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The hidden curriculum exposed: How one outreach program bridges cultural capital and cultural wealth for Latina/o community college transfer students

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The hidden curriculum exposed: How one outreach program bridges cultural capital and cultural

wealth for Latina/o community college transfer students

A dissertation submitted in partial satisfaction of the

requirements for the degree Doctor of Philosophy

in Education

by

Llanet Martín

2014

ABSTRCT OF THE DISSERTATION

Latina/o Transfer Students' Understanding of Cultural and Social Capital:

The Role of One Outreach Program

by

Llanet Martín

Doctor of Philosophy in Education

University of California, Los Angeles, 2014

Professor Richard Wagoner, Chair

Latinas/os who enter postsecondary education through the community college have high aspirations but low transfer rates. Existing empirical studies that focus on Latina/o transfer issues emphasize academic preparation, financial barriers, and the role of social and cultural capital in successful navigation through postsecondary structures. Most studies associate these factors as deficits related to transfer and degree completion for students of color. Offering an alternative perspective, this dissertation set out to expose an overlooked narrative to those prevalent in educational research, by highlighting the stories of current community college students who participated in the 2013 Summer Intensive Transfer Experience (S.I.T.E.) program. The program focuses on serving low-income, first-generation community college students through a culturally sensitive model and seeks to expose participants to the traditional forms of capital that are valued and exchangeable in higher education, as well as the cultural wealth they posses, in order to better understand how it can be leveraged to navigate the transfer pathway. Two theoretical and conceptual frameworks guided this study: Bourdieu's social and cultural capital, and Yosso's

community cultural wealth model. By applying these frameworks, I sought to understand what forms of social and cultural capital participants recognized as useful and exchangeable before, during, and after the S.I.T.E. program. Guided by a participatory action research orientation, a case study method served as the design for this dissertation. An overall sample of eighty-seven participants was represented, with an emphasis on a Latina/o subsample of twelve one-on-one, semi-structured interviews. Findings suggest that participants entered the S.I.T.E. program with a notion that they were deficient in academic preparation and exchangeable capital—reflecting existing narratives that focus on traditional capital. Upon completing the S.I.T.E. program, participants demonstrated an understanding of their community cultural wealth and its role in supporting them through the transfer pathway. The narratives of these Latina/os are not only important, but also critical in providing an alternative and expanded lens of the transfer function for researchers, practitioners, and students alike.

The dissertation of Llanet Martín is approved.

Patricia M. McDonough

Daniel G. Solórzano

Leobardo Estrada

Richard L. Wagoner, Committee Chair

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2014

DEDICATION

Para mis padres, Maria Concepcion y José Martín.

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ACKOWLEDGEMENTS

This dissertation is a loving creation of the many women and men that have guided me and cheered me on over the years. Although no words suffice, I would like to pay recognition to the colleagues, mentors and friends who have been there from day one; and most importantly to my family for your love and support. I begin by thanking my family—the people who made this all possible by giving me life and leading by example.

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CHAPTER ONE

INTRODUCTION

This study examined how low-income, Latina/o, first-generation community college students from the 2013 Summer Intensive Transfer Experience (S.I.T.E) outreach program described their social/cultural capital and cultural wealth before, during and after participating in the program. The analysis focused on student narratives and related to how participants viewed their educational experiences before and after S.I.T.E. Applying social and cultural capital, and cultural wealth frameworks allowed me to highlight the sample narratives and shed light on what they indicated were the forms of capital that facilitated the educational experiences and will lead them onto future academic endeavors. Although much research exists about low-income, Latina/o first-generation, community college transfer students, few empirical studies have focused on outreach programs that target community college students with the goal of improving transfer outcomes. Given the large number of Latina/o students entering community college with high transfer aspirations, but low transfer rates, this study offers empirical data that serves to improve the pathway for this population.

Problem Statement

Latinas/os are members of the fastest, and largest growing sector of the United States population, and demographers suggest they will comprise one-third of the population by the year 2050 (Taylor & Cohn, 2012). According to the 2010 U.S. Census report, 65 percent of the growth in the past decade is attributed to Hispanics[1] (Taylor & Cohn, 2012), and they currently comprise 17 percent of the U.S. population. While the Latina/o population is rapidly increasing, the educational attainment for those ages 25 and older has not kept pace with their peers; thus, only 14 percent hold a baccalaureate degree (U.S. Census, 2012). Strong educational preparation

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[1] For the purpose of this study, I use the terms Chicana/o, Hispanic, and Latina/o interchangeably, as different sources refer to the same population with the various terms. Specific racial or ethnic terms will be applied when available in the referenced literature, methodology, and findings.

precedes the U.S. image of global leadership, but is threatened by a growing demographic that is currently undereducated. If the educational attainment of the largest demographic in the U.S. is ignored, national strength could be weakened.

Higher levels of education are strongly connected to increased potential earnings, as well as cultural capital acquisition in capitalist America (Carnevale, Rose, & Cheah, 2011; Lareau & Weininger, 2003). The Center on Education and the Workforce at Georgetown University reports the connection between education and the labor market demands and suggests a college degree confers an estimated 75 percent more in lifetime earnings than those with only a high school diploma (Carnevale et al., 2011). Much sociological education research has iconized Bourdieu's (1977, 1986) work to explain cultural capital as exchangeable levels of education, making increased educational attainment a goal for many.

In this context, a strong connection between the value of a baccalaureate degree and its capital function in society are held as common truths. In other words, a bachelor's degree is the valued source of capital that grants access to profitable careers. As such, baccalaureate degree attainment is a widespread goal for many groups in the U.S. For Latinas/os in this nation, such degree attainment goals are no different than their peers.

The PEW Hispanic Center, recently released a report indicating that for the first time in history, Hispanic high school graduates passed Whites in college enrollment, 69 and 76 percent, respectively (Fry & Taylor, 2013). While this trend of increased Latina/o college enrollment is not new, neither is the unfortunately low completion rate for this demographic. The research suggests that completion rates are affected by selectivity of institution, enrollment status, simultaneous employment, as well as parental education and income (Fry & Taylor, 2013; Choy, 2001). Historically, large numbers of Latinas/os enter postsecondary education through the open access community college system; the majority enroll part-time and work full-time, and they

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come from low-income homes whose parent's poses lower levels of formal schooling (Cataldi, Green, Henke, Lew, & Woo, 2011), thus making bachelor's degree completion more challenging.

Latinas/os who enter postsecondary education through the community college have high aspirations but low transfer rates. For two-thirds of Latinas/os, community colleges are the leading point of entry into postsecondary education (AACC, 2012; Ornelas & Solórzano, 2004) and seventy-one percent indicate their goal is to transfer to a four-year institution (Adelman, 2005; Adelman, 2006). Despite high aspirations for baccalaureate completion, transfer rates for Latinas/os range from 10 to approximately 20 percent nationwide (Adelman, 2005; Adelman, 2006). Thus, in order to improve the educational attainment of Latinas/os, building college aspirations seems to be less of an issue than understanding what institutions can do to support these students from enrollment to baccalaureate completion.

Access to Higher Education

Why are Latinas/os consistently lagging behind their counterparts in educational completion? How is it possible that Latinas/os are overrepresented in public K-12 schools and community college systems, but underrepresented in college degree completion? Yosso and Solórzano (2006) help us visualize the numbers of Latinas/os that traverse the educational pipeline from K-20. Of every 100 Chicanas/os that enter elementary school, only 46 graduate high school. Of those, 17 enroll in community college and 9 enroll in four-year institutions. Only 1 of the 17 community college student's transfer to a four-year institution, and 8 of the 26 enrolled in higher education, altogether, earn a bachelor's degree (Yosso & Solórzano, 2006). The Latina/o educational pipeline may look slightly different today reflecting higher numbers of Latinas/os entering postsecondary education, but not where they enroll or the rates at which they complete college.

Yosso and Solórzano (2006) and Oakes (1985, 2005) argue that disparate educational outcomes in higher education are largely due to the negative learning conditions structured into the K-12 schools that Latinas/os attend. As such, their opportunity to gain the college knowledge necessary to enter and succeed in college is compromised. Further, Lareau and Weininger (2003) argue that supplementary resources, ancillary to ability, are connected to whether and where students enter college. Therefore, knowing that first-generation, low-income Latinas/os tend to have access to less exchangeable capital in their educational experience, it is critical to note whether targeted academic and culturally responsive outreach programs assist these students to navigate a system that is designed to value sources of capital different from what they have.

California Postsecondary Education and the Role of Community Colleges

The California Community College (CCC) system is the largest system of postsecondary education in the state with 112 campuses and 72 off-campus centers (Community College League of California, 2013; Student Success Task Force Report, 2012). Currently this system serves 2.6 million students each year, which is the equivalent of 25 percent of the nation's community college population (California Community College Chancellor's Office [CCCCO], 2011; Student Success Task Force Report, 2012). Structured by the California Master Plan of 1960, the intended purpose was to coordinate public higher education in a manner that would support statewide economic growth as well as advance promising new research, industry, and technological growth. According to Kerr (1994) the Master Plan of California was formulated as a statewide coordination system encompassing four underlying principles: 1) to provide viable solutions for society; 2) to provide egalitarian desires for an egalitarian people, meaning universal access; 3) to create a meritocracy for highly trained scientists, doctors, and lawyers; and 4) to meet the labor market requirements of a modern industrial society. As a result, the University of California (UC) was designated exclusive jurisdiction over instruction in law,

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medicine, and doctoral degrees, as well as to serve the top 12 1/2 percent of eligible graduating seniors of public high schools. The California State University (CSU) would focus on undergraduate and graduate degrees up to master's level, while serving the top 33 1/3 percent of eligible graduating seniors of public high schools. The community colleges were to provide open access for "any student capable of benefiting from instruction" (UCOP, 2009) and provide vocational, technical, and liberal arts courses, as well as prepare students to transfer to a state college or university for baccalaureate degree completion.

To ensure these goals were met, the plan effectively organized the state's higher education system according to functionally differentiated segments unified under a loosely coupled statewide coordination system. According to Weick (1976) loose coupling allows for self-determination by individuals in a system, and requires less coordination and less funding. This coordinated effort was a way to ensure universal college access to the state population, while maintaining merit driven educational access to the elite campuses.

This definition of merit has been largely guided by middle class values and sources of capital, ignoring the rich cultural capital possessed by students of color including Latina/o students. Notions of cultural and social capital that have historically dominated access to higher education heavily exclude students who come from low-income backgrounds and are largely underrepresented in four-year universities, but overrepresented in community colleges. Accordingly, understanding what forms of capital students recognize in connection to their academic trajectory can help us draw an association to the underrepresentation of low-income, first-generation, Latina/o students in four-year universities. Moreover, exploring students' perspectives of cultural and social capital can serve to inform practitioners, academics, and policy-makers about additional variables that affect college access, and are outside of the purview of current quantitative measurements.

California Public Postsecondary Student Profile

In order to assess how the California public postsecondary education system serves diverse populations, information was collected from the U.S. Census, the California State University and the University of California websites. These public records give a better understanding of the distribution of students of color within the state of California and California's postsecondary institutions. The state of California is comprised of 1% American Indian, 6% African American, 40% White, 13% Asian, and 37% Hispanic/Latino (U.S. Census, 2010). In 2008, the California public postsecondary system enrolled approximately 2.5 million California residents, with 73% enrolled at CCC, 17.7% at CSU, and 9.2% enrolled at UC (CSU Student Profile Report, 2008). While a large number of California residents are being served by its postsecondary system, the distribution within each segment does not equitably reflect state demographics.

California community colleges continue to serve the largest number of students of color, yet their transfer rates remain lower than their White counterparts with equal academic qualifications. Enrollment in the CCC in 2009-10 consisted of 7% African American, 30% Latino, >1% American Indian, 32% White, and 14% Asian/Pacific Islander (CCCCO, 2011). In 2009, the University of California enrolled a transfer cohort of 3% African American, >1% American Indian, 16% Latino, 35% White, and 27% Asian/Pacific Islander (UC StatFinder, created Dec. 2011). In comparison, the enrollment rates for junior standing students[2] reported by the CSU for 2008 included 5% African American, >1% American Indian, 17% Asian American/Pacific Islander, 24% Latino, and 37% White (CSU Student Profile Report, 2008). Latinas/os largely represent the state and are overrepresented in the CCC system, but not

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[2]CSU Student Profile Report (2008): Tables were pre-made with variables selected by the system. I was not able to disaggregate presented tables; therefore, I used junior year enrollment, since admissions policies in California public four-year institutions only allow junior standing entry for transfer students.

equitably represented in UC and CSU, which largely compromises the potential for increased bachelor's degree completion of Latinas/os.

The research related to the community college stresses the importance of the transfer function. Wassmer, Moore, and Shulock (2004) report students of color continue to have among the lowest transfer rates, despite high aspirations. In 1999-2000, community colleges transferred 1,432 Latinos to the University of California and 9,296 to the California State University, four years after initial entry. Overall, a disproportionately low number of Latina/o students transfer, ranging between 10 and 20 percent, compared to their White and Asian counterparts in the system (CPEC, 2001; CCCCO, 2011). Further, Latinos not only transfer in lower rates, but they also have lower completion rates. However, while transfer rates are low, one third of Latina/o students who complete bachelor's degrees from a UC campus started at a community college, and sixty percent of those who graduate from CSU (Ornelas & Solórzano, 2004) indicating that transfer access is a key component of increasing degree completion for Latina/o students. Here, the CSU appears to provide a stronger connection to baccalaureate attainment for students who start at a community college (CPEC, 2001), or rather more community college transfer students choose to transfer to CSUs. Much less is known about the reasons why these transfer trends exist.

Although little is known, some of the research suggests that institutional factors interfere with Latina/o education attainment and other scholars focus on personal and experiential factors to explain transfer rates. Melguizo (2007) offers a strong summary of the importance of strengthening transfer outcomes for students of color. In her study, she finds that the majority of Latina/o and African American college students enter in community college, generally as a result of poor academic performance, low college going information, and their need of an affordable campus close to home. Further, Melguizo (2007) indicates that with a large number of Latinas/os

and African Americans "choosing" community colleges, successful transfer is required for the possibility of obtaining a bachelor's degree to exist. Several reasons are cited in connection to low transfer rates to elite institutions including a higher likelihood of being placed into developmental courses, which may be a result of previous high school preparation, as well as issues with placement exams (Meguizo, Hagedorn, & Cypers, 2008).

Several scholars suggest that colleges and universities must provide culturally relevant and sensitive supports for underrepresented students of color if the goal is to increase access to postsecondary education. In a study focused on creating a "transfer culture" at community colleges, Ornelas and Solórzano (2004) delineate seven elements that support Latinas/os who are on a transfer path. Similarly, Tierney, Corwin, and Colyar (2005) recommend nine characteristics essential to develop successful transfer receptive programs including an emphasis on the culture of the student, family engagement, peer group support, early structured intervention with consistent structure, knowledgeable counselors available to students, access to college preparation curricula, little emphasis on co-curricular activities, mentoring, and results achieved through low cost. Together these recommendations signal that coordinated institutional structures, much like the California Master Plan, can increase the transfer outcomes of students who enter a system with diverse forms of cultural and social capital. However, considering the disproportional representation of racial minority groups along the tripartite system, targeted culturally relevant supports are key linking students to complete their transfer goals.

Center for Community College Partnerships (CCCP)

The Center for Community College Partnerships (CCCP) is an outreach program that hosts the summer program highlighted in this study—Summer Intensive Transfer Experience (S.I.T.E.). This section describes the CCCP's mission, approach, and programs designed to serve

California community college, low-income, first-generation transfer students. The S.I.T.E. program specifics are presented in chapters two and three.

The CCCP was designed as a social justice outreach program that operates under the Academic Advancement Program (AAP) at the University of California, Los Angeles (UCLA). It was founded in the late nineteen nineties as a response to the restrictions placed on public California universities due to the passage of Proposition 209. This policy, approved by California voters in 1996, ended the use of race and gender in admissions considerations (Martin, 2000). The founders of this center were former admissions directors and decided to employ their knowledge of the admissions process and their personal experiences as underrepresented ethnic minorities to counter the policy restrictions and increase the number of students of color at UCLA. This outreach program was born out of institutionalized restrictions and sought to combat inequitable opportunities of access to first-generation, low-income, students of color.

The center's mission focuses on developing and strengthening academic partnerships between UCLA and California Community Colleges, especially those in the greater Los Angeles area that serve large numbers of students of color who are low-income, and first-generation college students. Central to CCCP's mission, is the goal to increase the number of low-income, first-generation, California community college transfer students to the University of California. In its aim to increase this number of transfer students, the center offers a holistic approach to equipping students with the academic, navigational, and motivational skills essential to empower them to be self-advocates and successfully navigate transfer pathways.

CCCP works with community colleges and the university on two levels: institutional and individual. At the institutional level, CCCP works with college and university administrators, faculty, and staff to strengthen and diversify curriculum, create strong academic support programs, improve students' academic competitiveness for admission to the university, and

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increase the diversity of UCLA's transfer admit pool (CCCP website, Retrieved January, 2013). At the individual level, the center works closely with community college and university transfer students through three main programs: *Scholars Program*, *Summer Intensive Programs*, and a *Peer Mentoring Program*.

The three student programs are at the heart of the work that is carried out by CCCP. The *Scholar's Program* goal is to motivate, inform and prepare students to transfer from a California community college to a selective top tier research institution, such as UCLA. *Scholars* have access to summer and year-long academic preparatory transfer programs that guide students through the community college experience, the application and admissions process, research and pre-graduate opportunities as well as career exploration. The programs are designed to embrace issues of diversity from a social justice and educational equity perspective.

Given the social justice and equity driven mission, CCCP *Scholars* are students who have recently graduated (or completed the equivalent requirements) from high school and plan to enroll in a community college in the fall. Also included in the program are those currently attending community college that are interested in transferring to a four-year university and are the first in their family to go to college, come from low-income backgrounds, are non-traditional and/or parenting students, and/or from underserved communities. *Scholars* are a part of a cohort-style program that offers the necessary annual support and connection to transfer requirements, and strategies. Scholars begin interaction with CCCP during the summer, by participating in one of the summer outreach programs and are supported throughout the academic calendar by the CCCP peer mentors.

The *Peer Mentoring Program* is comprised of UCLA undergraduate and graduate students who have successfully transferred from a community college and are trained to serve as peer mentors during the *Summer Programs* and are placed at local community colleges during

the academic calendar (CCCP website, Retrieved January, 2013). Peer mentors comprise a vital role for the programming, as they provide culturally sensitive and relative advice and guidance to students about the transfer experience. Additionally, peer mentors develop supportive relationships with the scholars, as well as other community college students, so that aspiring transfer students can see first-hand the navigational strategies and opportunities that increase admission and enrollment at UCLA or other selective universities.

Unlike the unique culturally relevant approach by CCCP, outreach programs have historically been designed to serve students within a single institution or segment of education, and generally operate from a perspective that students need to assimilate to middle class values and cultural capital, often contrary to their cultural capital, in order to be able to access postsecondary education. Most outreach programs target high school students and direct them toward four-year universities, as if community colleges were not postsecondary schools. Community colleges operate transfer programs that prepare students to transfer by addressing different components, such as academic support and articulation details, but generally do not highlight the unique racialized or marginalized experiences of the students they serve; rather they focus on technical information needed to gain admissions into a four-year university. Other programs highlighted at four-year institutions offer approaches to retain underrepresented populations, yet often lack awareness of the students' cultural wealth. Thus, considering the large number of students of color who start at community college and whose goal is to transfer to a four-year university, it is critical that we understand how one outreach program is able to offer new forms of capital, while acknowledging students' community cultural wealth and how that can be used as an additional form of capital to successfully navigate postsecondary education.

This study was unique in that it highlighted an outreach program that is housed at an elite four-year university and works with first-generation, low-income, community college students.

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The goal of the center is to enhance students' social and cultural capital awareness and equip them with traditional forms of capital, while simultaneously valuing and emphasizing the community cultural wealth they hold. Combined, these forms of capital offer necessary college knowledge to navigate an institution that does not historically recognize these unique traits.

Purpose of the Study

The purpose of this study was to explore how one summer outreach program helped Latina/o, first-generation, low-income community college students recognize cultural and social capital and community cultural wealth. I was interested in whether and how Latina/o students who participate in the Summer Intensive Transfer Experience (S.I.T.E.) evolve in their understanding of traditional forms of capital, as well as their own community cultural wealth upon completing the program. Further, this study sought to understand how Latina/o community college students operationalize their cultural and social capital upon participating in a summer bridge program designed to increase transfer rates and success of underserved community college populations.

The goal of this study was to understand what, if any, forms of social and cultural capital Latina/o community college students identified before and after participating in an outreach program that was designed to offer students traditional forms of capital, such as transfer specific curriculum, through a culturally sensitive approach and highlighting other forms of cultural capital the students' possess. The mission of the S.I.T.E. program was to bring to light the cultural wealth that participants brought to the program, and help them recognize that they can be successful because of this rich cultural knowledge and not in spite of it.

Research Questions

The following research questions guided this study.

1. What social/cultural capital and cultural wealth did Latina/o students who participate in S.I.T.E. recognize prior to starting the program?

2. Which components of the S.I.T.E. program were most effective in bridging previous social/cultural capital and cultural wealth awareness?

3. What components of social/cultural capital and cultural wealth did students indicate would help them achieve their academic goals after participation in S.I.T.E.?

Significance of the Study

The significance of this study was apparent on a practical and theoretical level. On a practical level, the results of this study are significant to education practitioners, administrators, and those interested in improving the transfer and baccalaureate completion rates of Latina/o college students. Exploring the lived experiences of Latina/o participants from a summer outreach program, through a social and cultural capital lens allowed me to unfold how students described their cultural capital during the program application process, and how this changed as a result of participating in an outreach program dedicated to empower them to successfully transfer to a four-year university. As a result, this information provides institutions a better understanding of the cultural and social capital and cultural wealth that students indicated are important in their pursuit of transferring to a four-year university.

On a theoretical level, this study combined theoretical and conceptual frameworks that were generally viewed as contradictory. In educational research, traditional forms of capital are often understood as the embodied, tangible goods that can be exchanged in access to education. On the other side of the spectrum are the forms of capital not traditionally viewed as exchangeable goods in the educational trajectories and often held by students of color—

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community cultural wealth. By combining students' understanding of traditional and non-traditional forms of capital with what we know about educational access, I begin to explain the experiences of students who do not fit the mold used to construct existing theories of educational access and attainment. Thus, new theoretical approaches surface from the findings rendered in this study.

CHAPTER TWO

THEORETICAL FRAMEWORKS AND LITERATURE REVIEW

The purpose of this chapter is to provide an overview of theory and literature related to the community college transfer student experiences and the role of outreach programs in facilitating transition from community college to four-year institutions. Social and cultural capital and cultural wealth frameworks are presented here to demonstrate how extant literature explains the educational trajectory of Latina/o students. Further the frameworks help us understand the role of college access programs in developing cultural capital for Latina/o, first-generation community college students. Additionally, related literature is presented to render a profile of the experiences of Latina/o, first-generation college students who begin postsecondary education in a community college and seek to transfer to a four-year university. A combination of theory and literature informed the methodological approach of this study.

This chapter is organized in three sections. I start the chapter by introducing a theoretical understanding of social and cultural capital and community cultural wealth, particularly as it relates to academic attainment. In the second section, I offer a focused review of the literature related to what we know about the transfer process for low-income, first-generation, Latina/o college students. The third section provides a historical overview of the role of outreach programs and concludes with a description of the Center for Community College Partnerships summer programs.

Theoretical Frameworks

Cultural Capital, Social Capital, and Community Cultural Wealth

Cultural and social capital are broadly defined sociological concepts that offer an understanding of capital as a resource that provides access to scarce rewards, can be monopolized, and under the right context can be transmitted from generation to generation

(Lareau & Weininger, 2003). Social capital has been defined as the relationships from which an individual is potentially able to derive various types of institutional resources and support (Stanton-Salazar, & Dornbusch, 1995). In educational research, cultural capital has been defined as the knowledge of the upper and middle class groups that are held as valuable in a hierarchical society. Explained by Harker (1990) cultural capital operates under a social relation within a system of exchange of material and symbolic goods that present themselves as worthy of being sought after in that context. Social capital acts as the social glue within a system of exchange that includes accumulated cultural knowledge that confers power and status (Harker, 1990).

Bourdieu's (1977, 1986) work on cultural and social capital is used here to understand traditionally how students of color are viewed within the education research. Bourdieu (1977, 1986) describes cultural capital as embodied, objectified, or institutionalized cultural goods that can be converted, on certain conditions, into economic capital and may be institutionalized in the forms of educational qualifications. According to Weininger and Lareau (2003) the "embodied" form of capital is a skill or ability that a person holds. In the "objectified" form, capital relates to all the cultural goods and tangible objects that are valued in a given society. Lastly, "institutionalized" capital is the valued knowledge and goods that institutions uphold. The embodied, objectified and institutionalized forms of capital are transmitted through the fabric of familial ties. In Weininger and Lareau's (2003) explanation of Bourdieu's capital framework, schools serve as the institutions that transmit the valued goods for which to continue navigating through the educational pipeline. This rationale presupposes that academic success or failure of the individual is a result of natural or inherited aptitudes, ignoring that the educational system offers a structure by which to reproduce middle class values.

The belief that education is strongly connected to talent is by and large held as the explanation for why some students are successful and others are not, but social capital helps to

explain another connection to the student success puzzle. According to Bourdieu (1977, 1986) social capital is the aggregate of the actual or potential resources that are linked to possession of a durable network of formally or informally institutionalized relationships of mutual acquaintance and recognition. Put differently, membership in a group provides each of its members with the backing of the collectivity-owned capital—in essence a credential that entitles individuals and their networks to credit in that social context. Family is then a critical incubator of social capital. The family offers key socialization and firmly inculcates norms and guidelines about which forms of reciprocity and responsibility are valued. Thus, those individuals not born into this social and cultural incubator are, by default, excluded and viewed as lacking the acceptable capital valued in this society.

Bourdieu's (1977, 1986) work on cultural capital has been applied to educational research in order to offer an explanation of educational outcomes. Of particular interest is the notion that schools reproduce culture through pedagogical practices, and these pedagogies are generally structured around middle-class values in society (Bourdieu & Passeron, 1977). As an example, Hagedorn (2010) argues college knowledge is related to cultural capital. Specifically, Hagedorn (2010) explains that "[cultural capital] is more narrowly focused on exposure to, experiences with, and in general learned knowledge about college and college life" (p. 193). For Latinas/os whose educational attainment is broadly understood to be low, the cultural and social capital is therefore also viewed as low. Hagedorn's (2010) framing of cultural capital and college knowledge focuses on how community college students, who tend to be the first in their family to attend college, possess less capital related to the navigation between two-year and four-year universities. This view ignores other forms of capital these students have.

In relation to social and cultural capital as a function of the educational pipeline, some critical scholars have questioned whether those who are not born into the dominant capital

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framework lack capital, or are misunderstood by the educational systems that are created to transmit the dominant values. The work of Yosso (2005, 2006) has specifically questioned the notion that Latinas/os possess less capital upon entering educational spaces and rather explains that educational institutions simply do not recognize Latina/o community cultural wealth. Yosso's (2005, 2006) work broadens our conceptualization of cultural and social capital and challenges scholars to dig deeper in our understanding of the educational experiences of Latina/o students' educational pathways.

For those individuals not born into the valued societal capital structure, or dominant capital, different theoretical lenses have been developed to explain experiences other than those of the dominant class. In this light, Yosso (2005, 2006) offered a community cultural wealth model to gain a better understanding about how first-generation, Latina/o college students seek alternative social networks that enable their academic success, despite inequitably structured educational opportunities. Community cultural wealth extends from Critical Race Theory (CRT) and CRT extends from a broad literature in law, sociology, history, ethnic studies, and women studies. CRT is mentioned here to offer an understanding of the foundation of community cultural wealth, and its challenges to dominant frameworks that lead to misunderstanding the Latina/o college access experience. CRT positions race and lived experiences of marginalized communities central to the analysis. Solórzano (1998) identified five themes that characterize CRT as a challenge to dominant ideology and shifts the discourse to include culture as an asset to the educational pipeline experiences of Latina/o students, rather than a deficit. CRT's five tenets are: 1) the intercentricity of race and racism with other forms of subordination; 2) the challenge to dominant ideology; 3) the commitment to social justice; 4) the emphasis on experiential knowledge; and 5) the transdisciplinary perspective.

