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Generation 1.5 Students' Academic Success: The Interrelationship Between Capital Used and Identity Formation

Susan D. Dudley

Generation 1.5 Students' Academic Success: The Interrelationship Between Capital Used and Identity Formation

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Virginia Commonwealth University.

by

Susan D. Dudley
Bachelor of Arts, Mathematics and Economics, West Virginia University, 1990
Master of Arts, Teaching English to Speakers of Other Languages, West Virginia University, 1995

Director: Dr. Joan A. Rhodes, Associate Professor and Chair,
Department of Teaching and Learning

Virginia Commonwealth University
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Abstract

GENERATION 1.5 STUDENTS' ACADEMIC SUCCESS: THE INTERRELATIONSHIP BETWEEN CAPITAL USED AND IDENTITY FORMATION

By Susan D. Dudley, Ph.D.

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Major Director: Dr. Joan Rhodes, Associate Professor, School of Education

As the number of people immigrating to the United States increases, so does the number of generation 1.5 students in K-12 education (Kanno & Cromley, 2013). With more generation 1.5 students graduating from U.S. high schools, more are also matriculating into higher education institutions (Harklau & Siegal, 2009; Kanno & Cromley, 2013; Kanno & Harklau, 2012; Roberge, 2009). While some generation 1.5 students are successful in U.S. higher education, others are not, and the percentage of generation 1.5 students who are successful is disproportionately less than the percentage of those students who have a U.S. heritage culture (Kanno & Harklau, 2012). Many studies have occurred regarding generation 1.5 students' writing discourse. Other inquiries have compared the capital that exists in education versus the capital generation 1.5 students possess. Researchers have also investigated how generation 1.5 students' identity impacts their academic success. This inquiry complements prior research by using a basic qualitative research paradigm to explore not only what capitals generation 1.5 students employ and how they use these capitals but also how generation 1.5 students' identity

interrelates to their use of capital for academic success. This study found that generation 1.5 students utilized family social capital, peer social capital, navigational capital, linguistic capital, motivational capital, and aspirational capital to be academically successful, and these capitals interrelated to generation 1.5 students' identity, including their personal, heritage, social, student, linguistic, and writer identities. Additionally, this inquiry includes implications for how educators and administrators can support generation 1.5 students to be academically successful.

Chapter 1: Introduction

More than twenty percent of children in the United States have immigrant parents (Harklau & Siegal, 2009; Kanno & Harklau, 2012), and the number of United States (U.S.) immigrants continues to grow (Kanno & Cromley, 2013; Kanno & Harklau, 2012; Kim & Duff, 2012; Stebleton, et al., 2010). Though different description of generation 1.5 students exist, the most common is individuals who have immigrated to the United States and have received part of their elementary and secondary education in their heritage country and the remaining part of their elementary and secondary education in the United States (Kim & Duff, 2012; Masterson, 2007; Ortmeier-Hooper, 2008; Roberge, 2009). It is estimated that approximately 10.8% of students in K-12 public schools are generation 1.5 students and that the number will rise to 25% by 2025 (Kanno & Cromley, 2013).

As the number of generation 1.5 students continues to increase in K-12 public education so does the number of generation 1.5 students who are matriculating into four-year higher education programs (Harklau & Siegal, 2009; Kanno & Cromley, 2013; Kanno & Harklau, 2012; Roberge, 2009). However, little is known about what makes some generation 1.5 students achieve academic success while others do not (Kanno & Harklau, 2012). According to Roberge (2009), a feeling of "in-between-ness" often exists for generation 1.5 students. Generation 1.5 students often know two (or more) languages and have been exposed to at least two cultures—the culture of their heritage country and the culture of the United States (Roberge, 2009).

International students, however, come to the United States as adults to study at university and have one culture. They are "learners of English" who matriculate into university and (usually) return to their home country after graduation. Generation 1.5 students, on the other hand, maintain part of their heritage culture, language and customs while growing up in a culture

different from their heritage culture, one which uses a different language and often has different customs and norms. Unlike international students, generation 1.5 students are "users of English." Generation 1.5 students may know colloquial English and may be fluent in spoken English; however, they may not know formal academic discourse (Roberge, 2009).

As a consequence of when they arrived to the United States and their unique growing up experience, generation 1.5 students often have different challenges in high school and college courses from international students and from monolingual students who are born in the United States (Roberge, 2009; Valenzuela, 1999). As first year college students, generation 1.5 students are frequently put in remedial courses (Kanno & Harklau, 2012; Roberge, 2009). Instead of utilizing students' bilingual or multilingual and bicultural or multicultural knowledge, schools "subtract these identifications from them" (Valenzuela, 1999, p. 25). Their bilingual or multilingual abilities and bicultural or multicultural lives are not seen as assets or even taken into consideration as they learn and as educators try to "fix" their academic deficiencies, especially their critical thinking and academic writing skills (Kanno & Harklau, 2012; Roberge, 2009). For these reasons, generation 1.5 students' identity is frequently challenged (Roberge, 2009; Valenzuela, 1999). As generation 1.5 students' bicultural or multicultural lives are not valued and as generation 1.5 students are taught to critically think and write using Western thought patterns, they may feel who they are and with what they identify is not adequate for their education in the United States (Roberge, 2009).

Although their language challenges are very different, generation 1.5 students and international students are often combined into one group in higher education environments (Harklau & Siegal, 2009). College professors do not distinguish between the two types of learners and are not aware of the different needs of these two groups. When generation 1.5

students and international students are differentiated, generation 1.5 students are frequently seen as holding a deficit in their academic (English) language abilities due to their bilingual or multilingual backgrounds (Harklau & Siegal, 2009). The generation 1.5 students have graduated from high schools in the United States, so many people perceive that generation 1.5 students should be fluent in academic English. When generation 1.5 students enter higher education and are not academically fluent in their reading and writing skills, they are often placed in remedial classes their first year of college to enhance their academic language skills (Kanno & Harklau, 2012; Harklau & Siegal, 2009). Once their academic proficiency has improved and they appear to be linguistically competent, the generation 1.5 students matriculate into mainstream higher education. However, the "role that learner identity and societal representation of nonnative speaking immigrant students plays in language learning" (Harklau & Siegal, 2009, p. 30) is not considered. Generation 1.5 students can feel alienated on college campuses, which can affect their academic success (Harklau & Siegal, 2009).

Inquiries regarding generation 1.5 students' writing discourse, especially their performance in "first-year composition courses, English as a Second Language (ESL) composition and writing across the curriculum" (Kanno & Harklau, 2012, p. 4) have been a major focus of empirical studies. These studies, however, only address generation 1.5 students' bilingual or multilingual abilities and their academic writing aptitude. The research does not address other aspects related to academic success. Leki (2007) explains that generation 1.5 students' lived academic experiences, challenges and successes include more than their academic writing discourse. These other experiences are not represented well in the research. Furthermore, the percentage of generation 1.5 students who matriculate into a higher education institution and who achieve academic success is disproportionately less than English monolingual students

(Kanno & Harklau, 2012). More studies need to be conducted about various aspects of generation 1.5 students' academic experiences to obtain a better idea of how to increase their academic success (Kanno & Harklau, 2012).

Overview of the Literature

This section presents a brief review of theoretical literature and empirical studies on generation 1.5 students' use of capital and on how generation 1.5 students use social, cultural, and motivational capital to achieve academic success. Also included is research on how generation 1.5 students' identity affects their learning and impacts their academic success.

Generation 1.5 and Capital in Education

Research on generation 1.5 students' successes and challenges has included the forms of capital that exist in schools versus the forms of capital generation 1.5 students hold. Four types of capital that are important for this inquiry are social capital, cultural capital, linguistic capital (Bourdieu, 1984, 1986, 1991/1982), and motivational capital (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). Social capital includes "networks of people and community resources . . . [that] provide both instrumental and emotional support to navigate through society's institutions" (Yosso, 2005, p. 79), including higher education. Cultural capital is a "kind of symbolic credit that one acquires through learning to enact and embody the desired signs of social standing within a social field" (Levinson, 2016, p. 122) including the social field of higher education. Linguistic capital is given to those who use the dominant language in schools, including higher education institutions (Bourdieu, 1991/1982; Janks, 2010). Those who are bilingual or multilingual, including generation 1.5 students, possess a different linguistic capital than what is utilized and valued in education (Janks, 2010). Motivational capital includes what inspires one to persevere. Motivational capital exists for generation 1.5 students due to the hardships their

caregivers have endured to immigrate to the United States so that their children (the generation 1.5 students) could have a better life (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). Generation 1.5 students are often motivated to persevere even when their academic courses are incredibly challenging because of the sacrifices their caregivers have made (Buenavista, 2009; Easley, et al., 2012; Louie, 2001).

Social Capital. As Bourdieu (1986) explains, "Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network . . . to membership in a group—which provides each of its members with the backing of the collectively owned capital" (p. 248). In other words, social capital involves relations between human beings (Coleman & Hoffer, 2015) and comprises a community of people and their resources (Yosso, 2005). Family, peer and other social connections can furnish emotional support and instrumental contributions to maneuver through society in general and educational institutions in particular. Utilizing family, peer, and community funds of knowledge may assist generation 1.5 students to succeed in elementary and secondary school and attain a higher education (Yosso, 2005). The difference in a student's achievements, including generation 1.5 students' achievements, are very often not about how intelligent the student is but how much time the caregivers spend with the child on intellectual matters (Coleman & Hoffer, 2015). Furthermore, assistance in applying for universities and scholarships, through family, community or mentoring partnerships, can help generation 1.5 students not only be successful in the application process but also reassure these students that they have a support system while they navigate through their college careers (Yosso, 2005). In other words, proper utilization of social capital can help generation 1.5 students succeed academically (Yosso, 2005).

Educational settings frequently do not have an environment in which all students,

including generation 1.5 students, can profit from their social capital (e.g., peer social capital; Ryabov, 2009). Current school practices often do not encourage relationships between peers who have the same ethnicity yet different academic abilities. Generation 1.5 students from the same heritage culture can gain academic success by working together, regardless of their academic levels (Ryabov, 2009). Schools and universities need to create educational opportunities and organizations that facilitate social capital building especially for those generation 1.5 students from the same heritage country or heritage culture (Ryabov, 2009).

"Social capital is one of the most important characteristics of the growth and development of any society" (Tonkaboni, et al., 2013, p. 40). Social capital allows for a united community of individuals to follow their own interests for the betterment of their world. Social capital includes the beneficial elements of relationships such as camaraderie, friendship, goodwill and sympathy. These features of social capital permit individuals to pursue shared goals in more effective ways. Studies have shown that social capital is one of the necessary components for a person to grow and flourish in education (Tonkaboni, et al., 2013). However, the type of social capital generation 1.5 students possess often differs from the expected social capital in schools, which can affect their academic success (Lamont & Lareau, 2015; Yosso, 2005).

