Doctoral Dissertations

Theses, Dissertations, Capstones and Projects

2007

Fostering a Latino academic consciousness : 4th grade students' experience in a college preparatory curriculum

Claudia Maria Canizales

Follow this and additional works at: https://repository.usfca.edu/diss

Part of the Education Commons

Recommended Citation

The University of San Francisco

FOSTERING A *LATINO ACADEMIC CONSCIOUSNESS*:
4TH-GRADE STUDENTS' EXPERIENCE IN
A COLLEGE PREPARATORY CURRICULUM

A Dissertation Presented
to
The Faculty of the School of Education
International Multicultural Education Department

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Claudia María Canizales
San Francisco
May 2007
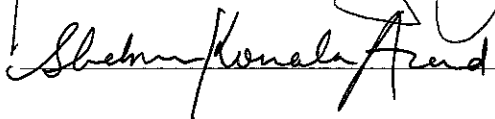
This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

_____   5/11/07
Candidate   Date

Dissertation Committee
                                    5/11/07
_____
Chairperson

_____   05/11/07

_____   5/11/07

i

Dedication

This dissertation is dedicated to *mi familia.* As a granddaughter, daughter, sister, niece, and cousin, *la Familia Canizales,* (my role models and support system), showed me that to love means to give without expectation, to sacrifice without resentment, to celebrate the joy and achievement of others, and to recognize my own achievements as a result of community, collaboration, and blessings from *Dios y la Virgen.* I would specifically like to recognize the love and support I have always received from my sisters Yanira and Mayrita. Together, we achieve and inspire each other, through education, to continue to serve Latino students and families.

This dissertation is also dedicated to the millions of immigrant families who, like *la Familia Canizales,* immigrated to the United States with *esperanzas* for a better life and educational opportunities for their children. As a cultural artifact, this dissertation, serves to reflect the infinite potential of immigrant and first generation students, who, when given access to a quality education, recognize their *familia's* sacrifice, by achieving their academic and personal potential. My dissertation proves that when families, educators, mentors, and educational institutions collaborate to foster student academic achievement, students rise to the occasion and succeed. As a member of this community I am humbled, honored, blessed, and motivated to do my part in improving the quality of education California provides to students and families.

Acknowledgments

I would like to acknowledge all those individuals and support systems who directly and indirectly helped me in achieving this academic and personal milestone. I would like to specifically recognize the following individuals: Kim Cox, my *madrina* who lovingly exposed us to a whole new world; Elizabeth Chavez, who held my hand along the road to college; Agustin Arteaga, who taught me the importance of social justice and laughter; La Familia Hijos del Sol, together we helped each other develop an academic, service oriented, and cultural identity; my summer bridge crew, who helped each other be successful and enjoy the college experience; and Lambda Theta Nu sisters, who mentor me and provide me with opportunities to mentor younger Latinas. *Gracias a mis mejores amigos*, through *you* I learned the importance of friendship, love, and understanding. *Gracias a mi Puente Familia,* who supported and encouraged me through this journey. I would like to acknowledge those, whom without their collaboration, the completion of this dissertation would not have been possible. To begin, I would like to acknowledge the crucial role that *los estudiantes* and their *familias,* whose experiences inform this study, played in the research process. In addition, it is important to acknowledge the commitment and contributions of *la maestra* Rosa Escobedo*,* who not only provided a classroom, but the *cariño* necessary to engage in research from a place of *respeto.* Finally, I would like to acknowledge the contributions and support of my teacher, mentor, and friend, Dr. Miguel López. Miguel, you are a true educator, who is blessed with the gift of supporting students in reaching our academic and personal potential, while recognizing us as *holders and creators of knowledge*.

TABLE OF CONTENTS

PART V. DISCUSSION AND CONCLUSIONS

CHAPTER I

THE RESEARCH PROBLEM

Introduction

According to estimates released by U.S. Census Bureau (2006a), Latinos[i] are
the largest minority group in the United States totaling 42.7 million. The U.S. Census
Bureau (2004) projects that between 2000 and 2050 the Latino population will
increase from 35.6 million to 102.5 million, making up nearly a quarter of the total
U.S. population. "By the year 2045, 40% of all Americans will live in the states of
California, Texas, Florida, New York, and Illinois; Hispanics will be the largest
single group in California and Texas, and the largest minority group in the other three
states" (www.theamericas.org, 2006). Focusing on California, the U.S. Census
reports that California is home to 35% of the nation's Latino population (2006b),
representing 34.7% of the state's population (2006c). This reality is easily observed
when visiting California K-12 public schools, where 44.2% of students are Latino
(California Department of Education [CDE], 2006a). The ethnic breakdown of
students attending California public schools is particularly important when
investigating student academic "success" and "failure." Nationwide, Latinos have
become among the most "at-risk" to dropout (or be "pushed-out") of high school.
This is particularly true in California where a 2004 analysis of CDE data reported a

---

[i] According to the American Heritage Dictionary, Latino refers to persons or communities of
Latin American countries (i.e. Mexico, Central America, South American, Cuba, Dominican
Republic, and Puerto Rico) (www.bartleby.com, 2006). This study, while primarily identifying
those involved in this research as Latino, will sometimes use the label of Mexican, to identify
similar educational experiences of Latino students in the U.S. In doing so, however, I recognize
the political, social, and cultural significance each label carries, and recognize the diversity within
the Latino community and the Latino experience.

56% Latino high school graduation rate (Education Trust-West, 2006). Thus, 44% of Latino students attending California public schools do not successfully make it through an integral section of what is typically considered the "educational pipeline"; an unobstructed path connecting students from K-12 schools into postsecondary institutions. Equally alarming is the fact that demographic data evidence a growing K-12 Latino student population that is ill-prepared for matriculation into post-secondary institutions (Vivas, 2004). In part, this ill-preparedness is a result of students' lack of access to information regarding college. Research shows that although access to and information about admissions, financial aid, and preparation for entrance exams can increase Latino K-12 participation and graduation outcomes, even college eligible Latinos "are significantly less likely than other college-qualified students to have the information necessary to participate in postsecondary institutions" (Nevarez, 2001, p. 2). As a result, only 12% of Latino students who do graduate from California high schools have satisfied the pre-college coursework required for entry into 4-year universities (Education Trust-West, 2006). This reality challenges the notion of an unobstructed educational pipeline, especially in regards to the Latino student experience. Based on the above, it is not surprising that Latino students are grossly underrepresented in California 4-year universities. A 2003 study conducted by the California Postsecondary Education Commission found that only 6.5% of Latino students who graduated from California high schools met the University of California's stringent eligibility requirements (which include high school coursework and college entrance examinations). Based on demographic trends, high school graduation rates, and 4-year college enrollment rates, it is clear

that the disruption of Latino student academic achievement throughout the K-16 academic pipeline is a crisis that merits concern not only for the future of the Latino community, but for the future of the state of California.

Statement of the Problem

Research focusing on educational achievement concludes that a significant barrier to the pursuit of a college education is students' inability to imagine themselves in college (Coles, 1999). Research focusing on Chicano/Latino students in particular, concludes that Latinos as an ethnic group tend to have lower academic aspirations than other students (Gándara, O'Hara, & Gutiérrez, 2004). Unfortunately, schools serving first generation Latino students are not successful in implementing school policies and practices that promote a college going culture (Lucas, Henze, & Donato, 1990; Yosso, 2006). Even more alarming is the fact that "with few exceptions, programs aimed at at-risk children are designed to address key shortcomings or 'deficits' in these students in order to assist them in succeeding in the school environment" (Valdés, 1996, p. 29). These "deficit based" models and frameworks, "account for student failure by reference to certain cultural, linguistic, and socioeconomic factors in students' backgrounds" (Lucas, Henze, & Donato, 1990, pp. 315-316). In addition to blaming Latino students and their families for academic failure, a deficit based framework does not recognize the assets Latino students and their families bring to school with them (Olivos, 2006). In devaluing Latino students' and families' cultural and social capital, deficit frameworks are designed to provide students with a new language, values, customs, traditions, and worldview which are contrary to what is taught at home. Thus, a lack of "asset based" school policies and

8

practices not only prevents the creation of a college going culture, but also, does not foster an identity or consciousness within students by which they see college as realistic, desirable, or beneficial.

Because deficit based thinking "permeates U.S. society, and both schools and those who work in schools mirror these beliefs," educational researchers have had to engage in research which challenges this dominant, traditional, Eurocentric paradigm (Yosso, 2006, p. 23). Such research (González & Moll, 2002; Moll, Amanti, Neff, & Gonzalez, 1992; Olivos, 2006; Stanton-Salazar, 1997, 2004; Valenzuela, 1999; Valdés, 1996; & Yosso, 2006) has concluded that Latino students and their families have cultural and social capital which, when activated, serve as assets for student educational development. A key point here is the fact that Latino students and their families, need not only recognize that they have cultural and social capital, but also must choose to activate it, and, perhaps more importantly, need to know how to activate it appropriately (Lareau & McNamara, 1999). Barton, Drake, Perez, St. Louis, & George (2004) discuss the activation of capital as the process by which social and cultural capital is orientated into action. This discussion is framed by "Bourdieu's (1977) definition of capital, where capital can be thought of as the human, social, material, and cultural resources one has access to and can activate for their own desired purposes" (Barton et al., 2004, p. 5). While Bourdieu's definition of capital is helpful in framing this study, it is important to note that, as mentioned above, this study is also framed by the belief that Latino students and their families have unique cultural and social capital (Moll, Amanti, Neff, & Gonzalez, 1992; Yosso, 2006). Furthermore, this study is framed by the belief that Latino students

9

and their families' social and cultural capital, although different from that of White middle class capital, when activated can also result in educational advantages.

Educational programs and practices based on the belief that Latino families' cultural and social capital can foster student development are asset based and aim to foster students' activation of their cultural and social capital. In contrast, deficit based educational programs and practices not only ignore the cultural and social capital students come to schools with, but seek to replace the values and beliefs Latino students are taught at home. For educators, having an asset based perspective on what Latino students and their families bring to schools, also allows for the development of other pedagogies which have been proven to foster Latino student academic success. One such pedagogy is that of *cariño*. As will be discussed in the Framework of *Cariño* section in Chapter II, Valenzuela (1999) introduces the pedagogy of *cariño* (caring) as applied to Latino students. In short, Valenzuela (1999) concludes that a pedagogy of c*ariño* challenges educators to analyze their perceptions and preconceived notions. She notes, "a teacher's attitudinal predisposition is essential to caring, for it overtly conveys acceptance and confirmation to the cared-for student" (Valenzuela, 1999, p. 21). Thus, by having *cariño* for Latino students and their families, policy makers and educators can develop and implement policies, programs, and curriculum which, activates Latino students' and families' "funds of knowledge" (González & Moll, 2002; Moll, Amanti, Neff, & Gonzalez, 1992; Valdés, 1996), "community cultural wealth" (Yosso, 2006), and "peer networks" (Stanton-Salazar, 1997, 2004). These types of social and

cultural capital will be discussed in later sections of this paper.

The studies mentioned above (González & Moll, 2002; Moll, Amanti, Neff, & Gonzalez, 1992; Olivos, 2006; Stanton-Salazar, 1997, 2004; Valenzuela, 1999; Valdés, 1996; Yosso, 2006), challenge deficit based, dominant, traditional, and Eurocentric paradigms by recognizing and validating the existence and importance of Latino students' and families' Latino cultural and social capital. More importantly, they challenge educators and policy makers to create policies, programs, and curriculum which activate students' cultural and social capital. Lareau and McNamara (1999) concluded that research investigating class differences and educational achievement, while valuable in identifying cultural and social factors contributing to educational inequality, "have not advanced knowledge of the process whereby social and cultural resources are converted into educational advantages" (p. 37). This critique of educational research still holds true today. As such, there continues to be a gap in the educational research which goes beyond describing Latino students' social and cultural capital and educators' responsibility to serve as agents in students' abilities to activate their capital. Thus, our challenge as educational practitioners and researchers is to identify educational practices that explicitly foster and promote the activation of students' cultural and social capital.

Once these practices are identified, educational practitioners have the responsibility of supporting Latino student's opportunity to activate their capital. In doing so, Latino students will be able to transform the capital they bring to school (funds of knowledge, community cultural wealth, and peer networks) into educational

advantages.   These educational advantages, combined with knowledge of "institutional funds of knowledge" (further discussed in the Students' Social and Cultural Capital portion of the Theoretical Framework section), will serve to equip Latino students and families with the knowledge, tools, and consciousness necessary to navigate the K-12 academic pipeline and pursue a post-secondary education.

This study seeks to address the particular shortcoming raised by Lareau and McNamara (1999) by investigating how educators can foster the activation of Latino student's and families' cultural and social capital for the purpose of creating educational advantages. Utilizing the "*El Camino a la Universidad (ECALU) / The Road to College*"[ii] curriculum, developed by the author, this study investigates the process by which students' cultural and social capital is activated for the purpose of developing a *Latino academic consciousness*[iii] (this notion is introduced in the *Developing a Student Academic Consciousness* portion of the Theoretical Framework).   Teachers, families, and peers, through the ECALU curriculum, collaborated to activate 4th-grade Latino students' and families' cultural and social capital while acquiring key institutional funds of knowledge regarding college. This is attempted by incorporating, validating, and activating Latino students' and families' funds of knowledge, community cultural wealth, and peer networks.

[ii] From this point forward, the curriculum, which will be explained in Chapter III, will be identified as ECALU. A description of the *"El Camino a la Universidad"/*the "Road to College" curriculum can also be found in Canizales, DeLeon, Escobedo, and López (2005).

[iii] The concept of a *Latino academic consciousness* was developed during this study and was initially articulated by Canizales, DeLeon, Escobedo, and López (2005). The concept was modified by Canizales and López (2006). The discussion of a *Latino academic consciousness* in this paper, is the third modification. The concept of a *Latino academic consciousness* has been refined during this research.

Background and Need for the Study

Consistent with a critical enthnographic approach, this section begins with how I "see" the world in order to position myself as a researcher within this study. Per the requirements of the academy, as a doctoral student I have reviewed the literature and statistical data on Latino educational achievement in order to provide background information and defend a need for this study. This process, however, also serves to validate my experiences as an immigrant Latina student in California K-16 public schools. As a college bound high school student, I did not need to read literature or see statistical data to be aware of the disservice and/or "under education" my Latino peers and I experienced. This disservice, which contributed to the eventual "drop-out" of many of my peers, was evident by the lack of culturally relevant instruction, lack of Latino teachers and administrators, lack of counselors, unavailability of Spanish speaking staff to address the needs and concerns of our parents, lack of high academic expectations, and lack of teachers who exhibited a sense of *cariño* towards us and our community. Representing the few who "made it" through the academic pipeline, I also experienced the factors necessary for academic success, such as parental involvement, peer support, relationships with caring educators, and the academic guidance, exposure to universities, and motivational support provided by the Early Academic Outreach Program[iv]. Thus, in undertaking the literature review, I found my peers' and my own "subtractive" and "additive" schooling experiences reflected in the academic discourse, research findings, and

---

[iv] The Early Academic Outreach Program is an academic preparation program supported by the University of California system.

statistical analysis on Latino student achievement and lack thereof[v] (Valenzuela, 1999). Unfortunately, my current experiences as a high school counselor, and work with Latino students and parents, have reminded me of the factors contributing to the Latino achievement gap. As a result, I cannot help but believe that there must be a better way to educate, engage, and build upon the needs of first generation Latino students and their families. My experiences and beliefs contribute to my intrinsic motivation for engaging in this particular study.

As a high school counselor, I have been challenged by students, parents, and educators, on whether schools should expect to prepare all students for college. While the purpose of this study is not to convince educators that all Latino students should go to college, a fundamental premise supporting this study is the belief that all Latino students, at the end of their high school career, should have the ability to enroll in college. Based on my experience as a high school counselor, in order for Latino students to attend college, they need to believe that they are "college material." They need to have taken the coursework and tests necessary to be eligible for college, have received information regarding the application and financial aid processes, and have had the opportunity to include their parents and families in the college preparation process. As noted in the introduction, the reality is that an overwhelming majority of Latino students in California are failed by public schools, and as a result are limited in their ability to receive a postsecondary education. While going to college is traditionally expected of middle class White students, having this expectation of Latino students does not mean that as educators we should promote the road to

---

[v] Notions of subtractive and additive schooling are discussed in Framework of *Cariño* section of Chapter II.

14

college as an individualized trajectory (as is done with White students). In encouraging Latino students to excel academically, educators must do so, utilizing educational practices (such as *comunidad*[vi]) which uphold and promote Latino family values and beliefs. By taking on the responsibility to foster students' ability to attend college, educators provide students with a fundamental right which is too often stripped away from Latino students. This study hopes to serve as an example of how practitioners can foster Latino students' ability to see themselves as being on the "road to college."

Based on Latino student academic performance (i.e. CDE graduation and college enrollment rates) and expected increases in the U.S. Latino population (as discussed in the introduction), it is clear that without early culturally relevant interventions, the current crisis in Latino student educational development will only worsen. In order for public schools to effectively serve first generation Latino students and families, schools must provide the mechanism necessary to support student academic development throughout the K-16 academic pipeline. Thus, it is critical that educational researchers and practitioners collaborate for the purpose of implementing educational policies and practices, which are informed by research focusing on Latino student academic success. In addition, academic preparation programs, an important vehicle for increasing the number of Latino students who graduate from high school and enroll in college, must incorporate effective strategies for working with first generation Latino students. In doing so, academic preparation programs will need to address their shortcomings when working with first generation

---

[vi] The literal translation of *comunidad* is community. The cultural translation of *comunidad* as a fundamental Latino family value will be discussed in Latino Family Values and Beliefs section of Chapter II.

Latino students. These shortcomings include: the implementation of programs too late in the academic lives of children (usually in high school) (Grumbach, Muñoz, Coffman, Rosenoff, Gándara, & Sepulveda, 2003; Loza, 2003); the "one-size fits all" approach which does not meet the cultural needs of specific student populations (Loza, 2003); and the general lack of comprehensive parent components which fail to utilize families as a resource in the academic preparation of students (Gándara, 2001; Tierney, 2002). In this study, the ECALU curriculum is not only a vehicle for investigating the process of activating first-generation Latino students' and their families' cultural and social capital for the purposes of creating educational advantages, but also serves as an example of how to address the shortcomings of traditional academic preparation programs. In addition to activating students' cultural and social capital, the ECALU curriculum seeks to provide 4th-grade Latino students with institutional knowledge regarding college through intentional activities which incorporates fundamental Latino family values, integrates parents and families in the student's academic development, and fosters an academic consciousness within students that is uniquely Latino.

Purpose of the Study

In an effort to effectively meet the needs of first generation, Latino, 4th-grade, English language learners, this study explores student's experiences as participants in the ECALU curriculum. From this point forward the Latino students who participated in this study will be identified as *los estudiantes*[vii]. Specifically, this

---

[vii] This study is guided by the notion of *respeto* (respect). The cultural translation of *respeto* as a fundamental Latino family value will be discussed in Latino Family Values and Beliefs section of Chapter II. Being that the notion of *respeto* challenges traditional language and notions framing the approach and methods used when doing research, in this study I will refer to student

study investigates the process by which students' cultural and social capital is activated for the purpose of developing in students, a *Latino academic consciousness.* As will be discussed in the Literature Review, ECALU's curriculum and methods are based on current research on Latino student academic development and is designed to meet the academic and cultural needs of first-generation Latino student participants. The ECALU curriculum purposely targets students early on in the academic pipeline (4th-grade), where their *esperanzas[viii]* (hopes) of going to college can still be fostered and early enough in their educational experience, where becoming "college bound" is still a realistic goal. The curriculum's design, approach, and activities are based upon and were created with the intent of incorporating Latino students' and families' cultural and social capital (i.e. cultural values and beliefs, families' funds of knowledge, community cultural wealth, and peer networks).

Research Questions

Educational researchers concerned with the disruption of Latino student academic development within the K-16 academic pipeline must move beyond investigating factors contributing to the deficit based paradigm, which shapes the conditions in which Latino students are educated. As previously stated, various studies have challenged deficit based, dominant, traditional, and Eurocentric

---

participants as *los estudiantes* (the students). Accordingly, I will identify *los estudiantes'* family as their *familia.* In doing so, I am honoring their contributions to the study and not perpetuating traditional language used, (such as research participants) which further alienates the researchers from those being researched "on."

[viii] *Esperanzas* is translated as hopes. A cultural translation of *esperanzas* as a fundamental Latino family value will be discussed in the *Student Identity Development* section of the Theoretical Framework. *Esperanzas* alludes to the hopes and dreams with which Latino immigrants come to this country, such as a better life for their families and expanded educational opportunities for their children (Delgado-Gaitan, 2004). *Esperanzas* also alludes to the resiliency of Latino families, in their ability to maintain high hopes even in the face of barriers (Yosso, 2006).

paradigms by recognizing and validating the existence and importance of Latino students' and families' cultural and social capital.

Unfortunately, few studies have advanced knowledge of the way in which cultural and social capital can be activated for the purpose of creating educational advantages for students (Lareau & McNamara, 1999). In studying first generation, Latino, 4th-grade, English language learners experience with the ECALU curriculum, this study seeks to meet this gap in educational research by investigating the process by which Latino students' and families' cultural and social capital is activated and transformed into educational advantages, through the development of a *Latino academic consciousness*.

The research questions guiding the study investigate *los estudiantes'* experience with the ECALU curriculum and the process of fostering a *Latino academic consciousness*. The research questions below will be addressed from the perspective of *los estudiantes* in the "*El Camino a la Universidad*" / "Road to College" curriculum:

1. How does the ECALU curriculum help first generation Latino students activate their cultural and social capital?

2. How does the ECALU curriculum help first generation Latino students develop a *Latino academic consciousness?*

Theoretical Framework

While the theoretical framework guiding the research agenda, epistemology, and methodology of this study is informed by four interrelated bodies of research (described below), it is important to note that these bodies of research are all framed

within and contribute to a "paradigm shift." That is, a challenge to Eurocentric, traditional "truths," regarding Latino students' ability to succeed academically, Latino families' ability to help their children succeed academically, and educators' responsibility to foster such success. It is essential to challenge traditional paradigms because they guide and inform educational research, policies, and practices which have, and continue to, negatively affect the educational experiences of Latino students and families. Thus, a paradigm shift not only challenges, but transforms these "truths" with the goal of incorporating the beliefs and cultural schemas of all who can potentially contribute and benefit from an asset based, culturally inclusive, and student centered paradigm. In contributing to a paradigm shift however, it is important to move beyond dualities or opposing perspectives (this or that), but rather, to recognize the need for a new consciousness. To frame this discussion, it is important to consider the work of Anzaldúa (1999). In her discussion of the new mestiza consciousness, Anzaldúa writes:

> In attempting to work out a synthesis, the self has added a third element which is greater than the sum of its severed parts. That third element is a new consciousness — a mestiza consciousness — and though it is a source of intense pain, its energy comes from continual creative motion that keeps breaking down the unitary aspect of each new paradigm…. The future depends on the breaking down of paradigms, it depends on the straddling of two or more cultures. By creating a new mythos—that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave—la mestiza creates a new consciousness. (pp. 101-102)

Anzaldúa's words provide a critical perspective which informs research challenging and transforming the traditional, Eurocentric, deficit based paradigms contributing to

the educational "failure" of Latino students.   In her work, Anzaldúa (1999) raises the notion of "breaking down of paradigms," through "the straddling of two or more cultures." Through this perspective, this study questions the traditional paradigm that sees schools as one unique domain and Latino homes as a second domain. With this paradigm, the separation of homes and schools does not allow for educator-family relationships to be "mutually educative," respectful, and does not allow for a relationship in which both the educator and the family are essential to the academic development of Latino students.   Rather, Anzaldúa's (1999) notion of a new consciousness questions the historical belief that *only* the knowledge gained at school is valuable and provides students with the social or cultural capital needed for academic success.

In challenging traditional paradigms, this study explores how Latino students' and families' cultural and social capital can be activated for the purposes of creating educational advantages. In doing so, this study also challenges cultural deprivation notions which blame Latino students' culture and families for their educational "failure."   Another paradigm this study questions is the orientation that sees educational attainment as principally the journey of the student. As will be discussed in the Literature Review, this study is framed by the belief that Latino families not only value education, but that they see their student's educational journey as a family venture and a goal that can benefit both the student and the family.   In short, Anzaldua's (1999) notion of "breaking down paradigms" (supporting the notion of paradigm shift), is critical for this study because it has not only informed the creation of the ECALU curriculum and the development of the concept of a *Latino academic*

consciousness, but also guided the development of this study's theoretical framework. As a result, documenting *los estudiantes'* experiences with a curriculum that fosters a *Latino academic consciousness,* is informed by a fusion of four interrelated bodies of educational research: (a) research regarding a paradigm shift - Latino family and Chicana epistemology, (b) social and cultural capital, (c) student identity development, and (d) developing students' academic consciousness.

<center>*A Latina/o or Chicana/o Epistemology*</center>

The first body of research which provides a theoretical frame for this study is the work of Chicana/o scholars (e.g., Anzaldúa, 1999; Hidalgo, 1998; Delgado Bernal, 1998, 2002; Secada, 1989). Central to this work, is the belief that the Chicana/o, and the broader Latina/o, educational experience in the U.S. is a unique one, and thus requires particular lenses for the analysis of the everyday lives of Latinos. These ideas are most often articulated in the fields of border studies (Anzaldúa, 1999), Chicana/o studies (e.g., Trujillo, 1998), critical race theory (Delgado, 1989; 1992), and Latina/Latino critical race theory (LatCrit) (Delgado Bernal, 2002; Solorzano & Delgado Bernal, 2001). For this study, these fields are merged under the rubric of a Latina/o or Chicana/o epistemology (Delgado Bernal, 1998).

At the broadest level, a Latina/o epistemology shares much in common with other "endarkened" epistemologies (Dillard, 2000), in particular Black feminist thought as expressed in the classic work of Patricia Hill Collins (1991, 1998), and in critical race theory (CRT) (e.g. Tate, 1997). At this level, endarkened epistemologies and CRT share a set of central concepts regarding the importance of understanding

<center>21</center>

the intersection of issues of equity, social justice, and race in the lived experiences of "castelike" (Ogbu, 1978) or "racial minorities." Relevant to this study, Tate (1997) argues that the theoretical elements undergirding endarkened epistemologies and CRT raise two central questions. Tate writes:

> Do they [these theories] provide insights capable of radically transforming educational policy or the study of education? Do they [these theories] provide insights into equity issues in education that are substantial and novel? (p. 197)

Framed by these questions, a Latina/o epistemology not only enables, at the broadest level, an approach that resists epistemological racism (Sheurich & Young, 1997), but more importantly, transforms, in the sense of the first question, "how" and, in the sense of the second question, "why" we investigate the educational journeys of first generation Latino students. Specifically for Latinos, Hidalgo (1998) frames these questions as "objectives" for the research within Latino communities. He writes, these two objectives "can be delineated: (a) to understand and represent authentic forms of Latino cultural knowledge and (b) to promote transformative action for Latino community uplift" (Hidalgo, 1998, p. 11). As noted above, this study seeks to reorient the study of educational issues in the Latino community from one of a deficit-based paradigm that seeks to understand the "traditional" question of why Latinos "fail" in school, to an asset-based paradigm in which the critical questions center around "what" enables Latino students to develop a *Latino academic consciousness*. In considering this shift of focus, there are two critical perspectives that a Latina/o epistemology provides to this study. In discussing these perspectives, issues of "theory" and "method" will be interwoven, for, as Delgado Bernal (1998)

writes, a Chicana epistemology "must be concerned with the knowledge about Chicana[o]s [e.g. theory]… and how this knowledge is legitimized or not legitimized [e.g. method]" (p. 560).

The first perspective, as articulated by a number of scholars, is the focus on the Chicano community itself. As Delgado Bernal (2002) writes, a Chicana "epistemological orientation challenges the historical and ideological representation of Chicana[o]s and is grounded in the sociohistorical experiences of Chicana[o]s and their communities" (p. 113). Thus, rather than merely looking at first generation Latino students' experiences in classroom or school settings in isolation, a Chicana epistemological frame resituates students' experiences within the unique histories of their families and community. This focus is apparent in Hidalgo's (1998) work with families. From his analysis of what he terms a Latino family research paradigm, he writes that research in Latino communities:

> requires placing families, not individuals, at the center of analysis. The analysis should include extended family, community, friends, community members, and families' institutional participation…. Research that is conceptualized on the extended family model begins to expand the norm so that Latino family organization is not seen as deficit, but as a strength and resource to educators who must begin to see grandmothers, aunts, uncles, and other extended family members as valued representatives of the family and the child. (p. 109)

In seeking to understand the Latino family as "context," Hidalgo (1998) adds that such an approach allows researchers to understand how "cultural constructs, such as values, behaviors, language, and traditions, are understood by Latinos" (p. 106). For Latinos, these cultural constructs are grounded, as Delgado Bernal (2002) notes, in the everyday experiences of immigration, generational status, bilingualism, and

23

limited English proficiency.

The importance that Latino researchers place on the need to understand the Latino family as "context" is clear when one examines issues of method as well. It is within this context of the importance of *familia* (family) that Delgado Bernal (1998) argues that a "Chicana feminist epistemology will expose human relationships and experiences that are probably not visible from a traditional …standpoint" (p. 560). These "hidden" inter-generational relationships are essential for a Chicana epistemology for they represent the "source" of "collective experiences" and "community memory" that families use to teach children about various historical, cultural and social traditions that guide Latino families (Delgado-Gaitan, 1993). This *familia* or community focus is critical, for as Hidalgo (2005) concludes, research on Latinos "must account for how the group members' behavior reflect implicit cultural understandings. For Latino/as, the individual experience can only be understood when it is contextualized within the collective lens" (pp. 384-385). In short, a Chicana epistemology allows researchers to move to an asset-based approach that enables Latino students and their families to be seen as "functional," as opposed to traditional paradigms that see Latino families as dysfunctional, family "structures" and units. For this study, the importance of the Latino family is central to the theoretical construction of ECALU as well as for the implementation of various "homework" activities in which *los estudiantes* participated with their parents or elders.

Moreover, as Delgado Bernal (2002) notes, a Chicana epistemology views Latino families "as holders and creators of knowledge who have the potential to transform schools into places where the experiences of all individuals are

acknowledged, taught, and cherished" (p. 121). The perspective that Latinos can, and do, construct knowledge, that is "theory," is the second perspective that a Latina/o epistemology provides to this study. In his review of the research on Latino families, Hidalgo (2005) notes that the lives of Latinos:

> have been misinterpreted by researchers using Eurocentric theoretical frameworks.… Employing the Eurocentric lens, which usually comprises mainstream academic social science training, tends to distort or misinterpret Latino/a realities and perpetuate stereotypical misunderstandings of Latino/a lived experiences. These stereotypes are often misunderstood as "truths" and haunt Latino/a families. (p. 376)

In response, Hidalgo argues that a Latino paradigm requires a "refocusing" of the theoretical lenses "used to understand Latino/a families' lives, hopes, and dreams" (p. 376). To this end, Delgado's (1989) notion of the "counterstory" has been significant in shaping the approach many Latino researchers have taken toward the "refocusing" of "truths" put forth by previous researchers of the Latino community. Delgado (1989) puts forth the notion that those who are "loosely described as outgroup. . . create [their] own stories, which circulate within the group as a kind of counter-reality" (p. 2412). Thus, "counterstories" serve to challenge the status-quo. For Latinos, counterstories are part of a larger cultural history of storytelling through legends, *corridos* (songs), and *cuentos* (stories). Stories that are specific ways of teaching and learning outside of, as well as inside, schools. Hidalgo (1998) notes that for the Latino community, stories are:

> utilized to counter the inferiority paradigm in areas like teacher training and parental involvement policies and to help educators and researchers arrive at a better understanding of Latino groups, the forces that share their lives, and the resistances found in their actions. (p. 117)

In the context of this study, the emphasis on storytelling within the ECALU

25

curriculum is two-fold. First, as noted above, it is one "method" by which the wisdom and *esperanzas* of the immigrant parents could be intentionally activated (Lareau & McNamara, 1999) inter-generationally. Second, in collecting these stories, especially the "stock stories" (Delgado, 1998) surrounding the reasons why parents immigrated, *los estudiantes* were, along with their *familias*, able to gain "voice" as the speakers of their own reality. As Anzaldúa (1999) notes, it is through storytelling that Latinos are able to "uncover our true faces." In this regard, she writes, "seeing the Chicana [or any Latina/o] anew in light of her history…. [is] a seeing of ourselves in our true guises and not as the false racial personality that has been given to us" (p. 109). Storytelling, for Delgado (1998), Hidalgo (1998), and Delgado Bernal (2002) is essential for positing "new truths" into the educational research on the college aspirations of Latino students. Storytelling also provides first generation Latino students the opportunity to "name" their own "humanity" and "worth" (Anzaldúa, 1999), a process of "healing" (Delgado, 1998), that is critical to the building of group solidarity. Within this study, this last element, that of group solidarity, is critical to the process by which the families at the core of this study can envision themselves as a community invested in the educational future of their children.

Students' Social and Cultural Capital

The second body of research informing this study stems from notions of cultural and social capital and an individual's ability to activate their own capital. According to Bourdieu's (1977) theory of capital, it can be defined as the human, social, and material resources an individual has access to. According to Lareau and

McNamara (1999), one of Bourdieu's (1977a, 1977b, 1984) major insights on educational inequality is that students with "more valuable social and cultural capital" do better in school than their peers with less valuable social and cultural capital (p. 37). Lareau & McNamara (1999) define cultural capital, in part, as knowledge of how "the system" works. This type of knowledge could be an understanding of the rules governing this particular "system" and the steps necessary to achieve within the system. Social capital on the other hand, deals with familiarity with and access to supportive social networks that foster opportunity (Lareau & McNamara, 1999). Such social networks are important because it is through these networks that one not only learns the rules governing academic development or promotion within the "system," but these networks also support an individual's ability to navigate the "system" successfully.

