



“I help them see their potential”: The role of Cultural Navigators in Supporting the Professional Development of Immigrant and Refugee Family Childcare Providers

Sarah Garrity¹ · Saralyn Miller¹ · Claudia Dunn¹ · Sascha Longstreth¹

Accepted: 11 May 2024

© The Author(s), under exclusive licence to Springer Nature B.V. 2024

Abstract

Cultural navigators (CNs) serve as a bridge between immigrants and refugees and receiving communities. CNs help individuals from minoritized cultural groups navigate human service and educational systems and provide connections to local resources, services, and social support systems. This qualitative case study describes the experiences and perspectives of three CNs and 35 family childcare (FCC) providers who participated in a program designed to support the business skills of FCC providers living in three distinct cultural communities, drawing on Yosso’s community cultural wealth framework (2005). Data indicated that the CNs’ lived experiences as refugees and immigrants enabled them to provide culturally and linguistically responsive support to the FCC providers, illustrating the aspirational, linguistic, social, and navigational capital of both navigators and providers.

Keywords Family childcare · Cultural navigators · Early childhood workforce development

Family Childcare (FCC) is an integral part of the early care and education (ECE) landscape in the United States (Haynie, 2019), and providers are responsible for running a small business while at the same time caring for and educating young children. The ECE workforce has a long history of being one of the most underpaid and undervalued sectors of the economy and is comprised almost exclusively of women, 40% of whom are individuals of color (Austin et al., 2019). Providers often report feeling isolated due to a lack of social connections and networks (Build Initiative, 2019; Fuligni et al., 2009; Layzer & Goodson, 2006), which is often exacerbated by their belonging to groups typically marginalized by society, including women, recent immigrants, and those from low socioeconomic backgrounds. FCC providers are often less educated than their center-based counterparts and have limited access to ongoing professional development efforts, especially those specifically targeting FCC programs (Whitebook et al., 2016). Research has demonstrated that efforts to include FCC providers

in quality improvement efforts, including Quality Rating Improvement Systems designed to increase quality in ECE programs, often fail to meet the unique needs of this population (Bradburn & Dunkenberger, 2011; Bromer & Porter, 2017; Garrity et al., 2021; Hallam et al., 2017).

A promising strategy to help individuals from minoritized cultural groups navigate human service and educational systems is the use of cultural navigators (CNs) (Brar-Josan & Yohani, 2019; Kaplan et al., 2002; Mortier et al., 2021; Pang et al., 2020; Rotich & Kaya, 2014, Yohani et al., 2019). This qualitative case study describes the experiences and perspectives of three CNs and 35 FCC providers who participated in the Steps to Family Childcare Success Program (STEPS), a comprehensive professional development training series designed to increase immigrant and refugee providers’ skills related to operating a successful business. We draw on Yosso’s (2005) model of community cultural wealth (CCW) to foreground the bodies of knowledge, abilities, and resources used by the CNs and FCC providers to overcome challenges and barriers associated with operating a FCC home. The CCW framework complements the strengths-based approach of STEPS and its goal of honoring and uplifting diverse cultural communities.

✉ Sarah Garrity
sgarrity@sdsu.edu

¹ San Diego State University, San Diego, USA

Cultural Navigators, Brokers, and Mediators

CNs, also referred to in the literature as cultural brokers or mediators, are individuals acculturated in one or more minority cultures and the mainstream culture (Herzog, 1972) who serve as a bridge between immigrant and refugee individuals and receiving communities by providing connections to local resources, services, and social support systems (Baillie, 2010; Singh et al., 1999). Jezewski (1990) defined cultural brokering as the act of bridging, linking, or mediating between groups or persons of different cultural backgrounds to reduce conflict or produce change. Importantly, the goal is not to promote assimilation or integration, but to encourage cultural understanding between community agencies and individuals and groups from diverse cultural communities. Originally conceived to help immigrants and refugees with translation and interpretation services (Martin & Phelan, 2010; Rotich & Kaya, 2014), the role has expanded, and cultural mediators/brokers often serve as educators, advocates, and collaborators. They have been used in the field of public health to assist immigrants and refugees overcome cultural and social barriers to accessing health care (Brar- Josan & Yohani, 2019; Kaplan et al., 2002; Rotich & Kaya, 2014). Within the school sector, cultural navigators have been used to create access to services for families, foster engagement (Mortier et al., 2021; Pang et al., 2020; Yohani, 2013), and bridge services between families from culturally diverse backgrounds and schools (Ishimaru et al., 2016; Yohani, 2013). Their roles include translation and interpretation services, assisting families with understanding and navigating the school system, educating teachers to raise their cultural awareness (Martinez-Cosio & Innacone, Ishimaru et al., 2007; Yohani, 2013; Yohani, 2013), and are particularly useful for schools serving immigrant and refugee families who face barriers to access to services because of language differences or a lack of understanding about their rights and responsibilities (Mortier et al., 2021; Pang et

al., 2020). Cultural brokers have also been used to help families navigate the special education system for students with learning difficulties or disabilities and thus require specialized knowledge in both legal and health resources (Mortier et al., 2021; Pang et al., 2020). Of particular interest to the current study, Yohani et al. (2019) examined the role of cultural brokering in supporting the psychosocial adaptation of Syrian refugee families with young children. Results highlighted gaps in current systems (health, social services, education) in terms of appropriately serving refugee families and the critical role that the culturally informed support provided by the cultural brokers had on the well-being of refugee families. In the field of ECE, Klaus and Siraj (2020) found that hiring Roma teacher assistants as cultural brokers is effective in bridging cultural barriers to Roma participation in ECE programs. We could find no literature on the use of cultural navigators in FCC, a gap in the literature that we address with this study.

Overview of the STEPS Program

STEPS is a collaboration between three Ethnic Community Based Organizations (ECBOs), four local philanthropic organizations, and a university. The program was founded on the premise that FCC providers should be valued as entrepreneurs and small business owners and supporting them not only improves their economic security but can also increase the economic security of families and communities by providing high-quality, affordable childcare. In addition, we sought to provide culturally and linguistically responsive services to providers by embedding services within ECBOs who have a history of working with FCC providers, both formally through grant funding and informally via their long-standing presence in the community. Table 1 provides a description of each ECBO and the cultural community served as part of the STEPS program.

