

- cultural wealth
- cultural difference (75)
- cultural capital (76)
- culture of possibility (78)

Yosso Quotes and Questions

Yosso, *Whose culture has capital?*

“Whose knowledge counts and whose knowledge is discounted?” (69)

Origins of CRT (70)

“CRT is a framework that can be used to theorize, examine and challenge the ways race and racism implicitly and explicitly impact on social structures, practices and discourses.”

“CRTs branches are not mutually exclusive or in contention with one another. Naming, theorizing, and mobilizing from the intersection of racism, need not initiate some sort of oppression sweepstakes—a competition to measure one form of oppression against another” (72-73).

Five tenets of CRT: (73-74)

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 centrality to experiential knowledge.
5. The transdisciplinary perspective.

“Deficit thinking takes the position that minority students and families are at fault for poor academic performance because: (a) students enter school without the normative cultural knowledge and skills; and (b) parents neither value nor support their child’s education” (75).

Community Cultural Wealth (77-78)

1. Aspirational capital
2. Linguistic capital
3. Familial capital
4. Social capital

5. Navigational capital

6. Resistant capital

“CRT centers the research, pedagogy, and policy lens on Communities of Color and calls into question White middle class communities as the standard by which all others are judged” (82).

Questions:

Does CRT challenge the Standard or how it was established?

CRT in research, academia....how does it apply to academic hegemony?

Leonardo *Souls of White Folk*

white perception, and standard

“Clearly, the issues of globalization and whiteness are critical components of a pedagogy attempting to understand the oppressive structures that distort clear knowledge. These structural features filter into micro-interactions between students and teachers” (31).

“Whiteness is a racial discourse, whereas the category ‘white people’ represents a socially constructed identity, usually based on skin color” (31).

“Whiteness is the attempt to homogenize diverse white ethics into a single category (much like it attempts with people of color) for purposes of racial domination” (32).

“Whiteness stamps its claims to superiority, both morally and aesthetically speaking, on its infantilized Other by claiming to speak for people who apparently speak in gibberish. It aims to comprehend a people better than it comprehends itself” (34).

Pedagogy of amnesia (34)

Methodology of the oppressed (35)

“Whiteness is less of an essence and more of a choice” (35).

Multinational racism (35)

Racial democracy (35)

“Postmodern racism assumes the guise of tolerance only to be usurped by relativism, a proliferation of differences rather than a leveling of power relations” (36).

distinction between identity politics and class relations (37)

Pedagogy of politeness (39)

“Whiteness conjures up a fictive solidarity when it is deemed convenient” (43).

Neo-race theory (45)

Racial Formation

Racial formation theory

Race as an essence, as something fixed, concrete and objective.
rigidity, bipolar manner,

dichotomous perceptions of race → how it is constructed and how it is
understood/interpreted?

race as signifier and symbol

p. 124 “we should think of race as an element of social structure rather than as an irregularity within it; we should see race as a dimension of human representation rather than an illusion. These perspectives inform the theoretical approach we call racial formation.”

“A racial project is simultaneously an interpretation, representation, or explanation of racial dynamics, and an effort to reorganize and redistribute resources along particular racial lines” (125).

“...the theory of racial formation suggests that society is suffused with racial projects, large and small, to which all are subjected” (127).

“...race is not a biologically given but rather a socially constructed way of differentiating human beings” (128).

“...in what way is racial formation related to politics as a whole? How, for example, does race articulate with other axes of oppression and difference—most importantly class and gender—along which politics is organized today?” (130)

“Hegemony operates by simultaneously structuring and signifying” (131)

“...race is gendered and gender is racialized” (132)

Caucasian Cloak

Caucasian cloak -

ties between language, culture and race

idea of race vs. culture and language

“The history of Mexican Americans in the Southwest generally demonstrates that state officials have been describing their discriminatory practices in terms of language and culture for most of the twentieth century, even when they were engaging in fairly explicit racial discrimination.” (155)

W.E.B. Du Bois

“Leaving, then, the world of the white man, I have stepped within the Veil, raising it that you may view faintly its deeper recesses,—the meaning of its religion, the passion of its human sorrow, and the struggle of its greater souls. All this I have ended with a tale twice told but seldom written.”

“He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face.”

“A people thus handicapped ought not to be asked to race with the world, but rather allowed to give all its time and thought to its own social problems.”