

**GREEN CHILE
EPISTEMOLOGY:
EVOLVING PRAXIS
TO EMBRACE
COMMUNITY
CULTURAL WEALTH**

LYNDA DURAN, PH.D.
(SHE/ELLA)

GATHERING ON STOLEN LAND

Today we colonially occupy the traditional homelands of the Cheyenne and the Ute people, all of whom were removed from this area of which what is now known as Breckenridge, Co due to genocide and forced displacement. In addition, I want to recognize the descendants of these communities: the Northern Cheyenne Tribe of Montana, the Northern Arapaho Tribe of Wyoming, and the Southern Cheyenne and Arapaho Tribes of Oklahoma, the Southern Ute Tribe and the Mountain Ute Tribe, which are the only two federally-recognized tribes within Colorado.

I also want to acknowledge the violence of chattel slavery that occurred against both Black and Native communities in this region of the world and the participation that many universities and colleges had with the Transatlantic Slave Trade. Many of the infrastructures you have seen or have used throughout your lifetime were built on the genocide, displacement, and enslavement of both Black and Native Peoples.

AGENDA

Community Cultural Wealth: What it is and what it isn't

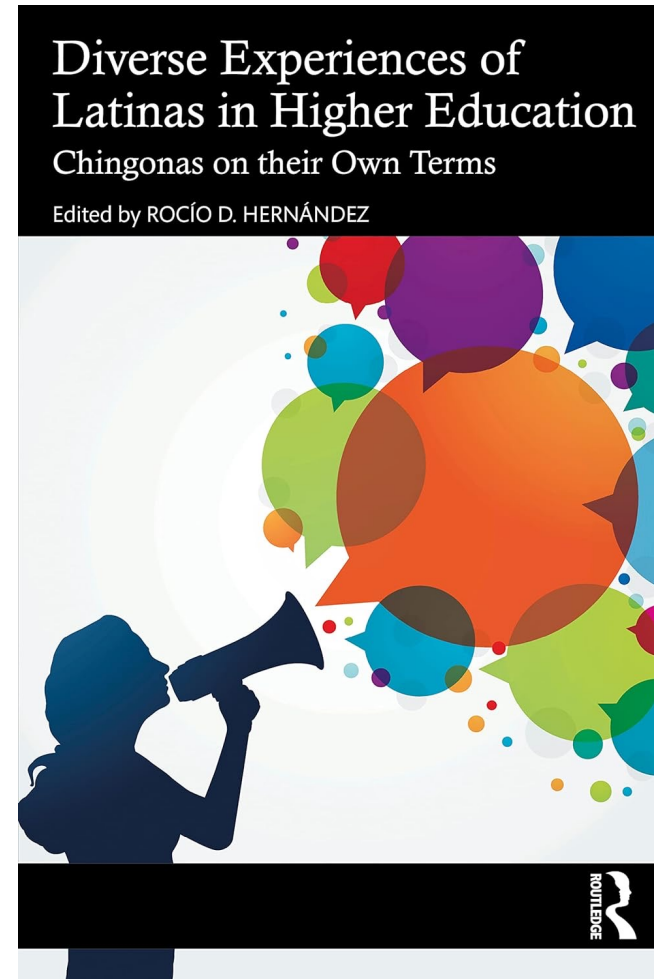
A Quantitative Critical Analysis of Community Cultural Wealth

Reflection and Lunch

Workshopping a co-constructed praxis guide

POSITIONALITY

- First Generation
- Chicana
- MotherScholar
- Low SES upbringing
- Educational privilege
- Collective Family



FOUR AGREEMENTS FOR COURAGEOUS CONVERSATIONS (SINGLETON & LINTON, 2006)

Stay engaged:

- Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue” (p.59)

Experience discomfort:

- This norm acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness.

Speak your truth:

- This means being open about thoughts and feelings and not just saying what you think others want to hear.

Expect and accept nonclosure:

- This agreement asks participants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp.58-65).