In interpreting Bourdieu's (1977a, 1977b, 1984) theories on social reproduction within the educational system, Lareau and McNamara (1999) explain that social and cultural capital is enacted "within a field of action, which has its own system of valuation and practice" (p. 39). This is significant because research has shown that traditionally, educational practices and reward systems governing U.S public schools, while congruent with the social and cultural capital of dominant groups, are incongruent with the social and cultural capital of Latino students and their families. As such, "schools and other symbolic institutions contribute to the reproduction of inequality by devising a curriculum that rewards the cultural capital of the dominant classes and systematically devalues that of the lower classes" (Mehan, Hubbard, & Villanueva, 1994, p. 93). Thus, although first generation Latino

students and families have cultural and social capital (further discussed in *Cariño* Means Recognizing and Incorporating Latino Students' and Families' Cultural and Social Capital section of Chapter II), their capital is not recognized, valued, integrated, or rewarded by U.S. public schools. Researchers such as Lareau and McNamara (1999) and Stanton-Salazar (2004), building on the work of Bourdieu (1977), have challenged traditional thought that only the social and cultural capital of white, mainstream, middle class students and families can contribute to students' academic development. In doing so, Lareau and McNamara's (1999) and Stanton-Salazar's (2004) research provides a theoretical framework for investigating how the ECALU curriculum can help Latino students to recognize and activate their cultural and social capital.

The belief that "in a given field of interaction, different forms of capital have various values" is especially important for this study (Lareau & McNamara, p. 39). In challenging what is typically valued and rewarded in schools, this study provides an example of a curriculum which values and incorporates Latino students' cultural and social capital. In investigating *los estudiantes'* experience with a curriculum based upon Latino cultural and social capital, rather than attempting to change the human, social and material resources Latino students have access to, this research challenges the practice of not valuing and incorporating students' cultural and social capital. This being said however, it is important to note that the ECALU curriculum also recognizes the importance of certain institutional knowledge commonly shared through dominant social and cultural discourses and practices (discussed later in this section). More importantly however, this study seeks to document the benefits of

activating Latino students' and their families' cultural and social capital. This is important because as noted by Lareau and McNamara (1999), "to be of value in a given field, social and cultural capital must be activated" (p. 39). For *los estudiantes,* this means that they must first recognize their capital (and its importance and relevance to their education), choose to activate their capital, and do so skillfully (Lareau & McNamara, 1999). Unfortunately, the activation of students' cultural and social capital is not a skill traditionally taught in U.S. public schools.

Stanton-Salazar (1997, 2004), also building on Bourdieu's (1977) theory of social capital, has focused much of his work on the social capital afforded by students' *connections* with individuals or network of individuals. According to Stanton-Salazar (2004):

> Social capital can be represented as a storehouse of different types of resources, embedded in social relations, that can be mobilized when an individual or group wishes to increase the likelihood of success in a purposeful action. Access to this storehouse of resources and support (e.g., expert knowledge about scholarship opportunities) begins with personal "connections" to an individual or to an integrated network of individuals. (p. 25)

Thus, students have access to social capital through their connections or personal relationships with individuals or "agents" (i.e., parents, school personnel, mentors, and peers) or networks of individuals (i.e. peer networks). Relationships with agents are "crucial to the social development and empowerment of ethnic minority children and youth" because institutional agents (teachers, counselors, and administrators) have the means and mechanism to teach students the "appropriate decoding skills from which they can obtain other key forms of institutional support" (Stanton-Salazar, 1997, p. 15). In addition, agents "have the capacity and commitment to

29

transmit directly, or negotiate the transmission of, institutional resources and opportunities" (Stanton-Salazar, 1997, p. 6). Institutional resources and opportunities can translate to access to advance coursework, test preparation services, academic preparation programs, individual academic guidance, tutoring opportunities, or college workshops.

Having access to such resources and opportunities is particularly important for Latino students because "success within schools. . . has been a matter of learning how to decode the system" (Stanton-Salazar, 1997, p. 13). Agents teach students to decode the educational system by sharing their institutional "funds of knowledge associated with ascension within the educational system" (Stanton-Salazar, 1997, p. 12). Institutional funds of knowledge are agents' insight on the educational institution and its practices, such as information regarding: (a) institutionally sanctioned discourses, (b) academic knowledge (e.g. subject-area knowledge), (c) organizational/bureaucratic funds of knowledge (e.g. knowledge of how bureaucracies operate), (d) network development (e.g. knowledge of how to negotiate with agents within and outside of the school), (e) technical funds of knowledge (e.g. study skills, test-taking skills, and time-management skills), (f) knowledge of labor and educational markets (e.g., opportunities, requisites and barriers to entree), and (g) problem-solving knowledge (Stanton-Salazar, 1997). What is particularly relevant to this research is the belief that agents, in providing Latino students with access to institutional funds of knowledge and decoding skills, "play a potentially key role through socialization processes that help shape a proacademic identity" (Stanton-Salazar, 2004, p. 22). A student with a proacademic identity is one who values

education, aspires to go to college, and envisions an educational trajectory which predisposes him or her to excelling in academic related activities. Research on developing a proacademic or academic identity will be discussed in the Developing a Student Academic Consciousness portion of the Theoretical Framework section.

According to Stanton-Salazar (2004), particularly important for Latino students' academic success, is their connections to peer networks. In Stanton-Salazar's (2004) discussion of Latino student identity development he writes:

> Aspirations drive individual effort engagement and degree of investment in school, which in turn largely determine educational attainment. Interpreted through this tradition, peer relations, as social resources, would be defined in terms of "connections" to peer groups that model and promulgate standards of academic/school behavior that promote academic effort engagement and academic success. (p. 23)

Thus, if connections to peer groups modeling academic behavior and effort can develop in students the academic aspirations necessary for educational success, then, as educators, we must foster the development of such peer groups. In doing so, we must understand and incorporate the cultural schemas present in these peer networks (i.e. cooperation, reciprocity, shared meaning-making, and continual assessments of common interests) (Stanton-Salazar, 2004). Gibson, Gándara, and Peterson Koyama (2004) support Stanton-Salazar's (1997, 2004) recognition of the importance of peer networks, especially for shaping the school performance of students from working-class and immigrant families. This is significant because parents of students from working class and immigrant families tend not to have access to the institutional knowledge (e.g. information of course and test requirements and application deadlines) necessary to help their students prepare, apply and make successful

31

transitions into college (Gibson, Gándara, & Peterson Koyama, 2004). Gibson, Bejínez, Hidalgo, and Rolón, (2004) add that school policies, programs, and practices have a direct influence in the development of these peer networks because they "directly influence the ways that peers interact, including the skills and knowledge they develop in working with one another" (p. 145).

Beyond peer network's potential influence on developing a proacademic identity, the cultural schemas found in peer networks reflect cultural schemas found in the daily interactions between Latino students and their families. These cultural schemas are framed by Latino family values and beliefs such as *respeto, confianza*[ix] (trust)*, and comunidad.* As mentioned above, the social structure of peer networks is defined by cultural schemas that value and encourage cooperation, reciprocal exchange, and shared meaning-making (Stanton-Salazar 1997, 2004). These cultural values also exist within the relationships and interactions in the Latino family. Delgado-Gaitan (2004) discusses the importance of schools' ability to foster relationships and interactions mirroring cultural schemas of Latino family relationships and interactions. She writes:

> The word cooperative is often used to describe Latino conduct, especially for children in the schools. . . because it describes their ability to join with others in a group activity. . . . There is also a collective character to the concept of interdependence that allows individuals to give and receive support. Interdependence as a practice and value in Latino families has much to do with the person's role as an active, sharing family member. (Delgado-Gaitan, 2004, p. 10)

Thus, the ECALU curriculum fosters peer networks by building on Latino values which shape relationship building and interaction. Such a value is that of

---

[ix] The literal translation of *confianza* is trust. The cultural translation of *confianza* as a fundamental Latino family value will be discussed in Latino Family Values and Beliefs section of Chapter II.

cooperation, which Latino families regard as significant in order to attain ones goals (Delgado-Gaitan, 1992; Gonzalez, 2004). Building on Latino families' emphasis on cooperation, the ECALU curriculum sends explicit messages highlighting the importance of peer support when it comes to staying on the road to college.

Student Identity Development

In this study, framed by the work of Phelan, Davidson, and Yu (1998), student identity development will be discussed through the perspective of students' "multiple worlds." This approach is taken because the concept of multiple worlds, with its emphasis on the challenge of negotiating the social and cultural differences of multiple worlds (i.e. home, school, and neighborhood), allows for the explicit acknowledgment of first generation Latino students' varied lived experiences (i.e. immigrant, English language learner, Latino, college bound, or "at-risk"). It is as a result of negotiating incongruent values, expectations, and experiences, that first generation Latino students develop their own identity based on the *enseñanzas*[x] (teachings) of their multiple worlds.

According to Phelan, Davidson, and Yu (1998), academic success is dependent on students' ability to effectively navigate contradicting cultural values and expectations between their multiple worlds. Phelan, Davidson, and Yu (1998) use the term world, to mean:

---

[x] The literal translation of *enseñanzas* is "teachings." I however, see the cultural translation of *enseñanzas* as valuing the relationships between Latino elders and children, further discussed in Chapters III, IV, and V. Through *consejos,* or what Villenas and Moreno (2001) identify as nurturing advice and moral lessons, parents and elders provide their children with *enseñanzas*. Elders teach for the purpose of passing on their collective family wisdom (Valdés, 1996), defined as survival strategies acquired through their collective experience in their country of origin and the U.S. (Hidalgo, 1998). *Enseñanzas* reflect the types of values and interactions in Mexican and Latino households (Fránquiz and Salazar, 2004).

> Cultural knowledge and behavior found within the boundaries of students' particular families, peer groups, and schools; we presume that each world contains values and beliefs, expectations, actions, and emotional responses familiar to insiders. . . . Students employ cultural knowledge acquired from their family, peer, and school worlds in social settings and contexts. (p. 8)

This is particularly important for Latino students because the cultural knowledge gained in their family (as discussed in the previous section), is not recognized or incorporated into their school setting. Culture, according to Phelan, Davidson, and Yu (1998), "refers to people's values and beliefs, expectations, actions, and interactions, as well as the meanings people construct about what is appropriate, inappropriate, normative, and aberrant" (p. 7). This cultural knowledge shapes what people "need to know in order to think, act, and behave appropriately" (Spindler, 1982, 1987 as cited in Phelan, Davidson, & Yu, 1998, p. 7). For Latino students, this means that they must navigate possible contradicting cultural values and expectations between their home (family) culture, their school culture, and their neighborhood (peer) culture. Contradictory and incongruent expectations, values, and beliefs, which shape students' cultural knowledge, contribute to the *barriers* students experience in navigating social contexts and settings in their multiple worlds. Phelan, Davidson, and Yu, (1998) describe barriers as:

> sociocultural barriers, socioeconomic barriers, linguistic barriers, and structural barriers. Each of these barriers carries the potential to induce in minority children and youths experiences of "anxiety, depression, apprehension, or fear," feelings that not only disrupt their ability to perform school and classroom-related tasks, but that also hinder their social development. (Phelan et al., 1993, p. 57 as cited in Stanton-Salazar, 1997, p. 24)

In hindering their social development, these barriers can negatively affect students'

ability to establish peer networks and relationships or connections with institutional agents (Stanton-Salazar, 1997). As discussed in the previous section on social and cultural capital, establishing positive connections with institutional agents can significantly impact Latino students' ability to succeed academically (Stanton-Salazar, 1997, 2004). The importance of establishing connections with institutional agents such as teachers is evident in Valenzuela's (1999) work with Latino high school students. In her research, Latino students who established connections with their teachers expressed feeling cared for by their teachers and experienced a sense of belonging to the school community (Valenzuela, 1999). This connection is particularly important to combat the barriers Latino students experience when their school culture does not reflect the values and practices of their home culture. According to Phelan, Davidson, and Yu (1998), as a result of this conflict or contradiction, students experience difficulty in knowing how to think, act, and behave appropriately in each of these worlds. This is a critical point because research shows that not knowing how to navigate contradictory cultural values and expectations between their multiple worlds can be detrimental to student's academic success (Phelan, Davidson, & Yu, 1998). This is particularly true for Latino students, whose home, school, and neighborhood cultures have contradicting and incongruent expectations, values, and beliefs (Flores-González, 2002; Mehan, Hubbard, (Phelan, Davidson, and Yu, Villanueva, 1994; Stanton-Salazar, 1997, 2004; Valenzuela, 1999).

In her research with immigrant Latino students, Valdés (1996) argues that the academic success of immigrant children is dependent on reconciling the differences

between home and school cultures without having to assimilate and adopt the values of the mainstream dominant world. She writes, "I believe that it should be possible to move into a new world without completely giving up the old" (Valdés, 1996, p. 205). Findings in other studies investigating student's multiple worlds, support Valdés' beliefs and conclude that the key to school success lies in the students' ability to manage transitions between their multiple worlds (Flores-González, 2002; Mehan, Hubbard, & Villanueva, 1994; Phelan, Davidson, & Yu, 1998; Stanton-Salazar, 1997, 2004). Knowing how to manage transitions is necessary because entry into different social contexts and settings requires crossing "borders" (Stanton-Salazar, 1997). Stanton-Salazar (1997) defines borders as "real or perceived lines that demarcate one world or setting from others. Borders function to alert people to the rules and requirements necessary for effective participation within the respective world or social setting" (Stanton-Salazar, 1997, p. 122). Thus, the skill of managing transitions between students' multiple worlds can also be discussed as the skill of "border crossing". Focusing specifically on working-class minority youth, Stanton-Salazar (1997) contributes by concluding that students have the ability to develop a "bicultural network orientation"; which he describes as:

> a consciousness that facilitates the crossing of cultural borders and the overcoming of institutional barriers, and thereby facilitates entree into multiple community and institutional settings where diversified social capital can be generated and converted by way of instrumental actions (i.e., where instrumental social relationships can be formed, and social support and funds of knowledge can be obtained). (p. 25)

The concept of border crossing is particularly relevant to this study because *los estudiantes*, as Latino immigrants (or children of immigrants) and English language

learners, they have multiple layers of "real" borders which they have to cross on a daily basis. As discussed by Valdés (2001) first generation students and their families, "in coming to this country and in adjusting to American schools. . . travel very long distances. These distances are physical, emotional, and psychological" (Valdés, 2001, p. 9).

According to Phelan, Davidson, and Yu (1998), the skill of border crossing is something that should be fostered in all youth, "we believe that opportunities for students to experience movement across diverse worlds and to reflect on their own and others' transition and adaptation patterns should be integral to the school curriculum" (p. 183). Unfortunately, schools provide students with little assistance in crossing borders and few opportunities to develop the skill of border crossing (Phelan, Davidson, & Yu, 1998). Thus, schools' inability or unwillingness to "validate, assess, and recognize that Latino children are socialized within a context of multiple worldviews becomes detrimental to the academic development of children" (Ramirez, 2004, p. 197). As a result, educational researchers and practitioners are challenged to find ways to foster within students, a bicultural network orientation, which minimizes student's negative experiences with contradictory and incongruent expectations, values, and beliefs, and maximizes their abilities to transition between various cultural settings and contexts. Stanton-Salazar (2004) summarizes this task in stating:

> The immediate challenge, then, for the researcher and for the educator
> is to find ways of neutralizing or minimizing this conflict within the
> school, and to assist the individual, the peer group, and/or the larger
> peer community in developing empowering ways to participate in their
> multiple and culturally disparate worlds - not only for the purpose of
> individual educational success, but also as a means for preparing to

become an effective and determined agent of social change and social justice. (p. 34)

The point that our challenge as researchers and educators goes beyond students' individual educational success, is especially relevant to this research. The reality is, as stated before, that first generation Latino families come to this country with *esperanzas* for a better future. Yes, the *esperanza* of a "better future" definitely includes educational opportunities and success for their children, but it also calls for a collective, familial, and community centered perspective on "success". Thus, in helping students make successful transitions between various social settings and contexts, educators are also supporting Latino parents' desire to raise children who are *bien educados* (well educated). For Latino parents, teaching their children to be *bien educados* involves "teaching children how to behave, how to act around others, and also what was good and what was moral" (Valdés, 1996, p. 125). Similar to developing border crossing skills, in learning how to be *bien educados,* Latino students learn about the "expectations of the roles that they would play in life and the rules of conduct that had to be followed in order to be successful in them" (Valdés, 1996, p. 125). Latino students are very familiar with the concept of being *bien educado,* in explicitly connecting this very familiar "home" *enseñanza* to "school" practices, educators would function from an asset based framework, and would contribute to eliminating borders and barriers which hinder Latino student academic success. Phelan, Davidson, and Yu (1998) argue that "it is imperative for educators to move away from deficit views of children and families and to focus instead on ways to eliminate borders between students' home and school worlds" (p. 206). The

38

integration of home *enseñanzas* into the classroom curriculum is a critical and cornerstone practice purposefully facilitated throughout the ECALU curriculum.

The body of research focusing on students' multiple worlds is one which not only identifies the challenge of negotiating contradictory values and expectations of multiple worlds, but more importantly, raises awareness for the need to provide students with border crossing skills which allows them to successfully navigate such contradictions. In successfully negotiating such contractions, students begin to shape their own identity from an inclusive perspective rather than an assimilationist perspective. It is based on this frame of thought that this investigation seeks to understand how the ECALU curriculum helps develop in Latino students a *Latino academic consciousness,* relies on and incorporates the *enseñanzas* of both home and school, and secures their identities as Latino/a.

Developing a Student Academic Consciousness

Related to the concepts of multiple worlds and connections with agents and networks of individuals (Phelan, Davidson, & Yu, 1998; Stanton-Salazar's, 1997, 2004), is literature regarding student academic identity development, addressed in a previous part of the theoretical framework section. Thus, the final body of research providing a theoretical framework and supporting a need for the creation of a *Latino academic consciousness* is literature based on developing an identity grounded on academic achievement. "Academic identity, or scholar ethos, refers to the definition of scholars and scholarship students develop which permit them to achieve academically" (Welch & Hodges, 1997 as cited in Fránquiz & Salazar, 2004, p. 37). An academic identity fosters students' aspirations for wanting to go to college and

allows students' to imagine themselves in college (Coles, 1999; Gándara, O'Hara, & Gutiérrez, 2004). Student's aspirations are important because, as concluded by Stanton-Salazar (2004), "aspirations drive individual effort engagement and degree of investment in school, which in turn largely determine educational attainment," promulgating "standards of academic/school behavior that promote academic effort engagement and academic success" (p. 23). The concept of an academic identity is important for this investigation because research has found that a significant barrier to the pursuit of a college education is students' inability to imagine themselves in college (Coles, 1999). More importantly, Gándara, O'Hara, and Gutiérrez (2004) have found that Chicano/Latino students, as an ethnic group tend to have lower academic aspirations than other students.

Researchers investigating students' academic identity development have developed several definitions of and terms relating to academic identity. Coles' (1999) notion of a "postsecondary consciousness," is a process that enables students "to incorporate into their beliefs about themselves the idea that education beyond high school is a realistic option, something they want to do, think will benefit them, and believe they can undertake successfully" (p. 21). Since this research involves 4th-grade children and their families, Coles' idea of a postsecondary consciousness has been modified to that of an "academic consciousness." Thus, an academic consciousness is one in which elementary students are engaged in the learning process, consider themselves to be scholars, and see themselves as being on the road to college. In investigating the academic identity development of Latino students, Flores-González (2002) contributes to the literature by introducing the kinds of

identities urban Latino students begin to adopt for themselves: "school-kid" or "street-kid". In her research, Flores-González (2002) argues that the type of identity a student adopts for themselves has huge implications for their academic success or "dropping out" of school. She notes:

> Students whose home, school, and community identities are school-oriented develop a school-kid identity and graduate from school. By contrast, students whose home, school, and community identities are discrepant - some of their identities are not school-oriented - experience more difficulty in developing and maintaining a school-kid identity and may eventually drop out of school. (Flores-González, 2002, p. 4)

Recalling the work of Phelan, Davidson, and Yu (1998) and Stanton-Salazar (1997; 2004), those students' whose multiple worlds are discrepant, could still develop what Flores-González (2002) terms a school-kid identity, had they developed the border crossing skills necessary to successfully navigate the discrepancies of their multiple worlds. In regards to fostering a school-kid identity, Flores-González (2002) adds that it is based on students' belief in the educational "system" and a "willingness" to participate in it. Thus, messages regarding the importance of education, provided by people in students' multiple worlds, have huge implications in the development of a school-kid or street-kid identity. Finally, focusing on the strengths of students' multiple worlds, Valenzuela (1999) adds that Mexican immigrant students' collective orientation via a shared "dual frame of reference" (ability to compare their present status to their less favorable status in their country of origin), results in the development of a pro-school ethos that is, a goal-orientation toward schooling.

Research shows that Latino students are taught by their families the importance of personal commitment to others and tend to value a group orientation to

41

learning (Hall 1959, 1966, 1977, and 1984 as cited in Ibarra, 2004). Thus, educational practices hoping to activate first generation Latino students' cultural and social capital (i.e. a dual frame of reference), for the purposes of developing an academic identity within students, must recognize the importance of building on the concepts of collectivity and collaboration. Regarding academic motivation, "current scholarship indicates that [it] . . . 'grows out of a complex web of social and personal relationships' and that a sense of membership in the school community directly influences student 'commitment to schooling and acceptance of educational values'" (Goodenow & Grady, 1993, pp. 60-61 as cited in Gibson, Bejínez, Hidalgo, & Rolón, 2004, p. 129).

Based on Coles' (1999), Flores-González' (2002), and Valenzuela's (1999) research on fostering academic consciousness in Latino students, it is clear that there is a need to add to this emerging definition, a number of concepts that distinguish an academic consciousness as a uniquely Latino one. Accordingly, the theoretical framework has shaped how an academic consciousness must respond to and incorporate the realities of the lived experiences and needs of first generation Latino students and their families. It is the need to develop an academic consciousness (which is uniquely Latino) that leads to the investigating of how the ECALU curriculum helps Latino students develop a *Latino academic consciousness.* In doing so, this study explores this emerging concept while seeking to understand the educational practices that foster such a consciousness. As it is currently developed, a *Latino academic consciousness* is understood as a belief system in which Latino students and their families believe that preparing for *una buena educación*– grounded

42

in Latino family's cultural and social capital [funds of knowledge (Moll, Amanti, Neff, & González, 1992), family's collective wisdom (Valdés, 1996), and community cultural wealth (Yosso, 2006)] and teaching of institutional funds of knowledge (Stanton-Salazar, 1997, 2004)– both for today and for tomorrow is a realistic family goal (Canizales & Lopez, 2006).

Significance of the Study

It is crucial for teachers, counselors, administrators, researchers, and policy makers to understand the relationship between educational development and long-term personal, social, and economic success. In working with Latino students and families, we must also recognize the positive impact that graduating from college has on a student, their family, and community. As the Latino population continues to grow, it is clear that their economic, social, and political mobility is, a great part, dependent on the educational success of Latino children. In order for Latino students to reach their academic potential, policy makers, community and educational leaders (teachers, counselors, and administrators) must consider approaches and programs with the potential of increasing the likelihood of academic success of students who continue to be most vulnerable to school failure. By studying *los estudiantes'* experience with the ECALU curriculum, this study provides research on the effectiveness of combining culturally relevant, asset based curriculum with academic preparation efforts.

Besides its significance for policy makers, community and educational leaders, and educators, this study is especially significant to the millions of first generation Latino students and their families, many of whom came to the U.S. with

esperanzas, in search of a better life, and hoping to benefit from increased opportunities. In addition, the findings of this study may be beneficial for individuals interested in increasing first generation, Latino students' access to a college education (i.e. teachers, administrators, policy makers and directors of academic preparation programs) and can directly benefit participants of academic preparation programs (students, parents and families).

Lastly, although this research focuses on Latino students and their immigrant families, the significance of this study goes beyond the Latino community. This study, in providing an asset based model of curricula, can be adapted to fit the unique needs and incorporate the unique strengths of other immigrant populations who like the Latino community, continue to be marginalized in education and society.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

As described in the Theoretical Framework section of Chapter I, this study contributes to the establishment of new "truths" regarding Latino students' abilities to succeed in school and Latino families' abilities to foster their academic achievement. This is done in hopes of further understanding how educators can foster the activation of Latino students' cultural and social capital with the intent of creating educational advantages. As such, the literature review focuses on two interrelated bodies of research, both of which informed the development of the ECALU curriculum and contributed to the development of the theoretical framework and research questions guiding this study. The two bodies of research informing the literature review are: (a) research investigating Latino family values and beliefs contributing to Latino student academic success, and (b) research investigating a framework of *cariño* (care) and the framework's ability to foster Latino student academic success.

Latino Family Values and Beliefs

> It is true that children from Mexican immigrant families attend problematic schools that affect their learning and adjustment, and it is also true that such effects are likely to strengthen as these children become more acculturated over their school years. School context, however, is not completely deterministic. It is one factor in a multidimensional cluster of factors that predict where children end up within the educational system (Suárez-Orozco & Suárez-Orozco, 1995). Children from Mexican immigrant families have other resources on which to draw, some of which may counteract the risks they face in their school contexts. (Crosnoe, 2005, p. 299)

The belief that Mexican immigrant, and other first generation Latino, students'

academic success is not completely dependent on the school context, but rather is influenced by a multitude of factors, is critical in understanding that Latino students have resources outside of the school, which are essential to their academic success. As will be discussed below, a significant resource at the disposal of Latino students is their family, in that Latino children are raised with a set of values and beliefs that have the potential to foster such academic success. The belief that Latino families value education is one that has been documented by a plethora of educational researchers such as Gándara (1993, 2000), González & Moll (2002), Hidalgo (1998), Valdés (1996), and Valenzuela (1999). The value Latino families place on education however, is still questioned and not uniformly accepted by schools and educators. In her research, Delgado-Gaitan (2004) discusses a fundamental Latino family value by stating, "Latino parents already value school, and that is a critical advantage for educators to acknowledge and use as a springboard" (p. 7). In understanding the value that Latino families place on education, Delgado-Gaitan (2004) argues that "the most important thing that educators can understand about Latino children from low-income homes is that they, too, have dreams" (p. x). In a similar vein, in her discussion of Latino parents' dreams regarding their children's education, Valdés (1996) argues that "even in the face of the many competing demands of the family system, children's schooling [is] still considered important" (p. 155). In investigating the roots behind these dreams, Valdés (1996) concludes that Latino parents' awareness of their own limited opportunities fuels their desire for their children to have more opportunities. Thus, rather than considering their limited educational opportunities as a barrier to helping their children succeed, Latino parents utilize their

own experiences to motivate and foster in children, a desire to succeed academically (Delgado-Gaitan, 1992). In doing so, parents utilize their own experiences and personal histories to convey to children the importance of an education. This is significant for this study because in sharing their personal histories and lack of educational opportunities, Latino parents model the ability to draw upon their own family resources. In drawing upon their personal experiences, Latino parents activate their social capital (as discussed in the Students' Social and Cultural Capital portion of the Theoretical Framework section), in order to teach their children the value of education.

In teaching children to value education however, Latino parents are also interested in helping their children maintain other important cultural values. As described by Valdés (1996), Latino parents, in valuing education and "wanting their children to go to school in this country [does] not mean that they [want] their children's values to be different from what their own had been when they were the same age" (p. 173). This desire is evidenced by Latino families' definition of what it means to be *bien educado*. Delgado-Gaitan (1992), Valdés (1996), and Valenzuela (1999) are just a few of the educational researchers who explore Latino families' concept of *bien educado* as both a "process" for teaching the importance of an education and as a "foundation" for teaching other cultural values and beliefs. Valenzuela (1999) provides a definition to what being *bien educado* means for Latino families:

> *Educación* is a conceptually broader term than its English language cognate. It refers to the family's role of inculcating in children a sense of moral, social, and personal responsibility and serves as the foundation for all other learning. Though inclusive of formal academic

47

training, *educación* additionally refers to competence in the social world, wherein one respects the dignity and individuality of others. . . . *Educación* thus represents both means and end, such that the end-state of being *bien educada/o* is accomplished through a process characterized by respectful relations. (pp. 22-23)

Thus, in teaching children to be *bien educados,* Latino parents also teach children other important cultural values, such as *respeto, confianza,* and *comunidad* (Delgado-Gaitan, 1992, 2004; Fránquiz & Salazar 2004; Ibarra, 2004; Valdés, 1996; Valenzuela, 1999). The concept of being *bien educado* is particularly important to this investigation because the ECALU curriculum, in incorporating Latino family values, allows students to explore what the concept of *bien educado* means for them and their families. In addition, this concept shatters the belief that education and learning only happens at school, and that "education" as it is traditionally understood, has no implications for or relationship to the teachings which take place in the home.

According to Delgado-Gaitan (2004), Latino parents rely on oral traditions to teach cultural values (listed above) and thus "educate" children on "ways to think and perceive the world" (p. 9). These oral traditions or what Delgado Bernal (2001) identifies as "pedagogy of the home," include two main types of intergenerational dialogue, the first being *consejos* (Fránquiz & Salazar, 2004; Knight, Norton, Bentley, & Dixon, 2004; Valdés, 1996;) and the second being *cuentos* (Delgado-Gaitan, 2004; 2005; Knight et. al, 2004; and Yosso, 2006). The sharing of *consejos,* caring advice and moral lessons, and *cuentos* personal stories and oral histories of their families, as found in educational research, evidence the ongoing teaching and intergenerational interaction that takes place in Latino households (Delgado-Gaitan,

2004; Fránquiz & Salazar, 2004; Villenas & Moreno, 2001; and Yosso, 2006). This ongoing interaction resulting from the sharing of *consejos* and *cuentos,* Delgado-Gaitan (2004) argues, benefits Latino children in the following ways:

> One way that parents motivate and encourage their children to excel and remain in school is through their own life experience. The spontaneous personal stories told across the kitchen table or en route to the doctor's office provide a view for children of their parents' experience of resilience, courage, value for education, and expectations for their success. . . . Teaching through personal experience connects parents and children to their history while motivating the children to focus on their education. (pp. 42-43)

Connecting Delgado-Gaitan's (2004) findings back to the concept of *bien educado,* it is through the sharing of these spontaneous personal stories and *consejos,* that parents teach children to value education, while fostering their development and internalization of fundamental Latino family values. The ECALU curriculum builds upon these ongoing family interactions and parents' personal stories to teach lessons in a manner that is both relevant to and inclusive of *los estudiantes'* resources and their multiple worlds (as discussed in the Theoretical Framework).

In learning to be *bien educados,* Latino children begin to internalize fundamental Latino family values and beliefs, and also begin to understand and experience the concept of "familism," a concept explored by several researchers (Delgado-Gaitan, 2004; Hidalgo, 2005; and Knight et. al, 2004). Building on previous research, Hidalgo (2005) synthesizes the definition of familism as the following*:*

> "Family unity depends on the concept of familism that is defined as "strong emotional and value commitments to family life" (Vega, 1995, p. 7). Familism is further defined by Sabogal et al. (1987) as "strong identification and attachment of individuals with their families

(nuclear and extended), and strong feelings of loyalty, reciprocity and solidarity among members of the same family." (p. 382)

Thus, at a young age, Latino children learn to think beyond the self and witness how their parents and elders make choices based upon what is in the best interest of the family. Through this familism lens, Latino children understand the importance of *comunidad*, and learn to make choices and decisions based on established personal connections built on trust, or as Hidalgo (2005) addresses, *confianza* (trust). The significance of *comunidad* and *confianza* in the Latino household foster the development of personal connections based on the value of *respeto* (Fránquiz & Salazar, 2004; Valdés, 1996). According to Valdés (1996), *respeto* is a set of attitudes towards individuals and their roles. "Having *respeto* for one's family involves functioning according to specific views about the nature of the roles filled by the various members of the family. . . [and] involves demonstrating personal regard for the individual who happens to occupy that role" (Valdés, 1996, p. 130). As explained by Hidalgo (2005), understanding the value that Latino families place upon the concept of familism and the value of *respeto* is important for a variety of reasons. Hidalgo (2005) explains that "an understanding of the concept of familism and its corresponding values moves qualitative researchers away from the individualistic orientation prevalent within American culture. Research philosophically grounded in the concept of familism deepens understanding of how Latino/a norms function within families" (p. 384). Hidalgo's (2005) point resonates with the need to understand *los estudiantes* and their *familias*, and (as will be explained in the Research Approach and Methodology section of Chapter III) the importance of

engaging in research that shows *respeto* for Latino families and their potential to contribute to the research.

<div align="center">Framework of *Cariño*</div>

Valenzuela (1999), building in part on Noddings' (1984) framework on "caring," argues that schools and educators need to engage with Latino students, their families, and their community from a framework of *cariño*. According to Valenzuela (1999) "caring theory addresses the need for pedagogy to follow from and flow through relationships cultivated between teacher and student" (p. 21). In order to establish such caring relationships, however, Valenzuela (1999) argues that educators, as noted in the previous section, need to challenge deficit based preconceived notions in order to understand the significance of Latino family values and beliefs and their implications for student academic success. She writes:

> Although *educación* has implications for pedagogy, it is first a foundational cultural construct that provides instructions on how one should live in the world. With its emphasis on respect, responsibility, and sociality, it proves a benchmark against which all humans are to be judged, formally educated or not. The composite imagery of caring that unfolds accords moral authority to teachers and institutional structures that value and actively promote respect and search for connection, between teacher and student and among students themselves. (p. 21)

Thus, a framework of *cariño,* includes the ability to recognize, understand, and incorporate Latino families' notion of *educación* and *respeto,* and their implications on Latino student academic success. In doing so educators can create educational experiences based upon relationships and connections with Latino students, their families, and their communities. In discussing a framework of *cariño*, Valenzuela

<div align="center">51</div>

(1999) makes a connection to the notion of additive schooling, which, as opposed to subtractive schooling recognizes, builds upon, and incorporates students' and families' cultural and social capital (i.e. family values and beliefs) into educational practices and schooling experience. Valenzuela (1999) goes on to highlight that additive schooling is essentially about the maintenance of community, which includes the home-school relationship. In connecting the framework of *cariño* with additive schooling, Valenzuela (1999) implies that *cariño* requires more than just cultivating caring relationships with students, their families, and their communities. Valenzuela (1999) notes:

> To make schools truly caring institutions for members of historically oppressed subordinate groups like Mexican Americans, authentic caring, as currently described in the literature, is necessary but not sufficient. Students' cultural world and their structural position must also be fully apprehended, with school-based adults deliberately bringing issues of race, difference, and power into central focus. This approach necessitates abandoning the notion of a color-blind curriculum and a neutral assimilation process. (p. 109)

In this quote, Valenzuela (1999) not only moves the framework of *cariño* beyond individual relationships, but also contextualizes it within the dynamic forces shaping the realities of "historically oppressed" students. She does this for the purpose of addressing a need to move beyond the deficit based paradigms of color-blindness and assimilation, which have traditionally informed educational practices and created subtractive schooling conditions and experiences for Latino students and their families. What is absent from Valenzuela's (1999) discussion of *cariño,* however, is an explicit connection with actual educational practices necessary to establish such caring and authentic relationships. In reviewing the literature regarding such

educational practices (discussed later in this section) it is apparent that the framework of *cariño,* beyond describing authentic and caring relationships between educators and students, could serve as a larger framework informing educators' perception of Latino students and families, which then inform educational practices. Thus, only when educators and educational institutions function from a framework of *cariño* will Latino students and families experience what Valenzuela (1999) addresses as additive schooling.

