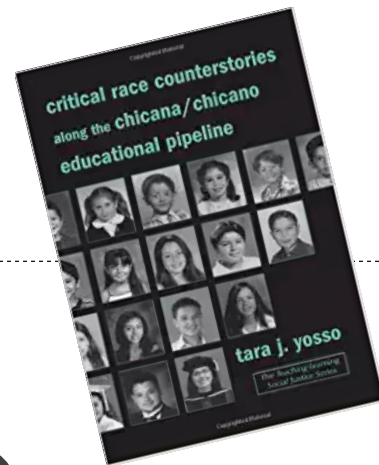


RACE

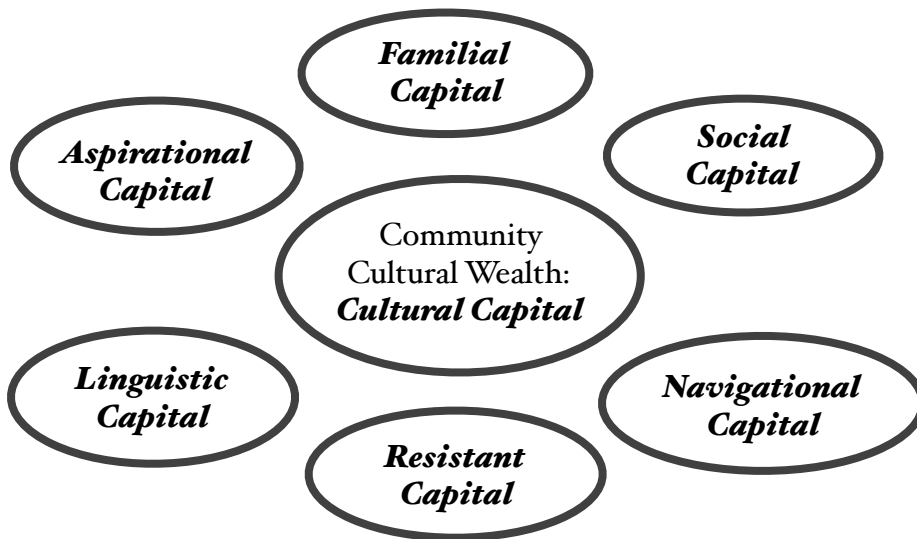
Race is a socially constructed category, created to differentiate groups based primarily on skin color, phenotype, ethnicity, and culture for the purpose of showing the superiority or dominance of one group over another. The social meanings applied to race find their justification in an ideology of racial superiority and White privilege—an ideology of racism. I draw on the work of Audre Lorde, Chester Pierce, and Manning Marable to define racism as (1) a false belief in White supremacy that handicaps society, (2) a system that upholds Whites as superior to all other groups, and (3) the structural subordination of multiple racial and ethnic groups. With its macro, micro, interpersonal, institutional, overt, and subtle forms, racism entails institutional power. Communities of Color in the United States have never possessed this form of power (Yosso, 2006).

A critical praxis questions approaches to schooling that pretend to be neutral or standardized while implicitly privileging White, U.S. born, monolingual, English-speaking students. Critical Race Theory (CRT) challenges claims that the education system offers objectivity, meritocracy, color-blindness, race neutrality, and equal opportunity.
 - Yosso 2006

Humanize: Counter-Narrative to the Master-Narrative or Meta-Narrative



CULTURAL CAPITAL



Social Capital: networks of people and community resources.

Linguistic Capital: intellectual and social skills learned through communication experiences in more than one language and/or style.

Aspirational Capital: the ability to maintain hopes and dreams for the future even in the face of barriers.



Resistant Capital: knowledge and skills cultivated through behavior that challenges inequality.

Familial Capital: cultural knowledges nurtured among familia (kin) that carry a sense of community history, memory, and cultural intuition.

Navigational Capital: skills and abilities for maneuvering through social institutions.

Community Cultural Wealth • Tara J. Yosso

Community Cultural Wealth (CCW) is the array of knowledge, skills, abilities, and contacts possessed and utilized by communities of color to survive and resist multiple forms of oppression. • Patrimonio Cultural de la Comunidad (CCW) es el conjunto de conocimientos, habilidades, conexiones que posee y utilizan las comunidades minoritarias para sobrevivir y resistir múltiples formas de opresión.