Yosso (2005, 2006) explains that collectively these five tenets challenge traditional Bourdieuean thinking about lower academic and social outcomes of underrepresented racial groups seen as "culturally deficit" and rather serve as a platform for providing an opposite explanation. Emerging from CRT, Yosso (2005, 2006) offers a challenge to the way that prior research has characterized students of color as lacking in educational values. Nieto (1999) associates this disconnect as a common experience of students whose cultures and/or languages differ substantially from the mainstream, and might interfere with learning "not because of the nature of the home cultures or native languages themselves, but rather because they do not conform to the way that schools define learning" (p. 67). As such, Yosso (2005, 2006) clarifies that while many first-generation, Latina/o students may not possess the dominant capital that is valued in schools, but communities of color possess community cultural wealth, which is comprised of six forms of capital. The six forms of capital include: aspirational capital, linguistic capital, familial capital, social capital, navigational capital, and resistant capital.

Aspirational capital describes the ability to have high hopes for the future in spite of social, economic, and institutional barriers. This component highlights the notion that regardless of environments, Latina/o students enter educational spaces with high goals and aspirations that are often inculcated by their family. This represents a sense of hope regardless of institutional perceptions of their academic abilities.

Linguistic capital refers to the various ways in which people are able to communicate in more than one language and other forms of expressions such as different community norms art, music, and poetry. The notion of linguistic capital surfaces from several decades of research on the value of bilingual education and the expanded intellectual skills developed by such abilities (Faulstich Orellana, Dorner, & Pulido, 2003). Yosso (2005, 2006) provides the example of immigrant youth that are called upon to translate for their parents. Some of these skills include

increased vocabulary, cross-cultural awareness, "real-world" literacy, civic and familial responsibility and social maturity.

Familial capital encompasses cultural practices and forms of knowledge that rely on deep familial relationships. The concept of familial capital is informed by research that addresses communal bonds, funds of knowledge, and pedagogies of the home (Yosso, 2005, 2006). These relationships enable co-construction and maintenance of collective empathies around emotional, educational, and occupational consciousness. These relationships can be fostered within families or between other kinships that share similar values and norms.

Social capital consists of networks of people and community resources, and refers to the ability to draw instrumental and social support through sources such as community based organizations, religious institutions, and other extra-curricular community events. Yosso (2005, 2006) notes that historical scholars have written about the exchange of critical information offered by communities of color to other communities as mutual aid societies. This type of network has historically allowed immigrants to overcome challenges faced by exclusionary practices of the institutions.

Navigational capital is the ability to make sense of and navigate institutions where people of color are underrepresented. This concept is informed by scholarship that has examined high navigational abilities of students of color in racially hostile educational climates. The work of Stanton-Salazar (2010) adds to this explanation of navigating higher education with his work on institutional agents. These key brokers of knowledge help students navigate educational spaces by offering cultural relevant supports.

Resistant capital refers to the skills that are acquired through oppositional identities or behavior that challenges instances of recognized inequality or marginalization. Solórzano and Delgado Bernal (2001) offer a quadrant of resistant capital used by young urban high school

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students. These scholars reveal that resistance can take several forms including self-defeating, oppositional, and conformist. However, when students are introduced to and understand the oppressive nature of structural inequalities and the consequences of losing cultural knowledge, these youth begin to move toward transformative resistance, which includes a motivation to move beyond structures of racism (Solórzano & Delgado Bernal, 2001; Yosso, 2005, 2006).

Yosso's (2005, 2006) scholarship contributes to the understanding that many educational scholars conceptualize social and cultural capital theories in ways that often work to privilege middle-class ways of knowing, and presuppose that communities of color must obtain middle-class norms and values in place of the belief systems they may already possess prior to coming to school in order to be successful (Liou, Anthrop-Gonzalez, & Cooper, 2012). Her framework offers a conceptualized approach to understanding why much of the literature on Latina/o educational attainment focuses on a leaky pipeline and deficit understanding of their educational trajectories. As stated by Zambrana and Zoppi (2002) Latina/o cultural capital has not been historically translated into cultural assets, but when scholars are able to conceptualize cultural wealth with traditional forms of capital, we will also be able to bridge the gap between institutions and families as a means for educational attainment and upper mobility.

Combined these theoretical frameworks offer an understanding of how the literature below portrays the educational trajectory of Latina/o students along the educational pipeline. The majority of what we understand about the Latina/o educational trajectory takes a deficit frame and blames students and their families for the educational outcomes. Zambrana and Zoppi (2002) argue that academic success can be improved if school personnel are aware and knowledgeable of how to translate cultural wealth into social capital. While I agree with this premise, I argue that students need to become aware of these forms of cultural and social capital in order to be empowered to navigate higher education and complete their academic goals. As such, this study

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seeks to explore whether and how this happens for a cohort of Latina/o, low-income, community college students who participate in the 2013 S.I.T.E. program.

Several scholars have conducted research offering an understanding of Latina/o college access through a social capital lens (Ceja, 2004; Perna, 2000; Stanton-Salazar, 1997) and indicate that underrepresented students do not adequately possess or have access to the informal or formal social networks that may serve as conduits for college knowledge and opportunities. In his study of Chicana high school seniors, Ceja (2004) found that their social networks of support within the schools were insufficient in helping them to navigate the college decision-making and planning-process. Further, Gonzalez, Stoner, and Jovel (2003) sought to understand how relationships with family and school personnel affect postsecondary opportunities for Latina students and how these opportunities were connected to social mobility. The findings in this study suggest that social capital can be placed on a continuum of institutional "potential agents of neglect" (curriculum, remedial or developmental education tracking, teachers, counselors, and administrators), to potential agents of capital (family, culturally sensitive curriculum, and college outreach programs). Thus, these studies signal that more can be understood by introducing additional theoretical frameworks that shift our understanding of social and cultural capital to be more inclusive of community cultural wealth. For the purpose of this study, I use a combination of Bourdieu's (1977, 1986) cultural and social capital framework and Yosso's (2005, 2006) community cultural wealth model to guide the review of literature on the educational experiences of Latina/o community college transfer students and the role of culturally relevant outreach programs in promoting transfer success from two-year to four-year institutions.

Literature Review

Latina/o Community College Students and the Transfer Experience

In this section, I offer an overview of the literature on what we know about community college Latina/o students and their transfer experience from community college to four-year universities. This section is divided in two. The first part offers an overview of the Latina/o community college student population, their entry characteristics, enrollment patterns and transfer related experiences. The second part provides an overview of the development of outreach programs and concludes with a description of the CCCP summer programs.

Latinas/os in Community College. The American Association of Community Colleges (AACC), a national organization that works to inform and affect state and federal policy, stresses the role of the community college is vital to understand postsecondary education delivery. As such, they offer trends and statistics about all aspects of community colleges including student enrollment and outcomes, faculty, and institutional information. For the purpose of this review, I focus on student trends and transfer outcomes, which are most closely related to this study.

According to AACC (2013), an estimated forty-five percent of all the undergraduates in the nation attend a community college—that is approximately 11 million students. Fifty-seven percent of all community college students are women, and forty-three percent are men. Additionally, forty percent of first-generation college students enter higher education through the community college. Moreover, the latest figures indicate that approximately sixty percent of community college students attend on a part-time basis, and work either full-time or part-time. Overall, we know that community college students are not as homogeneous as those at four-year institutions, despite the increased number of 18-24 year olds reflected in enrollment (Mullin, 2012). In 2012, close to half of all Latina/os enrolled in postsecondary education attended community college, making community colleges a vital point of access into postsecondary

education for this group. Understanding these differences is critical in making sense of the overall educational experiences of Latina/o college students, as they tend to concentrate in community college, enroll on a part-time basis, and are more likely first-generation college students (Pascarella, Pierson, Wolniak, & Terenzini, 2004).

In California, one of the states with the largest number of Latinas/os in the nation, community colleges have historically served as an access point to postsecondary education for this demographic (Mullin, 2012). Despite a recent decline in overall college enrollment due to severe state funding cuts, Latinas/os continue to be highly represented in the California community college segment and comprise approximately 36 percent of the student body (AACC, 2013). In 2012, fifty-six percent of the California enrolled students were female, and sixty-eight percent of all students were enrolled part-time—similar to the national trend. Approximately half of all California community college students are age18-24 and the other half is 25 or older, which means that the student demographic is close in age to traditional age college students. Additionally, California's community colleges enroll the state's lowest income students with almost 40 percent Pell Grant recipients. However, much of the demographic data are not disaggregated by race, gender, age, and across enrollment type or degree goal. While we do not have an exact portrait of the Latina/o, first-generation, low-income community college population, inferences are made here based on the data available and what prior research exists. Several scholars have examined the experiences of Latina/o college students; first-generation college students; and low-income college students individually as they traverse higher education, but few studies have examined this demographic as one image. Moreover, a better understanding of the specific experiences of Latina/o, low-income, first-generation community college students is important to appreciate the intersection between their entry traits, enrollment experiences, and their degree outcomes.

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First-Generation and Latina/o College Enrollment. Overall, current research suggests that first-generation college students are demographically different than continuing-generation college students. First-generation college students are more likely to come from lower-income homes, to be older, to have dependent children, to be women, and to be Latina/o (Choy, 2001; Nuñez & Cuccaro-Alamin, 1998; Saenz, Hurtado, Barrera, Wolf, & Yeung 2007; Terenzini, Springer, Yaeger, Pascarella, & Nora, 1996). These demographic differences impact motivations to enroll in college, decisions on where to enroll, as well as academic and social integration while in college.

With increased diversity in higher education, we have seen a growing number of first-generation college students enter higher education. Although defined differently by different scholars, first-generation college students are generally those whose parents have less than a high school diploma or those where neither parent holds a college degree (Choy, 2001). Overall the body of literature looking at first-generation college students is divided into three general categories. The first category looks at demographic characteristics. The evidence suggests that first-generation college students tend to be at a disadvantage with respect to basic knowledge about postsecondary education (Ceja, 2004), family income and support (Huber & Marks, 2005; Nuñez & Cuccaro-Alamin, 1998), degree expectations and plans, and academic preparation prior to college enrollment (Choy, 2001). The second category describes the transition from high school to college (Choy, 2001; Huber & Marks, 2005). It seems clear that first-generation college students experience a more difficult transition because of the traditional college transition issues and additional cultural disconnect, as well as social and academic transitions. The third category examines persistence, degree attainment and workforce outcomes (Adelman, 2005, 2006; Pascarella et al., 2004). First-generation college students are less likely to be enrolled at

four-year universities, less likely to complete a bachelor's degree in four years, less likely to be enrolled full-time.

According to Choy (2001) the likelihood of enrolling in postsecondary education is strongly related to parents' education even when other factors are taken into account. In this study, the author considered a cohort of 1992 high school graduates whose parents had not gone to college and found that 59 percent had enrolled in some form of higher education by 1994. This rate increased to 75 percent among those whose parents had some college experience, and 93 percent among those who had at least one parent with a bachelor's degree (Choy, 2001). First-generation college students were more likely to be older than age 24, and come from families with lower incomes (Choy, 2001). First-generation college students were less likely than their non-first-generation counterparts to attend school full-time: 44 percent enrolled full-time, compared to 62 percent of students whose parents had a bachelor's degree (Choy, 2001).

A study by Pascarella et al. (2004) compared the educational outcomes of first-generation college students with students whose parents had completed college degrees. Disaggregated into three separate groups, the study looked at outcomes of students where no parent completed college, one parent completed college, or both parents completed college. The findings from this study suggest marked differences exist between first-generation college students and the other two groups with regard to institutional choice, academic and non-academic engagement and to a lesser degree psychological and psychosocial development. The main effects for first-generation students occurred in co-curricular or extra-curricular experiences.

Several studies have looked at the profile of Latina/o, first-generation college students' enrollment patterns. A review of first-generation college students at four-year universities by Saenz, et al. (2007) found that first-generation college students were more likely, than their non-first-generation peers, to enroll in school part-time and feel the need to work off campus at least

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part-time. Choy (2001) found that among first-generation college students who aspired to attend a four-year institution as high school students 20 percent end up enrolling in public two-year institutions instead. A qualitative study by Richardson and Skinner (1992) found that first-generation students who attended community colleges typically attend part-time and were more likely than their classmates to have significant work and family responsibilities.

Related to first-generation college student enrollment and cost, Saenz et al. (2007) observed that first-generation college students chose to enroll in postsecondary institutions within 50 miles of home in order to avoid incurring the extra costs associated with living on campus. The cost savings offers an explanation as to why first-generation college students are highly concentration in public two-year institutions. Because most Latina/o, first-generation college students come from low-income homes, they tend to be more concerned with how to pay for college and therefore, the majority enrolls in college part-time (Benitez, 1998; Crisp et al., 2009). Also, while this population tends to qualify for higher levels of federal financial aid (Benitez, 1998; Crisp et al., 2009), they often do not receive it because they also work long hours, offsetting the federal aid offer (Longerbeam, Sedlacek, & Alatorre, 2004).

In summary, first-generation college students generally have access to less traditional forms of capital since their parents did not complete a college education. Latina/o college students are more likely to be first-generation college goers and therefore, often do not have access to information related to attending college and the difference in outcomes. Further, the literature on Latina/o, first-generation college students suggests that most come from low-income backgrounds. As seen in the work of Oakes (1985, 2005) those students who come from low-income backgrounds and are also Latina/o and first-generation college students, tend to have fewer opportunities to learn and are therefore less academically prepared to enter college.

First-Generation Latinas/os and Academic Preparation. First-generation students are likely to enter college with less academic preparation, and have limited access to information about the college experience (Perez & McDonough, 2008; Thayer, 2000). On average, Latina/o students score lower on college-admission tests, and require more remedial English and mathematics compared to white students (Schmidt, 2003). First-generation students are often placed in vocational, technical, and/or remedial programs and receive poor counseling, which impede their progress toward transferring to a four-year program (Striplin, 1999).

Latinas/os are largely affected by poor academic preparation, more so than their White and Asian counterparts. In a recent analysis of first-year coursework enrollment, Perry (2002) reported that an average of 35 percent of first time freshmen enroll in at least one basic skills course (CCCCO, 2006). In 2008, the College Board reported 45 percent of Latinas/os were enrolled in at least one remedial course, but their White and Asian counterparts only represented 33 and 37 percent, respectively.

Through a quantitative analysis using hierarchical multinomial logistic regression, Bahr (2010) examines the efficacy of math remediation across racial groups in California. Data from the California Community College Chancellors Office (CCCCO) was used looking first time freshman that enrolled in fall 1995. The findings indicate that for Black and Latina/o students, successful remediation was less likely than their White and Asian counterparts, as a result of inadequate pre-college preparation. Further, the implications of successful math remediation are positively connected to transferring to another institution. This study suggests that, for Black and Latina/o students successful remediation is crucial for eventual transfer success.

The review of literature on academic preparation and Latina/o community college students indicates that the implications for transfer success are negative if students place in developmental courses. Since a majority of Latina/o, first-generation college students are placed

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into developmental education upon entering college, the transfer process may be more challenging than those who enter at college level. The literature related to low-academic preparation is connected to the experience of Latina/o transfer students and suggests that the forms of capital they bring to college are not in line with the valued forms of traditional capital—thus making persistence to transfer more challenging.

Latinas/os and Transfer. Much is known about Latina/o students, first-generation students, community college students, and about transfer students as separate groups, but little is known about the transfer experience of first-generation, Latina/o college students. In this section, I begin by describing how the term "transfer" has been operationalized differently due to the changes in student demographics and enrollment.

In an era where more and more students attend multiple colleges, often simultaneously, I offer relevant literature on the various definitions of transfer. A 2012 report by the National Student Clearinghouse Research Center on transfer and mobility patterns demonstrated that community college and four-year students are more and more mobile, and we can no longer define transfer as taking place only between two and four-year institutions—lateral transfer. The authors of this report, Hossler, Shapiro, and Dundar (2012), define transfer "as any enrollment in a new institution […] that is not concurrent with continuing enrollment at the initial institution, and that precedes the completion of a degree or certificate" (p. 6). This definition is important to unpack the level and degree of mobility that community college student trends often overlook. The findings in this report suggest that of the overall transfer population, 37 percent transferred in their second year of college, 22 percent transferred in their fourth or fifth year, 25 percent transfer more than once, 27 percent transfer across state lines, and 43 percent transfer into a public two-year college (Hossler, et al., 2012). This report suggests that current transfer trends include movement from one institution to another, without necessarily the traditional lateral

transfer that was used to frame the discussion. The data rendered in this report is important since it suggests that our traditional data collection methods have become archaic and miss comprehensive information about transfer students.

While new definitions of transfer exist, much of the research conducted to date about transfer students used Adelman's (2005) definition of transfer, which was presented in his *Moving into town and moving on: The community college in the lives of traditional-age students*. In this study, the term transfer was defined in a very taut manner, only including students who "1) started in a community college, 2) earned more than 10 credits before enrolling in a four-year institution, and 3) earned more than 10 credits from the four-year institution" (p. xv). Much of the quantitative large scale, national datasets and previous studies have used a similar definition of transfer. I provide this classic definition here for completeness and to describe how prior research may have operationalized transfer, whether explicitly or not. These two broad definitions of transfer help to understand the spectrum of transfer literature, as we know it today.

Transfer Aspirations. In a quantitative study, Hoachlander, Sikora, and Horn (2003) combine data from the Beginning Postsecondary Students Longitudinal Study (BPS), National Education Longitudinal Study (NELS), and the National Postsecondary Student Aid Study (NPSAS) in order to better understand the varying goals, preparation, and outcomes of community college students. The findings in this study suggest that between 80 and 90 percent of students that enter a community college indicate transfer or degree completion as a goal. Close examinations of the aspirations versus goal attainment suggest that part-time enrollment has a negative effect on outcomes. In fact, only ten percent of all students who indicated baccalaureate degree attainment and enrolled part-time completed the degree within six years. Only twenty-nine percent of all students that indicated transfer had done so within the six-year period of the study. The findings from this study provide an overview of the perceived negative effects of part-

time enrollment, as the actual effects are not known, because we do not know if students achieve their goal or transfer after six years.

In a related study, Crisp and Nora (2009) analyze demographic, pre-college, socio-cultural, environmental, and academic experiences related to persistence, transfer, and associate degree completion for Latina/o community college students who have enrolled for two or three years. Using the Beginning Postsecondary Students Longitudinal Study (BPS), with a sample of 570 Latina/o students who first enrolled in a community college with a goal to vertically transfer, they found that 35 percent of the students in the sample did not persist in the second year, and 41 percent did not persist or transfer in the third year. Overall findings suggest that several factors would have increased persistence and transfer, including having parents with higher levels of education, completing higher-level math courses in high school, and receiving more financial aid. Further in line with prior research, delaying college entry and full-time employment decrease the odds of transfer and/or persistence to transfer. In particular, for Latina/o students who attend Latina/o Serving Institutions (HSIs), third year persistence rates were higher than at non-HSIs. This study sheds light on the need to focus attention on institutional support and environmental pull factors that have a clear effect on the success of Latina/o community college students in reaching their goals.

Furthermore, Nunez, Crisp, and Elizondo (2012) offer an analysis of Latina/o community college students interested in transferring to a four-year institution. By combining the Beginning Postsecondary Students Longitudinal Study (BPS) and the Integrated Postsecondary Education Data System, the authors compare institutional and individual level differences for Latina/o students who begin college at a Latina/o Serving Institution (HSI) and transfer to a four-year institution within six-years, versus Latina/o students who begin at an HSI but do not transfer within six-years. Despite high aspirations, only 23% of these students transfer within six-years.

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The overall findings suggest that Latina/o students were more likely to transfer if they were more academically prepared upon entering college; received more financial aid; maintained continuous enrollment; held higher degree expectations; had contact with faculty outside of class; participated in school clubs, extra-curricular activities; enrolled in academic transfer programs; earned higher GPAs in their first year; enrolled in at least one distance education class; attended a large community college; and attended a community college where relatively low percentages of financial aid was awarded (Nunez, et al., 2012). This study explains that if Latina/o students were different, they would have been more successful. But considering we cannot choose the students we want to educate, we must learn to better serve the students we currently enroll.

Barriers to Transfer. According to Shulock (2008) barriers to transfer and degree completion are correlated with part-time enrollment. Students who enroll full-time have higher transfer rates than students who enroll part-time (Hoachlander et al., 2003). In California community colleges, only 28 percent of Latinas/os enroll full-time, compared to their White and Asian counterparts who enroll full-time at higher rates, 36 and 46 percent, respectively (AACC, 2011; Chavez, 2008; Bradburn et al., 2001; Hoachlander et al, 2003). Further, Hoachlander et al. (2003) found that "44 percent of bachelor's degree seekers were still enrolled after 6 years" (p. 128). This finding suggests that part-time enrollment is a barrier, as it extends the period of time it takes students to transfer, and Latinas/os engage in these enrollment patterns at higher rates than white and Asian students (Wasserman et al, 2004; Horn & Lew, 2009). Therefore, a better understanding of the lived experiences of Latinas/os in CCC is essential to reconceptualize the way we study this unique population and account for extended time to degree completion.

An ethnographic study by Alexander, Garcia, González, Grimes, and O'Brien (2007), examined barriers to vertical transfer for Latina/os enrolled in Texas County Community College District (DCCCD). In line with prior studies, the authors found that Latina/o students spoke

about eight main barriers to transfer including lack of college knowledge as a result of being first-generation college students; inadequate academic preparation and/or placement into developmental courses; limited English language skills; limited participation in academic or transfer programs; limited financial resources and the need to be employed while enrolled in community college; fear of experiencing social and cultural dissonance upon transferring to a predominantly white university; higher value placed on work than school; and institutional barriers, including institutional agents (Alexander et al., 2007). This study offers a number of important student assertions about some of the barriers to transfer, but fails to offer thick descriptions about how they are connected –which is expected in an ethnographic study.

 Persistence and Transfer. Pascarella and Terenzini's (2005) meta-analysis showed that initial attendance at a two-year institution reduces the likelihood of bachelor's degree completion by 15-20 percent. But two-year college students who transfer are as likely as four-year students to persist overall (76 percent versus 78 percent). This study found that students who first enrolled in community college were able to attend more selective four-year institutions than if they had entered directly from high school. The findings from this study suggest that former community college students were more likely to graduate from a baccalaureate degree-granting institution and enroll in graduate school than their counterparts who started at four-year schools. These benefits seem to be the most positive for community college students who come from low-income families and had low academic performance in high school.

 Crisp and Nora's (2010) study focused on measuring success by looking at persistence, transfer to another postsecondary institution, or attainment of a degree. The findings in this study suggest that success of Latina/o community college students enrolled in developmental education was positively influenced by their enrollment in college full-time. The authors also found a negative impact by the number of hours worked per week. These findings suggest that external

responsibilities may interfere with successful persistence, degree attainment, or transfer (Crisp & Nora, 2010).

Culturally Relevant Supports. A study by Nora and Cabrera (1996) found that academic and social involvement and engagement were predictive of a stronger sense of belonging and countered the negative influences of perceptions of prejudice and discrimination on campus and in the classroom. Similarly, other studies have found that individual-level interactions, including participation in social-community organizations, community service activities, religious clubs, student government, sports teams, tutoring programs, in-class discussions, as well as informal, out-of-class discussions with peers and faculty, were all found to contribute to higher senses of belonging for Latina/o students (Hurtado & Carter, 1997; Nuñez, 2009). In addition, an impression that faculty take interest in students' development was also found to positively impact Latina/o students' sense of belonging in light of a hostile campus climate (Nuñez, 2009). Of much importance here is that for Latina/o students it is important to maintain family relationships through transition to college (Hurtado & Carter, 1997).

In a study of first-generation college students of color, Hsiao (1992) suggested that it was important for students to perceive specific, safe spaces in which they could seek out support and strengthen connections to on-campus support networks. Specifically for Chicana/o students, Nuñez (2011) suggested Chicano studies courses provided counterspaces for Latina/o first-generation college students "to create a zone of familiarity in a potentially alienating environment" (p. 651). This was important in this study because Latina/o first-generation college students expressed feeling out of place in predominantly White institutions, but were able to build a sense of community with peers, faculty, and other allies in Chicana/o studies coursework.

For Latina/o, first-generation college students, on-campus support networks are also key contributors to senses of belonging. According to Gloria and Castellanos (2012) Latina/o first-

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generation college students formed support networks where they could confide and discuss on campus experiences. In a study of Mexican origin, first-generation college students, Benmayor (2002) found that student organization and cultural resources on campus helped combat feelings of isolation and invisibility. In this study, students indicated that these organizations were extended *familias* and they felt they had one foot in college and one foot in their family. These students often embraced their multipositionality, hoping to become successful students while also serving others as family advocates and community builders (Benmayor, 2002).

The literature similarly highlights that by maintaining family and community connections, Latina/o first-generation college students can find the strength they need to make it through the educational process, which Gloria and Castellanos (2012) note can be considered both a struggle and a privilege. Although Latina/o students may face some difficulties in balancing academic responsibilities with familial ones (Dayton et al., 2004; Gloria & Castellanos, 2012; Merisotis & McCarthy, 2004), Latina/o first-generation college students also count on their families as vital sources of support and encouragement (Early, 2010; Gloria & Castellanos, 2012).

In summary, the literature about the Latina/o, low-income, first-generation community college transfer student experience indicates that these students encounter unique challenges in higher education. The research describes a connection between parental education levels and income and the enrollment patterns of Latina/o students. What we know is that Latina/o students enter college with high aspirations, but because of their enrollment patterns, they appear to have lower attainment rates. Some of what we know indicates there are disconnects between how Latinas/os continue to be served in college and what these individuals indicate would be helpful in their experience navigating higher education—specifically the transfer process. Emerging

studies are focused on gaining a better understanding of the transfer sending and receiving culture in the community college and four-year university context.

Transfer Sending and Transfer Receiving Culture

While much is known about the overall transfer experience of community college students, recent bodies of literature have tried to understand the transfer process for low-income, underrepresented students of color from a non-deficit lens. These works focus on exposing the institutional commitments, or shortcomings, that lead to different transfer experiences for students who poses different forms of capital—often not recognized through traditional lenses.

The work of Perez and Ceja (2010) began a conversation about best institutional practices for increased transfer rates of Latina/o community college students. In their review of the literature on Latina/o community college student transfer, they apply CRT and validation theory as theoretical frameworks to highlight best practices along the P-20 pipeline that support transfer for Latina/o students. Several recommendations were highlighted as critical for establishing a Latina/o transfer culture including having faculty and staff that reflect the Latina/o student population along the P-20 pipeline; establishing partnerships along the P-20 pipeline preparing students for college from an early stage; streamline articulation agreements between 2-year and 4-year institutions; offer culturally responsive college outreach programs; institutions should fund programs and institutionalize practices that support successful transfer; and offer need-based scholarships at 2-year and 4-year institutions in order to make it possible for full-time and continuous enrollment. A conceptual framework looking at transfer receptive culture between community colleges and four-year universities shortly followed this work.

Jain, Herrera, Bernal, and Solórzano (2011) offer a conceptual framework rooted in CRT and prior college access research, by which to extend how we interpret the educational experiences of first-generation, low-income, students of color. As they call it, "Transfer

Receptive Culture" (TRC) specifically targets the institutional barriers that interfere with first-generation, low-income, underrepresented students of color. TRC is defined as "An institutional commitment by a four-year college or university to provide the support needed for students to transfer successfully—that is, to navigate the community college, take the appropriate coursework, apply, enroll, and successfully earn a baccalaureate degree in a timely manner" (p. 257).

