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STILL JUST-WHITE FRAMED

**Still Just White-framed: Continued Coloniality, Hispanic Serving
Institutions, and Latin@/x Students**

Ilda Guzmán

A dissertation in practice submitted in partial fulfillment of the requirements for the degree of

Doctor of Education in Educational Leadership

University of Washington

2021

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Abstract

Throughout the Pacific Northwest there are a total of 12 Hispanic Serving Institutions (HSIs) with an average Latin@/x undergraduate full-time enrollment rate of 33.7 percent. In order to be designated as HSIs, institutions of higher education must have an enrollment rate of 25 percent or more students who identify as Latin@/x. HSIs became recognized in the late 1980s when a small number of higher education institutions enrolled a large number of Latin@/x students, yet did not have the resources to successfully educate the students (Excelencia, 2019). Since then, HSIs have consistently and continuously risen in Latin@/x enrollments. To date, there are 569 HSIs throughout the United States (U.S.) and they are expected to continue growing along with the Latin@/x population (Excelencia, 2020). Despite the number of HSIs in the U.S., many continue to perpetuate colonial Eurocentric educational practices, policies, and procedures. Most of the personnel demographic remains predominately occupied by white individuals, particularly in faculty and leadership positions.

The intent of this testimonio study was to learn about and highlight the experiences of Latin@/x students attending HSIs and the community cultural wealth they bring with them into the college classrooms and environment. Latin@/x students as People of Color are perceived as full of cultural poverty disadvantages instead of as individuals recognized as full of cultural knowledge, highly skilled and well connected (Yosso, 2005). This study utilized two Critical Race Theory (CRT) tenets racism as normative and white-framing as property and LatCrit to challenge ahistorical narratives. The theories are a proxy to demonstrate continued coloniality and focus on Latin@/x students' aspects of community cultural wealth.

Key words: Hispanic Serving Institutions, coloniality, testimonios, photovoice, critical race theory, LatCrit theory

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I would like to begin with my sincere gratitude to Creator for allowing me the opportunity to wake up every day and live each day as it comes and to La Virgen de Guadalupe for guiding me through each day.

I have applied my critical thinking and learning as it reflects in this dissertation, however, this journey has not been one I have completed on my own. Prior to starting this journey, the late Brian Patterson planted the seed of Community Cultural Wealth (CCW) as an act of love in seeking to acknowledge and recognize the Latin@/x students at our campus. It is because of this love, I now understand and love my own CCW. The knowledge of CCW has opened my horizons to learn, understand, and feel love in various ways. The love I have for learning will remain strong. I have learned that my purpose in this world is to straighten the crowns of women in all walks of life so that it stands tall, to lend a hand out and lift others when they have fallen, and to share all aspects of my gained knowledge with the world.

I would like to thank Dr. Paulette Lopez for introducing me to Dr. Christopher Knaus, Ashley Walker, and the program. The introduction paved the trajectory to my success. It is with the love and commitment I have been given by my committee members Dr. Robin Zape-tah-hol-ah Minthorn, Chair, Dr. Christopher Knaus, Co-Chair, and Dr. Laura Flores-Cailloux that I have completed this journey. Dr. Robin Zape-tah-hol-ah Minthorn's love for the ways of knowing inspired me to center my work to the student perspective and voice. Dr. Laura Flores-Cailloux inspired a love to challenge the institutional structures of HSIs. A special love from Dr. Christopher Knaus that empowered the Chingona in me and Ashley Walker for lifting me up at my most vulnerable of times and inspired me to complete this journey.

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Lastly, thank you to my parents for giving and showing me tough love so that I could be resilient in the face of challenges and adversities.

Dedication

This work is dedicated to the many who have inspired the love in my heart, who have touched my soul, and who have enhanced my mind. I could not have reached this dream of a milestone without each of you.

To my kids Andrew, Dez, Roman, & Dalila

To my grandchildren

To my love Eddie

To my best friend Cristina

To my siblings Jr, Alex, Adrian, Liz, & Joey

To my nieces Elayna & Angelee & my nephews Uly, Alexander, Noah, Kai, Andre,
Miles, LJ, Nolan, Mateo, and Mack

To my parents

To my tias & tios

To my primas & primos

To my mother in-law Yolanda & sister-in laws Cindy & Brenda & families

To all the little girls living with violent & abusive parents/guardians. You are loved.

To all the young mothers raising their children on their own. You are loved.

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in me even when I did not believe in myself.

In memory of my mentor Dr. Marcia Wong Somer for inspiring the educated and
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Chapter One Introduction

A global-wide known ideology that anyone is able to have a better life through hard work and education began in the United Kingdom (U.K.) during the mid-twentieth century at a time of which the upper and middle class struggled with the deeply rooted privileges of the aristocracy (Johnston, 2000). The ideology, also known as meritocracy, became a very well-organized way to create a social caste of people with education as the primary tool in identifying abilities and maneuvering individuals towards a career (Johnston, 2000). In the United States (U.S.), children have the right to free public education under the Constitution no matter their race, ethnic background, religion, gender, identity, socioeconomic or citizenship status (ACLU Dept. of Ed, 2021). Individuals wanting to pursue an advanced degree must pay a cost to attend. Young adults who have graduated from high school are not offered free higher education, which further socially casts individuals, particularly communities of color with limited financial resources to obtain an advanced degree.

Appropriations for higher education are a measure of state and local support available for operating expenses, financial aid for students, research, hospitals, and medical education (SHEEO, 2020). The national trend in the education appropriation mirrors that of FTE enrollment and also fluctuates during times of economic downturns and levels during times of recovery (SHEEO, 2020). Historically, states are the primary funding sources of higher education, however funding has decreased for the last four decades (SHEEO, 2020). According to SHEEO (2020), the national appropriation has increased 2.4 percent above inflation in the last year at \$8,196 per FTE also marking this the seventh straight year of per FTE increase. This increase is not to indicate, however, that the amount per FTE is a high amount. This funding amount still remains well below the pre-recession high point of 2008 at 8.7 percent and below

2009 at 2.4 percent, which was the first year of recorded decreased funding (SHEEO, 2020). With state funding on the decline, institutions of higher education must resort to other funding sources to supplement education such as grants and increased tuition rates (SHEEO, 2020). In the subsequent section of this chapter, the statement of problem includes the cost of higher education, supplemental funding sources to support Latin@/x student completion, the interchangeable use of terminology, the framework used, the intent of the study methodology, and lastly the question that guided this study. The purpose of this study was to learn about and understand the educational experiences of Latin@/x students attending predominately white HSIs. Predominately white Hispanic Serving Institutions are designated as federally recognized HSIs because of the number of Latin@/x students enrolled. To learn if whether predominately white HSIs transform themselves, this study outlined, through the lens of coloniality and racism as normative, how continued white-framing of education is facilitated through higher education institutions as property and disproportionately disadvantages Latin@/x students attending HSIs, and how Eurocentric perspectives do not acknowledge or recognize the community cultural wealth that Latin@/x students bring with them into the college classrooms and environment as ways of knowing.

Statement of Problem

In the Digest of Education Statistics (2019), the average annual cost for full-time undergraduate tuition, fees, room and board rates at all institutions was \$18,383. The U.S. Bureau of Labor Statistics in a data display outlined the median weekly earnings rate by education attainment, and states that as workers' educational attainment increases their earnings increase and their unemployment rates decrease (U.S. BLS, May 2020). An individual who has earned a high school diploma is said to earn a median weekly amount of \$746 or an annual

amount of \$35,808 (U.S. BLS, May 2020). The median annual amount minus the average undergraduate cost for a full-time student leaves an individual with an estimated amount equivalent to the 2021 U.S. Poverty rate of a two-person family/household (U.S. DHHS, 2021). The two-person family/household earning a wage at the median rate of a high school diploma are further impoverished with this status alone and struggle to achieve a better life. Trying to advance in a career is much more difficult despite earning an education and hard work. The idea of working hard at earning a colonial education and being rewarded with a degree is a fallacy. Education is a product of meritocracy disguised as the primary tool to identify the abilities of individuals towards a career that has and continues to successfully socially caste people, better yet serves as the pinnacle of racism (Johnston, 2000).

In the United States (U.S.) over the past 20 years, numerous institutions of higher education have been identified as emerging or developing into Hispanic Serving Institutions (HSIs). The Title V Higher Education Opportunity Act, as amended in 2008, defines HSIs as institutions of higher education with a full-time undergraduate enrollment rate of at least 25 percent Hispanic students (HACU, 2021). According to *Excelencia in Education* (2020), under the Title V Developing Hispanic Serving Institutions (DHSIs) law, federally designated institutions must demonstrate a high enrollment rate of Pell eligible students, which is a measure of low-income status, in addition to the percentage rate of 25% undergraduate identified Latin@/x students, to apply for and receive federal grant dollars (Excelencia, 2020). In 2019 17 percent of all U.S. higher education institutions met the HSI definition with a total of five hundred sixty-nine HSIs recorded to date (HACU, 2021). One point four million or 67 percent of Hispanic undergraduate students attend HSIs (Excelencia, 2020). As designated HSIs, institutions of higher education are then eligible to apply for supplemental grant funding to build

capacity within their institutions. Hispanic Serving Institutions (HSIs) are designated as federally recognized HSIs because of the number of Latin@/x students enrolled. However, despite the designation, HSIs do not utilize funding to transform themselves, their identity, their behaviors, and/or their environmental landscapes to include the experiences of Latin@/x students as a way for students to build upon their knowledges and ways of being.

The federal Title V Developing Hispanic Serving Institutions (DHSIs) request for funding guides the HSI grant writing process, the contents written within the abstract, and proposal application. A majority of grant proposal applications submitted to the United States Department of Education (USDOE) consistently conceptualize Latin@/x student disadvantages as racist deficiencies in order to obtain federal funding (Vargas & Palomino, 2018). Most often proposals are written with an emphasis on the inherent characteristics of Latin@/x students in support of demonstrating the need for funding (Vargas & Palomino, 2018). Examples of these characteristics include first generation status, Spanish as the primary language in the home, low-income status, low educational persistence beyond the first year of college, and completion rates (Vargas & Palomino, 2018). Writing to these dispositions as deficiencies, HSIs reinforce white-framing of Latin@/x students' experiences in higher education and continue to perpetuate colonialized institutional practices of racism, oppression, and minoritized systems (Vargas & Palomino, 2018).

In order to support Latin@/x students overtly, higher education needs to transform from a racist, oppressive, and minoritized system to a racially and critically conscious system (Yosso, 2006). Under a white-framed colonizing educational structure, Latin@/x student graduation and completion rates do not mean the same as Latin@/x serving (Nuñez, 2017). Serving Latin@/x students more overtly indicates recognition and transformation of multiple factors beyond white

coloniality student success (Nuñez, 2017). Factors also include assessing and evaluating institutional colonized policies towards creating a positive racial campus climate that includes transforming institutional identities and behaviors (Nuñez, 2017). These and other factors such as offering opportunities for community engagement, creating and developing culturally relevant curriculum, and changing the faculty landscape to reflect the Latin@/x student body enhance the inherited aspects of community cultural wealth Latin@/x students bring with them into higher education (Yosso, 2005). These aspects are explained in further detail in the theoretical framework section of this study.

This study critically examines the identity of HSIs, the Servingness of Hispanic students, and HSI-based federal funding. The federal designation of an HSI continues to perpetuate a white-framed identity and does not solicit guidance on transforming the organizational infrastructure to develop, implement, and align strategies to support and serve Hispanic students accordingly (Garcia et al., 2019). Servingness is a multidimensional and conceptual way to move away from enrolling to serving with recent scholarship systematic reviews identifying four major themes researchers use to conceptualize Servingness: outcomes, experiences, internal organizational structures, and external influences (Garcia et al., 2019). As a way to address identity as part of internal organizational structures and external influences, I provided context and rationale in the use of terminology associated with federal designations such as Hispanic Serving Institution (HSI).

Hereinafter, I used the term Latin@/x in place of Hispanic throughout this study to honor the ways in which the majority of the student participants for this study identified despite the problematic complexity of the historical background of the term Latin@, which is another discussion topic for another time. Stavans (2018) provides some historical context in the

development of the term Latino and how the term came to be known and utilized. Spelling the term Latin@/x honors the individuals who prefer to identify as female, male, and/or non-binary. The term Hispanic serves as a federal general categorization of Indigenous populations throughout institutions including higher education and promotes a Eurocentric/anti-Indigenous identity (Tlapoyawa, 2019). I used the term Indigenous as a way to reclaim these historical integrated identities of Brown and Black people pre-coloniality residing on the lands of Tenochtitlán and North American Nations. (Tlapoyawa, 2019). The Latin@/x and Indigenous terms were used interchangeably throughout the study accordingly as defined. I referred to “white” with a lower case “w” to decenter whiteness, white ideologies, and perceptions. For purposes of this study, race was also set aside, not to dismiss its importance, but rather to emphasize that Indigenous peoples were colonized and forcibly removed from their territories as rightful peoples of territories and nations not because of their ethnicity or race, but because of the coloniality of power, which is detailed further detailed in the study justification section of this dissertation (Dunbar-Ortiz, 2014).

This study details the historical beginnings of the coloniality of power and the continuation of this practice onto Indigenous people of the Tenochtitlán and North America (Dunbar-Ortiz, 2014). The study proceeds with a critical examination of the Title V Developing Hispanic-Serving Institutions (HSIs) federal law and institutions of higher education federally designated as HSIs through a critical race theory lens (CRT) focusing on two tenets, racism as normative and white-framing as property and LatCrit to focus on the Latin@/x student testimonios and experiences to challenge ahistorical narratives (Harris & Poon, 2019, p.17; Solórzano & Yosso, 2001). The study also includes Community Cultural Wealth (CCW) as the theoretical framework to actively deny Eurocentric perspectives, to decenter whiteness, and to

promote, acknowledge, and recognize the cultural inherited aspects students of color bring with them onto the college classrooms and landscapes.

Community Cultural Wealth (CCW) (Yosso, 2005) considers aspects of wealth innately inherited by people of color (PoC). This framework actively denies a white-framed predominately influenced Eurocentric perspective about PoC as deficient on the basis of their perceived cultural and impoverished experiences, and instead focuses on aspects of cultural knowledge, skills, abilities, and contacts PoC inherit that typically go unnoticed and unacknowledged (Yosso, 2005). The intent in the methodology of this study is to highlight the experiences of Latin@/x students in higher education and build upon the knowledges and ways of being educated through testimonios, particularly Latin@/x attending predominately white Hispanic Serving Institutions (HSIs). Testimonios are the counternarratives of students' individual collective experiences used as a tool for countering Eurocentric perspectives and exposing the ideologies of deficit and superiority standard experiences, languages, and ways of knowing (DeNicolo et al., 2015). As quoted by Dunbar-Ortiz (2014), "We are here to educate, not forgive. We are here to enlighten, not accuse." (p.1)

The research design focused on capturing and highlighting testimonios using photovoice. Photovoice is a participatory data collection tool that was developed to advance women's health equity using photo and text by Wang and Burris (1994) in Yunnan, China. Using photovoice, engaged Latin@/x students through reflection to capture their aspects of community cultural wealth inside and outside of the classroom using their own lenses, in their own voices, and languages (DeNicolo et al., 2015). To better understand and learn about their aspects of wealth, the following research question guided this study:

How do Latin@/x students describe or interpret their educational experiences at white-framed HSIs in their own words, languages, and lenses using photovoice and testimonio approaches?

Additionally, contributing to this testimonio study, is my positionality as the researcher, my experiences as an Indigenous person navigating multiple roles that are heavily influenced by Eurocentric perspectives, and the complexities of authenticity I constantly negotiate, as an unapologetically Indigenous person, that are influenced by the perceptions of what others understand as “real” or “truly” Indigenous (Nelson, 2021; Abes et al., 2019). To be unapologetically Indigenous means to center Indigenous knowledge and practices in spaces typically shaped by Eurocentric perspectives, particularly higher education (Nelson, 2021).

Researchers’ Positionality

As an Indigenous person, I serve within multiple positionalities professionally, civically, and academically. First, I hold the positionality of a higher education administrator employed at an HSI situated on the traditional homelands of the 14 Confederated Tribes and Bands of the Yakama Nation. I acknowledge and recognize that I work and live on or near the ancestral homelands of the Yakama Nation. I also acknowledge and recognize the historical dispossession and forced removal of the Yakama Nation People that has allowed for the continuous growth and survival of the institution. Second, I am an elected city official civically engaging and navigating white-framed colonizing political structures, and positions in a small community with the majority of the population at 88 percent identifying under the federal designation of Hispanic compared to 10 percent white (U.S. Census Bureau, 2019). Lastly, I have extensive experience in navigating white-framed colonizing educational environments, and continue to study at a predominantly white institution also situated on the traditional territory of the Puyallup and the

ancestral homelands of the Coast Salish People. The challenge is not navigating my positions within a white-framed perspective. Instead, the challenge is remaining complacent and perpetuating a Eurocentric perspective of which I have learned that is deeply rooted throughout all aspects of my roles. It is with *mí familia*, *mí comunidad*, *mís amistades*, y *mís antepasados* that I am able to center my ways of knowing and knowledge to challenge white-framed colonized political structures, spaces, and positions.