REDEFINING CULTURAL CAPITAL

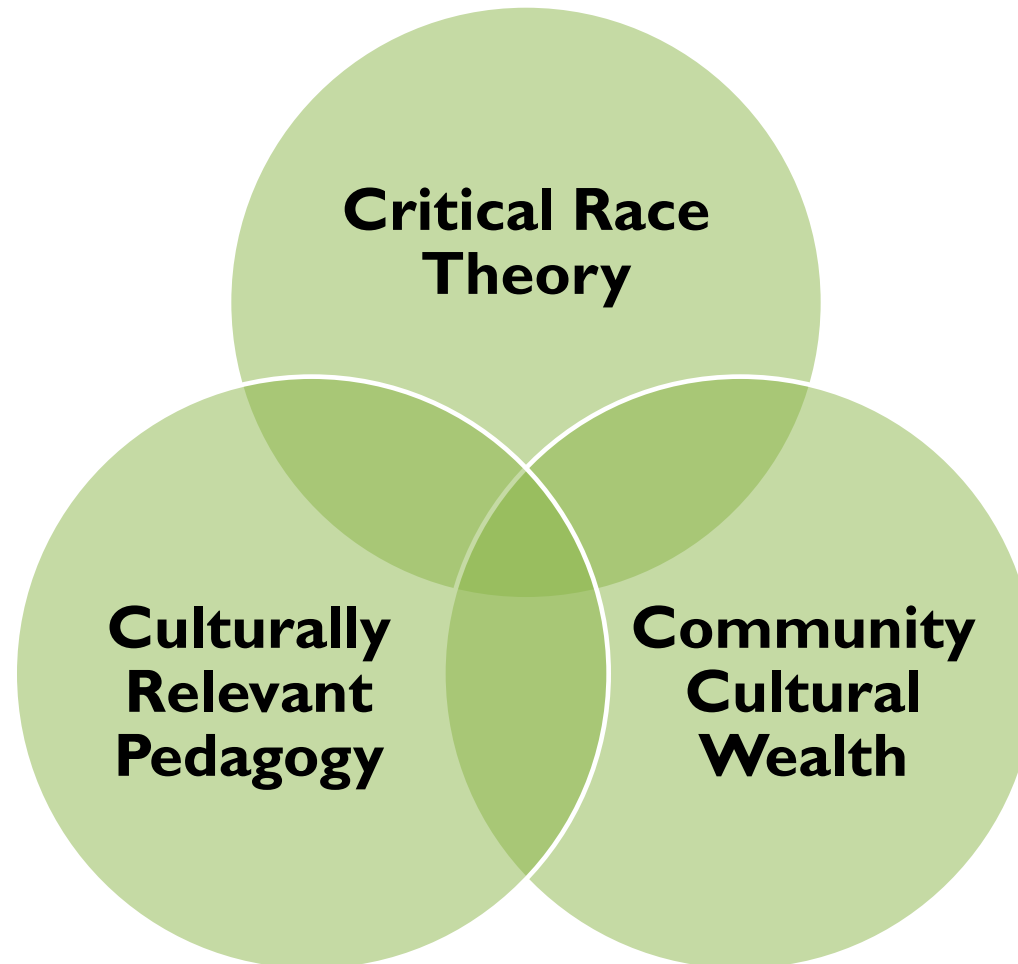
Traditionally defined
by capital owned &
maintained by those
with high SES
(Bourdieu, 1986).

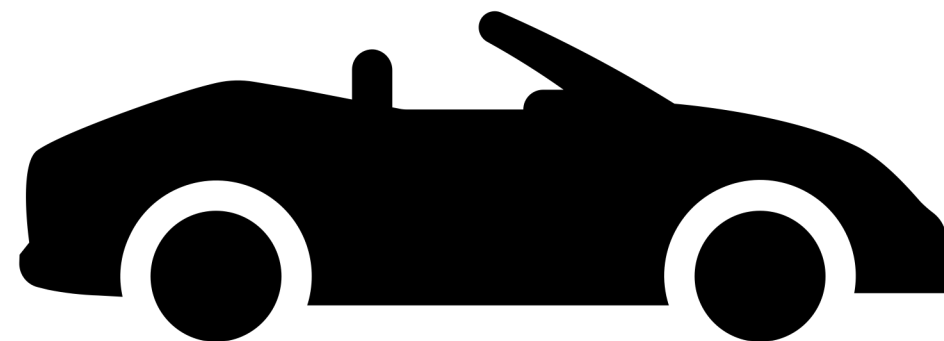
Critique: certain
cultural capital is
valued to benefit
the dominant
culture.
(Yosso, 2005)