Based on a need for a more comprehensive understanding of the framework of *cariño,* I use the following sub-sections to continue to expand on the literature review, while contributing to the development of what it means for educators to have *cariño* for Latino students, their families, and their communities. In doing so, the goal is to make explicit connections between a framework of *cariño* and asset based educational practices proven to be effective when working with Latino students and their families. Both the framework of *cariño* and effective educational practices associated with it are significant to this study because the ECALU curriculum is an example of a practical model for how *cariño* can be practiced. The ECALU curriculum, therefore, incorporates many of the educational practices discussed in the sections to follow. The remainder of the literature review is divided into the following sections: (a) *Cariño* Means . . Being Culturally Responsive, (b) *Cariño* Means . . Bidirectional Educational Practices, and (c) *Cariño* Means . . Recognizing and Incorporating Latino Students' and Families' Cultural and Social Capital.

Cariño Means Being Culturally Responsive

The framework of c*ariño* challenges educators to recognize the importance of Latino cultural and family values and practices, for the purpose of recognizing their potential impact on student academic development. Delgado Bernal (2002) addresses the need to value Latino students' cultural and familial experiences when stating, "to recognize all students as holders and creators of knowledge, it is imperative that the histories, experiences, cultures, and languages of students of color are recognized and valued in schools" (p. 121). In having c*ariño,* however, educators must go beyond simply acknowledging Latino students' histories, experiences, cultures, and languages, and seek to engage in culturally responsive educational practices. These practices respond to Latino students' and families' educational and cultural needs in culturally appropriate ways (Delgado-Gaitan, 2004). Thus, being culturally responsive requires educators to integrate and build upon the specific Latino cultural and family values with which students come to schools. These values include *respeto, confianza, comunidad,* the consideration of others, kindness, respect for elders and authority, cooperation, collectivity, and interdependence (Delgado-Gaitan, 2004; Diaz-Greenberg, 2003; Gonzalez, 2004; Valenzuela, 1999; and Vélez-Ibáñez & Greenberg, 1992). Vélez-Ibáñez and Greenberg (1992), building upon the work of Kagan (1986), provide an example of culturally responsive education in action:

> In contrast with the traditional, highly individualized competitive instruction systems, "cooperative learning systems" might be more appropriate for children for whom such social interaction is both a highly developed skill and an expectation. Such systems are based on the idea that students accomplish their academic tasks in heterogeneous groups, where, although the tasks are usually assigned by the teacher, each students' effort contributes to the total group

> effort. Cooperative learning may be an important innovation in relation
> to education and culture. . . . [because] it may be more compatible with
> the cultural norms and values of U.S.-Mexican children, and it seems
> highly compatible with their learning experiences. (p. 330)

Thus, at the classroom level teachers can use the Latino family value of cooperation, which (along with other values discussed previously) contributes to the notion of familism, to motivate Latino students based on their family's expectations (Hidalgo, 2005). In doing so, a teacher educates from a framework of c*ariño,* which is not only a culturally responsive framework, but one with the potential to better educate Latino students.

In being culturally responsive, educators and schools move beyond the traditional, deficit based interactions between schools and Latino family homes. Diaz-Greenberg (2003) describes the most salient factors shaping school and home interactions as, "covert and overt attempts to assimilate Latino students into mainstream American society, [and] the imposition of a non-inclusive traditional curriculum that fails to acknowledge and honor the culture, language, and home-based experiences of people of color" (p. 86). It is important for educators and schools functioning from a traditional deficit based perspective to understand that, by *not* engaging in and promoting culturally responsive educational practices, they are not taking advantage of Latino family and cultural values which can foster student academic engagement and success. Finally, when educators and schools are structured and teach in culturally responsive ways, schools and educators are able to cultivate authentic caring relationships with Latino students, their families, and communities, which in turn gains them the *confianza* of Latino students, their

families, and communities.

Cariño Means Bidirectional Educational Practices

The previous sub-section, discusses the framework of *cariño* as the ability to value and integrate Latino students' cultural and family values into the curriculum through the use of culturally responsive educational practices. Building on this discussion, Delgado-Gaitan (2004) argues that including Latino family and cultural values and practices in the curriculum can take many forms. "Essentially, the idea is for the schools to make Latino parents and the community important companions in an ongoing dialogue" (Delgado-Gaitan, 2004, p. 36). The concept of dialogue is important because it calls for a level of interaction where at least two parties are involved. According to Delgado-Gaitan (2004), "sharing information is a two-way process. Just as educators need to share with parents what is happening in the school, they also need to learn about the child's experience in the family" (p. xi). Thus, a framework of *cariño* calls for educational instruction and practices that are bidirectional. Tierney (2002), building on the work of Clark (1983), discusses the benefits of bidirectional educational practices:

> What one hopes to achieve is compatibility between involvement at home and at school. The most pedagogically effective instruction occurs when the role demands and cognitive functioning in the classroom are built on at home (Clark, 1983). . . . the manner in which the interrelationships between school and home occur must be bidirectional. If parents and family members can be actively involved in home and school learning experiences that reinforce trust, high goals, and active learning, it is more likely that the child will succeed. (p. 596)

An important message found in this quotation is the fact that bidirectional instruction

and practices, similar to culturally responsive instruction, not only recognizes students' and families' as contributors to the educational process, but also fosters student academic success. Simply recognizing the potentiality and benefits of considering Latino students, their families, and communities as equal contributors to children's educational experiences, however, falls short of what it means to have *cariño* for Latino students. As Tierney (2002) adds, it is important for educators and schools to become familiar with the cultural and social capital afforded by the Latino family and culture:

> [Educators and schools need to] use the concept of funds of knowledge to emphasize household and/or local knowledge and activities as important resources for educational change. . . . Rather than the negation or assimilation of local identities, one works to affirm such identities while at the same time working to support a sense of active engagement and self-efficacy for parents and family members. (p. 599)

Thus, by integrating Latino families' funds of knowledge (discussed further in the following section) into the curriculum, educators affirm students' cultural identities by considering parents to be co-teachers (Delgado-Gaitan, 2004). In conclusion, educators and schools which implement bidirectional instruction and interaction, for the purpose of affirming students' cultural identities, cultivating home-school relationships, fostering student and family engagement in the educational process, and fostering student academic success, are truly "educating" from a framework of *cariño*.

Cariño Means Recognizing and Incorporating Latino Students' and Families' Cultural and Social Capital

As the literature review in the previous section concludes, a framework of *cariño* aims to affirm Latino students' cultural identities through the implementation

of bidirectional instruction and interaction. Delgado-Gaitan (2004) reminds us of the importance of understanding who Latino students are and what they represent when stating, "what Latino children bring to schools is who they are, what they believe, how they feel, and how they behave in a culture that is rich in history, language, values, customs, and practices" (p. 10). Thus, in order for educators to believe that students come to school with a wealth of cultural knowledge, requires educators and schools to understand Latino students' and their families' cultural and social resources. Informing this sub-section is research regarding Latino families' cultural and social resources. Specifically, I consider Valdés' (1996) notion of "family collective wisdom," González and Moll (2002) (see also Moll, Amanti, Neff, & González, 1992) notion of family's "funds of knowledge", and Yosso's (2006) notion of "community cultural wealth."

According to Valdés (1996) collective family wisdom is the types of survival strategies that Mexican families acquire and utilize through their collective experiences in the U.S. In regards to education, this collective family wisdom, regardless of parent's educational backgrounds, instills in families the importance of education (Valdés, 1996). Similar to Valdés' (1996) notion of collective family wisdom, González and Molls' (2002) notion of family's funds of knowledge, also acknowledges Latino families' assets. According to González & Moll (2002) Latino families' funds of knowledge are:

> Generated through the social and labor history of families and communicated to others through the activities that constitute household life, including through the formation of social networks that are central to any household's functioning. (p. 634)

Latino families' social and labor history, according to Vélez-Ibáñez & Greenberg (1992), are transmitted to Latino children through culturally constituted methods. Based on research already introduced, such methods could include *consejos* and *cuentos.* Thus, both collective wisdom and family funds of knowledge are passed-down to first-generation Latino students through the sharing of *consejos* and *cuentos.*

According to González and Moll (2002), research exploring the transmission of Latino families' social and labor history to children, and its implications on students' academic development is informed by two asset based beliefs. The first belief is "that people are competent and have knowledge, and their life experiences have given them much knowledge" (p. 625). Accordingly, González and Moll (2002) argue that the funds of knowledge that Latino families posses is "one of the household's most useful cultural resources, an essential tool kit that households need to maintain their well-being" (p. 634). The second belief informing the notion of family funds of knowledge is that incorporating Latino culture into the school curriculum increases student academic development (González & Moll, 2002). González and Moll (2002) continue, however, with a caveat. They argue that the "infusion" of funds of knowledge into existing classrooms, or school curriculum, is not the primary point. Rather, the infusion must be part of a "more critical goal," that of "how schooling may be reconceptualized to support new and broader possibilities than is now the case" (González & Moll, 2002, p. 637). In short, it is not merely the inclusion of Latino funds of knowledge that will enable Latinos to be educationally successful. Rather, it is the importance of the incorporation of Latino funds of

knowledge as well as the systematic changes in the way schools treat Latino students, their families, the Latino community, and Latino culture.

If our task as educators is to consider systematic changes in the way we treat not just Latino students, but also the families and communities they represent, it is also important that when considering the strengths and capital with which Latino students come to schools, that we do so through a community lens. Yosso (2006) argues that when considering Latino students' strengths, we must do so by recognizing Latino families as a source of community cultural wealth. Community cultural wealth, according to Yosso (2006), is "taught not just within families, but also between families, and through church, sports, schools, and other social community settings" (p. 46). Community cultural wealth, Yosso (2006) adds, contributes to Latino families' commitment to community well-being. It is through the sharing of cultural and community resources that Latino families provide each other with emotional and instrumental support (Yosso, 2006).

In identifying Latino families' cultural and community resources, Yosso (2006) categorizes their cultural and social capital into five types of assets. First, similar to the notions of family collective wisdom and funds of knowledge, Yosso's (2006) definition of "familial capital" is, "cultural knowledges nurtured among *familia* [family] that carry a sense of community history, memory, and cultural intuition" (p. 48). It is this type of capital that can foster the second type of capital, that of "aspirational capital," which Yosso (2006) defines as Latino families' ability to maintain their hopes for a better future, even in the face of barriers. This form of

capital is significant because (as explored previously), through *consejos* and *cuentos,* Latino families transmit their hopes and dreams for their children's education. Third, "linguistic capital" is "intellectual and social skills learned through communication experiences in more than one language and/or style" (Yosso, 2006, p. 43). As stated before, Vélez-Ibáñez & Greenberg (1992) argue that families transmit messages to Latino children through culturally constituted methods (i.e. intergenerational dialogue). Based on this definition, one could argue that Latino students', their families, and communities' linguistic capital fosters the effectiveness of intergenerational dialogues. Yosso (2006) defines the fourth type of capital as "navigational capital" as "skills of maneuvering through social institutions," and argues that in recognizing these skills as capital, it is acknowledged that "individuals have agency even though their decisions and actions take place within constraints" (p. 44). Finally, "resistance capital draws on the legacy of resistance to oppression in Communities of Color and refers to those knowledges and skills cultivated through behavior that challenges inequality" (Yosso, 2006, pp. 48-49).

As expressed in the introduction to the literature review, this study challenges traditional, deficit based paradigms which have shaped research, and in turn serve to perpetuate existing paradigms. In supporting a paradigm shift, this chapter exposed asset based research findings while contributing to the development of new "truths" regarding strengths of Latino students, their families, and communities, and the potential relationship between these strengths and Latino student academic success. While previous sections highlighted many Latino family and cultural values which

help foster Latino student academic success, the broader notion of familism (as explained earlier) is of great importance to this research. According to Stanton-Salazar (1997), to succeed academically, minority children must "learn to engage in the academic process communally, rather than individualistically; they must also learn that to attain the highest levels of human functioning, they must remain embedded in familial and communal support systems while they participate in other worlds" (p. 33). The ECALU curriculum, in aiming to foster within students a *Latino academic consciousness,* provides them with the opportunity to see their academic success as a communal goal, benefiting themselves, their families, and their communities. Thus, framing classroom lessons and curriculum from students' cultural values and beliefs is important, as found in Gándara's (1995) research. In exploring factors behind the success of first generation students, she states that students who remain closely allied with their family's culture are more likely to be academically successful because "they draw strength from their home cultures" (Gándara, 1995, p. 76). Finally, like all the research reviewed in this chapter, Gándara's (1995) conclusions inform this study's theoretical framework, research questions, methodology, and the overall development of the ECALU curriculum. The ECALU curriculum, through the incorporation of existing Latino intergenerational interaction and dialogue, aims to do exactly what Gándara (1995) concludes, draw strengths from *los estudiantes'* home culture and their multiple worlds.

CHAPTER III

METHODOLOGY

Research Approach

This qualitative study utilizes critical ethnographic methods (Kincheloe & McLaren, 2000) to address the process by which Latino students' cultural and social capital is activated in order to create educational advantages. Specifically, this study explores first generation, Latino, 4th-grade, English language learner's experience with the ECALU curriculum. The ECALU curriculum is designed to activate Latino students' cultural and social capital, for the purpose of creating educational advantages via the development of a *Latino academic consciousness*. This study relies on critical ethnographic methods because this approach (as will be explained below) challenges traditional notions of truths, extends the purpose of research to include benefits for participants, and challenges traditional notions of objectivity in regards to the role of the researcher (Kincheloe & McLaren, 2000). In challenging such traditional beliefs and practices, this study, as described in the Theoretical Framework of Chapter I, aims to support notions of a paradigm shift in order to transform truths regarding Latino students and their ability to achieve educationally.

Kincheloe and McLaren (2000) in addressing critical approaches to research, argue that critical researchers seek to highlight the implications that power dynamics has on thought and truth claims, which serves to problematize traditional normative claims. So, for example, in working with Latino students who represent a community which historically, socially, politically, and economically has been situated on the "oppressed" side of power dynamics, this critical approach allows researchers to

recognize and value the truths found within the Latino culture. Thus, this approach allows for asset based research incorporating the values and beliefs of Latino families.

In addressing the impact that critical ethnographic research has on participants, Kincheloe and McLaren (2000) describe Lather's (1991, 1993) notion of *catalytic validity*, by stating that it "points to the degree by which research moves those it studies to understand the world and the way it is shaped in order for them to transform it" (p. 297). Kincheloe and McLaren (2000) add that "research that possesses catalytic validity will not only display the reality altering impact of the inquiry process, it will direct this impact so that those under study will gain self-understanding and self-direction" (p. 297). Using a critical ethnographic approach, this study (via the ECALU curriculum) aims to impact *los estudiantes* by fostering their development of a *Latino academic consciousness*. Thus, through *transformative praxis*, that is, purposeful transformative action, this study aims to impact *los estudiantes'* understanding of how their educational success could benefit them, their *familias*, and their community.

This potential transformative experience for *los estudiantes* may occur as a result of critical ethnography's non-traditional perspective on the researcher/participant relationship. In discussing recent innovations in critical ethnography, Kincheloe and McLaren (2000) address notions of researcher objectivity when reviewing a reflexive approach to critical ethnography. Based on this approach, Kincheloe and McLaren (2000) argue that the researcher cannot be separate from the participants, but rather, should be "viewed as a unified subject of

knowledge that can make hermeneutic efforts to establish identification between the observer and the observed" (p. 301). This challenge to traditional notions of objectivity is significant because "to construct a socially critical epistemology, critical ethnographers need to understand holistic modes of human experience and their relationship to communicative structures," that is, socially constructed systems of communication within familial and societal hierarchies (Kincheloe & McLaren, 2000, p. 300). Especially important to this study is Kincheloe and McLaren's (2000) belief that a reflexive approach "can be used to uncover the clinging Eurocentric authority employed by ethnographers in the study of Latino/a populations" (p. 301). In questioning Eurocentric authority, critical researchers contribute to a paradigm shift, challenging traditional deficit based perspectives viewing Latino students' family and culture as detrimental to their educational success. In doing so, critical researchers seek to understand how Latino families and Latino cultural values and beliefs can contribute to Latino students' educational success.

According to Kincheloe and McLaren (2000), "to engage in critical postmodern research is to take part in a process of critical world making," which begins with researchers' questioning of "where our own frames of reference come from" (p. 303). Below, Nicholás Retana's (1996) poem, *Oye, Researcher* raises similar questions regarding researchers' frame of reference and preconceived notions regarding Latinos, and challenges researchers to position themselves from a perspective of *respeto.* As discussed in Chapter II, *respeto* is a fundamental Latino family value which "in its broadest sense is a set of attitudes toward individuals and/or the roles that they occupy" (Valdés, 1996, p. 130). The internalization of

65

respeto has implications for the value Latinos place on individuals and their roles, and shapes interactions with others.

<div align="center">

Oye, Researcher
Before you go poking around the
barrio with your yellow pad
of preconceived notions
develop
an understanding
of my *Mexicano*
childhood fears:
El Cucuy or *La Llorona* don't just disappear
like tooth fairies.

Before you ask that young streetwise *vato loco*
about why he dropped out of school
remember that that blue bandana on his forehead
is there to keep his mind from exploding
with rage at the
injustice of a school system that
didn't want him to succeed.

Before you quantitate and qualitate
my mestizo, Chicano, Mexicano, Hispanic, Latino,
lifestyle
through your narrow lens of taco bell lunch breaks or chic collection of Frida Kahlo
art
remember that you will
never see the:
sores on my feet after the long Bataan death march
blisters on my hands from picking chile verde in the hot New Mexican sun,
self-esteem wounds from swatting me for speaking Spanish in school
or CONFIDENCE I have developed for coping with 200 years of your ignorance.[xi]

</div>

In this poem Retana (1996) challenges researchers who function from a frame of reference grounded on traditional, Eurocentric, and deficit based paradigms, to

---

[xi] *Oye* translates to listen. "*El Cucuy*" is the Mexican boogeyman who trolls through numerous forums in search of victims and answers to his questions (Urbandictionary.com, 2006). "*La Llorona*" is "the weeping woman, is one of the most well known legends in Hispanic folklore. She is a spectral weeping woman who drifts about at night, some say most often near bodies of water, looking for her children that were murdered" (California Society for Ghost Research, 2006). *Vato loco* translates to crazy homeboy. Homeboy is a male friend from your neighborhood or hometown (wordnet, 2006).

critically analyze their perceptions of interactions with Latino students and families. In demanding *respeto*, Retana (1996) challenges researchers to consider the social, political, and economic forces which shape the Latino experience and their position in a society that marginalizes Latinos and minimizes their academic success and potential to contribute. In beginning every stanza with "Before you," Retana (1996) makes the powerful statement that traditional researchers do not know or understand Latinos or the Latino experience. So, for example, traditional researchers continue to "quantitate and qualitate" data through a limited lens based on deficit oriented frameworks, and thus miss the opportunity to explore and understand the Latino experience. In order to avoid this, Retana (1996) argues that before engaging in research with Latinos, researchers must not only learn from and about Latinos, but must also question their frame of reference. Thus, critical ethnographers' quest for research resulting in transformative praxis and critical world making, must not only question their frame of reference but (if necessary) shift it from a deficit to an asset based perspective.

<div align="center">Data Collection Methods</div>

In honoring the need to have *respeto,* this study utilizes interactive strategies to investigate *los estudiantes'* experiences with the ECALU curriculum (Goetz & LeCompte, 1984). According to Goetz and LeCompte (1984), interactive strategies not only provide the researcher with data "crucial to authentic cultural construction," but also allow the researcher to have an "intimate experience with the social and physical environments of participants" (p. 162). In having these intimate experiences, researchers have "opportunities to discover [participants'] perceptions, meaning, and

interpretations" (Goetz & LeCompte, 1984, p. 162). Interacting with *los estudiantes* in the classroom, a social and physical environment, allowed for the opportunity to collect data in a manner that provided access to *los estudiantes'* perceptions, meanings, and interpretations of their multiple worlds and experiences with the ECALU curriculum.

This study collected three forms of data which were used to corroborate themes, patterns, and findings: (1) researcher's written reflections based on participant observations (2) student written material generated for each of the 13 student activities which constitute the student component of the ECALU curriculum (see Appendix A for list of activities and Appendix B, C, and D for samples of written materials), and (3) focus group interviews (see Appendix E for interview questions).

Participant Observation

According to Spradley (1979), "a participant observer comes to a social situation with two purposes: (1) to engage in activities appropriate to the situation and (2) to observe the activities, people, and physical aspects of the situation" (p. 54). Goetz and LeCompte (1984) add that as participant observers, researchers watch what participants do, listen to what they say, and interact with participants such that researchers become learners. Researchers do this, as Madriz (2000) argues, "to observe the unfolding of social processes in [participants'] actual social environment" (p. 841). This method is particularly effective when working with Latino participants because it fosters the development of rapport, that is, a harmonious relationship between researcher and participants (Spradley, 1979). Rapport allows for the

development of *confianza* (trust)*,* which Latino families highly value and rely on in order to establish personal connections (Fránquiz & Salazar, 2004; Hidalgo, 2005). This *confianza* is critical for "the free flow of information" (Spradley, 1979, p. 78) and is "key to eliciting high-quality information" (Madriz, 2000, p. 845), which make for data that can be woven into a "thick description" of *los estudiantes'* engagement with the ECALU curriculum. Such high-quality data includes the "collection of stories, anecdotes and myths, [which] can help determine a sense of dominant themes of concern for participants" (Goetz & LeCompte, 1984, p. 110).

In addition to building *confianza* between the researcher and participants, participant observation challenges the researcher to be reflective. According to Goetz and LeCompte (1984), participant observation is reflexive in that "it involves researchers studying themselves as well as their participants" (p. 143). In reflecting on one's own experiences and pre-conceived notions, participant observation requires researchers to increase their introspectiveness (Spradley, 1979). For example, having immigrated to the U.S. from Nicaragua at the age of seven, I can relate to *los estudiantes'* experience in learning English and negotiating home and school experiences. Thus, I can increase my introspectiveness by reflecting on my own experiences, which may allow me to understand the bicultural experiences *los estudiantes* engage in on a daily basis. An example of this introspectiveness is my ability to recall childhood memories and relate them to *los estudiantes'* educational experiences. For example, I vividly remember the enthusiasm in which I shared each new English word I learned with my *abuelita* (grandmother). Despite her inability to pronounce or retain the words I taught her, as I continued to learn English and

transitioned from elementary school, to middle school, to high school, and to college, my *abuelita* reciprocated my enthusiasm for learning by attending every single school performance and graduation. In sharing such similar immigrant, Latino, bicultural and bilingual experiences with *los estudiantes*, participant observation challenged me to be introspective for the purpose of utilizing myself as a research instrument (Spradley, 1979).

Written Reflections

According to Bogdan and Biklen (1982), written reflections are personal accounts of the researcher's experiences with the investigation and/or research participants. Written reflections are subjective and are informed by the researcher's feelings, problems identified, emerging ideas, impressions, and prejudices (Bogdan & Biklen, 1982). It is important to note that the researcher's frame of mind is influenced by preconceptions related to one's political ideology, position in society, ethnic background, and overall experiences (Bogdan & Biklen, 1982). For Latino researchers working with Latino participants, reflecting on one's ideology, position in society, and experiences, is significant in order to place Latino families and communities as the central focus of the study (Hidalgo, 1998).

In addition to serving as a vehicle for documenting reflections, personal accounts provide researchers with the opportunity to reflect on the analysis of the data gathered (Bogdan & Biklen, 1982). Bogdan and Biklen (1982) note that through written reflection, the researcher begins to make speculations on what he/she is learning, identifies emerging themes and patterns, and is able to make connections between different pieces of data. As previously stated, in addition to written

70

reflections based on participant observation, this study relies on other forms of data (student written materials and focus group interviews).

Student Written Materials

The second data collection source this study relies on is student written materials associated with the ECALU curriculum. These various written materials serve as *personal accounts* of student's experiences with the curriculum (Bogden & Biklen, 1982). According to Bogden and Biklen (1982) personal accounts refer to a first person narrative in which the individual describes his/her own actions, experiences, and beliefs. In order to investigate *los estudiantes'* experience with the ECALU curriculum and to document the development of a *Latino academic consciousness*, it was vital to provide students with an opportunity to describe their actions, experiences and beliefs related to the various *enseñanzas* of the ECALU curriculum. These written materials were designed to make the curriculum's *enseñanzas* relevant to *los estudiantes'* multiple worlds (home, school, and community) by creating a space for students to dialogue with their parents and families in preparation for in-class activities and for reference when reflecting on their learning.

The ECALU curriculum required *los estudiantes* to complete three types of written materials associated with each of the 13 in-class ECALU activities (see Appendix A). Each of the 13 student activities required *los estudiantes* to complete the following three types of written materials: (a) a pre-ECALU Friday (home-work) assignment titled, *Conociendo a Nuestra Familia*/Getting to Know our Family (see

Appendix B for an example), (b) an in-class activity sheet titled, *Asignación Estudiantil/*Student Assignment (see Appendix C for an example), and (c) a post-ECALU Friday (home-work) journal assignment titled, *Reflejando Sobre mí Educación/*Reflecting on my Education (see Appendix D for an example).[xii] Utilizing these written materials, students described (through written narratives and illustrations) various home and school actions and experiences, and shared their and their parent's *esperanzas* and *enseñanzas* regarding school, the road to college, their future, and their education.

Focus Group Interviews

The final data collection method this study relies on is focus group interviews. According to Goetz and LeCompte (1984), interviews are purposeful conversations. Madriz (2000) adds that "the focus group is a collectivistic rather than an individualistic research method that focuses on the multivocality of participants' attitudes, experiences, and beliefs" (p. 836). In her research with women of color, Madriz (2000) concludes that when engaging in research with participants from *communitarian cultures* (such as Latinos) focus groups are not only effective in eliciting high-quality data, but is a culturally sensitive data gathering method. Contributing to the cultural sensitivity of focus groups is the creation of safe environments, resulting in participants feeling comfortable enough to share their testimonies (Madriz, 2000). Madriz (2000) goes on to argue that, "the singularity of focus groups is that they allow social scientists to observe the most important sociological process – collective human interaction" (p. 836). These moments of

---

[xii] ECALU activities 12 and 13 do not have an "in-class" activity sheet. The 11th activity will involve a fieldtrip to a local university and the final activity is a Recognition Ceremony.

collective human interaction, serve to contribute to a social and communal construction of meaning (Madriz, 2000). A communal construction of meaning is a result of the "shared dialogues, stories, and knowledge generated by the group interview (Madriz, 2000, p. 847). As a result of sharing their stories, participants develop "a sense of identity, self-validation, bonding, and commonality of experiences" (Madriz, 2000, p. 847). Particularly important for this study is the belief that as a result of sharing testimonies, stories, and knowledge, (which fosters group identity and validation), focus group participants develop shared *stocks of knowledge* (Holstein & Gubrium, 1995 as cited in Madriz, 2000).

In addition to eliciting high-quality data and contributing to a communal construction of meaning, collective testimonies have the potential for "impacting directly on individual and collective empowerment" (Benmayor, 1991, p. 159 as cited in Madriz, 2000, p. 847). Thus, challenging traditional power dynamics between researchers and participants. "Focus groups minimize the control the researcher has during the data gathering process by decreasing the power of the researcher over research participants" (Madriz, 2000, p. 838). According to Madriz (2000), focus group participants leverage control over the data collection process through *vertical interaction* (interaction between the moderator and the interviewees), and through *horizontal interaction* (interaction among the group participants). By allowing such interaction, "the focus group empowers participants to take control of the discussion process, moving the conversation toward areas of the topic relevant to *them,* sometimes encouraging and even compelling the researcher to reconsider her views on a certain subject" (Madriz, 2000, p. 847).

Gaining insight on participants' interpretations and on what is significant to them is particularly vital to this research because the intent is to investigate *los estudiantes'* experiences with the ECALU curriculum. In order to solicit *los estudiantes'* voices regarding their experiences and what is significant to them, it was necessary to ask appropriate types of questions. According to Goetz and LeCompte (1984) interviews allow for varying types of questions which intend to elicit different types of data from participants. Based on Goetz and LeCompte's (1984) summary of Patton's (1980) typology of questions, the types of questions *los estudiantes* were asked during the focus group interviews included: (1) experience questions that elicited what respondents have or have not done, (2) opinion and value questions that elicited what respondents think about their experience, and (3) knowledge questions that elicited what respondents know about their world (see Appendix E for interview questions). An example of an experience question is the following: *¿Qué tipos de consejos han recibido o reciben de sus padres sobre tu educación? /* What type of advice have/do your parents given/give you regarding your education? With this question, *los estudiantes* were asked to reflect on past verbal interactions with their parents regarding their education. In doing so, they were asked to recall any *consejos* their parents may (or may not) have provided them regarding their education. As a follow-up question, *los estudiantes* were asked their opinion regarding their previous verbal interactions with their parents regarding their education: *¿Para ustedes es importante recibir estos consejos? ¿Por qué? /* Is receiving these messages (advice) important to you? Why? With this question, *los estudiantes* had an opportunity to share how they feel about verbal interactions with their parents and whether or not

they value the *consejos* received through such intergenerational dialogue. Finally*, los estudiantes* were also asked questions eliciting what they know about their world, such as: *¿Quiénes te ayudarán a mantenerte en el camino a la Universidad? ¿Cómo? /* Who will help you stay on the road to college? How? With this question *los estudiantes* shared their knowledge regarding the role various agents (i.e. parents, peers and teachers) will play in helping them stay on the road to college. Thus, these varying types of questions elicited different types of data to gain insight on *los estudiantes'* overall experience with the curriculum.

Research Setting

This section begins with a description of the social space in which Vista Elementary School[xiii] is situated, followed by a demographic and statistical description of Vista students, and concludes with information regarding the educational context in which Vista students are educated.

Vista Elementary School is located in the city of Laurel,[xiv] a diverse community where Latinos make up approximately 36.1% of the population (U.S. Census, 2005). The school is surrounded by a concentration of run-down, graffiti covered apartment complexes, and affordable housing units. The graffiti covering the exterior of apartment complexes and local businesses are a constant reminder of the rivalries between neighborhood and city-wide "gangs," mostly composed by newly arrived immigrant and non-immigrant Latino youth. Vista is completely closed off to the community via fences and metal gates. In fact, during school hours, the only way to enter or exit the school is through a door giving access to the main office. Vista,

---

[xiii] All names of locations and individuals identified in this study are pseudonyms.
[xiv] The actual city in which the research took place is located in the San Francisco Bay Area.

originally designed to serve middle school students, does not have a playground (beyond a black-top and monkey bars) and children are prohibited from venturing into a very large un-kept grass area. Despite the fact that the families who send their children to Vista are constantly reminded of neighborhood gang activity through the graffiti and constant police presence, families and children are constantly visible on the streets. Their visibility may be surprising to those who may consider the neighborhood in which Vista is located as "dangerous" and "run down." The daily presence of children on bikes and young mothers pushing their baby strollers during the morning and afternoon peak school hours, however, speaks volumes regarding the commitment Latino families have to their children's education and community. Their visibility in school, neighborhood, community, and other public spaces also speaks to the families' commitment not only to their child's education, but to the whole dynamic of their child's life.

Vista is one of 27 elementary schools in the Laurel School District and is the only school serving 4th through 6th-graders exclusively. Of Vista's 522 4th through 6th-graders, more than 85% of them qualify for free or reduced price meals, more than double the minimum percentage of low-income students necessary to establish Vista as a Title I school (CDE, 2006b). At Vista, enrollment of underrepresented students totals roughly 95%, with Latinos having the highest enrollment at approximately 66% (CDE, 2006b). Roughly a quarter of enrolled students are considered "fluent-English-proficient," and 51% are designated as "English learners." (CDE, 2006b). According to the California Department of Education, Vista's API score is a two out of a possible ten, near the bottom of all of California's elementary schools (CDE,

2006c). While state and federal data provide some demographic context for the educational experience of students at Vista (such as information on student demographic breakdown, families' socio-economic background, and students' performance on standardized tests), this type of quantitative data only provides a limited and distant understanding of Vista's educational context. In attempting to respond to Retana's (1996) challenge of understanding the community in which one does research, it is important to understand the local context in which Vista is situated.