The ancestral ways of being, knowledge, and the stories passed along through the generations, as a way to deny Eurocentric perspectives, keeps me grounded as an unapologetic Indigenous person (Dunbar-Ortiz, 2014). I conceptualize my legitimacy as such through the relationship I have with Mother Earth and the ways I engage with her gifts, my faith in the Almighty Creator and La Virgen de Guadalupe, my genealogy, the language I was born into, which is not the primary language of my people, and the communities I serve and to which I belong (Abes et al., 2019). Through all of these values I yearn to carry out the strength and energy to remain unapologetically Indigenous.

I am the first in my family, both on my paternal and maternal side, to have earned a bachelor's, master's, and now a doctoral degree. This journey of education attainment is one I chose for myself, however, the journey has not been one of my own. The conceptual values passed down to me have served as my primary navigational tool (Nelson, 2021). My relationship with each helps me understand the educational process to disrupt the notion of pursuing and completing a degree through an individualistic perspective (Nelson, 2021). I intend to continuously engage Indigenous scholars and communities in conversations “to educate, not forgive, to enlighten, not accuse” as a way to center Indigenous knowledge and ways of being (Dunbar-Ortiz, 2014, p.1). I intend to serve as a role model for the future generations of Latina/x

girls and woman, *mís hijas, mís sobrinas, y mís nietas*. I intend to honor *mí familia* as well as *mís antepasados* who suffered greatly so that I could suffer less through coloniality.

The purpose of this testimonio-based study is to serve as a counternarrative to the federal policy, the federal designation of Hispanic Serving Institutions (HSIs), and the identity of white-framed HSIs. Specifically, this study centered the testimonios of student participants at an HSI located in the Pacific Northwest. The institution received the HSI designation in 2002 and has maintained the designation since. In the past decade and a half, the institution has worked to influence a shift in its identity to address institutional racism, and most recently, a major milestone was achieved. The institution finalized and approved a mission statement that publicly acknowledges the ancestral lands of the rightful Indigenous owners and announces its HSI designation.

Study Rationale

Coloniality of Power

The term Hispanic is an assertion of ethnic groups as a collective. It eradicates and erases Indigenous people's history, stories, culture, and ways of being. The assertion also reinforces and perpetuates whiteness as a colonial matrix of power and European perspectives that continues to entrap Indigenous people within the colonial matrices of power (Ndlovu-Gatsheni, 2013; Quijano, 2000). The colonial matrix of power, is a system within all aspects of modern-day U.S. society that operates under the realm of four modernity systems: political, economic, civic, and epistemology (Garcia, 2018). Coloniality is a historical ideology of the unconscious manifest destiny indoctrinated in the U.S. based on the foundations of white supremacy, the global practice of slavery, a policy of land theft and genocide that began with the coloniality of power and continuously lives in literature, in the criteria for academic achievement, in cultural patterns,

common sense, the self-image of peoples, and the aspirations of self (Dunbar-Ortiz, 2014; Ndlovu-Gatsheni, 2013; Quijano, 2000). Coloniality forced Eurocentric perspectives consisting of prejudices about other people and a longstanding form of racism that continues to-date used to advance white power and white supremacy (Amin, 2009, p. 177-178 as cited in Ndlovu-Gatsheni, 2013).

The inception of coloniality of power evolved around the axis of capital and the world market as labor, production, and exploitation through slavery, commodity, reciprocity, and salary (Quijano, 2000). However, European monarchs did not inherit the lands or people they profited from. The original peoples of the lands did not just give away their resources, their children, and their lives without a fight (Dunbar-Ortiz, 2014). In order to obtain its goals of gaining capital, coloniality of power needed to establish itself as a system and institutionalized violence or threats as a way to obtaining the lands (Dunbar-Ortiz, 2014; Ortiz, 2018). The notion of capital as production, created a new structural pattern of relations in the world historical experience (Quijano, 2000).

The first population forced off of their lands and were exploited for labor because they had no food eat and nothing to sell were the European peasantry (Johnston, 2000; Quijano, 2000). The colonizers were wealthy European Monarchs rich in social relations and customs in their lands of origin such as Spain, Wales, France, and England and perpetuated a culture of conquest and coloniality (Dunbar-Ortiz, 2014; Ndlovu-Gatsheni, 2013; Quijano, 2000). The conquest of European nations was not enough. The European Monarch worldview in the conquest of Crusades formed in the eleventh century to the thirteenth set out to conquer North Africa and the Middle East yielding an abundance of wealth in the hands of few (Dunbar-Ortiz, 2014). The colonial matrix of power yielded great power by institutionalizing violence, slavery,

genocide, and land theft and set off to obtain further riches in the Americas, expand the colonial borders, and economy (Dunbar-Ortiz, 2014; Quijano, 2000; Stavans, 2018).

Prior to the conquest of Crusades, the Americas, which included the southern tip of South America to the subarctic of North America and from the Pacific to the Atlantic Oceans, was a land mass densely populated with about one hundred million people (Dunbar-Ortiz, 2014). North America, which included Mexico and Central Mexico had a population of about thirty million people. The Indigenous agriculture primary source precolonial times was corn among with squash and beans as primary food sources high in protein that provided for an abundance to the population in addition to the practice of herbal medicines to maintain an almost disease-free environment (Dunbar-Ortiz, 2014).

As the first cultivators of corn in the tenth century, Mayans established a first-class civilization of its time period in present-day northern Guatemala and the Mexican state of Tabasco in the tenth century (Dunbar-Ortiz, 2014). The civilization combined priesthood and nobility governance, there existed a different commercial class, cities, temples, and other structures were built and were developed both bureaucratically and religiously, the people worked the nobles' fields and paid to use the land and taxes to build roads. Corn was the sacred staple that constructed religion, they created art, architecture, had an abundance of materials such as silver and gold, which were mined and used for jewelry and sculpture that were not used as monetary sources. Rubber trees provided for recreational activities and spaces of which the rubber ball and court games were invented and their achievements in math, sciences, governance and economic practices influenced the Mayan civilization throughout the region and continues to influence to date (Dunbar-Ortiz, 2014).

Simultaneously during the same period other civilizations thrived and governed. The Olmec of the Valley of Mexico built the city of Teotihuacán which was later dominated by the Toltec who added massive sized buildings, structures, and markets that housed libraries and universities. The Culhua also built the city-states of Culhuacán and Texcoco and were later dominated by the Tepanec who also took Tenochtitlán (1325) from the Aztecs who had migrated from present-day Utah. Aztec alliances formed with the Texcoco and Tlacopan peoples dominated Tepanec rule which led to wars against neighboring peoples that eventually yielded full domination of the Valley of Mexico. The Aztec Empire gained an authoritative power of the peoples of Mexico that paralleled the European during the same time period with the conquest of Crusades forcing assimilation and reproducing civilizations (Dunbar-Ortiz, 2014).

The Aztec Empire flourished with good, they built massive dams, canals, and wells out of stone or brick, and acquired a high value commodity in turquoise from Pueblos who mined the present-day US Southwest to sell in central Mexico. Other good such as ceramics, sea shells, tropical bird feathers, hides and meat were all commodities traded and amongst other Indigenous peoples throughout Mexico City to Colorado, California, Texas, Arizona, Kansas, Nebraska, Wisconsin, and all the way up to Ontario, Canada. This would come to an end with the conquest of the Europeans, specifically the Spanish. However, the Spanish would not have invaded the Aztec Empire alone. Many of the Aztec Indigenous peoples undermined and tired of the Aztec rule, joined forces with European mercenaries, and were part of a genocidal war that ultimately conquered the Aztec Empire. The Spanish conquest succeeded and the colonial matrix of power institutionalized yet again institutionalized violence, slavery, genocide, and land theft and set off to obtain further riches in North America (Dunbar-Ortiz, 2014).

In the mid-1500s, Spanish explorers expanded to continue institutionalizing the colonial matrix of power and Christianity as the sole religion traveling to North America and invaded what is present-day parts of the United States (U.S.) and Mexico (Jiménez Osorio & Posselt Santoyo, 2016; Rhodes et al., 2013). The policy of land theft, genocide, exploitation through slavery, and labor production that transpired in North Africa and the Middle East had continued the violent cycle in Mexico and throughout North America (Ortiz, 2018). Indigenous woman, children, and men alike were either murdered, enslaved, or exploited for labor production, lands were stolen, Christianity was promoted as a form of salvation to those seeking protection from disease, death, and was advanced through education, and the English language and coloniality were forced through customs and attire (Quijano, 2000; Wilder, 2013). The Spanish capitalized on the conquest and leveraged the pre-existing resources and structures such as universities built by the Aztec Empire (Wilder, 2013). Universities were used as a way to provide the administrations of coloniality the power to advance and force Christianity rule over Indigenous people (Wilder, 2013). Universities were the primary facilitators of coloniality, a strategy to maintain religious customs, and a way to justify continued coloniality (Wilder, 2013).

Testimonio of white-Framing to Justify Coloniality

Education as a facilitator centers coloniality as an enterprise and decenters Indigenous ways of knowing (G. Garcia, personal communication, March 31, 2021). The 116th Congress H. R.997 English Language Unity Act of 2019, declares English as the official language of the United States (U.S.) (Ch. 6 § 161). According to Congress, declaring English as the official language establishes a common language for the rule of naturalization under the Constitution and avoids any misinterpretation of the laws within Congress' powers in care of the general well-being of the country (English Language Unity Act of 2019). Findings in the law suggest that the

English language has been the common bind between individuals with different backgrounds (English Language Unity Act of 2019). As an Indigenous student, learning English was not an option if I thought I had any chance in obtaining and achieving my educational and professional goals. Nor was Spanish or any other language going to be spoken in schools to communicate with other individuals with different backgrounds.

The beginning of my English language acquisition involved me leaving class every day in my first-grade year. I walked through the halls of the school building with two Latina paraeducators and walked upstairs to the attic of the school house building. There were a few other Latin@/x students who also left their class and together, we walked up the screeching old dark wooded stairs to the attic. We sat at the long table underneath two big ceiling lamps that were the only light sources in the attic that overhung the tables. There were no windows in the attic, which made knowing how long I had been sitting at the table difficult. At times, it felt like I had just sat down. Other times, it felt like an eternity. At the time, I was not cognizant that learning English was necessary or that I needed to learn the language to advance in my education. However, I did learn early on that leaving the classroom meant that I was somehow different than my classmates. I did not sit at the reading table, I sat in the first row of the classroom so as to not distract my classmates when it was time for me to leave for the attic, and I attended summer school every year.

I learned very quickly in the second grade that speaking Spanish in the classroom earned punitive consequences. During a class lesson, I had leaned over to another Spanish speaking student to ask a question, and the teacher immediately stopped the lesson and turned into my direction with a stern look on her face. She approached me, dug her fingernails into my shoulder, and forcibly removed me from my desk and walked me to another desk in the back of the

classroom. I did not challenge her or confront her as my father's voice consciously reminded me to do otherwise as he always asserted that teachers know everything, are an authority figure, and typically an elder. The look on her face spoke louder than her actual words. The only response I could think of was silence. I buried the only language I knew how to use to communicate deep down to the point of near extinction. I knew at that point that anyone else who spoke, looked, and behaved like I did would receive the same treatment and I did not want to be the reason why another individual was silenced.

The social implications of silencing me at that moment in the classroom painted a clear and ruthless trajectory of my personal, educational, and professional endeavors and yet at that moment I could not have predicted otherwise. My educational experience was exacerbated by silencing me as a Latina student, then fragmented, disrupted, and delayed because of choices I had no control over such as my family migratory lifestyle. I experienced sexual, physical, and psychological abuse in my home until the end of my sixth-grade year. The one person I trusted the most used his [father] own words of being an authority figure to violate my childhood, my innocence, and my feminism in the most perverse and violent of ways. Then menacingly reminded me that if I ever made mention of the abuse to anyone, that I would never see my mother and siblings alive. Knowing and experiencing what my father was capable of doing, I did not dare cross the line at the time. I lived through his abuse until the age of twelve. I thought that after having survived the abuse, I was free. I was wrong.

My middle school years were vague to the memory as most of my time involved me trying to run away from home, drinking away my childhood pain, and resorting to no good deeds. High school was the worst. The majority of the students in high school were Latin@ looked like me, ate the same foods as I did, celebrated similar cultural events, and spoke the

same language. The teachers, all but two were white and men. This was all too familiar as they mirrored the same demography as my elementary and middle school teachers. Even with the students mirroring much of myself unfortunately, the commonalities were not enough for me to overcome the trauma of my childhood years. I dropped out of high school prior to the birth of my first born at the age of 16. There were no faculty, counselors, or administrators interested in my attendance and no one asked why I dropped out. I was one less Latina student they had to educate. My educational trajectory was certainly not a traditional pathway and was further complicated as a young mother with a newborn at the age of 17.

I had to advance into motherhood with little to no guidance and care for a child with cognitive and physical disabilities leaving a small window of opportunity to earn my GED and move onto caring for my child. Neurologists, endocrinologists, pediatricians, and however many more [ologists] were new family members. Physical and speech therapy sessions were normalized ways of healing. The constant needle poking for blood draws, MRI scans and x-rays, hospital beds, gowns, and vitals all required psyche, mental, and physical preparation. These were not only my traumas, but also the traumas of my child. My child developed her own trauma along the way and the mere sight of a hospital was an example of the lifelong journey she and I would experience. I could not have ever predicted that all of my experiences would prepare me for my future adulthood in an educational and professional way.

As a much more matured adult, having two more children, and living life a bit more, my priorities narrowed and I refocused on continuing my education. I attended a predominately white university (student and faculty) and with most students under the age of 25. It was challenging and quite difficult to establish community. Most students did not look like me, did not speak my language, did not eat the same foods and did not have the same interests. They also

did not have a family and the obligations of a parent. Required classes enrolled up to 200 students, which I resorted in asking other students rather than from the professor. I accessed resources such as tutoring through knowledge I gained in my professional experiences as an employee of the university prior to earning my degree. The late startup of my education did not compliment the professional skills I had obtained working in the field of education prior to earning my associates and bachelor's degrees. It was difficult to obtain a managerial or leadership role in education with the limited professional skills. Never did any employer ask for other related experiences that would have demonstrated leadership and management. Even after having worked hard and with a four-year education credential, I was not earning the wages equivalent to the degrees earned.

Throughout most of my professional career and experiences within education, I have served in assistant roles. I learned that assistant roles are instrumental in the management and leadership of an executive position. I highly value the experience I gained from having served in the roles. I acknowledge and respect those who are in the roles to the highest degree, and recognize how important this role is in maintaining the operations of an institution or organization. Fortunately, I was able to demonstrate my managerial and leadership experience enough to advance into a managerial role. As recently as five years ago, I have gained experience within such role. However, and while I was focused on advancing my own self, and through reflection, I learned that I engaged within, encouraged, perpetuated, and reinforced coloniality through white-framed institutional policies and educational practices. Learning about whiteness, racism, oppression, and white supremacy led me to unpackage how I engaged in all aspects of the roles I hold. This included personal roles: motherhood, spouse, sibling, daughter, niece, auntie, friend, Councilwoman elect, and colleague. I was traumatized again. The healing I am

going through is a work in progress. I am retraining myself and centering my Indigenous knowledge and ways of being to deny Eurocentric perspectives and abolish white framing educational policies and practices.

As an educational professional, I have been asked, by educational leaders, to provide my testimonial experiences as a way to better understand how to serve Latin@/x students more overtly, not knowing that this request in it of itself was problematic. Willingly, I have, but not without the additional request to justify my testimonio with white-framed supporting literature reviews, data, and research. The request was like asking me to share my special homemade enchiladas verdes con frijoles borrachos y arroz Mexicano recipe and changing the recipe by using canned chile verde and canned beans, flour tortillas instead of corn for the enchiladas, and rice pilaf instead of browning white rice. *Mí casa no es tú casa*. The cultural knowledges and wealth we Latin@/x students bring with us into the classroom and into the higher education landscape is not to be treated as an alternative ingredient to my homemade enchiladas verdes recipe to compliment white perspectives.

The ways in which I engage and communicate in and through white perspectives and spaces personally, educationally, and professionally requires me to constantly shift from my ways of knowing, being, and language. Navigating through white perspectives and spaces in this way is known as code-switching. Code-switching refers to the exchange of language as an act of communication to another within the same speech exchange with speech belonging to two different languages (Kolehmainen & Skaffari, 2016). Code-switching is a skill required to engage in and through white perspectives even though I am an administrator at an HSI. Examples of ways in which continued coloniality remains as normative is detailed in the next

section which focused on the Title V Developing Hispanic Serving Institutions (DHSIs) grant writing process and distribution of funding.