Cultural Capital. "Cultural capital refers to an accumulation of cultural knowledge, skills and abilities possessed and inherited by privileged groups in society" (Yosso, 2005, p. 76). An individual acquires cultural capital either through their family or formal schooling (Yosso, 2005). The cultural capital in educational institutions is determined by the dominant group (Lamont & Lareau, 2015; Yosso, 2005). This dominant group maintains power since the ability to obtain and develop strategies to utilize these forms of cultural capital cannot be readily

accessed by all groups. Minority groups, including generation 1.5 students, lack the cultural capital utilized in most educational settings, which can impede their learning (Lamont & Lareau, 2015; Yosso, 2005). In other words, the dominant group has an advantage due to the familiarity of the cultural capital reinforced in education, and this familiarity can shape individual status and the potential for social mobility (Lamont & Lareau, 2015; Pearce & Lin, 2007).

"Cultural capital is a kind of symbolic credit that one acquires through learning to enact and embody the desired signs of social standing within a social field" (Levinson, 2016, p. 121). Cultural capital includes the types of knowledge that one holds (Maldonado, et al., 2005). Scholars have expanded Bourdieu's original concepts of cultural capital as it relates to social class to include groups delineated by race and ethnicity (Levinson, 2016). The disparities between the cultural capital that exists in educational environments and the cultural capital that racial and ethnic minority students possess can cause low levels of achievement and high levels of alienation for racial and ethnic minority groups (Lamont & Lareau, 2015; Levinson, 2016). Generation 1.5 students frequently have this mismatched cultural capital, hindering their academic success.

The factors of cultural capital include "those characteristics that allow individual status and position within a group" (Pearce & Lin, 2007, p. 21). Racial and ethnic minority groups, including generation 1.5 students, need to be able to access their cultural capital and utilize it for academic success (Yosso, 2005). Various forms of cultural capital can be used as resources in educational institutions. Educational institutions would benefit by learning how racial and ethnic minority groups, including generation 1.5 students, leverage their cultural capital to achieve academic success so that the cultural capital of these nondominant groups becomes valued and so that educational institutions can adjust to meet the needs of these underrepresented students

(Yosso, 2005).

Linguistic Capital. According to Bourdieu (1977), "The social world is a system of symbolic exchanges. . . .In place of *grammaticalness* it puts the notion of *acceptability*, or, to put it in another way, in place of 'the' language (*langue),* the notion of the *legitimate* language" (p. 646). This *legitimate* language is the discourse most often found in schools, including higher education institutions. The grammatical structures required in academic discourse are representative of the dominant group, creating an environment where some students are more prepared than others due to the linguistic capital they possess (Grenfell, et al., 2012). The legitimate language is expressed in discourse first by the teacher, which produces a system of power. A hierarchy is created between students who hold the correct linguistic capital, the in-group, and students who maintain a different linguistic capital, the out-group (Grenfell, et al., 2012). The linguistic capital commonly necessary for academic success demonstrates the inequality that exists in education since this capital employs the language used by the middle- and upper-class of the dominant group (Luke, 2009).

No empirical studies exist that focus solely on generation 1.5 students' use of linguistic capital to support their academic success. Maldonado, et al. (2005) investigated minority students', including generation 1.5 students', involvement in Student Initiated Retention Projects (SIRPs), a term created by Maldonado, et al. (2005) to describe student-led activities occurring in organizations for students of color, including generation 1.5 students, to intentionally increase the retention rate of students of color. Since the linguistic capital needed in academics is different from the linguistic capital generation 1.5 students held, the generation 1.5 students had to learn how to utilize the language employed by the middle- and upper-class of the dominant group. Generation 1.5 students became adept at code-switching, changing the language they used to

meet the expectations of their professors and classmates. Generation 1.5 students' bilingual or multilingual abilities were not seen as assets and were not valued (Maldonado, et al., 2005).

Motivational Capital. One form of motivational capital that exists for generation 1.5 students is the desire to achieve academically due to the hardships their caregivers have endured in work and life (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). Generation 1.5 students often feel a need to do well in school to "honor parental struggle and sacrifice" (Easley, et al., 2012, p. 164). These students possess great admiration for their caregivers, many of whom sacrificed a great deal to migrate to the United States for the betterment of their children (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). Generation 1.5 students recognize that their caregivers immigrated to the United States for the generation 1.5 students to obtain a higher socioeconomic status. Both caregivers and children realize that the children must attain a higher education degree to have social mobility, which can be the impetus for generation 1.5 students to attain academic success in higher education (Buenavista, 2009; Easley, et al, 2012; Louie).

Generation 1.5 and Identity in Education

Identity is "who and what you are" (Hyland, 2012, p. 1). One's identity can affect how proficient one becomes in another language (Cervatiuc, 2009). Acquiring a language is not just about how an individual learns a subject matter. The history of the learner and the local community are influences on both the language and identity of the learner (Cervatiuc, 2009). Moreover, an individual's identity is linked to their sense of self (Duff, 2012). Modernists traditionally view identity as static; they believe that identity relates to a person's association with a particular group and the meaning that association has to the person. However, postmodernists, including the researcher in this inquiry, view one's identity as dynamic (Cervatiuc, 2009; Duff, 2012). Postmodernists believe a learner's identity is continuously

mediated by others' responses (Cervatiuc, 2009). It changes and reforms with the different roles

a person plays and where the person is at that point in time in their life (Duff, 2012).

Generation 1.5 students can experience this continuous shift in their identity as they

navigate their educational experiences and their personal lives (Jeon, 2010). Due to the power of

the dominant race, the White race, generation 1.5 students can be influenced to take on either the

identity of those in power or an identity chosen by those in power (Ibrahim, 2009; Jeon, 2010).

Quach, et al. (2009) studied generation 1.5 Asian students attending high schools in the United

States and found that they needed to not only become fluent in English but also look more like

their White peers to decrease the racism they encountered in school. Ibrahim (2009) investigated

generation 1.5 francophone-African students who immigrated to North America and discovered

that their instructors viewed them as Black. These generation 1.5 francophone-African students

chose to accept this identity due to the power others held over them (Ibrahim, 2009). The cultural

identity (involving relations with individuals of a group who share the same history, language,

and likeminded ways of understanding the world; Norton, 2013) and linguistic identity (the one

or more languages with which one identifies; Chiang & Schmida, 1999) chosen by generation

1.5 students can directly influence their academic success (Ibrahim, 2009; Jeon, 2010). As

generation 1.5 students navigate their bilingual or multilingual and bicultural or multicultural

lives, they often struggle with what cultural experiences are best to choose, feeling remorseful if

they choose the dominant culture over their heritage culture yet feeling inadequate in the English

language if they choose their heritage culture over the dominant culture (Jeon, 2010).

Learning a culture is encompassed in learning a language (Gao, 2006). However, for

generation 1.5 students, tensions exist between linguistic identity and linguistic abilities (Chiang

& Schmida, 1999; Jeon, 2010). These conflicts are manifested in students' bilingual or

multilingual identity and cultural identity—between one's heritage culture and the culture in which they reside (Chiang & Schmida, 1999; Jeon, 2010; Quach, et al., 2009). Generation 1.5 students often struggle with their identity and language proficiency. They may question whether it is better to be more fluent in English, the language in which these students use to "think" for academic purposes, choosing to lose one's heritage language or to maintain the heritage language yet not become as linguistically strong in the English language as one should be for academic success (Chiang & Schmida, 1999).

Closely related to generation 1.5 students' linguistic and cultural identities, Maldonado, et al. (2005) and Quach, et al. (2009) describe heritage identity as how an individual relates to the regional culture where they were born regardless of whether the individual speaks their heritage language. One's heritage identity may or may not be related to their family identity (described as how an individual views their role in their family, how one sees themselves in relation to their family, and how their family impacts who they are and how they see the world; Ortmeier-Hooper, 2008). One's student identity (described as how an individual sees themselves in the classroom and how they perceive their teachers and peers see them; Ortmeier-Hooper, 2008) can be connected to one's social identity, referred to by Norton (2013) as how one relates to their social world as they maneuver through various institutions such as educational institutions. Generation 1.5 students' cultural, linguistic, heritage, family, student, social or other forms of identity can shift as they continue their academic careers (Vågan, 2011).

In summary, both the capital generation 1.5 students employ and the identity they hold are significant for generation 1.5 students' academic success. Capital is important because through utilizing social and cultural capital, generation 1.5 students may be more readily able to succeed academically (Dennis, et al., 2005; Lee, 2001; Louie, 2001; Maldonado, et al., 2005;

Pierce & Lin, 2007; Ryabov, 2009). Motivational capital, due to the sacrifices generation 1.5 students' caregivers have made, can also help generation 1.5 students persevere and achieve academic success (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). Students' abilities may not be simply measured by what they are able to learn; students may need to use their various forms of capital and understand the dominant capital to aid in their academic success (Dennis, et al., 2005; Lee, 2001; Louie, 2001; Maldonado, et al., 2005; Pierce & Lin, 2007; Ryabov, 2009). Generation 1.5 students' linguistic capital, however, usually differs from what is valued in education. Their linguistic capital, acquired from caregivers and friends, is connected to their identity since identity is frequently connected to specific places and people (Janks, 2010). "Who we are and how we think are profoundly influenced by the discourses we inhabit" (Janks, 2010, p. 55). Generation 1.5 students' identity is related not only to the forms of capital that they hold but also to the language(s) that they employ.

Rationale for Study

As previously explained, since the number of generation 1.5 students in elementary and secondary education is rapidly increasing, a greater number of generation 1.5 students are matriculating into higher education (Kanno & Cromley, 2013; Kanno & Harklau, 2012). When compared to those whose first language is English, however, generation 1.5 students are proportionately less likely to enroll in a higher education institution; when they do enroll, they are less likely to obtain academic success. Moreover, much of the research about generation 1.5 students in higher education focuses on these students' linguistic challenges rather than their overall academic success (Kanno & Cromley, 2013; Kanno & Harklau, 2012).

Generation 1.5 students' academic written discourse in higher education continues to be the primary focus of research (Kanno & Harklau, 2012; Harklau & Siegal, 2009; Kies, 2011; Li,

2007; Ortmeier-Hooper, 2008; Riazantseva, 2012). Inquiries about generation 1.5 students' higher education often involve their academic literacy courses (Kanno & Cromley, 2013; Kanno & Harklau, 2012). One of the first texts to address the challenges generation 1.5 students encounter in secondary and higher education was *Generation 1.5 Meets College Composition*, edited by Harklau, et al. (1999). This book contains a number of chapters about generation 1.5 students' experiences in writing in secondary and higher education (Chiang & Schmida, 1999; Ferris, 1999; Rodby, 1999; Wolfe-Quintero & Segade, 1999). A decade later, *Generation 1.5 in College Composition*, edited by Roberge, et al. (2009), emerged, providing inquiries from various authors about generation 1.5 students' university experiences, creating a greater awareness of the challenges generation 1.5 students face in developing academic literacy (Allison, 2009; Murie & Fitzpatrick, 2009; Holten, 2009; Reynolds, et al., 2009) and about how their identity formation affects their academic writing (Benesch, 2009).

