity and resilience, along with demographic variables for Latina academics.

This study's findings can inform Latina students, Latina academics, educators, and leaders alike on ways to support Latina's success. This study provides a thorough analysis of valid and reliable research measures, which can aid in a greater understanding of the role of religion and resilience for Latina academics. Through such findings, there is an opportunity to develop and implement programs and mentorship networks that empower Latinas in their aspirational pursuits working towards a common ground of strengths that can aid their persistence and success. CCW model was used as the theoretical framework from which to understand the data, which chapter five will expand on further (Yosso, 2005).

This chapter begins with a descriptive analysis of the demographics of the sample population, which include: age, income, ethnicity, residing region, generation status, educational level, professional title, number of years there in profession, origin of birth, primary language growing up, religious identity while growing up, and current religious identity. The descriptive

analysis indicates the frequencies and percentages of the sample population. Secondly, data are presented that provide an analysis to the following research questions:

1. What are the religiosity and resilience levels for Latina academics?
2. Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession?
3. What is the relationship between religiosity and resilience among Latina academics?

Analyses were administered using IBM SPSS statistical software version 26. Univariate, bivariate, and multivariate analyses were conducted to address the three research questions. Chi-square tests of association were used to determine the effect size between participants demographic variables and participants religiosity and resilience levels. A correlational matrix was used to determine the relationship between religiosity levels, resilience levels, survey scale items and three demographic variables of age, income, and years in their profession. Lastly, a linear and a multiple regression was used to determine the predictability of resilience based on religious level and religiosity scale items. The next section will discuss Latina academics descriptive statistics.

Descriptive Analysis of Demographic Variables

This study's demographic variables describe the sample population. The total sample size of the population was 54. As a brief overview, most participants identified their ethnicity to be Mexican at 51.9% and 83.3% resided in the western states. Over half of participants, 68.5% were first generation in their family to attend college and 100% of participants held a doctorate degree, with 88.9% holding full-time professor positions in institutions of higher education. The majority

of participants identified that growing up their religious identity was Roman Catholic at 70.4%; however, when participants were asked to identify their currently religious identity only 29.6% identified with being Roman Catholic. Based on participants' open-ended responses describing the meaning of religion and resilience, there appears to be a polarity among respondents with regards to religion. For some religion was perceived as a strength, while for others religion was perceived as a challenge. Lastly, with regards to resilience, a large majority of participants indicated that resilience aids in overcoming challenges faced.

In continuation, Table 2 provides the descriptive analysis of the sample population's characteristics of age, income, and ethnicity. As shown, most of the sample at 87% was between the ages of 30 through 49.5. More than three-fourths of the sample (81.4 %) earn an income above \$75,000. As previously mentioned, a little over half of the sample (51.9%) of the sample identified as Mexican. At 83.3%, most of the sample population resided in the western states. This indicates that the findings from this research are mostly generalizable to Latina academics residing in the western states.

Table 2*Demographic Characteristics of the Study Sample (N=54)*

Demographics	N	(%)
Age		
30-39.5	24	44.4
40-49.5	23	42.6
50-59.5	4	7.4
60+	3	5.6
Income		
Less than \$50,000	3	5.6
\$50,001-75,000	7	13.0
\$75,001-100,000	24	44.4
Over \$100,001	20	37.0
Ethnicity		
Mexican	28	51.9
Salvadoran	1	1.8
Guatemalan	1	1.8
South American	8	14.8
Nicaraguan	1	1.8
Cuban	3	5.6
Puerto Rican	3	5.6
Multi-ethnic	3	5.6
Other	6	11.1
Residing Region		
Northeast	2	3.7
Midwest	1	1.9
South	6	11.1
West	45	83.3

Table 3 provides a descriptive analysis of the sample population's upbringing, including origin of birth and primary language growing up. A total of 66.7% of the sample was born in the United States, and 33.3% were born outside of the United States. Over half (59.3%) of the sample's primary language growing up was Spanish.

Table 3*Upbringing Characteristics of the Study Sample (N=54)*

Upbringing	<i>N</i>	(%)
Origin of Birth		
United States	36	66.7
Other	18	33.3
Language Growing Up		
English	17	31.5
Spanish	32	59.3
Other	5	9.2

Additionally, Table 4 provides a descriptive analysis of participants' educational characteristics. Over half of the sample, 68.5%, are the first generation in their family to attend college, with over a quarter of the sample (27.8%) being the second generation in their family to attend college, and 3.7% were the third generation in their family to attend college. The entire sample population hold doctoral degrees (Ph.D. or Ed.D.), with 88.9% holding full-time professor positions, and more than half of the sample (59.3%) having six or more years of experience in their profession.

Table 4*Educational Characteristics of the Study Sample (N=54)*

Educational Characteristics	<i>N</i>	(%)
Generation Status		
First Generation	37	68.5
Second Generation	15	27.8
Third Generation	2	3.7
Educational Level		
Doctoral Degree	54	100
Professional Title		
Full-Time Professor	48	88.9
Part-Time Professor	5	9.3
Doctoral Degree Professional	1	1.8
Number of Years in Profession		
First Year	6	11.1
2-5 years	16	29.6
6-10 years	14	25.9
11-20 years	11	20.4
21-30 years	5	9.3
31+ years	2	3.7

Lastly, Table 5 provides a descriptive analysis of the sample populations' religious identity while growing up and current religious identity. Table 5 classifies the different religious identities selected by the sample. In efforts to bring about greater understanding of the sample population, religious identities are separated into two categories: Christianity and Other. These two categories were created as most participants identified with the category Christianity and with the category Other. Christianity included participants who identified with being Christian and Catholic, and the category Other included Judaism, Atheist, and Other. By creating two categories, there is a clearer depiction of participants' views regarding religion. A total of 87.1%

of the sample identified with Christianity growing up, while 12.9% identified as other for religious identity growing up. Following the same categorization of Christianity and Other for the sample's current religious identity, over half (55.6%) of Latina academics identified with Other as their current religious identity, while 44.4% identified with Christianity as their current religious identity.

Table 5

Religious Identity Characteristics of the Study Sample (N=54)

Religious Identity	N	(%)
Religious Identity while Growing Up		
Christian	9	16.7
Roman Catholic	38	70.4
Buddhist	0	0
Judaism	1	1.8
Atheist	2	3.7
Other	4	7.4
Christianity	47	87.1
Other	7	12.9
Current Religious Identity		
Christian	8	14.8
Roman Catholic	16	29.6
Buddhist	1	1.9
Judaism	1	1.9
Atheist	7	13.0
Other	21	38.8
Christianity	24	44.4
Other	30	55.6

Thematic Analyses

The majority of participants responded to the two open-ended questions on the meaning of religion and resilience. Responses from participants ranged from one brief statement to a few sentences. Examples of participant responses and corresponding themes on the meaning of

religion can be found in Appendix C and examples of participant responses and corresponding themes on the meaning of resilience can be found in Appendix D. Thematic analyses were conducted to examine the sample population's perceptions on the meaning of religion and resilience. The thematic analyses consisted of a multiple cycle review of participants responses for religion and resilience. A coding scheme was completed based on participants' responses from which common themes emerged. For the open-ended question of what religion meant to participants, a polarity emerged. Some participants viewed religion as a strength, while others viewed religion as a challenge. As for perceptions of resilience, the majority of participants identified resilience as necessary to overcome setbacks and challenges faced. Therefore, the thematic analyses are categorized as perceived religious strengths, perceived religious challenges, and perceptions of resilience. The themes that emerged from participant responses are identified in Tables 6-8. Tables 6-8 also provide some stand-alone quotes that highlight each theme.

To start with, some Latina academics reported perceived religious strengths. These perceived strengths are noted in Table 6, by three prominent themes: meaningful to life, family values, and caring for others as participants describe what religion meant to them. Meaningful to life was identified by participants as aiding them in difficult times. The theme meaning to life is best highlighted by the following quote: “The belief in a God as a higher being that guides my being in the world. Religion to me is being able to turn to God for help and thank Him for all the blessings in my life, big or small. It's the guiding foundation in my life.” Another quote highlighting this theme includes: “Religion includes guiding principles and beliefs, spirituality, and believing in a higher power. Believing that God and/or the universe has your back.” Family values was another identified theme. The family appeared to be a contributing factor where many

participants were first introduced to their religious beliefs. While some participants did indicate that they were raised with religious principles, and their religious principles were a strong part of their upbringing, some participants did indicate that they no longer practice those religious beliefs. This was highlighted by the following quote: “When I think of religion I think about it in terms of organized religion. I was raised Catholic, and even though I don't really practice it was important and influential in my upbringing.” Another participant stated, “A practice I was once guided by and was raised within my family.” In continuation with the theme of family values, this theme was also highlighted when indicating that religion meant “prayer, family, and culture.” Lastly, the third theme in respondents' views of the meaning of religion included the theme of caring for others. Some perceived religion as providing principles of compassion and generosity towards others. This was best highlighted by the following quote on the meaning of religion: “Loving God and loving people.” More specific quotes highlighting these themes on perceived religious strengths are found in Table 6.

Table 6*Selected Quotes about Latina Academics Perceived Religious Strengths*

Theme	Quotes from Latina Academics
Meaningful to Life	“The belief in a God as a higher being that guides my being in the world. Religion to me is being able to turn to God for help and thank Him for all the blessings in my life, big or small. It’s the guiding foundation in my life.”
Family Values	“When I think of religion, I think about it in terms of organized religion. I was raised Catholic, and even though I don’t really practice, it was important and influential in my upbringing.”
Caring for Others	“Religion to me is a deeply personal relationship with God that informs my relationship and commitment to others, especially those on the margins of society. It is a relationship that provides solace, centering, and help in both good and difficult times.”

Secondly, some respondents also described perceived religious challenges viewing religious institutions as problematic. As seen in Table 7, three key themes emerged from participants responses: not religious, spirituality, and suspicion of religious leaders. For Latina academics, some did not consider themselves religious. This was highlighted as respondents indicated that they were not religious, by some stating, “I don't consider myself to be religious,” while another participant indicated, “I am an atheist. I do not believe in God or gods.” Secondly, as Table 7 highlights another theme that emerged, was spirituality, as respondents who did not consider themselves to be religious identified more so with being spiritual, stating, “Religion is a social institution. Yet, in my case, religion is more about spirituality and a relationship with God.” Another Latina academic stated that religion was a “connection to the divine within me and practices for a spiritual way of life.” A third theme that emerged was suspicion of religious leaders. This theme was highlighted as one participant indicated “Religion, as that term, is a

system, a structure that seeks to practice certain rules. For me, religion and spirituality are different. Religion can be corrupt (not always) because it functions under the rules and orders of certain individuals (those in power).” Another respondent stated that religion was “a way to control people, but also a higher power.” Table 7 lists the themes and some quotes that highlight the perceived challenges felt by Latinas when discussing their views on religion.

Table 7

Selected Quotes about Latina Academics Perceived Religious Challenges

Theme	Quotes from Latina Academics
Not Religious	“I do not consider myself to be religious.”
Spirituality	“I consider myself a deeply devout spiritual person, but not religious. Religion means to me a type of dogma that dictates your relationship with a higher power.”
Suspicion of religious leaders	“Religion, as that term, is a system, a structure that seeks to practice certain rules. For me, religion and spirituality are different. Religion can be corrupt (not always) because it functions under the rules and order of certain individuals (those in power).”

Lastly, in reviewing respondents' views on resilience, the majority of participants viewed resilience positively in terms of aiding persistence. Table 8 presents the most prominent resilient themes that emerged from the thematic analyses, which were: personal action, mindset, and both personal action and mindset. Personal action was determined based on participants' external strength and capability to take action when faced with challenges whether by continued persistence or by bouncing back from a setback. This can be best highlighted by a participant stating, “Resilience is the ability to pick yourself up after you fall down, to persevere in the face

of challenges.” Another participant stated, “Resilience is a strength and ability to power through when things get rough.” A second theme that emerged was mindset, described as a disposition, an internal strength, and acknowledgement of feelings, and a positive belief in self to be able to overcome challenges faced. This was highlighted by a respondent who stated, “To me, resilience means grit. It means the capacity to find strength and perseverance as one navigates the challenges and hardships that present themselves throughout our lives.” Another respondent stated, “A way to see the positive in life and not be taken down by things that may be temporary,” while another stated “It means facing challenging situations with integrity and confidence. It also means staying true to myself and my values.” While another participant indicated “Accepting and growing from failure.” A third theme was a combination of personal action and mindset, where participants indicated that resilience meant an inner strength and an ability to take action towards overcoming the challenge(s) being faced. This was best illustrated by the following statement “The ability to push through a situation in spite of difficulty, which is a skill learned through coping with life’s challenges,” and “Being able to cope and bounce back from adversity. To be able to persist in difficult moments.” Table 8 identifies the themes and some quotes that highlight the perceived views of Latinas when discussing their views on resilience.