	<p>Ancestral Capital: A deeper layer of familial capital that represents the roots of one's ancestral legacy and community cultural wealth in all its dimensions, especially before and through colonization.</p>	<p>Patrimonio de la Herencia: Es lo máspreciado de la herencia familiar que representa las raíces de nuestros ancestros y de la rica herencia cultural que tenemos en todos los sentidos, especialmente aquella que estaba presente antes de la conquista y a lo largo de la colonización.</p>
	<p>Aspirational Capital: CULTURE OF POSSIBILITY: The ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers. This resiliency is evidenced in those who allow themselves and their children to dream of possibilities beyond their present circumstances. Often without the objective means to attain these goals.</p>	<p>Grandes Aspiraciones: CULTURA DE LA POSIBILIDAD: Es la habilidad de mantener la esperanza y los sueños para el futuro, no obstante barreras que se presentan en la realidad. Esta resiliencia se evidencia en aquellos que se permiten a sí mismos y a sus hijas/os soñar en posibilidades más allá de las actuales circunstancias. A veces sin querer o sin tener objetivo significa alcanzar estas metas.</p>
	<p>Discursive Capital: The actual doing of community cultural wealth. Students may be community culturally wealthy in certain ways, but if they don't put it into practice, it never has a chance to actualize.</p>	<p>Patrimonio Cultural: Son las prácticas culturales que lleva nuestra comunidad. Los estudiantes se encuentran ahí, pero si no pone en práctica la herencia cultural aprendida, no habrá posibilidades de que te actualices.</p>
	<p>Ecological Capital : Ecological capital nurtures environmental relationships. Relational knowledge about nature, the environment, and all ecology. This form of capital is based on knowledge of; a) provision of resources – what gets made, how, for whom, b) absorption of waste – what gets disposed of, how; c) providing basic life support functions of the environment and ecology and; d) the aesthetic (beautiful) experience of nature.</p>	<p>Patrimonio Ecológico: El patrimonio ecológico nutre las relaciones en nuestro medio ambiente. Relaciona nuestro conocimiento sobre la naturaleza, el medio ambiente y la ecología. Este patrimonio se basa en el conocimiento de: a) la provisión de recursos – que se hace, cómo, para quién, b) la absorción de desechos – que se tira, cómo; c) la provisión de los recursos básicos para la vida que brinda el medio ambiente y ecología, y; d) la experiencia estética -hermosa- de la naturaleza.</p>
	<p>Familial Capital: Cultural knowledge nurtured among kin that carry a sense of community history, memory, and cultural intuition. This includes our household and extended family, by blood or adoption. From them we learned the importance of maintaining a healthy connection to our community and its resources. They also modeled lessons of caring, reciprocity, solidarity, coping, and providing.</p>	<p>Patrimonio Familiar: El conocimiento cultural que nutre a la familia y que contiene un gran sentido histórico de la comunidad, de la memoria y cultura misma. Esto incluye a nuestra familia inmediata, a nuestra familia extensa de sangre, por adopción o por las relaciones de parentesco. De ellos hemos aprendido la importancia de mantener relaciones saludables con nuestra comunidad y sus recursos. También ellos han modelado lecciones de cuidados, solidaridad, reciprocidad, habilidades para salir adelante y para proveer.</p>

Community Cultural Wealth • Tara J. Yosso

	<p>Linguistic Capital: The intellectual and social skills attained through communication experience in more than one language and or style. Students arrive at school with multiple language and communication skills, having participated in spoken traditions that may include listening to and recounting oral histories, parables, stories, and Proverbs.</p>	<p>Patrimonio de la Lengua: Las habilidades sociales y las de la inteligencia están vinculadas a la experiencia de comunicación en más de una lengua y/o estilos. Los estudiantes llegan a la escuela con una gran cantidad de habilidades de comunicación y de lenguaje. Han participado en muchas tradiciones habladas entre las cuales se pueden incluir escuchar y transmitir historias orales, parábolas, cuentos y proverbios.</p>
	<p>Navigational Capital: Skills of maneuvering through social institutions. Especially those not created with communities of color in mind. For example, strategies for navigating through racially hostile university campus.</p>	<p>Habilidades de Navegación: Habilidades para maniobrar a través de las instituciones sociales, Especialmente aquellas que no han sido creadas pensando en las minorías. Por ejemplo, habilidades para sortear situaciones en universidades con problemas de racismo</p>
	<p>Political Capital: How people and communities influence power and decision-makers. Formal methods: electoral politics, elected officials, or representatives in institutions. Nonformal methods: expressions of democracy and community empowerment as related to sovereignty, autonomy, democracy, social justice, and politics in all its forms.</p>	<p>Patrimonio Político: Se refiere a cómo la gente y las comunidades influyen en el poder y en los tomadores de decisiones. Métodos formales; política electoral, oficiales electos o representantes en instituciones. Métodos no formales: expresiones de la democracia y empoderamiento de la comunidad en cuestiones relacionadas con la soberanía, autonomía, democracia, justicia social, y política en todas las formas.</p>
	<p>Resistant Capital : Knowledge and skills fostered through oppositional behavior that challenges any inequality. This may include self-defeating or conformist strategies that feed back into the system of subordination. However, when informed by critical consciousness, or recognition of the structural nature of oppression and the motivation to work toward social and racial justice, resistance takes on a transformative form. Transformative resistant capital includes cultural knowledge of the structures or racism and motivation to transform such oppressive structures.</p>	<p>Capacidad de Resistencia : Conocimiento y habilidades adquiridas a partir de enfrentarse a la inequidad. Esto puede incluir estrategias conformistas y contraproducentes que alimentan el sistema de subordinación. Sin embargo, cuando uno está bien informado y adquiere conciencia crítica, reconoces la naturaleza estructural de la opresión y tienes la motivación para trabajar por la justicia social y racial, entonces la resistencia se convierte en transformación. El patrimonio de la resistencia transformadora incluye el conocimiento cultural de las estructuras racistas, y motiva y promueve la transformación de dichas estructuras opresivas</p>
	<p>Social Capital: Networks of people and community resources which provide both instrumental and emotional support to navigate through societies institutions. Historically, People of Color have utilized their social capital to attain education, legal justice, employment, and healthcare, and intern, they gave back the information and resources gained through these institutions back to their social networks.</p>	<p>Patrimonio Social: Son las relaciones de personas y de recursos comunitarios que proveen con soporte emocional e instrumental -medios-, para navegar a través de las instituciones sociales. Históricamente, las minorías han utilizado su patrimonio social para tener educación, justicia legal, empleo, y cuidados a la salud. Después regresan a la comunidad con información y recursos obtenidos de estas instituciones y las distribuyen a través de sus redes sociales.</p>