Informal discussions with the principal, teachers, and community members provided the following insight into Vista's educational context. As a result of budget constraints, Vista and its main feeder school, not only serve the same families but are lead by the same principal. In being responsible for two sites, the principal is required to divide her time between the two schools. Prior to concluding the 2005-2006 school year, the school board voted to close down Vista's two neighboring schools. The closing of these schools was due to a combination of budget cuts, decreasing enrollment, poor student performance, and run-down facilities. As a result, Vista, which during the 2005-2006 academic school year served 522 4th through 6th-graders, will be expected to accommodate approximately 900 kindergarten through 6th-graders during the 2006-2007 school year. Being that Vista is already above capacity and utilizes two portable classrooms, the school district will provide additional portables to accommodate for the increase in student population. This additional information regarding the educational context of Vista (i.e., decreasing enrollments, consolidation of school sites, and run-down facilities),

77

combined with demographic and school performance data, provides a comprehensive understanding of the educational experiences Vista students receive. These statistics and educational context might lead some to believe that Vista students are doomed for failure and are a liability for the city of Laurel. Furthermore, because of their class, race, and immigration status, a traditional paradigm would identify the Latino community at Vista as "at-risk" for school failure. An asset based paradigm however, rather than focusing on their "at-risk" characteristics, focuses on the families' *esperanzas* for a better future.

<center>Population and Participants</center>

Los estudiantes, whose experiences inform this study, are 32 children, 20 boys and 12 girls enrolled in *la maestra* Escobedo's 4th-grade bilingual classroom in Vista Elementary School during the 2005-2006 academic school year. [xv] This classroom was identified for four important reasons. First, is that all of the children in *la maestra* Escobedo's classroom were either immigrants from Mexico or Central America, or children of Latino immigrant parents. As such, all 32 *estudiantes* and their *familias* shared a common Latino immigrant experience. Of the 32 *estudiantes*, 17 of them immigrated to this country with their *familias,* the remaining 15 are U.S. born. Of the 17 *estudiantes* who immigrated with their *familias*, 12 came from Mexico, four from Guatemala, and one came from Nicaragua. Of these same 17 *estudiantes*, ten attended U.S. public schools since kindergarten, two entered during the 2nd-grade, two entered

---

[xv] The literal translation of *la maestra* is the teacher. The cultural translation however reveals Latino families' additional expectations for the role of teachers. As described by Trueba (1999), "compared with the traditional role for teachers in the U.S. . . parents *entregan* ('give away') their children to the teachers and clearly ask them to become surrogate parents" (p. 605). Escobedo is the actual surname of *la maestra* involved in this study. Being that her cooperation was crucial to this study, she requested that I utilize her name as a way to recognize her contributions.

during the 3rd-grade, and three entered during the 4th-grade. Of the 15 *estudiantes* who were born in the United States, 12 have parents who were born in Mexico, two have parents who were born in El Salvador, and one has parents who were born in Nicaragua. In total, 24 of the *familias* are Mexican and the remaining eight *families* are from Central America. Identifying a classroom where all *estudiantes* and *familias* share a common Latino experience was necessary because the ECALU curriculum is grounded on Latino family values and seeks to activate first generation Latino students' and families' cultural and social capital. It is important to note that this study in recognizing *los estudiantes'* linguistic and experiential commonalities also recognizes that their differences in country of origin may provide differences in the way in which they identify themselves (such as Latino, Hispanic, Mexican, Mexican American, Central American, Guatemalan, Nicaraguan, Salvadorean, etc.).

The second reason why this classroom was identified is because as a part of the bilingual program at Vista, all of *los estudiantes* and their *families* speak Spanish. This is significant because the ECALU curriculum was created for first generation, Latino 4th-grade, Spanish speaking students and their parents. Thus, in order to implement the curriculum, it was necessary to identify a group of first generation, Latino 4th-grade, Spanish speaking students and their parents. Thus, *la maestra* Escobedo's *estudiantes* and their *familias* met all of these characteristics. The third reason for the identification of this classroom is due to the researchers' previous friendship with *la maestra* Escobedo, facilitating access to the school and *los estudiantes*.

Finally, *los estudiantes* in *la maestra* Escobedo's classroom were identified as

a result of *la maestra's* pedagogy of *cariño* (as described in Framework of *Cariño* section of Chapter II). From the excerpt below, written by *la maestra* Escobedo, it is clear that she is committed to, and has *cariño* for all of the *estudiantes* and *familias* she comes in contact with.

> As a first generation American, who at a young age struggled to learn the language and assimilate to the new culture, I see myself in every single one my students. . . In their everyday struggles, feelings and reactions to this society and language. . . I believe that my own experience as a young immigrant has made me more aware of the struggles my students may face in the classroom. My students know that I, just like their parents or themselves, am an immigrant in this country too. There have been many times when, while presenting a new term, I've shared with my students my own ways to learning new words. The reactions and attention I get from them is usually inspiring. . . It feels good that my experience can help me understand and teach them better. I know that many of these children haven't seen many professionals who look and speak like them. The fact that we enjoy the same food, listen to the same music and even watch the same *novelas*[xvi], I know, makes them see me as a "closer" teacher. I really value the position I am in today and hope that I can serve as a model for my students. (Coffey, DeLeon, & López, 2004)

Clearly, *la maestra* Escobedo recognizes and exudes what Valenzuela (1999) identifies as the foundation for developing a pedagogy of *cariño*, the teacher-student relationship. In addition, *la maestra* Escobedo understands and values her role as an institutional agent (Stanton-Salazar, 1997, 2004), and shares with students her own trials and tribulations in decoding the educational learning process. Because *la maestra* Escobedo recognizes her *estudiantes'* potential, and because she understands the Latino family values in which the curriculum is grounded, her commitment to co-teaching the curriculum with me was invaluable for this research. Because of her desire to inspire her students, she agreed to co-teach the ECALU curriculum with the potential of fostering in her students, a *Latino academic consciousness* necessary to

---

[xvi] *Novelas* translates to soap operas.

effectively navigate the road to college. In agreeing to do so, she not only took on additional teaching responsibilities, but also volunteered a minimum of 3 hours of instruction a month.

Protection of Human Subjects

The Institutional Review Board for the Protection of Human Subjects at the University of San Francisco approved this study (see Appendix F). Accordingly, informed consent was obtained from the parents. *Los estudiantes* were assured that their names will be kept confidential. *La maestra* Escobedo understood that any information obtained from this study could not negatively effect student promotion, nor would it determine the future educational success of *los estudiantes*.

Data Collection Procedures

During this study, *la maestra* Escobedo and I co-taught the ECALU curriculum to all 32 *estudiantes* enrolled in her classroom during the 2005-2006 school year. The ECALU curriculum includes 13 activities (see Appendix A) and was delivered every other Friday during the months of October through May[xvii]. There were a total of 13 ECALU Fridays (one for each activity). On ECALU Fridays, *la maestra* Escobedo cleared the hours of 10:15 a.m. to 11:30 a.m. for delivery of the ECALU curriculum. Each of the 13 ECALU student activities required *los estudiantes* to complete three types of written materials, which *los estudiantes* completed during separate occasions. The first type of written material, *Conociendo a Nuestra Familia*/Getting to Know Our Family, was a pre-ECALU Friday assignment which l*os estudiantes* completed at home (see Appendix B for an example). The second type of written material, *Asignación Estudiantil/*Student Assignment, was an

---

[xvii] Schedule was flexible to accommodate for teacher work days and holidays.

in-class activity sheet which *los estudiantes* completed in class during each ECALU Friday (see Appendix C for an example). The third type of written assignment, *Reflejando Sobre mí Educación*/Reflecting on my Education, was a post-ECALU Friday journal assignment which *los estudiantes* completed at home (see Appendix D for an example).

Pre-ECALU Friday Assignment: Conociendo a Nuestra Familia/Getting to Know our Family

On the Monday prior to each ECALU Friday, Ms. Escobedo distributed and reviewed this assignment with *los estudiantes. Los estudiantes* completed this written assignment at home. I collected these pre-ECALU Friday assignments during every ECALU Friday. At the end of the curriculum, each *estudiante* completed 13 such assignments. The purpose of this homework assignment was to foster *los estudiantes'* ability to tap into their parents' and *familias'* funds of knowledge. During these homework assignments *los estudiantes* were responsible for going home and asking their parents or elders a question pertaining to the upcoming ECALU in-class activity. After talking with their parents or elders, *los estudiantes* summarized the *consejos* gained from their conversations on the sheet provided by Ms. Escobedo. During each subsequent ECALU Friday, *los estudiantes* were given an opportunity to share and discuss the *consejos* their parents and or elders shared with them. This discussion was then tied into the lesson of that particular ECALU Friday by *la maestra* Escobedo and me. See Appendix B for a sample of the sheet *los estudiantes* wrote their summaries on. See Appendix H for a complete list of all pre-ECALU Friday homework questions *los estudiantes* asked their parents or elders.

ECALU Fridays: Completion of Asignación Estudiantil/Student Assignment

Each ECALU Friday shared a similar lesson plan involving five tasks. A sample lesson plan and distribution of tasks between *la maestra* Escobedo and I can be found in Appendix G. The first task involved asking *los estudiantes* about the road to college: What is it? How is it? Who travels with you? When do you begin? This was necessary to remind students of the purpose of ECALU Fridays and to review the lessons learned at the previous ECALU Friday. To facilitate this discussion, *los estudiantes* referred to an actual seven by five foot "Road to College." This hand-made visual was permanently hung in the classroom throughout the school year. The second task was a class discussion on the *enseñanzas* learned from the pre-ECALU Friday (home-work) assignment (*Conociendo a Nuestra Familia*/Getting to Know our Family). After *los estudiantes* shared what they learned, Ms. Escobedo and I connected what they learned at home with the day's lesson and messages. The third task was to facilitate the day's in-class activity which included a combination of modeling, read-loud, small group work, group discussion, and completion of the in-class activity sheet (*Asignación Estudiantil*/Student Assignment)[xviii]. In completing the in-class activity sheet, *los estudiantes* had the opportunity to document and understand how their *familias'* funds of knowledge (i.e. *enseñanzas*) complement and further contribute to the institutional funds of knowledge needed to foster their academic success. Completion of the in-class activity sheet(s) was co-facilitated by Ms. Escobedo and I during every ECALU Friday. I collected these in-class activity sheet(s) at the end of

---

[xviii] Although there are 13 ECALU activities, at the end of the curriculum, each *estudiante* completed 11 in-class activity sheet(s). The last two ECALU activities do not have an in-class activity sheet(s) because they involve a fieldtrip to a local university and a Recognition Ceremony.

every ECALU Friday. See Appendix C for a sample of an in-class activity sheet. The fourth task involved Ms. Escobedo and I highlighting the key *enseñanzas* associated with the day's activity (including lessons learned during the pre-ECALU Friday written assignment). The final task was to distribute and review the post-ECALU Friday (home-work) journal assignment, *Reflejando Sobre mí Educación*/Reflecting on my Education.

Post-ECALU Friday Journal Assignment: Reflejando Sobre mí Educación/Reflecting on my Education

At the end of every ECALU Friday Ms. Escobedo or myself distributed and reviewed the post-ECALU Friday (home-work) journal assignments (*Reflejando Sobre mí Educación*/Reflecting on my Education) [xix]. *Los estudiantes* completed this written assignment at home. I collected these post-ECALU Friday assignments during the next ECALU Friday. The purpose of this homework assignment was to encourage *los estudiantes* to reflect on the *consejos* gained from conversations with their parents or elders (pre-ECALU Friday assignment) and *enseñanzas* gained from in-class ECALU activity and classroom discussions. To complete this post-ECALU Friday journal assignment *los estudiantes* were responsible for going home and answering a reflection question on a sheet provided by Ms. Escobedo. See Appendix D for a sample of the sheet *los estudiantes* wrote their reflections on. See Appendix I for a complete list of all post-ECALU Friday reflection questions students answered.

[xix] Although there are 13 ECALU activities, at the end of the curriculum, each *estudiante* completed only 12 post-ECALU Friday (home-work) journal assignments, titled *Reflejando Sobre mí Educación*/Reflecting on my Education. Students did not complete a post-ECALU Friday assignment for the last ECALU activity (Recognition Ceremony).

Focus Group Interviews

Of the 32 *estudiantes* who participated in this study, 14 *estudiantes* were identified to participate in a post curriculum focus group interview which took place two weeks after the last ECALU Friday. To select a representative sample of the class, *la maestra* Escobedo and I took the following into consideration: (1) gender (equal representation of boys and girls), (2) country of origin (Mexico and other Latino American countries), and (3) place of birth (U.S. born or foreign born). Once identified, *estudiantes* were divided into three focus groups. Distribution into the separate focus groups was based on gender balance, *la maestra* Escobedo's and my own perceptions of each *estudiante's* ability to elaborate on their responses, and their typical level of verbal participation during in-class ECALU activities and discussions. Each focus group lasted between two and a half and three hours. I facilitated all three focus group interviews in a classroom at Vista Elementary School, after school, during the last week of instruction. Each focus group interview was videotaped and audio recorded. I transcribed all responses in Spanish so not to loose *los estudiantes'* voices and overall cultural intent of their message. During the interview, *los estudiantes* had a 20-30 minute break during which I provided a light snack.

Background of the Researcher

As the first in my family to successfully navigate California's K-16 public educational system, I have experienced educational pedagogies which attempted to silence, repress, and disrespect my Latina, *Nicaragüense*, immigrant, and English language learner identities. Despite growing up "poor" and attending under-funded public schools, my family's struggle to "have a better future" in the U.S. was a

constant reminder of the *esperanzas* with which my family came to this country. As a Latina, I can relate to Latino students who have experienced being an English language learner, have had to negotiate home and school cultures, and have been raised by families who have *esperanzas* and dreams for their children's education and future. As a child, I recall my mama's routine response to my complaints about having to go to school: *"Esta bien, si querés, podés dejar de ir a la escuela y dedicarte a limpiar las casas de otra gente para el resto de tu vida"* (Ok, if you want, you can quit school and dedicate the rest of your life to cleaning other people's homes). While I respected my mama's work ethic and enjoyed helping her clean other people's homes during my vacations, I understood that by giving me "permission" to quit school and dedicate my life to cleaning other peoples' homes, she was explicitly providing me with a point of reference.

As a result of these *esperanzas* and support provided by my family and other caring adults and educators, I "survived" California's K-12 public school system, graduated from UC Berkeley, served Latino students and families as a school counselor, and have had the opportunity to engage in research with Latino students and families through my doctoral work. Like many doctoral students, early in my doctoral program I had a plethora of questions regarding the type of research I would engage in. Despite many grey areas, I was always certain of the fact that regardless of the particular focus of my research, I did not want to simply go into a community, gather research, and move along in my pursuit of yet another degree. Thus, it is important that the students and families with whom I engage in research, feel as though they directly benefit from their participation.

As a student in the academy, while I respect my responsibility to follow the rules of academic research, as a Latina researcher I too have the responsibility of recognizing and questioning how the *enseñanzas* of my multiple worlds (i.e. Latino home, K-12 schools, the academy, and professional environments) have shaped my perspectives and preconceived notions. Similar to the goal of activating students' cultural and social capital in order to create educational advantages, as a Latina researcher, I need to understand my own cultural and social capital and activate it for the purpose of creating research advantages. Thus, in this study, in addition to relying on my educational training, I have the opportunity to rely on my cultural and social capital. For example, my experiences as a "border crosser" when negotiating contradictions of my multiple worlds (i.e. traditional Latino home, CA public schools, and institutes of higher education), contributes to my ongoing negotiation between the academy's traditional expectations of academic research, and expectations of scholars calling for critical research challenging traditional, Eurocentric, deficit based paradigms.

To conclude, I would like to add that as an immigrant who has "made it" through the educational system I am sometimes identified as a "success story," one of the few who "did not fall through the cracks." As a researcher, it is my goal to shatter the concept of "success stories." Typically students are referred to as a success story when they are able to achieve academic success "despite all odds." This perspective attributes the students' success to their individual ability and motivation, ignoring any structural and institutional barriers preventing the majority of students from receiving such academic accolades. Thus, I see it as my obligation to advocate for the

implementation of educational practices of *cariño* which take advantage of the Latinos' work ethic and *esperanzas,* and as a result, make "making it" rather than "dropping out" a likely destiny for Latino students.

<center>Data Analysis</center>

Ryan and Bernard (2000) argue that themes, which are abstract and fuzzy constructs, are identified before, during, and after data collection. Ryan and Bernard (2000) go on to argue that the process of identifying themes is influenced by the literature review, characteristics of the research problem being studied, the data collected, and researchers' values, experiences with the subject matter, and in general the study's theoretical framework. In analyzing the data, this study borrows from grounded theory, "an iterative process by which the analyst becomes more and more 'grounded' in the data and develops increasingly richer concepts and models of how the phenomenon being studied really works" (Ryan & Bernard, p. 783, 2000). To understand the participants' experiences, grounded theorists "suggest a careful line-by-line reading of the text while looking for processes, actions, assumptions, and consequences" (Ryan and Bernard, p. 783, 2000). Following in this tradition, this study identified themes by looking for *los estudiantes'* beliefs and actions during and after their participation in the ECALU curriculum. This was done to investigate the process by which *los estudiantes'* cultural and social capital is activated for the purpose of developing a *Latino academic consciousness.* Accordingly, in analyzing the three types of data collected (*los estudiantes'* written materials, focus group interview transcriptions, and researcher's written reflections), this study specifically looked for themes which help answer the research questions that guided this study:

<center>88</center>

(1) How does the ECALU curriculum help first generation Latino students activate their cultural and social capital? and (2) How does the ECALU curriculum help first generation Latino students develop a *Latino academic consciousness?*

Although similar themes may address both research questions, in order to thoroughly investigate both research questions, thematically oriented questions were used as a lens when identifying themes for each of the two research questions. This approach was used when analyzing two of the three forms of data (*los estudiantes'* written materials and focus group interview transcriptions). In order to answer the first research question for example, in analyzing the data, this study looked for themes embedded in the major *enseñanzas* of the ECALU curriculum. Specifically, this study looked for themes which correspond to *los estudiantes'* beliefs regarding their own cultural and social capital and its relationship to their educational achievement. In order to identify such themes, the questions below guided the analysis of the data: (a) Do *los estudiantes* identify their parents and/or family members as a resource when it comes to their education? If so, how?; (b) Do *los estudiantes'* believe that their parents and/or family members are as great of a resource as their teachers?; (c) Do *los estudiantes* believe that the *enseñanzas* and/or *consejos* available at home are more, less, or equally important to the resources available at school?; (d) What types of resources, networks, *enseñanzas* and/or *consejos* (available at home or in their community) do *los estudiantes* believe will help them navigate the road to college?; and (e) How do *los estudiantes* have access to their cultural and social capital?

In identifying themes to answer the second research questions, it was

important to search for themes which (as discussed in the *Latino academic consciousness* section of Chapter II) suggest the development of a *Latino academic consciousness.* Accordingly, the questions below guided the analysis of the data: (a) What do *los estudiantes* believe makes an individual *bien educado /* well educated?; (b) Why do *los estudiantes* believe it is important to go to college?; (c) Who do *los estudiantes* believe will benefit if they go to college?; (e) What do *los estudiantes* believe about the "road to college"?; (d) Do *los estudiantes* feel responsible for helping their peers stay on the road to college? Why?; (e) Do *los estudiantes* believe that they can and will go to college?; and (f) Who do *los estudiantes* believe will help them navigate the "road to college"? Once the themes were identified for both research questions, the analysis lead to findings evidenced by specific quotes from *los estudiantes'* written work and/or focus group interviews. It is important to note that as themes emerged, analysis of the data was corroborated by looking for themes within and across these two types of data sets.

The third type of data, researcher's written reflections based on the participant observer role (as noted in the *Written Reflection* portion of the Data Collection Methods section) reflect observations regarding the following: (1) the *enseñanza(s)* which the activity aimed to teach, (2) *los estudiantes'* response to the activity, and (3) additional themes raised or observed through classroom discussions, student questions, and interaction amongst *los estudiantes* and interaction between *los estudiantes* and myself or *la maestra Escobedo.* As such, the focus of the written reflections identified above was used as a lens when analyzing this data. Through this type of interpretive analysis, written reflections allows the researcher to describe

and possibly explain similarities, differences, and possible contradictions observed within and across other forms of data sets (*los estudiantes'* written materials and focus group interview transcriptions). The analysis expands upon existing research regarding the importance of incorporating and fostering the activation of Latino students' and families' cultural and social capital, with the explicit intent of creating educational advantages for Latino students.

Research Challenges

In choosing to utilize interactive strategies with *los estudiantes* (as discussed in the Data Collection Methods section) to investigate their experiences with the curriculum, it is important to note that all communication (verbal and written) with *los estudiantes* was in Spanish. Because the ECALU curriculum is grounded on Latino family values and seeks to activate first generation Latino students' and families' cultural and social capital (such as bilingualism and emphasis on collaboration), it was vital for all interaction and communication with *los estudiantes* to be in Spanish. Therefore, the decision to interact with *los estudiantes* in Spanish was not a decision based primarily on language comprehension or their preferred method of communication, but rather, on accessibility to *los estudiantes'* shared meaning making, cultural identity, and home experiences. According to Spradley (1979), language "is more than a means of communication about reality: it is a tool for constructing reality. Different languages create and express different realities. They categorize experience in different ways. They provide alternative patterns for customary ways of thinking and perceiving" (p. 17). This deep understanding of the significance of language is significant if the researcher wants to minimize the

challenge of cultural *translation competence* (Spradley, 1979). According to Spradley (1979), translation competence is the "ability to translate the meanings of one culture into a form that is appropriate to another culture" (p. 19). Therefore, translation competence is the ability to translate concepts and meanings of words or phrases in such a way that it makes sense to the receiver's existing (everyday) vocabulary and experiences.

When the ECALU curriculum and data collection tools were created, various approaches were utilized to address the challenge of translation competence. To begin with, as a native Spanish speaker, I activated my own cultural capital by creating the curriculum and data gathering tools first in Spanish and then translating into English. In order to identify words and phrases that were familiar and relevant to *los estudiantes'* vocabulary and experiences, this process included an intentional negotiation of words and concepts. In addition, when creating the curriculum and data gathering tools, I was cognizant of the fact that despite sharing similar cultural and linguistic backgrounds with *los estudiantes,* as a doctoral student and professor, our everyday language and experiences was potentially far removed from that of *los estudiantes.* This "distance" resulting from a combination of varying levels of academic preparation, length of residence in the U.S., level of English language competence, or income levels, can result in what Hidalgo (1998) discusses as *middle class bias.* In her work with Latino parents, Hidalgo (1998) discusses the process of translation competence and introspection when stating: "I found that in order to work effectively with some of the parents, the translation of instruments was necessary, but not sufficient, it was also necessary to modify the interview instrument to remove its

92

middle class bias" (p. 108).   In negotiating and identifying words and concepts relevant to *los estudiantes'* understanding and experiences, and an intentional attempt to reduce my middle class bias, my hope was to show *respeto* for *los estudiantes'* native language and its significance on the construction of their reality and lived experiences.

The steps taken in creating the ECALU curriculum, foreshadowed the critical ethnographic approach in which this study is centered.   Similar to a critical ethnographic research approach, the ECALU curriculum challenges traditional notions of truths, extends perceptions regarding participants' role as contributors and beneficiaries of the research, and challenges traditional approaches regarding researcher objectivity.   As such, this study contributes to a critical ethnographic agenda which shows *respeto* for *los estudiantes* and supports a paradigm shift in regards to how researchers' engage in research with Latino students and families. In doing so, this study validates and contributes to existing literature regarding an asset based research approach seeking to elicit hopeful findings regarding how Latino students' social and cultural capital can foster academic success.

CHAPTER IV

FINDINGS

Introduction

The findings presented in this chapter are a representation of what most of *los estudiantes* shared through their completion of the ECALU curriculum and the post curriculum focus groups. The findings are organized utilizing each of the three constructs of the *Latino academic consciousness:* (a) Latino, (b) academic, and (c) consciousness. The first section, Contributions of *Familias'* Cultural and Social Capital, focuses on the Latino construct and presents findings regarding *los estudiantes' familias'* cultural and social capital. Specifically, this section highlights the following key findings: (a) *los estudiantes* consider their *familia*/family as a source of support and motivation, (b) *los estudiantes* consider their parents to be their primary *maestros/*teachers, and (c) *los estudiantes* consider the *consejos* provided by their parents, as important in teaching them *enseñanzas* guiding them on the road to college. The second section, Contributions of Institutional Funds of Knowledge, focuses on the academic construct and presents findings regarding ECALU *enseñanzas* in which *los estudiantes* learned institutional funds of knowledge. Specifically, this section highlights the findings that as participants in the ECALU curriculum, *los estudiantes* learned the following *enseñanzas:* (a) an understanding of the road to college as complex, as a collaborative journey, and as a realistic postsecondary option, and (b) institutional knowledge regarding *college knowledge* (information regarding college awareness, college planning, and financial aid). The third section, Developing an Academic Identity by Teaching College Knowledge

From Within *Los Estudiantes'* Cultural Framework of *Familia,* focuses on the consciousness construct.   This section presents findings regarding the ECALU curriculums' ability to teach *los estudiantes enseñanzas* regarding *college knowledge* in a manner that allows them to understand how going to college benefits them, their *familias,* and their community.

As noted in Chapter I, this study investigates the process by which first generation, Latino, 4th-grade, English language learners' and their families' cultural and social capital is activated for the purpose of developing educational advantages. In investigating *los estudiantes'* experience with the ECALU curriculum, this study builds on existing research regarding Latino student academic achievement and the social and cultural capital possessed by Latino students and their families. This is done with the intent of meeting the need for research which not only informs the process by which Latino students' and families' cultural and social capital is activated, but as will be shown, also develops research on a specific type of educational advantage, that of a *Latino academic consciousness.* The findings presented in this chapter are a result of the analysis of *los estudiantes'* written materials (*Conociendo a nuestra familia /* Getting to know our family, activity in-class assignments, and *Reflejando sobre mi educación /* Reflecting on my education), focus group interview, and the researcher's written reflections. As stated in Chapter III, this study borrows data analysis methods from grounded theory to understand *los estudiantes* experiences with the ECALU curriculum.   Themes presented in this chapter were identified via a line-by-line reading of the data, which look for "processes, actions, assumptions, and consequences" (Ryan & Bernard, 2000, p. 783).

The analysis of the data specifically focuses on the identification of themes which help answer the research questions guiding this study: (1) How does the ECALU curriculum help first generation Latino students activate their cultural and social capital? and (2) How does the ECALU curriculum help first generation Latino students develop a *Latino academic consciousness?*

Contributions of *Familias'* Cultural and Social Capital

Familias/Family as a Source of Support and Motivation

> *Mi familia me apoya. . . y me dicen que tenemos que salir adelante, que continuemos con el colegio y la universidad. Que aunque sea una carrera corta por lo menos, pero que tenemos que progresar porque en este país tenemos muchas oportunidades para agarrar una carrera, que siempre tendremos el apoyo de ellos. /* My family supports me. . . and they tell us that we need to push forward, to continue with school and university. Even if we study for a short degree, we need to progress because this country gives us a lot of opportunities to become professionals, that we will always have their support. (ActivityA Journal)[xx]

In this post activity journal, Brian, an *estudiante,* was asked to reflect on who would help him stay on the road to college? In his response, he not only identifies his *familia* as a source of constant support, but expresses his awareness of the educational and professional opportunities afforded to him by his parents' decision to immigrate to the United States. In expressing his *familia's consejo* regarding studying even for a short degree, Brian shares the value his *familia* places on education and the *esperanzas* with which they came to this country. According to Pedro, Brian's classmate, his *familia* also came to this country with *esperanzas.* In a focus group discussion Pedro states,

---

[xx] All data presented are coded utilizing the titles of data collection methods identified in Chapter III (e.g. ActivityA Conocimiento, ActivityA, ActivityA Journal, Focus Group1, ReflectionA).

> *Mis papás se vinieron a los Estados Unidos para que nosotros tuviéramos la oportunidad de ir a la escuela, aprender el inglés, porque ellos no tuvieron la oportunidad de acabar la escuela, y nos quisieron dar un futuro mejor. /* My parents came to the United States so that we would have the opportunity to go to school, learn English, because they did not have the opportunity to finish school, and they wanted to give us a better future. (Focus Group3)

Like many immigrant families, Brian and Pedro's *familias* came to the U.S. with the *esperanza* that through education, their children will *"salir adelante"* (push forward), progress in this country, and be successful by becoming a professional. Javier, like Brian and Pedro, also identifies his *familia* as a resource and key in helping him stay on the road to college. During a focus group interview Javier stated,

> *Los que nos ayudarán a mantenernos en el camino son nuestros familiares ayudándonos, motivándonos, diciéndonos que nosotros sí podemos hacerlo.* / Those who will help us stay on the road to college are our family members, helping us, motivating us, telling us that we can do it. (Focus Group3)

For Javier*,* his parents' verbal support and words serve as a motivational resource in their pursuit of a college education. José, another peer, when stating that his parents are the first to help him stay on the road to college, shares the confidence he gains from his parents when he notes that, *"en ellos yo siento toda la confianza que voy a [llegar] a la Universidad."* [In them I feel all the confidence they have in my ability to [get to] college] (ActivityA Journal). What is clear from this statement is José's belief that he is moving along the road to college with the security of his *familia's* support. Jennifer, a classmate, identifies this type of support and motivation, which *los estudiantes* receive from their *familias,* as moral support and links it to practical things that her parents can do in helping her stay on the road to college. In her written work, Jennifer shares, "*[me pueden ayudar] apoyándome moralmente y buscando*

ayuda y orientación de personas que me puedan ayudar económicamente. . . / [they can help] by providing me with moral support and looking for help and guidance from people who can help financially (ActivityE Conocimiento).   From this statement, it is clear that Jennifer values her parent's ability to provide moral support, just as much as she values their ability to seek out resources for her education, such as financial aid. Through the examples above, it is clear that *los estudiantes'* recognize their *familias* as a source of support and motivation. Significant to this study is *los estudiantes'* belief that this type of familial support will help them stay on the road to college. Beyond providing support and motivation, *los estudiantes* recognize that in raising them, their parents provide them with valuable lessons which will help them be successful academically.

<center>*Parents as Maestros*</center>

In wanting to understand whom *los estudiantes'* consider to be their primary *maestros*, it is important to first hear from them regarding what it means to be *bien educado*. A discussion prompt was assigned to *los estudiantes* through the pre-ECALU Friday homework assignment (*Conociendo a nuestra familia /* Getting to know our family) in which they dialogued with their parents or grandparents. Jennifer, after discussing what it means to be *bien educado* with her parents, wrote:

> *Para ser bien educada tengo que aprender a escuchar los consejos y orientaciones de mis padres, maestra, y adultos. También. . . tengo que ser una niña respetuosa, saludar siempre a mis mayores y convivir con mis compañeros en la escuela. . . . Para ser bien educada tengo que ser obediente, no hablar palabras altisonantes, ser responsable y atenta. También. . . ser bien educada significa asistir todo el tiempo a la escuela, y si es posible, llegar hasta la universidad. /* . . . In order to be well educated I need to learn to listen to the advice and guidance provided by my parents, teachers and adults. Also. . . I need to be respectful, always greet my elders and work well with my classmates. .

<center>98</center>

. . In order to be well educated I need to be obedient, not say bad words, I need to be responsible and alert. Also. . . being well educated means to always attend school, and if possible, go to college. (ActivityD Conocimiento)

For Jennifer, being *bien educada,* involves home *enseñanzas* to respect her elders, work well with her classmates, and behave well. In addition, being *bien educada* involves going to school and reaching college. According to Jennifer, those involved in teaching her how to be *bien educada* are the adults present in her multiple worlds of home and school, specifically her parents and teachers. Jennifer's perspective of what it means to be *bien educada,* supports existing research by Valdés (1996), who concludes that for Latino parents, teaching children to be *bien educados* involves lessons on how to behave, having respect for elders, and learning right from wrong. In addition to utilizing the ECALU curriculum to elicit from *los estudiantes* what it means to be *bien educado,* during the focus group interviews, *los estudiantes,* shared explicit insight on who is involved in ensuring that they are in fact *bien educados.*

During the focus group interviews *los estudiantes* were asked whom they consider to be their primary *maestros.* In addressing the question, Javier makes the connection of his parents as a source of support with their role as his primary *maestros*:

> *Yo pienso que los maestros principales son nuestros padres. . ., ellos nos ven nacer, crecer, nos ven reproducirnos, y si duran, y duran, y duran, hasta nos ven morir. Y los maestros [de la escuela] solo nos ven un año, y ellos no están con nosotros la mayoría del día, ellos no nos apoyan tanto, nos apoyan nuestros maestros, pero nuestros padres nos dan un apoyo más grande.* I think that our main teachers are our parents because. . . they witness our birth, see us grow, see us reproduce, and if they last, and last, and last, they even see us die. And the [school] teachers only see us for one year, and they are not with us the majority of the day, they don't support us as much, our teachers do support us, but the support our parents give us is greater. (Focus

Group3)

In his response, Javier, while acknowledging the fact that his school teachers serve as a source of support, recognizes their limitations in only working with students for one academic year. In contrast, by recognizing his parents as his primary *maestros*, Javier is cognizant of the fact that his parents have been, are, and will continue to be a source of support throughout his life. Jesús, Javier's classmate, was asked to address the same question posed to Javier. In supporting his belief that his parents are his main *maestros*, Jesús also discusses school teachers' limitations, while challenging traditional notions of who can be considered a *maestro*. He comments:

> *Los maestros no tienen que ser profesionales porque pueden ser tus padres porque ellos te enseña lecciones. . . sobre como portarte. . . los maestros profesionales solo se dedican a una cosa, es del estudio. Pero para mí, los padres son maestros, no son profesionales, son maestros para mí porque me enseñan cosas.* / Teachers do not have to be professionals because they can be your parents because they teach us lessons. . . regarding how to behave. . . professional teachers only focus on one thing, academics. But for me, parents are teachers, they are not professional, to me they are teachers because they teach me things. (Focus Group1)

School teachers, as noted by Jesús, are only involved in teaching academic lessons. Most importantly, in his response, Jesús also recognizes the fact that teachers do not have to be professionals. In doing so, he reframes who can be considered *maestros,* and includes his parents. In recognizing his parents as his primary *maestros,* Jesús places the *enseñanzas* he gains from his parents just as important as the lessons learned at school. Thus, Jesús challenges the "truth" that his parents, due to their lack of formal education and "professional" status, are not considered *maestros*. Jesús' discussion of the human resources to which *los estudiantes* have access and from

100

which they learn, is a topic which was also raised by his classmate, Isabel, during the

ECALU end of year celebration. To provide the context in which she raised this

issue, below is an excerpt from written reflections by the researcher:

> Prior to making a few closing remarks and bringing the celebration to an end, I asked *los estudiantes* if any of them had any additional comments to make. I noticed that two little girls became really restless, as I tried to figure out what was wrong, one stated that the other wanted to make a comment. I called Isabel forward as Jackie gave her a little push towards the front of the room. When reaching the stage Isabel stretched her hand for the microphone, I handed it over and took a few steps back. What Isabel stated left the entire room in tears: *"Mamá, yo te quiero dar gracias por participar en las juntas de la escuela, yo se que estas ocupada y tienes otras cosas que hacer. También te quiero decir que aunque tú no fuiste a la Universidad, tú eres una profesional para mí /* Mamá, I want to thank you for participating in the school meetings, I know that you are busy and have other things to do. I also want to tell you that although you did not go to college, you are a professional to me."
>
> Upon finishing her statement, she walked over to her mother who embraced her with tears in her eyes. As I reflect on Isabel's comments, I cannot think of a more appropriate closing message than hers. The ECALU curriculum is grounded on Latino family values and beliefs. Through the curriculum, it is the hope that *los estudiantes* develop a *Latino academic consciousness*, one which recognizes the importance of institutional funds of knowledge AND their *familias'* funds of knowledge and cultural wealth. In her comments, Isabel made it very clear that she recognizes her mother as a professional, as someone who has information and experiences to share, which will help her on her road to college. In making this comment, Isabel also makes it clear that she not only recognizes her mother as a resource, but considers' her mothers' expertise (cultural and social capital) as valuable. (Reflection M)

Jesús and Isabel, by recognizing their parents as their primary *maestros* and

challenging the notion that only "professionals" can be called *maestros,* recognize

their parents as having knowledge to contribute to their academic development. What

is significant about Isabel's view of her mother as a professional, however, is that in

holding this belief, she reframes for herself what it means to be a professional and who has access to that title. In doing so, Isabel challenges the "truth" that individuals without formal education cannot be considered a professional. *Los estudiantes,* in recognizing their parents as their primary *maestros,* acknowledge the fact that their parents teach and that they, *los estudiantes,* learn valuable *enseñanzas* from their parents. As introduced in Chapter I, *enseñanzas* are teachings during which elders provide their children with collective family wisdom. In addition, *enseñanzas* reflect the value placed upon relationships, interactions, and cultural values and beliefs.