Table 8

Selected Quotes about Latina Academics Perceived Views on Resilience

Theme	Quotes from Latina Academics
Personal Action	“Resilience is the ability to pick yourself up after you fall down, to persevere in the face of challenges.”
Mindset	“To me, resilience means grit. It means the capacity to find strength and perseverance as one navigates the challenges and hardships that present themselves throughout our lives.”
Personal Action and Mindset	“Resilience refers to the ability to bounce back from a challenge/obstacle in life. I have learned about the importance and power of resilience through my family, friends, mentors, and students.”

While the thematic analyses from Tables 6-8 were not the central focus of this research, they do provide a greater understanding of participants’ views on religion and resilience. Through these analyses the study identified a polarity between Latina academics views on religion and on the value most Latina academics give to resilience. The next section will present a univariate analysis based on participants’ scale item responses and an overview description of respondent’s scale scores for both the CRS-5 and the BRS.

Univariate Analysis

The first research question asked, “What are the religiosity and resilience levels for Latina academics?” A series of descriptive analysis for the CRS-5 and the BRS were used to investigate the research question. Table 9-Table 12 include respondent's frequencies for each item on the CRS-5 and Table 13 presents participants CRS-5 scale score results. Table 14 includes respondents' frequencies for each item on the BRS, and Table 15 includes participants BRS scale score results. These analyses generate an understanding of respondents' frequency distributions for the religiosity and resilience scale questions. In efforts to answer research

question number 1, the univariate analysis indicated that the majority of Latina academics according to the CRS-5 results are religious at 72.2% and believe that God or something Divine exists, moderately at 14.8%, quite a bit at 20.4%, and very much at 37%. With regards to The Brief Resilience Scale, a total of 85.1% of Latina academics were identified as resilient. Latina academics resilience levels were 44.4% moderately resilient and 40.7% were high resilient.

As seen in Table 9, the results indicate that over half of the participants believed in God or the divine quite a bit at 20.4% and very much at 37.0%. In addition, Table 10, presents the results of participants frequency of prayer with almost half of the respondents reporting frequent prayer at 46.3%, this includes 13.0% of respondents reported praying several times a day, 14.8% reported praying once a day, and 18.5% reported praying several times a week. Additionally, almost a third of respondents reported infrequent prayer, with 14.8% of respondents reporting praying more rarely, and 14.8% of respondents reporting never praying.

Furthermore, response rates for participants' participation in religious services are presented in Table 11. More than half of the participants reported a lack of attendance in religious services, with 37.0% of respondents indicating attending religious services more rarely, and 31.5% of respondents indicated never spending time on religious services. It is important to note The Centrality of Religiosity Scale has good internal consistency, with a Cronbach alpha coefficient of .85 (Huber & Huber, 2012). In the current study, the Cronbach alpha reached an internal consistency of .81.

Table 9*Distribution of Responses of The CRS-5: Question 1 (N=54)*

Variable	Not at All	Not Very Much	Moderately	Quite a bit	Very much
1. Belief in God or the Divine	11.1%	16.7%	14.8%	20.4%	37.0%

Table 10*Distribution of Responses of the CRS-5: Question 2 (N=54)*

Variable	Several times a day	Once a day	Several times a week	Once a week	Several times a month	Several times a year	More rarely	Never
2. Prayer time	13.0%	14.8%	18.5%	0%	5.6%	18.5%	14.8%	14.8%

Table 11*Distribution of Responses of The CRS-5: Question 3 (N=54)*

Variable	Several times a week	Once a week	Several times a month	Several times a year	More rarely	Never
3. Time spent on religious services	0.0%	1.8%	13.0%	16.7%	37.0%	31.5%

As Table 12 shows, close to three-fourths of the sample at 72.2% think about religious issues. Participants indicated thinking about religious issues occasionally at 40.7%, often at 29.6%, and very often at 1.9%. Over half of the sample at 61.1% indicated experiencing situations in which they felt that God or something divine intervenes in their life, with 18.5% experiencing this occasionally, 18.5% indicated often, and 24.1% indicating very often.

Table 12*Distribution of Responses of The CRS-5: Question 4 and 5 (N=54)*

Variable	Never	Rarely	Occasionally	Often	Very Often
4.Thinking about religious issues	7.4%	20.4%	40.7%	29.6%	1.9%
5.Experience of God or something Divine	18.5%	20.4%	18.5%	18.5%	24.1%

Table 13 displays participants' scale score results for The Centrality of Religiosity Scale. According to Huber & Huber (2012), the scores range as follows: a score between 1-2, is considered not religious, a score between 2.1-3.9 is considered religious, and a score between 4 - 5 is considered highly religious. Based on Table 12, over two-thirds of the sample population, 72.2%, were identified as religious. More specifically, the results indicate that 42.6% were identified as religious, while 29.6% of Latina academics were identified as highly religious.

Table 13*Distribution of Participants Scores for The Centrality Religiosity Scale (N=54)*

CRS-5 Scores	N	(%)	SD
Not Religious (1-2)	15	27.8	.76
Religious (2.1-3.9)	23	42.6	.76
Highly Religious (4-5)	16	29.6	.76

Participants scale scores for The Brief Resilience Scale (Smit et al., 2008) are presented in Table 14. Please note that for this scale, questions 2, 4, and 6 were negatively worded items noted by (R). As such, in order to calculate participants' resilience scale scores, questions 2, 4, 6

were reversely coded, yet Table 14 displays response frequencies as they appeared in the original data before being reversely coded. For BRS item one participants indicated that over half (68.5%) of participants agree at 46.3%, and strongly agree 22.2% to be able to bounce quickly after hard times. In continuation, for item two, a negatively worded question, the greater part of respondents (53.7%), disagree at 42.6% and strongly disagree at 11.1 that they have a hard time making it through a stressful event. Additionally, for question three, most of the respondents (51.9%), agree at 42.6% and strongly agree at 9.3% that it does not take respondents a long time to recover from a stressful event. Moreover, more than half of the respondents (59.3%) disagree at 42.6% and strongly disagree at 16.7% to item four (negatively worded question), which asked respondents to rate whether it is hard for them to snap back when something bad happens. For question five, a little less than half (44.4%) agree at 40.7% or strongly agree at 3.7% to usually being able to come through difficult times with little trouble. Lastly, for question six, close to three-fourths of the sample (74.1%), disagree at 50.0% and strongly disagree at 24.1% to taking a long time to get over set-backs in their lives. Overall, based on the descriptive analyses of participant's responses for each item on the BRS, the majority displayed higher levels of resilience. It is also important to note that the Brief Resilience Scale has good internal consistency, with a Cronbach alpha coefficient reported ranging from .80-.91 (Smith et al., 2008). In the current study, the Cronbach alpha reached a high internal consistency of .85.

Table 14*Distribution of Responses to the Brief Resilience Scale (N=54)*

Variable	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. Bounce back quickly	1.9%	18.5%	11.1%	46.3%	22.2%
2. Hard time making it (R)	11.1%	42.6%	20.4%	22.2%	3.7%
3. Not long to recover	3.7%	24.1%	20.4%	42.6%	9.3%
4. Hard to snap back (R)	16.7%	42.6%	11.1%	25.9%	3.7%
5. Come through difficult times	7.4%	24.1%	24.1%	40.7%	3.7%
6. Long time to get over setbacks (R)	24.1%	50.0%	11.1%	13.0%	1.9%

As evidenced in Table 15, The Brief Resilience Scale captures individuals' resilience score levels ranging between a score of 1 through 5. A score closest to 1 indicates low resilience, and a score closest to 5 would indicate high resilience. To further understand participants' resilient scores, scores were broken down in the following manner, a score between 1-2.33 was identified as low resilience, a score between 2.34-3.66 was identified as moderate resilience, and a score between 3.67-5 was identified as high resilience. According to Table 15, the majority of participants at 85.1% were identified as resilient, with 44.4% being identified as moderately resilient and 40.7% being identified as high resilient.

Table 15*Distribution of Participants Scores for the Brief Resilience Scale (N=54)*

Resilience Level	<i>N</i>	(%)	SD
Low Resilience (1-2.33)	8	14.8	.71
Moderate Resilience (2.34-3.66)	24	44.4	.71
High Resilience (3.67-5)	22	40.7	.71

Bivariate Analysis

The second research question in this study investigated, “Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession?” To answer this research question, a crosstabulation was conducted as presented in Table 16 which includes participants counts and percentages based on Latina academics demographic variables and religiosity and resilience levels. It is important to note that all demographic variables, religiosity, and resilience levels, that contained more than two categories were condensed into dichotomous variables as previously discussed in chapter three. It is also worth noting that for this crosstabulation, religiosity levels consisted of low religious and high religious and resilience levels consisted of low resilience and high resilience. According to the crosstabulation, religiosity levels and resilience levels differ based on religiosity levels and demographic variable: current religious identity. A statistically significant relationship was identified between current religious identity and religiosity levels as indicated in Table 16 and between religiosity levels and current religious identity as indicated in Table 17.

According to Table 16, there was a statistically significant association between current religious identity and religiosity levels, with a medium effect size of .5; this significant association is noted by two asterisks. A chi-square test (with Yates' Continuity Correction) examined the relationship between current religious identity and religiosity level. The relationship between these variables was significant $\chi^2 (1, n=54) = 9.98, p = .002, \phi = .47$. The results showed that close to 100% of Latina academics who identified their current religion to be Christian, at 95.8% were high religious, while 4.2% were low religious. Of Latina academics who identified their current religious identity to be non-Christian, 53.3% were high religious, while 46.7% were low religious. Not much literature exists examining the relationship between Latina academics and religiosity, this finding was significant and contributed to the literature, which identified that for this sample, the majority of Latina academics who identify their current religious identity to be Christian were also highly religious. Another chi-square test was performed to examine the relationship between current religious identity and resilience level. The relationship between these two variables was not significant $\chi^2 (1, n=54) = .01, p = .91, \phi = -.06$. Among resilience levels, high resilience was more often found in the current religious identity: non-Christian at 80.0%. More specifically, of Latina academics who identify their current religious identity: non-Christian, 80.0% are high resilient while 20.0% are low resilient. For Latina academics that identified their current religious identity: Christian, three-fourths, 75.0% were high resilient while 25.0% were low resilient. This finding, while not significant, does confirm the literature, which states that Latina academics are, in general, highly resilient. This research contributes to the literature by identifying that higher levels of resilience were both found in the current religious identity: non-Christian (80.0%) and current religious identity: Christian (75.0%) group.

Additionally, a chi-square test (with Yates' Continuity Correction) examined the relationship between religious identity growing up and religiosity. The association between these two variables was not significant, $\chi^2 (1, n=54) = .25, p=.62, \phi = .13$. The results indicate that close to three-fourths (74.5%) of Latina academics who identified their religious identity growing up to be Christian were highly religious compared to 25.5% who were identified as low religious. For Latina academics who identified their religious identity growing up to be non-Christian, 57.1% were high religious compared to 42.9% were low religious.

Another a chi-square test examined the relationship between religious identity growing up and resilience. The relationship between these two variables was not significant, $\chi^2 (1, n=54) = .85, p=.36, \phi = .19$. The results indicated that Latina academics who identified their religious identity growing up: Christian were 80.9% high resilient compared to 19.1% were low resilient. In continuation, the results showed that high resilient levels were also found in the religious identity growing up: non-Christian group at 57.1%, compared to 42.9% were low resilient. According to the literature from Cook (2000) teenagers valued church from which they were able to develop resilient qualities. Similarly, according to Werner (1989) for some children that were identified as resilient their church group was central to their lives and provided them with the courage to exercise control of their futures. Additionally, the literature indicates that growing up with religious values provides a protective, supportive factor for adolescents Werner and Smith (1982) and high school seniors Barret (2010) which aided their resilience and achievement. This study's findings confirm the literature which indicates that a religious identity tends to support resilience as many Latina's growing up were identified as both religious and resilient.

In continuation, a chi-square test examined the relationship between Latina academics professional title and religiosity. The relationship was not significant, $\chi^2 (1, n=54) = .03, p=.87,$

phi = -.09. For religiosity levels 70.8% of high religious respondents were full-time professors as opposed to 29.2% of full-time professors were low religious. Over three-fourths at 83.3% of professional title: other (part-time or doctoral degree professional - not teaching) were identified as high religious, compared to 16.7% of professional title: other were identified low religious. Another chi- square test of association was conducted that examined the relationship between professional title and resilience. The relationship was not significant, $\chi^2 (1, n=54) = .03, p=.86$, phi = .09. Professional title: full-time professors were 79.2% highly resilient compared to 20.8% of full-time professors were identified as low resilient. For Latina academics who were identified as holding a professional title: other, 66.7% were high resilient, while 33.3% were identified as low resilient.