STEPS is a year-long professional development program intended to strengthen and improve provider business practices. CNs hired by the ECBO are responsible for recruiting and enrolling providers, supporting provider participation in the program, and acting as a liaison between providers and agencies responsible for subsidized care. STEPS providers are given a Chromebook and attend a 14-week comprehensive training series (2–3 h each week) provided in a virtual format in the providers' home language. The goals of the training series are to improve financial literacy and increase providers' overall understanding of effective business practices, and topics include marketing, computer literacy, tax preparation, and budgeting. Providers also receive one on one financial coaching from a business counselor to identify short and long-term business goals that reflect strong

Table 1 Profiles of ECBOs

Ethnically Based Community Organization	Purpose/Mission
East African Alliance	Advocates for African refugees and immigrants, supporting social justice and the preservation of African values and culture. Assists newcomers to become productive and self-sufficient members of their new communities.
Urban Refugee League	Helps individuals affected by humanitarian crises to survive, recover and rebuild their lives by empowering individuals and communities to become self-reliant and addressing inequalities.
La Mariposa	Invests in underserved communities through programs that promote self-sufficiency and build resiliency.

business practices. As part of the design of STEPS, focus groups were held with providers from each cultural community, in partnership with ECBOs, to learn more about their goals, strengths, aspirations, and professional development needs (Garrity et al., 2021). Focus group data highlighted the economic challenges faced by providers and difficulties interfacing with agencies that are part of the FCC and ECE sector, including licensing, subsidized care, and other regulatory bodies and systems. These learnings were integrated into an existing training curriculum used by URL to ensure the training met the needs of providers. Throughout the development of the training series, we sought to center the lived experiences of providers and build upon their strengths while also addressing the very real challenges they described. In this way, STEPS reflects Yosso's model of CCW, as we sought to ground our work in a strengths-based approach that reflected the lived experiences of providers.

Community Cultural Wealth

Yosso's work challenges cultural deprivation models and draws from key tenets of critical race theory (CRT) (Crenshaw et al., 1996; Ladson-Billings, 1995) to foreground and validate the cultural assets of Communities of Color by identifying the knowledge, strengths, and cultural resources inherent in these communities. This framework describes six categories of cultural capital that Communities of Color possess and use in their everyday lives to resist and survive oppression at both the macro and micro levels. These categories are overlapping (Yosso & Burciaga, 2016), and represent dynamic processes that coalesce to create community cultural wealth (Yosso, 2005). The categories of CCW proposed by Yosso (2005) are presented in Table 2.

Yosso's framework has been used to explore the experiences of individuals in higher education settings, including undergraduate students (Jayakumar et al., 2013; Huber, 2009; Rincon & Rodriguez, 2021), graduate students (Espino, 2014), and faculty of color (Martinez et al., 2017).

Table 2 Categories of community cultural wealth

Aspirational Capital	The ability to maintain hopes and dreams for the future even in the face of barriers.
Linguistic Capital	The intellectual and social skills learned through communication experiences in more than one language and/or style.
Navigational Capital	The skills of maneuvering through social institutions such as schools, the job market, healthcare and judicial systems.
Social Capital	The networks of people and community resources.
Familial Capital	The cultural knowledges nurtured among familial (family/ kin) that carry a sense of community, history, memory, and cultural intuition.
Resistant Capital	Knowledges and skills fostered through oppositional behavior that challenges inequality.

Others have used this framework to study the experience of high school (Burciaga & Erbstein, 2012) and elementary aged students (Jiminez, 2020; DeNicolo et al., 2015). Recently, Erdemir (2022) examined CCW among Syrian refugee children attending a preschool intervention program in Turkey to identify how children drew upon the six forms of capital in their daily lives to adapt and thrive. In the FCC sector, Bromer et al. (2023) used CCW and critical race theory to examine the strengths and assets of FCC providers of color and described how they opposed racialized stereotypes of childcare, viewed their homes as sites of racial healing and participated in licensing and the quality improvement systems despite ECE's privileging of white, center-based programs. Jiminez (2020) has asserted that CCW is a theory of empowerment, and as such it is very much in line with the central goal of the STEPS program to create a sustainable FCC workforce that recognizes FCC providers as entrepreneurs and is uniquely responsive to the community context. We aimed to explore further how CCW can be used in the field of ECE by asking the following research question: In what ways do refugee and immigrant CNs draw upon their community cultural wealth to support the business acumen of refugee and immigrant family childcare providers? Because a goal of the STEPS program is to elevate the voice of refugee and immigrant providers, a secondary aim of this research was to examine the ways in which refugee and immigrant FCC providers describe their experiences and perspectives about working with a CN who shares their cultural, ethnic, and linguistic heritage.

Methods

Research Context

This study took place in three multi-ethnic and linguistically diverse communities located in a large, urban city not far from the United States /Mexico border. The first community is a small but dense neighborhood that has welcomed subcommunities from Central and South America, Asia, and East Africa and is known for a broad array of lively ethnic restaurants and shops. FCC providers in this community are Somali refugees. The second community is a suburb that has become home to many refugees, first from Iraq, specifically Chaldean Iraqis, and now from Syria. This community has developed into an area known as "Little Baghdad" and providers in this community come from Iraq and Syria and speak Arabic and Chaldean. The third community is a small, urban neighborhood of 1,000 acres known for its colorful artwork, rich history, and spaces that celebrate its Mexican and binational heritage. FCC providers in this community come from Mexican immigrant populations.

FCC is a viable self-employment opportunity for immigrants and refugees living in these communities for several reasons. Operating an FCC home has relatively low start-up costs, and because it is operated from the home, it eliminates transportation barriers and makes it a practical option for women who may already be at home caring for children. In addition, the operating environment for FCC businesses is very favorable in our state, as regulations do not require zoning or landlord approvals, and space requirements are minimal. The ECBOs note that these low barriers to entry provide immigrant and refugee populations with the potential to start a FCC business regardless of the structural nature of their home, their educational background, and/or their rental agreement.

Participants

Three CNs representing each of the ECBOs participated in this study. Hani is the CN for the EAA and has been working there since 2005. She was born in Ethiopia but grew up primarily in Somalia. At ten years of age, she and her family returned to a refugee camp in Ethiopia because of the Somali Civil War. At 18, she began to serve the public by working in community development for the United Nations High Commission in Somalia. Hani, her husband, and her two children immigrated to the United States in 1989 and were sponsored by a resettlement agency that brought her family to Chicago. Hani and her family eventually settled in a large Somali speaking community in southern California. She has 7 children, 2 of whom were born in Somalia, and 5 who were born in the United States.

Layah is the CN for the URF and works with Arabic-speaking FCC providers. She was born in Iraq, where she attended university and graduated with a degree in English Literature and a minor in French. Upon graduation, which coincided with the Iraq War, Layah secured a job in the Iraqi Cabinet with the Minister of Communications helping to translate and interpret for the United States Army. Layah and her spouse immigrated to the United States in 2009 on a Special Immigrant Visa, and her two teenage children were born in the United States.

Angelica is the CN for LM. She works with Spanish-speaking FCC providers of Hispanic descent. Unlike Hani and Layah, Angelica was not a refugee, but was raised in Mexico, in a large city near the US/Mexico border. She moved to the United States when she got married, a common experience in the transborder region where Angelica was raised, which is known for its porous border and binational culture.