Hispanic Serving Institutions (HSIs) Designation

After a long 13-year journey, in 1992 Hispanic Serving Institutions (HSIs) were finally federally recognized in the United States (U.S.) (Garcia, 2018). The recognition was a sense of victory for Latin@/x students, educational leaders, and advocates alike (Garcia, 2018). The federal government committed to investing to financially support institutions that enroll a large percentage of Latin@/x students (Greene & Oesterreich, 2012). However, despite the federal recognition and racialized¹ funding for HSIs since 1992, only about 17% of United States colleges have been designated as HSIs (HACU, 2019). HSIs are progressing slowly in recognizing or publicly announcing that enhancing and transforming themselves is instrumental as institutions who enroll a large number of racialized and minoritized students (Garcia, 2019).

Predominately white Hispanic Serving Institutions (HSIs) are designated based on the racial-ethnic identity of students (Garcia, 2019). The Title V Developing Hispanic Serving Institutions (HSIs) law states its purpose of increasing the academic and completion rates of Latin@/x students in response to the significant disparities between the enrollments of Latin@/x and white students, the significant limitations in resources proportionate to Latin@/x student enrollment, and the grossly underfunded support in comparison to non-Hispanic Serving Institutions (HSIs) (Title V, 2006). Measures used to determine completion in higher education include progress (persistence) and outcomes (graduation) and are commonly generalized for all students earning degrees (Garcia, 2019). The law recognizes and acknowledges the disparities between Latin@/x and white students and continues to underfund higher education institutions to reform

¹ Racialized refers the connection to and evolving from the racial and ethnic identities of students (Garcia, 2019).

themselves, unfortunately not at the rate the Latin@/x population and student enrollment continues to increase.

The Latin@/x population is one of the fastest growing in the United States (U.S.) with 56.6 million people who identified as Latin@/x in 2015 and is expected to continue increasing to reach 119 million in 2060 (U.S. Census Bureau, 2016, Colby & Ortman, 2014 as cited in Garcia, 2019). The increase is simultaneously occurring in higher education enrollment rates. Currently, throughout the U.S., there are 235 two-year public HSIs, 150 four-year public HSIs, 169 four-year private HSIs, and 15 two-year private HSIs (HACU, 2021). Since 2013, HSIs have increased on average by 29 institutions per year and are expected to continue each year (HACU, 2021). The Latin@/x student enrollment rate is expected to exceed 4.4 million students by 2025 (HACU, 2021). Latin@/x students are increasingly earning degrees with 1 out of 4 completing an associate in 2018 and a significant increase in those who earned bachelors between 2001 to 2019 from 6.5 percent to 14.9 percent (HACU, 2021).

Chapter Two Literature Review

The historical process of colonization in North America, as aforementioned in the introduction, has led to the exclusion of Indigenous peoples in education (Garcia, 2018). This practice has forced Latin@/x students to navigate an educational system of racism and oppression resulting as a minoritized population. Suppression of culturally relevant teaching and learning in the classroom is exacerbated by colonized educational practices and ideologies and promotes structural racism as normative within the higher education system (Boysen & Vogel, 2009). Latin@/x students' vulnerability is high in the classroom environment when we perceive these practices and ideologies, thus affecting and threatening our learning experiences and academic achievements.

Literature reviewed for this study included elements: 1) that focused on community cultural wealth 2) had an experiential component 3) centered on Latin@/x students' testimonios 4) used a CRT and LatCrit lens 5) featured HSIs 6) approaches to counterstory telling as a way to decenter Eurocentric Westernized perspectives and 7) the historical context of the colonial matrix of power. Several studies focused on participatory tools to utilize as ways to center participants voices (Evans-Agnew & Rosenberg, 2016; DeNicolo et al., 2015). Multiple studies (Liou et al., 2009; Luna & Martinez, 2013; Yosso & Garcia, 2007; and Yosso, 2005) focused on using community cultural wealth to understand the educational experiences of Latin@/x students. Other studies (Garcia, 2017 & 2018; Greene & Oesterreich, 2012; Hurtado & Calderón-Galdeano, 2016; Rudick et al., 2017; and Bensimon, 2004) focused on higher education institutional change through organizational identity transformation using a CRT lens. Title V Developing Hispanic Serving Institutions (DHSIs) funding effectiveness studies (Nuñez, Sparks, & Hernández, 2011; Murphy, 2013; Santiago, 2012; and Vargas & Palomino, 2018) examined the effectiveness of HSIs use of Title V federal funding. Critical race theory provided the framework that calls out the racism manifest in education, particularly at HSIs with LatCrit theory extending CRT to call out the subjection that encompasses Latin@/x experiences (Bernal, 2002; Arriola, 1997, 1998; Stefancic, 1998, as cited in Yosso, 2005). Additionally, the literature provided statistical data on the increase of Latin@/x student enrollments at HSIs and the educational limitations imposed by federal funding. The literature also revealed how HSIs continue to be complacent in and reinforce white Eurocentric Westernized perspectives. Lastly, reviewed literature also expressed the importance of transforming white-framed colonized institutional policies and educational practices.

Latin@/x Student Enrollment

Hispanic Serving Institutions (HSIs) are overtly concentrated in urban areas, which raises concerns for how the availability of HSIs in certain geographical areas affect the trajectory of Latin@/x students' higher education opportunities (Nuñez et al., 2011). Latin@/x students' college-going status is more likely to be part-time, working 20 hours or more per week, stop in and out of college, and have farther average time to degree completion than the recorded six-year rate (Contreras & Contreras, 2015). Latin@/x students remain underrepresented in higher education with low transfer and graduation rates, low representation at four-year institutions, and are overly concentrated at two-year institutions thus limiting their opportunity to obtain a competitive career beyond higher education (Garcia, 2018).

Educational attainment improves the economic and upward social mobility of Latin@/x students (Solórzano et al., 2005). In 2016, the buying power of U.S. Latin@/x was \$1.4 trillion and was projected to reach \$1.7 trillion by 2020 prior to the global Covid-19 pandemic (HACU, 2019). Latin@/x students, as one of the highest enrolling student populations in higher education, compared to whites, Asians, and African Americans, are the lowest in attaining degrees. In 2017, only 17.25% of Latin@/x graduated with a bachelor's degree, compared to 53.9% of Asians, 38.1% of Non-Hispanic whites, and 24.3% of African Americans (HACU, 2019). In addition, 29.5% of Latin@/x aged 25 and over have not completed high school, compared to 5.9% of whites (HACU, 2019).

Hispanic Serving Institutions (HSIs) Funding & Law

Hispanic Serving Institutions (HSIs) across the U.S. have the opportunity to competitively apply for an average annual federal funding amount of \$525,000 per year for up to five years. Whether or not they are awarded, HSIs can continue to apply each year thereafter so long as the

proposal application demonstrates institutional capacity building of new projects and activities. Selected proposal applications awarded continue perpetuating a racist practice of competing for federal funding as most are awarded to predominately white land grant institutions located in urban areas and sourced with an abundance of resources (G. Garcia, personal communication, October 22, 2020). The process of grant writing also does not disrupt the approach of writing about the dispositions of Latin@/x students as deficiencies in support of demonstrating need (Vargas & Palomino, 2018).

Further problematic to this practice is the purpose of the Title V (2006) law. The law outlines language on the use of racialized federal funding as a way to increase Latin@/x student retention and completion rates; however, the purpose also includes language communicating support for all students when expanding the funding source to non-Latin@/x low-income students (Title V). Vargas & Villa-Palominos (2018) assessed how HSIs conceptualize their roles as minoritized serving institutions in their Title V grant proposals. After coding 30 abstracts, compared, and formulated categories that included key themes common throughout most of the abstracts, concerning patterns emerged indicating that the set initiatives and programmatic efforts were not specifically designed for Latin@/x students (Vargas & Villa-Palominos, 2018).

The Title V (2006) federal law further expands educational opportunities for and academic attainment of Latin@/x students by acknowledging HSIs significant limitations in resources proportionate to Latin@/x student enrollment. HSIs, unlike Tribal Colleges and Universities (TCU) and Historically Black Colleges (HBCU), do not automatically receive federal funding and must compete amongst each other for federal funding support (Vargas & Villa-Palominos, 2018). In addition, significant differences of institutional policies, educational practices, and structures, for example much like TCUs and HBCUs that focus intently and

deliberately in sustaining and committing to the work in educating People of Color (PoC) as historically underrepresented, oppressed, and minoritized groups, are not an inclusive requirement as part of the grants narrative in efforts to transform white-framed colonized HSIs (Greene & Oesterreich, 2012).

Educational policy demands focus on accountability, leaving HSIs challenged in identifying appropriate measures of institutional effectiveness (Santiago, 2012). Intentional data collection and analysis focuses on comparing Latin@/x student learning and achievement, retention, and completion rates across groups, typically white students, rather than within racial or ethnic groups. Collecting and gathering data to compare individual groups, rather than across groups, would yield much more accurate results in efforts towards demonstrating institutional effectiveness by sub grouping the categorization of the overall individual group by sub individual groups (Contreras & Contreras, 2015). For example, the federal designation of Hispanic can include sub categories such as Latin@/x/El Salvadorian, Mexican, Honduran, Guatemalan, Chilean, Puerto Rican, Colombian among others. The data then can be collected within the categorization of Hispanic and compared by each of the sub groups rather than simply by comparing Hispanic to white. According to Murphy (2013), institutional effectiveness is defined as the condition of achieving set goals by the institution and the verification of attaining the goals through data collection. A focus on transforming the federal designation overtly encourages intentionality towards achieving racial critical consciousness and institutional effectiveness at HSIs (Santiago, 2012). The federal designation policy has minimal to no revisions for intentional enhancements of developing goal specific racialized institutional policies and educational practices. The designation as written in the law is not enough to ensure the effectiveness in the use of racialized federal funds to serve Latin@/x students more overtly.

Given the recognition of significant limitations in resources as outlined within the Title V law, Congress continues to perpetuate institutional, structural, and organizational racism and further advances white-framed colonized institutional policies and educational practices amongst and even between HSIs. Vargas & Villa-Palominos (2018) argued that institutions can design programs, initiatives, and infrastructures purposefully and intentionally racially appropriate for Latin@/x students, with the support of Title V funding. Thus, HSIs need to consider advocating for changes to the Title V federal funding law. It is a disservice to Latin@/x students and HSIs alike to have a limited competitive racialized federal source of funding available with data showing the exponential increase in Latin@/x student enrollment but low degree attainment. The Title V law must be transformed to improve Latin@/x students' educational attainment, learning, and centering of knowledge. Further research should include enhancements of organizational structures through student experiential learning, including program evaluation designs, and educational practices. Embedding student experiential learning has the potential to transform an organization's structure and compliment the community cultural wealth of Latin@/x students leading towards their educational successes at HSIs (Yosso, 2005).

The federal designation of HSIs, however, will not change unless HSIs create a sense of urgency for the greater good of Latin@/x students and the Indigenous communities they serve. The impact of racialized structures, institutional policies, and educational practices influence how Latin@/x students' centering of knowledge fostering and cultivating in higher education (Solorzano et al., 2005). Researchers have found that most HSIs keep their designation hidden, unlike HBCUs, and do not publicly celebrate or announce the designation in their mission statement (Andrade & Lundberg, 2018). HSIs need further transformation to serve Latin@/x students in culturally responsive ways and can do so by learning about the community cultural

wealth aspects students bring with them onto their college campuses. HSIs need to utilize Title V funding as an investment to listen and learn from the testimonio experiences of Latin@/x students as an approach to decenter white framing of our educational experiences.

Transforming white-framed HSIs

In order to transform white-framed colonized institutional policies and educational practices, HSI's must recognize and acknowledge oppressive and exclusionary practices as colonization (Garcia, 2018). According to Garcia (2018), to transform as a way to decolonize is not a call for repatriation of Indigenous land and life, but rather the recognition of "colonial matrix of power" as grounded in colonial history.

Solórzano et al. (2005) focused on the transition of Latin@/x students to college, retention, and completion of four-year degrees through a CRT lens. Solórzano et al. (2005) examined the influence of structural conditions on Latin@/x student navigation, and why such conditions persist. Solórzano et al. (2005) argued that experiential learning leads to the success of Latin@/x students in higher education. Furthermore, Solórzano et al. (2005) argued that higher education needs to adopt explicit racially and critically conscious practices to further enhance the academic achievement, retention, and degree completion of Latin@/x students. Solórzano et al. (2005) also noted that Latin@/x students have been implementing experiential learning on their own and have navigated successfully since the 1960s without the support of faculty and administrators. There is merit in the successful implementation Latin@/x students have independently achieved within a system not designed for them. Nonetheless, HSIs need to consider transforming colonized institutional policies and educational practices in the interest of Latin@/x Servingness.

Garcia (2019) offers six recommendations for HSI leaders to consider that recognize Servingness as a praxis that draws upon most contemporary theories and research. These include approaching grant opportunities as a way to enable the institution to critically think about what Servingness looks like in practice, embrace it, and then articulate the value as an identity (Garcia, 2019). This includes defining Servingness through a race-conscious lens, creating a positive racial campus climate affirming the race, ethnicity, language, and cultural experiences of Latin@/x and other minoritized students (Garcia, 2019). Another suggestion provided was to prioritize and measure several academic and nonacademic outcomes of Servingness (Garcia, 2019).

Liou et al. (2009) similarly examined white-framed educational practices at two racially segregated urban schools. They stated that the current educational practices fail Students of Color (SoC) in their response to their needs of achievement in the pursuit of their educational attainment. What Liou et al. (2009) learned from their findings were that when school size, student demographics, student achievement, and students' socio-economic status are similar, students could overcome the limitations of their school structure. They then could acquire the necessary information to better prepare themselves for college (Liou et al., 2009). These findings are significant when considering transforming colonized institutional policies and educational practices at HSIs, and particularly in support of Latin@/x students' centering of knowledge as students historically excluded from higher education (Liou et al., 2009).

Transformative HSI Approaches

The Title V law may not change at the rate in which Latin@/x students enroll in higher education; however, teaching and learning practices and organizational structures can transform the ways in which Latin@/x students experience their education, particularly at predominately

white HSIs (Garcia, 2018). An approach to complementing Latin@/x students' cultural wealth should include a classroom demographic equity analyses, and teaching and learning evaluation through effective design models such as ESCALA (2018), which means "*striving*" in Spanish. ESCALA (2018) is a non-profit organization led by consultants focused on transforming educational practices at HSIs. ESCALA (2018), employs experienced higher education faculty, instructional coaches, advisors, curriculum developers, and K-12 teachers, who created and developed a self-reflective model of change. The ESCALA (2018) curriculum is designed to collect and analyze empirical data developed by faculty as a solution towards the implementation of evidence-based culturally relevant educational practices at HSIs. The curriculum includes approaches faculty can adopt into their teaching and learning practices that assist them with learning more overtly about the students in their classrooms (ESCALA, 2018). An additional approach should include the Equity Scorecard theory of change where educators draw upon the principles of learning and change acquired from sociocultural activity setting theory, organizational learning theory, practice theory, and critical race theories (Bensimon & Malcom, 2012). This approach focuses on the theory of student success through the lens of the institution on their own knowledge and behaviors rather than the knowledge and behaviors of students (Bensimon & Malcom, 2012).

As many Latin@/x are first generation college students, they must learn the process of admissions, financial aid, and housing, among many other higher education enrollment requirements. The traditionalized primary support in this process is parents. This process can be complex for first generation students attending higher education. However, the complexity further compounds for Latin@/x students as non-traditional students with a non-English language primarily spoken in the home. A 1989 report published by the Office of Educational

Research and Improvement (OERI) by the U.S. Department of Education, provided an overview of research related to the relationship between parent involvement and student achievement. This report finding may be outdated; however, the finding remains relevant to supporting Latin@/x students in building their college-going literacy and experience. According to Gildersleeve (2010), a study conducted by Freeman (2005) focused on cultural differences and found that African American students came to be predisposed to higher education through context-specific influences of family that informed individual cultural aspects such as aspirations (p. 26). This trend crosses race and language lines to suggest intentional focus on Servingness.

Research findings showed that parent involvement has strong and positive outcomes in student achievement (U.S. Dept. of Ed, 1989). Approaches to admissions and financial aid program development should include family members, particularly parents, in the admissions and financial aid process. Including parents in this process not only serves to support the student but also serves to sustain familial and resistance cultural wealth while the student is away from home. Latin@/x students not only have to navigate and adapt to higher education environments and processes but also have to negotiate their own cultural values that may conflict with their family values or belief systems (Chun et al., 2016). Thus, the literature suggests HSIs can play an important role in transforming the educational experiences for Latin@/x students, but in order to do such, HSIs must center the student experience and ways of knowing, include the Latin@/x student voice and perspective, engage collectively with Latin@/x serving agencies, organizations, and communities, reflect and learn more about themselves as white-framing HSIs, demonstrate vulnerability, and be accountable for their behaviors and build trust.

