

Yosso, Tara J.. “Whose culture has capital? A critical race theory discussion of community cultural wealth.” *Race Ethnicity and Education* 8 (2005): 69-91.

In this article, Yosso interrogates the problematic interpretations and applications of the concept of “cultural capital” in education reform discourse. The term “cultural capital” comes from Pierre Bourdieu, who intended his analysis to reveal the ways that hierarchical societies replicate themselves. However, Yosso shows how his theories have been applied using a deficit-framework, where teachers, education theorists, and policy makers alike “present these forms of knowing as neutral and as the ideal” and those who don’t possess them are at a “disadvantage’ and must be taught them in order to achieve success” (p. 70). However, as Yosso explains, “cultural capital” can never be neutral, and the “capital” that is valued by schools is highly racialized.

To disrupt this conceptualization, Yosso employs a Critical Race Theory (CRT) lens. She offers a new conceptualization of “cultural capital” that she terms “community cultural wealth,” which reveals the inherent, complex, and nuanced value that every individual brings into their community spaces. Further, community cultural wealth challenges structures and systems that privilege one form of wealth over another in order to “achieve success”. Yosso identifies six forms of community cultural wealth, including aspirational, linguistic, familial, social, navigational, and resistant capital, that are dynamic, building upon each other. She closes by clarifying that the purpose of theorizing community cultural wealth is not “to co-opt or exploit the strengths of Communities of Color” but rather to commit to “conduct research, teach and develop schools that serve a larger purpose of struggling toward social and racial justice” (p. 82). Yosso makes clear that her purpose is to “expose the racism underlying cultural deficit theorizing” and reveal the “need to restructure US social institutions around ...the community cultural wealth— possessed and utilized by People of Color” (p. 82).

Rodela, K. C., & Rodriguez-Mojica, C. (2020). Equity Leadership Informed by Community Cultural Wealth: Counterstories of Latinx School Administrators. *Educational Administration Quarterly*, 56(2), 289–320. <https://doi.org/10.1177/0013161X19847513>

This article builds on the concept of Community Cultural Wealth put forth by Yosso. Specifically, the authors investigate how four Latinx administrators in predominantly white school districts in the Pacific Northwest draw upon their Community Cultural Wealth to inform their leadership beliefs, decisions and practices. To that end, Rodela and Rodriguez-Mojica utilizes Latina/o Critical Race Theory counterstorytelling methodology that includes “semistructured interviews, observations, and local demographic data” (p. 289). They seek to address the following questions: “(a) How do Latinx administrators in the Pacific Northwest draw on their Community Cultural Wealth to inform their leadership in schools? (b) How do Latinx administrators’ understandings of equity compare with district initiatives to address equity in schools?”

After coding the interview transcripts, three major themes emerged: “Childhoods of Strength and Resiliency, Personal Sacrifices for Educational Aspirations, and Deeper Visions for Equity in Schools” (p. 300). The four administrators utilized all aspects of Community Cultural Wealth to advance their versions of equity and navigate through white dominant educational spaces. This study concluded with a discussion of the need to understand and support leaders of color in diverse contexts as these leaders provide important insight into the injustices that students of color face in their daily lives.