A Framework for Understanding Latino/a Cultural Wealth

By: Vijay Kanagala, Laura Rendón and Amaury Nora (2016)

For decades, higher education's work to support student success has been built on a grand narrative in which underserved and underrepresented students from low-income backgrounds are portrayed as "high risk," "high maintenance," "underprepared," or "culturally deprived" (see, for example, Delgado Bernal 2010; Moll et al. 2001; Yosso 2005). Absent from this deficit-based narrative are asset-based views about the cultural wealth that students employ to transcend their socioeconomic circumstances and to excel in education.

To learn more about students' assets, we conducted a qualitative research study supported by TG Philanthropy to examine the experiences of Latino/a students at one Hispanic-Serving Institution (HSI), the University of Texas at San Antonio. We held focus groups with forty-seven students, six of whom also participated in one- to two-hour videotaped interviews. Guided primarily by asset-based theoretical frameworks developed by Latino/a scholars (see, for example, Anzaldúa 1999; Delgado Bernal 2010; Moll et al. 2001; Yosso 2005), we analyzed transcripts to identify common themes. Here, we summarize findings related to the upsides and downsides of a Latino/a college experience. We also identify Latino/a cultural wealth expressed as *ventajas y conocimientos* (assets and knowledge) that students employ to their advantage. Our goal is for practitioners to leverage these cultural assets to foster student success. (For a complete discussion of our findings, see Rendón, Nora, and Kanagala 2014.)

The Upsides and Downsides of College

Every life transition carries upsides and downsides. For many students in our study, attending college represented a time of great excitement. They appreciated making new friends, learning new perspectives, gaining new experiences, and interacting with diverse peers. They benefited from faculty support and validation, active and applied learning strategies, advising and mentoring, peer support networks, financial aid, a welcoming campus climate, and interactions across diverse cultures. When asked how attending college had changed them, students said, among other things, that college had made them more mature, confident, inquisitive, and independent.

At the same time, students faced formidable challenges associated with transitioning and adapting to college, a dynamic that has been discussed in the research literature (Delgado Bernal 2010; Nora 2001; Rendón, Jalomo, and Nora 2000). Their transitions were not linear as students found themselves operating *entre mundos*—moving back and forth among multiple contexts such as the family, *barrio*/community, native country, work, peers, and spiritual worlds. They also encountered what Anzaldúa calls "*un choque*" (1999, 78), or cultural collision as they transitioned from their familiar worlds to the unfamiliar world of college. The *choque* was marked by experiencing liminality; experiencing separation anxiety; negotiating dislocation and relocation; and dealing with racial and gender microaggressions. Additionally, students described burdens related to paying for college, a lack of college readiness, and inadequate advising.

Latino/a Cultural Wealth

Our study confirmed that Latino/a students have formidable cultural wealth, both *ventajas* (assets or personal resources) and what Gloria Anzaldúa

calls "*conocimientos*" (knowledge or awareness that evolves through specific life experiences) (Lara 2005). We employed Yosso's (2005) Community Cultural Wealth model as a starting point to identify specific *ventajas*/assets that students possessed and used to their advantage. Yosso's framework includes six forms of cultural wealth: aspirational, linguistic, familial, social, navigational, and resistant. Our study uncovered four additional forms of *ventajas y conocimientos*: *ganas*/perseverance, ethnic consciousness, spirituality/faith, and pluriversal cultural wealth.