The teaching of *enseñanzas* however, is not complete without a process of internalization. Internalization of *enseñanzas* is necessary in order for them to have a significant impact on *los estudiantes'* ability to successfully navigate and maneuver through the road to college. During a focus group interview, *los estudiantes* were asked how they felt when their parents expressed their *esperanza* that *los estudiantes* will go to college. Jennifer responded,

> *Yo me siento feliz porque ellos tienen esperanzas muy buenas, ellos piensa de que yo sí voy a ir a la universidad, y a veces yo también les empiezo a contar de que yo también tengo la esperanza de que voy a ir a la universidad, y la voy a terminar, y voy a ser una profesional, y les voy a ayudar mucho.* / I feel happy because they [my parents] have great hopes, they believe that I will go to college, and sometimes I also tell them that I also have the hope that I will go to college, and I will graduate, and I will be a professional, and I will help them a lot. (Focus Group2)

Through Jennifer's response, one can see the internalization process taking place. She begins her response by stating that her parents believe that she will go to college. As she continues, in adding that she "sometimes" shares with her parents that she "also" has the hope that she will go to college, one can see the transferring or internalization

process of parents' *esperanzas*. Also significant, is that Jennifer does not stop at getting to college. She builds on her parent's *esperanzas* and adds that she will graduate, become a professional, and help out her *familia*. It is through this personal reflection process, that *los estudiantes* internalize their parents' *esperanzas,* and build them into their own set of beliefs and expectations.

<div align="center">

Enseñanzas Through Consejos

</div>

David, an *estudiante,* in sharing whom he considered to be his primary *maestros* answered, "*los consejos que se deben valorar más son los de tus padres /* the advice you should value the most is that of your parents" (Focus Group2). With this statement, David identified his parents as his primary maestros and provided his reasoning behind it. David identifies the *consejos* provided by his parents as the most important advice one can receive and makes the assertion that all the *estudiantes* should share this belief. Javier, in a pre-ECALU Friday homework assignment also recognizes the importance of parents' *consejos.* Specifically, Javier writes about the *consejos* provided by his parents regarding being *bien educado,* and why those *consejos* are important to him:

> *Las sugerencias de mis padres sobre como ser bien educado son importantes para mí porque me ayudan a conducir la vida, me ayudan a ser un ejemplo para la sociedad, ser un buen ciudadano, servirle a mi patria, y respetar a mis mayores. Ser educado es algo bien importante para mí porque me conducirá a un buen futuro, le doy gracias a mis padres que me han inculcado [eso] desde pequeño.* / My parents' suggestions on how to be well educated are important to me because they help me navigate life, it helps me be a good role model for society, be a good citizen, serve my country, and respect my elders. Being educated is important to me because it will lead me to a good future, I give thanks to my parents who have inculcated [this] in me since I was little. (ActivityD Conociendo)

In his statement, Javier recognizes the broader implications of his parents' *consejos* on what it means to be *bien educado*. The lifelong implications of his parents' *consejos,* have taught Javier about his responsibility to be a good role model and to be of service to others. Javier, in stating that being *bien educado* is important to him, and in giving thanks to his parents for inculcating those beliefs in him, acknowledges that his own beliefs regarding what it means to be *bien educado* stems from his parents' *consejos.* Thus by sharing *consejos,* Javier's parents have taught him *enseñanzas* which have shaped, and will continue to shape, his beliefs and actions. Additionally, during the focus group, Javier discusses the importance of his parents' *consejos*. He states:

> *Yo pienso que es importante recibir. . . consejos de nuestros padres porque estos consejos son los que nos ayudan a aprender a. . . NO SOLTAR el camino [a la universidad]. /* I think that it is important to receive advice from our parents because their advice is what helps us learn to. . . NOT LET GO [of] the road [to college] (Focus Group3).

This statement is significant because Javier explicitly makes the connection between his parents' *consejos* and his ability to stay on the road to college. With those words, Javier acknowledges the central role his parents play in helping him navigate the road to college. Pedro, who participated in the same focus group as Javier, agrees with him regarding their parent's role in getting *los estudiantes* to college. In responding to a question regarding whether he was confident that he would go to college, Pedro responded, "*yo pienso que sí podemos ir a la Universidad, siguiendo los consejos y los pasos que te dan tus padres /* I think that we can go to college, following the advice and the steps provided by your parents" (Focus Group3). With this response, Pedro makes an explicit connection between his parent's *consejos* and his confidence

104

in his ability to go to college. Although Pedro does not elaborate on this connection, Jesús, in discussing the importance of his parents' *consejos,* provides insight on how parents' *consejos* foster in *los estudiantes* a confidence in their ability to go to college. Jesús shares,

> *Para mí es importante que nos den consejos porque nos puede dar más ánimo a echarle más ganas, ellos nos pueden dar apoyo con esos consejos.* / For me it is important that they give us advice because it can give us more enthusiasm in giving it our all, they can give us support with their advice. (Focus Group1).

Clearly, for David, Javier, Pedro, and Jesús, as with other *estudiantes,* their parent's *consejos* are important to them. Through the *consejos* provided by their parents, they feel supported and guided on the road to college. This support and guidance makes *los estudiantes* feel confident in their ability to succeed academically.

To best understand *los estudiantes'* beliefs regarding their parent's *consejos,* it is important to consider what teachings the *consejos* contain regarding being *bien educado?* In other words, what *enseñanzas* do parents transmit to their children through the sharing of their *consejos,* which will help *estudiantes* develop a *Latino academic consciousness?* In analyzing the data generated by *los estudiantes*, several *enseñanzas* emerged as significant to *los estudiantes.* Celene, an *estudiante* who participated in the third focus group, when answering a question regarding how she feels about hearing her parents or *familia* express their desire for her to go to college. Celene responds:

> *Yo me siento orgullosa porque yo sé que mis padres quieren que yo vaya [a la universidad] y yo sé que ellos me van a estar apoyando y diciendo que yo sí puedo ir a la universidad, y que no me rinda, y que le eche ganas para ir a la universidad.* / I feel proud because I know that my parents want me to go to college and I know that they will be there supporting me and telling me that I can go to college, and to not

give up, and to try my hardest to go to college. (Focus Group3)

In her statement, Celene alludes to some of the *enseñanzas* identified by *los estudiantes* as important lessons learned from their parents or *familia* regarding staying on the road to college. As introduced by Celene's response, and as will be shown in the subsections below, the *enseñanzas* which *los estudiantes* identified as significant in their ability to stay on road to college, that they received from their parents, deal with the importance of: (a) *salir adelante /* to push forward, (b) *no darse por vencido /* never give up, and (c) *echarle ganas /* to try your hardest. In the subsections to follow, these *enseñanzas,* as understood by *los estudiantes* are further discussed.

The enseñanza of salir adelante / push forward

An *enseñanza los estudiantes* highlighted as one they learned from their parents, which helps them achieve academically is the *enseñanza* of *salir adelante.* In a pre-ECALU Friday homework assignment, *los estudiantes* were assigned the task of talking with their parents or grandparents regarding what careers interested them when they were children.   Through this dialogue, Elizabeth's parents shared their childhood dreams, but most importantly, in sharing their childhood memories, taught her an *enseñanza.* Elizabeth writes:

> *A mi mamá le gustaría haber sido maestra, pero ella no pudo ser porque mis abuelitos no la dejaron. Antes era muy raro y no podían. Mi papá quería ser doctor de animales. A él le encantan los animales, tampoco pudo ir por sus padres. De todos modos, son muy felices y contentos de ser padres. Yo soy muy feliz con mis padres, y ellos me van a dejar ir a la universidad y cumplir lo que yo quiero hacer.* / My mom would have liked to be a teacher, but she was not able to because my grandparents did not let her. It was rare then and they couldn't. My dad wanted to be an animal doctor. He loves animals, but was also not able to go because of his parents. Regardless, they are very happy

to be parents. I am very happy with my parents, and they are going to let me go to the university and reach my goals. (ActivityI Conocimiento)

By understanding her parent's childhood dreams, and her mother's inability to become a teacher, and her father's inability to become a veterinarian (careers requiring a college education), Elizabeth develops a frame of reference through which she is able to value the opportunities available to her. Through this frame of reference she learns to value her parent's support of her educational goals, and the educational opportunities afforded to her by a free public education. As a result of this dialogue, Elizabeth learns the importance of *salir adelante* (push forward). Like Elizabeth's parents, other parents also relied on economic and labor realities and daily struggles to teach this *enseñanza* to their children. As stated by Javier during the focus group, his father tells him that he wants him to go to college "*para que te superes y no ganes el dinero que yo* / so that you progress and that you don't earn the money I do" (Focus Group3). In this *consejos,* Javier's father, in reminding his son of the financial struggle faced by his *familia,* explicitly teaches Javier to push forward and earn more than him. Like Javier, Brian's parents also make references to their work when encouraging Brian to go to college:

> *[Mis papás] no quieren que trabaje duro así como ellos trabajan, a veces trabajan afuera en el sol y se queman mucho, y quieren que yo mejor vaya a la universidad, y quieren que yo agarre un buen trabajo, y tenga mi propia oficina. /* [My parents] do not want me to work hard like they do, they sometimes work out in the sun and get sunburned, instead they want me to go to college, and they want me to get a good job, and have my own office. (Focus Group2)

In learning the *enseñanza* of *salir adelante,* Brian's parents make explicit connections between going to college and having access to professional jobs in which

los estudiantes do not labor with their bodies, but rather with their minds. In their re-articulation of their parent's *consejos,* it is clear that Elizabeth, Javier, and Brian are impacted by hearing their parents' share their social and labor history.

The enseñanza of no darse por vencido / never give up

The second *enseñanza* which *los estudiantes* identified as significant in their ability to navigate the road to college is that of *no darse por vencido /* never give up. During a focus group, Isabel discusses how her parents teach her this *enseñanza:*

> *A mí mis papás siempre me dicen que nunca me de por vencida porque no quieren que me salga de la universidad como para irme a casar, como otras personas. . . y que siga estudiando porque ellos quieren verme como una profesional.* / My parents always tell me never to give up because they do not want me to leave college to get married. . . like other people. . . and to keep studying because they want to see me as a professional. (Focus Group1)

Isabel's parents, in teaching her the importance of *no darse por vencida,* talk with Isabel about focusing on school and not being distracted. In telling her that they do not want her to leave college to get married, it is clear that Isabel's parents value her education and want to see her achieve her academic potential. The *enseñanza* of *no darse por vencido,* in addition to encouraging students to stay focused on college, responds to potential challenges along the road to college. The *enseñanza* alone makes *los estudiantes* conscious of the fact that they will face challenges along the road, which will make it difficult for them to keep working towards their goal of going to college. Through this *enseñanza* Javier learns to not give up when confronted with challenges. Javier's parents teach him the lesson of *no dejarse vencer,* which is very similar to *no darse por vencido,* but different because it also involves not allowing oneself to be "beaten" by challenges along the road. In other

words, it reframes the message to teach *los estudiantes* not to be "beaten" or to "give-in" to the challenges along the road. In a focus group Javier shares how his parents see the benefit of this *enseñanza*:

> *Mis padres me han dicho que es importante que yo no. . me deje vencer. Porque en este camino, me dicen mis padres, me puedo caer en pandillas en drogas, pero me dicen que sea fuerte, que pongan atención, que les de duro a los estudios, y voy a poder llegar [a la universidad].* / My parents have told me that it is important that for me not to give up. Because on this road, my parents tell me, I can fall into gangs or drugs, but they tell me to be strong, to pay attention, to study really hard, and I will be able to get there [college]. (Focus Group3).

In teaching Javier this *enseñanza,* his parents open his eyes to the pending challenges he will face during his journey to college. In addition, they teach Javier about the challenges ahead from an "offensive" position; be strong and pay attention, in order to not be "beaten" by challenges along the road. What is also important is the perspective from which Javier's parents teach him this *enseñanza.* From an optimistic perspective, Javier's parents assure him that if he is strong, pays attention, and is a good student, he will get to college.

The enseñanza of echarle ganas / try your hardest

A third *enseñanza los estudiantes* identified as significant to their ability to stay on the road to college is the *enseñanza* of *echarle ganas.* During each of the focus groups sessions, *los estudiantes* were asked who would help them stay on the road to college and how they would do that. Pedro's answer, which was common to most of *los estudiantes,* was the following: "*nuestros padres nos dan consejos y nos dicen que tenemos que ir a la escuela y echarle ganas* / our parents give us advice and they tell us that we have to go to school and to try our hardest" (Focus Group3).

109

In his response Pedro articulates that he learns the *enseñanza* of *echarle ganas* through the *consejos* received from his parents. This same question was posed to students through a pre-ECALU Friday homework assignment in which *los estudiantes* discussed the question with their parents. After talking with his parents, Brian wrote:

> *Mi papá y mamá porque ellos me dicen que le eche ganas en los estudios porque ellos no tuvieron la oportunidad como yo para estudiar en la universidad. Si ellos tuvieran una oportunidad la aprovecharían.* / My dad and mom because they tell me to try hard in school because they did not have the opportunity like I do to go to college. If they had the opportunity they would take advantage of it. (ActivityL Conociendo)

Brian's statement takes the *enseñanza* of *echarle ganas* one step further than Pedro's did. Brian does this by explaining his parents' reasoning for advising him to try his hardest. By stating that they did not have the opportunity to go to college, Brian's parents are providing a frame of reference regarding his *familia's* history. This *enseñanza* teaches Brian to recognize and take advantage of the opportunities afforded to him and fosters in him a sense of responsibility. Brian raises this *enseñanza* again during the focus group and provides another rationale for why his parents teach him to *echarle ganas*. During the focus group, Brian adds that his parents will help him stay on the road to college by telling him to *echarle ganas* and not to stop studying, so that when he is older and is a professional, he is able to help his *familia* with what they need (Focus Group2). Through this *enseñanza,* Brian's parents take the opportunity to also instill in him the importance of *familia,* and help Brian understand that going to college is beneficial not only to him, but also to his *familia*. During the focus group *los estudiantes* were also asked how they felt in

110

hearing their parents tell them to go to college. Giovanni stated that he felt good because he knows that his parents, "*tienen esperanzas que yo vaya a la Universidad, que me aman, por eso me dicen que le eche ganas* / hope I go to college, that they love me, that is why they tell me to try my hardest" (Focus Group2). Like Pedro and Brian, Giovanni takes his parents' *consejo* of try your hardest as an *enseñanza* that will help him stay on the road to college. Giovanni, also takes this *enseñanza* as an indicator of his parents' love for him. This understanding is one which was shared by other *estudiantes,* including Isabel. In answering the same question posed to Giovanni, Isabel responded the following:

> *Yo sí me sorprendí de las esperanzas que tienen mis papás porque yo si me di cuenta de que mis papás me quieren mucho y no quieren que yo sufra como ellos sufrieron cuando me tuvieron a mí, porque ellos no tenían dinero ni estaban preparados.* / I was surprised by the hopes my parents have for me because I found out that they love me and do not want me to suffer like they did when they had me, because they had no money and were not prepared [educationally]. (Focus Group1)

Giovanni's and Isabel's ability to see their parents' *esperanzas* as indicators of the love that their parents have for them, shows the teaching power of parents' *enseñanzas.* It is this love, that their parents have for *los estudiantes,* that can explain why *los estudiantes* believe their parents to be their primary *maestros.*

In summary, the findings show that *los estudiantes* see their parents as a source of support and motivation, and consider them their primary *maestros.* Together, the findings show that in considering their parents their primary *maestros, los estudiantes* believe that through *consejos,* parents teach and *los estudiantes* learn valuable *enseñanzas* which will help them stay on the road to college. These *enseñanzas* teach *los estudiantes* to *salir adelante* (push forward)*, no darse por*

vencido (to not give up)*,* and to *echarle ganas* (try your hardest).   The next section presents findings regarding the institutional *enseñanzas los estudiantes* learned as participants in the ECALU curriculum.

<div align="center">Contributions of Institutional Funds of Knowledge</div>

<div align="center">*The Road to College is Complex, Collaborative, and Realistic*</div>

During the first ECALU Friday, *los estudiantes* were asked when they thought students should begin the road to college.   Below are a few of the responses *los estudiantes* shared during the class discussion:

- *Cuando estés listo* / when you are ready
- *Cuando termines el sexto* / when you finish 6th grade
- *A los 15, 18, 19 años* / at ages 15, 18, 19
- *Cuando termines high school* / when you finish high school
- *Cuando pienses trabajar* / when you think about working
- *Cuando sepas la carrera que quieres* / when you know the career you want. (ActADis)

These responses show that prior to participating in the ECALU curriculum, *los estudiantes* had very different perspectives on when a student should begin to think about the road to college. Below, a reflection written by the researcher addresses the disconnect between *los estudiantes'* desire to go to college and their unawareness of what it takes to get there:

> Despite their general understanding of the purpose of college (to learn and to get a good job) and their ability to understand how going to college will provide them with a "better future" than that of their parents, *los estudiantes* were clearly not sure and uninformed of when they should begin to prepare for college. . . . This disconnect between their desire to go to college and their understanding of what it is going to take to go to college, is a clear indication of the potential loss of talent that could occur should *los estudiantes* not receive the information, support, and guidance necessary to get to college. I can honestly say that I left *la maestra Escobedo's* classroom with a great sense of hope and an overwhelming feeling of responsibility.   I can

<div align="center">112</div>

vividly remember my years [as a student] spent in bilingual classrooms, however, I do not ever remember being asked to think about the future in a manner that helped me visualize the road leading to that goal. For *los estudiantes,* the "road to college" is one that is literally hung on the wall and will be affirmed and addressed at every activity. (ActivityA Reflection)

Throughout the curriculum *los estudiantes* were made to think about the road to college both as a "literal/concrete concept with deadlines and processes, and as an abstract concept involving imagination and hope" (ActivityB Reflection). During the post student focus group interviews, *los estudiantes* were asked once again, when students should begin the road to college. Isabel responded the following, "*yo creo que el camino a la universidad comienza desde el primer día que vas a la escuela* / I think that the road to college begins from the first day that you go to school" (Focus Group2). All of the *estudiantes* who participated in a focus group shared Isabel's belief and specified that the road to college begins either in pre-school or kindergarten. The change in responses from the beginning to the end of the year provides insight on the *enseñanzas* which *los estudiantes* learned as they engaged with the ECALU curriculum. Data presented below documents that through the ECALU curriculum, *los estudiantes* learned "academic" institutional funds of knowledge which taught them to think about the road to college as a complex process, as a collaborative journey, and as a realistic option.

During the focus group interviews, to elicit information from *los estudiantes* about their understanding of the road to college, *los estudiantes* were asked to talk about and explain the road to college. Giovanni, responded that the road to college is, "*largo y es difícil, algunas veces te encuentras con obstáculos. . . pandillas, drogas* /

long and difficult, sometimes you are confronted with obstacles. . . gangs, drugs"
(Focus Group2). Through his response, it is clear that Giovanni sees staying on the
road to college as a challenge. By discussing the obstacles students will face along the
road, it is also clear that he is aware of the negative influences students in his
community are presented with. Javier responds to the same question by providing a
metaphor to describe the road to college. He states:

> *El camino a la universidad es un camino que todos los niños debemos
> de pasar, y algunos no lo pasamos. Este camino es como un elevador,
> va subiendo como etapa, desde abajo va subiendo para arriba asta
> llegar al final de la universidad. Este camino tiene curvas y desvíos
> que puede hacer que uno se salga del camino. Pero lo que uno debe de
> hacer es permanecer en este camino para poder terminar la
> universidad.* / The road to college is a road that all children should
> travel, and some of us do not finish. This road is like an elevator, it
> rises in levels, from the bottom it rises to the top until getting to the
> end of college. This road has curves and detours that can result in one
> getting off the road. But what one should do is maintain on this road in
> order to be able to finish college (Javier, Focus Group3)

From his discussion of the road to college, it is clear that Javier has a complex
understanding of the road to college. To begin with, he expresses his understanding of
the fact that although all children should have access to a postsecondary education,
not all children are able to reach college. In conceptualizing the road to college as an
elevator with different levels, Javier shares his understanding of the different
educational levels he must complete along the road to college: elementary, middle,
and high school. Like Giovanni, Javier also recognizes the challenges students will
face along the road, by mentioning the curves and detours along the road. Despite
these challenges, Javier notes that students should stay on the road and achieve their
goal of going to college. As raised by Giovanni and Javier, *los estudiantes* will face

114

obstacles along the road, which will challenge students to make choices which can ultimately get them off the road to college. Below, Celene discusses additional types of challenges faced by students. She states,

> *Algo que hace que se [estudiantes] salgan [del camino] es porque a veces las mujeres se embarazan. . . y también cosas de familia y los padres les dicen que trabajen para mantenerlos, y de cuidar a tus hermanos porque tus padres están trabajando. . . otra manera es cuando alguien te dice que tú no puedes, y ahora tú piensas que él o ella esta correcto, y vas a decir que no quieres. . . porque te están diciendo que no puedes, y vas a decir, "pues es cierto, yo no voy a poder ir," y decides no ir. . .* / Something that makes it so they [students] get off [the road] is that sometimes women get pregnant. . . and also things having to do with family and parents telling them to work so they can support them, and taking care of little siblings because your parents are working. . . another way is when someone tells you that you can't, and then you think that he or she is correct, and you will say that you don't want to. . . because they are telling you that you can't, and you will say, "well it is true, I will not be able to go," and you decide not to go. . . (Celene, Focus Group3)

In discussing teenage pregnancy, familial responsibilities and expectations, Celene, even as a 4th grader expresses a complex understanding of the challenges, and various forces which complicate students' ability to successfully navigate the road to college. In addition, Celene discusses the impact that discouraging statements from individuals with low expectations (such as an educator, parent, or peer), can have on students' perception of what it is that they can or cannot accomplish, and on the choices students make regarding their postsecondary options. From *los estudiantes'* quotes, it is clear that Giovanni, Javier, and Celene finished the school year with a complex understanding of the societal, familial, and educational forces which can complicate students' ability to reach college.

Another key institutional *enseñanza* that the ECALU curriculum aimed to

teach *los estudiantes* regarding the college planning process, is that the road to college is a collaborative one, engaging agents (parents, educators, and peers) from all of *los estudiantes'* multiple worlds (home, school, and community). During the focus group, *los estudiantes* were asked who they considered to be with them on the road to college. Jesús responded,

> *Andan todos los que nos rodean, todos los adultos, todos los amigos. . . toda tu familia. . . todos los maestros que te están apoyando porque no quieren que te rindas, y también nosotros tenemos que apoyar a nuestros compañeros.* / Those with us are all who surround us, all the adults, all your friends. . . all your family. . . all the teachers that are supporting you because they don't want you to give up, and we must also support our peers. (Focus Group1)

With this statement, Jesús sends the message that he is not alone on the road to college, as he is supported by his parents, teachers, and peers. Jesús, in stating that one should also support their peers, raises the notion of reciprocity. As a student on the road to college, one should feel accompanied and supported by one's peers, and students should provide that support back to peers who are also on the road. Isabel's thoughts on who is on the road with her, are consistent with Jesús'. When asked the same question, Isabel responded,

> *Yo pienso que los que andarán conmigo en el camino a la universidad van a ser mis amigos y mis padres porque mis padres nunca me van a abandonar. Y algunos de mis amigos, porque algunos de ellos van a pensar que es bueno ir a la universidad, y a lo mejor cuando estemos grandes podemos ir a la misma universidad.* / I think that those who are on the road to college with me are going to be my friends and my parents because my parents will never abandon me. And some of my friends, because some of them will think that it is good to go to college, and maybe when we are older we can go to the same university (Focus Group2).

Isabel's response varies slightly from Jesús' in that she provides a rationale for why

116

she considers her parents with her on the road to college. By stating that her parents will never abandon her, Isabel shares her confidence in the loyalty that her parents have in helping her succeed. In addition, she mentions that only some of her friends (those who consider that going to college is a good thing), will be with her on the road leading them to college. An important point regarding her recognition of her peers as with her on the road is that she anticipates the possibility of also going to college with her peers. The importance of peer support is an *enseñanza* embedded in the ECALU curriculum. A reflection written by the researcher after one of the ECALU activities provides an example of how this was done:

> During this activity [activity E: *Compromiso a sobresalir en lo académico y personal* / Commitment to excel academically and personally] *los estudiantes* created a classroom oath and emblem. The classroom oath had four strands to it (*familia* and culture, individual goals and discipline, school and academics, and social and peers). The goal was that in creating a classroom oath and emblem, *los estudiantes* will begin to believe in and verbalize their commitment to achieving their academic and personal potential. To brainstorm the social and peers strand, *los estudiantes* collectively finished the following statement: In order to be good classmates, we promise to help each other stay on the "Road to College" because…. This was the first activity during which *los estudiantes* explicitly discussed their own responsibility to ensure that their peers travel along with them on the "road to college." While all four groups working on the various strands of their classroom oath and emblem were very engaged in the activity, I found that the group working on the social/peers strand were the most engaged. During their completion of the activity sheet, the groups focusing on this strand called me over on various occasions to share how they already help their peers (academically and during recess). I doing so, they exhibited great pride in helping their peers be successful. One illustration that stood out to me was of two students hand in hand on graduation day (wearing graduation caps). (ActivityE Reflection)

It is clear from this reflection that *los estudiantes* were able to grasp the importance of supporting each other as they travel along the road to college. The illustration

described above also alludes to the hope *los estudiantes* have in their ability to help each other succeed academically.

In addition to asking *los estudiantes* about who they consider to be with them on the road to college, they were also asked how these various individuals or groups of people would assist them on the road. During a pre-ECALU Friday homework assignment, Celene discussed with her parents how they could support her on the road to college. In her write-up of the discussion she had with her parents, Celene wrote,

> *Una manera para ayudarme a mantenerme en el camino a la universidad es aconsejándome cada día a estudiar y hacer mi tarea, revisando mis libros y cuadernos, aconsejándome que siempre sea cumplida en la clase y con mis maestros, animándome a participar en la clase, y que sea siempre responsable.* / One way to help me stay on the road to college is encouraging me every day to study and do my homework, checking my books and notebooks, encouraging me to be responsible with my work and teachers, encouraging me to participate in class, and to always be responsible. (ActivityE Conociendo)

From her response, by listing specific things that her parents can do, it is evident that Celene really does recognize the role that her parents play in helping her stay on the road to college. David, when answering a similar question during the focus group interview, adds that his parents, peers, and teachers will help him stay on the road to college by providing him with *consejos* to go to college (Focus Group2). Finally, Isabel too shares that her teachers, parents, peers, and siblings are with her on the road to college, and discusses what they can do to help her stay on the road. She writes,

> *Los maestros porque nos enseñan, ellos son los que nos ayudan. Y también nuestros padres porque nos dicen que les echemos ganas. Y los amigos porque nos ayudan mutuamente en la tarea, y los hermanos también.* / The teachers because they teach us, they are the ones who help us. And also our parents because they tell us to try our hardest. And friends because we help each other mutually in our homework,

and our siblings too. (Isabel, Focus Group2)

From *los estudiantes'* quotes it is evident that Jesús, Isabel, Celene, and David, in identifying individuals who accompany them on the road to college and help them stay on the road to college, understand the college preparation process (road to college) as a collaborative one involving their teachers, parents, peers, and siblings.

During the focus group interviews, *los estudiantes* were asked how they would respond to an adult with the belief that elementary school is too early to talk to students about college. It is important to note that all *estudiantes* who participated in the focus group interviews agreed that it is wrong to believe that elementary school is too early to teach students about the college planning process. Tony, who participated in the first focus group, shared his dislike of such a belief. He stated,

> *Que están mal. . . porque no les están dando respeto a los alumnos, porque algunos sí podemos aprender y algunos no, pero todavía debemos de aprender sobre el camino a la universidad. . . nos están faltando el respeto al pensar que nosotros no podemos entender de el camino a la universidad.* / That they are wrong. . . because they are not giving students respect, because some of us can learn and some can't, but we should still learn about the road to college. . . they are disrespecting us by thinking that we cannot understand about the road to college. (Tony, Focus Group1)

From his response, it is evident that Tony felt disrespected even at the thought that an adult would withhold this type of information from him or his peers, simply because he is in elementary school. Clearly, Tony believes that at a young age, students should have access to information about college planning. Jesús, when answering the same question agrees with Tony in thinking that such individuals are wrong to think that elementary school is too early to talk to students about college. Jesús, however, provides a different rationale for why elementary school students should learn about

the road to college. Jesús responds,

> *Si no nos dicen ellos, nosotros podemos pensar que no nos tienen confianza que podemos hacer esto [ir a la universidad]. . . si nos dicen cuando llegamos a la high school, ya no podemos ir al pasado y cambiar para echarle más ganas, por eso nos tienen que decir cuando empezamos [la escuela].* / If they don't tell us, we may think that they do not trust that we can do this [go to college]. . . if they tell us when we get to high school, we can't return to the past and change in order to try harder, that is why they need to tell us when we start [school]. (Focus Group1)

With his response, Jesús expresses his recognition that in talking with students about the college planning process, a student becomes motivated to *echarle ganas* (try your hardest). More importantly, he is explicit in recognizing that high school is too late to begin to learn about college, because as high school students they cannot go back in time and put forth additional effort to stay on the road to college. Tony and Jesús, as participants in the ECALU curriculum, do in fact see themselves as being on the road to college. All *los estudiantes* who participated in the focus group interviews, when asked if prior to this academic school year (4th grade) they believed that they were on the road to college, answered with a no. Jesús response was as follows:

> *No, no lo sabíamos [que estábamos en el camino]. . . pensábamos que cuando llegábamos a la high school, ahí ya empezó el camino, pero cuando usted llego, ya nos enseño que el camino ya empezó cuando empezaste a estudiar, el primer año. . . ya estamos en el camino* / No, we did not know [that we were on the road]. . . we thought that when we got to high school, it is there that the road begins, but when you came, you taught us that the road already began when you start school, the first year. . . we are on the road (Focus Group1).

It was unrealistic for Jesús and *los estudiantes* to consider themselves as being on the road to college because they had not received *enseñanzas* about the college going process at school. Jennifer, in explaining why prior to this year she did not consider

herself as being on the road to college, explains that prior to the fourth grade, teachers had not given her information about the road to college (Focus Group2). Giovanni, who participated in the same focus group as Jennifer, added that *los estudiantes* probably did not see themselves on this road, simply because they did not know very much about college. In discussing the importance of teachers providing students with information about college, Javier enthusiastically stated,

> *Si todos los maestros nos explican en todos los años sobre esto [la universidad] nosotros aprendemos más, nos motivamos, y decimos, "¡OOOOHHHH yo voy a ir a la universidad! ¡Quiero ser alguien en la vida!"* / If all the teachers, every year explain to students about this [college], we learn more, we become motivated, and we tell ourselves, "OOOOHHHH I am going to go to college! I want to be somebody in life!" (Focus Group3)

As stated by Javier, *los estudiantes* recognize a relationship between receiving information about college and becoming motivated to go to college. Based on his response it is clear that Javier recognizes his teachers as adults who can not only provide information, but can motivate within students, a desire to go to college. The next section considers data supporting the finding that through the ECALU curriculum, *los estudiantes* learned *college knowledge* regarding college awareness, college planning, and financial aid.

