

RESEARCH BRIEF

Whose culture has capital? A summary of community cultural wealth.

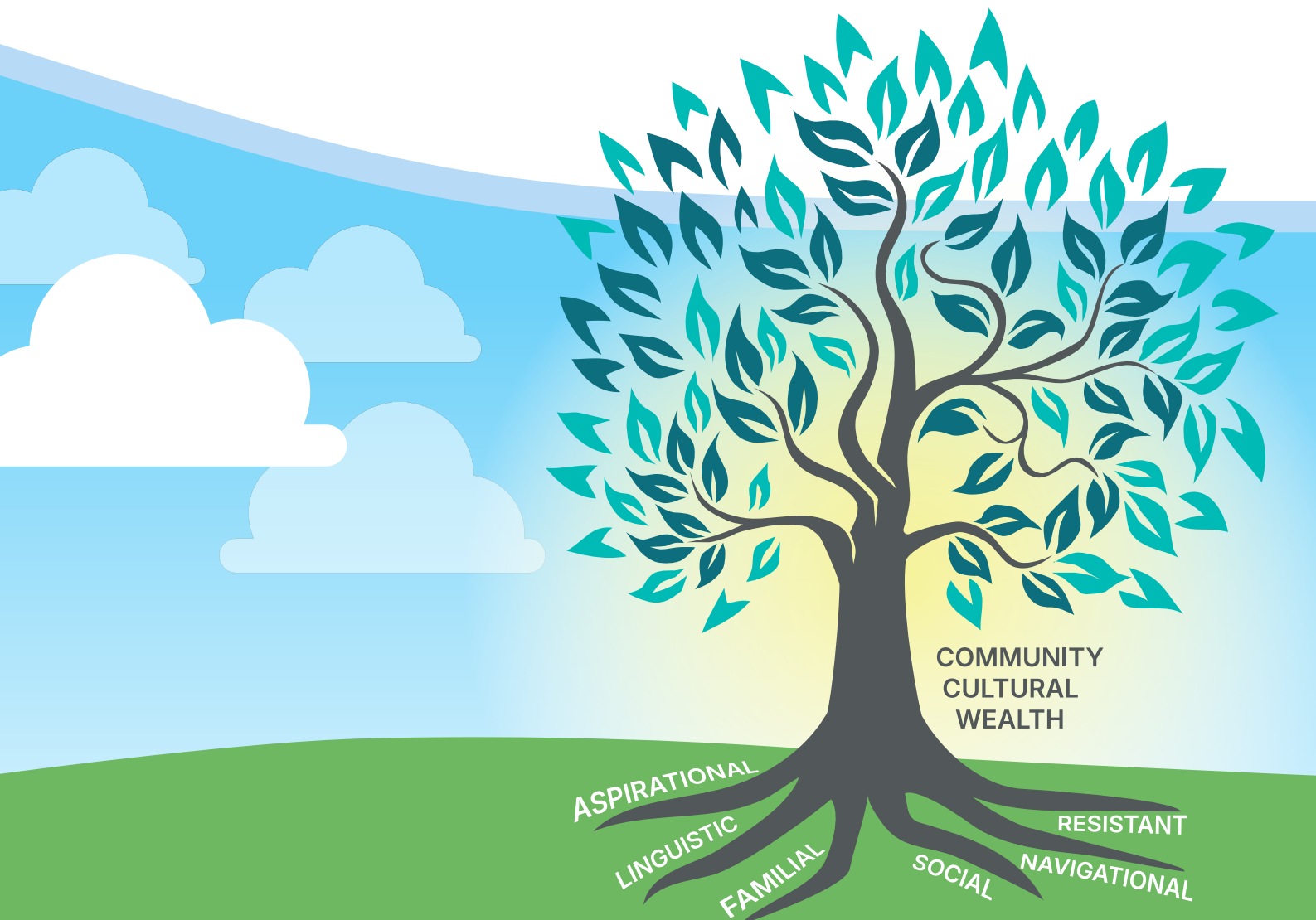
This research brief was extracted from Tara J. Yosso's original work. This document has been created to allow readers to discuss the main points of the work without reading the entire article for educational purposes. Full credit for all the work presented should be cited to the original source article.

FULL ARTICLE

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Introduction: Challenging the Deficit Model

This article conceptualizes community cultural wealth as a challenge to traditional interpretations of cultural capital. This shifts the research lens away from a deficit view of Communities of Color as places full of cultural poverty disadvantages, and instead focuses on and learns from the array of cultural knowledge, skills, abilities and contacts possessed by socially marginalized groups that often go unrecognized and unacknowledged. Various forms of capital nurtured through cultural wealth include aspirational, navigational, social, linguistic, familial and resistant capital. These forms of capital draw on the knowledge that Students of Color bring with them from their homes and communities into the classroom. This approach to education involves a commitment to develop schools that acknowledge the multiple strengths of Communities of Color in order to serve a larger purpose of struggle toward social and racial justice.