Theoretical Frameworks

Critical Race Theory (CRT)

In this study, two Critical Race Theory (CRT) tenets, racism as normative and white-framing as property, clarify continued coloniality at Hispanic Serving Institutions (HSIs). CRT calls attention to the ways in which normative interpretations of capital wealth maintain Eurocentric perspectives, both psychic and material (Delgado & Stefancic, 2017). The first tenet of CRT characterizes racism as normative or the usual way that society conducts its business and is difficult to remedy because racism is not called out or addressed (Delgado & Stefancic, 2017). Color-blindness, minimized as conceptions of equality, in areas such as policies, laws, or rules emphasized as equal treatment across the board only remedy blatant forms of unfairness such as an immigration raid at a warehouse targeting Latin@/x employees or the refusal to hire a Latin@/x doctorate rather than a white college dropout (Delgado & Stefancic, 2017). Racism then elevates the sustainability of Eurocentric perspectives with no intentions of eliminating itself (Delgado & Stefancic, 2017).

The second tenet of CRT is normative in the form of property. Delgado & Stefancic (2017) define whiteness as property as the notion that whiteness itself has value for the possessor and conveys a host of privileges and benefits (p. 186). The idea of white skin and identity are economically also seen as valuable-known as property interest in whiteness (Delgado & Stefancic, 2017). Establishing whiteness as normative standards to situations, for example, the requirement of college admission exams as a way of accessing higher education, reproduces and perpetuates coloniality (Zamudio et al., 2011; Delgado & Stefancic, 2017). Affirmative action intended to be an instrument to counter the primary bias of college admissions exams to admit qualified students of color at elite schools despite a less than perfect score on the admissions

exam (Zamudio et al., 2011). However, because of the proven academic achievement students of color demonstrated and more often times than their white peers, a backlash against affirmative action proved to reinforce whiteness as property and solidify the mechanisms of continued coloniality (Zamudio et al., 2011).

Latin@ Critical (LatCrit) Theory

Critical race theory is the inception framework of the Black/white binary analysis of racialized injustices and focused its critique on the slow progression of capricious promised Civil Rights legislation that silenced many of the experiences of People of Color (PoC) and women at the time (Yosso, 2005). The two-dimensional discourse, limited the understandings of the lived experiences and resistance to racism PoC responded and continued to experience (Yosso, 2005). LatCrit theory, as one of the many expansions of CRT, provides a lens of which to extend CRT discussions to address the intersectionalities of racism PoC respond and continue to experience beyond the Black/white binary. Manning Marable (1992) defines racism as a system of ignorance and exploitation of power to oppress PoC on the basis of ethnicity, culture, behaviors, and color (p. 5 as cited in Yosso, 2005). For purposes of this study, LatCrit focused on the Latin@/x student testimonios and experiences to challenge ahistorical narratives and affirmed ways of knowing that recognize Latin@/x students as holders and creators of their knowledge that have gone unacknowledged and unrecognized, have been devalued, misinterpreted, or omitted within higher education, specifically at Hispanic Serving Institutions (HSIs) (Delgado Bernal, 2002).

Community Cultural Wealth (CCW)

Yosso (2005) challenged the assumption that students of color (SoC) enter the classroom with cultural deficiencies, and introduced an alternative to Bourdieu's (1977) cultural capital as

community cultural wealth. Developments of the unrecognized and unacknowledged forms of community cultural wealth comprise of capital in transforming the process of learning (Yosso, 2005). Yosso (2005) argued that the lived experiences and histories of PoC offer strategies instrumental in the cultural landscape, social, and educational transformation of higher education's white-framed colonized institutional policies and educational practices. Community cultural wealth emphasizes on the inherited qualities of individuals, particularly PoC as aspects of capital: aspirational, linguistics, familial, social, navigational and resistant (Yosso, 2005).

Yosso (2005) refers to **aspirational** as the ability to maintain aspirations for the future despite real and perceived barriers. With aspiration as an inherited form of capital, individuals build resiliency to allow for their children or other dependents to aspire their own future possibilities (Yosso, 2005). **Linguistic** capital is the intellectual and social skills gained through the primary language in the home and transfers into the classroom when children begin their schooling (Yosso, 2005). Storytelling is an instrumental use of language and communication that most often is used to engage children and includes visuals art, music, or poetry to convey and recount oral histories (Yosso, 2005). **Familial** capital is fostered through cultural knowledge nurtured within community and cultural intuition (Yosso, 2005). Support to understand and navigate society's institutions can be understood as **social** capital to draw on the networks of people and resources within the community (Yosso, 2005). **Navigational** capital refers to the ways in which PoC maneuver society's institutions typically not designed or created with PoC in mind (Yosso, 2005). Lastly, **resistant** capital refers to the knowledges and skills cultivated and influenced by oppositional policies and practices that challenges inequities (Yosso, 2005).

Community cultural wealth is supported by the frameworks of Critical Race Theory (CRT) and LatCrit as a way to envision the perceived cultural disadvantages of People of Color as

empowered by transformative resistance (hooks, 1990; Delgado Bernal, 1997; Solórzano & Delgado Bernal, 2001 as cited in Yosso, 2005). As the theoretical framework and approach to CRT and LatCrit, Villalpando & Solórzano (2005) and Yosso (2005, 2006) created a *Kaleidoscope of Community Cultural Wealth* (Yosso & Garcia, 2007). Figure 1 shows the integrative lived experiences of PoC as forms of community cultural wealth. This theoretical framework serves as a holistic approach to analyze community cultural wealth through a CRT and LatCrit lens.

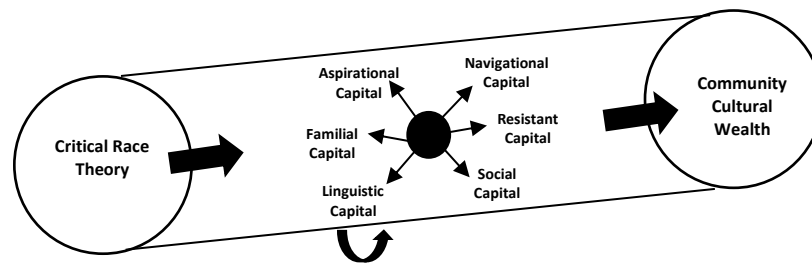


Figure 1. *A Kaleidoscope of Community Cultural Wealth*. Adapted from Villalpando and Solórzano (2005) and Yosso (2005, 2006) as cited in Yosso & Garcia (2007).

Community cultural wealth as presented is knowledge not often utilized as data in the colonial perspective. According to Merriam-Webster (2020), the definition of knowledge are facts, information, and skills acquired by a person through experience or education. Coloniality thrives from the subjection of racism and oppression against Indigenous people, this also includes the acquisition of knowledge. Critical race counterstory telling or testimonio is a method of centering and recounting the knowledge, experiences, and perspectives of Indigenous people and communities (Yosso, 2006). Acknowledging and recognizing the knowledges and experiences of Indigenous people as valuable data and valid challenges colonial white-framed perspectives and knowledges that often distort and erase the experiences of Indigenous peoples

(Yosso, 2006). The design of this study will highlight how aspects of community cultural wealth emerge for Latin@/x students attending HSIs.

Chapter Three Methodology

Study Background

This study used photovoice and testimonios to highlight and learn from the educational experiences of Latin@/x alumni and students attending a Hispanic-Serving Institution (HSI) located in the Pacific Northwest. Photovoice and testimonios engaged Latin@/x students to reflect and capture their aspects of community cultural wealth (DeNicolo et al., 2015).

Research Design

Photovoice is a participatory data collection tool that was developed to advance women's health equity by Wang and Burris (1994) in Yunnan, China through photos and text (Evans-Agnew & Rosenberg, 2016). Using photovoice as a testimonio approach engaged Latin@/x students in further examining and learning ways to address transformational change at HSIs through photography, reflection, participant text, and adding voice to the photo (Evans-Agnew & Rosenberg, 2016). Latin@/x students, through their own lens, in their own voices, and language, produced, interpreted, and described their educational experiences.

Research Question

To better understand Latin@/x students' educational experiences the following research question guided this study: How do Latin@/x students describe or interpret their educational

experiences at white-framed colonized HSIs in their own words, language, and lenses using photovoice research and testimonio approaches?

Setting and Sample

In keeping with the shelter in place directive during the global Covid-19 pandemic, a total of six Latin@/x participants were asked to digitally capture and describe their educational experiences and spaces. Four of the six participants were alumni of an HSI located in the Pacific Northwest and two were currently enrolled at said HSI. The said HSI had begun operating remotely and provided instruction, advising, and students services exclusively online since March 24, 2020. The Latin@/x student population of the institution is 60 percent as the highest, 44 percent white, and three percent American Indian or Alaska Native, African American, and Asian or Pacific Islander². A majority of students are also first generation at 83 percent. The said institution is one of 12 HSIs located in the Pacific Northwest. The HSI has successfully maintained its federal designation by meeting and exceeding the eligibility criterion of 25 percent of Latin@/x student enrollment since the inception of the federal designation.

Recruitment

This testimonio study included a snowball and purposeful recruitment method. The criteria for participants included alumni, full-time, and part-time enrolled Latin@/x students at the college. As the researcher, I worked with faculty and advisors to identify and contact students via email. Recruitment emails were sent to over 500 students, key faculty members, and three

² Percentages do not equal 100 percent given that some students identify as multiple race/ethnicities.

advisors (Appendix A). Additional recruitment strategies included, posting open recruitment flyers on social media platforms such as Facebook and Instagram, emails to colleagues, and list serves through my affiliations to encourage participation for a period of two-weeks (Appendix B). The announcements outlined the purpose of the study, the target population, the duration, the study protocol with specific directions for submission, the number of photos to be used for the study, explanation of the six aspects of community cultural wealth, and my contact information for additional questions and photo submissions.

Purposeful sampling allowed for me to obtain information from Latin@/x students versed about the phenomenon while attending an HSI. Interestingly, I only received three responses within the two-week period. I contacted each of the three student participants to schedule a Zoom meeting to go over the study protocol, the consent form, and answer any clarifying questions. One of the three participants did not show up for the scheduled meeting and emailed me later apologizing for not showing up and asked to reschedule. I rescheduled the meeting and again, the student participant did not show. Because of the student participants' priorities, I acknowledged that the participant was managing quite a bit, and I did not want to add any unnecessary stress to their already overwhelmed plate. I did not pursue another meeting. The second student participant emailed me indicating that they had a family emergency and could not make it to the meeting. I acknowledged their circumstance, extended my sympathy, and thanked them for the notification and interest in participating. I did not reschedule the meeting with the participant. The third participant was eager to learn about and participated in the study.

Since I did not have enough participants, I decided to reach out to alumni I have established relationships with, and thankfully all of them agreed to participate in the study. A total of six current or former students thus participated in this study.

Participants

The identified student participants received a follow-up letter via email from me requesting confirmation of their participation (Appendix C). Once all the student participants confirmed or agreed to participate in the study, I scheduled a one-on-one Zoom meeting to review the protocol, photo and citation requirements if they used other's photos, reviewed the six aspects of community cultural wealth, answered any clarifying questions, asked them to provide a pseudonym of their choice, and had them sign the consent form (Appendix D). Student participants were asked to select or produce photos of their educational experiences in and out of the classroom and describe, in their preferred language, their experiences under the six aspects of community cultural wealth, and answer two reflection questions: what motivated you to take each picture and what did you learn from participating in this study?

Participants were encouraged to produce as many photos of their choosing for each of the six aspects of community cultural wealth. However, for the purposes of the study, participants were instructed to select and submit their top three photos with one description. Participants were emailed the Smartsheet form link to upload their photos and one description for the three photos submitted under each aspect onto the form (Appendix E). Smartsheet is a software used to track project progress, share documents, and manage information using a tabular user interface (Smartsheet Inc, 2020). The link was only accessible to each student participant and myself. A prompt was immediately provided to the participants upon submission indicating a successful completion.

Once participants received the prompt, the information was non-retrievable. Participants were encouraged to contact me via text, email, or phone if they experienced any issues with the

submission process or had any follow up questions. Two of the six participants asked follow up questions regarding the submission process. The student participants provided thorough and clear descriptions along with three photos as requested for each aspect of community cultural wealth. Upon completion five out of the six student participants received a 50-dollar gift card. The sixth student participant declined the gift card and indicated that their contribution was an in-kind contribution. The triangular method of peer debriefing and member checking included the members of the dissertation committee to enhance the accuracy of the research design, the testimonios as the data, and the findings and interpretation of the data for this study. In the subsequent chapter, the student participant testimonios include their own voices and photos as the additional triangular method of this study.

Chapter Four Testimonios

The six aspects of Community Cultural Wealth (CCW) in this testimonio study focused on the cultural wealth's of Latin@/x students educational experiences. The testimonios gathered for this study are verbatim to current and alumni Latin@/x students at an HSI located in the Pacific Northwest and are reflected under each aspect of CCW using their pseudonym, their own photos, words, and voice. The authentic testimonios, photos, and profiles presented as the data for this study collected were those of six student/alumni participants, two of which are currently attending an HSI in the Pacific Northwest and four are alumni of said HSI. The study presents each of their perspectives captured through photos to highlight and describe their experiences. Using their own words and text each student participant described what each of their photos represent under each CCW aspect.

Anna

Profile: Anna graduated and transferred into a four-year university in 2020 to earn a Bachelor's in Education. She is the first in her family to have graduated from high school and two years of college. Anna and I first met in 2018 when she applied for a student leadership position. At the time, I served as the advisor of the student council. Anna participated in a year-end event prior to her serving in the council secretary position where she and I began to develop a mentor-mentee relationship. Anna is a go-getter and motivator. Our mentor-mentee relationship continues despite her graduating and because of this I contacted her requesting her support in participating in this study.

During our meeting to discuss this study, we spent some time conversating and catching up on each other's whereabouts in life and Covid-19 experiences. I learned that her four-year experience has been restricted to online classes due to Covid-19. She also cares for her aging elderly grandmother. She and her grandmother remain isolated away from other family members in her grandmother's mobile home to keep and maintain the safety and well-being of her grandmother. Anna has also adopted a dog for additional companionship in the home. Her and her grandmother enjoy the added companionship of Churro (dog's name).

Reflection question one: what motivated you to take each of your pictures? *These pictures are the top three things my grandma made the best. Granted, she could never make anything that was bad, but these top three things were one of a kind. And as much as I love my mom's & tia's cooking, there will never be anything as good as my grandmas pozole, tortillas, y salsa de molcajete.*

Reflection question two: what did you learn from participating in this study? *I learned to appreciate even more where I come from, my roots, & how much I have to offer to the world because of them.*

Community Cultural Wealth Aspect: Aspirational

I graduated from both SHS & YVC June of 2020, with my high school diploma & AA degree. I am a first-generation Latina student, & the first in my family to accomplish this at only 18, so this accomplishment meant more to me than anything. In spite of the adversity & obstacles that I faced along the way, I was able to achieve this goal, & make my family proud. This accomplishment also gave me the confidence I needed to continue to set & achieve the next goals I have set for myself, both academically & in life.





Community Cultural Wealth Aspect: Navigational

My senior year in high school/second year at YVC, I had the honor & the privilege to be the Grandview campus Student Council (GSC) Secretary. Being a part of an all Latino board was so amazing & fun! The connections, and relationships we were able to build during the time we worked there with both one another, & people outside of our office & in our community was amazing. I am forever grateful for the time I spent as part of that team, & grateful



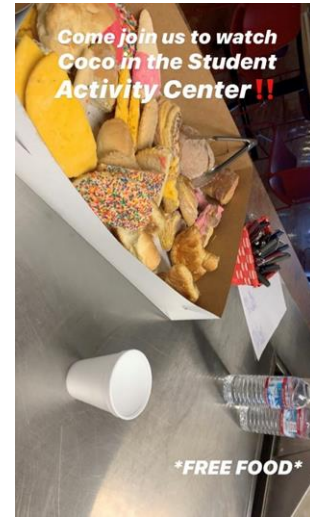
<p><i>for the all the doors that opened & the opportunities that I was presented with thanks to that experience.</i></p>	
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<p>Community Cultural Wealth Aspect: Social</p>	
<p><i>I had the opportunity to be a part of the TRiO Upward Bound Program my last year of high school. The program (mainly) serves Latino/a first generation students in the lower Yakima Valley. They assist these students in whatever they need to get prepared for college. As a first-generation student I was so grateful and privileged to receive the help they offered through this program. The coordinator's still check in on me to this day, & are willing to help still with whatever it is I might need!</i></p>	

<p>Community Cultural Wealth Aspect: Linguistic</p>	
<p><i>I tend to speak a lot of Spanglish on a daily basis. Which is not entirely English, and not entirely Spanish, pero a mix of los dos. I think these quotes are hilarious & things I personally relate to. Bilingual/Multilingual people deserve more credit, because they're out here multitasking two or more different languages in their head every day. So excuse us, si it comes out un poco mixed a veces.</i></p>	

Community Cultural Wealth Aspect: Resistant

During my time as the Grandview campus Student Council Secretary, one of our main jobs as the GSC was to plan & create events for our student body & community. My team & I were able to plan & incorporate events throughout the year centered around & in honor of people of color. Celebrating our different cultures, honoring & showcasing the courage we all had/have in the face of adversity over the years. The goal was not only to celebrate, but to also hopefully educate, and connect with our student body & community. Though unfortunately sometimes our turn outs for these events were not as supported as others, it didn't stop us from creating more events like this, & trying harder the next time.