Participants also included 35 providers from each of the three ECBOs. Demographic characteristics were self-reported using an intake form completed at the beginning

of the project (see Table 3). Each ECBO had between 1 and 3 cohorts of providers that we could recruit from, based on different implementation timelines and funding. At the time of recruitment, the URL had served one cohort of providers ($n=21$). All were invited to participate in the focus group, and ten (48%) attended. LM had served three cohorts, and 57 providers were invited, with 14 (25%) attending. The EEA invited the 15 providers who were part of the Year 3 cohort, and 11 (73%) attended (the focus group was held following the graduation ceremony for this cohort).

Data Collection

A semi-structured interview protocol was developed by the first two authors to learn more about the CNs migration experience and how they perceived their role and the STEPS program. Questions included: *Can you describe your role in the STEPS program? What STEPS classes do you think were the most helpful for providers? What did the providers gain from participating in the STEPS program? Can you tell us a bit about your background and how you came to the United States? How did you learn English?* Interviews lasted approximately one hour, were conducted over Zoom, and were transcribed using the Zoom function. To ensure validity, credibility, and accurate representation of their lived experience, member checks were conducted with CNs throughout data analysis to obtain their perspective on our findings and ensure the accuracy of information.

Focus group questions were intended to learn more about providers' experiences with the STEPS program. They were asked to describe which classes were the most useful and any challenges or barriers they experienced participating in program. We also sought to understand how they perceived their strengths by asking them to share what makes their FCC home unique and what they do well. To learn more about the challenges and barriers providers faced related to operating their FCC business, we asked them to describe these challenges and what makes them feel frustrated. The focus groups were conducted collaboratively by members of the research team and representatives from the ECBOs, reflecting our goal that STEPS services and supports be embedded within trusted ECBOs. The researchers worked with the CNs to determine whether a Zoom or in-person format for the focus groups would be best, providing evidence of how the research team relied on the CNs throughout the implementation of the STEPS program to ensure services and activities were culturally responsive. Layah recommended that the Arabic focus group be held on Zoom because of providers' preference to stay home and their comfort with the Zoom format. The focus group was facilitated by the first author and business counselor, with questions and responses translated from English to Arabic

Table 3 Demographics of FCC providers

Demographic characteristics	East African Alliance		Urban Refugee League		La Mariposa	
	N	%	N	%	N	%
Gender						
Female	10	91%	10	100%	14	100%
Male	1	9%	0	0%	0	0%
Ethnicity						
Somali/African/Black	11	100%	0	0%	0	0%
White	0	100%	10	100%	0	0%
Hispanic	0	0%	0	0%	14	100%
Language						
Arabic	0	0%	10	100%		
English	1	9%	0	0%		
Somali	10	91%	0	0%		
Spanish	0	0%	0	0%	12	86%
Spanish and English	0	0%	0	0%	2	14%
Years Living in the US						
0–5	4	36%	3	30%	0	0%
6–10	3	27%	5	50%	0	0%
11–15	2	18%	2	20%	0	0%
16+	2	18%	0	0%	14	100%
Years as an FCC provider						
0–5	7	64%	8	80%	5	36%
6–10	3	27%	2	20%	4	29%
11–15	1	9%	0	0%	2	14%
16+	0	0%	0	0%	3	21%
Provider License						
Small License	9	82%	9	90%	6	43%
Large License	2	18%	1	10%	8	57%

and from Arabic to English. Because of the Somali providers' challenges with technology and their common practice of visiting and gathering at the EEA office, the Somali focus group was held in person. The first author, the business counselor, and the CN from the EAA facilitated the Somali focus group, which was held in person, with translation from English to Somali and Somali to English. Focus groups exemplified the process of translanguaging, which occurs when bilingual individuals access different linguistic features of the languages they speak to take advantage of their full linguistic repertoire and communicate effectively (García, 2009). Translanguaging is viewed as a discourse practice that is not centered on languages but on the natural, observable communicative practices of bilinguals (García, 2009), and participants and focus group facilitators used translanguaging to increase their ability to share their thoughts and ideas. Because the LM providers appreciated the ease of Zoom and liked that it did not require them to spend time driving, the LM focus group was held on Zoom and was conducted by the third author in Spanish. Members of the research team took detailed notes during each focus group to capture phrases that addressed the aims of the research, as well as contextual notes related to impressions

or insights and debriefed following each focus group to compare impressions and make additional notes.

Data Analysis

Data were analyzed using both inductive and deductive coding. To begin, we used an apriori coding scheme in which codes represented the six categories of cultural wealth described by Yosso (2005). We individually read through the focus group and interview transcripts and identified significant statements (Miller & Salkind, 2002) that best represented these categories. Statements were entered into tables (one table for each STEPs cohort) using data display techniques described by Miles and Huberman (1994) to determine the extent to which significant statements related to each category of CCW were distributed across participants and eliminated the categories of familial and resistant capital from our analysis. Next, we used deductive coding using techniques described by Saldana (2021) to identify subthemes within each category of CCW. These subthemes further informed our understanding of the role navigators played in supporting provider success.

Findings

Findings are presented in Fig. 1. While we were originally interested in the ways in which refugee and immigrant CNs drew upon their CCW to support the business acumen of FCC providers, data from interviews and focus groups consistently demonstrated that support extended beyond this narrow scope, and that CNs used their CCW to provide assistance and resources in a multitude of ways. As demonstrated by our model, an overarching theme that cut across all data was the power of shared lived experiences. Because the CNs and providers had similar experiences as immigrants and refugees, they were able to provide support and resources that were culturally, ethnically, and linguistically responsive. The aspirational capital of CNs was evident in the ways in which they served as a role model for providers and in their ability to empathize with and empower them to achieve more. Their linguistic capital was demonstrated by their ability to provide translation and utilize social media as a linguistic tool. Evidence of social capital was documented by the ways in which CNs provided instrumental and social support within a shared cultural community and create a community of FCC providers within each STEPS cohort. CNs leveraged their navigational capital to assist providers in navigating complex systems that included the STEPS program, business systems in the United States and FCC

regulations. Yosso (2005) purports that CCW allows marginalized communities to access and share information and resources with others in their community, and the STEPS program, embedded in ECBOs and supported by CNs who had similar lived experiences as providers, facilitated this transfer of information and resources. As such, our model is embedded in these more distal contexts as they provided structural support for this unique professional development program. Findings are presented below in terms of the four categories of CCW identified in our data.