Community Cultural Wealth

The concept of **community cultural wealth** is an expansion of cultural capital. This model shifts the focus from individual deficiencies to collective, lived, and culturally embedded resources within marginalized communities. Six interrelated forms of capital comprise this wealth: stress from the traumas of poverty, biases of others, and other forms of inequity and oppression take a toll; academic resilience can play a major role in reaching goals successfully. Students may also take on serious academic challenges and face mounting stressors that demand different types of academic resilience. All students face challenges of some type and academic resilience plays a role in overcoming setbacks.

Aspirational Capital

The ability to maintain hopes and dreams despite structural barriers. This form of resilience is often transmitted intergenerationally, reflecting a deep belief in future possibilities even when traditional routes to social mobility are blocked.

Linguistic Capital

The intellectual and social skills gained through multilingualism and storytelling traditions. It includes not just language fluency, but also artistic communication, oral histories, and interpretative roles often held by bilingual children (e.g., translating for adults).

Familial Capital

The cultural knowledge fostered through kinship networks that emphasize community, responsibility, and collective memory. This includes both immediate and extended family ties and imparts values of caring, coping, and moral education.

Social Capital

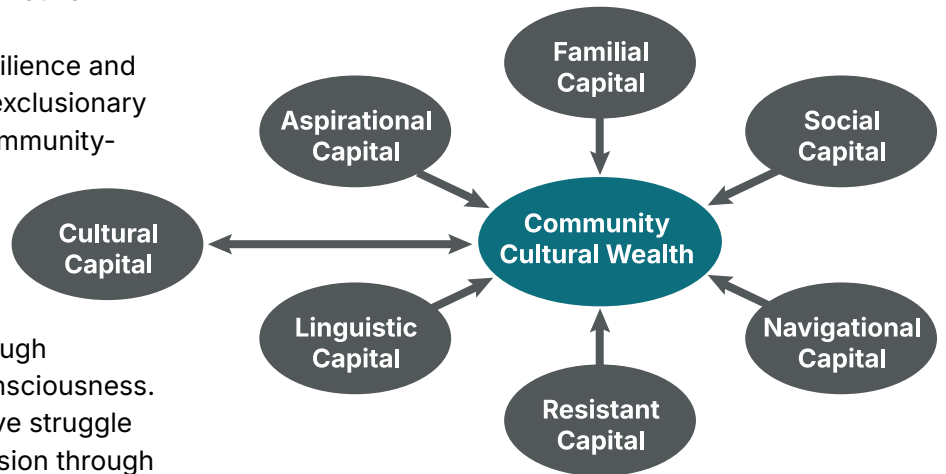
Networks of people and institutions that provide emotional and practical support. These connections are critical for navigating institutions like education, healthcare, and employment, particularly for historically marginalized groups.

Navigational Capital

Skills and strategies developed to maneuver through institutions not designed for Communities of Color. It includes resilience and adaptability in the face of hostile or exclusionary systems, often cultivated through community-based experiences.

Resistant Capital

Knowledge and skills developed through oppositional behavior and critical consciousness. It encompasses traditions of collective struggle and efforts to resist systemic oppression through both everyday and organized acts of resistance.



Broader Implications and Call to Action

The forms of capital described in Yosso's framework have long existed within Communities of Color. These forms—aspirational, linguistic, familial, social, navigational, and resistant capital—have been continuously nurtured across generations. The novelty lies not in their existence, but in their formal recognition, theorization, and elevation within academic and educational policy contexts.

Yosso asserts that educators, researchers, and policymakers must reject deficit-based interpretations of cultural difference. She maintains that these stakeholders must adopt a new lens—one that affirms and incorporates the existing strengths of marginalized communities into pedagogical design and institutional practice.

She emphasizes that theory must serve as a catalyst for structural change. In alignment with Gloria Anzaldúa's vision, Yosso insists that education must not only acknowledge the voices of historically marginalized groups but also position their knowledge as foundational to reshaping educational systems.

Key Takeaways

- **Deficit frameworks** pathologize Communities of Color by framing them as lacking valuable cultural capital.
- **Community Cultural Wealth** is a powerful re-theorization that highlights the strengths and resources within marginalized communities.
- Educational systems must **recognize and incorporate these forms of capital** to foster equity and justice.