The authors stress the institutional commitment required with the "sending institution" (community college), and the "receiving institution" (four-year institution). The importance of fostering such a complimentary and collaborative institutional commitment is rationalized by the need to ease the transition for students who may be the first in their family to attend college, come from low-income families, and tend to be underrepresented groups in higher education. According to Jain et al. (2011) five elements are necessary to create a transfer receptive culture; they include:

Pre-transfer:

1. Establish a high institutional priority focused on transferring students, especially nontraditional, first-generation, low-income, and underrepresented students, as that ensures stable accessibility, retention, and graduation.

2. Provide outreach and resources that focus on the specific needs of transfer students while complimenting the community college mission of transfer.

Post-transfer:

3. Offer financial and academic support for nontraditional/reentry transfer students as support to stimulated and achieve at high academic levels.

4. Acknowledge the lived experiences that students bring and the intersectionality between community and family.

5. Create an appropriate and organic framework from which to assess, evaluate, and enhance transfer receptive programs and initiatives that can lead to further scholarship on transfer students (p. 258).

Although few empirical studies have applied the TRC framework, previous literature has examined the pre and post transfer experiences of underrepresented college student groups. Ornelas and Solórzano (2004) applied a single case study design at one of the 110 California community colleges and explored the resources for academic motivation and potential barriers for a predominantly Latina/o serving institution (70% Latina/o). The goal of this study was to identify essential elements for developing a transfer culture. The findings from this study presented student perceptions, counselor perceptions, faculty perceptions, administrator perceptions, and then were connected to recommendations for a transfer culture. Student perceptions revealed that students were very driven to excel and this motivation came from seeing their parents work hard and encourage them to succeed. The majority of students indicated a desire to transfer, but described a number of institutional barriers including lack of support and adequate transfer information, being first in their family was a huge barrier, dealing with financial aid myths (the qualifying process and the cost –sticker shock), and students had many outside responsibilities that interfered with adequate school time (because of work). Students mentioned receiving conflicting information, which led to frustration. Despite these barriers, students were motivated by a drive for a better life for their family. The family surfaced as a huge source of motivation, despite institutional challenges. Students wanted to "prove them wrong," them being society or individuals who questioned their ability to succeed (Ornelas & Solórzano, 2004).

Through a qualitative approach, Bensimon and Dowd (2009) examine a phenomenon of Latina/o students who do not transfer, or transfer to less selective institutions, despite academic

eligibility to more selective institutions, which they coin as a "transfer choice gap." Looking at interviews of five Latina/o Long Beach Community College students, the authors find that institutional agents play a key role in facilitating vertical transfer to a selective four-year institution for Latina/o students who are not familiar with the transfer options or academic requirements. In this study, transfer agents were important in two roles: 1) offering official information on the transfer process, and 2) providing students' encouragement and validation about their ability to succeed. These studies offer empirical evidence of the importance of institutionalized supports specifically tailored to meet the needs of underrepresented students of color, as these supports offer a form of transfer knowledge within a culturally relevant approach. However, as seen by the work of Dowd and Bensimon (2009), the transfer process for underrepresented students of color has as much to do with the supports of the sending institution as with the receiving institution.

A case study by Tobolowsky and Cox (2012) focused on understanding the institutional response toward transfer students at one 4-year receiving institution. Through interviews with faculty and staff, Tobolowsky and Cox (2012) described how institutional structures and policies, personal perspectives and interventions, and internal and external environmental conditions affect the institution's ability to and effort to facilitate successful integration of transfer students. The findings in this study focus on individual level challenges as well as institutional challenges. With regard to the individual transfer students, the participants indicate that transfer students are a difficult population to serve because of their extreme diversity in age, race/ethnicity, socioeconomic status, and educational background, as well as their lack of understanding of institutional processes. The institutional level challenges that surfaced included inadequate orientation structures, lack of articulation agreements with other institutions, faculty and staff's lack of understanding of transfer student issues, lack of scholarships, and

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discrepancies in the tracking and measurement of transfer students. Although this article does not specifically examine transfer issues related to students of color, Tobolowsky and Cox's (2012) analysis of institutional responses to facilitating the transfer process at a receiving institution offers an institutional perspective of how transfer students are received.

Focusing more on the psychosocial characteristics of entering transfer students at one Hispanic Serving Institution (HSI) in Southern California, Dennis, Calvillo, and Gonzalez, (2008) employ a survey method to understand self-efficacy beliefs, college commitment, personal and career motivation, as well as predictors for achievement and retention of transfer students within a four-year public institution. Survey data was collected from all incoming transfer students from 2003 to 2005, and in the analysis clustered into five groups: young achieving group; mature achieving group; low peer support group; young low-achieving; and low-confidence/commitment group. The findings suggest that the young low achieving group, comprised primarily of African American, Middle Eastern, and Latina/o students, was most at risk with lower GPAs than the other groups, and also entered college with lower academic achievement. The authors found the low confidence/commitment group was moderately at risk, but suggested that they could have better achievement with added institutional supports. Moreover, while the young achieving and mature achieving groups started their first year with strong GPAs, the young achieving group had higher rates of persistence after three years, than did the mature achieving group. Racial differences included more African American and White students in the mature achieving group, and higher percentages of Asians in the low confidence/commitment group, which may indicate that diverse transfer students could benefit from increased institutional supports and interventions that cater to their diverse needs charted upon entry.

Specifically related to the retention of an underrepresented group of Southeast Asian students at the University of California, Los Angeles, Wagoner and Lin (2010) examined the role and importance of ethnic preservation in successful transition and persistence on this campus. Through 20 student interviews, the authors uncovered key transfer student experiences related to the "model minority" myth, and while that specifically does not apply to the Latina/o experience, interestingly the students spoke about the importance of having a safe space on campus where they felt their culture was valued and preserved. Most of the participants indicated that organizations that helped them maintain their ethnic identity and connected them with others they felt comfortable discussing questions and challenges made a positive difference in their adjustment to UCLA. This specific piece of literature adds to the value and importance of the community cultural wealth conversation and extends what little we know about the experiences of students who are often left out of large quantitative studies.

To sum up the emerging literature on the transfer sending and receiving culture—culture matters. Institutions operate under a set of valued norms and forms of capital that are transmitted by social and cultural means. In the educational context, traditional forms of capital have been described as college knowledge and are the quantifiable assessments of academic performance that students need to enter postsecondary education. The literature on what institutions need to establish in order to create a strong transfer sending and receiving culture focuses on student supports for diverse needs. Thus, missing from the literature is what role outreach programs play in offering supports to diverse student groups.

Outreach Programs and Transmission of Capital

In this section, I provide background information on the development of college access and outreach programs that target low-income, underrepresented, first-generation college students. The relevance here is that these programs were designed to cultivate, in this population,

the middle-class valued capital described in the beginning of this chapter. This background

information is offered here because it serves to connect my argument that outreach programs

were developed with the intention to fill students of cultural capital they otherwise "lacked," and

further establishes the need for this research study. The goal here is to extend our understanding

of how to better serve first-generation, low-income community college students who participant

in outreach programs that explicitly approach the work through a cultural wealth and not a

cultural deficit framework.

Background and Development of Outreach Programs

Federally sponsored outreach programs surfaced in the 1960's as part of the 1965 Higher

Education Act (HEA). These programs continued to sprout through the 1970s and 1980s, and in

1998 the HEA was reauthorized, further establishing support for underrepresented student groups

(Bergerson, 2009). Programs such as Upward Bound, Talent Search, Gaining Early Awareness

and Readiness for Undergraduate Programs (GEAR UP), Mathematics, Engineering, Science

Achievement (MESA,), Advancement via Individual Determination (AVID), I Have a Dream (I

HAD), and Neighborhood Academic Initiative (NAI), have been lauded for the work that they do

to increase college preparation for underrepresented, low-income, first-generation students.

Several studies looking at college access and enrichment programs have defined these

programs as student-centered services intended to supplement and extend curricular and

extracurricular experiences (Bergerson, 2009; Corwin, Colyar, & Tierney, 2005; Gullatt & Jan,

2003). Three common types of pre-collegiate academic development programming are:

Informational Outreach – primarily information dissemination and advising; Career-Based

Outreach – academic, motivational, and informational interventions designed around students'

career aspirations and intended to link those aspirations with college majors; and, Academic

Support – instructional services designed to increase student performance in college preparation classes or to improve students' opportunities to enroll in such classes (Gullatt & Jan, 2003).

Services provided by college outreach programs aim to counter poor academic preparation and augment the college knowledge of students who come from low-income, first-generation college going backgrounds. These programs attempt to provide students with the social capital necessary to achieve college enrollment, and generally provide a series of interventions that emphasize academic preparation as well as the development of attitudes and beliefs about college that will result in increased college going rates (Gullatt & Jan, 2003).

In an attempt to understand the components of outreach programs that have been suggested to increase college participation for underrepresented student groups who might otherwise not participate in postsecondary education Tierney et al. (2005) offer a framework for effective college preparation programs in their book *Preparing for College: Nine Elements of Effective Outreach.* In their analysis of numerous outreach programs across the nation, Tierney et al. (2005) develop a list of curricular and cocurricular elements that have proven successful components of the above-mentioned programs. The nine elements include: an emphasis on the culture of the student; family engagement; incorporation of peer groups; early, structured intervention—no later than ninth grade—with consistent structure; counselors who exhibit knowledge and are available to students; access to college preparation curricula; little to no emphasis on co-curricular activities; mentoring; and results that can be achieve at a reasonable cost (Tierney et al., 2005).

An analysis of the various college preparation programs, led the authors to conclude that some components are essential to the success of the programs (family engagement, early intervention, and college preparatory curricula), while others are considered beneficial but not necessary (mentoring, peer groups, and cultural emphasis). Specific program components

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include academic courses, summer programs, college planning, counselors, mentors, and in a few instances they offer financial assistance for those who successfully gain admission to partner colleges and universities.

The element that seems to serve the most critical long-term benefit is providing students the intellectual skills or capital, through "cultural scaffolding," that will render benefits in college. By "cultural scaffolding" Tierney et al. (2005) mean that both structured lessons providing intellectual skills and informal activities delivering intellectual skills are critical in getting students to understand the overall postsecondary structure and tools needed to be successful.

These programs are widespread in K-12 and higher education, but generally target first-time freshmen entering directly into a bachelor's degree granting institution. Less pervasive are outreach programs that target community college transfer students. Considering the goal of social justice oriented scholars and practitioners concerned with reaching equitable representation in all segments of higher education, this study aims to shed light on one program working to increase transfer representation in California's four-year institutions with an emphasis on highly selective UC campuses.

In the most basic understanding, outreach programs have been designed to address the cultural capital "deficits" of low-income students, and offer the academic forms of capital needed to succeed in college (Tierney & Hagedorn, 2002). While acknowledging this historical deficit framework, Tierney and Hagedorn (2002) compile the book *Increasing Access to College,* with authors offering a different approach. They stress that the work presented in the book "promotes a sense of cultural integrity that honors, affirms, and acknowledges the diverse identities […] and if programs are to be successful, the need to honor those identities in culturally specific ways so that learning fits" (p. 6).

Center for Community College Partnerships-Summer Programs

In the first chapter, I wrote about the uniqueness of the Center for Community College Partnerships and included a brief synopsis of their summer programs. I described the various ways in which they operate several outreach program components that focuses on highlighting the cultural wealth of students as a means to inform them of traditional capital related to community college and the transfer process. Below I describe in more detail the various programs they host each summer, and also highlight why I focus this study on the Summer Intensive Transfer Experience (S.I.T.E.).

The purpose of the *Summer Programs* is to empower students to successfully navigate the community college system by teaching them how to complete the required courses, develop strong academic skills, and transition into the rigorous postsecondary demands, as well as introduce them to graduate options. For more than a decade, CCCP has offered a number of summer programs, and has garnered continuous support to expand their summer programs. In summer 2013, the center will host the largest number of summer programs in their history. The following is a list of all the programs they will host during summer 2013.

1. Summer Intensive Transfer Experience Plus (S.I.T.E.+)

2. Summer Intensive Transfer Experience (Classic S.I.T.E.)

3. Green Summer Intensive Transfer Experience (Green S.I.T.E.)

4. Native And Pacific Islander Site (Native/PI S.I.T.E.)

5. SMC Summer Research Institute Initiative (SMC S.I.T.E.)

6. Summer Transfer Program (STP)

7. Stem Summer Intensive Transfer Experience (Stem S.I.T.E.)

8. SMC SRI Orientation

9. Summer Intensive Transfer Experience Lite (S.I.T.E. Lite)

The outreach program being highlighted in this study is the Summer Intensive Transfer Experience (Classic S.I.T.E.). This program was selected for a couple of reasons including 1) it was one of the foundational programs of CCCP, and has been in existence for over a decade, 2) it has historically served the largest number of Latina/o students of all the summer programs. S.I.T.E.is a subsidized residential, weeklong summer program offered annually to underrepresented, low-income, first-generation community college students who are either recent high school graduates or are already enrolled in community college. The purpose of S.I.T.E.is to offer participants the tools to be able to successfully navigate the community college, complete the required coursework, and transition successfully to a four-year university. Through a curriculum designed with a critical race framework, the program incorporates structured workshops to develop strong academic skills and introduces the notion that postsecondary education is not only a positive investment, but also beneficial to the student and family. S.I.T.E. serves students who traditionally do not transfer in high numbers (CCCP website, Retrieved January, 2013) and empowers them with traditional capital "college knowledge" through a lens that values their community cultural wealth.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

This chapter offers a thorough description of the methods I applied in this study. I begin this chapter by restating the purpose of the study. Next, I present my conceptual frameworks and the research questions guiding the dissertation. I offer a description of my research method and include my positionality, as it informs my research design. The third section offers a detailed explanation of my research design, site selection, sample, and validity considerations. The final section outlines careful data collection, data management, and data analysis that were used in this dissertation.

Purpose

Guided by a participatory action research orientation and employing a case study method, this study sought to qualitatively analyze the experience of one cohort of Latina/o, low-income, first-generation community college students who participated in the 2013 Summer Intensive Transfer Experience (S.I.T.E) program, at the University of California. The purpose of this study was to explore whether this cohort recognized their social and cultural capital before participating in the program and how it was described after S.I.T.E. Considering the gap in the literature on outreach programs, this study expanded upon our understanding of how Latina/o community college students view the role of social and cultural capital in connection to their postsecondary pursuits (Bergerson, 2010; Tierney & Hagedorn, 2002). Further, findings from this study shed light on the role of outreach programs in facilitating college access by promoting an understanding of the connection between traditional forms of social and cultural capital and community cultural wealth. Although much research exists on the role of outreach programs, this study offered, otherwise restricted entry, to one outreach program located at a four-year

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university serving as a transfer bridge between California community colleges and California 4-year universities.

By applying multiple conceptual frameworks (social and cultural capital and community cultural wealth), I sought to analyze what forms of capital the participants in this study identified before entering S.I.T.E., and how and why this looked different upon completing the summer outreach program. Guiding this study were Bourdieu's (1977, 1986) cultural capital framework and Yosso's (2005, 2006) community cultural wealth model.

Conceptual Framework

Informed by the theoretical frameworks presented in Chapter 2, I applied Miles and Huberman's (1994) guide to creating a conceptual framework. According to Miles and Huberman (1994), "a conceptual framework explains, either geographically or in narrative form, the main things to be studied—the key factors, constructs or variables—and the presumed relationships among them" (p. 18). My conceptual model juxtaposed both frameworks as potential entry and exit knowledge possessed by the S.I.T.E. participants. Additionally, my conceptual model presupposed that some process would occur during the program and lead to a difference in knowledge of social and cultural capital. While the program was structured to facilitate several experiences related to being a successful college student, I focused on social and cultural capital constructs, as the literature on outreach programs suggested that the overall purpose was to equip students with information they presumably did not possess, rather than cultivate an understanding of existing valued forms of community cultural wealth and the connection to cultural capital.

The theoretical frameworks guiding my conceptual model included Cultural Capital (Bourdieu, 1986) and Community Cultural Wealth (Yosso, 2005, 2006). Bourdieu's (1977, 1986) work on cultural and social capital was used here to understand traditionally how students

of color are viewed within the research. Bourdieu (1977, 1986) described cultural capital as *embodied*, *objectified*, or *institutionalized* cultural goods that can be converted, on certain conditions, into economic capital and may be institutionalized in the forms of educational qualifications. In this study, I refer to Bourdieu's (1977, 1986) work as the valued traditional forms of capital. Related to the S.I.T.E. program, the traditional forms of capital (college knowledge) were the academic requirements and policies required by 4-year universities to transfer from a community college.

In response to the scholarship that uses traditional forms of capital to understand educational experiences of Latina/o students, Yosso (2005, 2006) offers a *community cultural wealth* model, comprised of six forms of capital that historically have been undervalued and unacknowledged in structures, such as schools, that value middle class norms or capital. The six forms of capital include: *aspirational capital-* the ability to have high hopes for the future in spite of social, economic, and institutional barriers*; linguistic capital-* the various ways in which people are able to communicate in more than one language and other forms of expressions such as different community norms; s*ocial capital-*networks of people and community resources; n*avigational capital-* the ability to make sense of and navigate institutions where people of color are underrepresented; f*amilial capital-* encompasses cultural practices and forms of knowledge that rely on deep familial relationships; and *resistance capital-* the skills that are acquired through oppositional identities or behavior that challenge instances of recognized inequality or marginalization.

These two frameworks offered a lens by which to view traditional forms of social and cultural capital (parent level of education, socio-economic status, and the bureaucratic information needed to navigate the educational system in the U.S.) and forms of community

cultural wealth (familial, linguistic, social, navigational, aspirational, and resistant capital) that were not generally recognized as capital by traditional lenses applied in extant literature.

Research Questions

The following research questions guided this study.

4. What social/cultural capital and cultural wealth did Latina/o students who participate in S.I.T.E. recognize prior to starting the program?

5. Which components of the S.I.T.E. program were most effective in bridging previous social/cultural capital and cultural wealth awareness?

6. What components of social/cultural capital and cultural wealth did students indicate would help them achieve their academic goals after participation in S.I.T.E.?

Research Method

A case study method was employed, as it allowed for an in depth investigation of the bounded, real-life experiences that offered a unique look at the experiences of Latina/o, first-generation, community college students (Yin, 2009). Case study research method was appropriate because it allowed me to investigate a contemporary phenomenon within its real-life context when the boundaries between the phenomenon and the context were not clearly evident (Yin, 2009). A key strength of the case study method involved using multiple sources and techniques in the data gathering process (Creswell, 2009; Denzin & Lincoln, 2011; Merriam, 2009; Yin, 2009). Further, case study method allowed me to present rich descriptive language about the experiences of one Latina/o cohort who participated in S.I.T.E. 2013.

As indicated above, I approached this study from a participatory action worldview. According to Denzin and Lincoln (2011) an advocacy or participatory worldview approach to research inquiry contains an action reform agenda that seeks to change the lives of the participants, the institutions, and the researcher. I came to this study with a deep connection to

the work and the S.I.T.E. community. This approach was taken because of my historical connection to the center, as a former S.I.T.E participant, a former professional staff, and most recently a volunteer. As such, the findings from this study were offered as formative evaluation to the S.I.T.E. program directors, and are currently shaping the development of the curriculum for upcoming summer programs.

Researcher Positionality

This section openly describes what I believed was a connection to the community and the participants in this study, but also recognized how my privilege and power shaped and influenced the relationship between the S.I.T.E. participants and me. I entered this study with an understanding of my researcher subjectivity and positionality and used this space to address it, as I believe it informed this study and continued to inform the study as the data were collected and analyzed. As a self-identified Mexican American, low-income, first-generation college student, I identified with the participants that were sampled in this study. I asserted this identification, as I am aware of the requirements for participation in this program (described below). However, as cautioned by Villenas (1996) in carrying out this study, I recognized the privileges and power that I brought forth, because of my academic background, my alignment with an elite institution and a doctoral program. In bringing these identities forward, I offered with Anzaldua's words, part of the thought process below on how I was empowered to do this research.

> What does being a thinking subject, an intellectual, mean for a woman of color from working class origins? It means not fulfilling our parents' expectations, it means often going against their expectations by exceeding them. It means being concerned about the ways knowledges are invented. It means continually challenging institutionalized discourses. It means being suspicious of the dominant culture's interpretations of "our" experience, of the way they "read" us (Anzaldua, 1990, p. xxv).

The words of Gloria Anzaldua, very accurately depicted the questions and thoughts I had in preparing for this dissertation. I asked myself a number of different questions regarding what I wanted to contribute to scholarship and to my community—I cannot divorce the two. I thought back to my original purpose for pursuing a doctorate in education, and the answer was clear, I wanted to offer a narrative of students who much like myself have experienced academic spaces where culture was dismissed and marginalized, versus spaces where I felt valued and valid. I wanted to be able to uncover the narratives and voices that are often not heard by those making decisions, but more importantly, I wanted Latina/o community college students to have the opportunity to construct their personal narratives navigating the educational boundaries along with their families and their roles. Specifically, I wanted these students to shape a narrative that shines light on our community traits and challenges discourses that view us as deficient. My selfish hope was that these participants would become empowered to continue their academic goals and incorporate social and cultural capital, and community cultural wealth awareness as a tool to achieve their transfer academic goals.

As a first-generation college student who started community college with high aspirations yet little college knowledge, I know first hand some of the challenges faced by those of us with big dreams and no roadmaps. My aimless community college path changed when I participated in the 2001 S.I.T.E. program. I learned all about the transfer curriculum, and thus the valued traditional culture of higher education. I learned that I needed specific courses and grades to transfer. I learned that there were millions of different careers and college majors. I learned that I needed to follow a very rigid roadmap comprised of the valued culture of the academy. At that point in my life, I was fortunate to learn that I had a home away from home in CCCP. However, despite finding CCCP and successfully transferring to UCLA, there were things that were beyond the scope of the curriculum and of my own adult development.

Many years of schooling taught me that the valued culture of postsecondary education and that of my home would often clash, or would be misunderstood by each other. When I moved to Boston for a master's degree at Harvard, it became salient that my home culture and that of the elite could not be reconciled in my own experience. I learned that despite successfully navigating UCLA, with the support of CCCP, there were many disconnects in my mind about how I "made it" and many of my classmates did not. I did not understand that I was not the transfer experience "norm," nor did I realize that many students fell through the academic cracks. I had unanswered questions that I hoped would be answered by a doctorate.

In 2010, I started my Ph.D. and down a path seeking answers to many questions—some I had yet to imagine. It was on this trail that I came across Tara Yosso's (2006) book, *Critical race counterstories along the Chicana/Chicano educational path*. Yosso's (2006) book helped me think about my own "community cultural wealth" and how I had learned to ignore it and suppress it in order to successfully navigate the academic ladder. This book helped me begin to think about what happened during my educational experiences as a low-income, first-generation, Latina college student at elite institutions. I began to ask myself how I developed and accomplished these goals along the way. What became most striking was that my cultural wealth was what got me through my postsecondary trajectory, but that I had felt the need to suppress it in order to move along the pipeline. Somehow, I saw my community as negotiable, but the valued culture of these institutions was not up for debate. I thought I knew what had to give in order to be successful—but I was wrong.

In 2011, after hearing from the CCCP staff that they had incorporated a discussion of Critical Race Theory into the S.I.T.E. curriculum, I suggested that they include some of Yosso's (2006) work and see what students would say about their cultural wealth. Their response, "Great, you do it!" In 2012, I presented Yosso's (2006) community cultural wealth model and I started

my presentation with my own narrative and my own experience along the educational pipeline. I presented the model and I vividly remember the discussion where students shared their stories of feeling ignored or marginalized because of their language, their surname or phenotypical characteristics. They opened up about how they had internalized the feelings of failure that had been forced upon them by the educational systems they traversed. This study was born from that conversation. I thought to myself, how we were trying to provide students with the adequate forms of transfer knowledge and traditional capital, but by not talking about the community cultural wealth we possess. I knew then that we were ignoring a potential tool for empowerment that this awareness could have on the lives of these students. I set out to find out answers to this hypothesis. In this dissertation, I reconcile some of my hypothesis and leave areas of further exploration for empirical studies to answer.

I entered this study as an "insider," deeply privileged by what Aguilar (1981) describes as the ability to participate in a covert culture of implicit rules and indefinable sentiments and orientations. As a deeply connected member of the CCCP *familia*[3], I gained entry because of my connection to the center. Additionally, I entered with a deep understanding of the mission, and purpose of this center—having participated in this community as a community college S.I.T.E. student, as a mentor during 2002-2004, as a professional from 2008-2010, and most recently as a volunteer from 2010-present. I have conducted workshops on how to transfer to a four-year university, and on how to select, prepare and enter graduate school. I have also conducted workshops for parents on how they can support their children while in college, and how to finance a college education. Through these presentations, I have had the privilege to share my story and learn from many first-generation, low-income families, and as a result this dissertation surfaced.

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[3] The term *familia* means family in the Spanish Language. I used the term *familia* here, because much like many of the individuals who have participated in the CCCP programs, CCCP is my *familia* away from home. I used this term to honor that closeness that the CCCP leadership has developed and ingrained in the lives of many, including myself.

Since I approached this study as an insider, and much has been written on the insider versus outsider researcher, I present both the strengths and weaknesses that have been discussed by previous scholars on the debate. Merriam (2009) offers a neutral stance on the polarized debate, indicating that a skilled interviewer, although complex, can mediate the participant-researcher interaction. Further, Merriam (2009) indicates that it is important to consider the biases, predispositions, attitudes and physical characteristics brought forth by the researcher and participants and that may effect interaction during the data collection phase.

Presenting the opposite ends of the insider-outsider spectrum, Aguilar (1981) indicates that depending on the ideological perspective of the researcher there are differences in preference of insider versus outsider approaches. According to Aguilar (1981) the benefits of conducting insider research are that it is easy to gain access and acceptance into a culture that is covert to outsiders, and therefore lends itself to the ability to conduct ethnographic observations in a less threatening way. Some of the key things that I was able to execute as an insider included my linguistic ability to speak to the participants in culturally relevant terms, and the ability to establish rapport quickly due to shared experiences, as well as read non-verbal and behavioral cues more clearly. Some of the issues regarding conducting insider research are that the study may be viewed as inherently biased, and the findings may be viewed as promoting self-interest (Aguilar, 1981). Overall, Aguilar (1981) concludes that insider research is important in that "insider's biases might very well be sources of insight" (p. 25-26). Overall, one consensus is that the researcher must offer a clear and transparent stance when designing a study (Aguilar, 1981; Merriam, 2009). Scripted above, I asserted that I did not enter this study as a dispassionate, objective, or neutral researcher, but rather my passion and personal experiences guided this work.

In considering these different perspectives, I conceded the critics of both insider and outsider knowledge and added that I gained access to this site as a trusted ally to the mission of CCCP. This group has been understudied because access has not been granted to outsiders by the center's leadership. One of the specific reasons indicated in personal conversation with the leadership is that they do not want this space to become a research lab, unless there is otherwise genuine commitment to the mission and support for the work. I was privy to access this site considering the delineated history above. Therefore, entering this space was possible because of my insider status. Entering as an insider was beneficial because it allowed me to make interpretations not only about the culture of the summer program, but it also allowed me to offer a unique perspective that helped the center in continuously evaluating their work and support offered to the participants. Lastly, as cautioned by Villenas (1996), in carrying out this study, I considered my own privilege and power in this space, and my goal was to reflect on this throughout the data collection and analysis of this study. Overall, the center and I have agreed that the findings from this study will be used to offer evaluative insights on ways to better serve both the students who come through the program, as well as those who are unable to participate. As such, my work with the center continued throughout the 2013-2014 academic year in an advisory role, and will continue in future iterations of their work.