**Community Cultural Wealth Aspect: Familial**

When I think of familia I think of the food, & the fact that we love to make any excuse to get together. Whether it's a carne asado, or to make enchiladas, pozole, tacos, etc. But one thing for sure is there is always has to be tortillas & some kind of salsa!



Arturo

Profile: Arturo graduated and transferred into a four-year university in 2020. He is the first in his family to have graduated from high school and two years of college. Immediately after graduating, he moved out of the home due to a hostile home environment. Arturo and I first met in 2018 when he applied for a student leadership position. At the time, I served as the advisor of the student council. Arturo participated in a year-end event prior to his serving in the vice-president position where he and I began to develop a mentor-mentee relationship. Arturo is a kind-hearted, caring, and sincere individual. His heart is full of genuine love. Our mentor-mentee relationship continues despite his graduating and because of this I contacted him requesting his support in participating in this study.

During our meeting to discuss this study, we spent some time conversating and catching up on each other's whereabouts in life and Covid-19 experiences. I learned that his four-year experience has been delayed due to some ill advice he received while attending the two-year college. Prior to transferring, Arturo learned that he had not completed requirements of his two-year degree. He learned that he had been ill advised on courses he took and assumed those courses had fulfilled a particular requirement for degree completion. His transfer to the four-year university had been delayed because he had to complete one course to fulfil the requirement. This delayed his anticipated start to a fall 2020 semester.

Arturo has also assumed the responsibility of fostering a sibling due to the hostile home environment he too also experienced. He provides shelter, food, clothing, and the educational support his sibling needs to successfully engage with the instruction online due to Covid-19. He plans to begin his four-year journey in the fall 2021 semester.

Reflection question one: what motivated you to take each of your pictures? *What motivated me to select these photos was the love I have for my family. I have captured moments within the photos that all hold their own stories and meanings. My family is not perfect for nobody is, but I wouldn't change anything for the world.*

Reflection question two: what did you learn from participating in this study? *I have learned just how important the traits given are to myself and all Hispanics for that matter. I have learned that I hold a great sense of power and uniqueness that I cannot allow to be degraded or set aside. I am who I am and I am proud of that. I am proud every day of my life. I am proud. I am proud. I am proud.*

Community Cultural Wealth Aspect: Aspirational

One of my biggest priorities in life is my education and staying consistent with my educational path. I pushed myself because I knew how the imperative matter at hand of achieving my education and going on to achieve so much more. I am a first-generation Hispanic student and there's a heavy yet proud weight on my shoulders. I am not only a symbol for myself, but for my siblings and rest of my family as well. I graduated from high school with my diploma as well my Associate's Degree. At 19 years old, I am very proud of my achievements and am only more driven to carry out the rest of my educational plan.



Community Cultural Wealth Aspect: Navigational

I am forever grateful I had the opportunity to experience high school and college within the same proximity time frame. I believe it is very clear that education, especially history, is not formulated for people of color. As a Hispanic individual, I know it's important to represent my people and show I am capable of many grand things whether I am a minority group or not. My strengths and achievements are traits I am very proud of and there have been several instances where I did question class lessons or ask about information that was not included in the lesson. At my college, I was able to see much diversity in the education and it truly is a different world with much more to offer. Education is vital and precious, but should be available to all and constructed for individuals of all backgrounds.



Community Cultural Wealth Aspect: Social

While attending my prior college, I was blessed with a position upon the student council in which I was the Vice President. In this role, I had a vital role in carrying out my duties and responsibilities but also advocating for the staff and student body for my voice was larger in the college meetings. I tried my utmost best to uphold inclusivity and push for the proper reformations needed to better the state of the college. I was able to meet individuals of all backgrounds including Hispanic like myself. The collectivity of knowledge, culture, and energy from a diverse source is one of the most amazing things I have ever experienced in my life. I am so glad that I was able to contribute to such a great cause. I can truly say I left my mark and will continue to do so as I advance in my life.

**Community Cultural Wealth Aspect: Linguistic**

As a Hispanic individual, the Spanish language was my first language and was exercised quite well in my household and community. However, overtime I struggled to maintain my Spanish language and still today I am learning more and more. I have adapted a Spanish language that is not considered proper Spanish which I learned throughout my classes. It was heavily introduced by my Abuela who came to



the United States from México. Pero, si hablo español y lo entiendo. Español es una parte de mi vida. Para siempre y por siempre

Community Cultural Wealth Aspect: Resistant
Throughout my life I've encountered many individuals who were ignorant or simply not educated upon a matter and still chose to voice opinions that could severely damage others. I am an advocate and I fight for what is right and voice my opinion very boldly and unapologetically. When I was in a position of power it was my job to listen, educate, and advocate for all individuals. I feel as though that position on the student council was very serendipitous for the person I am and what I am able to bring to the table. I will always want to contribute to my family, peers, and community in any way I am able to.



Community Cultural Wealth Aspect: Familial
Above everything in my life, my family is my everything. No matter what happens, my love for my family remains o grand and nothing could ever change that. Growing up in my community, you matured at a very young age and took on "adult" responsibilities very quickly. You adapted to survive because that was life and still is. Taking care of my family as well as educating everyone was a main role for me. I



adapted a “pillar-like” role for the family and at the end of the day, all we had was each other. Still today, that matter holds the same sincerity and genuineness. God before me, my family is the dearest thing to my heart. Para siempre y por siempre.

Camila

Profile: Camila graduated and transferred into a four-year university to earn a Nursing degree in 2019. She is the first in her family to have graduated high school and two years of college. Camila and I first met in 2018 while she served in her student leadership position and I as the advisor. She is a fire cracker (in a good way). Camila’s leadership is impeccable. During this time, we began to develop a mentor-mentee relationship and I learned that Camila had developed her leadership abilities early on to support family obligations. Camila is an individual that will get things done with minimal facilitation and guidance. She is a born leader, a Chingona! Our mentor-mentee relationship continues despite her graduating and because of this I contacted her requesting her support in participating in this study. During our meeting to discuss this study, we spent some time conversating and catching up on each other’s whereabouts in life and Covid-19 experiences. She expressed her frustration with online learning due to Covid-19 and the compounded difficulty in learning the principle aspects of an area of study that is primarily a hands-on field. Despite the challenges, she indicated that she will continue to study until she completes her degree. I do not doubt for a minute her determination.

Reflection question one: what motivated you to take each of your pictures? *Some pictures I already had and others I took recently. I want people to know that regardless of your background you can do it!*

Reflection question two: what did you learn from participating in this study? *I learned that you can say a lot through pictures. Pictures really do say 1000 words.*

Community Cultural Wealth Aspect: Aspirational

This is an imagine of my parents when they were just a few years older than I am today. They came to the United States with no English, no family and no money. When I feel like giving up in school, I refer back to this imagine. They gave it all up so I wouldn't have to. I remember I went to pick cherries once. I hated it. It motivated me even more when it came to school.



Community Cultural Wealth Aspect: Navigational

I've navigated through this pandemic through the use of masks, the help of God, and persistence. It's very hard being a nursing major when everything is online. It's super intimidating to come into the hospital setting and being asked to apply things you learned online. I feel so unprepared, so ignorant at times but then I remember I'm not the only one going through this.



Community Cultural Wealth Aspect: Social

One way I engage with my friends is through nature. We all love to hike and be outside especially when the weather is nice. When it's not hiking it's a carne asada or going to the river.

**Community Cultural Wealth Aspect: Linguistic**

My dad always told us stories of how he got my mom to fall in love with him. It always involved him taking my mom the prettiest flowers he could find. When I see anything, I find to be beautiful (especially flowers) I make sure to take a picture of it. I like to post my images on social media to reflect how I am feeling. Sometimes I take some pictures that are not generally seen as beautiful, but there is beauty in darkness too.

**Community Cultural Wealth Aspect: Resistant**

Because I come from a different background I was always told it would be harder for me to get into nursing school. I was told that if I wasn't perfect I was never getting in. I was told opportunities for people like me were limited. These people only made my motivation and ambition grow even bigger. Now look at me practicing putting in IV's. I've come a long way.



Community Cultural Wealth Aspect: Familial

To me this imagine screams familial. My grandpa wakes up early every morning to milk his cows so we can have milk to make cheese or whatever we choose to do with it. He'll also wake us up to go drink "palomos" which is fresh warm milk with abuelitas hot chocolate. We all gather around and drink our palomos and share stories, ideas, sadness and happiness.

**Ereash08**

Profile: Ereash08 is a full-time student, mother of four, and wife leveraging the Covid-19 pandemic to stay home with her children and pursue her degree in Nursing. Ereash08 responded to my email flyer and announcement sent to one of her faculty members. She was encouraged to participate in the study to learn more about how to tell her story in a non-traditional and relatable way.

During our meeting to discuss this study, we spent some time conversating about the ways in which she is adapting to remote learning all the while trying to help her children do the same. She also expressed managing shifts of time with her husband to take care of the children while she worked on her own studies and assignments during the weekends. Ereash08 shared how she felt sad for her children because they are not able to socialize in their learning environment with their peers. She expressed how she knows the importance of socializing as a way to learn about others differences, and how the pandemic is impacting the learning of her children due

to the restrictions with face-to-face learning. However, she expressed comfort knowing that her children are home with her and safe from imminent exposure to the virus.

Ereash08 was a real pleasure to meet. As a result of this study, she is now connected to additional student services at the college to support her in completing her Nursing degree successfully.

Reflection question one: what motivated you to take each of your pictures? *My children.*

Reflection question two: what did you learn from participating in this study? *I really enjoyed it this experience is different I'm not used to telling my story I have so much more to tell but there was a limit and I do understand I like the sections I had to do.*

Community Cultural Wealth Aspect: Aspirational

My aspirational is one day to become the person I was before I had kid. A person that makes her dream come true from being a young girl wanting to become a nurse. I studied really hard in 2013 when I became a nursing assistant for the state. I worked in home care for about a year and a half and I really liked it and really enjoyed my residents and the people I worked with.



Community Cultural Wealth Aspect: Navigational

I would love to go visit Colima México once again. I grew up there as a child and every year for six years I would come and visit my father's side of the family. I would love to visit soon my plans are to go in May 2021 to go visit my grandmother who is the only grandparent that I have that is living. And also I would love for my kids to know where my father's side of the family is from. It's a really beautiful place and I would like for my kids to know how my father lived there and where he's from.

**Community Cultural Wealth Aspect: Social**

I'm really social a person. It's not easy right now because of this COVID-19 19 going crazy and it hurts me to not let me kids enjoy the day outside like before. But my kids know why I don't let them go anywhere without me or my husband. Hopefully one day it goes away to go back to a normal life.



Community Cultural Wealth Aspect: Linguistic

I know Spanish and English very well. English I can speak it and understand it but when it comes to reading and writing it I'm learning each and every day more and more with my husband and join my kids to be bilingual and to learn both languages. Because you're worth more when you know more than one language and I just get stuck on one language. My daughter understands and can speak and she reads it but when it comes to my son he only understands it and he can speak just like me. I have a cousin on my mom's side that she is part deaf and we had to know when we were younger saying language for her which is a little hard to learn and to understand her but at the end we end up learning and when I see her she can read my lips and I can communicate with her with saying language.



Big sister show lil sister how to do online school

Community Cultural Wealth Aspect: Resistant

Resistant for me is more like not to give up on anything and show people that I can do a lot. I'm showing them right now that it's never too late to go back to school. Never give up on your dreams especially when you have kids.



Community Cultural Wealth Aspect: Familial

I would do anything for my family specially for my kids I always put them first no matter what and it's not all about the money it's about being with your family and enjoying life to the extreme one day after another. Coming from divorced parents and being a divorce I understand a lot why my parents stayed with had to do and I'm showing my kids that it's not easy but they can also have fun with both parents when we can with it's his time every 15 days. It wasn't easy at first because they were so used to being with me every day nonstop. They do understand why mom and dad can't be together and my mom had to walk out with them it's been tough for the past few years until three years ago when I met my new husband. I was separated for about three years I am so used to being just me and my two older kids and wasn't used to being told what to do and what time to come home which I usually came home early because my kids have school the next day. My kids now love my new husband and their new baby sister they could role models for and I wouldn't change that for the world I don't want them to go through a bad experience again from being divorced and separated. We have family games family night family movies and when it's time for them to go with their father I get



<p><i>emotional sadness in my depression kicks in not so much that before because now I have a new child that and I enjoy being with and I'm not alone anymore like I was before. I try my best every day to show them never to give up on what they like to follow their dreams just as I am.</i></p>	
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<p>Juan</p> <p>Profile: Juan graduated with his two-year degree in 2019. He is currently pursuing a Bachelor of Applied Science in Business Management at the same college. As the oldest sibling, he is the first in his family to have graduated high school and two years of college. His primary focus is supporting his migrant farmworking parents. However, it is he that has the utmost support from his parents as his primary teachers and allies in the pursuits of his education and advanced degrees. Juan's parents always encourage him to continue studying and pursuing his educational goals.</p> <p>Juan and I first met in 2018 while he served in his student leadership position and I as the advisor. Juan learned to grow out of his shell in his position. He is an eager learner and open-minded leader. During this time, we began to develop a mentor-mentee relationship and I learned many of Juan's first cultural enrichment experiences had started during his leadership role. The most memorable of all his experiences that will forever be imprinted in my memories. He attended a leadership conference that required two overnight stays at a hotel. He had experienced for the first time staying at a hotel and the first-time riding on an elevator. It was the most mesmerizing emotion to witness. His mix of emotions were evident. Juan was giddy, excited, and nervous all at the same time. He, his leadership teammates, and I experienced the emotions with him and encouraged him to join us in jumping up-and-down the</p>
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elevator while it moved through the shoot. It was the most joyful experience I had as an advisor. Our mentor-mentee relationship continues and because of this I contacted him requesting his support in participating in this study.

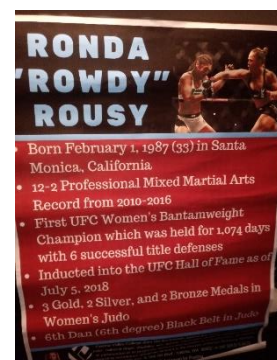
During our meeting to discuss this study, we spent some time conversating and catching up on each other's whereabouts in life and Covid-19 experiences. Despite the challenges Covid-19 has forced the ways in which Juan communicates, socializes, learns, and lives, he is graduating with his Bachelor of Applied Science in Business Management June 2021.

Reflection question one: what motivated you to take each of your pictures? *The pictures along with the description are the best way I can convey each aspect to someone and show the Latinx background in each.*


Reflection question two: what did you learn from participating in this study? *I learned that my Latinx background does find its way into many aspects of my life for better and for worse. There are good things like my appreciation for animals and being able to translate fairly well, but there is always almost a constant feed of concerning news that I need to pay attention to.*


Community Cultural Wealth Aspect: Aspirational

Martial arts and fighting has been something that I see as a place where the way one looks truly does not matter. In the ring or cage, only the one with more skill and desire will win. I can see this at play in the UFC with a diverse set of champions, from Lyoto Machida, Ronda Rousey, and Anderson Silva. Viewing all this makes me want to shape the world in a similar fashion, where looks don't matter and



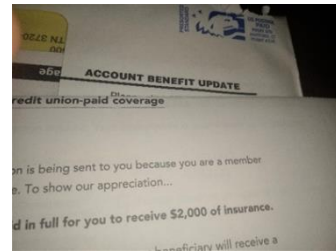
<p><i>where those who have more skill will have more opportunity to shine.</i></p>	
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<p>Community Cultural Wealth Aspect: Navigational</p>	
<p><i>My siblings and I like to call the cars we have “Yugos.” A “Yugo” is a car where you go it goes and that is it. No flash or flare and there is always a problem. Maybe the air conditioner doesn’t work or the car doesn’t start cleanly, something is always visibly wrong and there is always a check engine light on.</i></p>	

<p>Community Cultural Wealth Aspect: Social</p>	
<p><i>The table is where most of the talking happens in my family. The only time we manage to be all in the house and awake is dinner time, where we all eat and talk about our day. Sometimes I get to catch my siblings or my mom or dad in la sala long enough to watch a little bit of tv together, although it is rare for everyone to be in the living room at once. The tortilla maker is a job that all us three siblings have, which gives us time to talk. Usually my sister rolls the tortilla maize into a ball for my little brother to press and for me to cook.</i></p>	

Community Cultural Wealth Aspect: Linguistic

Language has always been a fun problem in my family. Due to both my parents being mostly monolingual Spanish speakers, we would always need to consider that when buying things like movies or having things to watch like Netflix and Google, which up until recently did not have much to offer in terms of Spanish entertainment. Plus, even though my parents would try to learn English anyway they can, they were never able to fully grasp at it and that would leave my siblings and me to translate things like mail. It can be shocking that many services still deliver mail in only English and even important mail as well. When the second stimulus checks came in the mail, my parents saw a card and some English on the front and assumed it was a credit card offer and were going to throw it away before I was able to look at it and tell them otherwise.