Table 16*Crosstabulation Analysis (N=54)*

Demographic Categories	Low Religious N (%)	High Religious N (%)	Low Resilient N (%)	High Resilient N (%)
Religion Growing Up: Non-Christian	3 (42.9%)	4 (57.1%)	3 (42.9%)	4 (57.1%)
Religion Growing Up: Christian	12 (25.5%)	35 (74.5%)	9 (19.1%)	38 (80.9%)
Current Religion: Non-Christian	14 (46.7%)**	16 (53.3%)**	6 (20.0%)	24 (80.0%)
Current Religion: Christian	1 (4.2%)**	23 (95.8%)**	6 (25.0%)	18 (75.0%)
Origin of birth: United States	7 (19.4%)	29 (80.6%)	8 (22.2%)	28 (77.8%)
Origin of birth: Other	8 (44.4%)	10 (55.6%)	4 (22.2%)	14 (77.8%)
Ethnicity: Mexican	8 (28.6%)	20 (71.4%)	6 (21.4%)	22 (78.6%)
Ethnicity: Other	7 (26.9%)	19 (73.1%)	6 (23.1%)	20 (76.9%)
Language: Spanish	9 (28.1%)	23 (71.9%)	10 (31.2%)	22 (68.8%)
Language Other	6 (27.3%)	16 (72.7%)	2 (9.1%)	20 (90.9%)
Generation Status: First Generation	9 (24.3%)	28 (75.7%)	10 (27.0%)	27 (73.0%)
Generation Status: Other Generation	6 (35.3%)	11 (64.7%)	2 (11.8%)	15 (88.2%)
Residing Region: West	11 (24.4%)	34 (75.6%)	12 (26.7%)	33 (73.3%)
Residing Region: Other	4 (44.4%)	5 (55.6%)	0 (0.0%)	9 (100%)
Age: Millennials	9 (37.5%)	15 (62.5%)	6 (25.0%)	18 (75.0%)
Age: Non-Millennials	6 (20.0%)	24 (80.0%)	6 (20.0%)	24 (80.0%)
Income: \$75,000 or less	3 (30.0%)	7 (70.0%)	4 (40.0%)	6 (60.0%)
Income: \$75,001 or more	12 (27.3%)	32 (72.7%)	8 (18.2%)	36 (81.8%)
Professional Title: Full-time	14 (29.2%)	34 (70.8%)	10 (20.8%)	38 (79.2%)
Professional Title: Other	1 (16.7%)	5 (83.3%)	2 (33.3%)	4 (66.7%)
Years in Profession: 6+ years	8 (25.0%)	24 (75.0%)	7 (21.9%)	25 (78.1%)
Years in Profession: 5 years or less	7 (31.8%)	15 (68.2%)	5 (22.7%)	17 (77.3%)

Note. N=54, * p < .05, ** p < .01.

Furthermore, Table 17 shows a crosstabulation comparing the relationship between religiosity levels, resilience levels and demographic variables: religious identity growing up and current religious identity. Significant bivariate associations were found within select variables, noted by two asterisks. A chi-square test examined the relationship between religiosity and current religious identity. The relationship between these two variables was significant, $\chi^2 (1, n=54) = 9.98, p = .002, \phi = .47$, with a medium effect size. Close to 100% of the current religious identity: non-Christian group were low religious at 93.3% compared with 6.7% of the current religious identity: Christian group were low religious. For the current religious identity: Christian, 59.0% were high religious, while current religious identity: non-Christian, 41% were high religious. Another chi-square test examined the relationship between resilience and current religious identity. The relationship was not significant, $\chi^2 (1, n=54) = .01, p = .91, \phi = -.06$. While not a statistical finding, over half (57.1%) of the current religious identity: non-Christian group were high resilient, compared to 42.9% of the current religious identity: Christian group were high resilient. There was an even split between current religious identity: non-Christian at 50.0% identifying as low resilient, compared to current religious identity: Christian were 50.0% low resilient.

A chi-square test was performed examining the relationship between religiosity and religious identity growing up. The relationship was not significant, $\chi^2 (1, n=54) = .25, p = .62, \phi = .13$. Latina academics whose religious identity growing up: Christian were identified as high religious at a higher percentage. Over three fourths of the religious identity growing up: Christian group were high religious at 89.7%, compared to 10.3% of the religious identity growing up: non-Christian group were high religious. In continuation, 80.0% of Latina academics who identified their religious identity growing up: Christian were low religious, while

20.0% of the religious identity growing up: non-Christian group were low religious. Another chi-square test examined the relationship between resilience and religious identity growing up. The relationship was not significant, $\chi^2 (1, n=54) = .85, p = .36, \phi = .19$. Latina academics whose religious identity growing up: Christian had higher percentages at 90.5% of individuals who were high resilient, compared to 9.5% of the Latina academics who identified as religious identity growing up: Non-Christian were high resilient. For Latina academics who identified their current religious identity growing up: Christian, 75.0% were low resilient, while for the religious identity growing: non-Christian, 25.0% were low resilient. Overall, the majority of Latina academics who identified their religious identity growing Christian were highly resilient at 90.5%. The complete crosstabulation results comparing the relationship between religiosity levels, resilience levels and demographic variables: religious identity growing up and current religious identity are displayed below in Table 17.

Table 17*Crosstabulation for CRS-5 and BRS Levels Based on Religious Identity (N=54)*

Scale Levels	Religious Identity Growing Up: Non-Christian N (%)	Religious Identity Growing Up: Christian N (%)	Current Religious Identity: Non-Christian N (%)	Current Religious Identity: Christian N (%)
Low Religious	3 (20.0%)	12 (80.0%)	14 (93.3%) **	1 (6.7%) **
High Religious	4 (10.3%)	35 (89.7%)	16 (41.0%) **	23 (59.0%) **
Low Resilient	3 (25.0%)	9 (75.0%)	6 (50.0%)	6 (50.0%)
High Resilient	4 (9.5%)	38 (90.5%)	24 (57.1%)	18 (42.9%)

Note. N=54, * p < .05, ** p < .01.

In efforts to examine the proposed hypothesis indicating that Latina academics who are religious or highly religious would also report a higher level of resilience than those who were identified as not religious, a chi-square test was performed as illustrated by Table 18. Table 18 shows the crosstabulation results examining the relationship between religious level and resilient level. No significant relationship was found to exist between these variables, $\chi^2 (1, n=54) = .37$, $p = .54$, $\phi = -.13$. According to Table 18, of Latina academics who scored religious or highly religious 74.4% were high resilient, while 25.6% were low resilient. For Latina academics who scored low religious 86.7% were high resilient, when compared to 13.3% were low resilient. This crosstabulation indicates that Latina academics who are low religious are also high resilient at 86.7%. Latina academics who are religious or highly religious were 74.4% high resilient. As this finding was not significant, we would accept the null hypothesis that there is no significant

difference between participants who score religious, highly religious, or not religious and their resilience level according to the crosstabulation conducted.

Table 18

Crosstabulation for Religious Level and Resilience Level (N=54)

Variable	Low Resilient N (%)	High Resilient N (%)
Low Religious	2 (13.3%)	13 (86.7%)
Religious or Highly Religious	10 (25.6%)	29 (74.4%)

Note. N=54, * p < .05, ** p < .01.

Correlational Matrix

The third research question asks, “What is the relationship between religiosity and resilience among Latina academics?” First, to investigate this research question, a Pearson product-moment correlation coefficient was conducted between religiosity and resilience scores. It was hypothesized that higher levels of religiosity would render higher levels of resilience. A positive correlation is expected between religiosity scores and resilience scores, as religiosity scores increase so would resilience scores. Table 19 presents the correlation results for religiosity scores and resilience scores. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity, and homoscedasticity. The Pearson product-moment correlation coefficient indicated no statistically significant relationship between religiosity scores and resilience scores, $r = -.22$, $n = 54$, $p = .115$. Therefore, in answering research question number three, there is no statistically significant relationship between religiosity scores and resilience scores among Latina academics.

Table 19*Results of Correlation for Religiosity Scores and Resilience Scores (N=54)*

	Religiosity Scores	Resilience Scores
Religiosity Scores	1.00	-0.22
Resilience Scores	-0.22	1.00

Note. N=54, * p < .05, ** p < .01.

Secondly, for further investigation of research question number three, a Spearman's Rank-Order correlation matrix was conducted examining the relationship between religiosity scale scores, resilience scale scores, and religiosity and resilience scale items along with three demographic variables of age, income, and years in their profession. Table 20 shows the overall findings of the correlation matrix for the sample population. It is important to note that for this correlation matrix as all items were rank data a Spearman's Rank-Order Correlation was most appropriate to examine the relationship between rank order variables. It is important to note that this correlational matrix used dichotomous variables previously described in chapter three for religiosity levels and resilience levels as well as all original scale items for the religiosity and resilience scales as well as original demographic data for age, income, and years in their profession.

Exploring the relationship of religion and resilience, Table 20 displays the correlational matrix results of the Spearman's Rho test. The correlational matrix identified a statistically significant medium negative correlation between resilience scale item: usually being able to come through difficult time with little trouble and religiosity scale item: thinking about religious issues ($r_s(52) = -.43, p < .01$). These findings indicate that more research examining the relationship between these variables is necessary.

Furthermore, the correlational matrix identified positive correlations between certain demographic variables, resilience and religiosity. Specifically, there was a positive small correlation between age and prayer time ($r_s(52) = .30, p < .05$) and between age and thinking about religious issues ($r_s(52) = .34, p < .05$). There was also a small correlation between income and the ability to bounce back quickly after hard times ($r_s(52) = .38, p < .01$). Another small positive correlation was identified for thinking about religious issues and years in their profession ($r_s(52) = .32, p < .05$). Additionally, there was a small positive correlation between the ability to bounce back quickly after hard times and years in profession ($r_s(52) = .28, p < .05$). Table 20 shows the results of the correlation matrix for religiosity scale scores, resilience scale scores, religiosity scale items, resilience scale items, and demographic variables: age, income, and years in their profession.

Table 20*Results of Correlational Matrix*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1 Religiosity Level																
2 Resilience Level	-.13															
3 Belief in God	.76**	-.19														
4 Prayer time	.75**	-.15	.83**													
5 Religious services	.57**	.07	.54**	.63**												
6 Religious Issues	.61**	-.23	.47**	.52**	.34*											
7 Experience God	.75**	-.18	.85**	.77**	.45**	.44**										
8 Bounce back quickly	-.09	.54**	-.14	-.02	.10	-.23	-.07									
9 Hard time making it (R)	.12	-.66**	.17	.07	-.06	.20	.06	-.44**								

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
10 Not long to recover	-.12	.52**	-.23	-.15	.06	-.05	-.21	.39**	-.37**						
11 Hard to snap back (R)	.08	-.60**	.16	.13	-.03	.12	.11	-.57**	.54**	-.39**					
12 Come through difficult times	-.13	.51**	-.22	-.25	.13	-.43**	-.19	.38**	-.37**	.35*	-.49**				
13 Long time to get over set-backs (R)	.10	-.66**	.19	.12	-.04	.09	.12	-.51**	.62**	-.43**	.60**	-.38**			
14 Age	.20	.03	.17	.30*	.21	.34*	.16	.17	-.01	.23	.04	-.05	-.13		
15 Income	.16	.19	.04	.21	.25	.13	.09	.38**	-.25	.31*	-.13	.10	-.10	.32*	
16 Years	.14	.01	.12	.25	.14	.32*	.14	.28*	-.19	.13	-.06	-.01	-.13	.60**	.47**

Note. N=54, * $p < .05$; ** $p < .01$.

Linear Regressions

Thirdly, to investigate research question number three further, a linear regression was conducted along with a multiple linear regression analysis. These regressions investigated r^2 , R^2 , unstandardized beta coefficients, standardized beta coefficients, and significant values (p-value) This study hypothesized that higher levels of religiosity scores would predict higher levels of resilience.