Research Design

For the research design of this study, I turned to Yin's (2009) single case study method encompassing all features related to data collection and approaches to data analysis. A single case method was backed by the rationale that an "investigator has an opportunity to observe and analyze a phenomenon previously inaccessible to social science inquiry" (p.48). Since outsiders were not offered access by CCCP for research purposes, my unique permission and access to the summer programs justified my use of a single case design. Moreover, I augmented my design by

applying Bazeley's (2013) approach to designing for analysis and managing and preparing data for analysis, as she offered contemporary tools that helped me clearly organize my data collection, data management and analysis. This source prepared me to maximize the quality of data secured during the data collection phase. As such, these data offered a great starting point for strong analysis. The following section describes my research design and includes details about the site selection, data collection, data management and data analysis process.

Site Selection: The Center for Community College Partnerships

I focused my site selection on one University of California outreach program—S.I.T.E.—because of its mission to serve first-generation, low-income, community college students. This program is carried out by the Center for Community College Partnerships (CCCP), and according to their website

> Central to its mission, CCCP works to increase the number of low-income, first-generation, California community college transfer students to UCLA. Further, the center offers a holistic approach to equipping students with the academic, navigational, and motivational skills essential to empower them to be self-advocates and successfully navigate transfer pathways (CCCP website, Retrieved January, 2013).

The Center for Community College Partnerships is a social justice oriented outreach program that works closely with community college and university transfer students through three main programs: *Scholars Program*, *Summer Intensive Programs*, and a *Peer Mentoring Program*. For the purpose of this study, I focused on one of the summer intensive programs—S.I.T.E. This was a weeklong, residential program offered each summer, and designed to empower students with the information needed to successfully navigate the community college system and transfer to a 4-year university. Through a series of mock lectures, workshops, networking sessions, and several discussions about the educational pipeline, participants learned how to complete the

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adequate course requirements, develop strong academic skills, and transition into the rigorous

postsecondary demands needed to be academically successful once they transfer to a four-year

university. As part of the curriculum, the students were introduced to theoretical material that

included conversations around critical race theory and community cultural wealth (Appendix A).

The unique interactions that surfaced throughout this weeklong program had yet to be studied in

any systematic way, with the exception of one dissertation carried out by Barrio-Sotillo (2007)

that focused on the role of CCCP in increasing the number of underrepresented minority groups

in a post Affirmative Action era.

This study offers a unique investigation of an understudied program serving the fastest

growing population of students in California's educational pipeline. Although much was known

about the Latina/o student experience from a deficit and quantitative perspective, less was known

qualitatively about this population as it continues to be underserved and misunderstood in their

navigation of the U.S. educational pipeline. This program aimed to serve marginalized

communities in a valued culturally explicit manner, through intentional programming designed

to help students gain the tools to navigate the community college transfer process successfully.

CCCP has demonstrated a successful model offering students the traditional forms of capital

necessary to transfer, while bringing to light the cultural wealth that these students bring to the

educational institutions they attend.

Sample

Within a case study design, it was crucial to consider sampling before the data collection

began. According to Yin (2009) the case and unit of analysis must be defined in order to offer

the bounded system required by case study methods. As such, I selected the 2013 S.I.T.E.

program as my case and the Latina/o participants the unit of analysis, because I was interested in

understanding what types of social and cultural capital Latina/os identify upon entering the

program and whether/how that changed once they completed the program. Making the Latina/o students the unit of analysis was easy since eighty percent of the participants self-identified as Chicana/o or Latina/o, fifty-eight percent were women, and two-thirds reported a family income of $22,695 or less (Appendix B). This large number of Latina/os allowed me to explore the various types of interactions that shaped the experience of the participants. While my unit of analysis was the overall Latina/o participant group, the specific sample, described below, was comprised of self-selected Latina/o, first-generation, low-income students who were a part of the 2013 S.I.T.E. cohort.

This study was guided by purposeful and criterion based sampling. According to Merriam (2009), purposeful sampling can be used as a first step in the sample selection process, as it allows the researcher to establish sampling parameters that are predetermined. Additionally, a second set of criteria was used to select who to interview, what to observe, and which documents to analyze (Merriam, 2009). Patton (2002) offers a long list of different types of purposeful sampling that can be used in a qualitative study and reasons for selecting one criterion over another. For the purpose of selecting the focus group and an interview sample, I followed Patton's (2002) notion of criterion based purposeful sampling for the following reasons. First, the 2013 S.I.T.E. program was selected, because I was interested in how Latina/o students who participate in this context become aware of different forms of social and cultural capital and how it related to their academic pursuits. According to archival data retrieved from CCCP, the applicant pool from 2004-2010 was 68% Latina/o[4] on average. Consistently for the seven years of data presented, no less than 61% of the applicants self-identified as Latina/o (Appendix C). Second, as seen with this cohort data, the majority of students that historically participate in this outreach program were Latina/o college students, which allowed me to anticipate a majority

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[4] The term Latina/o here represents all students who self-identified in the application process as Latina/o, Chicana/o, Mexican, Mexican American, Central American, with the majority marking Chicana/o.

Latina/o sample for the 2013 cohort. In line with my recruitment plan, the majority of participants self-identified as Latina/o or Chicana/o and two-thirds reported family incomes of $22,695 or less (Appendix B).

Further, while Latina/o students have historically been the majority in this program, other ethnic and racial groups were also represented, and were included in the focus group, but not the interviews. Since I did not have control of who participated in the program, I included all participants in the observation phase of my data collection, but focused on self-identified Latina/o, first-generation college students who participate in the interviews and focus group. Despite the diversity represented in the cohort, I focused this study on the Latina/o participants because this was the longest standing program, and historically attracted majority Latina/o community college students. Seventy-one of the eighty-seven participants in the 2013 S.I.T.E. cohort self-identified as Chicana/o or Latina/o, and the additional two indicated that they wanted to share their narrative because it mirrored the reality of their Latina/o peers.

While the initial plan was not to include participants that were not Latina/o in the focus group or interviews, two participants identified with what they termed "the Latino experience" because they grew up in largely populated Latina/o communities. Because of their compelling argument, I made the decision to allow two non-Latina/o students to participate in the focus group (Table 1).

Pseudonym	Gender	Age	Ethnicity	Major	Highest Degree Sought	Focus Group	Interview
Betty	F	20	Latino	Gender Studies	BA/BS	X	X
Chalula	M	27	Chicano/ Mex-Am	Design Media Arts	MA/MS	X	
Elena Del Soro	F	24	Latina/o	Psychology	PhD	X	X

Table 1: Focus Group Sample

Foster 1920	M	20	Filipino	Asian American Stds	BA/BS	X	
JCR	M	19	Chicano/ Mex-Am	Undeclared	PhD	X	X
Mateo	M	20	Chicano/ Mex-Am	Political Science	JD	X	
Michael Sanchez	M	19	Latina/o	Undeclared	BA/BS	X	X
Mil Mascaras	M	29	Filipino	Asian American Stds	MA/MS	X	
Pablo Becker	M	20	Latina/o	Architectural Stds	Undecided	X	
Saul	M	20	Latina/o	Food Science	PhD	X	X
Shadow King	M	18	Mexican & Black	Engineering	AA/AS	X	
Smiley	F	19	Latina/o	Undeclared	PhD	X	X
Student X	M	22	Latina/o	Spanish	PhD	X	X
Toltecatl	M	28	Chicano/ Mex-Am	Chicano Stds	MA/MS	X	

Upon the conclusion of the program, from July-October, twelve one-on-one, semi-structured interviews were recorded with exclusively Latina/o participants from the 2013 S.I.T.E. cohort (Table 2).

Table 2: Interview Sample

Pseudonym	Gender	Age	Ethnicity	Major	Highest Degree Sought	Focus Group	Interview
Betty	F	20	Latino	Gender Studies	BA/BS	X	X
Carlo	M	19	Latina/o	Physiological Science	MD		X
Cristal	F	21	Latina/o	Business Economics	PhD		X
Elena Del Soro	F	24	Latina/o	Psychology	PhD	X	X
JCR	M	19	Chicano/ Mex-Am	Undeclared	PhD	X	X

Leslie	F	19	Latina/o	Undeclared	MA/MS		X
Mario	M	20	Chicano/ Mex-Am	Sociology	PhD		X
Michael Sanchez	M	19	Latina/o	Undeclared	BA/BS	X	X
Saul	M	20	Latina/o	Food Science	PhD	X	X
Smiley	F	19	Latina/o	Undeclared	PhD	X	X
Student X	M	22	Latina/o	Spanish	PhD	X	X
Vikki	F	23	Latina/o	Nursing	BA/BS		X

In line with the worldview and positionality guiding this study, purposeful sampling allowed me to plan, to the extent possible, what data to collect and its relation to the research questions guiding the case study. Participants were all low-income and first-generation community college students because that was the criteria for participating in the program. Further, participants attended community colleges that ranged in terms of transfer rates. For example, some participants attended high transfer colleges such as Pasadena City College and Santa Monica College to low transfer colleges, such as Compton College. The presence of such ethnically and racially diverse participants, who shared other characteristics with the Latina/o sample served as an asset and informed the way we can construct future research of underserved student groups.

Validity

The quality of research design is important for all studies, and was no less important for this dissertation. For this qualitative study, I employed four tests offered by Yin (2009), in order to ensure a rigorous and clearly designed plan to investigate the 2013 S.I.T.E cohort. The four tests that Yin (2009) indicates are crucial to a strong design are *construct validity, internal validity, external validity, and reliability.*

Construct Validity. Construct validity refers to "identifying the correct operational measures for the concepts being studied" (p. 40). This test is one of the most challenging to define, and is focused on ensuring that the researcher sufficiently operationalizes the constructs being measured. As the researcher, it was my responsibility to make several considerations in order to ensure that this test was met. Therefore, I included a multi-method design to guide the data collection of this study. Several sources of evidence were collected in order to establish a connecting thread of evidence.

Internal Validity. Internal validity is of general concern to all qualitative researchers and Yin (2009) offers several considerations. For the purpose of this single case study, the main issue related to internal validity was making proper inferences from the data (Yin, 2009). Therefore, Yin (2009) suggests that the research design should have mechanisms for considering alternative explanations, whether inferences are correct, and whether evidence is converging. Creswell (2009) also offers additional considerations, which apply to this study, since I used purposeful sampling. Creswell (2009) indicates that participants can be a threat to the researcher's ability to draw correct inferences, and suggests random sample selection. While this is an important consideration, this concern did not apply to this study, because I selected the purposeful sample based on the unique Latina/o experience in the S.I.T.E. program, and was guided by my personal lived experiences. It was my goal to learn from this specific sample, because historically they have been the most widely represented group of participants in this program. Further, by disclosing my positionality I tried to reduce challenges to internal validity.

External Validity. According to Yin (2009) external validity is a major issue related to case study methods, particularly with single cases. Mainly, the issue is related to generalizability. The concern here is related to *analytic generalizability*, which means, "the investigator is striving to generalize a particular set of results to some broader theory" (Yin, 2009, p.43). For this case

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study, my goal was not to generalize to a universal sample mirroring the participants, but rather to a representative group of S.I.T.E participants that have been present in previous cohorts. Thus, I collected archival demographic data from CCCP in order to be able to draw the necessary comparisons from previous cohorts to the 2013 cohort.

Reliability. Reliability is mainly concerned with replicability. According to Yin (2009), the main purpose is to offer clear details on the data collection procedures in order to guide the same case at a later date by a different researcher. In other words, while the results will not be replicable, the design of the study should be. Yin (2009) suggests that a general approach to establishing reliability is to create a clear roadmap, with as many operationalized steps, in order to facilitate the process for someone that may be following your footsteps. In order to offer a roadmap that is as clear as possible for future researchers to apply, I followed the recommendations of Bazelely (2013), Miles and Huberman (2011), and Yin (2009). Further, details about the data collection phases, the data management, and analysis are disclosed below in order to offer the ability for replication in future case studies.

Data Collection, Management, and Analysis

The data collection, management and analysis were guided by an organized strategy, as recommended by several scholars (Bazeley, 2013; Miles & Huberman, 1984; Miles & Huberman, 1994; Yin, 2009). In preparation for the data collection, I followed Miles and Huberman's (1984), guidelines to collect data that would allow me to draw valid meaning in the analysis phase. Miles and Huberman (1984) recommend "setting an agenda" first, which means that the researchers make explicit the procedures and methods that will take place in the data collection process. Therefore, I first created a spreadsheet outlining the various data that would be collected, the instruments that would be used to collect each form of data, the conceptual framework alignment, and the corresponding research questions. This strategy allowed me to

stay organized throughout the data collection phase by guiding how and what I used as data and also facilitated my data analysis phase, which helped me answer the research questions outlined in this study. Below I present a description of the data I collected, how I managed and stored the data, and lastly my analysis.

Data Collection

The data collected for this study were gathered in three different phases and were comprised of multiple sources including interviews, focus groups, a pre-entry questionnaire, archival demographic data, participant observations and field notes that took place in three phases. According to Yin (2009) the benefit of collecting several types of data for a case study, is that these data can be used for triangulation. Denzin and Lincoln (2011) describe triangulation as an attempt to secure an in-depth understanding of the phenomenon being studied by using and simultaneously comparing multiple methods. In this single case study, triangulation was employed as a "strategy that adds rigor, breadth, complexity, richness, and depth to any inquiry" (Denzin & Lincoln, 2011, p.5). While triangulation was employed in the analysis, a description is included here in order to offer a rationale for the multiple data collection phases and methods.

Phase 1. This phase took place before the summer program began. I collected archival demographic data from CCCP on the historical trends of S.I.T.E. participants; this information helped guide my purposeful sampling and supported my ability to draw generalizations about the specific population that participate in S.I.T.E. While CCCP summer program participants reflect a large number of the Latina/o community college transfer population, data gathered about this group will not only be generalizable to other CCCP program participants, but may be considered to inform community college students that reflect the sample from this study. Thus, as cautioned by Yin (2009) the goal here was not to generalize to the broad population of Latina/o, first-generation, low-income college students, but rather to the typical applicant and participant of the

CCCP summer programs. Yet, since this population is highly representative of overall community college Latina/o students, some information may be gleaned that could help support overall Latina/o community college students.

In this phase, I reviewed the applications of all 2013 S.I.T.E. applicants and participants. While I did not participate in selecting who participates in the program, I gathered demographic data to compare this cohort to previous cohorts. This data allowed me to draw upon demographic and academic information about both students that apply to participate and students who actually participate. Understanding the difference between those who apply and those who participate also served my analysis, and helped me offer future recommendations to CCCP that addressed potential changes to the structure of the programs. For example, students interested in participating in S.I.T.E. may be limited by outside responsibilities and thus not able to engage in a weeklong program, but may be suited to participate in a one day S.I.T.E. program (such as S.I.T.E. Lite-available August 24, 2013).

Another form of data collected in this first phase was a questionnaire administered by CCCP to all of the selected participants (Appendix D). This questionnaire was designed to yield information about the students' knowledge of the two forms of capital guiding this study—social and cultural. This data offered a formative evaluation of what students who participated in S.I.T.E. knew about transfer when they began the program. Essentially, this served as a pre-test to understand what information the students readily recognized upon entering S.I.T.E., and was intended to provide me with baseline information about the participants' college knowledge at the beginning of the program. While the surveys were administered, the findings ultimately did not make it into this dissertation because the post-test had not been administered during the writing. I decided to leave this information out, and rather focused the findings on the

observations, informal conversations, focus group, and interview data, as they yielded a richer and more nuanced understanding of the types of capital that evolved during the program.

Phase 2. This phase took place during the 2013 S.I.T.E. program, and was comprised of ethnographic participant observation throughout the duration of the program. According to Merriam (2009) an *observer participant* is a researcher that is actively involved, yet privy to only a fraction of the participation. The group is aware of the researcher-observer activities and participation in the group is secondary to the role of information gatherer. This technique was most suited for this study, as my positionality was central to the study, access to the site was granted because of my historical involvement with the program, and an advocacy participatory worldview guided this study. Further, I was open to all the participants about my overall relationship to the center and the years of experience that I had. I intentionally participated in all aspects of the program and the participants were made fully aware of this stance from the onset.

According to Creswell (2009) research guided by advocacy/participatory worldview contains an action-oriented agenda that may change the lives of the participants, the institution, and the researcher. As such, I had access to all of the participants and was be able to gather different forms and levels of information that an outsider would not have accessed. Further, this approach allowed me to observe and interact closely enough with the S.I.T.E. participants and establish an insider's identity without participating in those activities specifically planned for them. Additionally, my goal was to provide a space to share the voices of participants in this study and to be able to offer insights to CCCP leadership that will help them self-assess and decide whether changes to the program would be necessary.

During this phase, I served as a participant-observer, by living with the participants and volunteering throughout the entirety of the program. I observed all scheduled and non-scheduled interactions between the participants and the program staff. This included daily workshops and

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discussions, as well as evening debriefing meetings with the staff. According to Bazeley (2013),

it was important to record my observations and personal thoughts as close to the time of

interaction as possible. Therefore, during my observations, I sat in the back of the room with all

the participants, which allowed me to take fieldnotes during the program. At the conclusion of

each day, I created a written or audio-recorded personal memo in order to document my personal

thoughts and reflections of that day. I also played an active role in the end of the day meetings

between the mentors and program administrators. Since participatory action research has the

potential to change the lives of the participants as well as the researcher, field notes were used

only to describe the program and participants, and a personal memo was kept in order to

document any changes that I experienced. This included any considerations of whether to adjust

the observation and or interview protocols.

The last dataset collected during the second phase was a focus group (Appendix E).

According to Bazeley (2013) focus groups are used as an additional source of data and helps

generate different information than that gathered from an interview. The conversation that

emerges in a focus group can be used to "gain an understanding of particular experiences, issues,

or processes" (Bazeley, 2013, p.198). The focus group helped me identify what things to include

in my interview protocol and also offered a basis for triangulation in the analysis. Immediately

following the conclusion of the program, I conducted one focus group with fourteen participants

(Appendix D) that were recruited during the program. The focus group offered a semi-structured

interview guide in order to allow the students' voices to emerge. Guided by my conceptual

framework, I asked questions about the experience of the program, what was learned in relation

to social and cultural capital, and how it will be applied toward their academic endeavors. In

order to avoid misinterpretation or leading questions, technical jargon was left out of the focus

group protocol. Much like interviews, focus groups allowed me to gain rich descriptions of the

process that the students went through in formulating ideas about cultural and social capital (Yin, 2009). The focus group was audio recorded, in order to preserve the authenticity of the dialogue. In order to maintain anonymity, participants selected a pseudonym during this time.

Phase 3. The final phase of data collection was individual interviews, which were scheduled to take place during the second half of the month of the summer (July-October). According to Yin (2009), interviews are one of the six ideal forms of data collected for a case study. Interviews are one of the most important data sources for case studies because they allow for a guided conversation about the specific constructs related to the study. I employed semi-structured interviews with twelve participants that fit the criterion (Latina/o, first-generation, low-income) established for the study. For this case study, I lived with the participants throughout the duration of the program. I offered a presentation on the conceptual framework of community cultural wealth. During the program, I sat in on all the lectures and presentations and interacted with the participants formally and informally throughout the week. Additionally, I carried out one focus group, twelve individual one-on-one interviews, program observation, archival document retrieval, and field notes.

During the interview process, Yin (2009) encourages the researcher to be mindful of following a line of inquiry that exposes answers related to the case and to hold an unbiased line of inquiry. The semi-structured line of inquiry employed an interview guide reflecting the constructs of the study, and allowed me to guide the interview in a flexible manner that reflected the dialogue. In order to maintain anonymity, participants asked to select a pseudonym. The interviews were audio recorded, in order to preserve the authenticity of the dialogue, and were later transcribed verbatim by the researcher. Together, these various forms of data were used to gain a comprehensive understanding of what occurred at the student level and the cohort level

during S.I.T.E. Much like the focus group, the interview data was used for triangulation in the analysis.

Data Management

Planning for data management is stressed by several methodologists as one of the most important components connecting data collection to data analysis. As such, I employed Miles and Huberman (1994) and Bazeley's (2013) recommendations on how to plan, collect, organize, and manage all data from beginning to end. Miles and Huberman (1994) offer an overview of main considerations and Bazeley (2013) offers a contemporary approach to storing and managing data with the use of computer assisted techniques and strategies.

As the sole researcher in this case study, all data was collected and stored by me, which was helpful in the paradigm and organization, but challenging in the analysis. In this section, I focus on the data management of the above collected data, and below I discuss the considerations for analysis. All audio recordings of focus groups, interviews and field notes were transcribed verbatim using Dragon Dictation software, and then checked for transcription accuracy in order to prepare for data analysis. The transcriptions were then imported into HyperRESEARCH 3.5.2 in order to securely store and organize the data. Notes from observations and document reviews were also imported into HyperRESEARCH 3.5.2 for analysis. According to Miles and Huberman (1994) the main issues to be considered here are ensuring high-quality, accessible data through clearly marked documents, content, storing and continuous analysis throughout the data collection phase. As such, an excel spreadsheet was used to document all forms of data, what instruments were used, and where they were stored, in order to facilitate the organization of all documents.

Data Analysis

In line with data analysis recommendations from Miles and Huberman (1994), the data

analysis was comprised of three elements: *data reduction*, *data display*, and *conclusion drawing*

and verification. Data reduction is an on-going process that begins in planning which data to

collect, but is continuous through the analysis. By this, Miles and Huberman (1994) mean that

the researcher makes decisions about what data chunks need coding, what patterns need

summarizing, and what evolving story needs to be captured. The overall purpose of data

reduction was to sharpen, sort, focus, discard and organize data in a way that allowed for

verifiable final conclusions to be made. The second flow of analysis was *data display*, which

meant that the reduced data was organized in a manner that facilitated conclusion drawing. The

final component to analysis was *conclusion drawing and verification.* This third component was

continuously built throughout the data collection, but final conclusions were not drawn until all

of the data was collected (Miles & Huberman, 1994).

The *data reduction* phase was guided by my conceptual model and the relevant literature

and included open coding of all the data, which was a process of brainstorming and sorting

through the data in order to identify large concepts that represent the case (Merriam, 2009; Yin,

2009). In the open coding phase, I began to systemically order and categorize what emerged

from the multiple sources of data (Saldana, 2013). While open coding, I used a constant

comparative process in which potential incidents in each category were compared with other

incidents already coded in the same category (Merriam, 2009). A list of general codes were

generated and applied to the dataset in order to test whether all preliminary codes would remain,

or additional codes emerged. As categories were developed during open coding, Corbin and

Strauss (2008) suggest that researchers also identify axial codes, which are used to connect

concepts and themes to one another. In the second wave of coding, I began to compare open

codes and axial codes to a set of pre-established general themes based on the conceptual

frameworks that were used to develop the research questions and interview protocol. While this

was not the end of my coding and data reduction, this initial step helped with the next step that

Miles and Huberman recommend—data display.

The *data display*, according to Miles and Huberman (1994) is "a visual format that

presents information systematically, so the user can draw valid conclusions" (p. 91). Different

types of data display include matrices, graphs, charts, and networks. For my data display, I sorted

the above codes and themes into a table that clearly delineated what codes and themes aligned

with the conceptual model and my research questions. Ultimately, this process allowed me to

make inferences about how the participants made sense of the forms of social and cultural capital

that were presented during S.I.T.E. Sorting the data into a clearly outlined data display ensured

that I had the adequate sources to carry out my analysis.

The final stream of the data analysis was *conclusion drawing and verification.* The

conclusion drawing phase was used to test the plausibility of the emerging data, and helped

strengthen the validity of the analysis. In line with participatory action worldview, member

checking (Merriam, 2009) was employed during this phase. Specifically, the participants were

given access to the complete transcripts from either the focus groups or interviews and were

given the opportunity to add clarifying comments. This allowed me to offer the participants the

ability to co-constructed their narratives and also empower them by making the research process

more tangible to them and their educational experience. While none of the participants provided

clarifications or changes to the transcripts, this exchange was useful to get an update from those

participants who did respond.

Delimitations

While this study was designed to address the intended research questions with a strong matching design, delimitations should be noted for completeness. With regard to data collection, Creswell (2009) suggests there are a number of factors that may be seen as limitations including the use of observation, interviews, and documents. Those considerations offered by Creswell were interpreted as delimitations in this study and addressed below.

First, this study was designed to better understand how the given sample evolved in their understanding of social and cultural capital awareness as a result of participating in the 2013 S.I.T.E. program. Given the limited research conducted about this population, and with these conceptual frameworks, this study was merited in order to better inform research and practices that will change the narrative of failure, to one of potential success. Ideally the collected data via focus group and interviews would have reflected the entire cohort, the sample was limited to those who self-identified as Latina/o in order to remain constant with the researcher's worldview, and only those participants who volunteered were interviewed. Further, participation was optional, as it was not built into the structure of the S.I.T.E. program. Future considerations include incorporating a focus group and interviews in order to provide evaluative feedback to the administrators and coordinators of the program.

Another issue warned by Creswell (2009) is related to the possibility that participants may view the researcher as "intrusive." This delimitation to the study was mediated by my openness about the study and offering my personal narrative within the structure of the program. By serving as a participant-observer, participants were receptive to this connection, and those that I came in direct contact with did not indicate they felt I was intrusive. In the contrary, many participants opened up about their narrative and have continued to connect with me about their trajectory in the transfer process.

Summary

This chapter outlined my overall methodology and research design. Included here are my researcher approach, worldview, and positionality. Guided by a conceptual model, I provided an overall case study design, which included validity considerations, data collection and an analysis. The chapter was concluded with a consideration of delimitations in this study.

CHAPTER 4

THE BRIDGE BETWEEN SOCIAL/CULTURAL CAPITAL AND COMMUNITY CULTURAL WEALTH

The overarching goal of this study was to highlight what forms of social and cultural capital Latina/o, first-generation community college students recognize before and after participating in one transfer outreach program. As such, a qualitative case study method guided the examination of a cohort of the 2013 Summer Intensive Transfer Experience (S.I.T.E.) participants from the application process, through and upon completing the summer program. Although all of the participants came from different backgrounds, attended different community colleges, and experienced the educational system differently leading up to their participation in the S.I.T.E. program, several overarching themes surfaced that were related to their view of social and cultural capital. This chapter highlights findings to the proposed questions by applying the conceptual frameworks offered in Chapter 2.

The findings are presented here in two distinct sections. First, I offer a summary of the overall findings related to each research question highlighting the intricacies of the experiences of the sample. Second, I present overarching themes that correspond to the proposed conceptual frameworks and highlight the evolution in awareness of social-cultural capital and community cultural wealth that surfaced throughout the participation in the S.I.T.E. program.

PART I: SUMMARY OF FINDINGS

Student Recognition of Social and Cultural Capital

To answer this first research question data from participant applications, the focus group, and interview responses were analyzed. Participant applications yielded self-reported demographic information about traditional forms of capital such as parent education, family

income, and degree goals. The other information was related to the educational trajectories and family perspectives on educational pursuits.

Themes related to the participants' social and cultural capital and cultural wealth consisted of their educational experiences that led them to enroll and attend a community college. Participants discussed their academic preparation and how that shaped college aspirations. Further, participants discussed their perception of community colleges in relation to their academic goals and why they chose to attend a community college in the first place. Responses about the community college preceded participants' disclosure of the social networks that connected them to the S.I.T.E. program.

Prior to participating in the S.I.T.E. program, participants demonstrated some awareness of social and cultural capital. Their descriptions mainly consisted of their educational experiences and their family perception of education. The concepts that overlapped the responses provided by participants included a description of their academic preparation, the role of teachers and counselors in distributing college knowledge, and family encouragement of educational pursuits.

Educational Experiences in K-12

The academic preparation of participants varied on an individual level, but a number of experiences seemed universal in their educational trajectory. Participants that were interviewed were asked to describe their educational trajectory and what led them to enroll in community college, in order to better understand how their educational experiences shaped or led them to attend community college. Participant responses here focused on the academic preparation based in large part on the types of high schools they attended. First, students described the schools they attended, as well as their teachers and counselors.

The terms "ghetto" or "bad" school largely described the types of schools attended, or purposefully avoided, by the interviewed group. Betty, a twenty year-old, first-generation, low-income, Santa Monica College student in her second year indicated that her high school was "ghetto" and did not prepare her academically to attend college. She described her school and the limited academic challenge she experienced, by describing her science teachers who failed to teach a rigorous curriculum, allowed cheating on tests and homework assignments, and still offered passing grades despite students' lack of learning.