As research about generation 1.5 students' college experiences has increased, there is a greater awareness of the challenges generation 1.5 students face when attempting to obtain academic success (Kanno & Harklau, 2012). Studies of the forms of capital generation 1.5 students possess and utilize in higher education have allowed for greater awareness of the needs of generation 1.5 students for academic success. (Dennis, et al., 2005; Easley, et al., 2012; Eng, 2012; Lamont & Lareau, 2015; Louie, 2001; Maldonado, et al., 2005; Pearce & Lin, 2007; Riazantseva, 2012; Ryabov, 2009; Tonkaboni, et al., 2013). Likewise, research on generation 1.5 students' identity and second language acquisition (SLA) has persisted in attempts to better understand and assist these students to achieve academic success (Block, 2009; Duff, 2007, 2010, 2012; Jeon, 2010; Kim & Duff, 2012; Li, 2007; Ortmeier-Hooper, 2008; Vågan, 2011).

However, these studies do not emphasize how the capital(s) generation 1.5 students

utilize interacts with their identity formation. Providing a better understanding of what forms of capital(s) generation 1.5 students employ and how this interrelates to their identity can help educators learn how to deliver a more equitable education and how to aid generation 1.5 students in achieving academic success. As previously stated, studies indicate that generation 1.5 students are not as successful in obtaining a higher education as the dominant group (Kanno & Cromley, 2013; Kanno & Harklau, 2012). The literature also suggests that it is important to determine how generation 1.5 students utilize their social, cultural, linguistic and motivational capitals and how their identity affects their learning. An inquiry that looks at both the capital generation 1.5 students have used in their secondary school and higher education careers and how this (these) form(s) of capital interrelate to their identity formation in their secondary school and higher education careers may provide information to help increase the percentage of generation 1.5 students who earn a higher education diploma.

Research Questions

The purpose of this study was to investigate the forms of capital utilized by generation 1.5 students, as well as their identity formation, to support their academic success. In particular, this study examined generation 1.5 students' use of capital that has aided their academic success and how generation 1.5 students' identity has interacted with this capital. By better understanding the relationship between generation 1.5 students' use of capital and their identity formation, educators could aid these students to achieve academic success. This inquiry explored the following central research question and subquestions:

How does generation 1.5 students' identity interrelate with their use of capital for their academic success?

- What type(s) of capital do generation 1.5 students employ in secondary and

higher education to achieve academic success?

- How do generation 1.5 students utilize this (these) form(s) of capital?

- How do generation 1.5 students view shifts in their identity in their secondary and higher education careers?

- How do generation 1.5 students currently perceive their identity?

- What aspects of capital and identity do generation 1.5 students believe are important for academic success?

Methodology

Given the current state of knowledge of generation 1.5 students and their academic journeys, the most appropriate methodology for an increased understanding of how generation 1.5 students' capital and identity interrelate to aid in their academic success was to conduct a basic qualitative investigation. Qualitative research "is based on the belief that knowledge is constructed by people in an ongoing fashion as they engage in and make meaning of an activity, experience, or phenomenon" (Merriam & Tisdell, 2016, p. 23). Through one-on-one interviews, a focus group session, a one-on-one session using the focus group questions, and a one-on-one follow up session, meaning was constructed from the data obtained in the investigation held with generation 1.5 students. The goal of this research was to comprehend how generation 1.5 students view their past and current experiences involving their family, friends and others involved in their education, how they view their identity and whether they believe their identity had changed over time. This study was conducted to determine "(1) how people interpret their experiences, (2) how they construct their worlds, and (3) what meaning they attribute to their experiences" (Merriam & Tisdell, 2016, p. 24). For this study, the *constant comparative* method of data analysis most often employed in grounded theory was utilized since the data from

different sources and between different participants was analyzed for similarities and differences, with similarities grouped together and categorized (Merriam & Tisdell, 2016).

Participants

The participants in this study were generation 1.5 students whose heritage language was not English and who moved to the United States at the beginning of or during their secondary education. These generation 1.5 students were enrolled in Urban State University (pseudonym) and were 18 years old or older.

Purposeful sampling was employed to find participants for this study. Specifically, two-tiered sampling occurred (Merriam & Tisdell, 2016). First, the researcher distributed flyers to members of a Latinx student association, an international living-learning community at Urban State University, a university college program, and the international studies department at Urban State University (see Appendix A). Students interested in this investigation completed a demographic questionnaire (see Appendix B) via SurveyMonkey. One purpose of the questionnaire was to ensure that the students selected for the study had all of their elementary education in their heritage country and part if not all of their secondary education in the United States and that these students were academically successful. Four generation 1.5 students who were from different countries and who had different heritage languages were chosen. These generation 1.5 students were first, second, third and fourth year students who immigrated to the United States during their middle or high school careers and who had a 3.0 or higher grade point average. The generation 1.5 students were from four different heritage countries and spoke four different heritage languages so that they would represent dissimilar geographic areas and cultures and have diverse language backgrounds to permit the researcher to compare the capital employed and the identity formation of generation 1.5 students from dissimilar populations. This use of

criteria selection offered authentic illustrations with some heterogeneity in viewpoints that allowed for comparisons between participants when collecting data (McMillan, 2022).

Data Collection

Qualitative inquiries of generation 1.5 students' use of capital in education and generation 1.5 students' identity formation as they navigate through their schooling are often longitudinal studies, ethnographic studies or case studies, involving multiple interviews with the generation 1.5 students, observations and sometimes interviews with caregivers and peers (Dennis, et al., 2005; Fuller, 2014; Jeon, 2010; Kim & Duff, 2012; Lee, 2001; Li, 2007; Louie, 2001; Maldonado, et al., 2005; Ortmeier-Hooper, 2008; Riazantseva, 2012; Vågan, 2011). These studies on capital have investigated what capital generation 1.5 students were using over a period of time to determine what helped them achieve academic success. The research on identity has considered how generation 1.5 students' identity shifted and changed over time (Ibrahim, 2009; Jeon, 2010; Kim & Duff, 2012).

The purpose of this inquiry was to identify what form(s) of capital used in secondary and higher education by generation 1.5 students helped them to achieve academic success, how generation 1.5 students' identity has been formed in secondary and higher education, and how their identity has interacted with the use of this (these) form(s) of capital. This investigation was conducted similar to the research performed by Easley, et al. (2012), who included interviews and focus groups to perform a qualitative study that focused on "the descriptions of the participants' experiences, while attempting to view the data through a new lens" (p. 166). The construction of the interviews was similar to those designed for the study completed by Cervatiuc (2009), who studied generation 1.5 adults in North America to examine their linguistic and cultural identity formation. Cervatiuc (2009) included a questionnaire and open-ended

interviews, with the interview questions building on previous interview data.

For this inquiry, two virtual one-on-one interviews with each participant, one virtual focus group session, a one-on-one virtual session with one participant who was unable to attend the focus group session, and a one-on-one virtual follow-up session with one participant were used for data collection. Zoom, an online streaming platform, was used for all inquiries. This study was conducted via Zoom due to the COVID-19 disease, which resulted in a highly contagious world-wide pandemic. At the time of the inquiry, Urban State University went online; no classes were held face-to-face, so the interviews and focus group session had to be held virtually. Because one participant had Internet challenges and was not able to attend the focus group session, a one-on-one session was held with this participant using the focus group questions. As well, a follow up session with a different participant was held after the focus group session to inquire about some of the information the participant shared during the focus group session (see Appendix H). After each virtual (Zoom) one-on-one interview, the focus group session, and the one-on-one session using the focus group questions, participants were asked to reflect on a Google document shared with only the researcher and the participant. Only one participant reflected after the second interview session; this reflection was also used for data collection. Similar to the data collected by Cervatiuc (2009), prior to the first interview, prospective participants completed a questionnaire about their background to obtain demographic information. From the data collected in the demographic questionnaire, four participants were asked to participate in two in-depth interviews and a focus group session. One participant chose not to continue with the inquiry after the first interview.

The purpose of the interviews was to identify the capital participants used to achieve

academic success in secondary school and higher education, how their identity had been formed, and the relationship between the forms of capital participants used and their identity formation. The semi-structured interview format allowed for the questions posed to be flexible (Merriam & Tisdell, 2016). The interview questions were a guide to help elicit specific types of information from the participants and allowed for particular aspects of participants' responses to be explored (Merriam & Tisdell, 2016). The participants were also asked to write participant reflections after both interviews and the focus group sessions, all of which were shared in a private Google document with the researcher. The participants were told that the reflections could pertain to anything related to the interview questions, comments, or questions that they had. The directions for the reflection were intentionally vague so that participants could share as much as they wanted about any of the experiences they had during this inquiry. Similar to Cervatiuc (2009), some of the second interview questions depended on the information received in the first interview and other participants' first interviews. As previously stated, participants did not write reflections in their private Google documents after their first interviews, so nothing from the reflections were utilized for the second interview questions. The second interview questions included an in-depth exploration of the information obtained from the previous interviews from all of the participants in the study (Cervatiuc, 2009). In other words, though some of the semi-structured questions posed in the second interview were new questions created by the researcher, others were dependent on the first interview responses by the participant and the other participants' responses. Because no other prospective participants met the criteria to be part of the inquiry (generation 1.5 students who immigrated to the United States during their secondary education), no one else was asked to join the study.

Each interview was recorded in Zoom. After an interview, the researcher reflected on the

experience. As previously explained, the researcher also asked the participants to reflect in private Google documents with the researcher so that the researcher could better understand the participants' ideas, communication could increase between the participants and the researcher, and the participants could gain comfort and greater trust in the process. The transcription of the first interview was shared with the respective participants. The first interview transcriptions were shared prior to the second interview. Participants were asked to read their first interview transcription to verify that what they said was what they meant and to communicate with the researcher that either the transcription was accurate or that changes needed to be made, and if changes needed to be made, what these changes were. Because all participants were fluent in spoken English, they were asked to read the transcription sent to them by email rather than listen to a recording of what they had said. The transcription of the second interview was also shared with the respective participants. The second interview transcriptions were shared with each participant via email, but these were shared after the inquiry was completed since the researcher did not receive the transcriptions from the transcription company until two days prior to the focus group session. The general findings of the first and second interviews were shared during the focus group session and the one-on-one session with one participant who was unable to attend the focus group session.