Existing definitions
and interpretations
of cultural capital
center a dominant,
privileged
experience
(Winkle-Wagner, 2010,
Solórzano, 2005)

Staying connected
to home culture
helps mitigate
experiences of
discrimination
(Nora & Cabrera, 1996)

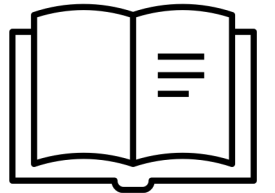
THEORETICAL FRAMEWORKS





THE WHITENESS STANDARDIZATION OF KNOWLEDGE

- Racist history of “education” as cultural erasure (Grande, 2009; Shear, 2015)
- Individualized axiology of educational pursuits (Museus & Quaye, 2009)
- “Smartness” as a construct that favors white knowledge (Leonardo & Broderick, 2011)
- Inform a deficit narrative about Students of Color in academia



CULTURALLY DERIVED KNOWLEDGE

Funds of Knowledge

(Kiyama et al., 2017; Moll and González, 2004)

Chicana Feminist Epistemology

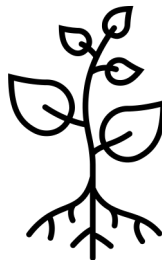
(Bernal, 1998, 2001, 2020)

Indigenous Ways of Knowing

(Brayboy & Maughan, 2009; Brayboy et al., 2012; Grande, 2004, Reyes, 2018)

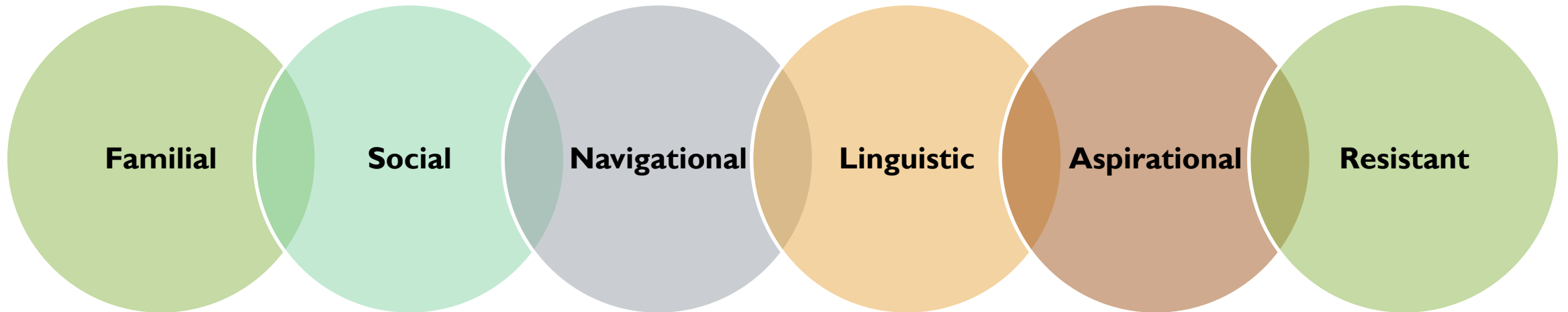
SHIFTING FROM A DEFICIT TO AN ASSET-BASED LENS

- Pre-existing assumptions that students with historically excluded identities are automatically at a deficit
- Disregard for cultural and communal skills, knowledge, and wisdom
- “Intelligence” and “knowledge” dismiss cultural ways of knowing
- Assimilation agenda forces a “universal” higher education experience that is not culturally engaging



COMMUNITY CULTURAL WEALTH (CCW)

(YOSSO, 2005)



FAMILIAL CAPITAL



- Cultural knowledge within (extended) family
- Capital in community
- Collective worldview

SOCIAL CAPITAL



Community Resources



Emotional support



Reciprocal connection w/
community

NAVIGATIONAL CAPITAL



- Navigate institutions designed for dominant culture
- Negotiation and self-advocacy
- Resisting racially hostile environments (affinity)