Aspirational Capital

Yosso (2005) defines aspirational capital as the ability to maintain hopes and dreams for the future in the face of significant challenges. Data indicated that because of their shared lived experiences, CNs served as role models for providers and empathized with and empowered them to persist despite barriers. During their interviews, the CNs described their experiences in their home country as well as the challenges they encountered upon arrival to the United States. For example, Hani described the chaos of the war, with some members of her family being captured and killed and others fleeing to Ethiopia and Kenya. She further explained the difficulty getting used to the new climate in the United States,

ECBO

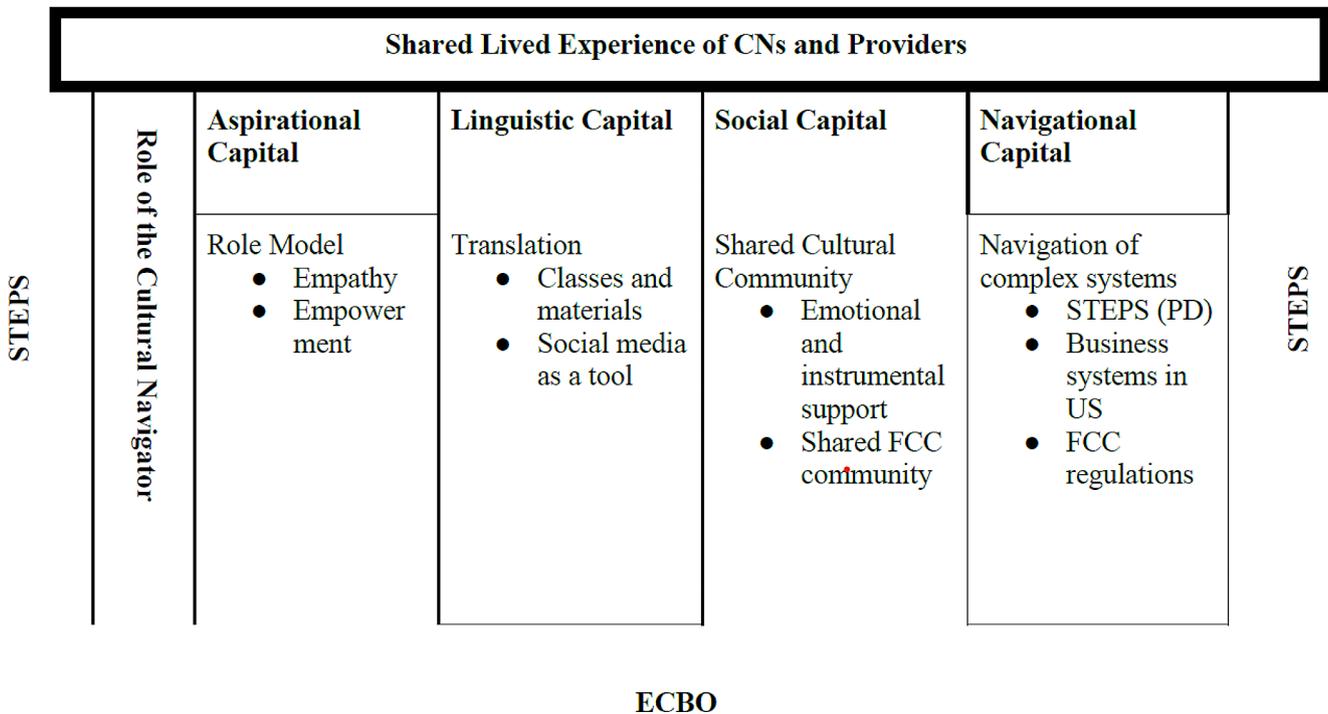


Fig. 1 Conceptual model

It was so cold. After 10 months I said, “I don’t want to stay here at all”. From Africa to Chicago, imagine! I was trying to go back to Africa, but somehow, I found a relative in [our city] who came when the Civil War was about to start. It is like African weather.

Because Hani, Layah, and Angelica had similar experiences as providers, they were able to form connections with them, serve as role models, and foster a sense of community and belonging. Angelica described how the challenges she faced when she arrived in the United States informed her ability to provide practical support to providers in terms of resources and information,

My experience as a migrant helps. Because of their limited knowledge of things, because maybe 90% of our providers are immigrants, they might not have the knowledge of all the things that they’re able to do, or access. I help them do that. I help them find the resources they can use to grow their business to their potential.

Shared experiences also allowed navigators to feel empathy for providers and the challenges they faced. For example, Layah stated,

They’re suffering, and I just want to get answers for their questions. I feel them. I talk about my experience. They share their experience as well. So, they feel we are in the same boat, in the same way. We have something in common, so they can feel me, I can feel them.

Angelica, Hani, and Layah shared the personal satisfaction they derived from helping the providers achieve their goals and become successful, as exemplified by Hani,

When you can provide for yourself, and someone is struggling to get there, and then you help them and they have what they came for, I feel very happy.

Data indicated that CNs empowered providers to persist by consistently demonstrating their confidence in providers’ abilities and capacity to achieve their goals. The following quote from Layah illustrates the subthemes of empathy and empowerment,

We try to see them growing successful. If they are successful, that adds to us because we are giving them something, making them good in this job. We provide them with anything they need help with. Like financially, with the computer that they get from STEPS.

And the following up and the business cards and creating the social media accounts - everything. We really support them because we really know how hard is to find a job or be successful.

When asked to describe their role, the CNs discussed the importance of helping providers imagine and realize their dreams. Angelica stated,

I’m basically the link between the providers and their potential, you know, because they sometimes don’t have this idea, or they don’t have the vision of what they can do with their childcare. And what I do is that I help them envision that. What is possible for them?

Demonstrating the impact of the empathetic and empowering role of the CNs evidenced across focus groups, a provider from LM described the support she received from Angelica and the STEPS program,

She is a great support for us. We are a little forgotten about and thanks to the program it has become known that there are many providers who have needs. We feel that we are not alone. When the pandemic comes and this course came out, I was about to leave the field. I told Angelica that I was about to leave, that I wasn’t sure about taking STEPS. She told me take it and then you decide. It was like I got back to my business and was able to get my feet back on the ground. This program came to lift us up, to lift our spirits and to help us get ahead.

Linguistic Capital

Linguistic capital is the multiple communication and language skills learned through communication experiences in more than one language or style (Yosso, 2005). During interviews, CNs described their own experiences learning English. Hani did not speak or understand English when she arrived in the United States and attended English and Second Language (ESL) classes when she first arrived. She explained, “I made a dictionary. Every word that I learned from school.” Layah described learning the English alphabet when she was in elementary school and studying British novels and plays as part of her university degree. Her linguistic capital and ability to translate for the government during the Iraq War was highly valued, and she described her experience as a translator as being “just like a bridge between the US Army and the Iraqi government helping them with the transition and everything”. Although she could speak English when she arrived to the United States,

she described challenges related to transitioning from British to American English, “We studied the U.K. version - accent, everything. And when we get here, it’s very hard when we have the accent showing”. When asked to describe how she learned English, Angelica described watching English television and her experiences crossing the border every weekend to shop, eat, and sightsee. She shared, My brother and I are fluent English speakers. We would come across all the time to the States, and we had a rule that whenever we crossed, we would only speak English to each other so we would practice.