A bivariate regression analysis was conducted to examine how well religiosity level could predict resilience level. Table 21 presents the model summary of the bivariate regression for religiosity level and resilience level. The bivariate regression was not found to be significant (p-value < .05 or p-value < .01), unstandardized beta coefficients of -.17, standardized beta coefficient of -.22 were very small indicating a weak relationship to resilience level. The regression model r^2 for this equation was .05; that is this regression model explain 5% (r^2) = .05) of the variance in resilience level was predictable from religiosity level. The overall regression model was not significant, $F(1, 52) = 2.57$, $p = .115$, $r^2 = .05$. Therefore, there was no statistically significant relationship between predictor variable religiosity and the outcome variable resilience.

Table 21

Results of Linear Regression Analysis

	r	r^2	Unstandardized Coefficient B	Standardized Coefficient Beta β	p-value
Religiosity Level	.22	.05	-.17	-.22	.12

Note. N=54, * $p < .05$; ** $p < .01$.

Multiple Linear Regressions

Fourthly, Table 22 shows the results of the model summary of the multiple linear regressions predicting likelihood of resilience scores from religiosity scale items. More specifically, Table 22 shows the multiple linear regressions for religiosity scale items (belief that God exists, prayer time, time spent on religious services, time spent on religious issues, experience of God or something Divine intervenes) and resilience. For the entire sample, independent variables of religiosity scale items were not found to be significant ($p < .1$), each unstandardized beta coefficient and standardized beta coefficient were below .1 indicating a very small weak relationship to resilience. The unstandardized beta coefficient ranged from -.34 to .15, the standardized beta coefficients ranged from -.21 to .09. The R^2 for this equation was .08; that is the regression model explains 8% ($R^2 = .08$) of the variance in resilience level was predictable from religiosity level. The overall regression model was not significant, $F(5, 48) = .87$, $p = .51$, $R^2 = .08$.

Table 22*Results of Multiple Regression Analysis*

	<i>R</i>	<i>R</i> ²	Unstandardized Coefficients <i>B</i>	Standardized Coefficients Beta <i>β</i>	p- value
CRS-5 Scale Items	.29	.08			
Belief that God exists			-.10	-.05	.79
Prayer Time			-.34	-.21	.30
Religious services			-.18	-.08	.62
Religious issues			.15	.09	.61
Experience of God			-.07	-.04	.86

Note. N=54, * $p < .05$; ** $p < .01$.

The purpose of this analysis was to identify whether certain religiosity scale items may be better predictors of resilience. However, as illustrated by Table 22, religiosity scale items of the belief that God exists, prayer time, time spent on religious services, time spent on religious issues, the experience of God, or something divine was not found to be significant predictors of resilience.

Summary

In summary, through quantitative statistical analyses, this chapter analyzed Latina academics reported scale scores from the CRS-5 and the BRS along with demographic variables in order to investigate the study's research questions. Seven key findings emerged from the sample data analyses. Firstly, according to the CRS-5 and BRS scale scores, the majority of Latina academics are both religious at 72.2% and resilient at 85.1%. Secondly, based on the thematic analyses conducted a polarity emerged with regards to the meaning of religion where

some viewed religion as a strength while others viewed religion as a challenge. In keeping in line with the thematic analysis, with regards to resilience, most Latina academics viewed resilience as valuable in overcoming challenges. Significant themes emerged from perceived strengths of religion, where some participants agreed that religion gave meaning to their life and instilled care for others. On the other side, a perceived challenge regarding religion emerged where some participants identified themselves as not religious while others considered themselves more spiritual than religious. As for resilience, it was identified by a majority of Latina academics as necessary in order to persevere and move forward in the face of challenges. Two key prominent themes emerged from the meaning Latina academics gave to resilience, the first being an external ability to take personal action to overcome a circumstance, and the second being the importance of mindset, an internal disposition in which individuals can work through their emotions internally given the potentially negative circumstance faced in order to move forward. Thirdly, in this sample, based on a crosstabulation, religiosity and resilience levels differed based on current religious identity and religiosity level. This finding was statistically significant, indicating that high religiosity is often identified more so for those whose current religious identity is Christian. Another statistically significant finding emerged, indicating that those who are low religious were more so found to be current religious identity: non-Christian. Fourthly, through a Pearson product-moment correlation, there is no statistical relationship between religiosity and resilience. Fifthly, through a Spearman's Rank-Order correlational matrix, there is a significant medium negative correlation between usually come through difficult times with little trouble and thinking about religious issues. Sixthly, through a linear regression, religiosity scores were not found to predict resilience levels. Seventhly, through multiple regressions, religiosity scale items were also not found to be significant predictors of resilience. The next

chapter will focus on presenting a discussion of the findings as they relate to the literature in efforts to understand the role of religion and resilience for Latina academics. The next chapter will also discuss the value of the study's findings in informing educational leaders and aiding in program development, which in turn may serve to aid Latina students and Latina professional pursuits.

CHAPTER FIVE: DISCUSSION

Overview

The previous chapter presented the quantitative analyses conducted based on Latina academics responses to the Religion Resilient Survey (RRS) investigating the role of religion and resilience. This chapter will focus on presenting a discussion based on the previous chapter findings. The findings from this study will also be analyzed through a CCW lens as the theoretical framework. The findings and analyses of this study intended to bring a greater understanding of a potential gap within the literature surrounding the role of religion for Latina academics. Ultimately, this chapter will discuss the findings from the three research questions as they relate to the literature. There will also be a summary of the findings, identification of limitations, and a discussion of implications for future research studies. This chapter will also conclude with a discussion of the study's implications for Latinas, leaders, and for program development.

To begin with, this study emerged from a review of the existing literature where there appears to be a lack of research examining the relationship between Latina academics and the role of religion. While the literature around Latina academics discusses their lived experiences few research studies exist examining the role of religion for Latina academics. By taking an asset-based perspective focused on Latina academics, the study aimed to identify the role of religion for high achieving Latinas. As indicated in chapter two, research surrounding the success of Latina students, Latina academics, and Latinas in general demonstrates that Latinas give great value to the support they received from their family and their culture as contributing to their success. The literature also discusses that much of religious beliefs stem from family and culture, yet not much literature has explored the role of religion as it relates to Latina academics,

which ultimately initiated this study. Through a holistic overview of the components that shape Latina academics, such as those evidenced by CCW, and in this study, there can be a greater understanding of Latina academics journeys. Relative findings can provide insight into the components that may shape Latina academics and inform both the academy and communities of color.

The quantitative survey research analyses began with a review of the demographic variables descriptive statistics followed by the thematic analyses of two open-ended questions focusing on Latina academics views on religion and resilience. Subsequently, a series of univariate analyses were completed based on Latina academics responses to the two following scales: CRS-5, Huber & Huber (2012) and BRS (Smith et al., 2008). Secondly, a series of bivariate analyses were conducted to understand the relationships between religion and resilience and demographic variables. Another series of bivariate analyses were conducted to examine the correlations between religion and resilience scale scores, each scale items, as well as demographic variables age, income, and years in their profession. Lastly, a linear regression was conducted investigating the relationship between religious and resilient scores, followed by multiple regressions examining the relationship between religiosity scale items and resilience scores to evaluate possible predictors of resilience. Next, there will be a review of key research findings as they relate to the literature.

Latinas in the Academy

According to the National Center for Education Statistics (2019a), Hispanic females make up one percent or less of full-time professors in higher education institutions. Interestingly, as Latina academics make up such a small percentage in the academy, it was significant that 54 Latina academics participated in the study. This study also identified that while Hispanic females

make up a small minority of full-time professors in academia, the majority of Latina academics in this study, as seen in Table 13, 72.2% were identified as religious based on the CRS-5, a finding not previously discussed within the literature. This study also examined the role of resilience among Latina academics, and based on the BRS scores, as noted in Table 15, 85.1% of this sample population was identified as resilient. This finding is in line with literature surrounding Latina students and Latina academics as the majority discuss being resilient and displaying resilient qualities in their persistence towards their graduate degree Garcia (2006), Gonzalez et al. (2002), Guerra, (2006), Rosales (2006), and Segura-Herrera (2006) and as professors within the academy (González, 2007; Medina & Luna, 2000; Turner et al., 1999; Urrieta et al., 2015). The next section will discuss key findings from the univariate descriptive statistics and the thematic analyses.

Descriptive Statistics: Demographic Discussion

The key findings from the univariate descriptive statistics, as described in Table 2 through Table 5, are highlighted in this section. These demographic statistics indicated that 100% of the 54 Latina academics participating in this study had earned doctoral degrees (Ph.D. or Ed.D.), 88.9% were full-time professors, with over half of the participants identifying as Mexican (51.9%), 87.0% were between the ages of 30 – 49.5, the majority were the first generation in their family to attend college (68.5%), and 59.3% of the sample population indicated that Spanish was their primary language growing up.

Upon examining participants from Gandara (1995) study which focused on high-academic-achieving professionals who had earned either a Ph.D., M.D., or J.D., and the demographic characteristics from this current study were similar, over 25 years later. Both studies showed similarities in the following manner, all participants in Gandara's (1995) study

were Mexican American; in the first group, there were 20 women participants (eight identified their occupation to be that of a professor) while in her second group, there were 20 women participants (ten identified their occupation to be that of a professor). While this current study only focused on Latinas who had earned their Ph.D. or Ed.D., the number of participants were reasonably similar. This study had 54 participants, while Gandara's (1995) study had 40 women in total between both groups. Similarly, most of the participants were between the ages of 30-49.5 while in Gandara's (1995) study, the average age of participants between both groups were 48 and 31 respectively. In continuation, the age of participants from both studies reflect the average age of doctoral earners, according to the National Center for Science and Engineering the median age of doctoral recipients for all fields is 31.4 years (Kang, 2019).

In addition, the majority of the participants in this study were the first in their family to attend college at 68.5%, which was similar to Gandara's (1995) study as participants parents' on average had four to five years of education. This study's findings are also consistent with the literature as the majority of Latinas have also identified as being the first in their families to attend college (Bordas, 2012; Castellanos & Gloria, 2008; Cohen, 2015; Dunn & O'Brien, 2009; Guerra, 2006; Rosales, 2006; Saldaña et al. 2013; Segura-Herrera, 2006). This current study does differ from Gandara's (1995) study based on educational achievement, as more generations are obtaining higher education. For this study 68.5% of participants indicated that they were the first generation in their family to attend college, 27.5% indicated that they were the second generation, and 3.7% indicated that they were the third generation in their family to attend college.

In continuation, the primary language for participants in this study was Spanish at 59.3%, this was also similar to Gandara's (1995) study, where 60% of the first group indicated that

Spanish was their primary language. Interestingly, in Gandara's (1995) study, many women indicated that literacy in their parent's native language of Spanish was critical in their upbringing assisting in their own literacy development. Additionally, in this study over four-fifths (81.4 %) earn an income above \$75,000. These findings are in line with The National Center for Education Statistics (2020), which states that in 2018-2019 full-time instructional female faculty earned an average salary of \$80,000.

Focusing further on this study's topic on the role of religion for Latina academics, the majority of participants, 87.1%, indicated that growing up, their religious identity was Christianity. Christianity was composed of participants who identified as Christian and as Roman Catholic. For religious identity growing up, 16.7% of participants identified as Christian and 70.4% of participants identified as Roman Catholic. This finding was very much in line with the research and statistics which notably highlight that for the Hispanic community 90% identify with a religion (Pew Research Center Hispanic Trends, 2007) and according to "Religious Landscape Study" (2020), 77% of Latinos identify with a Christian denomination. This study's finding was also evidenced in the thematic analysis as Latinas described what religion meant to them, with some indicating that religious upbringing was prominent growing up with a participant stating, "When I think of religion, I think about it in terms of organized religion. I was raised Catholic, and even though I don't really practice it, it was important and influential in my upbringing." Another participant stating, "A practice I was once guided by and was raised with in my family."

Furthermore, according to research Latino parents' raise their children with religious values (Bordas, 2012; Reese, 2009; SooHoo et al., 2018a). This is indicative as Latinas have stated that they grew up in religious households. Bordas (2012) indicated that growing up, her

family was devout Catholics and greatly valued education. Reese (2009) documents that many Latino families were religious and would read religious material to their children, such as the Bible, to encourage literacy. In *Padres Unidos*, researchers identified the value that families gave to their spirituality and, in some ways may have instilled religious beliefs onto their children as they indicated “how God informed their daily practice and gave them hope” (SooHoo et al., 2018a, p. 89). Furthermore, African-American, Haitian-American, and Latino teenagers indicated that a “personal relationship with God” contributed to their positive development (Cook, 2000, p. 728). As evidenced by the literature and by this study's findings, there is confirmation that religious upbringing is evident within the Latino household and is often credited positively. Additionally, religious upbringing also coincided with Gandara's (1995) study, which briefly highlighted the influence of religion for high-achieving professionals, as many attended a Catholic education. Participants in Gandara's (1995) study also indicated that their parents would read the Bible to them and another student indicated that years spent in a convent helped her become career oriented. Similarly, according to Castellanos & Gloria (2008), a Latina undergraduate student indicated that her religious upbringing aided her educational pursuits as she relied on her religious beliefs of going to mass and praying to overcome challenges she faced. In continuation, Castellanos & Gloria (2008) conducted another study where, 36 out of 42 Latina/o undergraduates indicated that their families engaged in religious practices growing up, such as prayer and faith in God, aiding their academic pursuits.