After participants verified the accuracy of the first interview transcriptions, the transcriptions were manually coded, uploaded to ATLAS.ti and coded through ATLAS.ti. The second interview transcriptions were also manually coded prior to the focus group session. After participants verified the accuracy of the second interview transcriptions, the transcriptions were uploaded to ATLAS.ti and coded through ATLAS.ti. The transcriptions of the one reflection, focus group session, and the one-on-one session with one participant who was unable to attend

the focus group session were also uploaded to and coded through ATLAS.ti. Finally, the

transcription of the follow up session with the one participant was uploaded to and coded

through ATLAS.ti. Emerging themes were identified (Merriam & Tisdell, 2016).

After the interviews were completed, all participants were asked to join a focus group to

obtain additional data. As previously explained, a one-on-one session with one participant was

held because the participant was not able to attend the initial focus group session due to Internet

problems. The interviews were held first so that the information could be received from

individual participants without bias or guidance. The focus group session and one-on-one session

with the one participant who was unable to attend the focus group session were recorded via

Zoom with preliminary findings shared with the participants at the onset of each session. The

purpose of conducting a focus group was to allow participants time to share their ideas with one

another. Participants might increase their awareness of capital utilized in their academic success

and aspects of their identity formation through communication with others who might have had

similar lived experiences. In other words, the focus group session provided participants with an

opportunity to engage in "interactive discussion through which data are generated, which leads to

a different type of data not accessible through individual interviews" (Merriam & Tisdell, 2016,

p. 114). At the end of the focus group session and the one-on-one session with the participant

who was unable to attend the focus group questions, participants were asked to write a final

reflection about the process on their individual Google documents. Emerging themes were again

identified.

After the second interviews, a colleague of the researcher who has experience in this field

of study was asked to code the first 20 to 30 minutes of the of the first two participants' first

interviews. These codes were compared to the researcher's codes; differences in coding were

discussed and adjustments were made. Another colleague of the researcher who has experience in this field of study was asked to categorize some of the codes after the second interviews had been completed and coded. These categories were compared to the researcher's categories and any discrepancies were reviewed. Changes were made as needed. Finally, peer debriefing occurred with a third colleague who has experience in this field of study following the full data analysis. This peer reviewed how the researcher had categorized the qualitative responses to see if they accurately aligned with their respective headings, and modifications were made.

Definition of Terms

In the research for this study, **generation 1.5** is a term used for students who reside in the United States or Canada but who immigrated to one of these North American countries from a country that does not use English as the predominant language. These students received part of their elementary and/or secondary education in their heritage country and part of their elementary and/or secondary education in North America. For this researcher's investigation in particular, generation 1.5 students were students who immigrated to the United States during their secondary school careers from a country that does not use English as the predominant language.

English as an additional language or **EAL** is used to note that English is a language that was learned after the generation 1.5 students had already acquired one or more other languages. Because generation 1.5 students may live with others in addition to or instead of their biological parents, the term **caregivers** is used to describe generation 1.5 students' parents and other related or nonrelative adults who have raised them. The term **academic success** is used to describe students who have earned a grade point average of 3.0 or higher thus far in their higher education careers.

Various forms of capital are included in this inquiry. **Social capital** can be defined "by its function in group or social networks…and comes into being whenever social interaction makes use of resources residing within the web of social relationships" (Valenzuela, 1999, p. 27). Two distinct types of social capital included in this investigation are **family social capital** and **peer social capital** (Yosso, 2005). **Family (familia) social capital** "refers to those cultural knowledges nurtured" (Yosso, 2005, p. 79) by caregivers. The caregivers include not only the immediate family but also the extended family of grandparents, aunts, uncles, cousins and close friends from the community that are involved in the individual's life. Family social capital in education exists when caregivers assist the student to be academically successful through lessons of morals, values, and educational consciousness and concrete assistance in the student's educational experiences (Maldonado, et al., 2005; Yosso, 2005). **Peer social capital** includes "networks of people and community resources" (Yosso, 2005, p. 79) who offer tangible contributions and emotional support. Peer social capital in education exists when a student's peers assist them to navigate through the education system and help the student to be academically successful.

For this inquiry, **cultural capital** refers to both the knowledge and ways of thinking that are typically found in secondary and higher education, which represents the White middle- and upper-class ways of being and knowing (Norton, 2013; Yosso, 2005) and the ways of being and knowing that generation 1.5 students possess due to their bilingual or multilingual and bicultural or multicultural lives (Yosso, 2005) Furthermore, in this investigation, **linguistic capital** refers to both the language typically utilized in the U.S. education system (Bourdieu, 1991/1982) and the bilingual or multilingual abilities that generation 1.5 students may have, which can enhance their academic and social skills (Yosso, 2005).

Motivational capital refers to the motivation that generation 1.5 students sometimes have because of their parents' struggles and sacrifices due to the parents' moving from their heritage country to the United States (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). As generation 1.5 students witness their parents enduring long hours of work and realize the community and wealth their parents chose to leave to provide the generation 1.5 students with a (perceived) better life in the U.S., the generation 1.5 students find the strength to persevere in their higher education careers (Buenavista, 2009; Easley, et al., 2012; Louie, 2001).

As Norton (2013) explains, **identity** refers to "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p. 45). One's identity is dynamic and continuously changing as one's lived experiences occur (Cervatiuc, 2009; Janks, 2010; Norton, 2013). **Identity formation** entails what identity(ies) one labels themselves with as their lived experiences grow (Norton, 2013). Identity formation involves how one perceives their 'self', how one perceives their 'self' in relation to 'others', and what one can accomplish now and in the future (Ibrahim, 2009; Norton, 2013). **Identity transformation** refers to an acute change in identity that some students, including generation 1.5 students, have as they transition from secondary school to higher education (Jeon, 2010; Kim & Duff, 2012). For instance, some generation 1.5 students who completely assimilated into mainstream culture and tried to be more White to fit in to their new country when they were in secondary school, ignoring their heritage culture and not using their heritage language, may decide to become reacquainted with their heritage culture and heritage language in higher education, disassociating with those from their previous White friend group to be with those who are from their heritage country and speak their heritage language or have a similar heritage background as they have.

Chapter 2: Literature Review

The purpose of this literature review was to explore the various forms of capital that exist in North American education and the different forms of capital utilized by generation 1.5 students for academic success. Additionally, this literature review investigated how the forms of capital employed by generation 1.5 students interact with their identity formation. First, the method of the researcher's review is summarized. Next, the theoretical framework is explained, including theories of forms of capital that exist in education, empirical studies of generation 1.5 students use of various forms of capital, theories of generation 1.5 students' identity and empirical studies about generation 1.5 students' identity formation.

Method of Review

The research for this literature review initiated from materials read during the researcher's coursework for her Ph.D. in Education program. The researcher utilized articles, book chapters and books that were used to research assignments in EDUS 703: Foundations in Educational Research and Doctoral Scholarship II. The researcher also used articles and book chapters on capital that were assigned for two courses—TEDU 732: Advanced Seminar in Curriculum Studies and EDUS 707: Socio-Cultural Perspectives on Schooling, Society, and Change. The researcher explored materials by the authors referenced in these resources to find other relevant articles, book chapters and books.

The researcher also utilized the Educational Doctoral Students: Library Resources on Blackboard for members of the Curriculum, Culture and Change program. She used the "Recommended Databases" section and then accessed "ERIC" to search peer reviewed articles. The terms used for this investigation included *English learners, English language learners, English as a Second Language, English as a Foreign Language, generation 1.5, capital, cultural*

capital, social capital, linguistic capital, motivational capital and *identity*. The researcher likewise used the Google Scholar database with the same terms. This increased the pool of pertinent materials for this review.

After reading the materials found, the researcher used works cited in these readings to discover more materials that would be beneficial for this inquiry. In particular, the researcher utilized the bibliographies from the articles and book chapters of what was read to discover other useful articles, book chapters and books. Professors' suggestions of relevant authors, articles, dissertations and books furthered the pool of research materials. The researcher again utilized the works cited from these readings to complete her inquiry.

Theoretical Framework

As Bourdieu (1986) explains, capital exists in different forms and "not solely in the one form recognized by economic theory" (p. 242). The four primary forms of capital Bourdieu (1986) discusses are economic capital, cultural capital, social capital and linguistic capital. While economic capital is readily converted into money, cultural capital is transferred domestically (by caregivers) and differs according to the different classes. The cultural capital found in institutions such as education is of the dominant group (Bourdieu, 1986). Social capital involves social connections that can often aid in children's education (Bourdieu, 1984). Linguistic capital, which provides one access to the educational system, depends on the structures utilized by the dominant group since the language used in education is the language of the dominant group (Bourdieu, 1991). Having the right capital maintains power in society (Bourdieu, 1984, 1986, 1991/1982). Those in the dominant group (the White middle- and upper- class) want to maintain power, so they create hierarchical structures in society, including in education, to retain power. The capitals (power) that exists in education, in particular the cultural, social and linguistic capital, allow the

dominant group to continue to have power and privilege in society (Bourdieu, 1984, 1986, 1991/1982).

Yosso (2005) described additional forms of capital frequently utilized by students of color, including generation 1.5 students. Yosso (2005) elucidates that Bourdieu's theory of capital narrowly defines capital as it relates to the White middle- and upper-class and does not demonstrate the assets that students of color, including generation 1.5 students, hold for academic success. Two subcategories of social capital identified by Yosso (2005) that are found useful for generation 1.5 students are family social capital and peer social capital. Buenavista (2009) and Easley, et al. (2012) discuss the role of motivation, or motivational capital, which impels generation 1.5 students to persevere due to their family's sacrifices.

The theoretical framework for this study combines Bourdieuian theories of the capital typically found in educational settings—cultural capital, social capital and linguistic capital— generation 1.5 students' capital utilized for academic success, including Yosso's (2005) subcategories of family social capital and peer social capital and Buenavista (2009) and Easley, et al.'s (2012) description of motivational capital, with theories of learning English as an additional language (EAL) as it relates to identity formation for academic success (see Figure 1). In other words, this theoretical framework encompasses the forms of capital deemed necessary for academic success, the forms of capital utilized by generation 1.5 students for academic success and generation 1.5 students' identity formation in secondary and higher education. In particular, this study will investigate the interrelationship between the capital employed by generation 1.5 students and their identity formation.