Data consistently indicated that the CNs had various communication and language skills at their disposal (Yosso, 2005), and they leveraged their linguistic capital to support the FCC providers.

The CN’s experience navigating multiple language contexts prepared them to do a wide variety of translation, including translation of the STEPS classes and various materials needed to operate a FCC home. Importantly, while professional development opportunities and paperwork are readily accessible in Spanish, this was not the case for the Somali and Arabic speaking cohorts, and Hani and Layah’s linguistic capital promoted linguistic justice for providers who struggled to access resources. Recalling the sub-themes of empathy and empowerment and demonstrating the intersection of aspirational and linguistic capital, Layah described,

The language is a big key. The whole entire STEPS is about helping them to get the improvement and growing and being successful. How can we help them? Its way easier when they take it with someone who speaks the same language. It’s easy for them – they can explain their feelings, their struggles, and their questions.

Translating tax information was particularly challenging for navigators, as the course content was new to them and language related to taxes is often decontextualized and nuanced, and the CN’s ability to provide translation of these materials is further evidence of their linguistic capital. In addition to translating the classes, Hani and Layah spent a great deal of time translating materials related to the operation of a FCC home. The importance of translation and having materials and classes in their home language was described by providers in all three focus groups. For example, a provider described, “Sometimes I lack information, and I say, “I have to find someone to translate”. I come to the office, and I get Hani.” Another provider from the EAA shared that while they can often speak and understand English, sending an email or reading a document in English can be particularly difficult,

The licensing, the childcare licensing. They need to add program in our language. She [agency staff] write in English, she ask me in English, sometime she give me the paper, but I cannot read more than 75%. Some word is strong for me. But I have to because she say this rule, that rule. We need to add our language.

Because of their linguistic capital, Hani and Layah were able to help providers apply for loans, many of which were available because of the Covid-19 pandemic. During her interview, Layah explained,

A lot of people are eligible, and I help them a lot. It takes each client about 2–3 h because I have to translate everything into Arabic. Then I get their answers, and I write them in English, and I collect the papers they need to be qualified.

CNs discussed using social media and messaging applications as a translation tool, and data indicated the linguistic capital of navigators and providers included the use of technology to produce and exchange information. They used various social media platforms to connect, share information, and build community, representing the overlap of linguistic, social, and navigational capital. During her interview, Hani described,

I am only one person, and I can talk to the same 15 people at the same time to inform them or to tell them something. I just say it one time, I record the message, and they all listen, and then reply.

Importantly, the ability to hear rather than read messages was particularly helpful for Somali providers, who had little formal schooling and whose culture privileges oral over written language. Another benefit of social media was that if providers received a document they did not understand, they uploaded a picture of it to social media to be translated by the CN. Data consistently highlighted the linguistic capital of participants, challenging deficit views of multilingualism.

Social Capital

Social capital refers to networks of people and community resources (Yosso, 2005). The CNs and providers consistently described the value of having services available in a community that shared a common ethnic, cultural, and linguistic heritage. For example, a Somali provider stated, “Having like a whole community that is the same as my nationality, it felt more personal, it was more fun to participate”. During her interview, Hani described the experiences

providers often face when they try to access services outside of their cultural community,

The culture, especially our people, if they need a service from some agencies, and they don't see similarities in the people, or they don't understand it, they won't get that service at all. There's a lot of hesitation when there is nobody like them working there.

Layah also discussed how being part of a shared cultural community contributed to provider success,

One provider mentioned that STEPS was like a transformation point for her life, because it's hard to find someone to teach her in the same language that she understands. She gets it easily, we talk the same language, we are on the same page. After every training or class she attended she immediately did it [the topic covered in class]. She made business cards and spread it to our local market, and this was how she got her first 4 clients. After the training on social media, she was able to promote her business more, and now she has 12 kids, and she has a lot on the waiting list.

Drawing on the work of Gilbert (1982) and Stanton-Salazar (2001), Yosso purports that peer and other social contacts provide emotional and instrumental support to help individuals and groups of individuals navigate societal institutions not created to serve them. Recalling the subthemes of empathy and empowerment and the overlap of aspirational and social capital, during their interviews, the CNs described the emotional support they give to providers, exemplified by the following quote from Angelica,

I am their emotional support system, because a lot of the time providers, they are moms and they are business owners, and they sometimes they have those tough days, and they're not able to express that. I called a provider, and she was so frustrated because the computer wouldn't listen to her, and she couldn't find this, and she couldn't do something. And then she started telling me about a whole bunch of stuff that was going on. That's my role.

CNs also provided instrumental support by helping providers access resources, and when asked to describe her role, Layah provided evidence of the intersection of emotional and instrumental support that typified the role of the CNs,

I make sure they are very and comfortable and get the support that they need. And it is sometimes personal, "How is your kids, and how you do? How is the

traffic? Just like we all in the same boat. I feel more friendship.

During focus groups, providers described how STEPS helped create a community of providers within the cultural community served by the ECBO, as described by a Somali provider,

I was new to the childcare business, so I didn't have time to research a lot of resources or anything, so participating with a lot of other business owners here helped me a lot.

CNs also provided evidence of the shared FCC community that was fostered by the STEPS program during their interviews. Angelica stated,

It seems like they want to continue to connect. I always open up my Zoom at 5:00 instead of 5:30. I always tell them, you know what, I'll open up the Zoom, so if you guys have any questions, you want to chit chat or anything we can do that.

Hani described that the Somali providers would often get together in one place to take the STEPS classes and help each other with the technology,

They live close by, where a lot of Somali lives, and they used to come together in one house. Fatima would login and put the password in the computer.

Demonstrating the overlap of linguistic and social capital, Layah explained how both email and WhatsApp gave the providers a new way to connect,

Technologies solve the problem. In one way or another they communicate with each other. When I call to say, "we have a grant open and you are eligible", they will say "I already heard about it, I was waiting for your call," or "I hear from my sister, or I hear from my friend that I'm eligible for this".

Angelica also described seeing the connection between providers on WhatsApp,

I start seeing my WhatsApp with them blow up. There's something going on, there's buzzing, and so then I just peek in and see what's going on. Why are the providers so talkative?

Reflecting the views of the other CNs, Layah described the pride she felt working for her agency because of the special role it plays in helping others and building community,

The idea is helping others. That is what the URL is standing for, just to help, and customize things to make them more helpful. That's the difference between just a regular thing you can find anywhere. And the specific thing that make us special is this training, in your language, on your schedule, on your time that you pick.