Cristal had a similar experience to Betty's. Cristal is a twenty-one year old low-income, Latina first-generation college student, attending community college in Riverside. With an educational trajectory that included living in multiple states, she made her way to California for her last year of high school. Although her parents enrolled her in a boarding school, assuming it would prepare her for college, they moved her back to a public school because those expectations were not being met. She stressed the lack of academic rigor and support she felt away from home in the boarding school, and described her improved academic performance once she attended a school that was close to her family and challenged her in a supportive environment.

Several of the participants indicated they attended schools that neglected them because other students seemed uninterested. Other students indicated that despite not being in "good" schools, they enrolled in academically rigorous classes and surrounded themselves with other students who wanted to attend college. JCR an undocumented nineteen year-old, Chicano, low-income student enrolled at El Camino College and the first in his family to attend college, indicated that despite not attending a good school, he took challenging courses and surrounded himself with peers that were college bound. He indicated that he enrolled in Advanced

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Placement courses because he knew regular classes would not prepare him for college and he felt challenged, but also supported, by his teachers and peers in these courses.

While several of the participants attended schools like the ones described above, others indicated that their parents did their best to ensure that they would not attend the local school because of its negative academic reputation. Two participants from the same community spoke about their parents' decision to send them to a school that was not in their neighborhood because of the fear that they would not be prepared to graduate and attend college. Leslie a nineteen year old, low-income Latina, first generation college student and her friend Carlo, a nineteen-year-old Latino, first-generation, low-income college student both enrolled at Pasadena City College and are in their second year of college pursuing STEM majors. They met while both were students at Bravo Medical Magnet High School. Leslie stated, "My mom didn't want to send me to my public HS, which is Lincoln high school, because it's a bad school, so I went to Bravo." Similarly, Carlo indicated that his first two years at the local "ghetto" high school prompted his parents to transfer him to Bravo.

Much like Leslie and Carlo, most of the students attended local schools and described an educational experience that did not include academic preparation for college, with the exception of a few who were in an outreach program, or who attended a school outside of their neighborhood because of the belief that they would be better prepared for college. This demonstrated that despite not possessing the traditional forms of social and cultural capital, parents stressed the importance of going to college and did their best to ensure their children were prepared in high school and attended postsecondary education.

Another theme that surfaced in relation to participants' academic experiences was the role of counselors. Counselors were brought up with regard to specific college aspirations and were seen as having an influence, both positive and negative. JCR was tracked early into an

outreach program called AVID[5] when he was in middle school and this program had a positive impact in his planning and preparing for college. He indicated that college tours, academic preparation, exposure to research and "skills needed for college success, like note-taking" were critical in getting him thinking about college as a viable goal, despite being the first in his immigrant family to attend.

While some students mentioned that they had good counselors, the majority indicated that the counselors were too busy to cater to their unique needs and goals. The participants were all low-income, first generation college students and, therefore, had limited understanding of the overall college-going and choice process. Participants like Betty, Saul, and Student X indicated that they received generic "one-size fits all" counseling in their urban, low-resourced high schools. For example, those students indicated that the major push was state university system. Since many teachers and counselors in those schools attended state universities, their point of reference and guidance was constrained for the students. Participants indicated that their counselors were too busy to give them individualized attention and that they offered the same type of college information to all students or they were preoccupied with the other demands of high school counseling, such as making sure students had enough units to advance from one grade to the next.

Overall, participants indicated that they did not feel their local high schools provided them with the academic preparation and counseling support necessary to make informed decisions about college. This lack of information is what led them to attend community college—despite having reservations about their ability to be successful in community college.

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[5] AVID-- AVID, Advancement Via Individual Determination, is a college readiness system for elementary through higher education that is designed to increase school wide learning and performance. The AVID College Readiness System (ACRS) accelerates student learning, uses research based methods of effective instruction, provides meaningful and motivational professional learning, and acts as a catalyst for systemic reform and change. (avid.org)

The perception of community college was informed by the socialization that took place in the schools, but aspirations were formed by their home culture—community cultural wealth.

View of Community College

The participants' educational experiences had an impact on their view of community colleges. Many did not believe the community college route was the best for them; although, the decision to attend community college evolved over the course of their high school career. Participants indicated that the ultimate decision to attend community college surfaced during their senior year and was seen as a last resort approach to attain a college degree. While the majority of the participants had a skeptical view of the community college route, some viewed the community college as an opportunity or second chance to reach their goals.

One of the prominent perspectives that surfaced was that participants and their families had a negative view of community college. Generally it seems more common for students to hear that community colleges were not the best route for a bachelor's degree, participants also indicated that their parents did not think community colleges would facilitate their degree completion. Some of the participants indicated that they had a prejudice about community colleges only serving "losers" (Betty) or that they would "get stuck or worse, never transfer" (Carlo, Leslie, Mario). These students demonstrated an internalized belief that community colleges were failure factories, but it was unclear as to where this message came from.

The overwhelming tone was one of doubt and caution. For example, Betty referenced her negative view of community college students, "I never ever once thought that I would go to community college. I was like hell no! It's all those people that are total losers." She goes on to mention how despite having the option to attend a CSU, she knew that was not her dream school and she did not want to attend just because that was her "only option." With a self-deprecating

attitude, she indicated that she felt like "I'm not going to be anybody in my life. I'm going to be a total loser. I felt terrible about myself."

These quotes illustrate her negative view of community colleges, and her internalization of an inability to succeed as a result of being in the community college. In this case, despite having an option to attend a four-year institution, she chose to attend a community college in order to increase her possibility of getting into a better school. In the same breath, she felt like that would not be possible if she attended community college.

Other students indicated that they did not want to attend community college because their parents and family did not think that they would be able to reach their goal at the community college. For example Carlo indicated that he is currently at a community college because he first attended a UC campus, because his family pushed him, not by his own volition. Leslie echoed the same sentiment about her family's opinion that community colleges were not a safe bet or rather were "risky business," and her mother's reaction to her decision to attend community college was not favorable and one of concern for her success. These students are examples of the hesitation that parents felt toward community college. These participants had older siblings who had gone onto college and earned a bachelor's degree, some had transferred and others went straight to a four-year. Again, it was unclear where parents' negative view of community college stemmed from, but it was clear that they did not favor them.

While many participants felt skeptical about community colleges, others saw them as an opportunity to start over and take advantage of what these institutions had to offer. For some of the students this change of heart happened in high school while they were still planning their college list, but for most it happened during their first year of college. JCR is the first in his family to attend college, but had planned on it since he was in middle school, due to his involvement in AVID. When he discovered he did not qualify for financial aid because of his

documentation status, he decided he needed to adjust his plan. In his narrative, he described "putting community college into his plan" because that was the only financial option he believed he had. For JCR, like many of these students, cost of attendance was a major issue. His mind was changed when he realized that he would not be able to afford college without financial assistance, but through the help of his AVID network he found scholarships and was able to make his first year possible.

While JCR made plans to enroll in community college when he was still in high school, other students took a longer time to discover the academic possibilities offered at community college. Had it not been for older siblings, Leslie and Carlo would not have known which community college was best for them. They indicated that they specifically chose PCC because of the various programs available to students interested in transferring. Although Carlo eventually enrolled at PCC because of the programs, his transfer route was different. As mentioned above, he started at another UC, because his family did not want him to attend community college due to its "risky" nature, but after his negative experience at that UC, he sought out a strong transfer path to a selective UC campus. Carlo stated that "because [he] heard it is so much harder to go from a UC to another UC, and they give priority to community college students," he decided to go back home and go the transfer route.

Other students indicated that their change of heart occurred once they started the community college and realized that community college was a great stepping stone between high school and a 4-year university—especially for those who felt that high school had not prepared them academically. Betty describes this change, because she realized that she was not ready for a university with her previous academic preparation. With relief she asserted, "[she] was glad it happened" because despite doing well, she realized while in community college, she would not have been ready for a four-year institution. She realized when she started community college that

she would not receive passing grades without trying or learning, like in her high school. She indicated that she became more mature and a more serious student.

Parental Support but Disconnect to U.S. Education

Participants in the study were all first-generation college students. The majority had immigrant parents with varying degrees of formal education in their native country. Some of the parents did not have access to school beyond middle school and others had completed some college in a foreign country. None of the parents, however, completed formal schooling in the U.S. beyond high school. The disconnect between parental understanding of the U.S. education system and academic aspirations for their children made it difficult for students to discuss concrete college plans; nevertheless, it was clear that all parents valued education and were supportive of the participants college aspirations. The main areas of disconnect were related to language, cultural norms, and choosing a major connected to a career.

Smiley and Betty shared a similar experience with the way that their parents viewed education and they expressed some of the same frustration related to the inability to directly translate differences between educational systems. In an exchange between the two during the focus group, Smiley stressed, "like I know Spanish, but I don't know enough Spanish to tell her [my mother] like what it is. The language barrier is like ugh…hard." Betty responded, "my mom and her mom are exactly alike. They are like 'Sigue adelante, don't give up.' It's just they don't understand and we're the only ones that can help them understand." Several participants agreed that they spoke the same language as their parents, but were not able to translate some of the important nuanced differences between educational systems, which made it difficult for those conversations to take place, if at all.

Other participants indicated that they did not speak to their parents because they had not gone to college and feared they would not understand. Mario, Betty, and Smiley spoke about the

reasons why they did not speak to their parents when they were in high school. Mario indicated that his original goal to study in culinary school was shaped by the fact that he did not feel like he could speak to his parents about his options, because he knew their educational experiences did not include college. Mario said, "I think that not being able to speak with my parents about going to college and not being able to hear their experience about college. I think that impacted my decision." Betty indicated, "I can't tell my mom about my major, because she wants me to go into nursing and that's not something I like. She is like, 'history, what are you going to do with that?'" Here, we see that although participants and their families favored a college education, planning for and navigating college was an issue because of parent's educational backgrounds.

The participants spoke directly about their parents not understanding their courses, majors, and career decisions, but the issue was slightly different for Smiley. Smiley had an older sister who had transferred, so her mom understood generally the transfer process. Smiley indicated that despite trying to speak with her mom about the transfer process, the challenge was around cultural expectations for her as a female:

> I feel like just because she didn't go to school she's never going to understand. I tell her like I'm going to transfer and I'm going to move out, not because I'm going to get married. And it's hard for her to understand that, but I try.

Here Smiley describes the cultural expectations that interest with the academic transfer process. In an off air conversation, Smiley confided in me that her mom and her sister have a strained relationship due to this disconnect, and this was something she wanted to prevent, but was not sure how she would do it. Overwhelmingly, participants indicated that their families supported their academic goals, but they did not understand the educational system and, therefore, speaking about college was not easy.

However, other students indicated that they felt they had to speak to their parents in order to help them understand and in turn continue to support their academic efforts. JCR was the first in his family to attend college and has two younger siblings. He indicated that the cultural disconnect was precisely why he needed to communicate more with his parents so that they could understand and support him.

> I still have to inform them [my parents] because they always want to get informed about what I do. The more informed they are, the better they understand me. I feel like I have to tell them more, so that they will be more comfortable in supporting me.

Although most participants recognized the parent and educational system disconnect, few of them recognized that open communication could function as a way to bridge the gap. Most of the participants were able to describe the disconnect between them and their parents due to language, culture, and degree programs, but few were able to recognize that they could change this separation by communicating with them because they did not believe they would be capable of understanding.

The thinking around community college, and cultural disconnects was overwhelmingly present and the reality is that it fed into the bifurcated notions of capital—you either have it or you don't. This can arguably be a product of the schooling system that produced graduates who did not know their community cultural wealth was capital. In JCR's anomaly case, we learned that he had participated in AVID starting in middle school and on through his first year in college. JCR, an undocumented student, had an overall optimistic outlook toward community college and his ability to earn a bachelor's degree by taking a transfer route. This outlook evolved during high school and was supported by the concrete college knowledge and value of his cultural that was fostered during such outreach programs.

In summary, participants represented various experiences within their educational

trajectory, but overall felt that the urban schools they attended did not prepare them

academically, nor did they offer the college knowledge necessary for a successful transition to

the community college. Additionally, all of the participants and their families had high

postsecondary aspirations, but limited knowledge on how to navigate college. As a result, the

first couple of years at community college were like circling a murky labyrinth, which S.I.T.E.

helped to clarify.

Social/Cultural Capital and Cultural Wealth Recognition Exposed During S.I.T.E.

The second research question focused on the forms of capital that participants became

aware of and how awareness developed during the S.I.T.E. program. This section addressed the

second research question about which components of the S.I.T.E. program were most effective in

bringing out awareness of the role of social and cultural capital. Participants indicated that

several components of the S.I.T.E. program were beneficial for them to understand successful

tools and networks for navigating the community college transfer pathway. Overall, the

individuals who served as professional staff, student staff, and presenters had the most impact on

students because of the emphasis on community cultural wealth. The main themes that surfaced

in this section were that participants benefitted from individuals who reflected their backgrounds

and shared their success stories, concrete information that was presented about how to navigate

the transfer process was highly beneficial, and the inclusion of foreseeable challenges and ways

to overcome them brought peace of mind to the participants.

Another major component of the S.I.T.E. program is its content and curriculum. The staff

and presenters are handpicked in order to ensure that the participants receive updated and

concrete information about the transfer process. Participants indicated that they received very

clearly outlined, detailed, and concrete information about what each one needed to do in order to be successful in their transfer pursuits. Several students alluded to the details that they received.

Additionally, the workshops offered participants further details about the transfer process. The workshops were designed with the intention to provide students the concrete, nuanced information that they need to transfer with delivery from individuals who resemble the diversity of the participants and hold this as a central value-added component to their presentations. It was not uncommon for the presenters to offer their own narrative navigating higher education—often first-generation, low-income experiences.

Presenters were a significant component to the program, because they were able to identify with them and help them see that they too could achieve transfer success. The staff and presenters also served to provide very specific support and information to different students based on their varying needs and the different colleges they attended. One of the main components was the explicit guidance of not only the path to take, but also foreseeing some of the challenges and how they overcame the hurdles when they went through the transfer process. Students also had conversation about the abundant and various financial aid supports for different groups, majors, and even documentation status.

Workshops, Transfer knowledge, and Cultural Wealth

Participants indicated that the workshops were helpful in providing concrete and accurate information. First, the workshops were helpful because they were led by a majority of speakers who had gone through the transfer process and were now informing best practices for current students. Second, the workshops were helpful because students received concrete and detailed information related to the broad transfer process and the nuances of transferring to different campuses and different majors.

The S.I.T.E. program was designed to ensure that transfer students felt support and knew how to navigate the transfer process with adequate backing. Participants expressed the meaningfulness of this message. Several students felt a unique attention to who they are as Latinos and as community college students who plan to transfer to a 4-year university. Vikki, Leslie, and Saul indicated that the message was clear and significantly positive about the transfer process.

Vikki indicated, "It's very geared towards transfer. Like we want you to come here or transfer to your best match." The resoundingly encouraging message about transfer was something that the participants appreciated because, for many, this was the first time they heard about positive outcomes of transfer students. The fact that the stories also mirrored a cultural and social reality experienced by the participants made it more palatable.

Participants like Saul indicated that they were empowered with information. It was important to hear about their different options and various institutional matches to their academic and professional aspirations. This clear information had not yet reached many students despite having been at community college for at least one year.

Participants spoke about the need to maintain a strong academic performance. Although participants knew they needed to do well academically, the presenters and mentors offered clarifying details about what strong academics means. Many participants believed that they needed a 4.0 GPA in order to transfer. They felt that the messaging received prior to the S.I.T.E. program was that transfer was so rare and so difficult, only perfect grades were acceptable. During S.I.T.E. participants received messages about strong academic performance in their major preparation courses and transferable courses. Some of the strategies and advice that were offered included balancing "difficult" classes with "less difficult" classes in order to keep up

their GPA. In essence, the message was about maintaining a strong GPA through complementary courses and workload.

Second, participants received clarification about transferable units, which helped them understand and track their progress. Michael Sanchez is nineteen, and a first-generation student attending East Los Angeles College, who indicated that he gained clarity about the coursework and how it transfers to a university. He explained that he "used to think that you can only transfer 60-70 units and all the other classes were pointless, but now I know that those classes will count, but not the units." This clarification helped him understand where different course units, such as general education and major preparation, are allocated upon transfer. The importance of this message was significant for many of these students who were science majors and would inevitably spend more than two years completing transfer coursework because the requirements are more extensive than for some of the social science and humanities majors.

The workshops offered the participant's concrete information, and the ability to envision themselves transferring to a 4-year university. Students indicated that they thought they knew everything they needed to be successful, but after completing the program they realized that there were a number of things that they had not considered. In turn, gaining that information motivated students to feel more confident in their ability to be able to transfer successfully.

As such, participants realized that the transfer process was more than just taking courses and receiving A's, they learned that they also had to construct a compelling personal statement when they apply to UC campuses and private institutions. Specifically, the personal statement workshop impacted students' perspective on the purpose and use of the statement. Participants indicated that they learned what to include and what exclude from the personal statements. Student X indicated that despite having written statements before, he imagined it would be different for the UC application and that hunch was not only confirmed, but he was also

equipped with the specific information he needed to construct a strong statement for admissions. Student X said, "I knew that I had to write a personal statement, but it really worried me at first. Then I heard don't try to impress the reader with big words and don't write it the night before." Although this advice may be obvious for some, the information had never been passed along to these participants.

The personal statement workshop, coupled with a writing workshop, empowered participants to know exactly what is expected and how to successfully construct a statement. In this case the participants heard from former admissions officers and writing coaches who reflected and embraced their cultural and social capital. In fact, these traits were valued and participants were encouraged to incorporate them into their writing. Overall, the workshops empowered participants to speak about their narrative openly and in a clearly delineated manner—thus easing the anticipated stress of completing a statement in the future.

In summary, the workshops were one of the major components of the S.I.T.E. program, and are purposefully designed to offer students the information they need to transfer successfully to a 4-year university. The participants recognized that the workshops offered them the concrete information that they need to transfer successfully. A number of components made the workshops stand out for this cohort including the concrete and detailed information given by the presenters, the personal narrative that presenters included and wove into their presentations about various topics like choosing a major, paying for college, and writing a personal statement, among others. The information that was conveyed differed to that presented at the participants' community college in that it was coupled with personal narratives from students who went through the transfer pathway, it was much more comprehensive to include UC and CSU information, and stories about foreseeable barriers were presented along with ways to overcome those challenges. Further, participants made it evident that even institutions with reputations of

high transfer rates are lagging behind in offering the necessary information for students who reflect the sample population. Findings stirred concern that students who need most information and support consistently receive less information and support, regardless of community college—making S.I.T.E. an even more valuable program for their transfer success.

Presenters Story Impact

Participants lauded the presenters and raved about the impact on their perspective of transferring and their ability to achieve any dream or goal they set for themselves. As an introduction to workshops and presentations, all speakers shared their personal narrative about navigating higher education. A majority of the presenters offered their personal narrative as a first-generation, low-income, person of color, while others acknowledged the value diverse participants brought to higher education. The main theme that participants spoke about was that presenters looked and experienced educational trajectories much like they did, and they self-identified as being from the same ethnic, racial, or underserved group. The participants did indicate that there was a difference in hearing the narrative of success from someone that looked like them over someone that did not. And not just the ethnic background, but also the socioeconomic background was relevant because students' top concern was related to financing postsecondary education.

Numerous participants indicated that this was one of the components of the program that stood out the most in relation to their own belief that their dreams can be met. For Leslie and Smiley, it was important to hear the female perspective and how they navigated the transfer process and achieved academic goals similar to their own.

Smiley made direct reference to my story and the cultural connection. She indicated, "hearing your story because you are Hispanic, it motivated us a lot." I followed up the statement by asking her if she thought the message would be any different if it came from a man or a

person that did not share the same socioeconomic or cultural background and she indicated that it was possible. But, she also stressed that the reason why it resonated with her, was because a woman of color, who shared a similar background and story was delivering a message of struggles and success.

While the ethnic and socioeconomic background forged a connection for students, it was also powerful to hear the presenters speak about being in their same shoes. Several participants spoke about the connection they felt to those speakers that had participated in S.I.T.E., or had navigated the transfer process. To these individuals, it made it "real, like the dream could become a reality"-Student X. For other participants like Carlo, it was important to know that the presenters had successfully made it out of the community college. As a reverse transfer student whose family opposed his community college enrollment, thinking it would interfere with his success, this resonated with him and was reassuring that he made the correct decision. JCR also brought up the narratives that spoke to him the most and why. As an undocumented student he stated that he gained concrete information about the transfer process, and he also was able to join a network of people who successfully transferred and had similar narratives.

Further, participants indicated that the messages were catered to them and were genuine. Overall participants received concrete information that was delivered by individuals that mirrored the audience. Most surprising to participants was the immediate and strong impact the program had on their self-confidence. These stories amounted to motivation at the end of the program, which in such a short amount of time was surprising to the participants. Participants spoke directly to the connection and inspiration that surfaced as a result of hearing so many narratives of people who come from similar backgrounds, and have successfully navigated, albeit not alone, through the transfer pipeline and beyond. Participants expressed that S.I.T.E. was an experience like none other.

Social/Cultural Capital and Cultural Wealth Facilitating Transfer for Participants

This last section provides an overview of the findings corresponding to research question three about what participants indicated will help them achieve their academic goals. Overwhelmingly participants describe a strong bond between them and their S.I.T.E. family, and a gained sense of self and their ability to successfully complete their goals via community college. The majority of participants left the program reenergized to return to their community college and carryout the transfer goals they had originally set for themselves. Participants demonstrated an increased awareness of the social and cultural capital necessary to help them navigate postsecondary education successfully, but they also disclosed an understanding of the role their nuclear and extended families play in this trajectory.

Academically, participants gained a re-socialization about the various skills that facilitate the higher education pathway. Their re-socialization led to a gained level of confidence about their ability to perform at the college level. The confidence about their academic ability stemmed from the concrete information and navigation strategies that were provided by the workshops and staff of the program. Additionally, participants stressed the impact of knowing that there are systemic and organized supports that will be there for them for the remainder of their college career.

Students found comfort in having a family like supportive environment. As a result of learning concrete information, and having such a support, they gained confidence in their ability to succeed –no matter the challenge. The overall consensus was around confidence in their ability to be successful because of the experiences as community college students, not in spite of it.

Help and Guidance

The participants indicated that they felt comfortable having someone to be able to hold their hand for a bit, and know that they were genuinely interested in their success. Within this theme some indicated that they previously did not ask for help because if they asked for help, people would expect something in return. The thought was the more the person was a stranger, the more likely they would ask you for something in return. In this case, knowing the people that will help them, assured them that they would not ask for something in return. The understanding after S.I.T.E. was that a family bond and support was reciprocal. The way reciprocity works is that if you get help, you will in turn help others and contribute to your community. "Pay it forward to pay back," Saul said.

Participants indicated that one of the major differences was in their comfort to ask for help. They now have a "home base"—a safe place where they can ask for help and know that they will be treated with support and help they can trust. Elena del Soro, a student who had previously enrolled at a different community college before S.I.T.E., but is now at Pasadena City College, indicated that it was very important for her to receive help from someone that she knew would understand her fully and offer support from someone she could trust. Saul also spoke about the importance of having someone he is comfortable with at the community college. He expressed "how hard it is to be Latino in college and not have a specific person to trust." He added that it "makes asking for help harder." In this example, he described his first day of school and how hard it was because he didn't know where to go for help. He later expressed that his inability to feel comfortable asking for help was a bad thing and made him struggle during his first year.

These students spoke about a reality that was true to many of the participants. They spoke about being afraid of asking for help and not trusting people they did not know, because of past

educational experiences where they did not have guidance, academic or otherwise. Saul asserted "just being a minority, it's already hard because as a Latino college student you're not expected to get really far and just being the first to go to school, I was just lost." It was important for the participants to have someone they could rely on and whom they believed could guide them in a culturally sensitive and relevant manner.

Hidden Curriculum

The hidden curriculum was a prominent theme that surfaced for participants. Throughout the focus group and interviews, participants indicated that learning about the hidden curriculum was significant because they realized that there were things they were expected to know, but they did not. The hidden curriculum was described as the information that they need to be successful, but that "nobody knows." The first-generation college student status proved prominent, as participants affirmed the type of information received during S.I.T.E. was important and vital for transfer success, but they had never received it. The hidden curriculum gave them the "tricks of the trade" that will help them be successful.

Several of the presenters alluded to the hidden curriculum, and the participants made reference to the importance of knowing that there is a level of information that is passed along through social and cultural capital. First, participants described how they defined the hidden curriculum, and second they indicated why it was such an important revelation. Overall, participants indicated that the hidden curriculum "encompasses everything that is expected for you to know yet we know nothing of." Mario offers this example, "like when to file your TAG or that your counselor certifies IGETC. Things we are supposed to know, but that are not explicit."

Leslie echoed that the hidden curriculum is "really hidden" and "nobody knows about it." Her reference that no one knows about it, is symbolic of her being a first generation college student. She also expressed that "it was great having that opportunity to learn this." Saul

indicated that he had never thought about the hidden curriculum or its content and how it might be covert. He described the workshop where it became apparent to him. Saul said, "when she mentioned the hidden curriculum; I was like what is that? And then she said the hidden curriculum is like the things they don't tell you that will help you, because they want you to figure [it] out on your own." Or as understood by Michael Sanchez, "the hidden curriculum is a lot of things we need to do to get ahead and be successful and the assumption is we know what that is, but we don't." The hidden curriculum was included in a number of different presentations and described as vital information for academic success, and participants agreed.

In summary, the information that was disclosed during the S.I.T.E. program was not all hidden curriculum, but for participants it felt hidden because despite having been in the community college for at least one year, they were not afforded the information that was presented during the S.I.T.E. program. Participants were surprised to discover that certain bits of information, with big implications, were not fully disclosed prior to S.I.T.E While some believed they were somehow supposed to figure out the hidden curriculum existed on their own, others believed that institutions assumed they already possessed that information, but in actuality many in this group of first-generation students did not. As a result, participants felt that it was now their responsibility to apply the gained knowledge and also pass it along to their peers.

Support Group

This theme surfaced in relation to the question about how the participants planned to stay focused and on track. They indicated that they knew they needed to surround themselves with people who have similar goals and can help to motivate one another and also give each other information. Participants indicated that they are now reevaluating their current peer group and forming new ones from S.I.T.E. The most important indication from participants was that they

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met at least one person they can relate with and continue to stay connected; whereas before they did not have that peer support.

One of the main components of the S.I.T.E. program is to connect participants to one another and also with individuals at their respective community colleges and other 4-year universities. This message resonated with several participants, many of who realized they needed to reevaluate their current social networks. Chalula disclosed that he "[didn't] know if the people that I consider my friends now will understand, but I do know that others who are going through the same process can give me the motivation to make sure I stay on track." Upon completing S.I.T.E. the thought of reevaluating peer networks was prevalent and this was facilitated by the ability to replace previous networks with those established during S.I.T.E. The main purpose for these new peer networks was to sustain the level of academic drive and motivation throughout the transfer process. It was important for participants to meet individuals who were similar to them on many levels, including the goal to transfer to a 4-year university.

While a number of students mentioned the importance of the similarities among peers, others acknowledged that the differences were overshadowed by the academic similarities— meaning that despite having different stories, different struggles, they related in their dreams and aspirations. JCR described the friends that he made and how they were connected to his ability to continue to succeed, "and I feel like those people are really going to help me in my transition."

Overall, participants indicated that they made a strong network of people who they could call friends and peers. This bond came from the interactions that emerged during the program, but also important was that the bond would be carried into their time in community college. Participants acknowledged that the challenges and fears were still present, but appeased by their new networks. Mateo confessed, "I'm scared, but I feel like I have a network and a support

group—people I met at S.I.T.E." Smiley also shared, "I am surrounding myself with people who have the same goals as me, because I want to go for my masters, and we can support each other."