LINGUISTIC CAPITAL



Multiple language &
communication skills



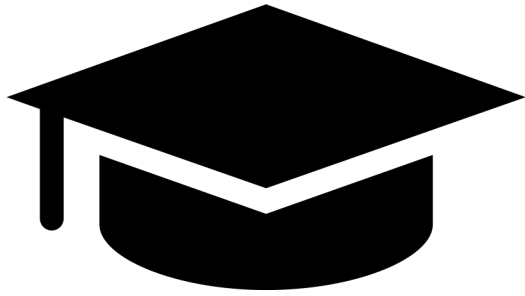
Storytelling skills



Code switching
ability



Intellectual and
social skills



ASPIRATIONAL CAPITAL

HIGH HOPES AND DREAMS DESPITE REAL OR
PERCEIVED OBSTACLES

RESISTANT CAPITAL



- Resistance in the face of adversity
- History of resistance among communities of color

APPLYING THE COMMUNITY CULTURAL WEALTH MODEL

CCW among Latinx students

(Burciaga & Erbstein, 2012; Liou et al., 2009, Luna & Martinez, 2013; Perez, 2017)

CCW Among black scholars and African American Students

(Holland, 2017; Jayakumar et al., 2013)

CCW among graduate students of color

(Espino, 2013)

CCW among undocumented students

(Huber, 2009)

CCW among engineering Students of Color

(Samuelson & Litzler, 2016)

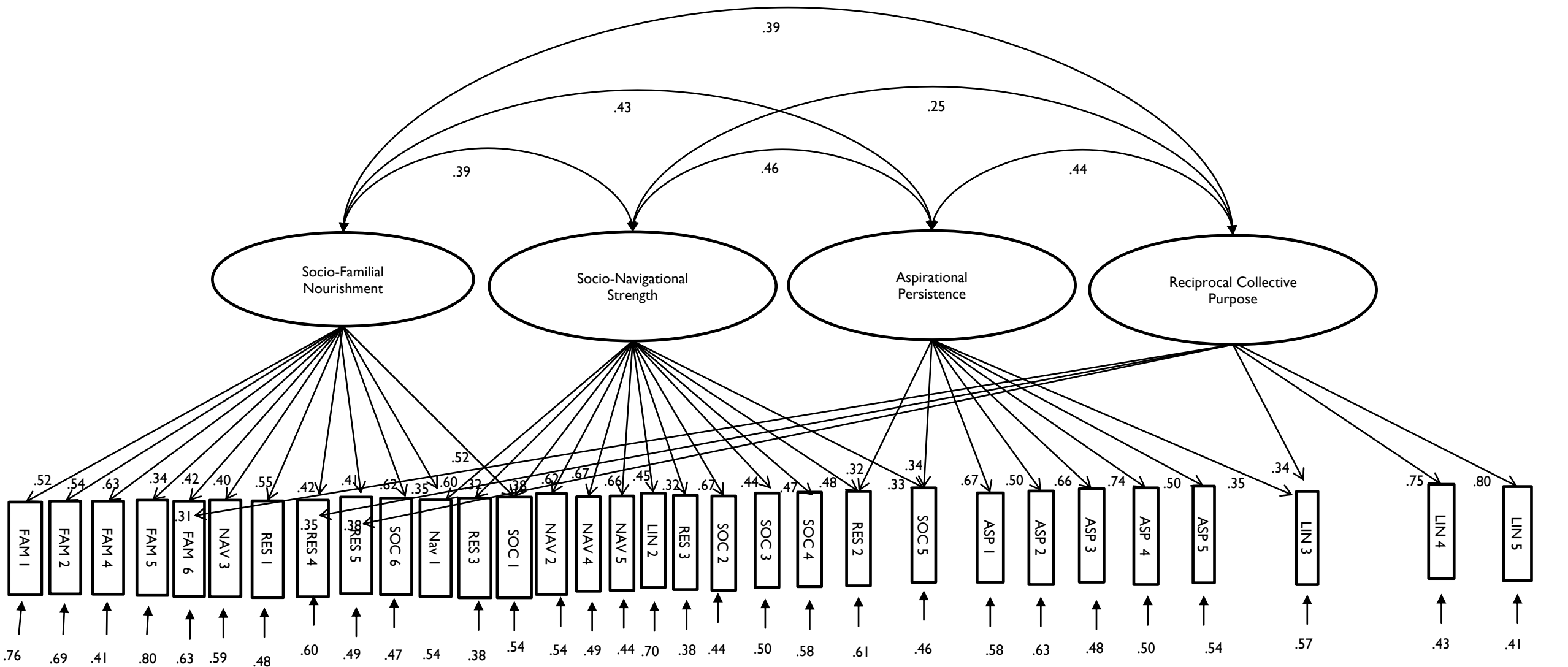
RESEARCH GAPS: ENHANCING THE RECIPE

No validated measure including all six forms of capital

No CCW psychometric research on Black or African American, Native and Indigenous, or Latinx Students