Navigational Capital

Yosso (2005) describes navigational capital as the skills of maneuvering through social institutions such as schools, the job market, and healthcare and judicial systems not created to serve Communities of Color. Because the CNs had shared lived experiences as immigrants and refugees, they were able to provide support to providers that was informed by their own experiences. During their interviews, both Hani and Angelica spoke about their experience attending school and navigating the job market when they arrived in the United States. In 2005, after having several different jobs, Hani was contacted by a non-profit that needed someone to teach sewing to the women in the Somali community. This led to her being recruited and trained to help teach for a domestic violence prevention program offered by the EAA, where she has worked ever since. Angelica also discussed her experiences attending school and working various jobs when describing her immigration experience,

I did odd jobs for a long time. I delivered newspapers in the middle of the night. Until one day it dawned on me – “You know what I’m going to look for? A job that is related to what I’ve studied. I have a master’s degree”. Everybody would say, “Why don’t you clean houses, why don’t you go and work at Target?” I’m like “I didn’t study to do those things, and I didn’t study to deliver newspapers. I’m going to go and look for a job related to what I know how to do”.

She further reflected on how she uses her experience to support the providers, demonstrating the intersection of aspirational and navigational capital, “I think, with my experience of working in a center-based program, I can see the potential they can accomplish”.

Data highlighted the role of the navigators in supporting providers to maneuver through complex systems, which included the STEPS program, business systems in the United States, and FCC regulations. STEPS was created to

make professional development more accessible to refugee and immigrant providers, and Hani described her role in the following way,

My role is to navigate the providers through the services that we provide and be the liaison between the STEPS program leadership, the EAA, and the community. I recruit the providers, translate when the classes are going, and help them with whatever questions they have during the classes.

During focus groups, providers shared evidence of STEPS’ efficacy in helping them learn business skills, and one explained, “They gave us the opportunity to learn about subsidies, aid. I mean, I didn’t have the faintest idea they existed.” Another described learning about the importance of separating her business and home expenses when doing her taxes,

They help us learn about taxes. I’m doing well, and now I make sure that I put my expenses for the children, for the things I buy for them. Although I’ve been taking care of children for many years, I didn’t know nothing about what the banking system is and that I had to report this and that.

Once the STEPS classes were over, providers had access to one-on-one business coaching, and Layah described how she supported providers to connect with other resources available from the program,

We have a business advisor, and I told him, hey, we have 10 of the 21 clients that want to promote their business, so can you please help them? Creating a business card for them or a social media page for them? I can be bridge between the client and other advisors as well.

In addition to banking and tax systems in the United States, providers also must navigate the rules and regulations of operating a FCC home. A provider from the EAA described her experience in the following way,

When I was first starting my business, I didn’t really know what approach to take. It was really confusing because the rules and regulations were kind of intimidating to me. I came to Hani like really broken down and even then, starting the process of getting the license, talking to the right people, you know because I kept getting rejected and we couldn’t understand each other. I kept coming back to Hani. It was like a 2-month process, at least. She helped me schedule

appointments, where to pay the fees, how to do all of that without having to travel because we didn't have a car back then.

The STEPS program was designed to increase providers' understanding of the multiple systems with which they must interface as business owners. The following quote from a LM provider exemplifies the perceived value of this approach as well as the intersection between navigational and aspirational capital,

It is a little difficult to learn, but little by little with the perseverance of continuing to take the workshops, and well, here I go! I am eager for all the things that there remains to do. I want to thank you and tell you that I have implemented things that I have learned with you. I want to thank the whole team and Angelica and, as other compañeras say, I don't want the workshops to end, because we are growing both in the business and in taking care of the children.

Limitations

There are several limitations to this research that warrant consideration. Although a goal of this study was to elevate the lived experiences of providers, quotes from CNs are more prominent in our findings. The barriers described by providers and CNs related to language barriers also affected our data collection and analysis, and while translanguaging has been identified as a promising practice, language barriers, especially for the Arabic and Somali focus groups, impacted our ability to fully capture and document the experiences of providers. An additional limitation is the possibility of researcher bias given the close relationship between the authors and the CNs. At the time data was collected and analyzed, the first two authors and the CNs had worked together for several years designing, implementing, and evaluating the STEPS program. Although building trust, working collaboratively with ECBOs and CNs, and honoring the community voice are central to the STEPS philosophy, they also result in a level of familiarity and fondness that could lead to researcher bias.

Discussion

The purpose of this study was to use Yosso's (2005) CCW model to examine ways in which refugee and immigrant CNs draw upon their CCW to support refugee and immigrant family childcare providers and examine the experiences and perspectives of providers working with a CN who

shares their cultural, ethnic, and linguistic heritage. Our findings add to the extant literature documenting the value of using CNs to support immigrant and refugee populations and extends this work to the field of ECE. Importantly, while researchers investigating FCC programs have focused primarily on ways programs fit (or don't) within standards of white, privileged systems of early care, our findings add to the literature by giving voice to those from marginalized backgrounds and foregrounding their strengths in the form of CCW. Our data provides evidence of migration capital, defined by Jiminez (2020) as the knowledges, sensibilities, and skills cultivated through the array of migration/immigration experiences to the United States or its borderlands, as CNs drew on their own migration stories and lived experiences to connect with providers on a deeply human level, serving as role models for what is possible. Yosso (2005) described how resiliency in Communities of Color is evidenced by those who allow themselves to dream of possibilities beyond their present circumstances and the importance of nurturing a "culture of possibility" (p.78). Findings highlight this culture of possibility and reaffirm STEPS commitment to providing professional development grounded in a strengths-based approach and embedded in communities. In this way, STEPS embodies the 'lifting as we climb' (Yosso, 2005) mission of ECBOs and other institutions designed to support oppressed communities, and providers consistently described how much they relied on the CNs to help them understand and interface with the array of systems and regulations required to own and operate a FCC home.

There has been limited research on the characteristics and professional development needs of staff who work in agencies that support the early childhood workforce, and variables of interest fail to account for the cultural nature of development and learning. Researchers have focused on static background variables such as education level, type of degree, and prior experience (Ackerman, 2008; Whitebook et al., 2006), as well as professional development needs and challenges faced (Ackerman, 2008; Drake et al., 2012; Whitebook et al., 2012). Bromer and Weaver (2016) examined the training needs, job roles, and perceived challenges and rewards of staff working specifically with FCC providers and reported that almost half of participants (47%) cited working in dangerous neighborhoods as a challenge. Our data revealed the value of a professional development program in which services were provided in a cohort model based on a shared cultural community, the ways in which providers and CNs were entwined through their lived experiences as refugees and immigrants, and how these experiences allowed for the provision of culturally and linguistically responsive support. Ours is the first study to identify the benefits of cultural congruence and shared lived

experiences between staff supporting FCC programs and the providers they serve.