Community Cultural Wealth Aspect: Resistant

As someone who identifies as Latino, my news feed almost has a constant reminder of how society still has a long way to go for issues like racism to truly be gone. There are even days like in the picture where the news feed is only reminders of the issues in society. Where there is only bad news.



Community Cultural Wealth Aspect: Familial

Being from a more rancharo family, we dealt a lot with animals. After caring and raising them for such a long time, they almost become a part of the family, each with their own attitudes and behavior. We even give them their own names to express their individuality from each other.

**Mary**

Profile: Mary graduated and transferred into a four-year university to earn a Bachelor's in Religious Studies in 2019. She is the first in her family to have graduated high school and two years of college. Mary and I first met in 2018 while she served in her student leadership position and I as the advisor. During this time, we began to develop a mentor-mentee relationship and I learned that Mary engaged in the communities she served and to which she belonged to naturally. Mary's optimism, hope, and belief of moments happening for a reason shine light upon even the darkest of moments. Our mentor-mentee relationship continues despite her graduating and because of this I contacted her requesting her support in participating in this study.

During our meeting to discuss this study, we spent some time conversating and catching up on each other's whereabouts in life and Covid-19 experiences. Her optimism has yielded her to leverage the silver linings of the pandemic. Since most higher education institutions are primarily providing instruction online, she is earning two Bachelor's degrees at two different institutions, in two different states, and at the same time. She will graduate with her Bachelor's

in Religious Studies June 2021 and hopes that remote learning continues long enough to complete her second Bachelor's June 2022.

Reflection question one: what motivated you to take each of your pictures? *I just chose pictures that represented of what I was thinking*

Reflection question two: what did you learn from participating in this study? *I learned that I didn't know much about each aspect, it was hard for me to explain.*

Community Cultural Wealth Aspect: Aspirational

Goals are always being set as a college student especially as a first-generation college student who needs to work for something their family has never done.




Photo source: <https://www.teachhub.com/in-the-classroom/lesson-plans/2020/08/needs-vs-wants/>


Community Cultural Wealth Aspect: Navigational


Navigating of what type of background others see you is something you go through while in college and in life. I say Navigate because as a first-generation college student you are trying to figure out your own community cultural wealth.




Photo source: <https://www.technologyreview.com/illustration-of-a-person-walking-on-a-sidewalk-and-disintegrating-into-the-air/?preview=true>

<p>Community Cultural Wealth Aspect: Social</p>	
<p><i>Typically, most students will socialize with individuals of the same community and wealth background.</i></p>	 <p>Photo source: https://about.fb.com/news/2017/12/hard-questions-is-spending-time-on-social-media-bad-for-us/</p>

<p>Community Cultural Wealth Aspect: Linguistic</p>	
<p><i>Students with more wealth have higher vocabulary. That is at least something I have noticed in my personal life.</i></p>	 <p>Photo source: https://www.timeshighereducation.com/cn/student/subjects/what-can-you-do-linguistics-degree</p>

<p>Community Cultural Wealth Aspect: Resistant</p>	
<p><i>When I think of resistance I think of holding on to your own culture and not complying with the environment that is pushing their agenda on you.</i></p>	 <p>Photo source: https://societyforpsychotherapy.org/addressing-resistance/</p>

<p>Community Cultural Wealth Aspect: Familial</p>	
<p><i>The Familial aspect of community cultural wealth is really representational your family says your culture and shows you from what wealth background you come from.</i></p>	 <p>Photo source: https://psiloveyou.xyz/how-to-make-peace-with-your-family-73b0fe632a4</p>

The profile of each student participant includes their educational achievements, their current educational pursuits, historical context to connect our relationship, and their experiences under the current Covid-19 pandemic. Additionally, each student reflected on what motivated them to take each of their pictures and what they learned from participating in this study. Findings and interpretations outlining the emerging themes and sub themes from the testimonios under each of the six aspects of Community Cultural Wealth (CCW) are further discussed in detail in the subsequent chapter.

Chapter Five Findings & Interpretations

Drawing on the six aspects of Community Cultural Wealth (CCW) and CRT I coded each student participant testimonios for emerging thematic patterns, similarities, and/or commonalities. Each student participant was provided with a comprehensive description of each CCW aspect along with examples as part of the participant study meeting. Each student participant described and illustrated an understanding of each CCW aspect to complete the study. After the student participants submitted their testimonios and photos, I examined the ways on how Latin@/x students use their community cultural wealth at HSIs (Yosso, 2005). Overall notable findings revealed that Latin@/x students educational experiences essentially rely on themselves and their families. In addition, students comprehensively described and illustrated their educational experiences as forms of resistance and persistence. The most observable finding was the absence of HSI faculty, staff, administrators, or the institutional infrastructure as part of the student experience. Thematic patterns that emerged from the testimonios were manually coded and analyzed using each of the six aspects of CCW aspirational, navigational, social,

linguistic, resistant, and familial on a Microsoft Excel spreadsheet (Yosso, 2005) through a CRT and LatCrit lens to develop a comprehensive and holistic understanding of the phenomenon.

The findings, interpretations, and discussions in the subsequent section are outlined in the following order: aspirational, navigational, social, linguistic, resistant, and familial. Student participants finalized their photos and descriptions submissions by answering two reflection questions. Question one asked student participants to indicate what motivated them to take their pictures. The emerging themes that resulted from their responses included family, acknowledgement of cultural differences, and different ways to communicate and convey a description. Question two asked participants to indicate what they learned from participating in this study. The emerging themes that resulted from their responses included embracing cultural identity, giving voice, and lots to learn. Overall, the student participants reported having a positive experience in participating in this study.

Aspirational

First Generation

First generation emerged as the primary theme under the Community Cultural Wealth (CCW) aspect of aspirational. Findings revealed that most student participants emphasized their roles and responsibilities such as firsts in their families as role models to either their siblings or their children. Some student participants stressed the importance in serving as change agents in the perceptions of the traditional attainment of higher education, educational achievements, and accomplishments. Most of the student participants described their student status as first in their family to complete high school and advanced into higher education to earn their undergraduate degrees.

The aspirational aspect of CCW refers to the ability to maintain future hopes, dreams, and desires despite the adversities, challenges, and barriers both perceived and real (Delgado-Gaitan, 1992, 1994; Solórzano, 1992; Auerbach, 2001 as cited in Yosso, 2005). Camila refers to an image of her parents when they were merely a few years older than she currently is to-date as a way to stay motivated in pursuing her education. She wrote: “When I feel like giving up in school, I refer back to this [parents picking cherries] image. They [My parents] gave it [the life in their motherland] all up so I wouldn’t have to.”

The photos each student participant submitted aligned with their descriptions and included educational milestones achieved in the form of graduations, family members, a poster of firsts in women’s UFC professional fighting, and arrows signaling a direction towards addressing their aspirations by way of either wants or needs. The following subthemes emerged from the analysis in the aspect of aspirational: education and assets.

Education

Most student participants interpreted their understanding of aspirational community cultural wealth (CCW) in reference to their future educational pursuits despite the challenges and barriers they experienced or will experience. Anna, who graduated with both her high school diploma and two-year college degree wrote: “In spite of the adversity and obstacles that I faced along the way, I was able to achieve this [educational] goal, and make my family proud.” Similar to Anna, Arturo referred to education as one of their biggest priorities in life. Arturo wrote: “I pushed myself because I knew how imperative the matter at hand of achieving my education and going onto achieve so much more means.” For Ereash08, her childhood aspiration was to become a nurse and recalled how hard she studied while pursuing her nursing assistant degree. Mary emphasized her interpretation of aspirational CCW as goals students always set out to

achieve, particularly first-generation students. She wrote: “Goals are always being set as a college student especially as a first-generation college student who needs to work for something their family has never done.”

Assets

Unlike Anna, Arturo, and Ereash08, Juan interpreted his understanding of aspirational CCW as the desire for an individual to accomplish or achieve their goals with the skills that any one individual brings with them into an environment or space despite the appearances of that individual. As a fan of the martial arts and UFC professional fighting, Juan described championship fighters such as Lyoto Machida, Ronda Rousey, and Anderson Silva as examples of the diversity within the sport of UFC that have achieved victory based on their mastery in the sport. Similar to the perspective of UFC fighting, Juan aspires to serve as a change agent. He wrote: “Viewing all this [UFC fighting] makes me want to shape the world in a similar fashion, where looks don’t matter and where those who have more skill will have more opportunity to shine.”

The overall findings suggest that all student participants bring their aspirations of achieving and maintaining their future hopes, dreams, and desires despite the adversities, challenges, and barriers both perceived and real into the college classrooms and environments. The notion of students bringing their aspirations refers to what Yosso (2005) describes as the resiliency amongst individuals who allow themselves and their children to dream of possibilities beyond and despite the real and adverse of circumstances felt most often without the means to be able to achieve their hopes and dreams.

Question one reflection theme*Acknowledgement of cultural differences*

Camila expressed how she was motivated by aspiring for others to know that despite differences amongst people, that all individuals have the ability to achieve. She wrote: “I want people to know that regardless of your background, you can do it!”

Navigational**Relationships**

Relationships emerged as the primary theme under the CCW aspect of navigational. Findings revealed that most student participants associated their relationships with others in their communities (educational and personal), inanimate objects, their faith, their families and ancestry, and the perceptions of others to help them navigate through their educational and personal experiences. The navigational aspect of CCW refers the ability to maneuver through social institutions historically not intended for communities of color (Yosso, 2005). Social institutions such as colleges and universities, as an example, create racially-hostile environments that students must navigate in order to maintain and sustain the high academic achievements of the academy, despite the normalized presence of racism (Alva, 1991, p. 19; Allen & Solórzano, 2000; Solórzano et al., 2000; Auerbach, 2001 as cited in Yosso, 2005). The aspect of navigational CCW acknowledges individual agency within social institutional restraints and expands to include navigating through community spaces such as health care, the judicial system, political structures, and employment (Williams, 1997 as cited in Yosso, 2005).

Ereash08 interprets her description of navigational as the relationships she fosters with her children through her family, place of birth, and passing on the knowledge and ways of living from her father to her children. She wrote: “I would love for my kids to know where my father’s

side of the family is from [motherland]. It is a beautiful place and I would like for my kids to know how my father lived there [motherland].”

The photos each student participant submitted aligned with their descriptions and included images of a car speedometer, a pair of sandals gifted from a relative residing in the students’ motherland, a selfie dressed in nursing gear, a planner, an event flyer, and an individual walking along the sidewalk. The following subthemes emerged from the analysis in the aspect of navigational: perceptions, leadership, and imposter syndrome.

Perceptions

Mary interpreted her description of navigational through the perception of others with an image of an individual walking along a sidewalk with only the waist down part of their body visible to the eye and with the middle part of the body fading away to the point where the upper part of the body is non-existent. She wrote: “Navigating of what type of background others see you is something you go through while in college and in life.” Unlike Mary, Juan describes his interpretation of navigational to an inanimate object such as the dashboard of a car. His interpretation of navigational, despite the indicators perceived as issues with the car, continues to help him get from one point to another. Juan wrote: “A “Yugo” is a car where you go it goes and that is it. Maybe the air conditioner doesn’t work or the car doesn’t start cleanly, something is always visibly wrong and there is always a check engine light on.”

Leadership

Anna described her interpretation of navigational CCW while serving in a student leadership role during her time as a subsequently enrolled high school and college student. She emphasized the connections and relationships she built while working with others in her role and within her community as ways in which she learned to navigate her student leadership role. She

wrote: “Being a part of an all Latino board was so amazing and fun. I am forever grateful for all the doors that opened and for the opportunities that I was presented with thanks to that [leadership] experience.”

Imposter Syndrome

Arturo and Camila both described their interpretation of navigational CCW through the lenses of imposter syndrome. Imposter syndrome is known as the pervasive feeling of self-doubt, insecurity, and inadequacy internally experienced, particularly by women, despite evidence of high achievement that manifests as a persistent fear (Clance & Imes, 1978; Mullangi, 2019). The internal sense of doubt creates fear of being discovered as a fraud leading the individual to believe that they are not deserving or good enough to relish in the fruits of their labor (Clance & Imes, 1978; Mullangi, 2019).

Camila described her challenges in learning the field of nursing, traditionally a hands-on field of study, in the current online environment forced upon all students in response to the global Covid-19-19 pandemic, and the difficulties in navigating through the hospital environment and applying her online learning into a real-world setting. She wrote: “I feel so underprepared, so ignorant at times, but then I remember I’m not the only one going through this [learning online].

Similar to Camila, Arturo doubted his intellectual abilities despite his educational achievements. He expressed his sincere appreciation for the opportunity of experiencing high school and college subsequently, similar to Anna, and his firm belief based off of his educational experiences of how evident education is not structured for people of color. He wrote: “As a Hispanic individual, I know it’s important to represent my people and show I am capable of many grand things whether I am a minority group or not.”

Overall, findings suggest that students develop resiliency in their abilities to maneuver throughout social institutions, particularly students of color. Whether or not students acknowledge or recognize resiliency as an inner resource or a strategy, they continue to navigate their social environments based on prior experiences and draw upon those experiences to enhance and continue to navigate other social institutions (Yosso, 2005).

Question two reflection theme

Lot's to learn

Juan indicated that his Latin@/x background is prevalent throughout many aspects of his life and how he has come to learn from this experience how his background, for better or worse, that relates to the ways he cares for his animals and through communication. He wrote: "There are good things like my appreciation for animals and being able to translate fairly well, but there is always almost a constant feed of concerning news that I need to pay attention to." Similar to Juan, Mary indicated that she learned how difficult it was for her to explain the aspects of community cultural wealth because she did not know much about the aspects.

Social

Centering

Centering emerged as the primary theme under the CCW aspect of social. Findings revealed that most student participants associated centering themselves through their social networks and individuals within their respective communities. Mutualistas, also known as mutual aid societies, are examples of social networks that historically provided support to communities of color, particularly immigrants in the U.S. and enslaved Africans (Gómez-Quiñones, 1973, 1994; Gutman, 1976; Sanchez, 1993; Stevenson, 1996 as cited in Yosso, 2005). The social aspect of CCW refers to the networks and people individuals connect with that can

provide support and resources to navigate through societal constructs (Yosso, 2005). Anna leveraged her positionality as a first-generation student to connect with her social networks and be involved as a participant of a TRiO Upward Bound program. She wrote: “As a first-generation student I was so grateful and privileged to receive the help they [program] offered. The coordinator’s still check in on me to this day and are willing to help still with whatever it is I might need!”

The photos each student participant submitted aligned with their descriptions and included images of their participation in the TRiO Upward Bound program with their peers, a student leadership group, hiking with friends, children playing at a park, a tortilla maker, and a group of animated individuals socializing. The following subthemes emerged from the analysis in the aspect of social: advocacy, well-being, and identity.

Advocacy

Arturo described his role as a student leader serving in an executive position and leveraging this position to advocate for students and staff during college meetings. Arturo expressed his deep appreciation for the opportunity of serving in this role and the ability to fulfill the tasks to transform the college towards a more inclusive environment. He wrote: “I tried my utmost best to uphold inclusivity and push for the proper reformations needed to better the state of the college. I was able to meet individuals of all backgrounds including Hispanics like myself.”

Well-being

Camila interpreted her description of well-being by way of her social networks and engaging with friends outdoors. She wrote: “One way I engage with my friends is through nature. We all love to hike and be outside especially when the weather is nice.” Like Camila,

Ereash08 expressed her enjoyment of the outdoors prior to the COVID-19 pandemic with her children, and acknowledged the difficulty in managing the well-being of her children with the shelter in place directives in response to the pandemic. She wrote: “It’s not easy right now because of COVID-19-19 going crazy and it hurts me to not let my kids enjoy the day outside like before. My kids know why I don’t let them go anywhere without me or my husband.”

Identity

Juan described the way in which his family identifies their social interactions with each other, specifically while making tortillas at dinner time. Juan wrote: “The tortilla maker is a job that all us three siblings have, which gives us time to talk.” Like Juan, Mary described students with similar identities tend to socialize with other like individuals. She wrote: “Typically, most students will socialize with individuals of the same community and wealth background.”

Overall, findings suggest that communities of color tend to resort to their social networks to obtain access to other resources associated to social institutions such as health care, legal assistance, and employment (Yosso, 2005). In the perspective of a student, obtaining aid or access to resources are likely obtained through the connection’s students have with family, friends, and relatives as well as with peers or through connections within their student leadership roles.