An interesting finding from the descriptive statistics is that while many reported having had a religious upbringing, with 87.1% previously identifying with Christianity, only 44.4% currently identified with Christianity, which is a 42.7% difference. Based on participant's current

religious identity, over half of Latina academics, 55.6%, identified with the religious identity of other.

It is important to note that the majority of the literature on religion, has centered on studies conducted between graduate and undergraduate students. For example, a study examining three undergraduate African American and three Hispanic students pursuing a STEM degree indicated that students felt their science major was challenging, yet it was their faith in God, which was attributed to aiding their persistence (Ceglie, 2013). Similarly, Garcia (2006) highlighted that her religious beliefs helped her as she pursued her Ph.D. in biomedical engineering. In particular, she highlights how her mother and her religion served as forms of support that aided her academic trajectory as she pursued her doctorate. Similarly, Segura-Herrera (2006) notes that places of worship provided familiarity within the Latina culture, which aided her pursuit of a graduate degree. More research around the role of religion and Latinas is necessary. The next section will discuss the major research findings surrounding research question number one.

Examination of Research Question 1

“What are the religiosity and resilience levels for Latina academics?”

In the literature review, there is limited research surrounding religion and Latina academics, therefore this research question wanted to contribute to the literature by providing a greater understanding on the role of religion and resilience for Latina academics. Discussion of research question number one begins with a review of Latina academics' univariate analyses regarding CRS-5, five core dimensions of religiosity: intellectual, ideology, public practice, private practice, and religious experience (Huber & Huber, 2012). Secondly, while the literature is most prevalent for Latina academics and resilience, this research question allows for a current

understanding of participants' resilience levels based on their BRS scores (Smith et al., 2008). In answering research question number one it was found that Latina academics are both religious at 72.2% and resilient at 85.1%.

More specifically, according to Table 9 and Table 13, this study identified that 72.2% of Latina academics believe in God or something divine, and 72.2% identified as religious. This religious finding was similar to the Pew Research Center "Religious Landscape Study" (2020) with 77% of the religious composition of Latinos identifying with a Christian denomination. Thus, confirming that this study's participants are representative of the religious composition of Latinos.

Additionally, while most Latina academics identified as religious according to the CRS-5 scores, the thematic analyses conducted revealed a polarity between participants responses regarding their views on religion. Some Latina academics viewed religion as a strength as evidenced in Table 6. Religion as a perceived strength is best described by a participant who stated that religion meant, "The belief in a God as a higher being that guides my being in the world. Religion to me is being able to turn to God for help and thank Him for all the blessings in my life, big or small. It's the guiding foundation in my life," and another participant stated "Religion includes guiding principles and beliefs, spirituality, and believing in a higher power. Believing that God and/or the universe has your back." In contrast, others perceived religion as a challenge as seen in Table 7. For participants who viewed religion as a challenge they either did not believe in God, by stating, "I do not consider myself to be religious," while others indicated that they were more spiritual than religious with one participant stating, "I consider myself a deeply devout spiritual person, but not religious." As can be evidence by participants responses a polarity emerged between the thematic analyses with some participants perceiving religion as a

strength while others perceiving religion as a challenge. This polarity identified, highlights the need for more research.

Moreover, examining research question number one further, there was comparison between this study's CRS-5 responses and the Pew Research Center "Religious Landscape Study" (2020) responses. First, according to the CRS-5 question number one, 57.4% of Latina academics believe in God or that something Divine exists, with 20.4% indicated quite a bit, and 37% indicating very much. Similarly, according to the Pew Research Center, "Religious Landscape Study" (2020) examining Latinos religious beliefs and practices, 59% of Latinos believe in God. Indicating that the research findings from CRS-5 question number one are quite representative of Latinos religious beliefs and practices from the "Religious Landscape Study."

Secondly, in continuation, with the comparison between CRS-5 and the Pew Research Center "Religious Landscape Study," according to Table 10 providing participants results from the CRS-5, question number two, examining the amount of time spent in prayer, 27.8% indicated praying at least once a day, while 18.5% indicated praying several times a week, while 14.8% indicated praying more rarely, and 14.8% indicating praying never. According to "Religious Landscape Study" (2020,) 58% of Latinos prayed at least daily, 17% prayed weekly, while 18% prayed seldom to never. As indicated for the "Religious Landscape Study" (2020), the majority of Latinos prayed at least daily at 58%, while for this study, there was a polarity between prayer time for Latina academics. In this study, some Latina academics prayed daily at 27.8%, while 29.6% prayed more rarely to never.

Thirdly, for the CRS-5 question number three which asked participants about their religious service participation as indicated in Table 11, participants in this study indicated that 37.0% more rarely and 31.5% never take part in religious services. According to the "Religious Landscape

Study” (2020), 39% of Latinos indicated attending religious services at least once a week, while 35% indicated taking part in religious services once or twice a month/a few times a year, while 26% indicated seldom/never. This study differed from the “Religious Landscape Study” (2020) with regards to religious service participation. Overwhelmingly, more Latinos indicated taking part in religious services based on the “Religious Landscape Study” (2020) than this study. A reason for such a difference could have something to do with when the data for this study was collected and when the data was collected for the “Religious Landscape Study” (2020). This study collected participant data during the Coronavirus Disease 2019 pandemic (COVID-19) “Centers for Disease Control and Prevention” (2020) which prevented many people from attending religious services due to stay-at-home directives. This may have impacted participants’ participation in religious services and hence impacted their responses.

Moving forward to examine Latina academics BRS responses, research has indicated the value of resilience in aiding Latina academic’s success. Based on the univariate analysis for the BRS as indicated on Table 15, 85.1% of Latina academics were identified as resilient. This finding complements past research by indicating that Latina academics are resilient (Gonzalez, 2002; González, 2007; Medina & Luna, 2000; Urrieta et al., 2015). Consistent with the thematic analysis conducted on Latina academics perceived views of resilience, as indicated in Table 8. The majority of Latina academics indicated that resilience was necessary for their professional pursuits. One participant stated that resilience meant, “The capacity to bounce back after some sort of set back or defeat. Academia is full of rejection and resilience is almost a necessary trait.” Another participant indicated that resilience meant, “The ability to push through a situation in spite of difficulty, which is a skill learned through coping with life's challenges.” These two quotes aligned with the common themes: personal action and personal action and mindset,

respectively. Participants also discussed that to succeed in their profession, it was a process that required action to move forward and overcome obstacles faced, a finding that also aligns with the literature. Research around Latina academics has indicated that they have had to exercise resilience to overcome hurdles in their profession such as lack of support, a need to prove their credibility, and discrimination and prejudice (González, 2007; Medina & Luna, 2000; Turner et al., 1999; Urrieta et al., 2015).

Ultimately, the first research question in this study helped to inform the literature by identifying that 72.2% of Latina academics were identified religious. The meaning of religion for Latina academics was also highlighted in the thematic analysis as both as a strength and as a challenge. Participants stated that religion gave meaning to their lives and was influential in their upbringing. The influence of religion growing up can be seen in Table 5: Religious Identify Characteristics as 87.1% of participants identified with being part of the Christianity group which included 16.7% identifying as Christian and 70.4% identifying as Roman Catholic. The fact that Latinas were raised with a religious background is also confirmed in the literature as family values of religion have been noted as aiding Latinas in their academic and professional pursuits (Bordas, 2012; Garcia, 2006; Guerra, 2006; Huerta, 2014; SooHoo et al. 2018a). Religion as a challenge was also identified in the thematic analysis as some participants indicated not being religious while others identified being more spiritual than religious. Similarly, in Table 5, Latina academics identified their current religious identity to be other at 55.6%, and Christianity at 44.4%. This study also identified that 85.1% of Latina academics are resilient, which is in line with the literature which highlights the resilience of Latina academics (Espino et al., 2010; Gonzalez, 2002; González, 2007; Machado-Casas et al., 2013; Medina & Luna 2000; Nieves-Squires, 1991; Ruiz and Machado-Casas, 2013; Urrieta et al., 2015). The next section

will discuss the most significant research findings in the bivariate analyses for research question number two.

Examination of Research Question 2

“Do religiosity levels and resilience levels differ based on demographic variables: religious identity growing up, current religious identity, origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession?”

The purpose of this research question was to understand the relationship between religious and resilience levels based on the Latina academics demographic variables. In response to research question number two, a crosstabulation was conducted based on the following demographic variables: religious identity growing up, current religious identity, the origin of birth, ethnicity, language growing up, generation status, residing region, age, income, professional title, and the number of years in their profession and both religious and resilience levels. These analyses indicated a difference between religiosity and resilience levels based on the demographic variable: current religious identity. As shown in Table 16, there is a statistically significant relationship ($p < .01$) between current religious identity and religious level based on demographic variable: current religious identity. Specifically, participants who identified as current religious identify: Christian were 95.8% high religious, compared to current religious identity: non-Christian, only 53.3% were highly religious. Using Cohen's effect size, this statistical significance had a medium effect size of .5. As evidenced by this data for Latina academics whose current religious identity is Christian, they tend to have higher religious levels than current religious identity: non-Christian.

Similarly, as shown in Table 17, there is a statistically significant relationship ($p < .01$) between religious level and current religious identity. For Latina academics who identified as being low religious, 93.3% were current religious identity: non-Christian compared to participants who indicated that they were high religious only 41.0% were current religious identity: non-Christian. Using a Cohen's effect size, this statistical significance had a medium effect size of .5. As evidenced by this research finding, being low religious was more common for participants who identified with current religious identity: non-Christian while high religious was more common for participants who identified with current religious identity: Christian.

These statistically significant findings indicate a polarity within the research as some participants were identified as low religious while others were identified as high religious. While few studies exist examining the role of religion for Latina academics, based on Table 16, there was a statistically finding which identified that for both current religious identity: Christian and non-Christian showed higher level of being religious.

In response to research question number two, through these bivariate analyses identified that for Latina academics whose current religious identity was Christian they tended to have higher levels of religiosity, which builds on past research focusing on religion and Latina students. According to Ceglie (2013), undergraduate Latina and African American students pursuing a science degree discussed how having religious beliefs from various Christian denominations aided their academic persistence. Castellanos and Gloria (2008) conducted studies examining the role of religion for Latino undergraduate students. Out of 42 students all held a religious identity except one. These students indicated that their religious or spiritual practices aided their undergraduate persistence. For a Latina graduate student, she noted that her

“strong religious beliefs” aided her academic pursuits of earning a Ph.D. in biomedical engineering (Garcia, 2006, p. 246).

An interesting finding from the crosstabulation in examining the research question number two, although not significant, was the association between religious identity growing up and resilience. As evidenced by Table 5, 87.1% of participants indicated that their religious identity growing up was Christianity. Based on the crosstabulation as identified by Table 16, participants who identified religious identity growing up: Christian, 80.9% were identified as highly resilient. As previously mentioned, research does indicate that many Latinas have grown up in a religious household (Bordas, 2012; Castellanos & Gloria, 2008; Ceglie, 2012; Cohen, 2015; Dunn & O'Brien, 2009; Fregeau and Leier, 2016; Gandara, 1995; Gonzales, 2012; Guerra, 2006; Huerta, 2014). While many identified growing up in a religious household, this research study also identified that with religious identity growing: Christian, 80.9% were also identified as high resilient. In seeking to increase the representation of Latina academics within the academy and in their attainment of higher education, it is essential to consider the value of religion that certain Latinas hold while also noting their high resilience, which can serve to support their success.

Bringing to mind the research hypothesis, Table 18 identifies the results of a chi-square test examining the relationship between religious level and resilience level. It was determined that there was no significant association between the variables of religiosity and resilience in which case the null hypothesis was accepted indicating that there is no significant difference between religiosity and resilience levels. This study notes that in order to further explore this hypothesis qualitative research approaches would be valuable. A qualitative research approach such as narrative inquiry would allow for further examination of Latina academic's views on

religion and resilience by exploring the meaning participants give to religion and resilience. The next section will discuss the research findings for research question number three.

Examination of Research Question 3

“What is the relationship between religiosity and resilience among Latina academics?”