In summary, the consensus among the participants was that navigating community college was previously a continuous challenge because the networks were not in place. They spoke about the change that surfaced as a result of being S.I.T.E. participants and importantly, the forged peer networks that surfaced. These relationships stemmed from the fact that they had a level of connection by virtue of being first generation college students, low-income, and often the first in their families to attend college. They indicated that prior to having a trusted network, it was hard to seek help, but after participating in S.I.T.E. and meeting individuals like them, they knew they would be able to successfully move along because they trust those peers who are all supporting one another in a way that makes sense and is sensitive to their cultural and home norms.

PART II: OVERARCHING THEMES

The second part of this chapter presents three main themes that surfaced which span across the research questions. Participants indicated that the outreach program, the mentors, and the role of family were most prominent in their experience with S.I.T.E. The section below highlights how these three themes were manifested in the participants' narrative moving into and through the S.I.T.E. program.

Outreach Programs

Why attend S.I.T.E.

Several participants spoke about previous experiences with outreach programs in high school or at their current community college, including La CAUSA, STOMP, PUENTE, AVID, First Year Experience, and EOPS. All of these programs are funded through federal or state dollars that target low-income, underserved communities, and mostly first-generation college

goers. These programs were the connection between the community college and S.I.T.E. The professors and counselors in the programs were supportive and provided letters of recommendation, information about S.I.T.E., and encouragement for students to be a part of the program. This component was critical for participants, because the outreach programs they described were culturally sensitive and relevant networks that connected them to S.I.T.E.

The motivation for participating in the S.I.T.E. program, and the impact on transfer aspirations aligned. Overwhelmingly, participants indicated that UCLA was their "dream school" and they participated in S.I.T.E. because they wanted to "feel what it is like to be a UCLA student." These quotes are unassigned, because a majority of the participants indicated that was the main reason for participating in S.I.T.E. The fact that the program was free made it possible for all of the participants to attend.

Participants were asked what prompted them to participate in S.I.T.E., considering the program requires them to live on campus for a week and they are not able to leave for the duration of the program because of tightly scheduled workshops, lectures, mentoring sessions, tours, and homework. Their responses revolved around the desire to access detailed information about transferring, funding their education, and also the desire to feel like real UCLA students.

JCR, a student who previously participated in AVID spoke about learning that there are supports in various educational systems, but that sometimes you have to seek them out. As a high achieving student who was college bound from an early age, he knew that programs like AVID could help him navigate an educational system that was new to him and his immigrant family. Thus, JCR speaks about finding out about S.I.T.E. through a peer and once he identified the similarities it had with AVID, he took advantage of it. JCR indicated, "I've always been a student that takes advantage of every resource given to me. Coming here, I knew that I was going to get what I expected—information." For JCR and others, a referral to S.I.T.E. from a

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trusted network and a trusted source, made it easy for them to decide to participate and expect a benefit.

Another reason why participants decided to participate in S.I.T.E. was to receive comprehensive information about financing college. For all of the participants, funding was a real concern, as many of them were independently paying for college. For many, it was their responsibility to investigate financial assistance options available to them and their parents. For undocumented students, the issue was a bit more pressing considering a recent change in legislation that entitles them to in-state aid. Prior to the passage of AB 130 and 131[6], students without documentation status in the country did not qualify for any public financial supports, but as a result of these two bills, undocumented students qualify for public aid. AB 130, effective January 1, 2012 extended the receipt of scholarships for this population and AB 131, effective January 1, 2013 extended in state financial aid for undocumented students. For this cohort of students, the policies had a drastic positive impact on college affordability, but the qualification details were all but clear. Thus, it was imperative for them to gather the most up to date and accurate information they could and their trusted networks assured them S.I.T.E. would provide this.

Saul was one of the undocumented students that participated in S.I.T.E. and spoke about his struggles financing college. He stated one of the major reasons why he attended S.I.T.E. was to gather information about access to funding for undocumented students. He indicated that his internship supervisor encouraged him by saying,

> The S.I.T.E. program would be a good opportunity for you to get more help because she
>
> saw that I struggled a lot going to school and working to pay for school. I was working
>
> just to pay for school because my family is a low-income and my parents couldn't ever

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[6] California Student Aid Commission. Retrieved April 14, 2014: https://dream.csac.ca.gov/

help me to pay for classes. So she knew I was on my own getting jobs on the side and pretty much all the money I would use for the school year for classes and transportation.

Because she knew me, and she learned about my situation, she told me about S.I.T.E.

Saul's experience was similar to that of many students; they discovered S.I.T.E. through their networks—many were outreach program service providers. The networks were able to convince participants to participate because they were trusted professionals who gave them tailored information as to why S.I.T.E. would benefit them, rather than a blanket statement about the program.

Aside from the desire to receive concrete information about transferring to a four-year university and financing the journey, many participants were motivated by their desire to feel like a Bruin. For many, this was the first time away from home, or on a university campus. Leslie, like many of the participants, received information about the program from peers. She attended S.I.T.E. because UCLA was her dream school, but she had never been away from home. As a high school student she was college bound, but did not get into her first choice school so she decided to take a transfer route. For her, the information she thought she knew turned out to be only a fraction of what she needed in order to transfer successfully. Leslie spoke about the overall experience gaining new information and having the on-campus living experience.

> I learned so much. And so I think it's important to target the students who don't know much about transferring and just tell them that you're going to learn a lot. I mean it really does help and also for the students like me who have never been away from home or don't have this information, we got it at S.I.T.E.

Student X also spoke about the S.I.T.E. programs surpassing his expectations. A peer referred him to the program and he stated:

A classmate said that it's a fun program and you get to dorm here. And to be honest I was

kind of like I want to dorm there. I wasn't expecting all this information once I was here.

I admired all the staff and appreciated all the information that was given to us.

Mario also mentioned that his peers, who previously participated in S.I.T.E., convinced him to

apply. He asserted:

I have friends who participated in S.I.T.E. and I was looking forward to be on campus

and meet other people who were students and see what it was really like to be a UCLA

Bruin, from Bruins themselves.

Participants' enthusiastic and optimistic desire to participate in S.I.T.E. came across in their

description of entering the program. Betty was also convinced by one of her peers, and despite

not thinking she would get into the program, she described how she felt when she found out she

was admitted and she checked into her dorm.

I was like hell yeah I'm gunna do it! This is UCLA we're talking about! And I was so

happy and I couldn't believe it. I was like holy moly! When I went into my dorm, I was

like oh my gosh, I am finally going to get the experience of what it feels like to be a

student here!

Overwhelmingly, students participated in the program because they yearned for the

feeling of being a real UCLA student and living in the dorms for free was a great way of

experiencing university life, albeit briefly. Aside from the desire to feel like university students,

they had practical expectations about the program, as well. Overall, participants were eager to

gain information that would lead them to transfer successfully to a 4-year university. In the end,

what they received was more than they ever imagined.

Dreams and goals inspired by S.I.T.E.

Participants came into S.I.T.E. with a desire to transfer to a four-year university. The S.I.T.E. program inspired new dreams and goals, because participants were encouraged to and able to see a clear pathway between their goals and future careers. Degree attainment goals became concrete and also increased as a result of a better understanding of the requirements for different careers.

Participants indicated that as a result of the program, they now have a clear goal; they have a goal to aim higher than just a bachelor's degree. Upon completing S.I.T.E., participants believe in their ability and are guided by a clear path that makes their goals seem more attainable. Some of the key words used to describe how they now felt about their goals were having "motivation,"" clear direction," "preparation," "courage," and "reassurance." Betty and Cristal described their goal clarifications and increased aspirations, as a result of better understanding their selected career pathways. Betty expressed her development:

> I went there thinking like this program probably is helping me transfer to a UC, maybe UCLA, but I never thought that I was going to come back from there thinking, about going beyond to get more than a bachelors degree. I am going to get more than a bachelor's degree, going to get a PhD.

Cristal also spoke about her evolution and gained degree aspirations, as a result of knowing that she needs a master's degree for a career in business. Cristal described her perspective of how the program helped her understand her career objectives:

S.I.T.E. gave me a lot of direction, because even though I was at community college I was still kind of confused. I gained a sense of direction, and it also provided me more information. Like it's not just about aspiring for a bachelor's degree, it's also about a master's degree, since I want to do business. I feel like it really just focused me and gave me a clear-cut vision of what I need to do for my future goals.

Mentors

S.I.T.E. mentors played a significant role in the lives of the participants. Specifically, mentors made participants aware of the shared experiences and challenges that they overcame. By this, students indicated that they were able to identify with mentors and see the possibility of their own future success. Carlo spoke about the role of the mentors and why they had such a strong impact on his and his peers experience in S.I.T.E. He stated:

> The mentors were really helpful. They told us about their experiences transferring to UCLA and gave us detailed information and I thought that was helpful for the whole group.

JCR indicated that his mentor, who was also an undocumented student, helped him envision his own transfer success, but that others also benefited. According to JCR "my mentor was one of the most amazing people. She talked to us about her experience and I felt like most of the cohort, or at least I, could relate to her."

Aside from a shared experience, participants felt a genuine sense of caring and understanding. Several students indicated that they felt a family bond and love from the mentor led groups. Chalula, a twenty-seven year old first-generation, low-income, non-traditional student from Los Angeles City College, who grew up in foster care, indicated that the mentors were genuinely interested in the participants' development and transfer success. For Chalula, this genuine sense of care and feeling like he had the information and a support group made all the difference in his ability to envision his own degree completion.

Personal stories recited by the mentors were fundamental to establish a connection with participants because it showed they not only looked like them, they talked about going through the same process, and reflected a place that participants aspire to reach. Further, mentors helped participants foreshadow barriers or challenges and, through their experience, provided options

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for overcoming those challenges. For some, what stood out was the narrative about their academic struggle and how to overcome it. Saul, who is pursuing a degree in food science, indicated that his peer mentor was able to offer tailored support related to being a science major. He stated:

> What I liked about my peer counselor is that he related to my roommate and me, because we were both science majors and he was a science major. He would tell us you're going to hit these struggles, but you can take these classes to help you out with this class and then he started guiding us with the things he had gone through so that our college experience could be easier. That was a big help!

Leslie, a science major who is interested in pursuing a career in medicine, indicated that the mentors helped her see that she did not have to major in biology in order to apply to medical school. The mentors encouraged her to consider other majors that she might be more inclined to study.

> Tanya and another peer mentor were Anthropology BS students and they're pre-med. I would've never known that I could major in anthropology and go to medical school. Bryan also told me to take all my science class at the community college and don't rush it.

Participants found the concrete, relatable information helpful. As discussed in the previous section, it was critical for participants to receive clear detailed information, but mentors made the information consumable and relatable for those who had not been exposed to peer role models previously. Therefore, the content and the delivery of the information together made a direct impact in the aspirations of the participants.

Additionally, participants indicated that the specifics of financing their education were a helpful component within the mentoring relationships. Student X works full-time and is enrolled

in community college full-time. One of his most salient concerns was about financial assistance because he recognized that he could not afford the cost of a university, but felt that he could manage community college costs. Student X stated:

> I got close with two of the mentors who talked to me about financial aid. And those two, every day they would stress that I shouldn't worry about money because there's a lot of help out there and they would say don't worry about the money. There are a lot of scholarships and loans, work-study and all that.

Mario spoke about his concern of not being competitive for the political science major. He referred to the university website and saw the admissions profiles displayed a GPA that was higher than his, which made him feel he was ineligible. Mario described his interaction with a mentor where he discovered the comprehensive admissions review process that select UC campuses use for admissions. He stated:

> Being around the peer mentors and having them share their experiences with me of how they transferred to UCLA. After I shared my experience, and I shed my tears with her, she encouraged me to still apply and not worry about what anyone said. She said I should still be optimistic. She shared she was not "competitive" and she got into the sociology program. So for me, learning about comprehensive review was an eye-opening experience.

For Betty, her concern was related to her parent's understanding of transferring and moving away from home and potentially to another city. She highlighted:

> And my mentor Fanny, I love Fanny! And she's such a supportive person. She told me that her parents told her that she should go to UC Santa Barbara, and she was like my parents are very old school. And they were like if you're going to go to UCLA, you have

to figure out ways to pay for that and so it was hard. She was like me, and she was very

supportive, and I really liked her and we were all like a family together.

Overall, participants had questions about the academic components of navigating the transfer

process, picking a major that would suit their career goals, and financing this endeavor. The

mentors had all successfully completed the transfer route that the participants were facing and as

a result they were able to envision themselves being successful in their transfer pursuit. JCR

summarized it:

I felt that was a really essential component with the CCCP scholars program—the

mentors, because they were there once, and now they are guiding us and they shared their

experience and even though ours is gunna be different, it's similar in the way that we all

want to get a higher education and by showing us that, it was a bonus that we get.

Mentors served a critical role in bridging awareness of the types of social and cultural

capital that participants needed in order to be able to better navigate the transfer process. Mentors

offered information related to coursework, balancing school, life and work, financing education,

as well as how to bring their academics and their family together. It was important for

participants to receive the information, but more meaningful than the facts was the delivery.

Culturally relevant and sensitive peer-to-peer narratives proved meaningful, because it was

heartfelt, relatable, and practical.

In summary, participants attended S.I.T.E. because they had transfer aspirations, but were

missing the roadmap needed to successfully navigate the college transfer process. As first

generation college students who had attended schools that did not equip them with the cultural

capital needed to understand the transfer process, they sought this information from the program.

As a result of participating in SITE, participants indicated that they gained the necessary tools to

transfer successfully, but also gained degree goal aspirations. The increased degree goals came with a better understanding of the required pedigree for various careers.

Additionally, participants learned that the admissions process was more elaborate and possibly favorable than previously understood. For example, the term "competitive" surfaced in conversations where students measured their competitiveness in ways that reflected their previous schooling—GPAs and standardized exams. However, participants' understanding of this term evolved as a result of hearing admissions counselors and peer mentors speak about a comprehensive review process that considers factors such as the need to work and support a family, involvement in leadership roles on campus and in their community, as well as financial constraints that many undocumented and low-income students face. These factors that are often considered deficits, and certainly were internalized as such by the participants, were deconstructed and contextualized for them to see how they can be viewed as cultural assets that can make them competitive for admissions in different ways.

Student Recognition of Community Cultural Wealth

Redefining Family

Family surfaced as a central theme in the findings. Participants disclosed how they viewed their family prior to beginning the program. All of the participants came from immigrant low-income families and recognized that education was a way out of poverty and their families fostered this thought. Participants indicated that their parents and siblings modeled the behaviors that they emulated in order to be successful in their academic pursuits. Further, participants indicated that the value of education was a central component to their upbringing. Lastly, students elaborated on their view of family and sibling support in connection to their educational pursuits.

Community and Family

As a result of S.I.T.E., participants indicated that family and community are in their minds interchangeable and one's network could be like family. Treating networks and family with the same regard showed the bridge between community cultural wealth and traditional views of cultural and social capital. The community cultural wealth framework was built on the premise that race, culture, and community matter and, despite not necessarily mirroring middle class values, are an asset. However, the issue lays in societal indoctrination of valued versus not valued capital built into the educational system and reproduced through schooling and family networks.

Upon completing the S.I.T.E. program, participants made reference to an understanding that family networks are more than simply the nuclear immediate family, and include their S.I.T.E. networks. However, these networks were equated to family because of the firm cultural wealth grounding upon which these relationships and networks were formed. Saul describes this realization of his familial network.

And I learned that your family is not only your blood family, it's anybody that you talk to and you get to know them and they get to be your family. And not only part of your network but a close person to you and a person you can learn from and teach.

Much like Saul, upon completing the program, many participants felt that they had a new family and they wanted to be able to exchange resources, and support one another because of the family-like bond. The goal was now to share the knowledge and give back to the community either with the information gained during the program or with the selected career path.

According to Student X and Leslie, their career goals align to community needs and they are interested in serving those needs as well as being role models for others. They realized the need of not only giving back to their community through their career, but also by becoming mentors and helping others to strive for careers that benefit their community and also serve as

role models. Student X indicated he has always wanted to give back to his Spanish speaking community in an allied medial field, but did not know how he would be able to achieve that goal. Upon completing S.I.T.E., he realized that these seeming opposing goals made sense. He indicated:

> I want to major in Spanish because even though I'm a native Spanish speaker. I want to become proficient and become a physician assistant to serve the Spanish speaking community.

Leslie echoed the sentiment of learning that she wants to not only complete her career, but also become a mentor and a role model to others—much like what she experienced as a result of S.I.T.E. Leslie stated, "I would like to be a mentor and an inspiration to someone else and have my career set out."

Desire to become a role model

Participants indicated that they were committed to giving back to others who may need the help. Mainly the goal to become a role model was related to the family, but there was also a connection to their community or students with whom they identified. The desire to give back to community much like their own was prominent in several student voices; however, the undocumented students who participated in the program largely stressed its importance for other undocumented students. JCR and Saul both indicated they participated in S.I.T.E. because their recommenders had suggested they would find information about funding college, and these two participants were eager to share this information with other community college peers who were similarly struggling. This eagerness stemmed from their recent reality and inability to qualify for any state aid. However, since the passage of the California Dream Act, they now qualify for in state aid and scholarships.

Saul described the overall process of giving back and why this was so important to him after participating in S.I.T.E.

> After the program, I feel like I have more knowledge and I have passed it on to a few people who are in my same situation. I met these two women that were immigrants also and didn't know about the BOG waiver or EOP, so I explained it to them because I had gone through it. I explained the process and I was like oh you can get your classes paid for as long as you're a full-time student and they were surprised because they had never heard that before. And a few days ago they said thank you and they did it. And now they're like, now I have a little bit of spare money because I got my classes paid for. And I was like that's good because they had told me that they usually struggle to pay for classes and books and now they have enough for books and transportation. So you know that's good. I was able to pass on some knowledge.

Saul shared this story because he expressed that his mission was to distribute as much information as possible to his community. He indicated that he learned about exchanging and supporting his peers during S.I.T.E.

The use of the term "information" surfaced prominently throughout the interviews. Here we see that gaining information was very powerful in their ability to envision a transfer success for themselves, but it was also a tool that they could use as brokers of information for other students. In the case of Saul, he described with pride that he was able to use the information that was gained during S.I.T.E. for himself, but more importantly for his community. This was one of several examples that were shared by participants about the importance of gaining information and passing it along to their community, much like cultural capital is passed along by members in a group.

Although participants indicated that upon completing the program they also saw themselves as community role models, those who had siblings specifically spoke about being a role model for them. Betty spoke about her younger brother Brian. Below she reiterated a conversation she had with him upon her return home after S.I.T.E.

> I now have to worry about my little brother, because he's really, really smart. I told my little brother, I said, Brian you have to join the CCCP scholars program. He was like okay Betty, I'll do it and I just told him it will change you in ways you never even could imagine. And he said, I can tell. He's like, I can tell, I mean look at you, you're all about education and school and he's like, whoa!

Smiley, Student X, and JCR also spoke about being role models for their younger siblings. Since Smiley completed her high school diploma in an alternative high school, she explained that her younger siblings used to make fun of her, but now "I feel like my brothers respect me more. Now they say positive stuff. I feel like now they look up to me."

Student X has several older siblings that did not complete high school, and he has one younger sister. Throughout his interview, he stressed the desire to change his family legacy and was the first to complete high school. He is now in community college and has a younger sister who started last year. Student X indicated:

> To be honest, I wanted to break the cycle and I want to be a role model for my younger sister. Now she always says that she wants to be a psychologist. She asks me, like what are good schools to transfer and what schools have a good psychology department.

JCR is the oldest in his family. He benefitted from middle school and high school participation in the AVID program, but because of his undocumented status decided to enroll at the local community college and transfer to a four-year university. As the oldest, he has done a lot of the navigating alone, but has been successful in planning a transfer pathway because of the various

outreach programs he has participated in. He sees all of these experiences as lessons that he can bring back to his family, namely his younger sisters. JCR stated:

> I'm the first one to go to college. I have two little sisters, and I'm just trying to be a good example for them. I bring all the information back for them, even though they are too young.

Participants all indicated that they have a deeper understanding of the transfer process as a result of participating in S.I.T.E. They have expanded their networks, and gained more clear and concrete information that they would like to pass along to people with whom they identify and who could benefit from the information. Generally, participants indicated they wanted to share the information with other community college students, students with similar financial needs, and their immediate families.

Summary

Overall, the findings of this study shed light on a number of concepts related to social and cultural capital, community cultural wealth, and the role of outreach programs in bridging such abstract and theoretical concepts. Participants entered the S.I.T.E. program with an understanding of their social and cultural capital that was related to their K-12 schooling and socialization. Schools impacted participants' preparation for college with regard to their academics and aspirations. Parents and families had an impact on participants' dreams and goals, as well as their ability to navigate the educational system leading into college. The outreach program demonstrated ability to bridge participants' understanding about traditional forms of social and cultural capital necessary to navigate the college pathway, and the community cultural wealth that serves as the cushion and glue that will help them overcome hurdles and challenges along the way.

Participants indicated that a combination of their K-12 experiences and their parents shaped their personal academic aspirations. Schools varyingly served to prepare the participants to pursue a college education. Some participants indicated that their schools did prepare them academically, but college knowledge was limited in this socialization. Also, participants indicated that their parents and families served as the motivation to pursue college, but were unable to provide them with concrete navigational tools. Further, participants described two main reasons for pursuing a bachelor's degree: to change the family educational narrative and to give back to their community. Upon completing the S.I.T.E. program, participants gained a new understanding of their educational experiences, the role that their families play in their educational pursuits, and a broader definition of community.

In summary, the findings presented here portrayed participant's evolution of social and cultural capital and community cultural wealth recognition. Prior to participating in S.I.T.E. participants' recognition of social and cultural capital was related to traditional forms of capital such as their academic preparation, parent's level of education, and college knowledge. The participants' understanding of these forms of capital confirmed that the socialization endured in K-12 mirrored what has been previously highlighted in literature that framed them as deficient. Students indicated that they felt insecure about their academic preparation, even when some graduated top of their class; they stressed that their parents, although supportive of postsecondary pursuits, could not help them in this goal; and they internalized a sense of failure related the mainstream discourse of community colleges equaling failure factories. As a result of the workshops, mentors, and narratives exposing the participants to an alternate narrative about their academic abilities, their parents cultural wealth and strength in supporting them to attend college, and the opportunities that community colleges offer, participants gained a resocialization and in turn a gained confidence about the reach of their dreams and goals. In the end, participants

gained the essential knowledge and networks that will enable and support them through the

transfer process, but more importantly, they gained an awareness of their community cultural

wealth and how that will also help them acquire their goals.

CHAPTER 5

DISCUSSION, IMPLICATIONS, AND CONCLUSION

This concluding chapter offers an overview of the dissertation as a whole. First, I present a restatement of the problem that served as impetus to this study, along with the guiding research questions that shaped the data collection and findings. Second, I provide a summary of the key findings and their correspondence to the guiding conceptual and theoretical frameworks. Third, I provide a summary of the implications for theory, research, and practice. My concluding remarks serve to close out the purpose of this dissertation—to retell and counter the deficit narrative that dominates the discourse on and about Latina/o community college transfer students.

Restatement of the Problem

As the fastest growing racial minority group in the nation, and edging closely behind the current White majority, Latina/o educational attainment issues make headlines on a seemingly regular basis. Recent headlines in the *Chronicle of Higher Education* summarize reports by Lumina and the American Association of Community Colleges and stress the need for college-educated people as crucial to ensuring a bright future for the U.S. and its citizenry (Carnevale et al., 2011). Further, the reports point to the vital role of community colleges in increasing the number of earned baccalaureate degrees through the transfer promise.

Extant literature has focused attention on the failures of the Latina/o student attainment in high school graduation rates, community college transfer and, as a result, baccalaureate degree attainment. Conversely, a modicum of literature has focused on the successes of the Latina/o students along the educational pipeline. Many suggest, correctly I concede, that the educational pipeline is leaking at the seams at the expense of Latina/o, and other low-income, first generation college-goers. However, improvement upon the educational attainment of Latinas/os will not

come without observing the successes and learning what works for those who have proven successful in academic achievement.

The purpose of this dissertation was to offer one alternate narrative to the overwhelmingly deficit account of Latina/o educational attainment. This study has offered the voices of Latina/o, low-income, first-generation community college transfer students in order to better understand what matters in their educational trajectory toward baccalaureate degree attainment. The questions that guided this research are the following:

1. What social/cultural capital and cultural wealth did Latina/o students who participate in S.I.T.E. recognize prior to starting the program?

2. Which components of the S.I.T.E. program were most effective in bridging previous social/cultural capital and cultural wealth awareness?

3. What components of social/cultural capital and cultural wealth did students indicate would help them achieve their academic goals after participation in S.I.T.E.?

Methodology

This study employed a qualitative, case study method guided by a participatory action research orientation. The main sources of data collection were observations and interactions with the 2013 Classic S.I.T.E. cohort of eighty-six participants, one focus group of fourteen participants and twelve one-on-one interviews with Latina/o, low-income, first-generation community college transfer students from community college throughout the Los Angeles area. Although the sample of participants who were interviewed were Latina/o, participants in the S.I.T.E. cohort varied in racial and ethnic composition, but shared similar experiences due to the overlapping identity as low-income and first-generation college students. As a result of in depth interface with all participants, and my openness to sharing my experience as a Latina, low-

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income, first-generation college transfer student, meaningful interactions surfaced and rich narratives were formed.

Summary of Findings

The findings chapter was presented in two distinct sections that helped answer each of the three research questions guiding the study. The questions followed a chronological progression of the three data collection phases including the application process, the participation in S.I.T.E., and the post participation focus group and interviews. These questions yielding responses from participants that highlighted forms of social and cultural capital that related to their academic pursuits before, during and after participating in the S.I.T.E. program. The second part of the findings section focused on prevalent themes across the three research questions. A summary and significance of each section is presented here.

Part I-Before, During, and after S.I.T.E.

The first part of the findings chapter presented a summary of the responses to the three guiding research questions. The first research question focused on what social and cultural capital participants recognized prior to participating in the S.I.T.E. program. Responses were compiled from the applications, as well as the focus group and interview data. Overall participants indicated that their K-12 academic preparation and their families were the most significant contributors to how they viewed their academic goals, experienced their educational trajectory, and shaped their aspirations.

Value of Education. Overall, K-12 educational experiences proved important in determining where participants enrolled in postsecondary education, what community college they selected, and why they were interested in participating in S.I.T.E. First, all participants attended public schools, with the exception of one female, Cristal, who was a reverse transfer student. The public schools were described in one of two ways: "ghetto" or "good schools."

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Participants who attended "ghetto" schools indicated that these schools were under-resourced and that the teachers and counselors had done a poor job in preparing them to attend a four-year university upon graduating high school. However, although a majority of students indicated that their "ghetto" schools had not prepared them, JCR stressed that despite attending a "not-so-popular" school, he felt that participation in AVID helped him prepare for college, even community college, when he discovered he would not qualify for financial assistance because he was undocumented. While JCR attended a school that most of the participants would have considered "ghetto," he expressed that his experience was shaped more so by participation in AVID, than the specific school.

Students who attended "good schools," indicated that their parents removed them from their neighborhood or "ghetto" schools because they wanted them to be academically and otherwise prepared to attend college upon graduating. While these schools were portrayed as better than the neighborhood schools, and some participants were admitted to four-year universities, participants decided to either forego the university altogether or enrolled in the four-year and during this study were in the process of reverse transferring. For example, Leslie and Carlo both attended a medical magnet school because their parents did not want them attending their local high school—as they feared it would not prepare them for college. Both were admitted to four-year universities, but only Carlo enrolled, later to return to the local community college. Despite Carlo's resistance, his family encouraged him to attend the four-year university because they feared that he would get "lost" at the community college and "never transfer." While Leslie's family expressed a similar fear, Leslie had an older brother who had successfully transferred to a four-year university; therefore, they were more accepting of her decision to enroll in community college and transfer to her dream school.