Linguistic

Code-switching

Code-switching emerged as the primary theme under the CCW aspect of linguistic. Findings revealed that most student participants identified as being able to speak and understand both Spanish and English and referred to the dual language as bilingual, multilingual, monolingual, and Spanglish. Code-switching refers to the exchange of language as an act of

communication to another within the same speech exchange with speech belonging to two different languages (Kolehmainen & Skaffari, 2016). The linguistic aspect of CCW refers to the gained intellectual and social skills through communication in one or more languages. Most of the student participants indicated being able to speak and understand both Spanish and English. Anna wrote: “I tend to speak a lot of Spanglish on a daily basis. Which is not entirely English, and not entirely Spanish, pero a mix of los dos.” Similar to Ana, Ereash08 indicated that she speaks and understands both Spanish and English very well, but struggles a bit with reading and writing. She wrote: “I’m learning each and every day more and more with my husband and join my kids to be bilingual and to learn both languages.”

The photos each student participant submitted aligned with their descriptions and included images of a coffee mug with the following quote: “I’m just a Spanglish girl living in a gringo world...”, the flag of Mexico, a bouquet of flowers, an infant with her sister while she is doing her homework online, a piece of mail, and a group of animated discussion bubbles. The following subthemes emerged from the analysis in the aspect of linguistic: privilege, coloniality, and photovoice.

Privilege

Mary described her interpretation of linguistic as a form of wealth. She wrote: “Students with more wealth have higher vocabulary. This is at least something I have noticed in my personal life.” Juan on the other hand, acknowledge his privilege in knowing the English language when he described his interpretation of linguistic in consideration the types of entertainment for all in his family to enjoy. He wrote:

Due to both of my parents being mostly monolingual Spanish speakers, we would always need to consider that when buying things like movies or having things to watch like

Netflix and Google, which up until recently did not have much to offer in terms of Spanish entertainment.

Coloniality

Arturo described his interpretation of linguistic as a way of adapting to his Spanish, which was his first language and fluently spoke well, however, unfortunately struggled to continue speaking over a period of time. Arturo wrote: “I have adapted a Spanish language that is not considered proper Spanish which I learned throughout my classes. Pero, si hablo español y lo entiendo.” Juan on the other hand expressed his distain in the ways that fundamental services such as the postal mail are still provided in English only. He wrote: “It can be shocking that many services still deliver mail in only English and even important mail as well.” He continued on describing how problematic having English only can be, particularly when receiving mail. He wrote:

When the second stimulus checks came in the mail, my parents saw a card and some English on the front and assumed it [stimulus check] was a credit card offer and were going to throw it away before I was able to look at it [stimulus check] and tell them otherwise.

Photovoice

Camila described her interpretation of linguistic in the form of photos to express her feelings. Her motivation stems from her father who would tell stories to her and her siblings about how he managed to have their mother fall in love with him with the help of beautiful flowers. She wrote: “When I see anything, I find to be beautiful (especially flowers), I make sure to take a picture of it. I like to post pictures of images on social media to reflect how I am feeling.”

Overall, findings suggest there is a connection between racialized cultural history, language, and communication with communities of color, particularly the communities with one or more languages. Student participants expressed their experiences of having to navigate when to utilize and when not to utilize Spanish and English either in their homes or in their communities. Participants also described how pervasive the English language can be even when they choose not to communicate in English.

Student participants bring with them multiple languages and communication styles and skills into the field of education (Yosso, 2005). Equally, participants most often engage in various capacities within their communities learning from the traditional stories, oral histories, palabras, cuentos, and dichos recounted (Yosso, 2005). Additional ways in which linguistic is referred to as a form of verbal communication, it through the arts such as music, poetry, photovoice, and painting as forms of visual arts (Yosso, 2005).

Question one reflection theme

Communicate in a different way

Juan expressed how taking pictures motivated him to convey each of the aspects of community cultural wealth to others who are different and cannot relate to the experiences of a particular population or group. He wrote: “The pictures along with the descriptions are the best way I can convey each aspect to someone and show the Latinx background in each.” Similar to Juan, Mary indicated that the pictures she chose for this study represented what she was thinking in response to each aspect.

Question two reflection theme***Gave a voice***

Camila indicated that she learned how pictures can say a great deal without using any words. She wrote: "Pictures really do say 1000 words." Like Camila, Ereash08 indicated how much she enjoyed participating in the study and how much more she would like to tell her story. She wrote: "I really enjoyed this experience. It is different and I'm not used to telling my story. I have so much more to tell."

Resistant**Perseverance**

Perseverance emerged as the primary theme under the CCW aspect of resistant. Findings revealed that student participants despite the adversities and challenges they face, they continue to strive towards achieving their goals. The aspect of resistant refers to the knowledges and skills fostered through counternarrative behaviors to give voice and to make inequalities visible, particularly those felt by communities of color (Freire, 1970, 1973; Giroux, 1983; McLaren, 1994; Delgado Bernal, 1997; Solórzano & Delgado Bernal, 2001 as cited in Yosso, 2005). Camila for example, described her interpretation of resistant as using the negative and deficit perceptions she is confronted with of her background as ways to motivate her to push forward in achieving her goal in earning a nursing degree. She wrote: "I was told opportunities for people like me were limited. These people only made my motivation and ambition grow bigger." Ereash08 described her interpretation of resistant as a way of never giving up on her hopes, dreams, and desires. She wrote: "Never give up on your dreams especially when you have kids."

The photos each student participant submitted aligned with their descriptions and included images of a box of pan dulce being handed out during an event, an indigenous woman

holding a ¡HUELGA! sign, the arm of a patient with IV's inserted, a selfie of the participant as a toddler, the domestic attack of the U.S. capital on January 6, 2021, and an individual rolling a stone up a steep hill. The following subthemes emerged from the analysis in the aspect of linguistic: embracing culture, unapologetic, and reminders.

Embracing culture

Anna described leveraging her student leadership role and experience to celebrate different cultures and perspectives as a way to educate and connect with the community. She indicated that her role was instrumental in the planning and coordinating of events and despite the low turnout, her and her team continued to plan and coordinate culturally relevant events. She wrote: "My team and I were able to plan and incorporate events throughout the year centered around and in honor of people of color." Similarly, to Anna, Mary described her interpretation of resistance as embracing one's culture and challenging the status quo. She wrote: "When I think of resistance, I think of holding onto your own culture and not complying with the environment this is pushing their agenda on you."

Unapologetic

Arturo described his interpretation of resistance as a way to stand up for one's beliefs, that events happen for a reason, and leveraging positions of power and authority unapologetically. He describes experiences throughout his life where he has encountered and witnessed individuals who exercise their sense of entitlement and verbalize hurtful words. Arturo expressed having the opportunity of serving in an executive student leadership role without intending to have served in this role and embracing his position to speak up for those who are silenced. He wrote: "I am an advocate and I fight for what is right and voice my opinion very

boldly and unapologetically. When I was in a position of power, it was my job to listen, educate, and advocate for all individuals.”

Reminders

Juan described his interpretation of resistance as the constant reminders readily available in various aspects of media. He referred to a constant reminder of how pervasive racism is throughout society. Juan indicated the constant negative press that is communicated throughout media sources and feel as though the press is directed to him as an individual that identifies as Latino. He wrote: “As someone who identifies as Latino, my news feed almost has a constant reminder of how society still has a long way to go for issues like racism to truly be gone.”

Overall findings suggest that Latin@/x students bring their knowledge and teachings from within their homes and communities that they have learned as children to engage in behaviors to challenge structures of inequalities as a way to resist (Yosso, 2005). For example, Latina mothers teach their daughters to value who they are and to be independent to stand up against patriarchy, racism, and capitalism (Villenas & Moreno, 2001 as cited in Yosso, 2005). Additionally, suggested the aspect of resistant takes on a form of transformation when recognized as oppression and the motivation to work toward social and racial justice (Yosso, 2005).

Question two reflection theme

Embrace cultural identity

Anna indicated that she learned to appreciate her background and embrace her identity as a Latina. She wrote: “I learned to appreciate even more where I come from, my roots, & how much I have to offer to the world because of them [roots].” Similar to Anna, Arturo indicated that he learned the importance of embracing his cultural identity and leveraging his identity in such a way

that manifests his agency and unique qualities. He wrote: “I have learned that I hold a great sense of power and uniqueness that I cannot allow to be degraded or set aside. I am who I am and I am proud of that [identity].”

Familial

Love

Love emerged as the primary theme under the CCW aspect of familial. Findings revealed that student participants expressed different ways in which they demonstrate and speak of love through food, their family, their faith, sacrifices made, the animals they care for, and their culture. The aspect of familial refers to the cultural knowledges nurtured and cultivated en familia that tells the story of the communal history, that creates memories, and instills cultural intuition (Delgado Bernal, 1998, 2002 as cited in Yosso, 2005).

Familial is the form of cultural wealth that integrates a commitment to community through family and extends this to others to include and practice a better understanding of building and maintaining relationships (Yosso, 2005). This understanding then acknowledges the intersectionalities such as race, mobility, language, gender identity, class, among others that embrace family and is then extended to others, which may include immediate family, both living and those passed on, as well as cousins, aunts/uncles, grandparents, godparents, and friends (Yosso, 2005). The value with these relationships is learning the importance in maintaining a healthy connection between the communities of which individuals belong to and the resources within the communities (Yosso, 2005). Juan for example, describes his interpretation of familial as a rancho taking care of and raising the animals on his ranch and the ways in which they became part of his family. He wrote: “After caring and raising them for such a long time, they

almost become a part of the family, each with their own attitudes and behaviors. We even give them their own names to express their individuality from each other.”

The photos each student participant submitted aligned with their descriptions and included images of a salsa de molcajete, an elder and loved one, an elder milking his cow, a family photo during the Christmas holiday, farm animals eating hay, and silhouette of family members holding hands and overlooking the ocean. The following subthemes emerged from the analysis in the aspect of familial: food, sacrifice, and pillar.

Food

Anna described her interpretation of familial by way of food. She described that when she thinks of familia food comes to mind and being able to have any reason to gather together. She wrote:

When I think of familia I think of the food, & the fact that we love to make any excuse to get together. Whether it's a carne asado, or to make enchiladas, pozole, tacos, etc. But one thing for sure is there is always has to be tortillas & some kind of salsa!

Like Anna, Camila described familial through her grandfather and his daily routine of waking up early in the morning to milk his cows to provide for his family and enjoy together. She wrote: “He [grandpa] would also woke us up to drink “palomos” which is fresh warm milk with abuelitas hot chocolate. We all gathered around and drank our palomos and shared stories, ideas, sadness, and happiness”

Sacrifice

Ereash08 for example, described her interpretation of familial as the sacrifices she makes as a parent by putting the livelihoods of her children before her own despite the little resources available to her including monetary resources. She wrote: “I always put them [children] first no

matter what and it's not all about the money it's about being with family and enjoying life to the extreme one day after another." She also adds the experience as a child and growing up in a blended family due to divorce parents, the role models her parents served as divorced parents, and the challenges that blended families experience. Now as a divorced parent herself, she described the importance of having both parents involved with her children and her new spouse despite the differences between her and the father of her children. She related to her childhood experience and witnessing the emotional labor of her parents and how that was extended to her and did not want to perpetuate the same onto her children. She wrote:

We have family games, family night, and family movies and when it's time for them [children] to go with their father, I get emotional and my depression kicks in. I don't want them [children] to go through a bad experience again from being divorced and separated.

Pillar

Arturo described his interpretation of familial as a priority above anything and everything else despite any challenges, difficulties, and issues. He expressed his sincere love for his family and the need to grow up quickly as a way of surviving life in order to take care of his family. He also described his role in taking care of his family as his primary responsibility in educating everyone. He wrote: "Taking care of my family as well as educating everyone was a main role for me. I adapted a "pillar-like" role for the family and at the end of the day all we had was each other." Like Arturo, Mary describe her interpretation of familial as representational. She wrote: "The familial aspect of community cultural wealth is really representational of your family, your culture, and shows you from what wealth background you come from."

Overall findings suggest that, the learning students bring with them into their communities is a product of the ways in which they or others express or model their feelings and

emotions such as love, caring, coping, and provides the continuous learning to reciprocate amongst other individuals in other settings (Yosso, 2005). The learning is fostered within and between families as well as other social engagements such as religious gatherings, recreational activities such as sports, school, and other social communal gatherings or settings (Delgado-Gaitan, 2001, p. 54 as cited in Yosso, 2005).

Question one reflection theme

Family

Family emerged as a theme that motivated some of the students to take their photos. Ereash08 indicated that her children were her motivation. Anna indicated that her grandmother's authentic foods motivated her to take her photos. She wrote: "As much as I love my mom's & tia's cooking, there will never be anything as good as my grandmas pozole, tortillas, y salsa de molcajete." Arturo indicated the love for his family motivated him to take his photos. He wrote: "I have captured moments within the photos that all hold their own stories and meanings. My family is not perfect for nobody is, but I wouldn't change anything for the world."

Chapter Six Discussion & Conclusion

Reflexivity

The journey of this study felt like I was walking through a forest of thorny flowerless rose bushes as tall as oak trees and trying to clear a pathway towards an unknown direction while being cut and bleeding out along the way hoping to see the fruits of my labor at the end of the pathway. Throughout this journey I have lost family and friends more than I can count on one hand due to the global Covid-19 virus.

The pandemic forced normative educational, social, communal, familial, and other forms of ways of being, learning, and communicating to stall to a complete halt. Most learning,

communicating, living, and socializing transitioned exclusively to a virtual environment. Businesses, schools, community services and resources, funeral homes, banks, and health care facilities among others were closed to the public. Household members lost their jobs, their livelihoods, their homes, and their family members to the pandemic. Restrictions and limitations were enforced and the number of individuals entering essential areas such as grocery stores, clinics, hospitals, among others were limited to maintain social distancing safety protocols. The political climate and rhetoric heightened to an acceptable visible culture of violence, hate, anti-immigrant, anti-linguistic, anti-Black, and the continuous perpetuation of white supremacy. The United States (U.S.) has been divided to the point where there is no consensus. The political climate has contributed to a far right or far left divisiveness amongst the people in America. The process of working through the study was difficult to stay abreast, maintain focus and attention. The only saving graces were the silver linings of the pandemic.

Media sources such as newscasts and Facebook were an overwhelming abundance of fear, anxiety, and uncertainty. The news reported the number of Covid-19 cases and deaths daily. The social impacts, also reported, of the pandemic escalated and snowballed due to the economic downturn and crisis. There were constant advertisements and commercials about how “we are all in this together,” and I questioned the validity and the “we” of the statement. I recognized and acknowledged my own privileges and how “we” may all be experiencing the same storm of the ocean, but not everyone has the same floatation device to navigate through the storm. Some may have a yacht, a submarine, or a ship, others may have an inflatable boat, a makeshift raft, or nothing at all. The storm does not discriminate. The only intention of the storm is to cause havoc. How we maneuver the storm depends on the resources we have to be able to navigate and live through the storm. Everyone experiences the storm differently. Humbly, I have a dedicated space

to learn and work. I have job security, a home, and food on my table. Me, my husband, and family spend more time together. My level of consumerism has decreased significantly and I am more frugal with spending, the environment, and materialistic items. I can log out of Zoom, turn off my camera, or mute my microphone when I experience microaggressions during meetings. Unfortunately, there are many people who are not as privileged.

The process of the study responded to the pandemic in a creative way, however, there were limitations. The social distance safety protocols created opportunities for creative measures in which student participants participated in the study. The restrictions and limitations of learning, communicating, socializing, and living Latin@/x students experienced in response to the pandemic did not lend in having the flexibility of being able to engage in this study in the same way prior to the pandemic.

Reciprocity

Furthermore, as an Indigenous person myself I have a duty and responsibility to share my knowledge globally with other educators, scholars, leaders, Latin@/x serving agencies, organizations, and communities. I intend to share my dissertation and my video Zoom dissertation presentation recording with the student participants and the study site. I also intend to impart my knowledge via presentations to faculty, staff, and administrators as requested and will submit proposals to present at local, regional, state, and/or national conferences particularly those with an emphasis on Hispanic Serving Institutions (HSIs). I am not a gatekeeper of knowledge and my purpose in life is to foster the knowledge of others using their own lenses, voice, experiences, and perspectives. My duty is to demonstrate vulnerability, share my story, and lead from the heart to be authentic and build trust. My responsibility is to honor the suffrage, pain, and burdens my antepasados experienced so that the future generations experience them

much less. My responsibility is to demonstrate deserving to all the little Latin@/x children in my communities, and the Latina@/x ways of knowing in all aspects of higher education, especially in the classroom. Based on this study and the white-framing to justify coloniality at HSIs, Pacific Northwest HSIs should be compelled to further the work through the lenses of students and the recommendations to center the student experience and ways of knowing. Following are the limitations that presented as challenges to effectively conduct this study through the global Covid-19 pandemic.