The purpose of research question number three was to identify the relationship between the dependent variable resilience and the independent variable religion. This study used a series of correlational analyses to examine this research question, exploring the relationship between religious and resilience levels and resilient and religious scale items. Furthermore, through a linear regression and multiple linear regressions, this study wanted to see if religion or religion scale items from CRS-5 may serve as predictor variables of resilience.

Initially, to answer research question number three, a Pearson product-moment correlation coefficient was conducted between religiosity and resilient scores as shown in Table 19. It was found that there was no statistically significant relationship between religion and resilience. While not significant, the correlation between religiosity scores and resilience scores did indicate a weak negative correlation, indicating that as resilience scores go down, religiosity scores go up. A plausible explanation for why a potentially negative weak correlation exists between religion and resilience is that those who are religious, belief in God and may rely on God first, while those who are resilient may rely first on themselves. For this reason, if religious individuals rely more so in God, and being resilient means relying more so on oneself, it is possible that as religious belief goes up, resilience would go down. To add to this analysis, as this study identified that the majority of Latina academics are both religious and resilient, it is plausible that both belief in God and belief in oneself while taking effective action towards academic and professional goals may permit opportunity for success as evident by high-

achieving Latinas. This is best illustrated by a Latina academic who stated that “Resilience is the ability to bounce back from problems and challenges. However, from the ‘follower of Christ’ standpoint, it is the ability to have faith that all things are under God's hands even in the middle of problems and challenges.” Latina academics have undoubtedly reached professional success; it has been in taking action towards their goals from which success has been possible. As evidenced from this research some Latinas have relied on their resilience for success, others have relied on their religious belief, and yet others may have combined both resilience and religious belief to aid their success.

Seeking to further examine research question number three a correlational matrix was conducted using a Spearman's rank-order. As shown in Table 20, there is a statistically significant negative moderate relationship ($p < .01$) between resilience scale item: “I usually come through difficult times with little trouble” (Smith et al., 2008, p. 196) and religious scale item: “How often do you think about religious issues” (Huber & Huber, 2012, p. 717). This indicates that the ability to make it through difficult times goes down, the more participants thought about religious issues or as being able to make it through difficult times goes up, thinking about religious issues would go down. A plausible explanation could be that as identified in research for Latina/o's who rely on religion for support Cook (2000), Ceglie (2013), Castellanos & Gloria (2008), Huerta (2014) Guerra (2006) when there are religious issues or problems that emerge within their religion it can have a negative impact in individuals' ability to make it through difficult times with little trouble, as their source of support(religion) has been called into question. This research suggests that when individuals rely on their religion to help them through difficult times and religious issues arise it may hinder individual's ability to

believe that they can make it through difficult times if their source of support (religion) is being called into question.

Furthermore, a linear regression was conducted, as shown in Table 21, to answer research question number three. The linear regression found no statistically significant relationship between religiosity as a predictor of resilience. Similarly, as shown in Table 22, a multiple linear regression indicated no statistical relationship between religiosity scale items as predictors of resilience. When conducting regressions, a larger sample size can yield more statistically significant findings. Similarly, a larger sample size may have allowed for a greater capacity to build on past research such as Morgan Consoli and Llamas (2013). Morgan Consoli and Llamas (2013) conducted a study on 124 Mexican American college students, which hypothesized that cultural values for Mexican Americans from *familismo*, *respeto*, *religiosidad*, and *traditional gender roles* would be predictors of resilience. The study conducted a hierarchical regression analysis and concluded that *familismo* helps obtain resilience, while for Mexican American college students, respect (*respeto*) and religiosity (*religiosidad*) were not significant predictors of resilience. While (*respeto*) and religiosity (*religiosidad*) were valued by participants and can help overcome adversity, yet not necessary. Ultimately, a larger sample size for the regression analyses may have yielded greater statistical results, either confirming or countering previous research findings which would serve to inform the literature. The next section will examine the research findings through a CCW lens as the theoretical framework.

Community Cultural Wealth Model as the Theoretical Framework

By taking an asset-based approach, this study investigated the role of religion and resilience for Latina academics. The CCW model as the theoretical framework for this study, supports that aspirational, linguistic, familial, social, navigational, and resistant capital were

evident based on Latina academics descriptive statistics and the analysis of the research questions. This is evident as the literature notes that becoming a full-time professor is a rarity in the academy and the literature has also highlighted that for Latina professors the CCW model has been evident in their academic and professional journeys. According to this study's descriptive statistics, 88.9% of Latina academics were full-time professors with 100% holding a doctoral degree, something which is uncommon as less than one percent of Hispanic females make up full-time professors in higher education according to the (National Center for Education Statistics, 2019a). Similarly, according to the U.S. Census Bureau (2019) Educational Attainment in the United States: 2018, Table 2 indicates that 0.6% of Hispanic females are doctoral degree holders. More specifically, based on these findings, for this sample population, aspirational capital is evident.

Correspondingly, according to the literature, Latina academics have achieved academic success through their navigational capital which has aided their ability to overcome the difficulties encountered in their journeys such as lack of support, credibility, and prejudice and discrimination. Through such hurdles described within the literature, resistance capital has also been exercised in order to persevere forward in both their academic and professional goals.

This study identified that 85.1% of Latina academics were resilient, and in the thematic analysis many discuss how resilience has been necessary to overcome setbacks and challenges encountered in the academy. Linguistic, familial, and social capital were also evident in this study. In particular with regards to linguistic capital, 59.3% describe their primary language to be Spanish while 9.2% describe their primary language to be other. This demographic finding indicates that it is plausible that 68.5% of Latina academics may be bilingual which may have assisted in them in their journeys. The value of linguistic capital is also echoed by Gandara

(1995) which highlights the value of parents teaching their children in Spanish which is noted as contributing to their children's literacy skills. This was also evident as participants from Gandara's (1995) described how their parents had discussions with them in Spanish around various topics such as history and politics. Linguistic, familial, and social capital are best highlighted in this study's thematic analysis, theme: personal action and mindset. Latina academics noted that their families and communities provided them with a strong support system which aided their ability to overcome challenges. One a participant stated, "resilience refers to the ability to bounce back from a challenge/obstacle in life. I have learned about the importance and power of resilience through my family, friends, mentors, and students." While another participant stated that religion meant "prayer, family, and culture." Components of CCW were evident in this study's descriptive statistics and thematic analyses.

In analyzing the data for research question number one, it was found that 72.2% of participants based on CRS-5 identified as religious. CCW discusses religious gatherings in terms on familial capital. A more in-depth consideration is necessary into the capital that can be found in religion. As the CCW model highlights the capital that communities of color hold can aid their success. More research on the role of religion and resilience for Latina academics is necessary.

In referencing findings from research question number two through a CCW lens, current religious identity and religious level inform the belief system of Latina academics. To begin with, for many Latina academics their religious beliefs have stemmed from their familial capital. These findings are supported based on Table 5 as 87.1% of Latina academics identified with religious identity growing up: Christianity while only 12.9% of Latina academics indicated religious identity growing up: other. Furthermore, for some Latina academics, their religious belief as children has persisted into adulthood affirming the influence of familial capital, as

44.4% of Latina academics identified their current religious identity to be Christianity. On the contrary, 55.6% of Latina academics identified their current religious identity to be Other, which may be different than what they were raised with, this in turn may highlight a resistance capital. Resistance capital is most evident in the thematic analyses as some Latina academics have stated moving away from the religious beliefs that they were once raised with as children. One participant stated that religion was “Part of how I was raised through teenage years but difficult to continue practicing after.” Another participant indicated “A practice I was once guided by and was raised with in my family.” Furthermore, another participant stated, “When I think of religion, I think about it in terms of organized religion. I was raised Catholic, and even though I don’t really practice it, it was important and influential in my upbringing.” These statements highlight a resistance from religious beliefs that they were once raised with. While other Latina academics have resisted the religious identity they grew up with.

In continuation, as indicated in Table 16 and Table 17, crosstabulation analyses identified a statistically significant relationship, between Latina academic's current religious identity and religious level and between religious level and current religious identity. For Latina academics identifying their current religious identity as Christian, 95.8% were highly religious, while current religious identity non-Christian only 53.3% were highly religious. Similarly, for Latina academics who scored high religious on the CRS-5, 41.0% identified their current religious identity to be non-Christian. While for Latina academics who scored low religious on CRS-5, 93.3% identified their current religious identity as non-Christian. More specifically, according to this study's descriptive statistics, the current religious identity: non-Christian incorporates Latinas who identified as Buddhist at 1.9%, Judaism at 1.9%, Atheists at 13.0%, and Other accounting for 38.8% of Latina academics. Further analysis, as indicated in Table 7, perceived

religious challenges, some Latina academics identified as more spiritual than religious, while others indicated not being religious. These findings again highlight Latina academics resistant capital based on their religious beliefs. As previously mentioned, resistant capital is evidenced by those who no longer identify with a religious identity and by those who continue to identify with the religious identity they grew up with. SooHoo et al. (2018a) highlight that researchers needed to “unlearn their secular bias,” as they too discovered that spirituality and even religious principles were valued by members of Padres Unidos (p. 89). SooHoo et al. (2018a) provided an opportunity to uncover a new understanding on the value that others may give to religion.

In examining research question number three through a CCW lens, there was a weak negative correlation between religion and resilience, although not statistically significant. It is plausible that as religion goes up, resilience would go down for Latina academics who identify with being religious as their reliance may first be on God. As for Latina academics who are not religious, their reliance would be on self. Therefore, it is plausible that as religion goes down, resilience goes up for this group of Latina academics who do not identify as religious. As evident from this finding, Latina academics are exercising resistant capital based on religious belief, both by challenging religious belief and by continuing to persevere forward in their religious belief.

In continuation, in examining research question number three based on statistically significant findings through a CCW lens, it was identified that a moderate negative relationship exists between BRS scale item number five: able to make it through difficult times with little trouble and thinking about religious issues. Based on this statistically significant finding, there is evidence that aspirational, linguistic, familial, social, navigational, and resistant capital emerged. When Latinas have needed to exercise coming through difficult times, they have needed to exercise their ability to aspire to overcome the challenges faced; it has also been necessary to

navigate such hurdles through resistance, support from family, and from their social capital. In thinking about religious issues there is also linguistic, familial, and social capital as many may have discussed religious issues with others such as family and friends. Overall empirical findings from this study do coincide and could build on the CCW model. In this study as well as in the literature, Latina academics show evidence of the six capitals: aspirational, linguistic, familial, social, navigational, and resistant capital.

Summary

In summary, of the 54 Latina academics who participated in this study, based on the CRS-5 scale scores, 72.2% were identified as religious and based on the BRS scores, 85.1% were resilient. Therefore, for this sample of Latina academics, the majority were religious and resilient. Research findings from this study were consistent with the literature in two key ways. First, the literature has highlighted that Latina academics are resilient and needed to exercise their resilience to persist within the academy. Secondly, research has highlighted that the majority of Latina/o's come from religious households, and in this study affirmed the literature as 87.1% of Latina academics indicated Christianity as their religious identity growing up.

There was a statistically significant relationship with a medium effect size between current religious identity and religious level as well as with religious level and current religious identity. Indicating that individuals who identify their current religious identity: Christian are more likely to be highly religious, while those whose current religious identity: non-Christian are also more likely to be high religious. These findings provide evidence for religious value. In continuation, individuals who score low religious on the CRS-5 are more likely to have a current religious identity: non-Christian. In continuation, individuals who score religious or highly religious are more likely to identify their current religious identity: Christian. These findings

provide evidence to the value that some Latina academics give to religion while acknowledging that some Latina academics do not identify as religious, this is similar to the polarity of views found within the thematic analyses for religious meaning. In the thematic analyses some Latina academics perceived religion as a strength while others perceived it as a challenge.

While it was hypothesized that scoring religious or highly religious in the CRS-5 would have a positive relationship with resilience, based on a series of bivariate and multivariate analyses, there was no statistically significant positive relationship between religiosity levels and resilience levels, or a statistically significant relationship between religiosity scale items as predictors of resilience. The hypothesis was rejected. There was, however, a statistically significant moderate negative correlation between resilience scale item number five: making it through difficult times with little trouble and religious scale item number four: thinking about religious issues. A plausible reason for this could be that as many Latina academics indicated being religious, they may rely on their faith to get them through difficult times, and when there are religious issues, it can impact their level of resilience related to overcoming difficulties.

Overall, this asset-based approach focusing on high-achieving Latinas has found that Latinas have utilized the six forms of capital from CCW to aid their professional success. Likewise, the majority of Latina academics were identified to be religious and resilient. Specifically, based on the CRS-5 scale scores, 72.2% were identified as religious and based on the BRS scores, 85.1% were resilient. However, this study did not find a statistically significant relationship between religion and resilience. The next section will discuss the limitations encountered in the study.