Figure 1. Theoretical Framework
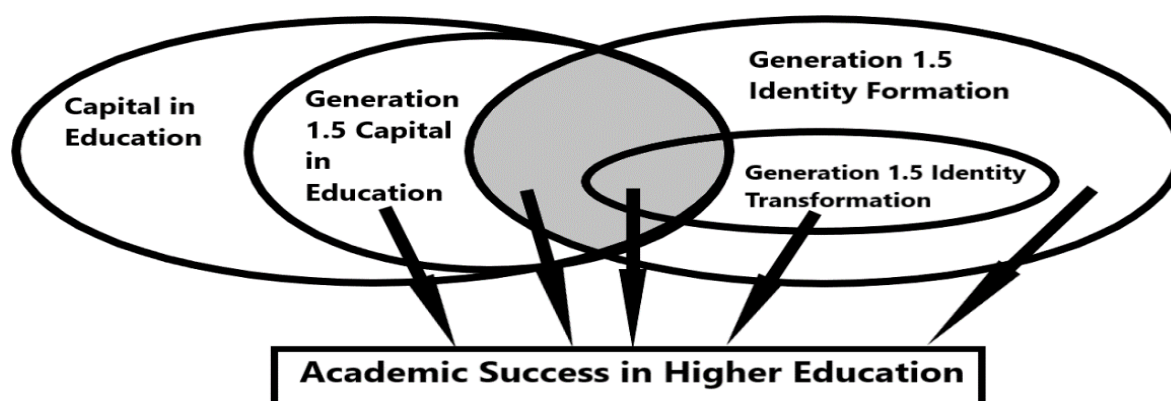
Overview

For decades, generation 1.5 students' academic successes and challenges have been a focus of social research (Ryabov, 2009). Bourdieu (1986) contends that the upper and middle classes of the dominant group hold the cultural capital needed for success in school, yet, as Lamont and Lareau (2015) explain, generation 1.5 students usually are not members of either of these groups. According to Fuller (2014), the more "correct" cultural capital one holds, the better an individual's capacity to access academic resources. The dominant groups use this cultural capital to create a cultural distance between them and others, including generation 1.5 students (Bourdieu, 1986; Lamont & Lareau, 2015). As generation 1.5 students navigate through their academic experiences, they may find differences in the forms of capital they possess compared to what they are expected to have in school (Yosso, 2005).

Furthermore, generation 1.5 students must learn EAL for academic success. The language learner and the context in which the learner acquires language are related to the learner's identity (Norton, 1995). "Language learners position themselves and are positioned by others depending on where they are, who they are with and what they are doing" (Block, 2009, p. 2). Language socialization correlates to identity in language learning and language use; all are important

aspects of learning EAL (Kim & Duff, 2012). As generation 1.5 students partake in two cultures, the interface between their identity and language learning can impact their success in learning EAL as well as their overall academic success.

This chapter explores the different forms of capital deemed necessary to be successful in academics, how these vary within different groups of generation 1.5 students, and how other forms of capital which generation 1.5 students possess can help or sometimes hinder their academic success. The chapter also investigates generation 1.5 students' identity formation, as well as the relationship between their identity, their English language proficiency, and their overall academic success.

Capital and Generation 1.5 Students

As Yosso (2005) explains, students who do not hold the capital that exists in most educational settings are often viewed as having a 'deficit' in their knowledge. Students of color often do not have this "correct" capital found in education. Approximately 56 percent of students who were born outside of the United States, including generation 1.5 students, are students of color (United States Bureau of the Census, 2020). Yosso (2005) argues that instead of instilling negative labels on these students of color, including generation 1.5 students, new terminology should be created, and the capital that students of color hold should be valued. These forms of capital come from community cultural wealth yet often are not appreciated in U.S. schools. Generation 1.5 students frequently have unique capital which should be valued. This section explores the forms of capital characteristically found in educational settings and the forms of capital utilized by generation 1.5 students.

Social Capital

Social capital comprises of social relationships between human beings, organizations, and

communities (Fuller, 2014). Social capital in schooling is significant since it appears to strengthen students' positive attitudes about education while encouraging them to develop a sense of individual autonomy. For students to become successful in academics, they need to be involved in different types of social life in schools (Maldonado, et al., 2005). Social connections are required to help students navigate through the diverse aspects of the educational system (Maldonado, et al., 2005). In other words, social capital helps the individual succeed in academics (Fuller, 2014; Lee, 2001).

Multiple studies have investigated how generation 1.5 students utilized social capital to aid in their academic success. These studies, which can be divided into two subheadings—family social capital and peer social capital—found that social capital can play a vital role in generation 1.5 students' academic success (Buenavista, 2009; Dennis, et al., 2005; Eng, 2012; Fuller, 2014; Lee, 2001; Maldonado, et al., 2005). Family social capital, especially having caregivers involved in generation 1.5 students' educational experience, positively impacted these students' academic accomplishments (Fuller, 2014; Ryabov, 2009). Likewise, peer social capital in the form of social networks in schooling increased students' academic achievements and overall student retention (Maldonado, et al., 2005). Peer support for generation 1.5 students was also very beneficial for academic success (Dennis, et al., 2005). Studies of family social capital and peer social capital are addressed more fully in the sections which follow.

Family social capital. According to Yosso (2005), familial capital is "the cultural knowledges nurtured among *familia* (kin) that carry a sense of community, history, memory, and cultural intuition" (p. 79). *Familia* includes the immediate family, the extended family, and others in the community who are involved in an individual's life. The familial capital for students of color, including generation 1.5 students, can especially have an impact on these

students' academic success. The kin of ethnic minority families in the United States provide lessons of caring, coping and learning that "inform their emotional, moral, educational and occupational consciousness" (Yosso, 2005, p. 79). These lessons create funds of knowledge that students of color, including generation 1.5 students, bring to the classroom (Yosso, 2005).

Lee (2001) conducted an 18-month ethnographic study of generation 1.5 Hmong students in U.S. high schools through participant observation of students in classes and at school functions, interviews with students and school staff, data analysis of school documents and participant observation of parents at school functions and Hmong community events. Lee (2001) found that generation 1.5 Hmong students had strong family social capital. Most generation 1.5 Hmong students worked hard because the generation 1.5 students and their caregivers believed that having a good education was the way one could achieve a higher socioeconomic status (Lee, 2001).

Buenavista (2009) interviewed generation 1.5 Filipino students as part of an ethnographic study, utilizing a three-part interview protocol, and used the generation 1.5 Filipino students' narratives to explain their use of capital that aided their academic success. Buenavista (2009) found that generation 1.5 students' caregivers' emotional support aided the generation 1.5 students to persist in higher education. The caregivers believed that the generation 1.5 students could succeed in higher education, which helped the generation 1.5 students achieve academic success (Buenavista, 2009).

Eng (2012) studied Cambodian elementary and middle school students, interviewing parents to determine what social capital helped these young students achieve academic success. Eng (2012) found that caregivers' beliefs in their children's abilities was more influential in students' academic success than students' actual abilities. Moreover, the caregivers having a

good relationship with their children aided in these students' academic success. These positive

relationships made the children feel that their caregivers placed a high value on education, which

inspired the children to persevere and gave these children the feeling that they had the ability to

be successful. Caregivers' involvement in their children's academics as well as the caregivers'

aspirations for their children to do well in school were strong predictors for the children to be

academically successful. In other words, when individuals had strong family social capital, they

could utilize this capital to be academically successful (Eng, 2012).

Finally, Fuller (2014) investigated the role of social capital for generation 1.5 high school

females through a longitudinal, ethnographic case study that included participant observation,

two focus groups, and from one to three structured or semi-structured interviews with each

participant. Fuller (2014), like Eng (2012), found that family social capital can greatly impact

generation 1.5 students' academic success. Having generation 1.5 students' caregivers aspire for

the generation 1.5 student to receive a higher education motivated these students to be

academically successful. The caregivers' beliefs in their children's abilities was sometimes a

greater indicator for the generation 1.5 students to achieve academic success than direct

caregiver involvement (Fuller, 2014).

The aforementioned inquiries found that encouraging and sympathetic caregivers helped

generation 1.5 students psychologically flourish (Buenavista, 2009; Eng, 2012; Fuller, 2014;

Lee, 2001). In these studies, having a good caregiver-child relationship along with caregivers

placing a high value on education strengthened the resources to aid the child in their learning

(Eng, 2012; Fuller, 2014). Caregivers who were interested in their child's schooling helped to

create family social capital that incentivized the child to continue to engage in their academics

(Fuller, 2014; Lee, 2001). According to Eng (2012), how caregivers perceived their child's

abilities had a greater impact on the child's self-confidence and expectancies than the child's previous academic performances. Children adapted better to the educational environment when caregivers had high aspirations for their education (Eng, 2012). According to Eng (2012) and Fuller (2014), when caregivers were involved in a child's schooling, the child achieved higher grades. This family environment created the social capital needed for academic success in higher education (Eng, 2012; Fuller, 2014).

Dennis, et al. (2005) surveyed generation 1.5 college students three times over a four-semester time period to determine the different capital these students utilized in their academic careers. Dennis, et al. (2005) found that generation 1.5 students saw obtaining a degree in higher education as a means to improve their socioeconomic status. These students often desired to attend college because of the cultural values bestowed on them by their families. When caregivers encouraged generation 1.5 students to pursue a higher degree, the generation 1.5 students' social capital was strengthened. Even if caregivers lacked the social supports and personal skills due to not attending university in the United States, the emotional support provided by the caregivers was very beneficial. Family members' positive reinforcement played an important role for generation 1.5 students' academic success (Buenavista, 2009; Dennis, et al., 2005). For generation 1.5 students, "the non-cognitive variables such as positive self-concept [given to the student by their caregivers and other family members] and availability of supportive individuals were predictive of academic success in college" (Dennis, et al., 2005, p. 224). Sometimes, these supports played an even larger role in generation 1.5 students' success than their abilities as measured by their grades and standardized test scores (Dennis, et al., 2005).

One challenge generation 1.5 students faced was due to the social capital that collective cultures maintain (Dennis, et al., 2005). Assisting one's family with their needs can be as

important as, if not more important than, a student's academic success. This family social capital sometimes hindered generation 1.5 students' academic success. Generation 1.5 family members can be interdependent. The generation 1.5 students often had family obligations (Buenavista, 2009; Dennis, et al., 2005; Lee, 2001; Masterson, 2007). For instance, the family often expected generation 1.5 students to help out by having a job, driving family members to appointments and being the designated translator for various transactions (Buenavista, 2009; Lee, 2001). These required family duties cost time that sometimes impeded generation 1.5 students' studies (Buenavista, 2009; Masterson, 2007). Generation 1.5 students frequently were not able to join clubs and organizations while attending university due to their family commitments, which decreased their social capital in their university experience and further hampered their academic success (Masterson, 2007). Moreover, when caregivers had not experienced higher education in the United States, they sometimes did not understand the rigorous academic demands generation 1.5 students encounter (Buenavista, 2009). Some caregivers lacked awareness of the time generation 1.5 students need for their studies. Because of this lack of comprehension, the family expected generation 1.5 students' assistance in numerous endeavors (Buenavista, 2009). Though this form of social capital is usually viewed as an asset, the expectations and commitments due to this social capital may be seen as a hindrance to generation 1.5 students' academic success.