Institutional Knowledge

Through several in-class activities, the ECALU curriculum teaches *los estudiantes* institutional *enseñanzas* regarding college, which are typically not available in the homes of Latino immigrant families. Through the remainder of this paper, such "academic" institutional funds of knowledge are addressed as *college knowledge. College knowledge,* includes information regarding what is college, types

of colleges, middle and high school college course requirements, the college planning and application process, the financial aid and scholarship application process, and information regarding choosing a major and career (see Appendix A for complete list of activities). The focus group interviews were utilized as an opportunity to elicit from *los estudiantes,* the type of *college knowledge* they learned. David shared his knowledge of different types of universities. He responded,

> *Unas son grandes, otras son chiquitas, unas tienen más estudiantes, unas valen mucho dinero, otras valen poquito, unas tienen más actividades, clases, y cosas que hacer. Casi todas duran cuatro años. /* Some are big, others are small, some have more students, some are very expensive, others cost less, some have more activities, courses, and things to do. Almost all of them last four years. (David, Focus Group2)

David, as a fourth grader is already aware of the ways universities differ from one another, information which students utilize to chose the best college for them. Susana, in describing what she learned about colleges added that some are close to home and others are further away (Focus Group3). From her statement, it is clear that Susana is aware of the fact that she has options when deciding where to apply for college. In sharing his knowledge about college, Javier describes options for students who do not meet 4-year college eligibility. He states,

> *Si tú no tienes las calificaciones correctas para ir a la universidad, te mandan al Carrillo [colegio comunitario] y en Carrillo te preparan para entrar a la universidad. Haces dos años en Carrillo y dos años en la universidad, y son cuatro.* / If you do not have the proper grades to go to college, they send you to Carrillo [community college] and in Carrillo they prepare you to enter the university. You do two years at Carrillo and two years at the university, and that adds to four.[xxi] (Javier, Focus Group3)

[xxi] Carrillo is a pseudonym for the 2-year community college located in the city of Laurel.

With this response, Javier shares his knowledge of the fact that requirements for entry into a 4-year university are more stringent than the requirements for community college. In addition, he shares his awareness that one can enter the university directly after high school or utilize the community college system to transfer into a 4-year university. Brian, in sharing his knowledge of the requirements for 4-year universities adds, *"necesitas tener clases específicas como matemáticas, ciencias, escritura, y arte* / you need to have specific classes like math, science, writing, and art" (Focus Group2). With this response, Brian shares his knowledge of the A-G course requirements (addressed by the ECALU curriculum), and the fact that students must take specific courses while in high school in order to meet 4-year college eligibility. Lastly, Isabel when answering what she learned about the college preparation process stated the following:

> *Yo aprendí que si quieres que te acepten a universidades tienes que llenar aplicaciones y mandarlas a muchas universidades por si una universidad no te acepta, tienes otras oportunidades.* / I learned that if you want to be accepted to universities you have to complete applications and send them to many universities in case some universities do not accept you, you have other options. (Focus Group2).

With this statement, it is clear that Isabel understands that going to college is not automatic, she will have to complete college applications. In addition, her discussion of applying to several universities leads one to believe that she understands that gaining entry into a 4-year university is a competitive process. The quotes presented by David, Susana, Javier, Brian, and Isabel, support the finding that *los estudiantes* (through the ECALU curriculum) learned "academic" *enseñanzas* regarding *college knowledge*. In learning about college, *los estudiantes* also learned an even more

123

valuable *enseñanza,* that of having agency and being proactive in having access to such information. A reflection written by the researcher shares more insight on how this happened:

> As a result of the in-class ECALU activity where *los estudiantes* researched and reported on various universities throughout the state (University of California, Berkeley being one of them), Jesús continued his investigation on the Berkeley campus from home. This self assigned homework leads me to believe that the in-class ECALU activity taught Jesús the importance of researching a college campus, and taught him the importance of having agency and seeking information for himself. Jesús, in taking it upon himself to continue his research activated his agency by surfing the internet and seeking information to better inform himself. He turned in this self assigned homework assignment, in which he download a picture of the Berkeley's Campanile and where he wrote his opinion on why students go to Berkeley, *"muchos van a esa universidad para un futuro mejor y [para] dar ejemplo a tu familia /* many go to this university for a better future and to serve as an example for your family." (ActivityH Reflection)

Clearly, Jesús recognizes the personal benefits of going to college and how being a college graduate will allow him to have a better future. In addition, he recognizes how by going to college he will be able to serve as a role model for his *familia.*

In addition to teaching the *enseñanzas* aforementioned, *los estudiantes* also had access to information pertaining to financial aid. In fact, during the last ECALU activity (prior to the field trip to the university and the end of year closing ceremony), *los estudiantes* wrote the two most important *enseñanzas* they learned through ECALU. Twenty of the thirty-two *estudiantes* wrote *enseñanzas* regarding information about college costs and financing their college education (ActivityL). During the focus group interview, Jennifer shares her knowledge of college costs when stating that cost include, *"costos de los dormitorios, los libros, los materiales,*

transporte, y diversion. / Dormitory, books, materials, transportation, and costs

associated with social activities" (Focus Group2). Jennifer goes on to share her

knowledge of the financial aid application process. She states,

> *Hay una aplicación donde te dan préstamos, becas, y grants.*
> *Préstamos tú los tienes que pagar. Becas te las dan por ser buen*
> *estudiante. Y grants es como un regalo.* / There is an application where
> you get loans, scholarships, and grants. Loans you have to pay back.
> Scholarships are given to you for being a good student. And grants are
> like a gift. (Jennifer, Focus Group2)

Jennifer, has a sophisticated understanding of the options available to her for when

she enters college. Similar to Isabel's understanding of the college application

process, Jennifer understands that she must apply for financial aid through a separate

application process. Jesús also shares his awareness of financial aid in identifying the

type of information students must report on their financial aid application. He notes,

> *alguna de esta ayuda la puedes recibir por tus estudios, si miran que*
> *sos buen estudiante, si tus padres son pobres y no pueden pagar tus*
> *estudios, por eso ellos te ayudan. . . [para recibir esta ayuda*
> *financiera] cuando tú estas en la high school, puedes ir con el*
> counselor. / Some of this aid you can receive because of your studies,
> if they see that you are a good student, if your parents are poor and
> can't pay your studies, that is why they help you. . . [to receive this
> financial aid] when you are in high school, you can go see the
> counselor. (Jesús, Focus Group1)

In addition to sharing his awareness of the types of things financial aid administrators

take into consideration when creating students' financial aid packages (such as merit

and financial need), in this response, Jesús shares his understanding that once in high

school, he can seek assistance during this process with the school counselor. Through

Jennifer and Jesús responses, it is clear that they both were able to grasp a general

understanding about financial aid. In addition, as noted by 22 of *los estudiantes* who

listed learning about financial aid as one of the most important *enseñanzas* they received from ECALU, it is clear that *los estudiantes* see this type of information (*college knowledge*) as valuable and necessary to help them stay on the road to college. The next section presents findings regarding *los estudiantes* (through the ECALU curriculum) learned *enseñanzas* regarding *college knowledge,* in a manner which facilitates their understanding that going to college will benefit them, their *familias,* and their community.

Developing an Academic Identity by Teaching College Knowledge

From Within *Los Estudiantes'* Cultural Framework of *Familia*

During the focus group, *los estudiantes* were asked to reflect upon the pre-ECALUFriday (*Conociendo a Nuestra Familia /* Getting to Know our Family) homework assignment. Specifically, they were asked to share why they thought they received this type of assignment. Brian responds,

> *Yo creo que a mí me dieron esa tarea para que sepa lo que mis papás quieren para mí. . . para que no haga cosas malas, como salirme del camino a la universidad.* / I think that I received this homework so that I know what my parents want for me. . . so that I don't do bad things, like get off the road to college. (Focus Group2)

In this statement, Brian makes the connection between knowing the *esperanzas* his parents have for his future, and the choices he will make, which will lead him to bad things, or will keep him on the road to college. Tony, in discussing the assignment, also shares learning about the *esperanzas* his parents have for his future. He notes,

> *Yo aprendí mucho de las esperanzas de mis padres, ellos antes no me decían nada. Cuando empecé a platicar sobre las preguntas [Conociendo a Nuestra Familia], ellos me decían más información. Tengo en la mente ya, las esperanzas de mi mamá y mi papá, ellos quieren que sea buen alumno, y que si alguien me dice que deje la escuela, que no le haga caso, que yo siga siempre en mis estudios.* / I

126

learned a lot about the hopes my parents have, in the past they did not tell me anything. When I began to talk with them about the questions [Getting to Know our Family], they gave me more information. I now have in my mind, my mom's and dad's hopes, they want me to be a good student, and if someone tells me to leave school, that I not listen to them, that I always continue with my studies. (Tony, Focus Group1)

Like Brian, Tony, through the pre-ECALUFriday homework assignment, was able to learn more about the *esperanzas* his parents have for him, specifically around his education. In stating that he has his parents' *esperanzas* in his mind, it is clear that Tony does not only understand what these *esperanzas* are, but that they will guide him as he makes choices (such as not dropping out of school). Celene, in answering the same question noted above, mentions the *consejos* her parents shared during the pre-ECALUFriday homework assignment. In her response, she makes a connection between the *consejos* she receives from her parents and her own actions. She states,

> *Es importante recibir. . . consejos porque nos pueden ayudar en el camino a la universidad. . . y porque si ellos [padres] nos dicen que sí podemos, nosotros vamos a hacharle ganas y vamos a poder [ir a la universidad].* / It is important to receive. . . advice because it can help us on the road to college. . . and because if they [parents] tells us that we can, we are going to try our hardest and we will be able to [go to college]. (Celene, Focus Group3)

Celene sees a connection between her parents' *esperanzas* (shared through *consejos*), and her own actions (commitment to trying her hardest). It is clear from *los estudiantes'* responses that Brian, Tony, and Celene see a need to understand their parents' *esperanzas* and *consejos* regarding their education, in order for them to stay on the road to college and be academically successful. Grounded on their parents' *esperanzas* and *consejos,* which encourages and supports *los estudiantes* to stay on the road to college, the learning of *college knowledge* further supports their ability to

stay on the road to college. The findings below indicate the importance of teaching *college knowledge* from within *los estudiantes familias'* framework of *familia.*

When discussing how their previous teachers (K-3rd grade) talked about college, Brian responded that, "*nomás nos decían que fuéramos a la universidad, pero no nos explicaban para qué.* / They only told us to go to college, but they did not explain for what" (Focus Group2). Celene shares a similar experience as Brian and connects learning more about college (through ECALU) and a change in her future goals. She shares,

> *Yo pienso que sí han cambiado [metas académicas] porque. . . yo antes no sabía tanto sobre la universidad, si sabía que era, pero no sabía para qué, en qué me podría ayudar, no sabía que me podría dar un trabajo mejor para agarrar más dinero.* / I think that they [my academic goals] have changed because. . . before I did not know as much about college, I did know what it was, but I did not know what it was for, how it would help me, I did not know that it could get me a better job to earn more money. (Celene, Focus Group3)

For Celene, understanding how going to college would benefit her was significant in developing the goal of going to college. As eluded to by Celene, the ECALU curriculum in teaching *los estudiantes enseñanzas* regarding *college knowledge* did so from within *los estudiantes'* framework. In other words, the ECALU curriculum, in teaching *enseñanzas* regarding *college knowledge,* allowed *los estudiantes* to understand how going to college would benefit them, their *familias,* and their community.

During one of the pre-ECALUFriday homework assignments, *los estudiantes* were asked to talk with their parents about who would benefit if they went to college. In sharing her discussion with her parents, Isabel writes,

> *Las personas que se beneficiarán son mi familia, comunidad, y yo. Mi*

familia se beneficiará en que podré ayudarlos en lo que necesiten y también a mi comunidad en darles un buen ejemplo. También a mí misma porque ya no voy a tener que trabajar muy duro y no me van a pagar 7 dólares la hora. / The people that will benefit are my family, my community, and myself. My family will benefit in that I will be able to help them in what they need and also my community by serving as a good role model. Also myself because I will no longer have to work so hard and they will not pay me 7 dollars an hour. (ActivityK Conocimiento)

From her response, it is clear that Isabel and her parents see the communal benefits of going to college; those who would benefit are the student, their family, and their community. Celene, during a focus group also discusses who benefits when students go to college, her response is similar to Isabel's. She states,

> *Los que se benefician son nosotros, pues también nuestros padres. . . nosotros porque hicimos lo que queríamos, y los padres porque como ellos nos daban motivación a nosotros, y ellos querían que nosotros vayamos a la universidad. . . nosotros no solo porque queríamos hacer orgullosos a nuestros padres pero porque queríamos ir a la universidad para tener una vida mejor.* / Those who would benefit are ourselves, also our parents. . . we would benefit because we did what we wanted to do, and our parents because they motivated us, and they wanted us to go to college. . . us not only because we wanted to make our parents proud but because we wanted to go to college in order to have a better life. (Celene, Focus Group2)

In discussing how she and her parents would benefit, Celene reminds us of the supportive relationship she shares with her parents. Her parents benefit because they get to see their *esperanzas,* that their daughter goes to college, become a reality. Celene benefits because in going to college, she can make her parents proud while preparing for her future. Like Isabel and Celene, during the focus groups, other *estudiantes* shared how going to college would benefit them, their *familia,* and their community.

　　Los estudiantes, in discussing how going to college would benefit them,

reflect on their parents' limited and difficult labor experiences, and recognize that going to college will give them more employment options. In a focus group, Javier shares,

> *Es importante ir a la universidad porque, por ejemplo, mi papá es mecánico, él no fue a la universidad, pero yo se que si yo voy a la universidad yo puedo elegir el trabajo que yo quiera. ¡Si a mi me gusta ser doctor, yo elijo ese trabajo, y además de que me pagan bien, a mi me GUSTA hacer ese trabajo!* / It is important to go to college, for example, my dad is a mechanic, he did not go to college, but I know that if I go to college I can choose the job that I want. If I like being a doctor, I choose that job, on top of the fact that I will get paid well, I LIKE doing that job! (Javier, Focus Group3)

Javier recognizes that because his father did not go to college his father's employment options are limited. In going to college, Javier understands that he will have the option to choose a job that he enjoys while earning a good living. Brian, in sharing why it is important to be a good student, discusses how an education will benefit him. He states,

> *Quiero ser un buen estudiante para lograr ir a la universidad y también para ganar buen dinero y no tener que trabajar muy duro en el sol. . . Finalmente, para triunfar, para agarrar un buen futuro [como] . . . abogado, bombero, doctor. o policía, y así puede ser mejor mi futuro. /* I want to be a good student so that I can go to college and also to earn good money and not have to work too hard under the sun. . . Finally, to succeed, to have good future [as a]. . . lawyer, firefighter, doctor, or police officer, this way I can have a better future. (Brian, Focus Group2)

In connecting being a good student and getting a job which does not require laboring under the sun, like Javier, Brian understands that an education will afford him more choice in choosing jobs and will result in a better future for him. In addition to recognizing how a college education will benefit them, *los estudiantes* also recognize how their *familia* will benefit. Isabel states,

130

> *Yo quiero ir a la universidad para tener un mejor futuro, para sacar a mi familia adelante. Como en estos días mi papá no tiene trabajo, no puede encontrar trabajo y a lo mejor nos vamos a mover porque aquí casi no hay trabajo. Por eso yo quiero ir a la universidad, para que yo pueda tener trabajo y ayudar a mi papá.* / I want to go to college to have a better future, to help my family progress. Like during these days my dad does not have to work. That is why I want to go to college, so that I can have work and help my dad. (Focus Group2)

From her response, it is evident that Isabel feels a responsibility to help her family. Going to college, Isabel believes, will allow her to get a job in which she can earn enough money to help her family financially. In addition to benefiting financially, *los estudiantes* recognize different ways in which their *familias* will benefit if they go to college. In her response, Jennifer discusses the influence she has over her siblings. She states,

> *Yo voy a ser el mayor ejemplo para mis hermanos, porque ellos todavía no saben qué es la universidad. Mi hermana que va a entrar al cuarto, le estoy empezando a hablar de qué es la universidad, y de que ella tiene que ir igual porque le podemos ayudar a nuestros papás, darles dinero cuando lo necesiten, y saquemos adelante a la familia.* / I will be the greatest example for my siblings, because they do not yet know what college is. My sister that is going to enter fourth grade, I am beginning to talk to her about what college is, and that she also has to go because we can help our parents, give them money when they need it, and help the family progress. (Jennifer, Focus Group2)

Jennifer will help her sister along the road to college by sharing her *college knowledge* with her, and by leading by example. In addition, Jennifer, in talking with her sister about their responsibility to assist their parents financially, is passing along some of the *enseñanzas* she has learned from her *familia* regarding being *bien educada*. In addition to understanding the benefits that a college education will bring to them and their *familias, los estudiantes* demonstrate an understanding of how it will benefit the community at large. Tony, in recognizing the benefits of going to

131

college, remembers his community by stating that it is important to go to college, not only because of money, but because, *"puedes ser un buen hombre, ayudar a todos los pobres de tu comunidad, y ayudar más a las escuelas. /* You can be a good man, help the poor in your community, and help the schools" (Tony, Focus Group1). Similar to a sense of responsibility to their *familias, los estudiantes* share a sense of responsibility to their communities. In particular, *los estudiantes* share a responsibility to helping their community's schools. Beverly, like Tony, also has a desire to help the schools in her community. On an in-class activity sheet, Beverly writes,

> *Cuando termine la universidad yo voy a ayudar a personas, y voy a ir a las escuelas y les voy a enseñar cómo ir a la universidad y que tengan sus títulos.* / When I finish college I will help people, and go to schools and teach them how to go to college and earn their degrees. (ActivityJ)

From her response, it is clear that Beverly has developed a desire to return to her community and assist other children along their road to college. As noted by Isabel, Celene, Javier, Brian, Jennifer, Tony, and Beverly, *los esudiantes*, in learning *enseñanzas* regarding *college knowledge,* they have understood that going to college has communal benefits.

As stated at the beginning of this section, *los estudiantes,* in sharing how past teachers discussed college with them, (those who did receive information) stated that although they were told that going to college was a good idea, they were not explained why. To review, Celene, in explaining that as a result of participating in the ECALU curriculum her academic goals changed, states the following,

> *Yo pienso que sí han cambiado [metas académicas] porque. . . yo antes no sabía tanto sobre la universidad, si sabía que era, pero no*

132

sabía para qué, en qué me podría ayudar, no sabía que me podría dar un trabajo mejor para agarrar más dinero. / I think that they [my academic goals] have changed because. . . before I did not know as much about college, I did know what it was, but I did not know what it was for, how it would help me, I did not know that it could get me a better job to earn more money. (Celene, Focus Group3)

Like Celene, all 14 *estudiantes* who participated in the focus groups expressed a change in their academic goals, and attributed the change to an increase in *college knowledge,* which they gained through their participation in the ECALU curriculum. Although Celene does not explain how her academic goals changed, other *estudiantes* did. During the focus group, Giovanni states,

> *Sí han cambiado mis metas [académicas] porque mi meta antes era ir a high school, pero ahora que aprendí de la Universidad, yo quiero ir a la Universidad.* / Yes, my [academic] goals have changed because my goal before was to go to high school, but now that I learned about college, I want to go to college. (Focus Group2)

For Giovanni, learning more about college helped him change his academic goal from just getting to high school, to seeking a college education. Similar to Giovanni, Brian also shares how learning more about college changed his academic goals. He states,

> *Sí han cambiando mis metas [académicas] porque . . . antes no sabía nada de lo que era la universidad. . . . Ahora, mi meta es que no pare hasta que termine la universidad.* / Yes, my [academic] goals have changed because. . . before I did not know anything about college. . . . Now, my goal is to not stop until I finish college. (Focus Group2)

In addition to attributing a change in his academic goals to learning more about college, Brian goes on to add that his motivation to go to college is also to help his *familia.* He states,

> *Sí, yo estoy seguro que voy a ir a la universidad porque ya se que es ir a la universidad. . . y también quiero ir para sacar a toda mi familia adelante.* / Yes, I am sure that I will go to college because I now know what it is to go to college. . . and I want to go to help my family progress. (Brian, Focus Group2)

Clearly for Brian, learning how going to college will benefit not only him, but also his *familia,* is a significant piece of information that helps him conclude that going to college is a good idea. As previously stated, and confirmed by the findings, the ECALU curriculum, in teaching *los estudiantes enseñanzas* about *college knowledge,* does so from within *los estudiantes* framework of *familia.* As shown above, *los estudiantes,* learn how going to college will benefit them, their *familias,* and their community.

CHAPTER V

DISCUSSION AND CONCLUSIONS

Introduction

This study sought to understand the role that Latino families' cultural and social capital, combined with institutional funds of knowledge, play in the development of first generation, Latino, 4th-grade, English language learners' consciousness regarding their road to college. Specifically, this study sought to understand how the ECALU curriculum helps first generation Latino students activate their *familia's* cultural and social capital, and develop a *Latino academic consciousness*. The discussion of the findings explores the concept of a *Latino academic consciousness,* both in terms of what informs this type of consciousness and the process in which it is developed within *los estudiantes*. The chapter is organized into four sections. The first section of the chapter, Contributions of *Familias'* Cultural and Social Capital on the Development of a *Latino Academic Consciousness* is itself divided into four parts: (a) Reframing Traditional Notions of Cultural and Social Capital, (b) Activation of Latino Families' Cultural and Social Capital, (c) *Enseñanzas* Through *Consejos,* and (d) Internalization of *Esperanzas.* This section discusses the how Latino families' cultural and social capital, when activated, and internalized by *los estudiantes,* results in the development of educational advantages for *los estudiantes.* The second section of the chapter, Contributions of Institutional Funds of *Knowledge* on the Development of a *Latino Academic Consciousness,* focuses on how *college knowledge* can and should be taught to students from within a Latino family framework. The third section discusses

how the combination of home and school *enseñanzas* fosters a new consciousness within *los estudiantes,* that of a *Latino academic consciousness.* In addition, this section provides a single definition for what it means to have a *Latino academic consciousness* and the elements required to foster such a consciousness within students. A summary and Figure 1, are included in this section to both review the process by which los estudiantes develop a *Latino academic consciousness,* and the curricular elements necessary to fosters such a consciousness. The chapter ends with a concluding section which highlights recommendations for practice and further research.

The theoretical framework, epistemology, and methodology of this study are framed by the notion of a paradigm shift which challenges traditional deficit based "truths" regarding Latino student academic success. Such "truths" claim that Latino families do not value education and that Latino families do not possess cultural and social capital which fosters educational achievement. Challenging these deficit based "truths" is necessary because they misinform educators about Latino families and at the same time hurt Latino student's academic experiences (Hidalgo, 1998). Ultimately, these "truths" reinforce deficit based educational policies resulting in subtracting schooling practices. These subtractive schooling practices (Valenzuela, 1999) contribute to the eventual "push-out" of Latino students from the "seamless" K-16 academic pipeline. In being critical of how Latino students and families are wrongly perceived and thus, are *mis*educated, this study seeks new "truths" through the lens of a paradigm shift. This paradigm shift challenges researchers, policy

makers, and educators to understand the cultural and social capital with which Latino students come to school. This is necessary in order to utilize students' and their families' assets to guide curriculum development and instructional practices which foster Latino student achievement. This paradigm shift shapes the ECALU curriculum, which from an asset based perspective regarding Latino student achievement understands the significance of Latino family values on student academic achievement and integrates such values within the curriculum. Through this study, this paradigm shift is enacted through *los estudiantes* participation in the ECALU curriculum.

Contributions of *Familias'* Cultural and Social Capital on the Development of a

Latino Academic Consciousness

Reframing Traditional Notions of Cultural and Social Capital

Los estudiantes' recognition of their familial support and encouragement as valuable to their academic trajectory challenges the notion that Latino families do not have capital which fosters student academic achievement. Moreover, *los estudiantes'* belief also challenges notions of the type of capital valuable for the academic success of Latino students. According to Bourdieu (1977) capital can be defined as the human, social, and material resources an individual has access to (such as level of education, level of income, and immigration status). From Bourdieu's (1977) perspective comes the traditional belief that students with "more valuable" social and cultural capital fair better in school. Although Bourdieu identifies capital as human, social, and material, (which can translate to experiences of traveling, level of

137

education, membership in elite clubs, level of income, and home ownership), there is an overemphasis on material wealth when determining who has capital that is "more valuable" for educational gains. In other words, having material wealth is a prerequisite in order to be considered as having "more valuable" capital. Based on Bourdieu's (1977) framework, the reality is that the standard for who has "more valuable" capital is, in the U.S., based on white middle class norms. Thus, the "truth" is that only white students come to school with valuable social and cultural capital. *Los estudiantes,* as children of immigrant parents with low socio economic status, low levels of education, as members of a "minority" group, and for some, undocumented immigration status, are not traditionally viewed as having "more valuable" social and cultural capital. As such, schools do not consider Latino families as providing their children with cultural and social capital valuable for academic success.

As found in this study however, *los estudiantes* not only see their *familia* as a source of support and motivation which can help them achieve academically, but they also consider their parents to be their primary *maestros.* This perspective is consistent with existing research identifying the "funds of knowledge" (González & Moll, 2002; Moll, Amanti, Neff, & Gonzalez, 1992; Valdés, 1996), and "community cultural wealth" (Yosso, 2006) available within Latino families. *Los estudiantes,* in recognizing their parents as "holders and creators of knowledge" (Delgado-Bernal, 2002), knowledge which is different than what they learn at school, reframe the significance of their *familia's* teachings (social and cultural capital) and see their parents teachings as important in their development of a *Latino academic consciousness. Los estudiantes'* perception of their parents as their primary *maestros*

138

is also consistent with existing literature focusing on a Chicana feminist epistemology which acknowledges the importance of human capital resulting from human relationships and experiences (Delgado-Bernal, 1998). Delgado-Gaitan (1993) discusses the importance of such "hidden" or unrecognized capital and states that such relationships are significant because they represent the "source" of "collective experiences" and "community memory." Thus, *los estudiantes,* in recognizing their *familia* as a source of support and motivation, and in recognizing their parents as their primary *maestros,* challenge Bourdieu's (1977) emphasis on the importance of material capital in students' academic development. Instead, *los estudiantes* place emphasis on the significance and importance of the human capital they have access to, (through their relationships with their parents and *familia*), for their academic achievement.

The types of cultural and social capital *los estudiantes* have access to, through their relationship with their parents and other members of their *familia,* is framed by parent's *esperanzas* for *los estudiantes'* academic and future success. While the literal translation of *esperanzas* is hopes, it is important to consider the cultural translation and meaning behind the word. *Esperanzas* can be described as the hopes and dreams with which Latino immigrants come to this country, such as hopes for a better life, work, and educational opportunities for their children. These *esperanzas* are framed by parents' own social, labor, educational history. Latino parents' *esperanzas,* it is argued, are cultural and social capital that *los estudiantes* have access to at home. Understanding their *familia's* history in regards to their parents reasons for immigrating to the United States is a focus of the second activity within the

139

ECALU curriculum (see Appendix A for list of activities). The ECALU curriculum, in considering parents as important agents (Stanton-Salazar, 1997) within *los estudiantes'* multiple worlds (Phelan, Davidson, & Yu, 1998), places emphasis on *los estudiantes'* relationships with their *familias,* and recognizes such relationships as vital in students' having access to their *familia's* cultural and social capital, such as *esperanzas*.

Activation of Latino Families' Cultural and Social Capital

The ECALU curriculum recognizes and builds upon such relationships through the pre-ECALU Friday home work assignments (*Conociendo a nuestra familia /* Getting to know our family) in which *los estudiantes* did a write-up of their dialogue with their parents and shared in class during ECALU Fridays. It is through this dialogue, that parents articulated their *esperanzas* to *los estudiantes* through *consejos,* caring advice and moral lessons. As parents communicated their *esperanzas* to *los estudiantes,* through the sharing of *consejos,* their *familias'* social and cultural capital was activated. In addition, as *esperanzas* were articulated (through *consejos*) the parent/child relationship was strengthened and *los estudiantes* began, or continued, to see their *familia* as a source of support and motivation. Thus a curriculum, like ECALU which seeks to develop a *Latino academic consciousness* within students, is constructed to facilitate a process by which parents and students interact and dialogue specifically around the *esperanzas* parents have for their children and the *consejos* which will help students achieve academically.

In the process of activating their cultural and social capital, through the oral tradition of sharing *consejos,* parents taught *los estudiantes* essential *enseñanzas;*

enseñanzas framed by parents' *esperanzas,* individual and collective experiences and community memory. Such *enseñanzas,* taught through the pedagogy of the home, are the means by which parents teach *los estudiantes* cultural values and "educate" them on "how to perceive the world" (Delgado-Gaitan, 2002, p. 9). This is also consistent with the work of Valdés (1996) in which she finds that through this pedagogy of the home parents teach children to be *bien educados.* In teaching children to be *bien educados,* Latino families instill within children cultural values which teach them how to behave, what is moral, and the "expectations of the roles that they would play in life and the rules of conduct that had to be followed in order to be successful in them" (Valdés, 1996, p. 125). As noted by Delgado-Gaitan (1992), Valdés (1996), and Valenzuela (1999), Latino families' concept of *bien educado* is both a process for teaching the importance of an education and is a foundation for teaching cultural and familial values. Such familial and cultural values include having *respeto* for elders, *familia,* and peers, and understanding one's and others' role within the *familia* (Valdés, 1996). In addition, Latino children, in learning to be *bien educados,* develop a familial lens based on the notions of *comunidad,* through which they learn to make choices and decisions based on the good of the *familia* (Hidalgo, 2005). Based on this understanding of the Latino familial framework, Latino homes, as noted by Delgado Bernal (2002), should be considered as more than "context" when educating Latino students, but as homes rich in *enseñanzas* which are vital to *los estudiantes'* beliefs regarding their ability to stay on the road to college, and their *familia's* role in helping them get to college. As essential knowledge, these *enseñanzas* are invaluable social capital which *los estudiantes* have access to at home. It was through specific

activities, such as *Valorando las enseñanzas y sabiduría de nuestro(s) padre(s) y abuelita/o(s)* / Valuing the teachings and wisdom of our parent(s) and grandparent(s), the ECALU curriculum facilitated *los estudiantes'* ability to learn about the funds of knowledge they have access to at home. Equally critical, is that by integrating this type of learning into the regular classroom instruction time, *los estudiantes* received the message that "home" *enseñanzas* are just as valuable as "academic" institutional funds of knowledge.

Enseñanzas Through Consejos

In sharing their social and labor history, a type of fund of knowledge, as discussed by Vélez-Ibáñez and Greenberg (1992), parents have the opportunity to teach, and *los estudiantes* have the opportunity to learn valuable *enseñanzas* which will help them along their road to college. The first of the three *enseñanzas* which *los estudiantes'* parents taught them is that of *salir adelante*. Although a literal translation of *salir adelante* could be "to push forward," a cultural translation involves progressing *towards* something previously unachieved, being resilient in the journey, and recognizing the struggle and history "behind" the "push." This analysis of the *enseñanza* of *salir adelante* is consistent with Yosso's (2006) notion of aspirational capital. As a type of capital possessed by communities of color, Yosso (2006) understands aspirational capital to represent Latino families' ability to hold on to their *esperanzas* for a better future. This is done, despite the economic and educational barriers families and children face as immigrant families. From Yosso's (2006) perspective, parents' *consejo* of *salir adelante,* is an *enseñanza* which activates *los estudiantes'* and their *familias'* aspirational capital. In teaching *los*

142

estudiantes to push forward and progress in school and in life, their parents are building on and teaching their children the importance of always aspiring for success so that their *esperanzas* become a reality.

A second *enseñanza* that parents taught *los estudiantes* is that of *no darse por vencido* / never give up. In teaching this *enseñanza los estudiantes'* parents share the importance of resisting challenges in order to work towards their goal of going to college. Although parents may address specific social challenges (such as early marriage, gangs and drugs), this *enseñanza* sends the larger message of recognizing all potential challenges, which can be social or institutional. This type of *enseñanza* Yosso (2006) would label as an example of navigational or resistance capital found within Latino families. Yosso (2006) defines navigational capital as skills which foster effective maneuvering through social institutions. This *enseñanza,* therefore, teaches *los estudiantes* navigational skills which will help them maneuver not only through the road to college, but through life in general. The message of *no darse por vencido* is one that can be applied to academic rigor or challenges, as well as other obstacles *los estudiantes* may face in or out of school. Because of this, this *enseñanza* is a valuable one which will equip students with the perspective necessary to find solutions to problems and to be resourceful in overcoming obstacles they may face. This type of *enseñanza* also serves as an example of resistance capital possessed by Latino families (Yosso, 2006). According to Yosso (2006), resistance capital "draws on the legacy of resistance to oppression in Communities of Color and refers to those knowledges and skills cultivated through behavior that challenges inequality" (pp. 48-49). From this perspective the parents' *consejo* of *no darse por vencido* is an

enseñanza which activates *los estudiantes'* and their *familias'* navigational and/or resistance capital. In teaching their children the *enseñanza* of *no darse por vencido*, parents are both realistic of the challenges their children will face during their academic trajectory and optimistic of their *familia's* ability to avoid (resistance) and overcome (notions of agency) these challenges in order for their children to stay on the road to college.

The third *enseñanza* parents teach *los estudiantes* is the importance of *hecharle ganas* / try your hardest. An important point about this *enseñanza* is that *los estudiantes* understood that their parents, in teaching them the importance of *hecharle ganas,* were trying to motivate them to work hard, and thus, *los estudiantes* understood this *enseñanza* as coming from a place of love. As such, *los estudiantes* considered this *enseñanza* to be an indicator of the love their parents have for them. Reframing their parents' *enseñanzas* as indicators of love is significant because it raises to consciousness the impact that parents' *enseñanzas* have on *los estudiantes.* This is also significant because this connection is reflective of what Valenzuela (1999) addresses as a pedagogy of *cariño.* Valenzuela (1999) argues that when teaching Latino students, educators must do so from a pedagogy of *cariño,* which places emphasis on the student-teacher relationship and which challenges the educator to "overtly convey acceptance and confirmation to the cared-for student" (p. 21). *Los estudiantes'* re-articulation of their parents' *enseñanzas* as indicators of their love*,* brings attention to the nature of the relationship *los estudiantes* experience with their parents. This finding not only provides further evidence of the *cariño* with which *los estudiantes* are educated at home, but also supports Valenzuela's (1999)

144

notion that *cariño* should be brought into the classroom. Through the lens provided by Valenzuela's (1999) pedagogy of *cariño,* the *enseñanzas los estudiantes* learn from their parents also provides further evidence of the existence of a pedagogy of the home, through which parents teach *enseñanzas* from a pedagogy of *cariño.* From this perspective, in sharing their *consejos,* parents not only teach *los estudiantes* the *enseñanzas* which will help them along their road to college, but in doing so, parents activate a type of social capital not typically discussed as "valuable" in schools, that of the *cariño* or love parents have for their children.