Implications for Practice

The past twenty years have witnessed significant discourse in the field of ECE regarding how to best support the professional development of the workforce. Coupled with this interest is an increased focus on the ways in which ECE systems often call for a one size fits all approach to quality and professional development which fails to consider the strengths and values of communities of color (Garrity et al., 2021; Souto-Manning & Rabadi-Raol, 2018). Our findings have important implications at the systemic level given that each year, approximately six billion dollars are spent on PreK-12 professional development in the United States, and this investment is expected to grow an additional 8.9% by 2028 (United States Professional Learning Market Report, 2023). When considering how to allocate these funds, states, quality rating improvement systems, and other entities (e.g. Head Start) should consider the use of CNs to promote culturally and linguistically responsive support that reflects the assets, resources, histories, and lives of Communities of Color (Yosso, 2005). We hope our findings inform professional development systems and are useful to those seeking to support the ECE workforce.

References

- Ackerman, J. D. (2008). Coaching as part of a pilot quality rating scale initiative: Challenges to—and supports for—the change-making process. *Early Childhood Research & Practice, 10*(2), 1–11. Retrieved from: <http://ecrp.uiuc.edu/v10n2/ackerman.html>.
- Austin, L., Edwards, B., Ch'avez, R., & Whitebook, M. (2019). *Racial wage gaps in early education employment*. Center for the Study of Child Care Employment.
- Bailie, J. L. (2010). *The role of ethnic cultural brokers and social networks in access to refugee resettlement services: An analysis of Sudanese refugee resettlement in Omaha, Nebraska* (Publication No. 3404219) [Doctoral dissertation, Milano The New School for Management and Urban Policy]. ProQuest Dissertations Publishing.
- Bradburn, I., Dunkenberg, M. B., White, N. J., & Allen, E. (2011). *Virginia Star Quality Initiative family child care home provider demonstration pilot evaluation report* Virginia Early Childhood Foundation. Retrieved from <https://vtechworks.lib.vt.edu/items/2ae24aaa-0f63-473c-9168-565cf405b1a4>.
- Brar-Josan, N., & Yohani, S. C. (2019). Cultural brokers' role in facilitating informal and formal mental health supports for refugee youth in school and community context: A Canadian case study. *British Journal of Guidance & Counseling, 47*(4), 512–523. <https://doi.org/10.1080/03069885.2017.1403010>.
- Bromer, J., & Porter, T. (2017). *Staffed family child care networks: A research-informed strategy for supporting high-quality family childcare* National Center on Early Childhood Quality Assurance, Office of Childcare, Administration for Children and Families, U.S. Department of Health and Human Services. https://childcareta.acf.hhs.gov/sites/default/files/new-occ/resource/files/fcc_networks_brief_0_508_compliant.pdf.
- Bromer, J., Turner, C., Melvin, S., & Ray, A. (2023). “We are that resilience”: Building cultural capital through family child care. *Contemporary Issues in Early Childhood, 14*(639491231177354). <https://doi.org/10.1177/14639491231177354>.
- Bromer, J., & Weaver, C. (2016). Supporting family child care and quality improvement: Findings from an exploratory survey of Illinois child care resource and referral agency staff. *International Journal of Child Care and Education Policy, 10*(1). <https://doi.org/10.1186/s40723-016-0020-8>. Article 4.
- Build Initiative (2019, June). *Engaging Family Child Care in QRIS Build Initiative*. <https://buildinitiative.org/wpcontent/uploads/2021/06/QRIS2019FamilyChildCareReportREV2-1.pdf>.
- Burciaga, R., & Erbstein, N. (2012). Latina/o dropouts: Generating community cultural wealth. *Association of Mexican-American Educators Journal, 6*(1), 24–33.
- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (1996). *Critical race theory: The key writings that formed the movement*. New.
- DeNicolò, C. P., Gonzalez, M., Morales, S., & Romani, L. (2015). Teaching through testimonio: Accessing community cultural wealth in school. *Journal of Latinos and Education, 14*(4), 228–243. <https://doi.org/10.1080/15348431.2014.1000541>.
- Drake, P. M., Greenspoon, B., Unti, L., Fawcett, L. K., & Neville-Morgan, S. (2006). Family, friend, and neighbor child caregivers: Results of a statewide study to determine needs and desires for support. *Early Childhood Education Journal, 33*(4), 239–244. <https://doi.org/10.1007/s10643-006-0071-5>.
- Erdemir, E. (2022). Uncovering community cultural wealth through an early intervention program: Syrian refugee children speaking. *Early Childhood Education Journal, 50*, 259–278. <https://doi.org/10.1007/s10643-020-01140-7>.
- Espino, M. M. (2014). Exploring the role of community cultural wealth in graduate school access and persistence for Mexican American PhDs. *American Journal of Education, 120*(4), 545–574. <https://doi.org/10.1086/676911>.
- Fulgini, A. S., Howes, C., Lara-Cinisomo, S., & Karoly, L. (2009). Diverse pathways in early childhood professional development: An exploration of early educators in public preschools, private preschools, and family childcare homes. *Early Education and Development, 20*(3), 507–526. <https://doi.org/10.1080/10409280902783483>.
- García, O. (2009). *Bilingual education in the 21st century: Global perspectives*. Blackwell.
- Garrity, S. M., Longstreth, S. L., Lazarevic, V., & Black, F. (2021). Examining the tensions between cultural models of care in family childcare and quality rating improvement systems. *Children and Youth Services Review, 122*. <https://doi.org/10.1016/j.childyouth.2021.105927>.
- Gilbert, M. J. (1982). *Los parientes: Social structural factors and kinship relations among second generation Mexican Americans in two southern California communities*, [Unpublished doctoral dissertation]. University of California, Santa Barbara.
- Hallam, R., Hooper, A., Bargreen, K., Buell, M., & Han, M. (2017). A two-state study of family child care engagement in quality rating and improvement systems: A mixed-methods analysis. *Early Education and Development, 28*(6), 669–683.
- Haynie, K. (2019). *Checking in on the educational landscape: 2019 state fact sheets*. *Child Care Aware of America*. <https://cdn2.hubspot.net/hubfs/3957809/State%20Fact%20Sheets%202019/2019StateFactSheets-Overview.pdf>.
- Herzog, J. D. (1972). The anthropologist as broker in community education: A case study and some general propositions. *Council on Anthropology and Education Newsletter, 3*(3), 9–14. <https://doi.org/10.1525/aeq.1972.3.3.02x>.