Peer social capital. Peer social capital has had a great impact on immigrant students' academic success (Dennis, et al., 2005; Maldonado, et al., 2005; Ryabov, 2009). According to Ryabov (2009), "available peer social capital manifests itself in the structure and composition of peer social networks" (p. 454). Ryabov (2009) evaluated data from two years of a longitudinal, school-based survey of generation 1.5 high school students. The survey measured peer social capital of generation 1.5 students. Ryabov (2009) found that "the structural features of peer

networks (i.e. density and homogeneity) affect generation 1.5 students' outcomes as well as the achievement of peers" (p. 475). In particular, bonding social capital, which emphasizes the importance of homogeneity in the peer group, was found to be useful for generation 1.5 students' academic success. Coethnic peer support by other generation 1.5 students who were strong academically helped generation 1.5 students to compete with native students. Generation 1.5 students found it useful to have social networks that included other generation 1.5 students from their heritage country and culture, especially those who were successful in academics (Ryabov, 2009).

The previously mentioned inquiry by Dennis, et al. (2005) of the social capital utilized by generation 1.5 Latino and Asian college students' found peer social capital to have a great impact to help in the generation 1.5 Latino and Asian students' academic success in higher education. Peer social capital was determined to be critical for generation 1.5 students to adapt to higher education and obtain academic success. In general, peer social capital provided aid in psychologically adjusting to higher education for generation 1.5 students. Peers were more likely to have the capital to help these generation 1.5 students develop learning strategies such as creating study groups and sharing class notes; the peers also recommended classes to take and provided successful study strategies (Dennis, et al., 2005).

Dennis, et al. (2005) discovered that peer social capital helped generation 1.5 students adapt socially by providing them with a "safety net". Generation 1.5 students went to their peers when problems and challenges arose. Just as importantly, a lack of peer social capital seemed to be even more relevant than having peer social capital. When generation 1.5 students did not have peer support, this lack of support negatively impacted their psychological well-being; however, those who did have the peer social capital did not always recognize it. In other words, generation

1.5 students may not have perceived that their peers were helping them or perhaps merely the knowledge of having the peer support was sufficient for these generation 1.5 students to feel academically adjusted (Dennis, et al., 2005).

In summary, social capital, especially family social capital and peer social capital, appears to help generation 1.5 students achieve academic success. When caregivers believe in their generation 1.5 children, these students are more confident and more likely to succeed. Peer social capital can provide generation 1.5 students with tools to aid them in academic success. Without the peer social capital, generation 1.5 students may not know how to navigate through the higher education environment. Finally, generation 1.5 students' feeling that they possess family and peer social capital seems to have a great influence on the generation 1.5 students' ability to achieve academic success. The implications of this research on generation 1.5 students' use of social capital for the current study includes the need to inquire about participants' family and peer social capital and how these have affected the participants' academic success.

Cultural Capital

Cultural capital includes knowledge and ways of thinking that characterize people from different socioeconomic levels and diverse ethnicities that are connected to particular sets of social forms (Norton, 2013). The cultural capital that subsists in the institutionalized state, specifically in the field of education, is of the middle- and upper-socioeconomic levels of the dominant class (Bourdieu, 1984, 1986). Though public schools can appear to be equal and provide an education for all, due to the differences in cultural capital of various groups, schools reproduce the structures of inequality (Lamont & Lareau, 2015; Levinson, 2016). "Schools also reproduce the cultural assumptions and patterns that kept [sic] such structures in place" (Levinson, 2016, p. 114). Educators' assumptions and behaviors, curriculum design and forms of

assessment are some of the factors that maintain this inequity in education. Overall, public education functions to reproduce the status quo and to impart the concept that all should accept their current positions in society. Those in power, the dominant culture, maintain the cultural capital needed to influence not only students' academic performance but also students' desires for social mobility (Levinson, 2016).

According to Dumais (2002), to obtain the cultural capital that exists in education, a student must be able to understand, absorb, and adopt it. However, schools do not provide students with lessons and opportunities to learn the "correct" cultural capital (Dumais, 2002). Instead, the access to this required cultural capital is learned through interactions with one's family and community members, and this "correct" cultural capital is largely dependent on one's social class (Dumais, 2002; Lamont & Lareau, 2015).

Abelev (2009) explains *habitus.* as "…the norms, beliefs, speech patterns and interactional style that members of a group internalize and accept as doxa, or Truth, and then view as common sense, or the ways things should be done" (p. 135). One's habitus is directly related to the cultural capital one possesses (Bourdieu, 1984, 1986). As a result of having a different *habitus* than the dominant culture, racial and ethnic minority cultures, including generation 1.5 students and their caregivers, struggle to effectively communicate with school educators and administrators. This ineffectual communication limits these students' opportunities and prevents them from acquiring the knowledge and resources essential to navigate the school system (Bourdieu, 1984, 1986; Wilson, et al., 2014).

According to Lamont and Lareau (2015) and Maldonado, et al. (2005), higher education institutions typically require students to hold particular forms of cultural capital for academic success. As Maldonado, et al. (2005) explain, these forms of cultural proficiencies that are

expected in higher education institutions are the types of cultural capital White, middle- and upper-class students retain; they are usually unreflective of the diverse cultural backgrounds generation 1.5 students possess. Moreover, due to differences in cultural capital from the norm in universities and colleges, generation 1.5 students may not have opportunities to absorb the perceived essential types of cultural knowledge to attain higher education degrees (Maldonado, et al., 2005). As Yosso (2005) asserts, institutions need to have greater awareness and value of the forms of cultural capital nondominant students, including generation 1.5 students, employ to achieve their academic success.

Cultural capital and generation 1.5 Russian speaking students. Riazantseva (2012) found that at least for some generation 1.5 students in higher education, cultural capital can have an even stronger impact on students' performance than the students' academic abilities. Riazantseva (2012) performed a two-year longitudinal case study to investigate the academic writing experiences of three successful generation 1.5 Russian speaking students in an urban college in the eastern United States. About fifty percent of the students who attended this higher education institution were from outside of the United States, and a large number of these foreign-born students identified Russian as their first language. The three students were chosen because they had GPAs of 3.5 or higher in college and received excellent evaluations from their instructors. Riazantseva (2012) obtained data through in-depth, semi-structured qualitative interviews, samples of students' written work, a questionnaire about students' language and educational background, and examination of students' college transcripts and courses taken during the inquiry. Riazantseva (2012) discovered that the generation 1.5 Russian speaking students had advanced level academic oral skills but lacked the academic writing and critical reading skills needed to perform well on writing assignments (Riazantseva, 2012).

The generation 1.5 Russian speaking students were able to successfully maneuver through their struggles in writing due to their cultural capital (Riazantseva, 2012). Evaluation of these students' writing disclosed significant challenges that the generation 1.5 Russian speaking students had on writing assignments in various courses. Some writing by these students was incredibly poor. Their writing lacked coherence and higher-level analytical skills, utilized incorrect rhetorical styles and contained numerous syntax and language use errors. While some papers appeared to be more fluent and cohesive, it was discovered that these better written essays were plagiarized; students copied materials from their textbooks, course readings and other class sources. Most of the time, professors noted that the students had copied or plagiarized on these well written assignments; however, though points were sometimes deducted on the written work, the students were not penalized otherwise for plagiarizing. All papers (those plagiarized and those not plagiarized but poorly written) received grades from As to Cs (Riazantseva, 2012).

Riazantseva (2012) discovered that due to the generation 1.5 Russian speaking students' cultural capital, they were able to be viewed as "outstanding", "exceptional", "the best in the class" and "[academically] excellent" by their college professors (p. 186). These generation 1.5 Russian speaking students were from middle class families; their parents had obtained higher education degrees in their heritage countries. Their parents cultivated diverse educational experiences in these students' everyday lives. Growing up, these students read and recited poetry at a very young age, discussed books and current events regularly, and frequently went to museums, the theater and the library. These generation 1.5 students' parents were involved in their schooling; the parents tutored their children when needed and helped these generation 1.5 students decide what they would study and where they would study, emphasizing the importance of academic success (Riazantseva, 2012).

The generation 1.5 Russian speaking students felt comfortable in the higher education learning environment (Riazantseva, 2012). Though their written academic work was not strong, their reading skills were adequate to maneuver through college courses, and they were orally fluent. These generation 1.5 students felt comfortable speaking up in class formally through presentations and informally in regular class discussions. They possessed navigational capital, the ability to maneuver in a university setting (Yosso, 2005). As Riazantseva (2012) explains, these generation 1.5 Russian speaking students asked questions to their professors, visited their professors' offices for additional assistance, and fostered personal relationships with their instructors. When these generation 1.5 students received poor marks on their writing, they did not hesitate to meet with their professors and ask for extra credit or the chance to rewrite their papers. Moreover, the generation 1.5 Russian speaking students did not believe their instructors' comments about the deficits in their writing; instead, these generation 1.5 students provided explanations about choice of voice and preference of style to rationalize how they wrote. The cultural capital these generation 1.5 Russian speaking students held appeared to allow them to succeed academically regardless of their writing abilities (Riazantseva, 2012).

One may wonder if the responses these generation 1.5 Russian speaking students received were solely due to the capital they possessed. Since the higher educational institution had a large number of generation 1.5 Russian speaking students, the professors may have been influenced by their domination on campus. Likewise, one can question whether their race influenced these results. For instance, it would be useful to examine how these professors would have reacted and what grades the professors would have given to generation 1.5 students of color, such as those from Benign or Laos, had they written and acted in the same manner as the generation 1.5 Russian speaking students.

Cultural capital and generation 1.5 Asian students. Asian Americans, including generation 1.5 Asian students, are commonly called the "model minority" (Lee, 2001; Louie, 2001; Pearce & Lin, 2007). Compared to Whites, Hispanics and Blacks, Asian Americans have the lowest dropout rate in schools (Louie, 2001). On average, Asian Americans earn the highest grades, have the highest university graduation rate, and transcend all other ethnicities in pursuit of post graduate degrees. The cultural capital generation 1.5 Asian students hold to aid them in their academic success differs from the cultural capital utilized by the dominant White culture (Louie, 2001; Pearce & Lin, 2007).

Cultural capital and generation 1.5 Chinese students. Generation 1.5 Chinese students, like other Asian Americans, have the highest grade point averages, hold the largest percentage of those who graduate from university, and exceed all other ethnicities in acquiring post graduate degrees (Louie, 2001). Moreover, caregivers of generation 1.5 Chinese students "view the educational experience from a predominantly scholastic perspective. Any extracurricular activities are expected to be directly related to academic performance" (Pearce & Lin, 2007, p. 32).