Internalization of Esperanzas

As previously stated, in sharing *consejos,* parents articulate to *los estudiantes* their *esperanzas* for their children's future. Through this intergenerational dialogue, parents' teach and *los estudiantes* learn the valuable *enseñanzas* which will guide them along the road to college. Most important however, is that *los estudiantes* not only learned the *enseñanzas*, but internalized the *esperanzas* which inform the *enseñanzas.* Without this process of internalization, parents' *enseñanzas* would not have a meaningful impact on *los estudiantes'* ability to successfully navigate the road to college and achieve academic success. *Los estudiantes'* internalization of their parents' *esperanzas* is a key process in *los estudiantes'* development of a *Latino academic consciousness* because such *esperanzas* are grounded on fundamental Latino cultural values (such as *respeto,* cooperation, and *comunidad*). The ECALU curriculum explicitly facilitates this process through the post-ECALU Friday journal assignment (*Reflejando Sobre mí Educación* / Reflecting on my Education) in which *los estudiantes* are encouraged to reflect on the *consejos* gained from conversations

145

with their parents (pre-ECALU Friday homework assignment) and the *enseñanzas* gained from their parents.

Contributions of Institutional Funds of Knowledge on the Development of a

Latino Academic Consciousness

Teaching College Knowledge From Within A Latino Family Framework

Including institutional *enseñanzas* regarding the road to college and *college knowledge* within the ECALU curriculum is necessary because as research shows, although information about college planning and financial aid can increase academic achievement and college going rates of Latino students, even college bound Latino students are less likely than other college eligible students to receive this type of information (Nevarez, 2001). The failure to provide students with information about college and financial aid is a contributor to the fact that only 12% of California Latino students who actually graduate from high school, do so meeting the requirements for 4-year universities (Education Trust-West, 2006). Typically, institutional *enseñanzas* regarding the road to college and *college knowledge* are considered "academic" or institutional because as children of immigrant parents who are unfamiliar with the U.S. college system and requirements for entry to colleges, *los estudiantes* do not have access to this type of information at home. Therefore, *los estudiantes* and their *familias* depend on school teachers and counselors to provide this type of institutional knowledge. The *enseñanzas* regarding the road to college and *college knowledge* are discussed as institutional not only because information is typically not available in the homes of immigrant Latino families, but also, because this type of information *is* typically available and shared in the homes and schools of middle class communities

146

(Lareau & McNamara, 1999). The sharing of *college knowledge* is in many respects "institutionalized" within the homes and classrooms of middle class students. Most middle class students would not need to participate in a curriculum like ECALU to have access to such information. In addition, for most middle class families, the sharing of *college knowledge* would not be considered knowledge gained in an "academic" setting (schools), but rather "home" knowledge that can be taught to students by U.S. college educated parents. In discussing *enseñanzas* regarding the road to college and *college knowledge* within the "academic" construct of the *Latino academic consciousness*, the argument is not that "home" *enseñanzas* (discussed in the previous section) cannot or should not be considered "academic," but rather, to reflect the reality that first generation Latino students typically receive institutional *enseñanzas* and *college knowledge* from agents within an academic institution, typically school teachers and counselors.

Taking the above into account, a curriculum which fosters a *Latino academic consciousness,* must not simply include institutional *enseñanzas* regarding *college knowledge,* but rather, must include and build upon home *enseñanzas* when teaching such institutional funds of knowledge. In doing so, educators consider the cultural and social capital with which Latino students come to school (their *familia* and home *enseñanzas)*, challenging deficit based models and practices traditionally utilized when teaching *college knowledge* to first generation Latino students. In other words, rather than teaching Latino students *enseñanzas* regarding *college knowledge* independent of the *enseñanzas* taught at home, a curriculum which aims to foster a *Latino academic consciousness* teaches students *college knowledge* in conjunction to

147

the learning that is happening in the homes of Latino students. As such, the ECALU curriculum, in building on home *enseñanzas* to discuss *college knowledge* worked from within *los estudiantes* home and cultural framework of *familia*. Thus, *college knowledge* was taught with the understanding that *los estudiantes,* as part of a Latino family unit, are raised and taught to uphold values of *respeto*, collaboration, and *comunidad*. It was through this framework that *los estudiantes,* as participants in the ECALU curriculum*,* in gaining *enseñanzas* regarding *college knowledge,* learned to think about the road to college as a complex process, as a collaborative journey, and as a realistic postsecondary option.

Los estudiantes, in describing the road to college as long, difficult, and challenging, verbalized an understanding of the complexity of the road to college. *Los estudiantes* identified various challenges that they may face along the road to college, such as gangs, drugs, teenage pregnancy, and family responsibilities. In naming these challenges, it is evident that *los estudiantes* finished the school year with a complex understanding of the forces (e.g. societal, familial, and educational) which can complicate students' ability to reach college. This analysis is consistent with Phelan, Davidson, and Yu (1998) who argue that incongruent expectations, values, and beliefs from students' multiple worlds, shapes students' cultural knowledge, and as a result, contributes to the barriers students face in navigating multiple social contexts and settings. *Los estudiantes,* in being raised in a community where few attend college, in attending urban public schools that do not foster a college going culture, may hear contradictory messages regarding their future, their ability to go to college, or even regarding a need for college. As such, *los estudiantes*

may experience difficulty in knowing how to think, act, and behave in a manner that will please their *familias,* teachers, and peers. It is during this conflict that students can make choices, such as joining a gang or becoming involved with drugs, which can result in students getting off the road to college. *Los estudiantes* not only recognized and discussed such potential challenges, but began to understand the relationship between their choices, these forces, and their ability to stay on the road to college. This is a critical conversation for *los estudiantes* to have because, not knowing how to negotiate conflicting messages (from home, school, and neighborhood) can jeopardize students' ability to reach college. In identifying challenges along the road to college however, *los estudiantes* did not do so from a place of hopelessness or defeat. Instead *los estudiantes* expressed a message of resiliency and hope. This message of hope could be a result of internalizing their parents' *enseñanza* of *no darse por vencido.* Thus, the ECALU curriculum, in providing a space for *los estudiantes* to discuss and understand *enseñanzas* regarding the complexities of the road to college, facilitated *los estudiantes'* abilities to recognize their resources and support systems outside of school, and within their *familia.*

In addition to recognizing the road to college as a complex one, *los estudiantes* learned that they are not alone on the road to college, as they are accompanied and supported by their teachers, parents, and peers from their multiple worlds of home, school, and community. Significant to this *enseñanza* is that *los estudiantes* understood the short and long term benefits of creating a network of support which will help them in getting to college, and in graduating from college.

149

This is consistent with the work of Stanton-Salazar (1997, 2004), in which he argues that student connections with agents, teachers or peers, or networks of individuals increases their likelihood of academic success. According to Stanton-Salazar, for students, relationships with agents are "crucial to the social development and empowerment of ethnic minority children and youth" because such agents have the ability to share with students "appropriate decoding skills from which they can obtain other key forms of institutional support" (1997, p. 15). It is important to note that immigrant parents have not been identified as individuals who can teach minority children such decoding skills. *Los estudiantes,* in naming their parents as individuals who are able to help them navigate institutional processes involved in the road to college (such as pre-college course selection, college application, and financial aid application process), challenge the "truth" that their *familias* cannot be a resource in such academic matters.

In addition to recognizing their parents and teachers as resources, *los estudiantes* recognized their peers as a network they have access to. *Los estudiantes,* viewed peer networks not only as a source of support for each other as they plan for college, but also support for each other once in college. *Los estudiantes'* recognition of the long term role that their peers will play in their academic trajectory, supports Stanton-Salazar's (2004) belief that connections to peer networks are particularly important for Latino students. This is the case because connections to peer networks that model academic behavior and effort fosters in students the academic aspirations necessary for academic success (Stanton-Salazar, 2004). The ECALU curriculum supports the development of such connections to peer networks by explicitly

recognizing and building upon the emphasis that the Latino *familias* place on the importance of human relationships. Through their framework of *familia,* Latino families consider the act of cooperation as significant for attaining ones goals (Delgado-Gaitan, 1992; Gonzalez, 2004). The ECALU curriculum built upon such home *enseñanzas* when *los estudiantes* explored concepts regarding who is on the road to college with them, and what it means to be *bien educado.* The ECALU curriculum also supports *los estudiantes'* connections with peer networks as a result of being grounded on Latino values which shape relationship building and interaction, such as cooperation. Thus, the ECALU curriculum, in building on *los estudiantes' familia's* emphasis on cooperation, and fostering the development of connections to individuals and networks, teaches *los estudiantes* to see the road to college as a collaborative one.

The final institutional *enseñanza los estudiantes* learned regarding the road to college and *college knowledge* is that successfully navigating the road to college is realistic for them. In fact, *los estudiantes* recognized a relationship between their receiving information about college, (e.g. the college preparation process, admissions, and financial aid) from ECALU, and their new motivation to go to college. *Los estudiantes'* recognition of the importance of motivating students to go to college is consistent with research regarding student academic identity development. Such research states that a significant barrier to students' ability to go to college is their inability to imagine themselves in college (Coles, 1999). Unfortunately, some research has found that the inability to imagine oneself in college is particularly prevalent amongst Chicano/Latino students (Gándara, O'Hara, & Gutiérrez, 2004).

151

According to Stanton-Salazar (2004), fostering students' aspirations for college is important because "aspirations drive individual effort engagement and degree of investment in school, which in turn largely determine educational attainment" (p. 23). The ECALU curriculum, in teaching *los estudiantes enseñanzas* regarding *college knowledge* in a manner that allowed them to see the road to college as a collaborative one (in which *los estudiantes* are accompanied and supported by their parents, teachers, and peers), motivated *los estudiantes* to believe that the dream of going to college is a realistic post-secondary option for them and their *familias*.

Home and School *Enseñanzas* Combined to Foster a New Consciousness:

A *Latino Academic Consciousness*

Los estudiantes, as participants in ECALU*,* developed a new consciousness which reflects their Latino cultural and familial values and shapes their academic identity development. The ECALU curriculum, grounded on and working from within *los estudiantes'* cultural and familial framework, affirmed *los estudiantes* as a part of a family unit. Thus, the road to college was framed as a familial goal, rather than an individualist student trajectory. This perspective recognized and validated the fact that *los estudiantes,* who are taught by their parents to make decisions based on the common good of their *familia,* will make decisions and choices affecting their academic futures, from within this familial framework. As such, *los estudiantes* learned that going to college has communal benefits; going to college will benefit them, their *familias,* and their community. For *los estudiantes,* who are taught by their parents to be *bien educados*, understanding the relationship between going to college and being *bien educado* is significant because recognizing that by going to

152

college they can serve as role models for their siblings and financial help their *familias*, *los estudiantes* feel that they are helping their *familia* and pleasing their parents. Lastly, recognizing the communal benefits of college is significant because *los estudiantes* attributed a change in their academic goals to a greater understanding of how college would benefit them and their *familias*.

Los estudiantes' participation and contributions to this study has resulted in a deeper understanding of what it means to have a *Latino academic consciousness* and the elements of a curriculum which fosters such consciousness. Based on the discussion of the findings, a *Latino academic consciousness* is a belief system in which Latino families (students, parents, and extended family networks), believe that preparing for *una buena educación* – grounded in Latino family's cultural and social capital (values based on experiences, culture, *esperanzas, enseñanzas,* and *comunidad*) and the school's teaching of institutional funds of knowledge (*college knowledge*) – both for today and for tomorrow is a realistic family goal. In gaining a *Latino academic consciousness*, *los estudiantes* were: 1) educated in an environment where parents and extended family were incorporated into the curriculum in order to positively shape and support their child, thus, enriching the students' lives and development through their cultural and social capital (funds of knowledge and *esperanzas*) that *familias* possess, articulated, and activated as they shared *consejos* and taught *enseñanzas*; 2) intentionally and explicitly taught to understand the road to college as a collaborative process involving educators, family members, and peers; 3) intentionally and explicitly taught to recognize and embrace the potential support of their peer networks in navigating through the road to college; 4) intentionally and

153

explicitly taught *college knowledge* by caring teachers who recognize and activate the *enseñanzas* from both home and school pedagogies; 5) intentionally and explicitly taught essential *enseñanzas* regarding *college knowledge*, that will enable *los estudiantes* in the present, and for the future, to navigate the K-12 and post-secondary school systems from within their framework of *familia*; and, 6) intentionally and explicitly taught *enseñanzas* regarding *college knowledge* in a manner that allows *los estudiantes* to understand that going to college will benefit them, their *familia*, and their community.

The concept of a *Latino academic consciousness* supports and is a result of the perspective of a paradigm shift, in that it challenges traditional deficit based notions regarding Latinos and schooling. This type of consciousness challenges educators' notions of duality which perceive home and school as two separate and independent domains which foster (or do not foster) students' academic identity and perceptions of school. In addition, a *Latino academic consciousness* is critical of the deficit based perspective that only school or "*academic*" knowledge is valuable or necessary for Latino student success. Thus, the *Latino* component of a *Latino academic consciousness* recognizes the cultural and social capital possessed by Latino families and its importance in fostering student achievement. A *Latino academic consciousness* requires schools and homes to build upon each others' pedagogies and *enseñanzas* (knowledges) to foster the type of student *consciousness* necessary for Latino students to achieve academically and personally. A *Latino academic consciousness* recognizes that students' road to academic attainment is not an individual trajectory, but rather a collaborative effort involving educators, families,

and peers. Additionally, a *Latino academic consciousness* recognizes the value of both home and school pedagogies, in fostering Latino students' academic success.

The remainder of this section, and Figure 1 below, provide a summary and visual of how the ECALU curriculum fostered within *los estudiantes,* a *Latino academic consciousness.* The activation of *los estudiantes' familias'* cultural and social capital and the combination of home and school *enseñanzas* are central to the development of a *Latino academic consciousness,* as presented below in Figure 1. The ECALU curriculum facilitated the activation of *los estudiantes' familia's* cultural and social capital (parents' and *familias'* funds of knowledge, community cultural wealth, *esperanzas*), by facilitating intergenerational dialogue between parents and *los estudiantes.*   Specifically, parents were given an opportunity to share their *esperanzas* for *los estudiantes'* education and future. These *esperanzas,* informed by their social, labor, and educational history, were articulated to *los estudiantes* through *consejos.* In communicating their *esperanzas* via *consejos* to *los estudiantes,* parents activated their cultural and social capital to teach essential *enseñanzas.*   These *enseñanzas* are critical to Latino families, though not typically recognized by schools as valuable. Yet, as discussed by *los estudiantes,* represent such capital as familial support and motivation, aspirational, navigational, and resistance capital, and home pedagogy of *cariño.* The sharing of *consejos* resulted in *los estudiantes* acquiring the *enseñanzas* necessary to foster an educational advantage. As a result, parents' *enseñanzas* regarding being *bien educado,* combined with *enseñanzas* regarding *college knowledge* (taught within their Latino framework of *familia),* fostered within *los estudiantes* an educational advantage, that of a *Latino academic consciousness.*

155

This type of consciousness is advantageous because it helps students to meet the familial and academic expectations of their multiple worlds, regarding what it means to be *bien educado* in the familial sense and in the academic sense. As such, *los estudiantes* are on their way to achieving academic success, through which they will continue to be *bien educados* by staying on the road to college and by being good sons, daughters, siblings, classmates, and community members.

Figure 1 – Elements of Developing a *Latino Academic Consciousness*
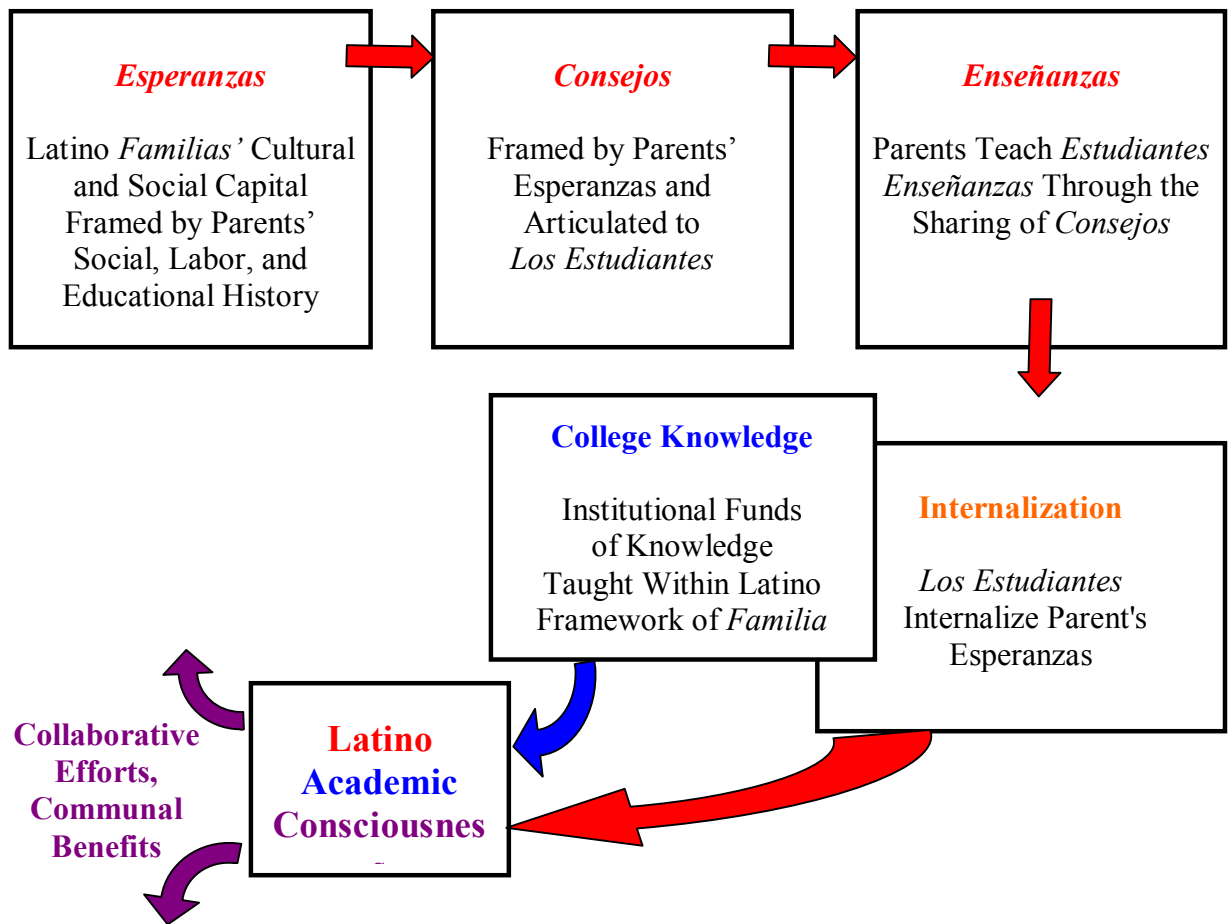
Conclusion

It has been found that the Latino population in California and throughout the country is increasing and is expected to continue to grow. It has also been found that going to college has personal, social and economic benefits for Latino students, their families, and the community. For these reasons, educators (teachers, counselors, and administrators) and policy makers who are interested in increasing the likelihood that Latino students will successfully complete the K-12 section of the academic pipeline and go to college, must consider research, like this study, that highlights effective instructional approaches and school guidance regarding college preparation. This study, presents a model that schools and academic preparation programs can adopt in order to effectively educate Latino students and work with Latino families to foster student academic success. Thus, it is crucial for practitioners and policy makers to understand the educational and policy implications of the findings and analysis presented in this paper. Below are recommendations of practices that teachers, counselors, and academic preparation programs can independently and collaboratively implement to impact the college going rate of first generation Latino students:

- incorporate Latino parents' and families' cultural and social capital (funds of knowledge and *esperanzas*) into the teaching or counseling curriculum;

- teach students that the road to college is a collaborative process (involving educators, family members, and peers);

- teach students the importance of peer networks (in navigating through the road to college);

- recognize and activate the *enseñanzas* from both home and school pedagogies in teaching *college knowledge*;

- teach *college knowledge* from within Latino students' framework of *familia*; and,

- teach students how going to college will benefit them, their *familia*, and their community.

While this study informed the recommendations of practices noted above, below are recommendations for future research that stem from this study:

- research seeking to develop and/or identify other curricular models that address the education of Latino students from within the Latino framework of *familia;*

- research seeking to investigate the expansion and replication of ECALU to other sites, varying age groups, and with a larger number of participants (i.e. school or district wide);

- research seeking to investigate the long term impact of *estudiantes* participating in the ECALU curriculum;

- research seeking to investigate how the *Latino academic consciousness* concept provides a framework that can be used in teaching other subject matters or content areas such as

service learning or the arts; and,

- research investigating parents experiences with the ECALU curriculum.

In light of our national Latino student push out (dropout) rate and the *mis*education (achievement gap) of Latino students, now is the time for schools, academic preparation programs, K-12 and universities educational partnerships to reconsider deficit based "truths" regarding Latino students and families, individualistic and traditional frameworks informing academic instruction and guidance, and a "one-size-fits-all" approach to motivating Latino student academic achievement and teaching of *college knowledge*. In adopting the educational and guidance practices detailed in this study, teachers, counselors, and academic preparation programs can build on the *truth* that Latino families come to the United States with *esperanzas* for a better life and educational opportunities for their children, that Latino families value their children's education, and are thus, predisposed to support their children in reaching their academic potential. It is only when schools partner with Latino families in a manner which recognizes such *truths*, and incorporates and activates Latino families' cultural and social capital in the curriculum and counseling guidance, that Latino students will reach their personal and academic potential, and thus contribute to helping their families and communities to *salir adelante*.

REFERENCES

Anzaldúa, G. (1999). Boderlands/*La Frontera*: The new *Mestiza* (2nd ed.). SF: Aunt Lute Books.

Bartleby.com (2006). Retrieved September 12, 2006 from http://www.bartleby.com/61/45/L0064500.html.

Barton, A., Drake, C., Perez, J. G., St. Louis, K., George, M. (2004). Ecologies of parental engagement in urban education. *Educational Researcher, 33*(4), 3-12.

Bogdan, R.C., and Biklen, S.K. (1982). *Qualitative research for education: An introduction to theory and methods*. Boston, MA: Allyn and Bacon, Inc.

Bourdieu, P. (1977a). Cultural reproduction and social reproduction. In J. Karabel and A.H. Halsey (Eds.), *Power and ideology in education*, pp. 487-511. NY: Oxford University Press.

Bourdieu, P. (1977b). *Outline of a theory of* practice. Cambridge: Cambridge University Press.

Bourdieu, P. (1984). *Distinction: A social critique of the judgment of taste.* Cambridge: Cambridge University Press.

California Department of Education (2006a). Retrieved February 5, 2006 from http://www.cde.ca.gov/ds/sd/cb/enreth.asp

California Department of Education (2006b). Retrieved February 5, 2006 from http://dq.cde.ca.gov/dataquest/

California Department of Education (2006c). Retrieved February 5, 2006 from http://www.ed-data.k12.ca.us/Navigation/fsTwoPanel.asp?bottom=%2FAccountability%2FAPIBase%2Easp%3Flevel%3D07%26reportnumber%3D1%26fyr%3Dcurrent%26tab%3D0

California Postsecondary Education Commission. Retrieved October 7, 2006, from http://www.cpec.ca.gov/pressrelease/press051904.pdf.

California Society for Ghost Research (2006). Retrieved February September 12, 2006 from www.csgr.us/terminology.html.

Canizales, C. M., De Leon, J., Escobedo, R., López, M. G. (2005, April). *Creating a Latino academic consciousness with Latino families.* Paper presented at annual meeting of the American Educational Research Association, Montreal,

Canada.

Canizales, C.M., and López, M.G. (2006, April). Transforming *esperanzas* into informed "expectations" through the *enseñanzas* of Latino families: Creating a *Latino academic consciousness*. Paper presented at annual meeting of the American Educational Research Association, San Francisco, CA.

Canizales, C.M., and López, M.G. (2007, April). *Salir adelante*: Building a Latino academic consciousness among fourth grade first generation students on the road to college through *las enseñanzas* of Latino families and schools. Paper presented at annual meeting of the American Educational Research Association, Chicago, IL.

Christenson, S.L., Lehr, C.A., Sinclair, M.F. (2004). Addressing student engagement and truancy prevention during the elementary school years: A replication study of the check & connect model. *Journal of Education for Students Placed at Risk, 9*(3), 279-301.a

Coffey, J., DeLeon, J. y López, M.G. (2004, April). Investigating the Intersection of Being Latina and an Educator: Latina Educator *Testimonios*, or *Se Hace Camino al Andar* (In walking, We Make a Road), or *Dime Con Quien Andas, Y Te Diré Quien Eres* (Tell Me with Whom You Walk, And I Will Tell You Who You Are!). Paper presented at the Annual Meeting of the American Educational Research Association, San Diego, CA.

Coles, A. (1999). Early educational awareness activities: Interventions that make postsecondary education a viable goal. *U.S. Department of Education Advances in Educational Research, 4*.

Collins, P.H. (1991). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. NY: Routledge.

Collins, P. H. (1998). *Fighting words: Black women and the search for justice*. Minneapolis, MN: University of Minnesota Press.

Crosnoe, R., (2005). Double disadvantage or signs of resilience? The elementary school contexts of children from Mexican immigrant families. *American Educational Research Journal 42*(2), 269-303.

Delgado, R. (1989) Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review, 87*, 2411-2441.

Delgado, R. (1992) Rodrigo's chronicle. *Yale Law Journal, 101*, 1357-1383.

Delgado Bernal, D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review, 68*(4), 555-579.

Delgado Bernal, D. (2001). Learning and living pedagogies of the home: The Mestiza consciousness of Chicana student. *International Journal of Qualitative Studies in Education 14*(3), 623-639.

Delgado Bernal, D. (2002). Critical race theory, LatCrit theory, and critical raced-gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry 8*(1), 105-126.

Delgado-Gaitan, C. (1992). School matters in the Mexican-American home: Socializing children to education. *American Educational Research Journal, 29*, 495-513.

Delgado-Gaitan, C. (2004). *Involving Latino families in schools: Raising student achievement through home-school partnerships*. New York: Corwin Press.

Delgado-Gaitan, C. (2005). Reflections from the field: Family narratives in multiple literacies. *Anthropology and Education Quarterly, 36*(3), 265-272.

Diaz-Greenberg, R. (2003). *The emergence of voice in Latino/a high school students*. New York: Peter Lang Publishing Inc.

Dillard, C. (2000). The substance of things hoped for, the evidence of things not seen: Examining an endarkened feminist epistemology in educational research and leadership. *Qualitative Studies in Education, 13*(6), 661-681.

Education Trust-West (2006) Retrieved July 25, 2006 from http://www2.edtrust.org/edtrust/Product+Catalog/recent+presentations

Fashola, O. & Slavin, R. (1997). *Effective dropout prevention and college attendance programs for Latino students*. Office of Educational Research and Improvement. (ERIC Document Reproduction Service No. ED410084).

Flores-Gonzalez, N. (2002). *School kids/street kids: Identity development in Latino students*. NY: Teachers College Press.

Fránquiz, M.E, and Salazar, M. (2004). The transformative potential of humanizing pedagogy: Addressing the diverse needs of Chicano/Mexicano students. *The High School Journal*, April/May, 2004.

Gándara, P. (1993). *Choosing higher education: The educational mobility of Chicano students.* Berkeley, CA: Chicano/Latino Policy Project. (ERIC Document Reproduction Service No. ED347942).

Gándara, P. (1995). *Over the ivy walls: The educational mobility of low-income Chicanos.* Albany, NY: State University of New York Press.

162

Gándara, P. (2000). *Capturing Latino students in the academic pipeline*. Berkeley, CA: Chicano/Latino Policy Project. (ERIC Document Reproduction Service No. ED427094).

Gándara, P. (2001). *Paving the way to postsecondary education: K-12 intervention programs underrepresented youth*. Report of the National Postsecondary Education Cooperative Working Group on Access to Postsecondary Education. National Center for Education Statistics. Office of Educational Research and Improvement. U.S. Department of Education: Washington, DC.

Gándara, P., & Bial, D. (2001). *Paving the way to postsecondary education: K-12 intervention programs underrepresented youth*. Washington DC: National Postsecondary Education Cooperative.

Gándara, P., & Moreno, J., (2002). Introduction: The Puente Project: Issues and perspectives on preparing Latino youth for higher education. *Educational Policy, 16*, 463-473.

Gándara, P, O'Hara, S., and Gutiérrez, D. (2004). The changing shape of aspirations: Peer influence on achievement behavior. In, M. A. Gibson, P. Gándara, and J. P. Koyoma (Eds.), *School connections: U.S. Mexican youth, peers, and school achievement* (pp. 39-62). New York: Teachers College Press.

Gibson, M.A., Bejínez, L.F., Hidalgo, N., and Rolón, C. (2004). Belonging and school participation: Lessons from a migrant student club. In, M. A. Gibson, P. Gándara, and J. P. Koyoma (Eds.), *School connections: U.S. Mexican youth, peer, and school achievement* (pp. 129-149). New York: Teachers College Press.

Gibson, M.A., Gándara, P., and Koyoma, J.P. *School connections: U.S. Mexican youth, peers, and school achievement*. New York: Teachers College Press.

Goetz, J.P, and LeCompte, M.D. (1984). *Ethnography and qualitative design in educational research*. San Diego, CA: Academic Press, Inc.

Goldenberg, C., Gallimore, R., Reese, L., & Garnier, H. (2001). Cause or effect? A longitudinal study of immigrant Latino parent's aspirations and expectations, and their children's school performance. *American Educational Research Journal, 38(3)*, 547-582.

Gonzalez, G.C. (2004). The effects of family background, immigration status, and social context on Latino children's educational attainment. In R.E., Ybarra & N. López (Eds.), *Creating alternative discourses in the education of Latinos and Latinas* (pp. 1156-194). New York: Peter Lang Publishing Inc.

González, N., & Moll, L. C., (2002). Cruzando el Puente: Building bridges to funds

of knowledge. *Educational Policy, 16*, 623-641.

Grumbach, K., Muñoz, C., Coffman, J., Rosenoff, E., Gándara, P., and Sepulveda, E. (2003). *Strategies for improving the diversity of the health professionals*. The California Endowment. August, 2003.

Hidalgo, N.M. (1998). Toward a definition of Latino family research paradigm. *Qualitative Studies in Education*, *11*(1), 103-120.

Hidalgo, N. M. (2005). Latino/a families' epistemology. In P. Pedraza, and M. Rivera (Eds.), *Latino education: An agenda for community action research* (pp. 375-401). Mahway, NJ: Lawrence Erlbaum Associates.

Hilliard, A. (2001). "Race, identity, hegemony, and education: What do we need to know now? In W. Watkins, J. Lewis, & V. Chou (Eds.), Race and education: *The roles of history and society in educating African American students*, pp. 7-33. Boston: Allyn & Bacon.

Horn, J. L., & Chen, X. (1999). *Toward resiliency: At-risk students who make it to college.* U.S. Department of Education, Office of Educational Research and Improvement. Washington: DC.

Hsiao, Peterson K. (1992). *First-generation college students*. (ERIC Document Reproduction Service No. ED351079).

Ibarra, R.A. (2004). Academic success and the Latino family. In R.E., Ybarra & N. López (Eds.), *Creating alternative discourses in the education of Latinos and Latinas* (pp. 113-132). New York: Peter Lang Publishing Inc.

Kezar, A. (2000). Does it work? Research on early intervention. Early Intervention: Expanding Access to Higher Education. *The ERIC Review, 8*(1), 9-12.

Kincheloe, J.L., & McLaren, P. (2000). Rethinking critical theory and qualitative research. In N.K., Denzin & Y.S., Lincoln (Eds.), *Handbook of qualitative research* (pp. 279-313). Thousand Oaks: Sage Publications, Inc.

Knight, M., Norton, N. E. L, Bentley, C. C., and Dixon, I. R. (2004). The power of Black and Latina/o counterstories: Urban families and college-going processes. *Anthropology and Education Quarterly 35*(1), 99-120.

Lareau, A., McNamara Horvat, E. (1999). Moments of social inclusion and exclusion race, class, and cultural capital in family-school relationships. *Sociology of Education*, 72, (January), 37-53.

Loza, P. P. (2003). A system at risk: College outreach programs and the educational neglect of underachieving Latino high school students. *The Urban Review,*

35(1), 43-57.

Lucas, T., Henze, R., and Donato, R. (1990). Promoting the success of Latino language-minority students: An exploratory study of six high schools. *Harvard Educational Review, 60*(3), 315-340.

Madriz, E. (2000). Focus groups in feminist research. In N.K., Denzin & Y.S., Lincoln (Eds.), *Handbook of qualitative research* (pp. 835-850). Thousand Oaks: Sage Publications, Inc.

Mayer, D. (1999). *Do early education awareness programs increase the changes of eighth graders reaching higher education?* U.S. Department of Education, Office of Educational Research and Improvement. Washington: DC.

Mehan, H., Hubbard, L., and Villanueva, I. (1994). Forming academic identities: Accommodation without assimilation among involuntary minorities. *Anthropology and Education*, *25*(2), 91-117.

Moll, L.C., Amanti, C., Neff, D., & Gonzalez, N. (1992). Funds of knowledge for teaching: Using a qualitative approach to connect homes and classrooms. *Theory Into Practice, 31*(2), 132-141.

Moreno, J. F., (2002). The long-term outcomes of Puente. *Educational Policy, 16*, 572 - 587.

Nevarez, C., (2001). *Mexican Americans and other Latinos in postsecondary education: Institutional influences*. (ERIC Document Reproduction Service No. ED459038).

Ogbu, J. (1978). *Minority education and caste: The American system in cross-cultural perspective.* NY: Academic Press.

Olivos, E. M. (2006). *The power of parents: A critical perspective of bicultural parent involvement in public schools*. New York: Peter Lang.