Limitations

One limitation was the Covid-19 global pandemic. The study site transitioned all instruction, supports, and student services to a remote setting and closed its campuses to the public. The recruitment process was limited to social and face-to-face interactions and did not allow for me as the researcher to engage with student participants directly, encourage them to participate in my study, and had to rely on virtual communication to recruit participants. The email to the over 500 students with limited responses had me realize that I did not receive an email response from any student participants because I did not have a relationship with any of the students. As a student myself, I find myself dismissing emails when I receive them from individuals I do not know.

Social and face-to-face limited interactions also limited the student participants from engaging in taking their photos outside of the social safety protocols. Participants took photos within their immediate access or submitted photos they had previously taken prior to the pandemic. Not being able to take photos outside of their immediate spaces, places, and access to people limited the opportunities to take photos on a much broader scale. The said college of the

study transitioned all instruction, supports, and student services to a remote setting and closed its campuses to the public.

Another limitation included the exclusive site of which to conduct this study and not expanding to other HSIs. The study was conducted at one HSI rather than several throughout the Pacific Northwest and limited the number of potential Latin@/x student participants to engage in the study. Lastly, limitations included the absence of Latina@/x faculty and staff voice and the exclusion of the participants' demographics aside from race/ethnicity such as gender, age, disability, citizenship and marital status. These demographics were not included due to the limited number of student participants. The following section includes future and praxis-oriented recommendations for HSIs to consider.

Recommendations

The Latin@/x population and student enrollment in higher education may increase. However, with the disproportionate rates of which Indigenous communities are being infected with Covid-19, the population as well as number of Latin@/x students enrolling into higher education may decline. If Hispanic Serving Institutions (HSIs) also continue to increase in student enrollment, it behooves HSIs to transform their identity, behaviors, and landscapes to a much more culturally relevant, student centered, and collective college environment. Four recommendations for HSIs to consider as **future research** 1) expand to include and collect the testimonios of Latin@/x students attending HSIs throughout the Pacific Northwest to learn about their educational experiences; 2) The effects of the pandemic have significantly shifted college and university landscapes. Some students have decided not to continue their education or have been forced out of higher education because of the limitations with the virtual environment. More research must be done to learn about the social implications and impacts of the Covid-19

pandemic to the students' online learning experience, the continued learning and stop out rates, the accessibility or lack thereof to faculty and institutional services/supports, and the expectations and assumptions of virtual learning; 3) collect the testimonios of Latin@/x students attending HSIs to include aspects of intersectionalities such as students with disabilities, LGBTQIA+, veterans, migrant seasonal farm working, ESL, and single parent Latin@/x students among others to learn how students interpret and describe their educational experiences through their lenses of intersectionalities; and 4) collect the testimonios of Latin@/x faculty, staff, and administrators to learn about their professional experiences as employees and how we disrupt, engage within, and/or perpetuate white-framed colonized educational practices at HSIs.

Praxis-oriented recommendations for HSIs to consider include ensuring that Latin@/x student voices are included in the development and integration of the transformation process of an HSIs' identity, behaviors, and landscapes through instruments such as photovoice. Adding photovoice in addition to interviews, focus groups, and surveys can provide HSIs the student voices and perspectives in such a way that acknowledges and recognizes the wealth students bring with them into the college classrooms and campuses.

Latin@/x students bring with them their individual beliefs, languages, ways of knowing, and collective knowledge that has yielded them success up to the point when they arrive and through college campus doors. Providing ongoing professional development opportunities related to understanding the individual aspects that Latin@/x students bring with them onto college campuses integrated with a growth-mindset framework will provide faculty, staff, administrators, and board members ways in which to view students' perspectives through their lenses. Purposeful professional development provides opportunities for college personnel to

identify their own biases and separate their own perspectives from the lived experiences of Latin@/x students.

Lastly, external support through partnerships, community agencies that serve Latin@/x communities, families, and Latin@/x industry leaders can offer HSIs the support they need to learn from the community perspective of how to better serve their students. Most of the participants testimonios, referred to or referenced external supports such as their familia, historia, language, faith and with no reference to a faculty member, the campus landscape or environment, their class experience, or whether they had any experiences in connecting with the HSI through visuals such as art, language, text, or pedagogy.

Engaging with the resources and supports students often use can provide HSIs another perspective in the ways in which to transform their identity, behaviors, and college landscapes. The benefit is equally reciprocated. The external resources and supports will learn more about what the designation of an HSI entails and how HSIs evolve from predominately white student enrolled institutions to predominately Latin@/x enrolled institutions. The level of transparency and communication becomes clearer.

Lastly, with clear communication comes appropriation. HSIs can serve as trailblazers in leading the transformation of the higher education landscape and their communities. Authentic leadership starts with the heart. Demonstrating vulnerability authentically offers the opportunity to be honest. An example of demonstrating vulnerability in the classroom is faculty engaging with students and acknowledging that they too were students once, that because they are teachers they do not know everything, and communicating that as faculty they learn from students just as much as students learn from them in the classroom. This engagement of empathy equitably engages students to reciprocate their understanding of vulnerability, centers the student

experience and ways of knowing, and decenters white-framing. The student/faculty engagement then encourages ways in which to be accountable for the self and community and why. Authentic transformation through this process reveals itself through reflection and increases intentional self-awareness and purpose. Trust is then the product of authenticity (R. Rogers-Ard, personal communication, October 5, 2019).

Conclusion

While numerous higher education institutions across the U.S. are either emerging or designated HSIs, limited research exists about creating culturally appropriate or responsive environments and transforming of identity and behaviors to create a more student-centered Latin@/x experience at HSIs. This testimonio study is intended to inform HSI faculty, staff, administrators, and board members about Latin@/x students' educational experiences through their testimonios. Future actions in response to the thematic analysis of the student participants' testimonios could be instrumental in transforming white-framed HSI institutional policies, procedures, the college landscape, and educational practices.

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Appendix A: Recruitment Email

University of Washington, Tacoma
College of Education
Education Leadership Ed.D.



RECRUITMENT EMAIL

Hello Students,

This is an invitation to participate in a testimonio study about Latino students' educational experiences at a Hispanic Serving Institution (HSI) and their community cultural wealth. The goal of this study is to learn about the strengths and cultural wealth Latino students bring with them from their homes, family, communities, and/or social spaces to higher education, particularly HSIs. Latino students, as students of color, are perceived as members of their communities full of cultural impoverished disadvantages rather than their vast cultural wealth that goes unnoticed and is often not recognized or acknowledged (Yosso, 2005). To participate, you must be a currently enrolled YVC student (full-time/part-time), and identify as Latino/a/x.

This study will be conducted using photovoice as an artistic approach to describe your educational experiences. Photovoice is a participatory data collection tool that uses photos and text to capture your experiences through your lens and voice. Each participant will take photos to capture their educational experiences and describe their photos under six aspects of community cultural wealth.

If you are interested in participating in the study, you can contact me via email at hildag2@uw.edu or by cell/text at 509-314-8102. Once you have expressed interest to participate, I will respond to your interest and provide you with the next steps.

1. You will provide via email a pseudonym of your choice
2. Attend a group 30-45-minute Zoom meeting-during the meeting:
 - a. Identify yourself using your pseudonym
 - b. You will learn about the six aspects of community cultural wealth
 - c. You will learn how to submit your photos and description using the smartsheet hyperlink and last day to submit
 - d. If you agree to participate after learning the process of the study, you will review/sign the consent form
 - e. I will answer any clarifying questions
3. Take pictures to capture testimonios of your educational experiences
4. Upload the photos and descriptions using your pseudonym onto the smartsheet form via hyperlink emailed to you-open for a two-week period of time
5. Attend one of two Zoom focus group interview sessions at the designated date/time after submitting your photos

Participants will be informed of their participation as voluntary and are not obligated to complete the study and can withdraw at any point during the study. Two Zoom focus group interview sessions will be held after submitting photos and descriptions. You will have two opportunities to participate in the focus group interview, however, you only need to attend one. The focus group interviews will take up to 1.5 hours of your time. It includes questions asking you to describe what motivated you to take each photo of your educational experiences and discuss what you learned from participating in this study. All of your responses are confidential. This pseudonym you provide during the first Zoom meeting will be used throughout the study process including, the data collection, analysis, and any publication.

The information you provide is instrumental for improving and/or transforming current practices and education environments for Latino/a/x students at HSIs. If you are a currently enrolled YVC student (full-time/part-time), identify as Latino/a/x, and you are interested in participating in this study, please respond by (date)

If you have any questions, please feel free to contact me. I look forward to learning from your testimonios and I hope to meet you soon!

Sincerely,

Ilda Guzmán
Doctoral Student
School of Education
University of Washington Tacoma

Appendix B: Flyer



**ARE YOU A CURRENTLY ENROLLED YVC STUDENT
& IDENTIFY AS LATINO/A/X?**

ABOUT THE STUDY

- Participants will be asked to take and describe their photos using the community cultural wealth framework.
- Participants will share what motivated them to take their pictures and reflect on what they learned from this study.

**PARTICIPATE IN
RESEARCH STUDY TO
SHARE YOUR VOICE &
TESTIMONIO**

PURPOSE OF STUDY

To learn about the educational experiences of Latino/a/x students through their lenses and voices.

WHAT IS COMMUNITY CULTURAL WEALTH?

The cultural knowledge, skills, abilities, and contacts students of color possess and gain through their homes, family, communities, social spaces, aspirations, and through the ways in which they navigate their environments (Yosso, 2005).

**FOR MORE INFORMATION CONTACT
ILDA GUZMÁN
hildag2@uw.edu
509-314-8102
UNIVERSITY OF WASHINGTON**

Appendix C: Confirmation Email

University of Washington, Tacoma
College of Education
Education Leadership Ed.D.

**FOLLOW-UP EMAIL**

Hello Participant,

Thank you for expressing your interest in participating in this study using testimonios to learn about Latino/a/x students' educational experiences at a Hispanic Serving Institution (HSI) and their community cultural wealth. The goal of this study is to learn about your strengths and the cultural wealth you bring to the higher education environment, particularly HSIs from your home, family, communities, and/or social spaces. As a reminder, to participate, you must be a currently enrolled student (full-time/part-time), and identify as Latino/a/x.

We will meet via Zoom on (date) for further details regarding this study and participation process. In order for each participant to remain anonymous, I will disable video capabilities, unless each participant chooses otherwise. Please respond to this email notification with a confirmation of your participation and a pseudonym (made up name) of your choice. The pseudonym you provide will be used throughout the study process including, the data collection, analysis, and any publication. You will use and identify yourself using your pseudonym during all of the Zoom meetings/focus group interviews. Please be sure to display your pseudonym while attending the initial Zoom meeting and focus group interview. During the first Zoom meeting, you will learn detailed information on the six aspects of community cultural wealth, learn the photo and description submission process using smartsheets, and I will provide you with the submission link and announce the last day (two weeks from this meeting date) to submit the photos and descriptions. During this time, you will also review and sign the participant consent form. Please note, participants are not obligated to complete the study and can withdraw at any point during the study.

After the two-week period, you will participate in a Zoom focus group interview to share what motivated you to take your photos and what you learned from participating in this study through reflection. You will have two opportunities to participate in the focus group interview, however, you only need to attend one. The focus group interview will take up to 1.5 hours of your time. I will take hand written notes during the meeting to check my data and analysis. All of your responses will remain confidential and in a locked cabinet only accessible to me in my personal home office.

The information you provide is instrumental for improving the current practices and education environments for Latino/a/x students at HSIs. If you have any questions, please feel free to contact me. I look forward to learning from your educational experiences and I hope to meet you soon!

Email: hildag2@uw.edu

Cell: 509-314-8102

Sincerely,

Ilda Guzmán
Doctoral Student
School of Education
University of Washington Tacoma

Appendix D: Consent Form

University of Washington, Tacoma
College of Education
Education Leadership Ed.D.



Research Participant Information and Consent Form

TITLE OF STUDY: Still Just White Framed: Latino Students, Hispanic Serving Institutions, and Continued Coloniality

PRINCIPLE INVESTIGATOR: Ilda Guzmán, Doctoral Student, University of Washington, Tacoma

COMMITTEE: Dr. Robin Minthorn (Chair), Dr. Christopher Knaus (Co-Chair), and Dr. Laura Cailloux

DESCRIPTION OF RESEARCH

This is an invitation to participate in a counterstory telling study about Latino students' educational experiences at a Hispanic Serving Institution (HSI) and their community cultural wealth. The goal of this study is to learn about the strengths and cultural wealth Latino students bring with them from their homes, family, communities, and/or social spaces to higher education, particularly HSIs. Latino students, as students of color, are perceived as members of their communities full of cultural impoverished disadvantages rather than their vast cultural wealth that goes unnoticed and is often not recognized or acknowledged (Yosso, 2005). To participate, you must be a currently enrolled student (full-time/part-time), and identify as Latino/a/x.

This study will be conducted using photovoice as an artistic approach to describing your educational experiences. Photovoice is a participatory data collection tool that uses photos and text to capture your experiences through your lens and voice. Each participant will take photos to capture their educational experiences and describe their photos under each aspect of community cultural wealth. Participants are not obligated to complete the study and can withdraw at any point during the study.

Participating in the study will include two Zoom focus groups lasting up-to sixty minutes. The first focus group is intended to provide participants detailed information on each aspect of community cultural wealth and answer any clarifying questions regarding the study, have the participants provide a pseudonym of their choice, and review this consent form. The second focus group will be held after the submission of photos and descriptions to learn about your process of capturing your photos and what you learned through reflection. The focus groups will not be digitally recorded. The researcher will take hand written notes to capture the information shared during the second focus group for data and analysis transcription purposes. This information will be kept in a locked cabinet only accessible to the researcher in their home office.

WHAT WILL MY PARTICIPATION INVOLVE?

Your participation is completely voluntary. You have the right to withdraw at any time during the study. You will submit three photos and one description for each aspect using your pseudonym to protect your identity and intellectual property onto a smartsheet link sent to your email. This pseudonym will be used throughout the study process including, the data collection, analysis, and any publication. A Zoom focus group session will follow after the two-week period of photo submission to learn about each students' process of capturing their photos and what they learned through reflection. You will have two opportunities to participate in the focus group, however, you only need to attend one focus group. The focus group will take up to an hour of your time. It includes questions asking you to describe the process for capturing each photo of your educational experiences and discuss what you learned along the process. All of your responses are confidential.

ARE THERE ANY RISKS TO ME?

This study poses little to no risks. With a very small sample size, it is possible participants could be identifiable based on their responses. Risks will be minimized by not disclosing the location of the study and using pseudonyms in the data, analysis, and any publication to protect the confidentiality and intellectual property of the participants.

HOW WILL MY CONFIDENTIALITY BE PROTECTED?

To ensure confidentiality, only I, the researcher, will know the identity of the participants. You will provide a pseudonym for your photo submissions, the data, analysis, and any publication to protect the confidentiality and intellectual property of each participant. All written notes and computer transcriptions will be coded and I will include password protection on PDF documents that include any participant data and information. All data will be destroyed after three years for publication purposes and future research.

WHOM SHOULD I CONTACT IF I HAVE QUESTIONS?

Please contact me, the researcher if you have any questions (hildag2@uw.edu). If you are not satisfied with response, have more questions, or want to talk with someone about your rights as a research participant, you may contact the University of Washington Human Subjects Division – Team X at xxxxx. The Human Subjects Division is a group of people that reviews research studies and protects the rights of people involved in research. Additionally, upon the completion of the study, I will be happy to discuss the findings with you if you request to do so.

Sincerely,

Ilda Guzmán

Doctoral Student - College of Education

Phone: 509-314-8102

Email: hildag2@uw.edu

University of Washington, Tacoma

College of Education

Education Leadership Ed.D.

Consent Signature Form

Your signature indicates that you have read this consent form, had an opportunity to ask any questions about your participation in this research, and voluntarily consent to participate. You will receive a copy of this form for your records.

_____ I give permission to the researcher to take notes during the focus group interview to be recorded for transcription purposes.

_____ I give permission to be quoted directly in publications with my pseudonym.

_____ I give permission to utilize my photos in publications with my pseudonym.

Name of Participant (please print or type):

Signature (or digital): _____

Date: _____

Appendix E: Smartsheet Form and Link to form:

<https://app.smartsheet.com/b/form/a55ea115243f4817b1ee4d7ad1fc6ec3>

The screenshot shows a web browser window with two tabs: 'Testimonios - Smartsheet.com' and 'Testimonios'. The address bar shows the URL: app.smartsheet.com/b/form/a55ea115243f4817b1ee4d7ad1fc6ec3. The form content includes:

- Testimonios** (Section Header)
- Use this form to complete each of the Aspects.
- You will be required to submit 3 pictures and 1 description for each aspect.
- Pseudo Name *** (Text input field)
- Contact Email *** (Text input field)
- Aspects of Community Cultural Wealth
- Aspect** (Dropdown menu with 'Select' as the current selection)
- Send me a copy of my responses
- Submit** (Dark button)
- [Privacy Notice](#) | [Report Abuse](#)