Louie (2001) conducted research of 84 generation 1.5 Chinese students and their families. These generation 1.5 students attended one of two higher education institutions in an urban setting in the eastern United States. The two institutions were selected because the students attending these schools had a wide range of socioeconomic levels. A survey was given to determine students' socioeconomic levels and family makeup. Thirty- to ninety-minute interviews were conducted with the generation 1.5 Chinese students and their families. Finally, the researcher conducted field observations at both higher education institutions. Louie (2001) visited each school three to five times a week for seven months, observing interactions in classes,

libraries, coffee shops and ethnic organizations significant to these generation 1.5 Chinese students.

The inquiry found that caregivers of generation 1.5 Chinese students typically provided cultural resources to help their children pursue and obtain a higher education (Louie, 2001). Generation 1.5 Chinese students' caregivers demonstrated the importance for their children to work hard in school by providing the generation 1.5 students a designated place of study, emphasizing the importance of a location where these students could focus on their academics. These caregivers also designated specific times for their children to study and limited the amount of television that their children could watch more than caregivers from the dominant culture. The caregivers frequently required their children to complete extra homework assignments outside of the school's requirements and employed additional resources such as tutoring facilities to enhance their children's academic skills (Louie, 2001). Caregivers of generation 1.5 Chinese students enriched their children's lives by providing private lessons in subjects such as music and language. Finally, to ensure the generation 1.5 students would be accepted into a higher education institution, during their children's primary and secondary education, generation 1.5 Chinese students' caregivers, regardless of their socioeconomic class, searched for the best schools in their area for their children to attend, even if it meant using a relative's address or driving a long distance (Louie, 2001).

Louie (2001) found that Chinese immigrant caregivers often believed their children must be the best in their schools. Due to the rigorous educational systems and the value placed on education in their Chinese heritage countries, caregivers of generation 1.5 Chinese students considered a good education to be of the utmost importance for their children. Louie (2001) discovered that generation 1.5 Chinese students felt pressure to achieve academic success and

strived to do exceptionally well in their classes. Generation 1.5 Chinese students realized that

their caregivers expected them to earn high grades and shared this expectation with their

caregivers. The Chinese caregivers likewise understood that what they (as caregivers) brought

from their immigrant countries might not readily transfer to U.S. careers, but these caregivers

desired their children to improve their social status through academic success at higher education

institutions (Louie, 2001).

Generation 1.5 Chinese students' caregivers often instilled a belief in the need to be

academically stronger than all others so that the generation 1.5 Chinese students would be

accepted in U.S. society (Louie, 2001). The Chinese caregivers inculcated in their children an

expectation that the children would only be chosen if they were the best in what they did.

Moreover, generation 1.5 Chinese students wanted to please their caregivers more than other

ethnicities. They worked harder than other students to achieve the good grades their caregivers

desired for them to obtain. Both generation 1.5 Chinese students and their caregivers believed

that success in school was attributed to hard work rather than natural ability. Because of this,

generation 1.5 Chinese students put immense effort into their schoolwork (Louie, 2001). The

implications of these findings for the proposed research include the need to recognize that

different forms of cultural capital exist in higher education. Even though the participants in this

study may not hold the cultural capital typical in education, the cultural capital that the

generation 1.5 participants utilize may positively impact their academic success.

One limitation that Louie (2001) identifies in this inquiry is that the findings are not

generalizable. This study included generation 1.5 Chinese students who were matriculated into

higher education. An inquiry that investigated the success of generation 1.5 individuals after

completion of their studies would provide information on the effects of migration and

educational outcomes of generation 1.5 Chinese residing in the United States. Furthermore, as Louie (2001) elucidates, this study is limited only to those who have immigrated to the United States from Chinese speaking countries. This investigation cannot illuminate whether generation 1.5 students from other regions of the world who immigrate to the United States would experience the same or similar cultural capital from their caregivers.

In summary, the cultural capital that one holds can impact academic success. Educational institutions hold the cultural capital of those in the dominant group from the middle- and upper-classes. When generation 1.5 students possess this cultural capital, there is a positive impact on their academic success. Cultural capital can have a greater impact on the generation 1.5 students' grades than their academic abilities. However, generation 1.5 students do not typically have the cultural capital found in educational settings. Having a different cultural capital than what exists in schools does not mean that one cannot be successful in education. If the cultural capital is strong and shared from caregivers to the generation 1.5 students, these students can obtain academic success.

Linguistic Capital

According to Janks (2010), socio-linguistic inquiries have found that all varieties of a language are equal since all forms of a language have particular structures and are rule-governed. However, as Bourdieu (1991/1982) explains, language is not only used to be understood. The linguistic forms one uses "are also *signs of wealth*, intended to be evaluated and appreciated and *signs of authority* intended to be believed and obeyed" (Bourdieu, 1991/1982, p. 66). A linguistic capital exists for those who utilize the distinctive language chosen by the dominant culture (Janks, 2010). Schools privilege a certain form of language, legitimating its dominance (Janks, 2010). The dominant group has knowledge of and access to the linguistic forms employed in

educational institutions while the marginalized groups do not (Bourdieu, 1991/1982).

In the United States, schools use the linguistic style utilized by the White, middle- and upper-class (Gee, 2018; Maldonado, et al., 2005). Those not in these groups do not hold the linguistic capital that is needed for academic success. As Yosso (2005) asserts, a bilingual or multilingual student has knowledge that is valued in many places but not in the educational setting; the diversity in language does not have capital in the United States. Though being bilingual or multilingual is a linguistic capital that is valued in other settings and by other people (Yosso, 2005), it is not what higher education institutions employ or expect their students to comprehend and use (Maldonado, et al., 2005).

As Yosso (2005) explains, linguistic capital is comprised of the intellectual and social skills obtained through discourse with others. Communicating in more than one language would offer one a different type of linguistic capital. Generation 1.5 students are often bilingual or multilingual (Yosso, 2005). Studies confirm "the value of bilingual education and emphasize the connection between racialized cultural history and language" (Yosso, 2005, p. 78). However, nondominant types of communication are frequently marginalized in academics (Lamont & Lareau, 2015; Levinson, 2016).

"Language is a key variable in the production of education equality and inequality" (Luke, 2009, p. 287). The linguistic capital one holds can impact a student's academic achievements (Luke, 2009). For some generation 1.5 students, learning how to code-switch can allow them to maintain their bilingual identity while still effectively communicating in academic settings (Maldonado, et al., 2005). However, not all generation 1.5 students obtain this skill. Moreover, though generation 1.5 students receive at least part of their elementary and secondary education in the United States, they may still struggle with academic English (Riazantseva,

2012). Generation 1.5 students may not have acquired the level of English language skills needed for academic success at the university level (Roberge, 2009).

Social Capital, Cultural Capital, and Linguistic Capital for Generation 1.5 Students

Maldonado, et al. (2005) studied higher education minority students' involvement in Student Initiated Retention Projects (SIRPs) and how the social capital, cultural capital and linguistic capital included in SIRPs membership aided in these students' success. SIRPs were student organizations that made "a unified effort . . . to develop programs and support structures that are [sic] student *organized, student run and student funded"* (Maldonado, et al., 2005, p. 606). Maldonado, et al. (2005) performed case study research of generation 1.5 students in two universities, conducting formal interviews, informal interviews, and observations. They also analyzed key documents at both higher education institutions (Maldonado, et al., 2005).

Maldonado, et al. (2005) discovered that through membership in organizations run by Asian American, Chicanos/Latinos, and other students of color, generation 1.5 students strengthened their knowledge, abilities and social connections. Affiliation with SIRPs increased generation 1.5 students' bonds with the community and commitments to learning and improving their situations. Overall, the SIRPs helped these generation 1.5 students succeed academically through the utilization of cultural capital and social capital (Maldonado, et al., 2005).

Being part of a SIRP allowed generation 1.5 students to develop social networks that assist them in improving their academic skills (Maldonado, et al., 2005). With student support, generation 1.5 students increased their targeted knowledge of their particular fields of study and general knowledge of the higher education institution. Generation 1.5 students likewise improved academic skills such as public speaking skills, critical thinking skills and leadership skills through membership in SIRPs. The social networking due to being a member of a SIRP

increased generation 1.5 students' academic proficiency (Maldonado, et al., 2005).

Regardless of one's ethnicity, it is worthwhile to increase one's cultural knowledge pertinent to the dominant culture in higher education (Maldonado, et al., 2005). Those in SIRPs acknowledged the need to understand and to some degree associate with the dominant culture. As members of SIRPs, generation 1.5 students acquired knowledge and skills that allowed them to assimilate with the dominant culture when needed while still maintaining their heritage culture. For instance, generation 1.5 students developed the ability to code-switch depending on with whom they were speaking. As one student elucidated, using the appropriate register of a language is essential if one wants to communicate effectively. How these generation 1.5 students spoke with their professors and classmates in their courses was vastly different from how they spoke with their friends from their neighborhoods (Maldonado, et al., 2005).

Being members of SIRPs provided generation 1.5 students with meaningful social connections to the campus and community (Maldonado, et al, 2005). Generation 1.5 students discovered others with similar interests professionally and personally. Membership in a SIRP provided generation 1.5 students with the knowledge that they were not alone and that others were available to help them personally and academically when they needed assistance (Maldonado, et al, 2005). Furthermore, as previously mentioned, just knowing that this peer support existed may have been sufficient for these generation 1.5 students to have felt academically adjusted (Dennis, et al., 2005).

Generation 1.5 students' commitment to their heritage culture increased because of their membership in SIRPs (Maldonado, et al., 2005). Generation 1.5 students felt more connected to those from the community of their heritage culture since they were surrounded by others who were like them. The bonds generation 1.5 students developed aided them in overcoming

academic anxieties and increasing their self-confidence. Connecting to their heritage culture helped generation 1.5 students decrease the self-doubt that sometimes existed due to being a minority in a higher education institution. Moreover, the students of different SIRPs associated with one another, strengthening the minority groups as a whole, providing generation 1.5 students with an even larger support network (Maldonado, et al., 2005).