The educational experiences of all the participants varied to some degree, but seemed to overlap in significant ways. First, all of the participants were enrolled in community college and all desired to transfer to a four-year university; however, they also all felt underprepared and ill-informed of their transfer options. Also, all of the participants had been enrolled in the community college for at least one year, but still had fundamental questions about transferring. These findings are concerning and matter significantly because it seems that regardless of attending a "ghetto" school or a "good school" participants are not graduating prepared to enter college—or rather community college. It seems that several participants knew they would enroll in community college while they were still in high school, but were unable to access the type of information they needed to be successful. Further, for those who had already started community college and still felt a sense of being lost, this finding suggests that the college also failed to offer them the adequate information to be able to plan a successful transfer path. Since these were all first-generation students, it would make sense that institutions pay close attention to their need to orient them better about options.

Although alarming, these findings are not necessarily new. Nonetheless disturbing, this information confirms that transfer information is not making it into the hands of the students who most need such support—first-generation, low-income college students. Of all California community college students, nearly two-thirds are first-generation college students, close to 40 percent are Latina/o, and a majority comes from low-income backgrounds (Community College League of California Fast Facts, 2014; Foundation for California Community Colleges Facts and Figures, 2014). The data suggest that this large number of Latina/o, first-generation and low-income students somewhere along the way they do not receive adequate information to facilitate transfer. In turn, transfer rates for Latina/o community college students remain among the lowest

in the state, and the findings from this dissertation shed light on some of the factors that play a role in this matter.

  Parent and U.S. Education Disconnect. The participants in this study indicated that they had high educational dreams and aspirations that were fostered by their family's desire that they break the cycle of under education. Few of the participants' parents in this study had access to formal schooling in their native country beyond high school, and that was one of the driving forces to immigrate to the U.S. Further, the lack of formal schooling served as the impetus for these families to stress education. Participants indicated that education was not only highly valued and encouraged in their homes because of their parent's lack of access to schools. This assertion seems counter to the perspective offered by traditional cultural capital frameworks that suggest educational aspirations stem from parents completed education. In this case, the fact that parents had not completed formal schooling, led parents to do their best to ensure the opposite was true for their children. Furthermore, despite parents' inability to guide the participants along the educational pipeline, the motivation and the purpose for attending college and seeking transfer stemmed from the family struggle and cultural wealth. Counter to a narrative painted by traditional views of capital that suggest educational goals are transmitted through schools or family; in this case not having experienced formal schooling motivated parents and students to seek education beyond high school.

  Educational aspirations were deeply connected to family and cultural motivations, but the geographical location of the campus was not. One interesting and novel finding was related to the role of the family in encouraging students to move away from home for college. Most literature focused on Latina/o college going culture indicates that families encourage students to remain close to home and as a result Latinas/os are overrepresented in community colleges. In this study, some participants indicated that their families were most encouraging of four-year

university enrollment, regardless of geographical location. The emphasis was on attending the best possible college or university that would ensure baccalaureate degree, rather than the closest campus. Families were very skeptical of community colleges, and participants indicated that not only they felt they failed by "ending up" at a community college, but parents also strongly discouraged enrollment in community college—calling it "risky." Counter to the narrative that Latina/o families choose less selective schools for proximity, this study highlighted the importance of attending "good" schools both in K-12 and postsecondary. While counter to the discourse of Latina/o preference of local schools and colleges, this finding is parallel to the incontestable Latina/o value of education.

Moreover, the findings in this study suggest that Latina/o parents are becoming more aware of the educational system, albeit through limited lenses. For example, participant's parents in this study indicated that they did not want their children attending community college because of the failure factory stigma. While I argue that the narrative of community colleges as failure factories must change, I acknowledge that current popular discourse in the academy and beyond smear community colleges as failing institutions. Therefore, I believe that current scholarship and narratives should focus on presenting a comprehensive view of the roles of community colleges and how they have aided many in successfully completing baccalaureate degrees. As a starting point, institutions should do a better job of informing parents of the importance of baccalaureate completion and the transfer function. In general, the message would help parents who highly value education, but may not have the navigational information, to see the community college as an opportunity for success, not a recipe for disaster.

Lastly, while the message needs to spread, the participants in this study made it clear that they messenger is just as important. Thus, part of changing the narrative of community colleges as failure factories, it is imperative that individuals who reflect the students serve in leadership

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staff and faculty roles. In order to change the narrative, increased visibility of these successes must surface. Per the participants in this study, we know that it does matter who carries the message. If we want Latina/o parents to believe that the community college transfer pathway is viable, it would help to hear it from Latinas/os who have successfully navigated the system.

The Power of Narratives. The second research question focused on which components of S.I.T.E. helped bridge notions of social and cultural capital. The findings overwhelmingly pointed to the power of narratives. The participants in this case study were low-income, first-generation college students, and self-identified as Latina/o. The presenters, S.I.T.E. staff and mentors reflected this population, not only in demographics, but also in their ability to relate to the challenges of navigating the transfer process.

The staff, mentors, and presenters were all hand picked by the S.I.T.E. administration to not only reflect the demographics of the participants, but also because of their willingness to share their narrative as a learning tool. The majority of presenters opened their sessions by establishing rapport through relating their narrative as first-generation college students of color. Many delineated a disconnect between their experiences and the academic institutions; they described the misalignment between the academic values and home culture. Presenters named the issues, and they offered their approach to overcoming those barriers and challenges.

For participants who seldom experienced narratives of success from individuals who shared more than demographics, these stories helped to establish confidence in their academic aptitude and ability to persist. The narratives served as a cultural capital bridge to offer participants the hidden curriculum necessary to navigate institutions that overwhelmingly value traditional forms of exchangeable capital. Trust was established with these narratives, which led to receptiveness to the technical information about valued exchangeable capital. In Mario's words:

Just seeing someone who speaks my language, looks like me, comes from a similar

background gives me the hope that I could go on and not only transfer but get a bachelors

degree and a masters degree and now that I know I have several Latinos to look up to, it

makes all the difference.

Mario's words reflect the views of participants across, race, gender, and socio-economic status.

Not surprising, S.I.T.E. participants had few role models that truly could relate to their struggles,

and thus this program was more meaningful in facilitating a dialogue of success.

Participants were not treated as empty vessels; they were rightfully recognized as

individuals with human assets, beyond their parents' level of education and socioeconomic

status. It was important that there was recognition of the cultural wealth that participants

possessed and it was then leveraged to help the understanding of traditional capital and its

frequent disconnects to cultural wealth. Further, participants were reassured that their network

was extended to include all of the individuals that they met during S.I.T.E. —staff, mentors,

presenters, and other participants. Participants relished in the motivation that surfaced during the

program, since the network reflected both their cultural values and understood the values of the

academy.

These findings reassert the importance and the power of cultural narratives.

Overwhelmingly, participants were pleasantly surprised to hear the narratives of success. This

data points to the reality that low-income, first-generation college students, primarily those to

enrolled in community college, have limited exposure to positive narratives about individuals

like them. The importance of positive narratives and role models is not surprising, but in the

Twenty-first century when more Latinas/os enroll and complete college degrees than ever, it is

disappointing that students beginning college still doubt their abilities—due mainly to lack of

information and role models. In this study, I found that it does matter who delivers the message

of promise and success, mainly because the dominant narrative is that of inevitable failure for students like the participants.

The Hidden Curriculum. The third research question focused on what participants indicated would render most useful in successfully navigating the transfer process. The hidden curriculum surfaced as one of the main themes that participants learned about and would facilitate success along the transfer pathway. This concept of the hidden curriculum surfaced in several presentations as well as interviews with the participants. According to the participants, none had ever heard of a hidden curriculum, but it became clear during the program that they needed to become familiar with it. As Saul and Michael Sanchez indicated, the hidden curriculum "is the things they don't tell you that will help you, because they want you to figure it out on your own" or "things we need to get ahead and be successful, but the assumption is we know what that is, but we don't." In essence, participants gained a re-socialization about navigating the educational system and what are necessary components and tools for success.

Participants' college knowledge and understanding of social and cultural capital grew as a result of participating in the program. What seemed to be most captivating was the information related to the hidden curriculum. Despite the term "hidden curriculum," no official curriculum was taught, but strategies for academic success were disclosed. For example, some of the speakers recommended that participants forge meaningful relationships with professors and counselors in order to receive most up to date and relevant transfer information, as well as securing future letters of recommendation for admissions or scholarships. Presenters offered this as one of the pieces of advice that would help participants stay connected to their campus and forge relationships that would support them along the transfer pathway.

What stood out in the participants' statements was the reference that "they" do not want us to know "things." Although the participants did not explicitly indicate who "they" were, it

was inferred that they were the teachers, counselors, or individuals they were socialized to consult for information during the schooling process. Since this kind of socialization had not been inculcated in participants by previous schools or their families, participants found the novelty of this information to be practical and relevant to their transfer goals.

While not the focus of this dissertation, the hidden curriculum emerged in the student narratives as one of the lessons they found most useful for navigating the transfer process and seems to be connected to our understanding of cultural capital. Previous applications of the hidden curriculum have tried to explain the intentional or accidental learning that takes place in K-12 classrooms and schools, but much less is known about what is not taught in schools. Since that which is not taught in a school setting can be just as formative and consequential as what is taught, this outreach program functions as a marriage between the definitions of the hidden curriculum.

Although much is known about the hidden curriculum in K-12 research, few empirical studies focusing on the hidden curriculum of higher education exist. Borrowing from extant literature, the hidden curriculum is a term coined in educational research focused on K-12 schooling. The definition of the hidden curriculum largely refers to the unwritten, unofficial, and often unintended lessons and perspectives that students learn in school (Margolis, Soldatenko, Acker, & Gair, 2001) and according to Martin (1976) lessons of the hidden curriculum are also experienced outside of school settings throughout society. Examples of this include learning behaviors, mannerisms, dress codes, and other norms about what career goals to aspire. In addition, Anderson (1992) argues that the hidden curriculum is an unforgettable message, often nonverbal, that a person takes from an event or an experience. It is what is left, after the source is forgotten. In sum, K-12 literature describes the hidden curriculum as the intended and unintended learning that takes place behind and outside of school walls.

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In her call for action, Martin (1976) stresses that institutions, in addressing the issue of access, ought to raise consciousness about the hidden curriculum. Further, she asserts that the primary sources holding the hidden curriculum is individuals who have worked in schools or done research on schools, and as such are best suited to unlock and transmit the hidden curriculum. She argues that if the goal of institutions were to increase access, raising consciousness of the hidden curriculum would be a good first step.

In the case of the S.I.T.E. program, the purpose of disclosing, or openly discussing, the hidden curriculum was primarily to empower students. This goal was delineated in the CCCP's social justice driven mission. The first step in empowering students was disclosing the explicit and implicit curriculum required for participants to complete for transfer to a four-year university. This would be categorized as the intended lessons or official structured learning of the hidden curriculum. The second step was in the narratives that the presenters, staff, and mentors disclosed. In line with Martin's call for action, individuals who had navigated the community college transfer system spoke frankly about what were the official and unofficial things they did in order to successfully navigate. The third step, which I believe is missing from the call to action, is in the demographics of the messengers. As mentioned in the findings section describing the power of narratives, it was important for participants to become familiar with the hidden curriculum, but it was just as significant for them to hear it from someone that looked, spoke, and experienced being Latina/o in a similar way.

Part II-Overarching Themes

The second part of the findings focused on three main themes that surfaced across the research questions. The three themes were outreach programs, mentors, and family. Across all narratives, outreach programs served to provide participants with crucial information that K-12 schools and their families could not. The S.I.T.E. mentors were instrumental for all participants

because of the closeness in age, demographics, and experiences. Lastly, family significantly stood out and was also redefined to include social networks that embodied nuclear family values. These three themes were mentioned as significant components of participant's pervious and future academic successes.

Outreach Programs. Outreach programs were significant in the educational socialization and experiences throughout participants' lives. Several indicated that they had been a part of outreach programs starting as early as middle school and onto community college. Many participants found out about the S.I.T.E. program through some of the staff or members in other outreach programs. As a result of that meaningful connection participants had with those outreach programs, they trusted that S.I.T.E. would serve as an extension of prior positive experiences.

Specifically, outreach programs served as a vehicle for sharing critical information about navigating the schooling process, including financing and university transfer options. Participants chose to attend S.I.T.E. because of its attractive offer of a free residential, UCLA program, geared specifically toward first-generation community college students who aspire to transfer. Peers and other outreach program staff were instrumental in encouraging students to participate. The main reason for participating in S.I.T.E. was to gain necessary information related to transfer. Additionally, several participants indicated that they chose to participate in S.I.T.E. because it would help them "see what is was really like to be a UCLA Bruin, from Bruins themselves"-Mario.

The importance and success of outreach programs has been varyingly documented. The findings in this study suggest that outreach programs that are structured to provide concrete information are good, but programs that do so by valuing the culture and experiences of participants are better. In this case study, participants received concrete information about the

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traditional forms of capital that are exchangeable goods in a culturally relevant manner. However, the most important message was not that the participants needed to change who they were in order to be successful, but rather that they would be successful because of the various forms of capital they embody. Embracing community cultural wealth, in order to offer an understanding of cultural capital proved itself to be the key for bridging the knowledge gap of these participants.

Mentors. S.I.T.E. mentors also appeared for their significance in the lives of future transfer students. Mentors had a lasting impact on participants because they embodied elements that mirrored these students. Mentors reflected the demographics of the students. Participants indicated that it was not only easy, but also comforting to relate to UCLA students who came from similar backgrounds and communities, and who could relate to the challenges and strategies for success. Further, knowing that these strategies were successful for the mentors, made it reassuring that it could be successful for the participants.

Additionally, several of the mentors had similar experiences to those of the participants. For example, JCR expressed that being undocumented was a challenge and his mentor (also undocumented) helped him understand what are real navigation strategies for successfully transferring. Similarly, female participants indicated that they related to their mentors because they understood the cultural norms of the Latino community, as it related to moving out of the home. Several females in the study indicated that female mentors helped them foresee some of the challenges and approaches to gain family support for transferring and living on campus. Overall relatable, current and concrete information proved beneficial, because the mentors were connected to the participants much like kin.

Although previous research suggests that mentoring programs are not always effective in increasing academic achievement (Gandara & Mejorado, 2005), this program demonstrated great

promise because of the reversed narrative that was delivered by individuals and testimonials that evidenced success. Previous studies focus on a magical combination of time, age, information, and intentions (Gandara & Mejorado, 2005), arguing that there is still no guarantee that these efforts will yield positive outcomes. In this study mentors mattered because participants were introduced to new peers with similar goals and aspirations, who had gone through similar struggles and were successful. The structure of the program, although short, and the narratives offered by the mentors positively impacted the lives of the participants.

Family. Family was a theme that ran across the data. Participants were children of immigrants to the U.S. and their parents had limited exposure to the education system in this country. As a result, participants and their families struggled with the specifics of navigating the postsecondary system. However, families were a strong component in shaping the academic aspirations for participants.

Participants indicated that they aspired to be the first in their family to graduate high school and earn a bachelors degree. Although several participants had older siblings, they varied in high school graduation and college completion. For some, they were the first to graduate high school and others had older siblings who had previously graduated college. Nonetheless, family was central to the college degree aspirations for all participants.

While family was central to degree aspirations throughout the three data collection stages, once they completed the S.I.T.E. program, participants' operationalization of family changed. For the participants in this study, the notion of family evolved to encompass more than just the nuclear family and included community. Upon completing the S.I.T.E. program, participants indicated that they understood that family was more than just blood kin, and that the cultural connection to their S.I.T.E. networks made it easy for them to be included as family. Many describe their new family as their *S.I.T.E. familia*.

This redefinition of family was vital in shaping the positive narrative that participants needed to be able to envision their own success. Family played a crucial role in the lives of participants in shaping goals, and by expanding their definition of family, participants received a support group to maintain their academic aspirations. While not surprising that peer networks make a difference in academic integration and persistence, this study found that peer networks that are also associated as family away from home may have a stronger impact on the experiences of low-income, first-generation Latina/o students. This finding confirms Yosso's (2005, 2006) community cultural wealth framework, as it relates to familial, social, and aspiration capital.

Implications for Theory

The frameworks guiding this study were social and cultural capital (Bourdieu, 1977; 1986) and community cultural wealth (Yosso, 2005; 2006). Social and cultural capital frameworks have been used in educational research in order to better understand the relationship between schooling and educational successes, or failures. The work of Yosso (2005; 2006) establishing the conceptual framework of community cultural wealth countered the deficit framing and language used to describe Latina/o students in education.

In this study, these frameworks were used to shed light on what Latina/o, low-income, first-generation community college transfer students recognized in their educational trajectory as valued and exchangeable capital. The goal was to gauge whether participating in an outreach program helped further the understanding of the various forms of social and cultural capital. By leveraging participants' community cultural wealth, the S.I.T.E. program informed low-income, Latina/o, first-generation college

students about the traditional valued and exchangeable forms of capital they need to navigate the transfer pathway.

For example, both males and females indicated that the narratives of Latinas/os who had successfully navigated the transfer pathway and who simultaneously embraced their cultural identity, despite the challenges, made them realize that they too could transfer. In this example, the traditional forms of capital included learning the formal, valued, and exchangeable curriculum they needed to transfer—such as IGETC. But also, participants indicated that hearing the importance and the value of culture as a source of motivation and support helped them realize their own cultural wealth. In a conversation with Elena del Soro and her mom, that did not make it into this dissertation, Elena talks about the role her mom has played in supporting her by helping her care for her son while she is in school, cooking for her when she has late night study sessions, and encouraging her to accomplish her academic goals because she did not have access to schools in her native country. This example highlights the nuanced intersections of traditional views of cultural capital and community cultural wealth. Traditional cultural capital is seen as the acceptable and exchangeable goods—the ability for Elena to complete her assignments in a timely manner and exchange them for a grade. Cultural wealth would be the narratives that her mother shares in order to sustain her motivation. After the program, Elena was able to assert that her mom was being helpful and supportive in her academic pursuits by aiding her in the way it was described above. She also stated that before, she thought her mom did not help her because she did not go to college and could not pay for school.

I am not arguing here that traditional social and cultural capital and community

cultural wealth are recognized the same under cultural hegemony, but what I do stress is that helping students recognize their cultural wealth can make it easier for them to navigate higher education because it is no longer an all or nothing perspective. In this study, the frameworks allowed the narratives of participants to shine through from a deficit to an asset lens for the participants.

By applying social and cultural capital, along with community cultural wealth as frameworks guiding this study, I revisit and expand upon our traditional views of Bourdieuean cultural capital. This dissertation served as an attempt to highlight how these two seemingly opposing frameworks speak to one another. Focusing on the S.I.T.E. program, allowed me to hone in on the traditional views of valued and exchangeable goods participants related, and further pointed to a disconnect between their cultural wealth and the cultural capital valued along the educational pathway toward baccalaureate degree completion. This study is significant as a starting point to guide dialogue and construct new narratives about Latina/o, first-generation college students and community college students overall.

Implications for Research

In her ASHE Higher Education Report, Rachel Winkle-Wagner (2010) concludes with questions posed by her graduate students: "How can we stop some forms of cultural capital from being valued so highly in education over others? How can we make the cultural capital that is not dominant more acceptable in mainstream?" (p. 91). In my response, I assert that we cannot afford not to. The lives of many students with high aspirations and limited roadmaps depend on academics and practitioners alike. Therefore, I call upon future research focused on the non-

dominant forms of capital, like community cultural wealth, more qualitative work, and a look into the hidden curriculum.

Intentional qualitative research should focus on the racial and gendered differences in a more pointed manner. In focusing on culture, this study attempted to gain awareness as to the social reproduction of class through the schooling process, which has been argued in previous educational research (Yosso, and Solórzano, 2006; Oakes, 1985, 2005). One of the contributions here was related to the intersection of socioeconomic status and immigration status. Since all of the participants in the study were first-generation college students and children of immigrants, the findings do not necessarily shed light on the experience of first generation, Latina/o college students who are not children of immigrants. This experience, I presume, would be different considering language and exposure to U.S. education systems. While this study focused on Latina/o students, the frameworks employed were not specifically geared toward better understanding the racialized experiences of this population.

Higher education research has begun to consider racial and gendered differences in educational trajectories over the past few decades, but largely ignored the hidden curriculum. This study, shed light on the hidden curriculum by describing it as the information that students needed to know to be successful in college that often goes unstated—at least not officially stated. Participants in this study had internalized that their educational training, their parents' level of education, and their enrollment in the community college were not exchangeable and valuable goods in the transfer process. Despite having high degree aspirations, participants felt as if they were pie in the sky dreams, rather than realistic goals.

Further, it is important to understand Bourdieu's cultural capital framework for its completeness and shortcomings. Bourdieu's thinking was developed in a time and place when public education and higher education was more homogenous. Today the educational system, in

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K-12 and higher education, is more heterogeneous than ever—and that diversified trend continues. For the first time in the history of the University of California, undergraduate admissions topped the charts for Asian and Latina/o students, with thirty-six and twenty-nine percent respectively (UCOP, Accessed April 29, 2014). This is a success, some would say, but the narrative of Latino/o success remains behind a veil.

Future research should investigate what is the "hidden curriculum" in higher education. How do students operationalize it? How would teachers, counselors, and administrators operationalize it? Is there disconnect in definition by the different groups and what are the implications of that disconnect on academic navigation? Should we design a "curriculum" about the forms of capital that are dominant versus non-dominant in any given society? Would this information help in the education process? Thus, I ask whether the hidden curriculum is actual curriculum or cultural capital? The hidden curriculum seems to be connected more with a hidden culture of valued and exchangeable capital, rather than a scripted curriculum that is learned in a school or home setting. Further, would changes to curriculum, like Common Core, address these things? Unlocking this seemingly obscure concept could be fruitful for underserved communities whose chronicle is dominantly bleak. Let us change this narrative.

While I do not propose to have full answers to the questions, I offer some considerations based on the findings of this study. Related to the question about what is the hidden curriculum in higher education, the findings suggest that it is associated to our understanding of traditional forms of social and cultural capital. Participants operationalized the hidden curriculum as the information, technical and navigational, that they are supposed to know in order to be successful in college, but they did not posses. Further, they indicated that along their educational pathway, this information was withheld either intentionally or because of the limited resources in their schools. Overall, their reference of the hidden curriculum was linked to the traditional forms of

capital, such as college knowledge. By their K-12 socialization, early data collected

demonstrated that participants were inclined to dismiss their community cultural wealth as a

source of capital that will support them in navigating the college and transfer pathway. However,

upon completing the S.I.T.E. program, participants indicated that they were equipped with the

technical information that they needed to complete the transfer pathway and also understood the

role that their family, mentors, and community play in this endeavor.

As it surfaced in the findings, community cultural wealth is a form of capital, much like

the capital described in Bourdieu's work; however there are a couple of distinctions that

significantly inform the need for applying these conceptual frameworks in parallel. First,

Bourdieu's social and cultural capital was grounding in middle class values of a capitalist nation

and reflected that paradigm, and as a result educational research applying this framework left out

the cultural wealth of marginalized communities who did not fit this framework portraying them

as deficient. Yosso's community cultural wealth framework challenged deficit framing of

marginalized communities by highlighting forms of capital that were not inclusive in traditional

social and cultural framing. As a result of her work, research within the decade has evidenced the

community cultural wealth within the Latina/o community used to navigate educational spaces.

Implications for Practice

Overall the findings in this study yielded an overwhelmingly positive response about the

impact of the S.I.T.E. program. Students indicated that they felt more confident in their own

abilities to be academically successful. They felt a sense of support from the program, the staff

and presenters were viewed as role models, and they found both the technical information that

they need to be self-advocates in the transfer process, but also learned about the hidden

information they need to be successful. An ideal recommendation would delineate replication of

the S.I.T.E. program; however, it is more than just a program, it is a family that cannot be

applied in template form. Instead, I offer recommendations of specific program components that

can be implemented across schools and postsecondary education and were most effective in

carrying out its CCCP mission to support and empower first-generation, low-income, community

college students. Through the outreach program we saw that there were a number of components

of traditional capital that played a role in advancing and highlighting the community cultural

wealth of this population. Future practice should include elements that not only surfaced in this

dissertation as important, but also have proven effective in strengthening the transfer pathway for

students who complete S.I.T.E.

1. Culturally explicit curriculum: The CCCP curriculum is one of the main components that
   has evolved and taken shape in the S.I.T.E. program. The use of formative evaluations of
   practices and the feedback provided by the participants, the student staff, and the
   community partners, led to the inclusion of academic presentations of theoretical
   frameworks like Critical Race Theory and Community Cultural Wealth. These topics are
   covered as college level academic lectures for students to be exposed to rigorous
   curriculum that highlights their cultural capital. This curriculum is foundation for starting
   conversations about technical information related to transfer, and also a dialogue about
   various forms of social and cultural capital. This curriculum serves two purposes: 1), to
   expose students to rigorous college level critical thinking, and 2) to help students identify
   different narratives about educational experiences often counter to what they have
   learned in the past. The outcome has been one of empowered students ready to take on
   the college transfer pathway and believe they can achieve their goals.

2. Academic support: The CCCP programs range from a one day introduction to the key
   transfer curriculum to an eight week engineering research course in mentorship with
   UCLA faculty. One of the gems of the CCCP programs is that they recognize the various

academic needs of different groups of students that attend community colleges. As such, various academic and non-academic programs are offered to different students. First, recognizing the different needs of students is important, and second, offering them adequate academic supports to help meet their goals reassures them that institutions are willing to invest in them because they matter. While many community college students, including those in this study, indicate that they somehow failed by "ending up" at a community college, the academic supports that CCCP offers helps them realize that they have not failed. And further, this feeling leads to gained confidence about their ability to succeed because of who they are, not in spite of it.

3. Family brokering: Although the CCCP summer programs primarily cater to community college students, parents, partners, and other family members are also invited to share part of the experience. Family brokering takes place during welcome events, concluding graduation ceremonies, and specific workshops throughout the year. CCCP has included this component because there was a demand from the families and the program leadership recognized its benefit. During these sessions, family members are recognized for their value added—community cultural wealth. They are offered examples of how this wealth can support their students along the transfer pathway, often in ways not recognized as traditional supports. They are spoken to in their language and the information is handled in digestible chunks with clear examples offered by peer mentors who are currently experiencing or have experienced the transfer pathway. For example, families are encouraged to excuse choirs when homework or exams are due, they are encouraged to talk with financial aid officers that are present in the sessions, and they have access to hearing directly from peer mentors how their families supported them in

navigating the transfer process. This type of support has grown and a stronger family component is currently being developed in CCCP programs.

4. Peer mentors: Previous research on the role of peers and the role of mentors has demonstrated varying degrees of impact. In the case of the CCCP programs, peer mentors are current UCLA students, most transferred from a community college, and serve as the heart of much celebrated success. In this case study the mentors proved to be very influential in the lives of the participants. Peer mentors were significant because they were able to understand the students who were close in age and experience. The peer mentors spoke about the transfer process from their own lived experiences and also related some of the challenges that they overcame. Additionally, peer mentors were able to pass on concrete information that was current and up to date about strategies for navigating, since they recently completed the transfer process. Some of the related information was about financing college, work and school balance, selecting a major and a career, cultural expectations and values, and moving away from home, to name few. This close-age, relatable experiences, and cultural support made the peer mentors a successful component to the program.

5. Financial support: It is no secret that financial aid matters and it matters a lot to community college, low-income, first-generation students. In this case study, that point was confirmed. While it is unreasonable to expect outreach programs that rely on categorical funds and grant funding for their survival to offer scholarships, there are other forms of financial support that can be built into the financial support category. In the case of the CCCP programs, all are subsidized by a combination of university and extramural funds. Although the participants do not receive funding directly for school the information that they receive will help them access funds in many cases. For example,

several participants in this study who were undocumented found out about the California DREAM Act and the recent legislation that will help them pay for college. Other students found out about tuition subsidies and other ways to finance their college education. Additionally, two of the newest programs added by CCCP do offer funding for students who take academic courses at UCLA through their programs. This was an agreement between the center and the institution, which can also be replicated at other institutions and support students financially and academically to reach their goals.