Limitations

This study's limitations consist of the timing of when this study was conducted, as social and environmental realities can skew responses. This study took place during the COVID-19 “Centers for Disease Control and Prevention” (2020) global pandemic, where many experienced changes in their daily life. A limitation in this study can more directly be seen in participants' responses to question number three of the CRS-5: “How often do you take part in religious services?” as participants were asked to rate this response on six-point Likert scale from never to several times a week. Due to COVID-19, many experienced safer at home directives, and places of worship suspended their gathering services, which may have also contributed to higher responses indicating more rarely (37.0%) as seen in Table 11. By taking into account the timeframe when the study was conducted it provides context and understanding to participants responses. Therefore, the timeframe of when this study took place could have been a limitation to participants responses.

A second limitation to consider in this study would be the sample size. While 233 participants were invited to participate in the study, 54 participants chose to participate. The global pandemic of COVID-19 “Centers for Disease Control and Prevention” (2020), may have too, impacted the low response rate. While 54 participants did allow for statistical findings to be identified, a larger sample size would have allowed for higher statistical power. Specifically, for a linear regression and multiple linear regressions, a larger sample size would have allowed for more statistically significant findings.

Lastly, a third limitation to consider is generalizability. While this study hoped to be able to generalize the findings, however, given sample size, it is not nationally representative. The majority of participants were from the western states (83.3%). Therefore, this study is most

generalizable and holds more excellent representation of Latina academics in western states. The next section will discuss the implications for future research.

Implications for Future Research Studies

This study identified key opportunities for future research. First, over 30 years of resilience research has focused on individuals' ability to thrive and overcome when faced with varying levels of adversity. For communities of color, they have often faced varying levels of adversity and it is therefore valuable to incorporate a resilience scale that acknowledges such differences. Through culturally responsive practices (Berryman et al., 2013), a resilience scale specific to communities of color would be valuable. In particular Morgan Consoli et al. (2011) has highlighted that resilience has not been well studied within the Latino/a community. As such it would be valuable to develop a resilience scale tailored to communities of color.

Secondly, it would be valuable to conduct this similar study with Latino full-time professors as participants. Latino full-time professors are also quite underrepresented within the academy. According to National Center for Education (2019a) Hispanic males make up two percent of full-time professors in postsecondary institutions. It would therefore be valuable to review the role of religion and resilience among Latino academics which can also inform the Latino community.

Thirdly, it would be valuable to conduct studies focused on varying levels of education for Latinas K-12 and beyond, specifically examining the role that schools and religious faith can have in facilitating their resilience. More specifically, an analysis on Latinas can be carried out by conducting a cross-sectional study on different educational levels or by conducting a longitudinal study focused on their academic trajectories K-12 and beyond. Such studies can broadly inform on the role of religion and resilience for Latinas.

Fourthly, it would be valuable to conduct a longitudinal study looking at a group of students throughout their academic and professional journeys to examine the role of religion and resilience. The implications of such research can shed light on the mesosystem experienced as children and later adults. This study can serve as a similar evaluation of the Latino education pipeline and on the role of religion and resilience with regards to their academic and professional journeys.

Fifthly, this study's sample population focused on participants between 30-60 years of age; it would be valuable to conduct this study with high-achieving Latinas under 30 years of age. Findings from such a study may provide an understanding of the role of religion and resilience amongst a different sample population. Such research would add to the literature to know if values on religion and resilience may differ based on age group.

Lastly, this study holds the capacity to contribute to critical quantitative methods as it provides the opportunity to examine the collective voice of people of color. In particular, this study sought to examine the value and influence of religion and resilience on Latina academics, thus also giving value to the capital and strengths they hold in their beliefs. With religiosity of Latinas being rarely discussed, the literature does however highlight the importance given to religion by the Latino community. This provided a springboard from which to examine the Latina story. Such an approach provides the opportunity to counter deficit storytelling, which can devalue strongly held beliefs and the capital held by minority groups. Further survey research must be conducted with people of color in mind to acknowledge their experiences. Such approaches might have the ability to humanize quantitative research and give voice to collective truths of people of color. Similarly, the use of critical race theory might inform survey research on people of color. The next section will discuss the implications for Latinas based on this study.

Implications for Latinas

This study has brought a more significant understanding of the role of religion among Latina academics. Barrett (2010) has acknowledged that the impact of religious involvement and its role on educational outcomes has gone unexamined, and as such this study sought to bring an understanding to the role of religion for Latina academics. This study identified that Latina academics; the majority were identified religious (72.2%) according to the CRS-5 and resilient (85.1%) according to the BRS. According to the thematic analysis on perceived religious views, a polarity of views emerged, where some Latinas viewed religion as a strength and others viewed religion as a challenge. As was also evident in the study, the majority of Latinas were highly resilient. This study allowed for a review on the role of resilience towards the achievement of intended goals. Amidst challenges faced, Latinas can rely on their resilience to overcome challenges and utilize their cultural capital, as evidenced through CCW, to serve as assets in their pursuits.

This study contains implications for Latinas regarding the family unit, mainly the connection between parent and child. According to the literature, many Latinas, are the first generation in their family to attend college, and while some parents may not be able to assist their children academically, they do provide encouragement towards college aspirations and educational resilience to aid their success (Ceja, 2004). Likewise, Gloria & Castellanos (2012) and Gloria & Castellanos (2016) study's provided support for the importance of Latino parent involvement throughout their student's education. Research has indicated that the more parents are involved in their children's education, the more likely their children were to attend a university (Garcia, 2014). Therefore, it is essential to invite parents to be more involved in their children's education which can aid their student's success. Similarly, according to the literature,

religion is very prevalent in Latino households. Religion, to some extent can be a uniting bridge between parents and children. Similar efforts have been done by Padres Unidos, seeking to inform parents on how to best support their children (SooHoo et al., 2018a).

Leadership Implications

Effective leadership within institutions can significantly impact the quality of success for students and Latina academics. A leader's ability to engage in a commitment and openness to new knowledge which can inform their leadership practices is valuable. Leaders need to listen to those they serve and understand their needs and create programs with them and their success in mind. Latina academics can significantly benefit from transformational leadership, which focuses on “attributed charisma/idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration” (Schedlitzki & Edwards, 2018, p. 77). Transformational leadership includes leaders who are role models, who motivate, and encourage the success of those they serve. Transformational leaders are welcoming of new ideas, use creative ways to resolve problems, and provide individualized attention to those they serve which ultimately promotes their achievement.

Program Implications

This study holds the capacity to inform institutional practices and hiring practices that can create more success and retention of Latina academics. This research can inform mentorship programs to look for innovative ways to support the growth and success of those they mentor, specifically for the Latina academics and the Latina community. As this study identified that the majority of Latina academics were identified to be religious according to the CRS-5, there may be a potential value in aligning mentors who also hold similar religious views.

Additionally, as previously mentioned, meaningful programs such as Padres Unidos (SooHoo et al., 2018a) are promoting students' academic success by informing parents on how to best support their students' educational journeys. As evidenced through Padres Unidos, parents gave value to God, and for children who may also give value to God this can be a uniting commonality that may inform the parent and child relationship. Therefore, acknowledging the religious value that Latino parents often hold and incorporating an understanding of the educational system can genuinely strengthen the student and parent experience which may aid students' academic success, retention, and completion. As Garcia (2014) suggests, school boards and academic leaders need to be more proactive in involving parents in their students' academic journeys which can greatly increase student success. Therefore, it is necessary to continue to create programs which support parents' involvement in their children's education.

In summary, Latina academic retention and Latina student retention can be increased by developing practices and programs that support the holistic individual on their journey. This study has also shown that it is important to take into account the holistic individual and the many components that can inform their persistence and success.

Conclusion

With the Latina population continuing to grow, so will their goals and aspirations. It is, therefore, essential to research components that may contribute to their success. This study investigated the role of religion and resilience for Latina academics. In this study, Latina academics were 72.2% religious and 85.1% resilient. Through this research and by incorporating CCW as the theoretical framework, Latina academics have employed capital, which has undoubtedly contributed to their success. As we take a closer look at all the dynamic components of professional success, there is an opportunity to uncover new systems that can inform both

student and professional persistence. This study has acknowledged that more research around the topic of religion and resilience is necessary. Overall, it is the hope that empirical evidence as well implications discussed can assist with program development, assist parents, and ultimately aid students and Latina academics in achieving their academic and professional goals. This research provides an opportunity to uncover new avenues of success for communities of color and inform leaders and educators to create inclusive programs that foster success by considering the holistic individual and the components shaping and aiding their success. Education provides a pathway to opportunity and the more communities and individuals can utilize the capital they hold, the more capable they will be to succeed and achieve their goals.

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APPENDICES

Appendix A

(The following is a list of items used from The Centrality Religiosity Scale – CRS - 5)

The Centrality of Religiosity Scale - CRS-5 (Huber & Huber, 2012)

Regarding this one and the following questions please take your personal imagination of “god” or something divine.

		Not at all	Not very much	Moderately	Quite a bit	Very much		
		A	B	C	D	E		
1. To what extent do you believe that God or something divine exists?								
	Several times a week	Once a day	Several times a week	Once a week	Several times a month	Several times a year	More rarely	Never
2. How often do you pray?	A	B	C	D	E	F	G	H
			Several times a week	Once a week	Several times a month	Several times a year	More rarely	Never
3. How often do you take part in religious services?		A	B	C	D	E	F	

	Never	Rarely	Occasionally	Often	Very often
4. How often do you think about religious issues?	A	B	C	D	E
5. How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?	A	B	C	D	E

Appendix B

(The following is a list of items used from the Brief Resilience Scale (Smith et al. 2008))

Please write a number next to each statement to indicate the extent to which you agree or disagree with the statement. Please rate the items below based on this a 1-5 point scale.

	Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1. In my profession, I tend to bounce back quickly after hard times	1	2	3	4	5
2. In my profession, I have a hard time making it through stressful events	1	2	3	4	5
3. In my profession, it does not take me long to recover from a stressful event	1	2	3	4	5
4. In my profession, it is hard for me to snap back when something bad happens	1	2	3	4	5
5. In my profession, I usually come through difficult times with little trouble	1	2	3	4	5
6. In my profession, I tend to take a long time to get over setbacks in my life	1	2	3	4	5

Appendix C

Examples of Participants Views on Religion and Associated Themes

Participants Responses	Theme
I want God to be at the center of my life and I try to make that happen, but it doesn't feel like that at all. I can't maintain it.	Meaningful to life
The belief in a God as a higher being that guides my being in the world. Religion to me is being able to turn to God for help and thank Him for all the blessings in my life, big or small. It's the guiding foundation in my life.	Meaningful to life
A set of rules and a belief system that govern how some people live their lives.	Meaningful to Life
A structured belief & practice system related to God.	Meaningful to Life
Religion includes guiding principles and beliefs, spirituality, and believing in a higher power. Believing that God and/or the universe has your back.	Meaningful to Life
A framework for thinking about the meaning of life.	Meaning to Life
More of a cultural construct, based on Mexican and Chicana customs (la virgen, santos...)	Family Values
Prayer, family and culture	Family Values
I'm what people call a cultural Catholic. I disagree intensely with the Official Church but it's the language I was given to deal with religious belief and worship.	Family Values
A practice I was once guided by and was raised with in my family	Family Values
When I think of religion I think about it in terms of organized religion. I was raised Catholic, and even though I don't really practice it was important and influential in my upbringing.	Family Values
Part of how I was raised through teenage years but difficult to continue practicing after	Family Values
Religion to me is a deeply personal relationship with God that informs my relationships and commitment to others, especially those on the margins of society. It is a relationship that provides solace, centering, and help in both good and difficult times.	Caring for Others
I typically think of organized religion. People coming together around shared beliefs and practices.	Caring for Others
Religion means to me being compassionate, generous, and caring. It doesn't mean gathering in a building once a week.	Caring for Others
It's a way of thinking and having a community that helps some people, but that doesn't appeal to me.	Caring for Others
An organized form of worship involving an institution and community	Caring for Others
Loving God and loving people	Caring for others
I am an atheist. I do not believe in god or gods	Not Religious