Ortíz, F. I., & Gonzales, R. (1996). The preparation of Latino high school youth for university eligibility. In A. Hurtado, R. Figueroa, & E. García (Eds.), *Strategic interventions in education: Expanding the Latina/Latino pipeline* (pp. 167-197). Regents of the University of California: University of California, Santa Cruz.

Perna, L. (2000). Promoting college enrollment through early intervention. Early Intervention: Expanding Access to Higher Education. *The ERIC Review, 8*(1), 4-9.

Phelan, P., Davidson, A.L., and Yu, H.C. (1998). *Adolescents' worlds: Negotiating family, peers, and school*. New York: Teachers College Press.

Ramirez, R.M.A. (2004). Latino parents put into words: Immigrant parents share their beliefs on education through an after school parents, children, and computers project. In R.E., Ybarra & N. López (Eds.), *Creating alternative discourses in the education of Latinos and Latinas* (pp. 195- 219). New York: Peter Lang Publishing Inc.

Retana, N. (1996). Oye, Researcher. *Qualitative Studies in Education, 9*(3).

Ryan, G.W., and Bernard, H.R.(2000). Data management and analysis methods. In N.K., Denzin & Y.S., Lincoln (Eds.), *Handbook of qualitative research* (pp. 769-802). Thousand Oaks: Sage Publications, Inc.

Secada, W.G. (1989). *Equity in education*. London: Falmer Press.

Sheurich, J.J. & Young, M.D. (1997). Coloring epistemologies: Are our research epistemologies racially biased? *Educational Researcher, 26*(4), 4-16.

Solorzano, D. & Delgado Bernal, D. (2001). Examining transformational resistance through a critical race and LatCrit theory framework: Chicana and Chicano students in an urban context. *Urban education, 36*(3), 308-342.

Spradley, J.P. (1979). *The ethnographic interview*. Fort Worth, TX: Harcourt Brace Jovanovich College Publishers.

Stanton-Salazar, R.D. (1997). A social capital framework for understanding the socialization of racial minority children and youths. *Harvard Educational Review, 67*(1), 1-40.

Stanton-Salazar, R. (2004). Social capital among working-class minority students. In M.A. Gibson, P. Gándara, & J.P. Koyama (Eds.), *School connections: U.S. Mexican youth, peers, and school achievement*, pp. 18-38. NY: Teachers College Press.

Tate, W. (1997). Critical race theory and education: History, theory, and implications. *Review of Research in Education, 22*, 195-247.

The Americas (n.d). Retrieved July 11, 2006 from http://www.theamericas.org/databases.ht.

Tierney, W.G., (2002). Parents and families in precollege preparation: The lack of connection between research and practice. *Educational Policy, 16*, 588-606.

Trueba, E. H. T. (1999). Critical ethnography and a Vygotskian pedagogy of hope: the empowerment of Mexican immigrant children. *Qualitative Studies in Education, 12*(6), 591-614.

Trujillo, C. (1998) (Ed.), *Living Chicana theory*. Berkeley, CA: Third World Press.

U.S. Census Bureau (2004). U.S. interim projections by age, sex, race, and Hispanic origin. Internet released March 18, 2004. Retrieved February 5, 2006 from http://www.census.gov/ipc/www/usinterimproj.

U.S. Census Bureau (2005). 2005 American community survey data profile highlights. Retrieved November 25, 2006 from http://factfinder.census.gov/servlet/ACSSAFFFacts?_event=Search&geo_id= &_geoContext=&_street=&_county=hayward&_cityTown=hayward&_state= 04000US06&_zip=&_lang=en&_sse=on&pctxt=fph&pgsl=010.

U.S. Census Bureau (2006a). Table 1. U.S. Census Bureau News. Released May 10, 2006. Retrieved August 17, 2006 from http://www.census.gov/Press-Release/www/releases/archives/population/006808.html

U.S. Census Bureau (2006b). The population profile of the United States: Dynamic version, part I. Released January, 2006. Retrieved November 25, 2006 from http://www.census.gov/Press-Release/www/releases/archives/population/006808.html.

U.S. Census Bureau (2006c). California quickfacts. Retrieved November 25, 2006 from http://quickfacts.census.gov/qfd/states/06000.html.

Urbandictionary.com (2006). Retrieved February September 12, 2006 from http://www.urbandictionary.com/define.php?term=el+cucuy.

Valdés, G. (1996). *Con respeto: Bridging the distance between culturally diverse families and schools.* New York: Teachers College Press.

Valdés, G. (2001). *Learning and not learning English: Latino students in American schools.* New York: Teachers College Press.

Valenzuela, A. (1999). *Subtractive schooling: U.S. Mexican youth and politics of caring.* Albany: State University of New York Press.

Vélez-Ibáñez, C., & Greenberg, J. (1992). Formation and transformation of funds of knowledge among United States-Mexican households. *Anthropology & Education Quarterly, 23*(4), 313-335.

Villenas, S., and Moreno, M. (2001). To valerse por si misma between race, capitalism, and patriarchy: Latina mother-daughter pedagogies in North Carolina. *International Journal of Qualitative Studies in Education, 14*(3), 671-687.

Vivas, O. (2004). Latina girls' high school drop-out rate highest in U.S. Retrieved January 20, 2004 from http://www.now.org/nnt/fall-2001/latinas.html

167

Weiner, L., Leighton, M., & Funkhouser, J. (2000). *Helping Hispanic students reach high academic standards: An idea book*. U.S. Department of Education, Planning and Evaluation Service, Washington, DC.

Wordnet (2006). Retrieved February September 12, 2006 from wordnet.princeton.edu/perl/webwn.

Yosso, T. J. (2006). C*ritical race counterstories along the chicana/chicano educational pipeline*. New York: Routledge.

APPENDIX A:

ACTIVIDADES ESTUDIANTILES / STUDENT ACTIVITIES

A. **_El "Camino a la Universidad" – Decorando nuestro Bus_**
   The "Road to College" – Decorating our Bus

   Propósito de Actividad: A los estudiantes se les introdujera el concepto del "Camino a la Universidad" con el propósito de que entiendan que ellos ya están en el camino, que es un camino largo y con curvas donde tendrán que hacer muchas decisiones, y que sus familiares, compañeros, y maestros les ayudarán a mantenerse en el camino. Cada estudiante decorara su propio bus amarillo escolar, representando su educación (la transportación necesaria para viajar sobre el "Camino a la Universidad"). Al principio de cada actividad de ECALU, un estudiante pondrá su bus en la "próxima parada" en la cobija representando el "Camino a la Universidad" (una cobija que mide 7 x 5 pies, hecha a mano de "felt" y esta permanente colgada en el salón), representando nuestro viaje colectivo en el "Camino a la Universidad." En cada parada, aprendemos nueva información que nos ayudará a mantenernos en el "Camino a la Universidad."

   Purpose: Students will be introduced to the concept of the "Road to College," for the purposes of helping them understand that they are already on the road, that it is a long and windy road where they will have to make many choices, and is a road which their family, peers, and teachers will help them stay on. Each student will decorate their own yellow school bus, representing their education (the transportation used to travel through the "Road to College"). At the beginning of every ECALU activity, one student will place their decorated bus on the "next stop" on quilt representing the "Road to College" (a 7ft x 5ft, hand-made, felt visual road permanently hanging in the classroom), representing our collective travels along the "Road to College. As we move from stop to stop, we pick-up new information to help us continue moving along the "Road to College."

B. **_"En dirección a el país de la oportunidad"_**
   "Heading towards the land of opportunity"
   Propósito de Actividad: Los estudiantes comenzarán a reflejar y comenzarán a entender porque su(s) padre(s)/madre(s) tomaron la decisión de inmigrar a los Estados Unidos y como esa decisión ha impactado e impactará su educación y futuro.
   Purpose: Students will reflect upon and begin to understand why their parent(s) made the decision to immigrate to the US and how that decision has/will impact their education and future.

C. *Valorando las enseñanzas y sabiduría de nuestro(s) padre(s) y abuelito(s).*
Valuing the teachings and wisdom of our parent(s) and grandparent(s).
Propósito de Actividad: Los estudiantes comenzarán a reflejar sobres las "fuentes de educación" poseídas por sus padre(s) y abuelo(s) y sobre el valor de esa educación.
Purpose: Students will begin to reflect upon the "funds of knowledge" that their parent(s) and elders possess and the value of that knowledge.

D. *¿Que significa ser "bien educado?*
What does it mean to be "well educated"?
Propósito de Actividad: Los estudiantes platicarán y aprenderán lo que significa ser "bien educado" en la casa y en la escuela y aprenderán nuevas estrategias para recibir buenas calificaciones, ser buenos estudiantes, y negociar conflictos culturales.
Purpose: Students will discuss and learn what it means to be "*bien educado /* well educated" at home and at school and learn new strategies to earn good grades, be a good student, and negotiate potential cultural conflicts.

E. *Compromiso a sobresalir en lo académico y personal.*
Commitment to excel academically and personally.
Propósito de Actividad: En crear un juramento y símbolo, estudiantes comenzarán a creer y verbalizar su compromiso a lograr su potencial académico y personal.
Purpose: In creating a classroom oath and emblem, students will begin to believe in and verbalize their commitment to achieving their academic and personal potential.

F. *Mapa Educativo / La Escuela Intermedia y Requisitos A-G*
Educational Road Map / Middle School & A-G Requirements
Propósito de Actividad: Estudiantes comenzarán a entender los varios niveles educativos y visualizar su "Camino a la Universidad." Estudiantes comenzarán a entender que la aceptación a la universidad es basada en planificación del estudiante y selección de cursos. Estudiantes aprenderán sobre cursos de la escuela intermedia y los cursos "A- G" (los cursos requeridos en la secundaria).
Purpose: Students will begin to understand the educational pipeline and visualize their "Road to College". Students will begin to understand that college acceptance is based on student planning and course selection. Students will learn about middle school courses and "A-G" high school course requirements.

G. *¿Que es la Universidad?* / **What is college?***

Propósito de Actividad: Estudiantes aprenderán la localización de varias universidades (locales y estatales). Estudiantes aprenderán sobre la universidad y su terminología/vocabulario básico. Estudiantes practicarán sus habilidades de solicitar información de las universidades.

Purpose: Students will learn the location of various (local & statewide) colleges and universities.   Students will learn about colleges, and basic college terminology/vocabulary. Students will practice their ability to request information from colleges.

H. *Tipos de Universidades /* **Types of Colleges***

Propósito de Actividad: Estudiantes aprenderán sobre diferentes tipos de universidades y cómo identificar y clasificarlas. Estudiantes aprenderán cómo escoger la universidad apropiada para el/ella.

Purpose: Students will learn about different types of colleges, and how to identify and classify them. Students will learn how to choose the college that is right for them.

I. *Escogiendo una Carrera /* **Choosing a Career***

Propósito de Actividad: Estudiantes aprenderán la diferencia entre una carrera y un trabajo, y cómo escoger una carrera que mejor coincide con sus personalidades.

Purpose: Students will learn the difference between a career and a job, and how to choose a career that best matches their personalities.

J. *Pagando la Universidad /* **Paying for College***

Propósito de Actividad: Estudiantes aprenderán sobre los costos necesarios para recibir una educación universitaria. Estudiantes aprenderán sobre programas de ayuda/asistencia financiera y becas disponibles para pagar los costos universitarios.

Purpose: Students will learn about the expenses involved in obtaining a college education. Students learn about the types of financial aid programs and scholarships available to help pay for college.

K. *Aplicando para Admisión y Becas*
Applying for Admission and Scholarships*

Propósito: Estudiantes aprenderán sobre el proceso de aplicar para admisión a la universidad al completar una aplicación de admisión para el paseo educativo a la Universidad de San Francisco.

Purpose: Students will learn about the process of applying for college by completing an admission application for our end of the year fieldtrip to the University of San Francisco.

L. *Paseo a la Universidad /* **Fieldtrip to the University**

    <u>Propósito</u>: *Después de aprender sobre la universidad, entregar aplicaciones para admisión y asistencia financiera, el esfuerzo y trabajo de los estudiantes será reconocido con un paseo educativo a una universidad local donde por un día serán estudiantes universitarios.*

    <u>Purpose</u>: After learning about college, submitting admissions and financial aid applications, student's effort and hard work will be recognized by a culminating   fieldtrip to a local university where students will experience college for a day.

M. *Ceremonia Final /* **Closing Ceremony**

    <u>Propósito</u>: *Reconoceremos y celebraremos el esfuerzo y compromiso dado por los estudiantes y sus padres durante en año escolar. Los estudiantes y sus padre(s) se irán animados a seguir en "El Camino a la Universidad."*

    <u>Purpose</u>: Student's and parent's year-long efforts and commitment will be recognized and celebrated. Students and parent(s) will leave encouraged to continue on the "Road to College."

*Adapted from the California Association of Student Financial Aid Administrator's (CASFAA) I'm Going to College Curriculum.

Conociendo a nuestra familia
Getting to know our family

ACTIVIDAD C / ACTIVITY C

¿Pregúntale a tu(s) padre(s) o abuelito(s) sobre su educación? ¿Qué le gusto o no le gusto de su educación? ¿Por qué están agradecidos por su educación? ¿Por qué les gustaría haber estudiado más? Escribe su(s) respuestas.

Ask your parent(s) or grandparent(s) about their education? What did they like or dislike about their education? Why are they thankful for their education? Why do they wish they had more education? Write about it.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

ASIGNACIÓN ESTUDIANTIL #4 / STUDENT ASSIGNMENT #4
ACTIVITY C:

Valorando las enseñanzas y sabiduría de nuestros padre(s) y abuelito(s).
Valuing the wisdom of our parent(s) and grandparent(s).

Responde a las siguientes preguntas. Answer the following questions.

Escribe el nombre de uno de tus padre(s) o abuelito(s) al quien tu admiras.
Write the name of one of your parent(s) or grandparent(s) which you admire.

_____

_____

¿Porque admiras a esta persona? Why do you admire this person?

_____

_____

_____

_____

_____

Escribe sobre algo que esta persona puede hacer bien o sobre algo que esta persona sabe mucho.

Write about something that this person is good at or knows a lot about.

_____

_____

_____

_____

_____

Escribe sobre 2 cosas que esta persona te ha enseñado.

Write about 2 things that this person has taught you.

_____

_____

_____

_____

_____

Dibuja una ilustración para acompañar tus oraciones.

Draw an illustration to accompany your statements.

Propósito de Actividad*: Los estudiantes comenzarán a reflejar sobres las "fuentes de educación" poseídas por sus padre(s) y abuelo(s) y sobre el valor de esa educación.*

Purpose of Activity: Students will begin to reflect upon the "funds of knowledge" that their parent(s) and elders possess and the value of that knowledge.

Reflejando sobre mi educación
Reflecting on my education

ACTIVIDAD **C** / **A**CTIVITY **C**

¿Además de tu(s) padre(s) o abuelito(s), escribe sobre alguien al quien tu admiras y que te ha enseñado algo? ¿Por qué admiras a esta persona?

Besides your parent(s) or grandparent(s), write about someone who you admire and have learned from? Why do you admire this person?

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

FOCUS GROUP INTERVIEW QUESTIONS

1. *Acabamos de tener la celebración del fin de año y del programa "El Camino a la Universidad." ¿Qué les gusto de la celebración? ¿Por qué? /* We just had our end of the year celebration for the Road to College Program. What did you like about the celebration? Why?
   a. *¿Por qué fue importante darles gracias a sus familias? /* Why was it important to thank your families?

2. *¿Qué tipos de consejos han recibido o reciben de sus padres sobre tu educación? /* What type of advice have/do your parents given/give you regarding your education?
   a. *¿Para ustedes es importante recibir estos consejos? ¿Por qué? /* Is receiving these messages important to you? Why?

3. *Platíquenme sobre las experiencias de sus padres o familiares /* Share a little about your parents' or families' experiences:
   a. *¿Por qué inmigraron a los Estados Unidos? /* Why did they immigrate to US?
   b. *¿Qué aprendieron sobre las experiencias educativas de sus padres o familiares? Por ejemplo: /* What did you learn about your parents' or family members' educational experiences? Regarding:
      i. *¿Les gustaba la escuela? /* Did they like school?
      ii. *¿Asta que año estudiaron? /* Until what grade did they study?
      iii. *¿Hubieran querido estudiar más? /* Would they have wanted to study more?
   c. *¿Cuándo eran más pequeños, ustedes platicaban con sus padres o familiares sobre el valor de una tu educación? ¿Qué decían? /* When you were little, did you talk to your parents or family members about the value of an education? What did they say?
   d. *¿Piensan que después de este año ustedes continuaran a platicar con sus padres o familiares sobre estas cosas? ¿Por qué? /* Do you think that past this year you will continue to talk with your parents or family members about these things?

4. *Cuándo eran mas pequeños: /* When you were little:
   a. *¿Qué pensaban sobre sus futuros y la escuela? /* What did you think about your future and school?
   b. *¿Te decías, yo voy a ir a la universidad? Explica. /* Did you say to yourself, I am going to college? Explain.
   c. *¿Quién te menciono por primera vez la palabra universidad? /* Who first mentioned the word 'college' to you?
   d. *¿Ustedes platicaban con sus padres o familiares sobre el valor de ir a la universidad? /* Did you talk with your parents or family members regarding the value of going to college?
   e. *¿Tus padres decían que ibas a ir a la universidad? /* Did your parents tell

you that you would go to college?

5. *¿Al participar en el programa "El Camino a la Universidad" has cambiado metas educativas? ¿Cómo? /* In participating in the "Road to college" program have you changed your educational goals? How?
    a. *¿Cuáles son tus metas educativas?/* What are your educational goals?
    b. *¿Estas seguro que vas a ir a la universidad? ¿Por qué? /* Are you sure you are going to college? Why?

6. *Antes de cada actividad, Ms. Escobedo les daba la tarea de ir a sus casas y hacerles preguntas a tus padres o familiares sobre sus esperanzas: /* Before every activity, Ms. Escobedo gave you homework in which you were to go home and ask your parents or family members questions regarding their hopes/dreams:
    a. *¿Al hacer estas tareas, qué aprendieron sobre las esperanzas que tus padres o familiares tienen para tú educación? /* In doing this type of homework, what did you learn about your parents' or family members' hopes/dreams regarding your education?
    b. *¿Alguno de ustedes se sorprendieron sobre las esperanzas de sus padres o familiares?   ¿Por qué sí o por qué no?/* Did any of your parents' or family members' responses surprise you? Why or why not?
    c. *¿Cómo te sientes al oír a tus padres o familiares decir que quieren que vayas a la universidad? /* How do you feel when you hear your parents or family member tell you to go to college?

7. *¿Por qué piensan que les dábamos la tarea de platicar con sus padres o familiares?/* Why do you think we gave you as homework, the task of talking with your parents or family members?
    a. *¿Cómo reaccionaban tus padres o familiares cuando les hacían este tipo de preguntas? ¿Por qué piensan que reaccionaban así? /* How did your parents or family members react when you asked them these types of questions? Why do you think they reacted this way?
    b. *¿Les habían dado este tipo de tarea antes? /* Have you ever been assigned this type of homework before?

8. *¿Qué significa ser "bien educado"? /* What does it mean to be "well educated"?
    a. *¿Quiénes son tus maestros? ¿Quiénes te enseñan a ser bien educado? /* Who are your teachers? Who teach you to be "well educated"?
    b. *¿Quiénes son tus maestros principales? ¿Por qué?/* Who are your main teachers? Why?
    c. *¿Es importante para ustedes tener maestros Latinos? /* Is it important to you to have Latino teachers?

9. *Platíquenme sobre el camino a la universidad: /* Lets talk about the road to college:
    a. *¿Qué es? /* What is it? *¿Cómo es?/* How is it?
    b. *¿Cuándo se comienza?/* When do you begin?
    c. *Algunos adultos dicen que la primaria es muy temprano para hablar con niños sobre el camino a la universidad. ¿Ustedes piensan que tienen razón? ¿Qué les dirías a estas personas? /* Some adults say that

elementary school is too early to talk to students about college. Do you think they are correct? What would you tell these people?

    d. *¿Cuándo se les debe enseñar a los niños sobre este camino? ¿Por qué?/* When should children learn about this road? Why?

    e. *¿Antes de participar en este programa, ustedes sabían que estaban en el camino a la universidad? /* Before participating in this program, did you know that you were on the road to college?

    f. *¿Quiénes andarán contigo en el camino a la universidad?/* Who is with you on the road to college?

    g. *¿Qué tipos de cosas causan que los niños se salgan del camino a la universidad?/* What causes children to leave the road to college?

    h. *¿Ustedes piensan que todos los niños pueden ir en el camino a la universidad? Explica. /* Do you think that all children can go on the road to college? Explain.

    i. *En el futuro, es posible que algunos adultos les digan que no pueden ir a la universidad o no les quieren dar información sobre la universidad. ¿Qué les dirás? ¿Qué aras? /* In the future, it may be possible that an adult may tell you that you cannot go on the road to college and may not want to give you information regarding college. What will you tell them? What will you do?

10. *¿Qué tienes que hacer para mantenerte en el camino a la universidad? /* What do you need to do to stay on the road to college?

11. *¿Quienes te ayudarán a mantenerte en el camino a la Universidad? ¿Cómo? /* Who will help you stay on the road to college? How?

    a. *¿Para ustedes es importante ir a la universidad? ¿Por qué? /* Is going to college important to you? Why?

12. *¿Qué aprendieron sobre lo que tienen que hacer cuando estén en la secundaria (para mantenerse en el camino a la universidad)? /* What did you learn about what you need to do in high school (to stay on the road to college)?

13. *¿Qué aprendieron sobre los costos universitarios? ¿Cuáles son? /* What did you learn about college costs? What are they?

14. *¿Qué aprendieron sobre la ayuda financiera? ¿Cómo se recibe esta ayuda? /* What did you learn about financial aid? How do you receive this assistance?

15. *¿Qué tipos de universidades existen? Explica. /* What types of colleges exist?

16. *Este año visitaron la Universidad de San Francisco. /* This year you visited the University of San Francisco.

    a. *¿Qué aprendieron al platicar con los profesores? /* What did you learn by talking to the professors?

    b. *¿Qué aprendieron al platicar con los estudiantes? /* What did you learn by talking to the students?

    c. *¿Es importante conocer a profesores y estudiantes Latinos? ¿Por qué? /*

Is it important to meet professors and students who are Latino? Why?

17. *¿Quiénes se beneficiaran si tú vas a la universidad? ¿Cómo? /* Who will benefit if you go to college? How?

18. *¿Cuál fue el mensaje/consejo más importante que recibieron al participar en el programa "El Camino a la Universidad"? /* What was the most important message/advice you received in participating with the "road to college" program?

YAHOO! MAIL

CC:	lopezm@usfca.edu
From:	"IRBPHS" <irbphs@usfca.edu>
Subject:	IRB Application # 05-049 - Approved
Date:	Tue, 14 Jun 2005 15:42:23 -0700
To:	claudia_cmc@yahoo.com

June 14, 2005

Dear Ms. Canizales:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study. Your application has been approved by the committee (IRBPHS #05-049). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.

2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.

3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091. On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects
IRBPHS – University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
(415) 422-6091 (Message)

(415) 422-5528 (Fax) irbphs@usfca.edu

APPENDIX G:
ECALU SAMPLE LESSON PLAN

In-Class Activity C:
Valorando las enseñanzas y sabiduría de nuestro(s) padre(s) y abuelito(s)
Valuing the teachings and wisdom of our parent(s) and grandparent(s

(a) *Mi Camino* **/ My Road Activity**
10:15 – 10:25 (Ms. Canizales):
Review Concept of Road to College
- *Preguntarle a los estudiantes sobre el "Camino a la Universidad" (¿Qué es?, Cómo es?, ¿Quiénes van con tigo?, ¿Cuando se comienza?)*
- Ask students about the "Road to College" (What is it?, How is it?, Who travels with you?, When do you begin?)

- *En el "Camino a la Universidad" (una cobija que mide 7 x 5 pies, hecha a mano de "felt" y esta permanente colgada en el salón), un(a) estudiante moverá su bus de una parada a la próxima para representar nuestro viaje en el "Camino a la Universidad." En cada parada, aprendemos nueva información que nos ayudará a mantenernos en el "Camino a la Universidad."*
- On the "Road to College" (a (7ft x 5ft) hand-made felt visual road permanently hanging in the classroom), one student will place their decorated yellow school bus (completed during 1st activity) on the "next stop" on the quilt, to represent our collective travels along the "Road to College. As we move from stop to stop, we pick-up new information to help us continue moving along the "Road to College."

(b) Class discussion on *enseñanzas* **learned from the pre-ECALUFriday HW assignment**
Conociendo a nuestra familia / **Getting to know our family**
10:25 – 10:30 (Ms. Escobedo):
¿Pregúntale a tu(s) padre(s) o abuelito(s) sobre su educación? ¿Qué le gusto o no le gusto de su educación? ¿Por qué están agradecidos por su educación? ¿Por qué les gustaría haber estudiado más? Escribe su(s) respuestas.
Ask your parent(s) or grandparent(s) about their education? What did they like or dislike about their education? Why are they thankful for their education? Why do they wish they had more education? Write about it.

(c) Facilitation of in-class activity (Ms. Canizales and Ms. Escobedo):
10:30 – 10:40
Introduction Activity (**Ms. Escobedo**)
Classroom Discussion: As students discuss questions, write answers on board:
- *¿Ustedes piensan que tu(s) padre(s) o abuelito(s) son inteligentes?*
- *¿Qué tipos de cosas pueden tus(s) padre(s) o abuelito(s) hacer bien?*
- *¿Por qué admiras a tus(s) padre(s) o abuelito(s)*
- Do you think your parent(s)/grandparent(s) are smart?
- What are your parent(s)/grandparent(s) good at?
- Why do you admire your parent(s) or grandparent(s)?

10:40 – 11:20
Facilitate completion of in-class activity sheet activity (Ms. Canizales)
Review with student completed sample of Student Activity Sheet #4
Each student will complete Student Activity Sheet #4

(d) Highlight key *enseñanzas* associated with activity (including pre HW assignment)
11:20 – 11:25 (Ms. Canizales)
Re-emphasize facilitation points and purpose of activity.

> *Propósito de Actividad: Los estudiantes comenzarán a reflejar sobres las "fuentes de educación" poseídas por sus padre(s) y abuelo(s) y sobre el valor de esa educación.*
> Purpose: Students will begin to reflect upon the "funds of knowledge" that their parent(s) and elders possess and the value of that knowledge.

> *Puntos de Facilitación:*
> - *Hay diferentes tipos de educación y diferentes maneras de aprender. Tú puedes aprender de muchas personas y experiencias.*
> - *No importa si tu(s) padre(s) o abuelo(s) tuvieron una educación formal, ellos son una fuente de recurso, ellos también son tus maestros.*
> Facilitation Points:
> - There are various types of education and many ways of learning. You can learn from all types of people and experiences
> - Regardless of whether your parent(s) and grandparent(s) benefited from a formal education, they are a great source of knowledge, they are also your teachers.

(e) Review of post-ECALU Friday (home-work) journal assignment
Reflejando Sobre mí Educación/**Reflecting on my Education**
11:25 – 11:30 (Ms. Escobedo)

> *¿Además de tu(s) padre(s) o abuelito(s), escribe sobre alguien al quien tu admiras y que te ha enseñado algo? ¿Por qué admiras a esta persona?*
> Besides your parent(s) or grandparent(s), write about someone who you admire and have learned from? Why do you admire this person?

PRE-ECALUFRIDAY (HOMEWORK) ASSIGNMENT QUESTIONS:
Conociendo a Nuestra Familia/Getting to Know our Family

ACTIVIDAD A / **ACTIVITY A**
¿Pregúntale a tu(s) padre(s) qué creen que significa estar en el "Camino a la Universidad"? Escribe su(s) respuestas.
Ask your parent(s) what they think it means to be on "The Road to College"? Write down their comments.

ACTIVIDAD B / **ACTIVITY B**
¿Pregúntale a tu(s) padre(s) porqué vinieron a los Estados Unidos? Escribe su(s) respuestas.
Ask your parent(s) why they came to the U.S? Write down their comments.

ACTIVIDAD C / **ACTIVITY C**
¿Pregúntale a tu(s) padre(s) o abuelito(s) sobre su educación? ¿Qué le gusto o no le gusto de su educación? ¿Por qué están agradecidos por su educación? ¿Por qué les gustaría haber estudiado más? Escribe su(s) respuestas.
Ask your parent(s) or grandparent(s) about their education? What did they like or dislike about their education? Why are they thankful for their education? Why do they wish they had more education? Write about it.

ACTIVIDAD D / **ACTIVITY D**
¿Pregúntale a tu(s) padre(s) sobre ideas para ser "bien educado" en la casa y la escuela? Escribe su(s) respuestas.
Ask your parent(s) to give you ideas on how to be "well educated" at home and at school. Write down their suggestions.

ACTIVIDAD E / **ACTIVITY E**
¿Pregúntale a tu(s) padre(s) como te ayudará(n) a mantenerte en el "Camino a la Universidad"? Escribe su(s) respuestas.
Ask your parent(s) how they plan to help you stay on the "Road to College." Write down their comments.

ACTIVIDAD F / **ACTIVITY F**
Platica con tu(s) padre(s) sobre tus preocupaciones sobre la escuela intermedia. Escribe sobre tu conversación.
Talk with your parent(s) about your worries regarding middle school. Write about your conversation.

ACTIVIDAD G / **ACTIVITY G**
¿Pregúntale a tu(s) padre(s) cuales eran la(s) materia(s) que le gustaban cuando eran niños? Escribe su(s) respuestas.
Ask your parent(s) what subjects they liked as children? Write down their comments.

ACTIVIDAD H / **ACTIVITY H**
¿Pregúntale a tu(s) padre(s) si conocieron universidades en su país? ¿Cómo eran? Escribe su(s) respuestas.
Ask your parent(s) if they visited universities in their country? How were they? Write down their comments.

ACTIVIDAD I / **ACTIVITY I**
¿Pregúntale a tu(s) padre(s) sobre las carrera(s) que le gustaban cuando eran niños? Escribe su(s) respuestas.
Ask your parent(s) what careers they liked as children? Write down their comments.

ACTIVIDAD J / **ACTIVITY J**
¿Pregúntale a tu(s) padre(s) como piensan pagar tus estudios universitarios? Escribe su(s) respuestas.
Ask your parent(s) how they plan on paying your college tuition? Write down their comments.

ACTIVIDAD K / **ACTIVITY K**
¿Pregúntale a tu(s) padre(s) como al ir a la universidad, tu ayudarás a la familia? Escribe su(s) respuestas.
Ask your parent(s) how you going to college will help your family? Write down their comments.

ACTIVIDAD L / **ACTIVITY L**
La próxima semana iremos a la universidad. Con tus padres, escribe algunas preguntas que les harás a los estudiantes y profesores universitarios.
Next week we will visit the university. Along with your parents, write some questions that you would like to ask university students and professors.
2 Preguntas para los estudiantes / 2 Questions for students
2 Preguntas para los profesores / 2 Questions for the professors

ACTIVIDAD M / **ACTIVITY M**
¿Pregúntale a tu(s) padre(s) por qué como familia, es importante reconocer tus logros académicos? Escribe su(s) respuestas.
Ask your parent(s) why as a family, it is important to recognize your academic achievements? Write down their comments.

APPENDIX I:

POST-ECALU FRIDAY (HOME-WORK) JOURNAL ASSIGNMENT
QUESTIONS:
Reflejando Sobre mí Educación/**Reflecting on my Education**

ACTIVIDAD A / ACTIVITY **A**
¿Quien te ayudará a mantenerte en el "Camino a la Universidad"? ¿Como te ayudarán?
Who is going to help you follow the "Road to College"? How will they help you?

ACTIVIDAD B / ACTIVITY **B**
Yo quiero ser un buen estudiante por que…
I want to be a good student because….

ACTIVIDAD C / ACTIVITY **C**
¿Además de tu(s) padre(s) o abuelito(s), escribe sobre alguien al quien tu admiras y que te ha enseñado algo? ¿Por qué admiras a esta persona?
Besides your parent(s) or grandparent(s), write about someone who you admire and have learned from? Why do you admire this person?

ACTIVIDAD D / ACTIVITY **D**
Las sugerencias de mi(s) padre(s) sobre como ser "bien educado" son importante para mi por que…
My parent's suggestions on how to be "well educated" are important to me because…

ACTIVIDAD E / ACTIVITY **E**
¿Cómo te sientes cuando pones todo tu esfuerzo en la tarea y tienes buenos resultados?
How do you feel when you try your hardest on your homework and you get good results?

ACTIVIDAD F / ACTIVITY **F**
Escribe sobre 2 materias que estas aprendiendo que te ayudarán en la escuela intermedia.
Write about 2 subjects you are currently learning, which will help you in middle school.

ACTIVIDAD G / ACTIVITY **G**
Escribe sobre 2 cosas que te gustan hacer o que eres buena(o). ¿Qué tipo de carrera podrías escoger basadas en estas actividades?
Write about 2 things you are good at or like to do. What major could you chose based on these abilities?

ACTIVIDAD H / ACTIVITY **H**
¿Prefieres ir a una universidad grande o pequeña? ¿Por qué?
Would you prefer going to a small college or a large college? Why?

ACTIVIDAD I / ACTIVITY **I**
Escribe sobre 2 carreras o trabajos que te interesan. ¿Por qué te interesan?
Write about 2 jobs or careers that you are interested you? Why are you interested in them?

***ACTIVIDAD J /* ACTIVITY J**
Escribe sobre las diferentes maneras que puedes pagar los costos universitarios.
Write about the different ways you can pay for college costs.

***ACTIVIDAD K /* ACTIVITY K**
¿Estas entusiasmada(o) por ir a la universidad? ¿Por qué?
Are you exited about going to college? Why?

***ACTIVIDAD L /* ACTIVITY L**
¿Para ti, por qué fue importante que visitaras una universidad y que platicaras con estudiantes universitarios y profesores Latinos?
Why was it important for you to visit a university and speak with Latino college students and Latino professors?