Overall, there are components of the S.I.T.E. program that can be implemented at different campuses to support community college transfer for underserved communities. This is especially needed at institutions with large concentrations of Latina/o and African American students, as they tend to have lower transfer rates overall (Wasserman et al., 2004). Moreover, institutions that wish to keep pace with the current population needs must urgently consider institutionalizing some of the S.I.T.E. programmatic components in order to reach this goal. The curricular, programmatic, and human components of the program are what make it most effective and successful in empowering community college students and in turn increasing transfer rates.

Over the thirteen years that I have been a part of the CCCP *familia*, I have witnessed the growth and impact that the summer programs have had on the community of transfer students at UCLA. CCCP embodies the transfer receptive culture for reaching into the community colleges, bringing students onto campus and forging lasting mentoring relationships with transfer students, who later choose to attend UCLA because of this human investment. Many of the mentors who work for CCCP were first participants in their summer programs, and often passed up other UC campuses because of this relationship. Although the work is carried out by CCCP, the accolades often go to UCLA. Stated by Cristal, "I learned that UCLA really wants us here. They want

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diverse students to come to their campus, and I didn't know that before S.I.T.E. Now I know I want to come here because I feel welcomed." A lot has changed since my first exposure to UCLA. I am well aware that the UCLA administration is better informed and are doing much more today, than they did when I first became a bruin. We now have transfer themed residence halls and a week of transfer pride celebrating transfer students on campus, but we have a long way to go. I agree that as a complex living organism UCLA continues to grow in ways that are not always transparent, but one exposed area that I feel can be improved upon is in faculty awareness of what it takes to be a transfer student and the cultural wealth of this population in the classroom and on campus.

As a transfer student, I experienced first hand discrimination from several faculty members who did not believe I "earned" my spot on campus as a transfer student, and in fact accused affirmative action measures of doing me a favor. The paradox to this belief includes the fact that Proposition 209 banned special admissions considerations based on race, ethnicity, or gender, and that the community college transfer function is state policy in accordance to the Master Plan—not related to race or sex. Combating this incongruence with the facts is the work of CCCP. In the case of many students like myself, they exposed the hidden curriculum so that we could successfully navigate the transfer system, but it was entirely up to us to make the grade—and we do. Sadly, I hear many students still experience similar treatment in various departments.

Institutionalizing a transfer receptive culture model on campus will bring more transfer students and also make them feel more welcomed and thus successful in various disciplines. However, first I believe we need a better informed faculty that understand the barriers that transfer students overcome and the cultural wealth they bring into the classroom. Fortunately, studies much like this dissertation are bringing light to this issue. Additionally, as a result of the

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2013 Moreno Report, further exposure to some of these discriminatory realities have led the current administration to extend their efforts and improve the institution as a whole. A reassuring start of such institutionalized efforts is the current search for a Vice Chancellor of Equity, Diversity, and Inclusion. I am not only hopeful, but also certain that these efforts to improve the campus will render a more receptive and supportive environment for transfer students overall. But I am cautioned by my own lived experience to not rest assured that the work here is done. More than ever, I believe that fostering and nurturing transfer students will not only yield beneficial to the university, but also the state and the nation as a more prepared citizenry enters society.

Conclusion

The goal of this dissertation was to begin a dialogue of cultural expansion encouraging ideological change. In this study, I highlighted how community cultural wealth is a form of embodied cultural capital that can be exchanged in educational settings; however the trick is unlocking this awareness in those who posses it. For a low-income, first-generation, Latina/o college student, like myself, the challenge navigating the educational pipeline was not in aspiring for educational opportunities, but rather accessing the hidden curriculum that eventually helped me navigate college and graduate. However, accessing this information fell short to my needs when also experiencing dissonance about my community cultural wealth and the values of the academy. Much like the participants in this study, once I learned that I did not have to "sever" connection to my community and family, I knew that I would be successful because of them and not in spite of my parents' third grade education and farming background. The findings here confirm my experiences and show how upcoming generations are living similar narratives. This work informs a better construct of Latina/o first-generation, students and can serve to rewrite the narratives of community college transfer students.

2013 S.I.T.E. Program Agenda

CLASSIC SITE 2013

Thursday, July 11

TIME	ACTIVITY *Presenter(s)*	OBJECTIVES	LOCATION
7:00	Breakfast/ Exit Interviews		Covel Commons
8:00	Overview *Alfred Herrera*	▪Day's Agenda	Humanities A65
8:30	Faculty Lecture: How Understanding the Tribal / U.S Legal Historical Relationship Makes You a Better Student" *DeAnna Rivera*	▪Introduction to University Lecture ▪Importance of Being a Critical Thinker ▪Importance of Practicing Good Study Habits ▪Being the Best Student You Can Be	Humanities A65
10:00	Break		
10:15	Transfer Plan *Santiago Bernal*	▪Importance of Developing a Plan ▪Strategies to Create Your Plan	Humanities A65
11:00	UC Presentations *UC Transfer Representatives*	▪Meet UC Representatives ▪Learn What Different UC"s Have to Offer	Humanities A65
12:00	UC Campus Fair *UC Campuses*	▪Network with UC Representatives ▪Q & A	Perloff Quad
1:00	Lunch/ Exit Interviews		Perloff Quad
1:45	UC Department Visits *Peer Mentors*	▪Visit Specific UCLA Departments ▪Get Info Regarding Specific Majors	UCLA Campus
3:30	Writing Across the Curriculum	▪Introduction to College Writing ▪How to Become a Better Writer	Public Affairs 1222
5:30	Dinner		Covel Commons
6:30	Exit Interviews		Sproul Hall
	Admission Interviews IV	▪Admission Requirements ▪Review UC TAP, Transfer Planner & Q&A	
8:30	Talent Show!	▪Let Your Light Shine! ▪Celebrate New Beginnings !	Bradley Hall Ballroom

Friday, July 12

TIME	ACTIVITY *Presenter(s)*	LOCATION
7:00	Breakfast & Checkout	Covel Commons
8:30	Closing Session & Evaluation *CCCP Staff & Peer Mentors*	Northwest Auditorium
11:30	Student Departure	

Monday, July 8

TIME	ACTIVITY ▪ *Presenter(s)*	OBJECTIVES	LOCATION
7:30	Registration Group A		Sproul Hall Breezeway
8:30	Registration Group B		Sproul Hall Breezeway
9:30	Welcome & Overview *CCCP STAFF*	▪Staff Introduction ▪Program Goals ▪Policies	Northwest Auditorium
10:30	Family Workshop (English) *Alexandre Price & Asena Filihia*	▪Intro to Higher Ed ▪Share Experiences ▪Plans for Next Year	Northwest Auditorium
	Parent Workshop (Spanish) *Chely Gonzalez*	▪Sistema de educacion ▪Compartir experiencias	Sproul Hall Lecture Room
	Student Workshop *Peer Mentors*	▪Expectations ▪Pre Questionnaires ▪Traditions	Sproul Hall Patio Area
11:30	Cohort Distribution	▪Meet Mentor and Group	Northwest Auditorium
11:45	Lunch		Covel Commons
1:30	Entering the Academic Community *Dimpal Jain*	▪Creating Communities ▪The Hidden Curriculum ▪Identity & Academics	Humanities 169
3:00	Break		
3:15	Major & Career *Roni Lavi*	▪Diff. Major vs. Career ▪How to Choose a Major ▪Career Planning	Humanities 169
4:15	UC TAP & Action Plan? *Santiago Bernal*	▪Purpose of UC Tap ▪Updating the UC Tap ▪Planning Next Year	Humanities 169
4:45	Cultural Wealth *Llanet Martin*	▪What is Cultural Capital? ▪Personal Experiences & Academic Goals ▪Cultural Capital & Personal Statement	Humanities 169
6:00	Dinner		Covel Commons
7:00	Team Discussion I *Peer Mentors*	▪Get 2 Know Each Other ▪Going Over Agreements ▪Team Name & Roll Call	Sproul Hall
8:00	Entrance Interviews *Peer Mentors*	▪One on One ▪Expectations	Sproul Hall
8:00	Admissions Interviews I *UARS Staff*	▪Admission Requirements ▪Review UC TAP ▪Review Transfer Planner / Q&A	Sproul 4 South Lounge

TIME	ACTIVITY *Presenter(s)*	OBJECTIVES	LOCATION
7:00	Breakfast		Covel Commons
8:00	Overview *Alfred Herrera*	▪Day's Agenda	Humanities A65
8:30	Critical Race Theory *Michaela Mares-Tamayo*	▪What is CRT? ▪What is White Privilege? ▪What are Microaggressions ?	Humanities A65
10:00	Break		
10:15	Faculty Lecture: "How Understanding the Tribal / U.S Legal Historical Relationship Makes You a Better Student" *DeAnna Rivera*	▪Introduction to University Lecture ▪Importance of Being a Critical Thinker ▪Importance of Practicing Good Study Habits	Humanities A65
11:45	Lunch		Perloff Quad
1:00	Break Out Session I UC / UCLA Selection <30 Units *UARS Staff*	▪Minimum Admission Requirements ▪UC TAG ▪IGETC ▪UCLA TAP ▪UCLA L & S/ STEM Admissions	Public Affairs 1222
	Break Out Session II UC/ UCLA Application >30 Units *UARS Staff*	▪Minimum Admission Requirements ▪UC TAG ▪IGETC ▪UCLA TAP ▪UCLA L & S/ STEM Admissions	Campbell Hall 1112
2:00	Writing Across the Curriculum *Nancy Guarneros*	▪Introduction to College Writing ▪How to Become a Better Writer	Public Affairs 1222
4:00	"Campus Tour" *Peer Mentors*	▪Explore UCLA Campus ▪Learn interesting facts about UCLA	UCLA Campus
5:30	Dinner		Covel Commons
7:00	Team Discussion II	▪Overcoming Transfer Obstacles ▪Parenting/ Non Traditional Students ▪AB -540 Undocumented Student Issues	Sproul Hall
8:00	Admissions Interviews II *UARS Staff*	▪Admission Requirements, UC TAP, Q & A	Sproul 4 South Lounge

TIME	ACTIVITY *Presenter(s)*	OBJECTIVES	LOCATION
7:00	Breakfast		Covel Commons
8:00	Overview *Alfred Herrera*	▪Day's Agenda	Public Affairs 1222
8:15	Writing Across the Curriculum *Nancy Guarneros*	▪Introduction to College Writing ▪Becoming a Better Writer	Public Affairs 1222
10:15	Break		
10:30	Strategies for Community College Success *David Esparza*	▪Identifying Resources at the C.C. ▪Identifying Counseling Services at the C.C.	Public Affairs 1222
	Community College 101 *Chely Gonzalez*	▪Introduction to C.C ▪How to Navigate the C.C. Effectively	Campbell Hall 1112
12:00	Lunch		Perloff Quad
1:00	Math Abilities *Ana Lopez*	▪Introduction to College Level Math ▪Increasing Math Confidence ▪Improving Math Skills	Humanities 169
	Exploring the Personal Statement *Alfred Herrera*	▪What is the Personal Statement? ▪Using Your Personal Experiences & the P.S. ▪Brainstorming P.S. Topics	Campbell Hall 1112
3:00	*Waiting for Superman* Movie & Discussion *Kensley Davis*	▪Public Education in America ▪Group Dialogue	Humanities 169
5:30	Dinner		Covel Commons
7:00	Group Discussion III *Peer Mentors*	▪Future Plans ▪Staying Connected ▪Completing Requirements	Sproul Hall
8:00	Admissions Interviews III *UARS Staff*	▪Admission Requirements ▪Review UC TAP, Assignments, Q&A	Sproul 4 South Lounge

CCCP CLASSIC SITE 2013

Center for Community College Partnerships: 2013 S.I.T.E. Cohort Demographic Data

Chart 1: With a total number of eighty-seven participants, fifty-one were females and thirty-six males.
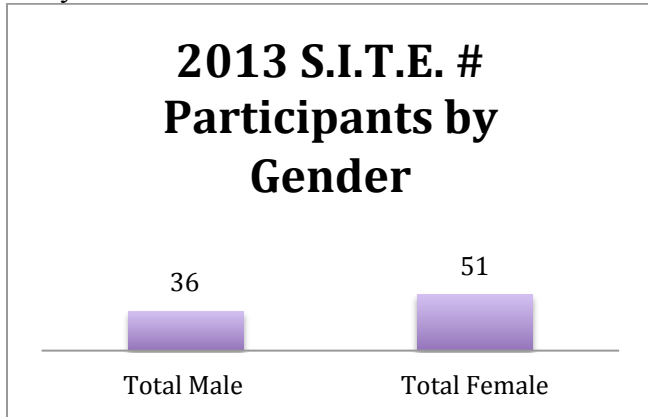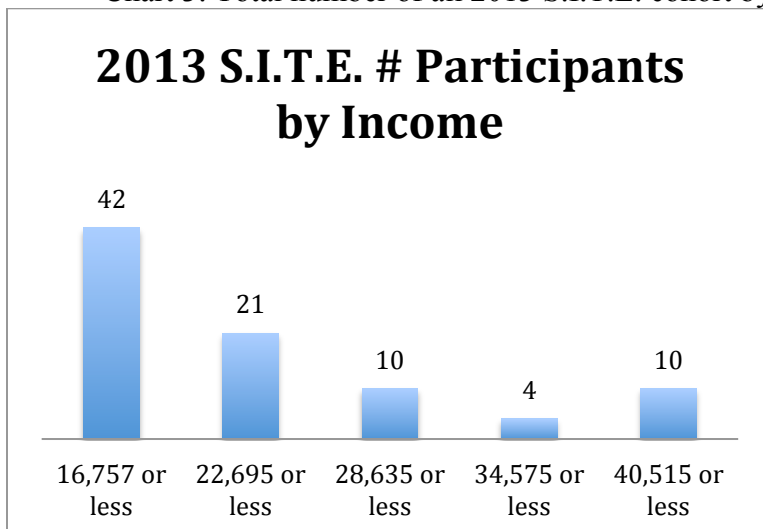
2013 S.I.T.E. # Participants by Gender

36	51
Total Male	Total Female

Chart 2: Total number of all 2013 S.I.T.E. cohort by race/ethnicity.

2013 S.I.T.E. # Participants by Race/Ethnic

White	African American	Asian American	Chicana/o Latino
1	6	9	71

Chart 3: Total number of all 2013 S.I.T.E. cohort by self-reported family income.

2013 S.I.T.E. # Participants by Income

16,757 or less	22,695 or less	28,635 or less	34,575 or less	40,515 or less
42	21	10	4	10

Appendix C

Center for Community College Partnerships Data

The charts below describe archival data gathered from the Center for Community College Partnerships private files.

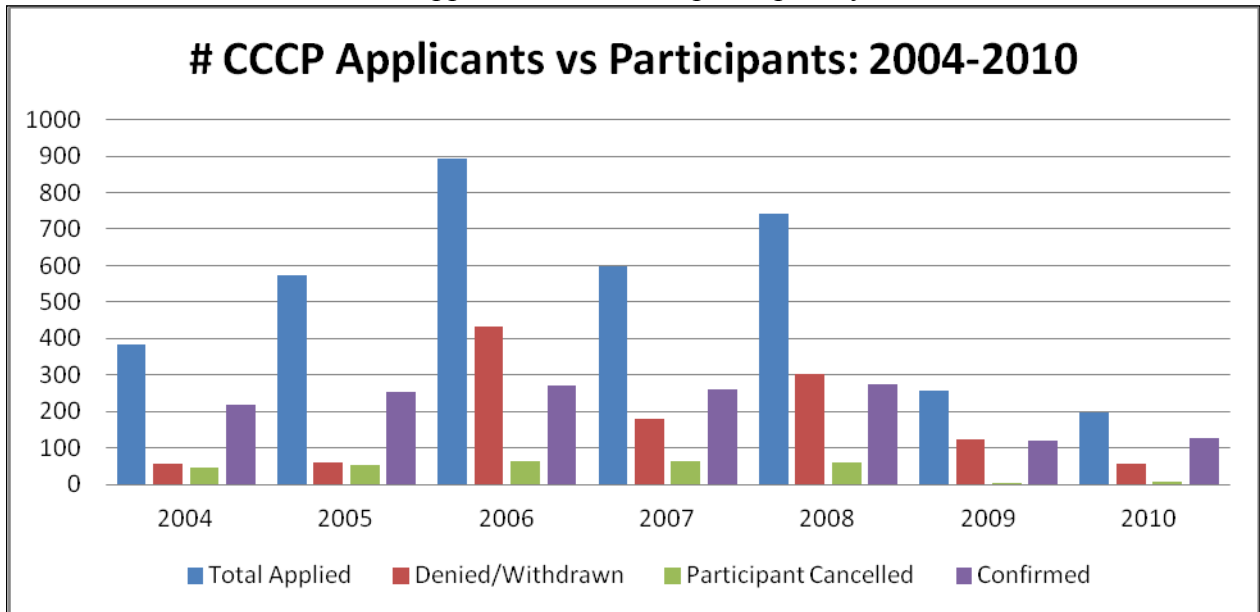Chart 1: Total number of applicants versus the participants yielded from 2004-2010

Chart 2: Total number of applicants disaggregated by race/ethnicity from 2004-2010
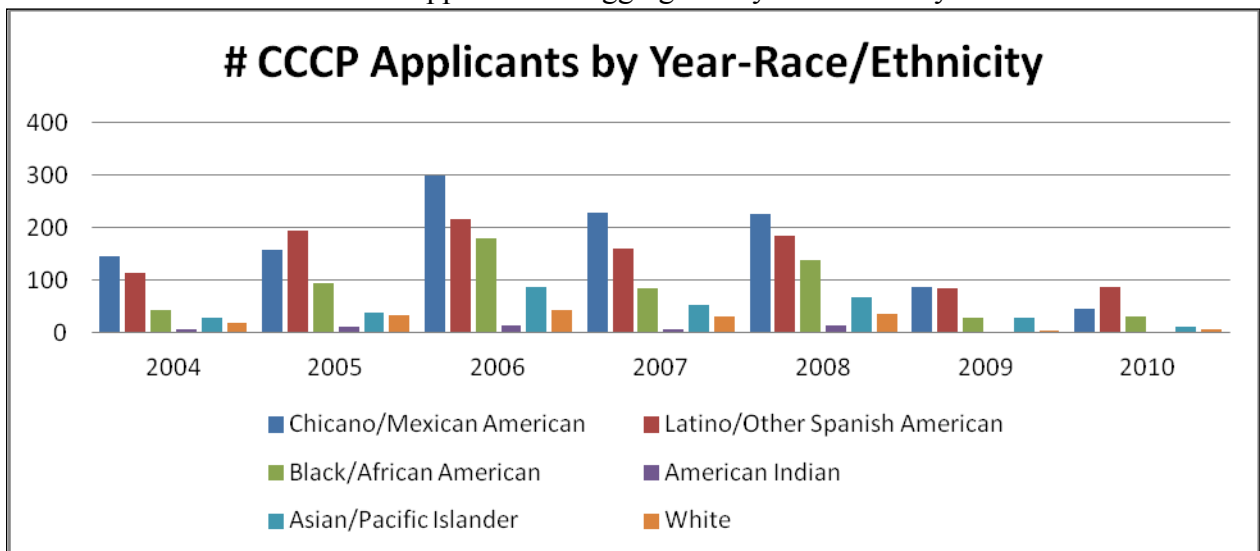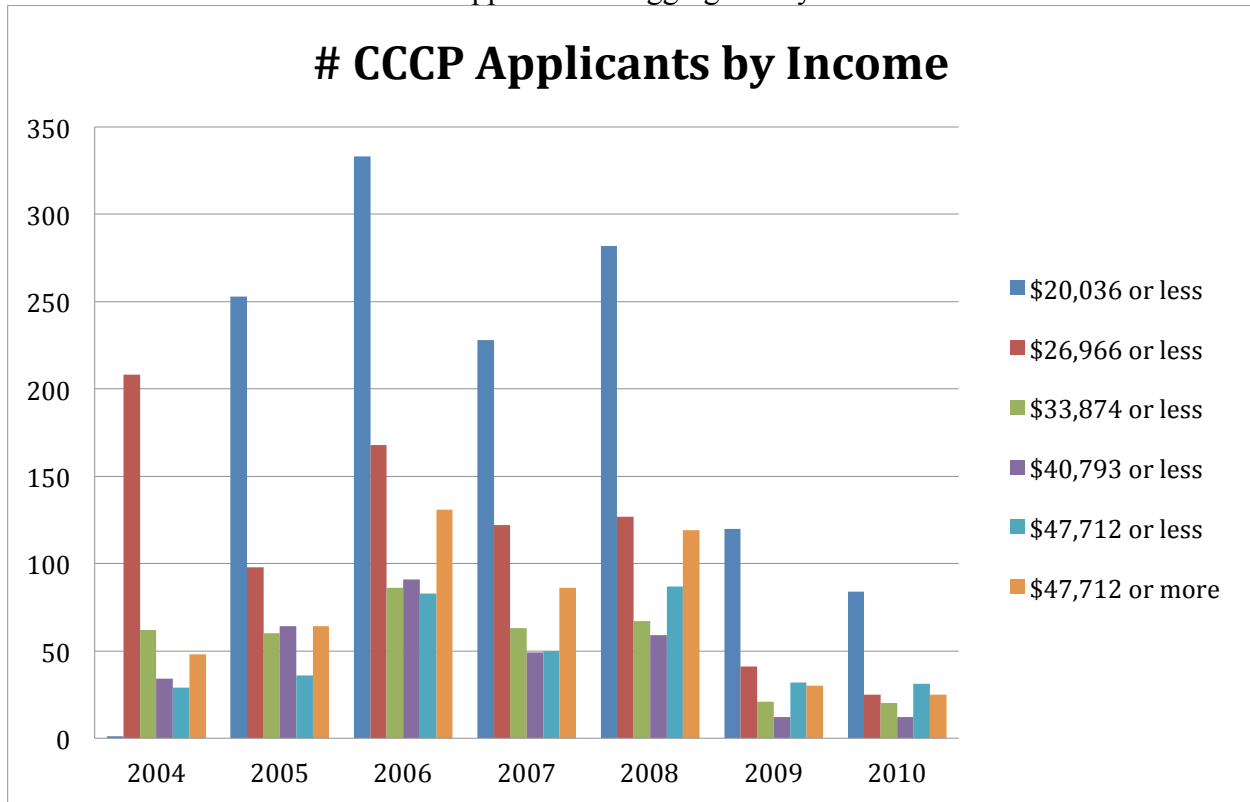
CCCP Applicants by Income

Legend:
- $20,036 or less
- $26,966 or less
- $33,874 or less
- $40,793 or less
- $47,712 or less
- $47,712 or more

Appendix D

Scholars/Summer Programs 2012 Pre-entry Questionnaire

Name: _____ **Date of Birth**

_____

Community College(s): _____ **Years in college?**

_____

1. **How many campuses are there in the University of California (UC) system? (*Please circle one)***
   a. **6**
   b. **9**
   c. **10**

2. **What is the difference between a UC and a CSU? (*Please circle one*)**
   a. **Both CSU and UC are teaching institutions**
   b. **CSU is focused on teaching and UC is focused on research**
   c. **Only UC offers advanced degrees**

3. **What is the minimum number of units needed to transfer?**

   _____

4. **What is the minimum GPA to be UC eligible to transfer?**

   _____

5. **The difference between being eligible for admissions and being competitively eligible for admissions is: (*Please circle one*)**
   a. **Being eligible guarantees admission**
   b. **Being competitively eligible guarantees admissions**
   c. **Being competitively eligible will give you a better chance for being admitted**

6. **Is an Associate's Degree required for the UC before you transfer?** ☐ **Yes**
   ☐ **No**

7. **When is the UC application filing period for the fall term? (*Please circle one*)**
   a. **November of the previous year**
   b. **December of the previous year**
   c. **February of the same year**
   d. **On a rolling basis until filled**

8. **IGETC is: *(Please circle one)***
   a. **Intersegmental General Education Transfer Curriculum**
   b. **Innovative General Education Transfer Course**
   c. **Individual General Education Transfer Class**

9. **Is IGETC a <u>requirement</u> for transfer Admissions?** ☐ **Yes**
☐ **No**

10. **Besides your academic record, the following are important for admission to UC:**
(Check all that apply)

    ☐ **Extracurricular activities**
    ☐ **Volunteer work**
    ☐ **Community service**
    ☐ **Work**
    ☐ **Taking care of family**
    ☐ **Number of colleges you attended before transfer**

11. **Is the Personal Statement important for admission to UC?** ☐ **Yes**
☐ **No**

12. **When is the FAFSA deadline? (*Please circle one*)**
    a. **March 2**
    b. **April 15**
    c. **June 1**

13. **A Student Education Plan is: *(Please circle one)***
    a. **A series of course that you are required to take to graduate**
    b. **A list of courses to follow for transfer to a four year**
    c. **A plan for completing appropriate courses to achieve a degree**

14. **ASSIST.ORG is: *(Please circle one)***
    a. **Organization that assists you in education**
    b. **Website that helps plan transfer**
    c. **Website that determines eligibility**

15. **Pre-requisites for your major are: *(Please circle one)***
    a. **Courses you choose to complete for transfer**
    b. **Courses required for your major**
    c. **Courses only offered for you to take after you transfer**

16. **How many transferrable English courses are required for admission to UC?**
    a. **1**
    b. **2**
    c. **3**

17. **Everyone must have a transferrable Math course completed before transferring to a UC?** ☐ **Yes** ☐ **No**

18. **Do you talk to your family about your college experience?**
    ☐ **Yes** ☐ **No**

19. Who motivated you to attend college? *(Check all that apply)*

☐ Family
☐ Friends
☐ High school (teachers, counselors, or staff)
☐ College (professors, counselors, or staff)

20. What motivated you to attend college? *(Check all that apply)*

☐ To make more money
☐ To establish a career
☐ To be a role model
☐ To improve your community

Thank you for completing this survey. Your responses will be kept confidential.

Appendix E

Interview and Focus Group Protocol

SITE (Classic) Focus Group/Interview Protocol

Focus Group/Interview Protocol
60-90 minute semi-structured protocol, providing for open-ended questions and probes.

Introduction
Thank you for agreeing to participate in this study. I'd like to start by asking you a few questions about your personal background.

Educational History
1. What kind of high school did you attend?
2. What was the student composition?
3. What kind, if any, college preparation did you receive at your high school? (e.g. teachers, counselors, students, other administrators, programs)

SITE related questions
4. How did you hear about CCCP/SITE?
5. Why did you decide to participate in this program?
6. Have you learned anything new in this program?
7. What are some of the things you have learned in the program? Please reflect on the programmatic elements (content), the personal elements (things you have learned about yourself), and guidance (mentorship, networks, etc).
8. What was your overall experience in the summer program?
9. Would you recommend this program to other people?
10. What kind of people? How would you convince them to do the program? What would you say?
11. How would you describe the culture of CCCP?

Community College related Questions
12. Have you started community college, or will you start in the fall?
13. Why did you decide to attend a community college?
14. What community college do you attend/will attend in the fall?
15. Have you decided your intended goal yet?
16. What was your intended goal when you started community college?
17. Has your goal changed as a result of participating in SITE? How so?
18. How would you describe the culture of your community college, if you have started/visited?
19. Do you know if your community college has a transfer center? Do you know where it is?
20. Do you know if your community college encourages students to transfer?
21. What kinds of schools would you say they promote? (CSU, UC, Private)
22. Do you receive financial aid? What kind?
23. If you do not receive financial aid, how do you pay for school?

Family Role

24. Do you have any immediate family (brothers, sisters) or other family (aunts, uncles, cousins, family friends) that have attended college?
25. What can you tell me about their role in advising you about college?
26. What kind of support has your immediate family provided?
27. Compare this support to the CCCP program.
28. Have you recommended students to participate in CCCP? Why?

Open

29. Is there anything else you would like to add about any of the questions I have asked?
30. If you were to write about your experience in SITE, what would you want to stress the most?
31. If you were to write about your community college experience, what would you stress the most?

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