Personally, not much. It is something relevant for some people and well worth for studying it.	Not Religious
I believe in god but I am not a religious person	Not Religious
Religion refers the common beliefs, customs, and rituals shared by a group of people and tied to a belief in a supernatural or holy, spiritual being. I do not consider myself religious, though I do think of issues of spirituality. Religion in itself can be harmful if it is followed blindly and with no critical thought to how those beliefs affect marginalized communities.	Not Religious
Not much, I am not religious	Not Religious
I don't consider myself to be religious	Not Religious
Religion is a social institution. Yet, in my case, religion is more about spirituality and a relationship with God.	Spirituality
I consider myself a deeply devout spiritual person, but not religious. Religion means to me a type of dogma that dictates your relationship with a higher power.	Spirituality
Connection to the divine within me and practices for a spiritual way of life	Spirituality
Religion is different from spirituality: religion gives common shape to spirituality, which I define as the diffuse faith in something larger than one's self, an energy, incomprehensible to humans, that can manifest change in the world.	Spirituality
A way to control people, but also a higher power	Suspicion of religious leaders
Religion, as that term, is a system, a structure that seeks to practice certain rules. For me, religion and spirituality are different. Religion can be corrupt (not always) because it functions under the rules and orders of certain individuals (those in power).	Suspicion of religious leaders
I'm not very religious, I moved away from the Catholic faith. To me, religious institutions are very problematic because of the minimal oversight and power they have.	Suspicion of religious leaders

Appendix D

Example of Participants Views on Resilience and Associated Themes

Participants Views	Themes
The ability to overcome adverse events, to keep going	Personal Action
Resilience is the descriptor applied to the inevitable result of continued existence post a difficult situation. Despite setbacks, individuals keep living, which leads to deciphering new ways to sustain that living. The new methods of sustaining that living are referred to as resilience.	Personal Action
The ability to spring back & deal with stress.	Personal Action
Coming back time and time again from hardship.	Personal Action
Bouncing back or living with adverse circumstances	Personal Action
Keep going no matter the disadvantageous circumstances	Personal Action
The capacity to keep moving forward despite difficulties	Personal Action
The ability to keep moving forward despite challenges and barriers	Personal Action
Being able to move past setbacks.	Personal Action
The ability to overcome hardships	Personal Action
Being able to withstand adversity and get stronger through each trial in life	Personal Action
Ability to bounce back when faced with obstacles and challenges	Personal Action
The ability to persevere through difficult situations	Personal Action
Not give up. Keep trying.	Personal Action
The capacity to bounce back after some sort of set back or defeat. Academia is full of rejection and resilience is almost a necessary trait.	Personal Action
Resilience is the ability to pick yourself up after you fall down, to persevere in the face of challenges.	Personal Action
Resilience is strength and ability to power through when things get rough.	Personal Action
The capacity of a person to overcome difficulties in life	Personal Action
Accepting and growing from failure	Mindset
Resiliency is the ability to learn from hardship.	Mindset
To me, resilience means grit. It means the capacity to find strength and perseverance as one navigates the challenges and hardships that present themselves throughout our lives.	Mindset
Inner strength that gets you through tough times.	Mindset
Teniendo ganas, grit and persistence	Mindset
A way to see the positive in life and not be taken down by things that may be temporary.	Mindset
Recovering, returning to full confidence.	Mindset
It means facing challenging situations with integrity and confidence. It also means staying true to myself and my values.	Personal Action and Mindset

The ability to push through a situation in spite of difficulty, which is a skill learned through coping with life's challenges.	Personal Action and Mindset
Being able to cope and bounce back from adversity. To be able to persist in difficult moments.	Personal Action and Mindset
The ability to push through a situation in spite of difficulty, which is a skill learned through coping with life's challenges.	Personal Action and Mindset
Resilience refers to the ability to bounce back from a challenge/obstacle in life. I have learned about the importance and power of resilience through my family, friends, mentors, and students.	Personal Action and Mindset
Overcoming structural barriers by relying on attitudes, mentorship.	Personal Action and Mindset
Being able to resist and overcome difficult stages in life.	Personal Action and Mindset
The ability to recover from or overcome challenging life events	Personal Action and Mindset
Getting through challenges	Personal Action and Mindset
The ability to bounce back from adversity. Having grit and being tenacious.	Personal Action and Mindset
Ability to consistently overcome barriers. Something that marginalized folks are forced to adopt as a survival mechanism to structural oppression.	Personal Action and Mindset
Being able to weather hard times and recover from setbacks, disappointments, and tragedy.	Personal Action and Mindset
A disposition or skill set that allows an individual to overcome challenges and setbacks.	Personal Action and Mindset
Resilience means pushing through even though you might want to give up, persisting, drawing from your strengths and belief in yourself to overcome challenges in life.	Personal Action and Mindset
It means one can come out of a situation with one's dignity in tact	Personal Action and Mindset
Resilience is the ability to “bounce back” after life setbacks and challenges. It also can mean that one is able to do "self-care" when needed to heal and acknowledge one's feelings.	Personal Action and Mindset
Resilience is the ability to bounce back from problems and challenges. However, from “follower of Christ” standpoint, it is the ability to have faith that all things are under God's hands even in the middle of problems and challenges.	Personal Action and Mindset
The ability to seek help, be resourceful and mentally strong so that you can tackle challenges that life throws your way.	Personal Action and Mindset
Resilience means the ability to persevere in difficult situations while honoring oneself and one's limitations.	Personal Action and Mindset

Appendix E

▼ Demographic Variables ▼

(The following include the CRS-5 Scale items, BRS Scale items, open-ended questions, and demographic variables and statistical values used for analysis)

Variable	Type	Values	Measure
CRS-5 Scale Items	Independent		
To what extent do you believe that God or something divine exists?		1 = Not at all 2 = Not very much 3 = Moderately 4 = Quite a bit 5 = Very much	Ordinal
How often do you pray?		8 = Several times a day 7 = Once a day 6 = Several times a week 5 = Once a week 4 = Several times a month 3 = Several times a year 2 = More rarely 1 = Never	Ordinal
How often do you take part in religious services?		6 = Several times a week 5 = Once a week 4 = Several times a month 3 = Several times a year 2 = More rarely 1 = Never	Ordinal

How often do you think about religious issues?	1 = Never	Ordinal
How often do you experience situ in which you have the feeling that God or something divine intervenes in your life?	2 = Rarely	
	3 = Occasionally	
	4 = Often	
	5 = Very often	

Variable	Type	Values	Measure
The Brief Resilience Scale	Dependent		

In my profession, I tend to bounce back quickly after hard times	1 = Strongly disagree	Ordinal
In my profession, I have a hard time making it through stressful events	2 = Disagree	
In my profession, it does not take me long to recover from a stressful event	3 = Neutral	
In my profession, it is hard for me to snap back when something bad happens	4 = Agree	
In my profession, I usually come through difficult times with little trouble	5 = Strongly agree	
In my profession, I tend to take a long time to get over set-backs in my life		

Open-ended Questions

Please describe what religion means to you.

Please describe what resilience means to you.

Variable	Type	Values	Measure
Age	Descriptive	1 = 30-39.5 2 = 40-49.5 3 = 50-59.5 4 = 60+	Ordinal
Income	Descriptive	1 = Less than \$50,000 2 = \$50,000-75,000 3 = \$75,001 - 100,000	Ordinal

		4 = Over \$100,001	
Ethnicity	Descriptive	1 = Mexican 2 = Salvadoran 3 = Guatemalan 4 = South American 5 = Nicaraguan 6 = Cuban 7 = Puerto Rican 8 = Multi-ethnic 9 = Other	Ordinal
Residing Region	Descriptive	1 = Northeast 2 = Midwest 3 = South 4 = West	Ordinal
Generational Status	Descriptive	1 = First Generation 2 = Second Generation 3 = Third Generation	Ordinal
Educational Level	Descriptive	1= Doctoral Degree	Ordinal
Professional Title	Descriptive	1 = Full-Time Professor 2 = Part-Time Professor 3 = Doctoral Degree Professional	Ordinal
Number of years in Profession	Descriptive	1 = First year 2 = 2-5 years 3 = 6-10 years 4 = 11-20 years 5 = 21-30 years 6 = 31+ years	Ordinal
Origin of Birth	Descriptive	1 = United States 2 = Other	Ordinal

Primary Language Growing Up	Descriptive	1 = English 2 = Spanish 3 = Other	Ordinal
Religious Identity while Growing Up	Descriptive	1 = Christian 2 = Roman Catholic 3 = Buddhist 4 = Judaism 5 = Islam 6 = Atheist 7 = Other	Ordinal
Religious Identity while Growing Up	Descriptive	1 = Christianity 2 = Other	Dichotomous Variable Ordinal
Current Religious Identity	Descriptive	1 = Christian 2 = Roman Catholic 3 = Buddhist 4 = Judaism 5 = Islam 6 = Atheist 7 = Other	Ordinal
Current Religious Identity	Descriptive	1 = Christianity 2 = Other	Dichotomous Variable Ordinal

Appendix F

Informed Consent Form

TITLE OF STUDY: Exploring the Relationship Between Religion and Resilience Among Latina Academics in Higher Education

Members of the Research Team

Student Researcher: Rocio Garcia, M.S.

Email Address: rocgarcia@chapman.edu

Lead Researcher: Kris De Pedro, Ph.D.

Email Address: depedro@chapman.edu

Key Information:

You are being asked to take part in a research study. Research studies include only people who choose to take part. A member of the research team will explain the study to you and will answer any questions you might have. You should take your time in deciding whether or not you want to participate.

If you agree to participate in this study, the project will involve:

- Females between the ages of 18-70 years old
- Procedures will include completing an electronic informed consent form, then upon receiving the informed consent form indicating that you wish to participate in the study, then you will be sent a link from which you will complete the online survey.
- There are no risks associated with this study that exceed what would typically be encountered in daily life
- You will be provided a copy of this consent form

Invitation

You are invited to take part in this research study. The information in this form is meant to help you decide whether or not to participate. If you have any questions, please ask.

You are being asked to be in this study because you are either a Latina professor who hold's a Ph.D. or Ed.D and teaches at an institution of higher education, or you are a Latina who hold's a doctorate degree Ph.D. or Ed.D. and are not currently teaching at an institution of higher education, or you are a doctoral student pursuing a Ph.D. or Ed.D., or you have a Master's degree, or you are a student pursuing a Master's degree in order to participate.

There are few Latinas who are able to complete higher education, and those who do needed to employ different strategies to succeed academically. These strategies are likely to be different between Latina's. This research is designed to (1) better understand the role of religion for Latina academics (2) determine the relationship between religion and resilience for Latina academics.

You will be asked to complete 1 survey that ask question about religion, resilience, and a series of demographic questions. The survey will take approximately 7 minutes to complete and you may complete it from your home computer.

Your data will be analyzed by researchers conducting the study. Any personal information that could identify you will be removed before the data is used.

As with any study involving collection of data, there is the possibility of breach of confidentiality of data. Other risks in this research include possible emotional and/or psychological distress because the survey involves sensitive questions about your religious and resilience habits.

There are no known risks to you for being in this research study.

You are not expected to get any direct benefit from being in this study. The benefits to science and/or society may include better understanding of how to help Latinas as they pursue higher education and their coping strategies.

There is no cost to you to be in this research study.

You will not be compensated for your participation in this research study.

Your welfare is the major concern of every member of the research team. If you have a problem as a direct result of being in this study, you should immediately contact one of the people listed at the beginning of this consent form.

Reasonable steps will be taken to protect your privacy and the confidentiality of your study data.

The data will be stored electronically through a secure server and will only be seen by the research team during the study and for 3 years after the study is complete.

The only people who will have access to your research records are the members of the research team, the Institutional Review Board (IRB), and any other person, agency, or sponsor as required by law. Information from this study may be published in scientific journals or presented at scientific meetings but the data will be reported as group or summarized data and your identity will be kept strictly confidential. We cannot guarantee total privacy.

You may ask any questions about this research and have those questions answered before agreeing to participate in the study or during the study.

For study related questions, please contact the investigator(s) listed at the beginning of this form.

For questions concerning your rights or complaints about the research, contact the Institutional Review Board (IRB) at (714) 628-2833 or irb@chapman.edu.

You can decide not to be in this research study, or you can stop being in this research study (i.e., “withdraw”) at any time before, during, or after the research begins for any reason. Deciding not to be in this research study or deciding to withdraw will not affect your relationship with the

investigator or with Chapman University. You will not lose any benefits to which you are entitled.

You are voluntarily deciding whether or not to be in this research study. Signing this form means that (1) you have read and understood this consent form, (2) you have had the consent form explained to you, (3) you have had your questions answered, and (4) you have decided to be in the research study. You will be given a copy of this consent form to keep.

Printed Name of Participant or Legal Guardian

Signature of Participant or Legal Guardian

Date

Chapman University IRB-20-224 Approved on 7-1-2020