No quantitative exploration of the relationship between each form of capital

EFA: 4-Factor CCW Model





SUN:
Aspirational Persistence

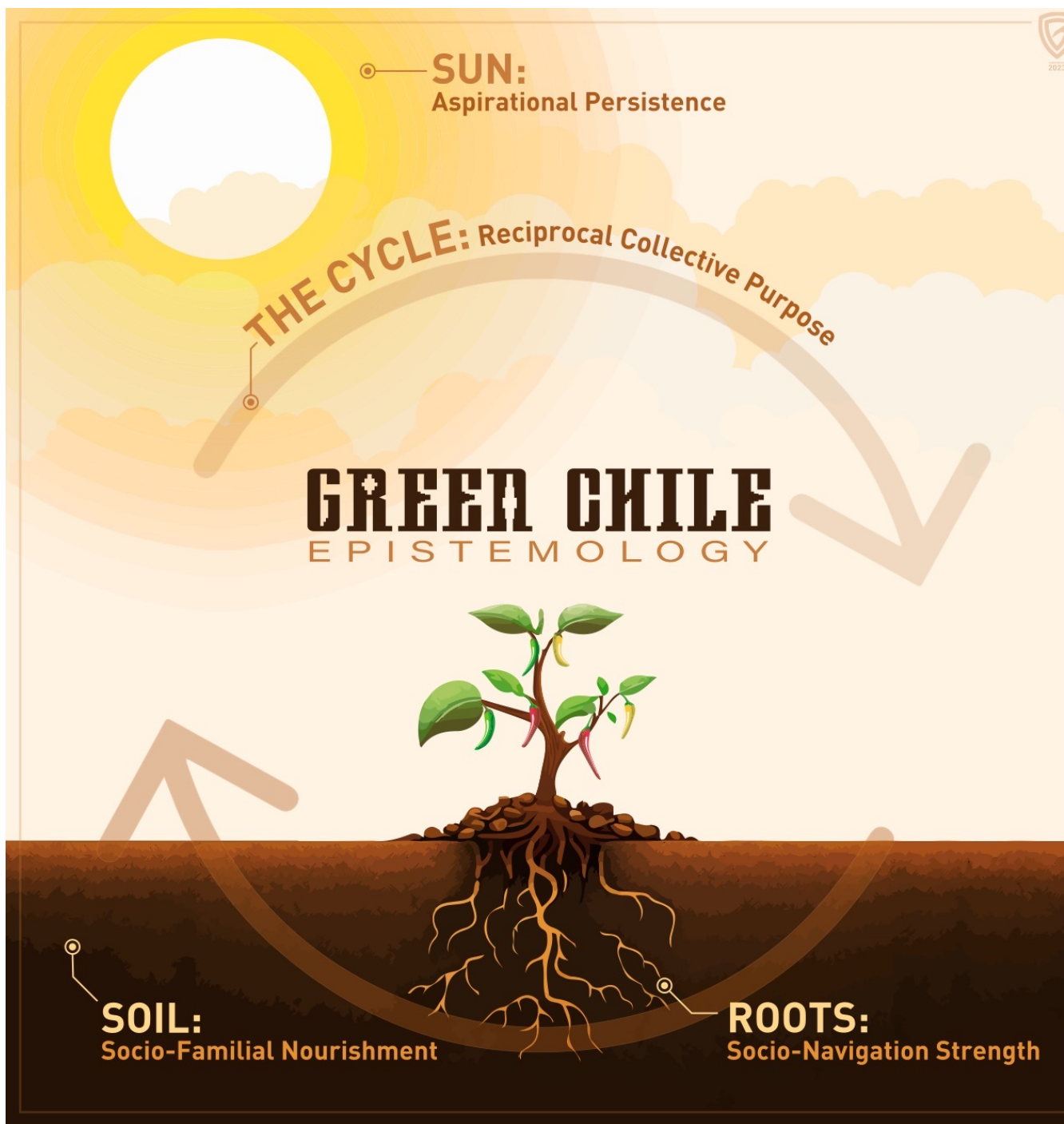
THE CYCLE: Reciprocal Collective Purpose