- <https://csce.berkeley.edu/publications/brief/racial-wage-gaps-in-early-education-employment/>.
- Huber, L. P. (2009). Challenging racist nativist framing: Acknowledging the community cultural wealth of undocumented Chicana college students to reframe the immigration debate. *Harvard Educational Review*, 79(4), 704–729. <https://doi.org/10.17763/haer.79.4.r7j1xn011965w186>.
- Ishimaru, A. M., Torres, K. E., Salvador, J. E., Lott, J., Cameron Williams, D. M., & Tran, C. (2016). Reinforcing deficit, journeying toward equity: Cultural brokering in family engagement initiatives. *American Educational Research Journal*, 53(4), 850–882. <https://doi.org/10.3102/0002831216657178>.
- Jayakumar, U. M., Vue, R., & Allen, W. R. (2013). Pathways to college for young black scholars: A community cultural wealth perspective. *Harvard Educational Review*, 83(4), 551–579. <https://doi.org/10.17763/haer.83.4.4k1mq0016243328>.
- Jezewski, M. A. (1990). Culture brokering in migrant farmworker health care. *Western Journal of Nursing Research*, 12(4), 497–513. <https://doi.org/10.1177/019394599001200406>.
- Jimenez, R. M. (2020). Community cultural wealth pedagogies: Cultivating autoethnographic counternarratives and migration capital. *American Educational Research Journal*, 57(2), 775–807. <https://doi.org/10.3102/0002831219866148>.
- Kaplan, E. H., Soskolne, V., Adler, B., Leventhal, A., & Shtarkshall, R. A. (2002). A model based evaluation of a cultural mediator outreach program for HIV+Ethiopian immigrants in Israel. *Evaluation Review*, 26(4), 382–394. <https://doi.org/10.1177/0193841X02026004002>.
- Klaus, S., & Siraj, I. (2020). Improving Roma participation in European early childhood education systems through cultural brokering. *London Review of Education*, 18(1), 50–64. <https://doi.org/10.18546/LRE.18.1.04>.
- Ladson-Billings, G., & Tate, W. F. (1995). Toward a critical race theory of education. *Teachers College Record*, 97(1), 47–68.
- Layzer, J. I., & Goodson, B. D. (2006). The quality of early care and education settings: Definitional and measurement issues. *Evaluation Review*, 30(5), 556–576. <https://doi.org/10.1177/0193841X06291524>.
- Martin, M. C., & Phelan, M. (2010). Interpreters and cultural mediators – different but complementary roles. (*E-*) *Journal of Translocations: Migration and Social Change*
- Martinez, M. A., Chang, A., & Welton, A. D. (2017). Assistant professors of color confront the inequitable terrain of academia: A community cultural wealth perspective. *Race Ethnicity and Education*, 20(5), 696–710. <https://doi.org/10.1080/13613324.2016.1150826>.
- Martinez-Cosio, M., & Iannacone, R. M. (2007). The tenuous role of institutional agents: Parent liaisons as cultural brokers. *Education and Urban Society*, 39(3), 349–369. <https://doi.org/10.1177/0013124506298165>.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Sage Publications, Inc.
- Miller, D. C., & Salkind, N. J. (Eds.). (2002). *Handbook of research design and social measurement*. Sage Publications, Inc.
- Mortier, K., Brown, I. C., & Aramburo, C. M. (2021). Cultural brokers in special education. *Research and Practice for Persons with Severe Disabilities*, 46(1), 3–17. <https://doi.org/10.1177/1540796920975386>.
- Pang, Y., Yarbrough, D., & Dinora, P. (2020). The gap between theory and practice: Using cultural brokering to serve culturally diverse families of children with disabilities. *Disability & Society*, 35(3), 366–388. <https://doi.org/10.1080/09687599.2019.1647147>.
- Rincon, B. E., & Rodriguez, S. (2021). Latinx students charting their own STEM pathways: How community cultural wealth informs their STEM identities. *Journal of Hispanic Higher Education*, 20(2), 149–163. <https://doi.org/10.1177/1538192720968276>.
- Rotich, J. P., & Kaya, A. (2014). Critical role of lay health cultural brokers in promoting the health of immigrants and refugees: A case study in the United States of America. *International Journal of Human Sciences*, 11(1), 291–302. <https://doi.org/10.14687/ijhs.v11i1.2723>.
- Saldaña, J. (2021). *The Coding Manual for qualitative researchers*. Sage Publications, Inc.
- Singh, N. N., McKay, J. D., & Singh, A. N. (1999). The need for cultural brokers in mental health services. *Journal of Child and Family Studies*, 8(1), 1–10. <https://doi.org/10.1023/A:1022949225965>.
- Souto-Manning, M., & Rabadi-Raol, A. (2018). Re)centering quality in early childhood education: Toward intersectional justice for minoritized children. *Review of Research in Education*, 42, 203–225.
- Stanton-Salazar, R. D. (2001). A social capital framework for the study of institutional agents and their role in the empowerment of low-status students and youth. *Youth & Society*, 43(3), 1066–1109. <https://doi.org/10.1177/0044118X10382877>.
- United States Professional Learning Market Report (2023). Featuring Profiles of Carnegie Learning, Catapult Learning, Discovery Education, Scholastic Education, Sime, Solution Tree and Wiley. (2023, December 19). PR Newswire, NA. https://link.gale.com/apps/doc/A776708221/AONE?u=nysl_oweb&sid=sitemap&xid=6fa92d32
- Whitebook, M., Kipnis, F., Sakai, L., & Austin, L. J. E. (2012). Early care and education leadership and management roles: Beyond homes and centers. *Early Childhood Research and Practice*, 14(1). Retrieved from: <http://ecrp.uiuc.edu/v14n1/whitebook.html>.
- Whitebook, M., McLean, C., & Austin, L. J. E. (2016). *Early Childhood Workforce Index – 2016* Berkeley, CA: Center for the Study of Child Care Employment, University of California, Berkeley. <https://csce.berkeley.edu/wp-content/uploads/2022/04/Early-Childhood-Workforce-Index-2016.pdf>.
- Yohani, S. (2013). Educational cultural brokers and the school adaptation of refugee children and families: Challenges and opportunities. *Journal of International Migration and Integration*, 14(1), 61–79. <https://doi.org/10.1007/s12134-011-0229-x>.
- Yohani, S., Kirova, A., Georgis, R., Gokiart, R., Mejia, T., & Chiu, Y. (2019). Cultural brokering with Syrian refugee families with young children: An exploration of challenges and best practices in psychosocial adaptation. *Journal of International Migration and Integration*, 20(4), 1181–1202. <https://doi.org/10.1007/s12134-019-00651-6>.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69–91. <https://doi.org/10.1080/1361332052000341006>.
- Yosso, T. J., & Burciaga, R. (2016). *Reclaiming our histories, recovering community cultural wealth* Center for Critical Race Studies at UCLA. <https://www.norcolleage.edu/committees/pdc/Documents/flex/21FAL/2021-FALLFLEX-08-18-04-Ethnic-Studies-and-the-New-CSU-GE-Yosso-Burciaga-Community-Cultural-Wealth-NC.pdf>.

Publisher's Note Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Springer Nature or its licensor (e.g. a society or other partner) holds exclusive rights to this article under a publishing agreement with the author(s) or other rightsholder(s); author self-archiving of the accepted manuscript version of this article is solely governed by the terms of such publishing agreement and applicable law.