Aspirational Wealth: Students were hopeful about their futures, aspiring to complete college and enter professions such as engineering, science, or politics. Their aspirations were often shaped by validating agents (e.g., parents, siblings, grandparents) who shared *testimonios*/life stories about overcoming adversity and who provided support and *consejos*/sage advice. Community role models also fostered aspirations and hope for the future.

Linguistic Wealth: Students recognized that being bilingual in Spanish and English helped them communicate and form relationships with others. They also demonstrated communication skills as they operated in multiple contexts requiring different forms of language expression.

Familial Wealth: The family provided critical support, with mothers playing an especially central role. Students accumulated familial capital through validation, *consejos*/sage advice, and role modeling; they were determined to complete life goals not only for themselves but also for their families.

Social Wealth: To develop social capital, students capitalized on their friendships, their social networks, and the lessons they learned from interacting with peers. While students expressed the value of diversity and of learning from different cultures, they relied especially on networks formed with other Latino/a students.

Navigational Wealth: Navigating within multiple, distinct worlds (*barrio*, peers, native country, family, spirituality, college) was a key strategy. Each new context required its own mental script and language code, as well as its own intellectual and behavioral conventions.

Resistant Wealth: Students experienced racial and gender microaggressions, as well as culture shock, in college. Through those experiences, they acquired resistant capital, which they came to depend on when facing academic and social obstacles.

Ganas/Perseverant Wealth: Determination, self-reliance, and inner confidence underlie this *ventaja*. Students refused to quit, and they also recognized and embraced the sacrifices they made in going to college. Admirably, students were able to overcome difficult challenges such as being undocumented, lacking role models and mentors in their communities, experiencing poverty, and attending poorly resourced schools.

Ethnic Consciousness Wealth: Shared experiences of social and educational inequity may foster solidarity among Latino/a students, resulting in what Padilla called “ethnic consciousness” (1985, 61). This ethnic consciousness manifested in students’ deep commitment to give back to their families and communities and in their sense that personal accomplishment could benefit the Latino/a collective whole. Students

were overwhelmingly proud of their heritage and proud to attend an HSI.

Spiritual/Faith-Based Wealth: Students often relied on their faith in God for strength in difficult situations. They also were guided by a broader sense of spirituality that included gratitude, compassion, and a sense of purpose in life, as well as a positive view of the world and a deep sense of humanitarianism.

Pluriversal Wealth: Students were able to function with pluriversity similar to what Anzaldúa terms “*mestiza* consciousness” (1999, 77), a state of perpetual transition where concepts and behaviors cannot be held within rigid boundaries. This ability to make identity, language, and behavioral shifts while moving successfully in and out of multiple social and intellectual spaces likely gave students a tolerance for ambiguities and contradictions.

Leveraging Students’ *Ventajas y Conocimientos*

Our findings clearly substantiate that deficit-based assumptions about low-income, first-generation Latino/a students are erroneous. Students have extraordinary strengths, the drive to succeed, and the ability to be transformed by their college experiences. College faculty and staff need to learn more about Latino/a students’ college experiences, reframe their assumptions about these students, and develop asset-based frameworks to foster student success. Equipped with their own toolboxes of *ventajas y conocimientos* and with support and validation from college faculty and staff, Latino/a students can definitely complete a college education.

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The New American Gothic

Criselda Vasquez

As the American-born daughter of two Mexican immigrants, I illustrate their plight and the plight of many in my community with my art. I want to expose the heart-breaking pain of what a Mexican immigrant's family goes through. I focus on bringing my family's world into the light and out of the shadows. My paintings are best described as visual comments on the hidden daily reality of the Mexican-American experience. These portraits and still lifes reveal my family in their own authentic environment and expose how I live in two worlds. My paintings layer the American culture over the Mexican world. I feel society needs to be aware of the humanity on the other side of the door.

The two most important people in my life, my parents, are also the two who motivated me to develop such a strong concept. When my parents pose for these paintings, their faces are reduced to extremely raw and somehow vulnerable expressions. Sadly, they strive to be invisible every day. They don't have to pretend to illustrate the invisible. They have dealt with constant rejection, suspicion and fear so long, that it seems now that it comes naturally to them. I strive to capture how their expressions deliver that sense of tiredness, resignation, and quiet acceptance. It seems relevant to show that underneath all the politicization and underserved labeling this community receives, these are regular people just like all of us. In the long tradition of immigrants that come to the United States, they have made homes here and they are just trying to live a simple life with a bit of security and hopefulness for their children.



Artist Criselda Vasquez
Title The New American Gothic
Origin United States
Date Made 2017
Medium Oil on Canvas 72" x 48"