GREEN CHILE

EPISTEMOLOGY

SOIL:
Socio-Familial Nourishment

ROOTS:
Socio-Navigation Strength



SOCIO-FAMILIAL NOURISHMENT (THE SOIL)

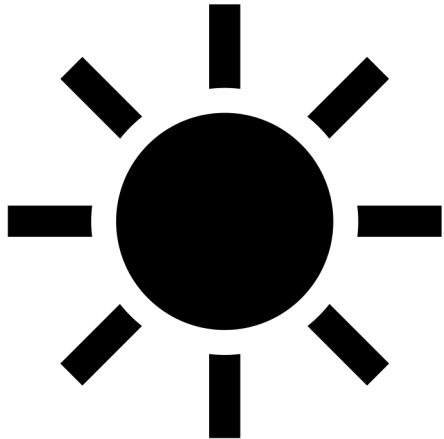
- Mix of familial, navigational resistant, and social capital
- Emergence of the theme of resistance that connects to the implications of student achievement as part of a history of resistance (past), persistence (present), and future survival and well-being (future).
- Students nourished by the familial nutrients of soil that surrounds them and keeps them grounded in purpose

“Spending time with my family and/or in my community is usually helpful when I need a break from school.”

SOCIO- NAVIGATIONAL STRENGTH (THE ROOTS)

- Mix of navigational, linguistic, resistant, and social capital
- Problem-solving: students look toward and build their own social, familial, and community networks to navigate institutional and systemic barriers.
- Just as roots strengthen the crop in persisting above ground, students' rootedness in home and community empowers them to sustain college environments that were not built for them.

“If I need something that I cannot immediately access, I usually find a way to get it.”



ASPIRATIONAL PERSISTENCE (THE SUN)

- Mix of aspirational, linguistic, and resistant
- Perseverance in pursuit of goals
- Student determination to set and achieve goals that defy real or perceived barriers
- Just as the sun guides the crops toward the sky, students are pulled toward their dreams and goals despite the distance of them.

“I have consistently pushed through setbacks to accomplish my goals.”

RECIPROCAL COLLECTIVE PURPOSE (THE CYCLE)



- Mix of familial, linguistic, and resistant capital
- Pursuit of higher education as part of a larger cycle of reciprocity that connects them to family and community
- Immediate and long-term contribution to family and community
 - Immediate: translation and interpretation, understanding
 - Long-term: completion connected to familial well-being and survival
- With every journey toward and back from the sun, students express the importance of returning to family and community as a cycle of reciprocity to re-plant seeds of knowledge and support.

“I can easily translate or interpret from one language to another to help others understand each other.”

PRAXIS IMPLICATIONS

- A tool to disrupt deficit-based approaches to teaching and engagement
- A tool to shift from assimilation to integration of knowledge
- Inclusive pedagogy and assessment as counternarratives (Masta, 2021)
- ~~Scoring~~ Praxis Guide

LIMITATIONS

- Not a sufficient standalone tool for understanding the deep racial nuances of cultural capital
- Complexity of factors (cross-loading items)
- Dominant participant composition of gender and sexuality
- Timing limited to “transition into college”

EXAMPLES: SHIFTING FROM DEFICIT TO ASSET-BASED

Deficit Lens

- Why are so few Students of Color Enrolling at CMC?
- Why do so few first-generation students complete STEM degrees?
- How can we better help students assimilate to CMC?

Asset Lens

- What about CMC was appealing to CMC's Students of Color?
- What conditions best served first-generation students who completed STEM degrees?
- How can CMC better support a culturally relevant welcome and transition for students?



SUN:
Aspirational Persistence

THE CYCLE: Reciprocal Collective Purpose

GREEN CHILE

EPISTEMOLOGY

SOIL:
Socio-Familial Nourishment

ROOTS:
Socio-Navigation Strength





QUESTIONS



LUNCH & REFLECTION

1. What unique cultural knowledge, wisdom, or skills do you hold?
2. What unique cultural knowledge, wisdom, or skills have you noticed in the students that you serve?
3. What practices are in place at CMC that might be stifling the expression and application of cultural knowledge, wisdom, or skills?