Generation 1.5 students' membership in SIRPs increased their cultural capital and social capital (Maldonado, et al., 2005). SIRPs helped students maintain their own culture. The members of SIRPs supported one another to become aware of their heritage culture and strengthen their heritage identity (described as how one relates to one's heritage culture regardless of whether one speaks the heritage language; Maldonado, et al., 2005; Quach, et al., 2009) while simultaneously learning how to adapt to the White culture so that they could be successful in the current academic environment in which they resided (Maldonado, et al., 2005). "Success partially involves adapting to the ways and norms of a partially different social world. However, adapting to these ways does not necessitate a loss of one's own heritage identity" (Maldonado, et al., 2005, p. 630). Generation 1.5 students increased their cultural capital and social capital through building ties to their heritage culture. They developed a sense of commitment to their minority communities. These attachments assisted generation 1.5 students in maintaining their heritage culture rather than dismissing it for the predominant culture. Through membership in SIRPs, generation 1.5 students took action for themselves and their minority group, which was "self-empowering and is [*sic*] likely to reinforce one's commitment to education" (Maldonado, et al., 2005, p. 630). These findings relate directly to questions that were posed during the interviews and the focus group and one-on-one sessions of this study. Having demonstrated the positive influence of SIRPs, participants in this study were asked about

their involvement in clubs and other student organizations to help determine their use of capital in their higher education experience.

One critique of the Maldonado, et al. (2005) inquiry is that a description of how the SIRPs were formed is not provided. Likewise, what specifically students did to initiate the retention programs, what activities were offered and how students organized these retention programs is not explained. A more detailed illustration of some of the initiatives and how they were delivered would provide the reader with a better understanding of how to encourage implementation of similar projects at other higher education institutions.

Motivational Capital

Easley, et al. (2012) conducted surveys, focus group interviews and parental and sibling interviews of generation 1.5 Mexican university students to determine what common factors contributed to these students' academic success in higher education. Similarly, as previously mentioned, Buenavista (2009) studied generation 1.5 Filipino students to assess the forms of capital generation 1.5 students utilized for their academic success while attending university, and Louie (2001) investigated the capital generation 1.5 Chinese students utilized for their academic success. While Louie's (2001) study emphasized cultural capital, generation 1.5 students' motivational capital also assisted them to achieve academic success.

Acknowledging their parents' struggles provides generation 1.5 students with motivation to overcome their academic challenges (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). In these studies, generation 1.5 students spoke of the difficult jobs their parents had to endure in the United States as an incentive for these generation 1.5 students to prevail over adversity. Seeing their parents' sacrifices made these students strive for academic success (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). According to Easley, et al. (2012), these generation 1.5

students desired to honor their parents. Generation 1.5 students "gain self-empowerment by acknowledging family sacrifices….Family struggles inspire students to work hard and be academically successful" (Easley, et al., 2012, p. 171). Generation 1.5 students frequently viewed their educational success as a win over the battles that their parents have fought (Easley, et al., 2012). This motivational capital differs from aspirational capital, for aspirational capital "refers to the ability to maintain hopes and dreams for the future, even in the face of real and percieved barriers" (Yosso, 2005, p. 77). Whereas aspirational capital involves one keeping their hopes and dreams when they encounter obstacles, motivational capital involves specifically the desire to well in academics because of all that one's parents have given up for them to succeed. One may have motivational capital without having aspirational capital, for they may not encounter struggles but may feel the need to complete their higher education due to all the sacrifices their family has made. The research on motivational capital impacted this study through direct questions inquiring about the family of the participants.

In summary, social capital, cultural capital, linguistic capital and motivational capital can aid generation 1.5 students in achieving academic success. Two forms of social capital that have been effective are family social capital and peer social capital. Having cultural capital, whether it is the cultural capital utilized in educational institutions or a cultural capital provided from one's family, can also impact academic success. Furthermore, caregivers can provide motivational capital for generation 1.5 students due to the sacrifices the caregivers have made to provide the generation 1.5 students with a better life. However, those who are bilingual or multilingual, including generation 1.5 students, often hold a different linguistic capital than what is utilized and valued in education (Janks, 2010). This discourse is acquired from caregivers, friends and others in generation 1.5 students' lives and related to their identity since an individual's identity

is frequently connected to specific people and places.

Identity and Generation 1.5 Students

Language assessment practices in higher education institutions employ modernists' views that language is an autonomous system composed of language components that can be discretely learned and objectively measured (Benesch, 2009). The tools used to assess generation 1.5 students' language proficiency often depict these students as being linguistically unprepared for higher education. Postmodernists, on the other hand, do not believe that discourse involves an independent cognitive system; instead, they consider language and identity (how one views their relationships with others, how these relationships are built over time, and what one sees as possibilities for their future; Norton, 2013), to be interconnected (Benesch, 2009). One's social identity (how one connects with the larger social world as they maneuver through societal spaces; Norton, 2013) is related to the language one acquires (Benesch, 2009). Language is naturally socially heterogeneous. By measuring generation 1.5 students' language proficiency using dichotomous tools, these students are seen as lacking linguistically. Their bilingual or multilingual and bicultural or multicultural experiences are not valued; their identities, especially related to academics and student life, can be negatively impacted (Benesch, 2009).

Modernists, Postmodernists and Identity

Modernists view language as separate from identity, culture, and social ties (Benesch, 2009). Modernists regard language as a collection of distinct entities that build on one another. Grammar rules exist. The discourse components studied include phonology, morphology, syntax, semantics and lexicon. Linguistics is autonomous; learning a language is independent of one's beliefs, morals and values. One's identity is not influenced nor does it affect one's ability to learn a language (Benesch, 2009).

Postmodernists, on the other hand, do not consider discourse as self-contained cognitive systems; rather, they see language and identity as connected, fluid, and erratic social relationships (Benesch, 2009). Moreover, language and power are intricately connected. History, politics, society and culture are involved in language learning and language use. Language variation, rather than language uniformity, is the focus (Benesch, 2009). Neither language nor linguistic identity (described as the one or more languages with which one identifies regardless of whether one is fluent in the one or more languages; Chiang & Schmida, 1999) are autonomous; they are dynamic (Benesch, 2009). Language is formed through discourse in social contexts. When individuals use language, they display their identity. How successful a student is academically may depend on how well the student manages the tension between school and language differentiations (Benesch, 2009).

Sociocultural Theory, Language Socialization Theory and Identity

According to Duff (2007), sociocultural theorists are interested in the socialization and discursive construction connected to identity formation. Sociocultural theorists study how humans progress over time, how their cultures change, how individuals grow, and how people's mental functions advance over shorter time periods. Sociocultural theorists examine linguistic mental functions and culturally constructed symbol systems (such as gestures and narrative construction) through inner speech and private speech. These theorists believe that interaction is a basic aspect of learning; the occasions for communication provide opportunities for individuals to improve their knowledge and reasoning abilities. "Learning is a socially constructed, historically situated cognitive phenomena involving various semiotic tools and artifacts that have been produced by communities over time. Language and learning are dialogical or dialectical processes" (Duff, 2007, p. 312).

As Vågan (2011) elucidates, sociocultural theory aids in comprehending language learning and identity formation. Language is created through social interactions that are culturally embedded. The sociocultural perspective allows one to better understand how students navigate through and acquire perceptions of themselves in various educational settings. Learning leads to becoming. Learners create their identities through discourse. Identity formation depends on the educational experience. The interaction of learners with their peers and educators helps to determine the knowledge the learners receive and the identity they create; identity creation is included in the learning process. As students obtain new information and skills, they develop a particular identity in their learning community, adapting their former identity due to this acquired language. Knowledge and identity are intertwined (Vågan, 2011).

Language socialization theorists consider language learning and identity to be interconnected (Duff, 2010). Language is learned through engagement with a community of others who are more knowledgeable than the learner is in understanding the language and how the language is used. As one increases their language skills, they increase their ability to communicate in the new discourse. As an individual's linguistic abilities improve, their cultural knowledge grows. The learner becomes more cognizant of the ideologies, identities, and values of the community. When formally educated, students acquire proper classroom behaviors through learning the appropriate language to use for oral and written, formal and informal, academic discourse (Duff, 2010). Students either accept the use of the different discourses or reject them, creating their linguistic identity and developing their cultural identity (Duff, 2010), their relationships with others who have shared backgrounds, language(s) and worldviews (Norton, 2013).

Language socialization occurs when newcomers entering a community or culture increase

their communicative competence and legitimacy with the members of the group (Duff, 2007). Two purposes of language socialization are the mastery of linguistic rules and the acceptance of appropriate identities and ideologies of the community or culture. Language socialization includes direct and indirect socialization through discourse pertinent to local communicative practices of language use. Language socialization allows one access into a specific community which has its particular set of values and ideologies (Duff, 2007).

According to Duff (2007), individuals learning EAL experience socialization similar to first language socialization; however, greater challenges exist. EAL learners already possess discursive habits, linguistic conventions, cultural traditions, and community attachments from their first language experiences. Furthermore, individuals encountering EAL socialization may not receive the same welcoming and socialization as those undergoing first language socialization. Those whose first language is not English may endure resistance or opposition, or they may not desire to completely embrace the norms and values associated with the English language socialization. These individuals may be greatly connected to their heritage language community or may not be able to take part in both worlds concurrently. They likewise may feel hesitant to embrace the English language culture due to their ties to their heritage culture (Duff, 2007).

Generation 1.5 Educational Experiences and Identity

According to Masterson (2007), generation 1.5 students frequently encounter strong cultural differences as they enter college or university. These include the value of family, cultural immersion into higher education and generation 1.5 students' and their families' perceptions of college life versus the real world. Generation 1.5 students have to learn how to navigate two different worlds, the world of academics and the world of familial expectations (Masterson,

2007).

Generation 1.5 students normally have very close ties with their immediate and extended family (Masterson, 2007). Their family identity, including the role the individuals play in their family, how the person views themselves in relation to their family, and how their family influences who they are and how they perceive the world (Ortmeier-Hooper, 2008), is linked to those related to them (Masterson, 2007). The expectations of the family are usually vastly different from nonimmigrants' expectations. Generation 1.5 students are often obligated to help out with especially their immediate family and at times their extended family. When they are unable to assist, generation 1.5 students may feel guilty. Furthermore, due to the expected family commitments, these students may not be able to join clubs and organizations in their higher education institution. Not having the same educational involvement as most students in higher education, generation 1.5 may feel a lack of belonging, which can hinder their experiences of college life and their academic success (Masterson, 2007).

Generation 1.5 students, higher education writing and identity. Identity is comprised of two components: that which is designated by the environment and social interactions and that which is created (Ortmeier-Hooper, 2008). Each of these factors can be accepted or rejected. In college writing classes, students have to determine how they will be in society and how they will express these beliefs in their writing and elsewhere. Students may struggle to determine how they will write and what they will write. Students realize that their written work can assist them to figure out how they will fit into society. Students' writing allows them to get a sense of identity while it also allows them to "perform" various identities as writers (Ortmeier-Hooper, 2008). Though students' writer identity may include developing a new identity to satisfy the requirements set out by their college writing professors, their writer identity also "reflects the

multiple identities…of a person as expressed in written text…incorporating the writer's life history and sense of roots, self-representation and sense of authority in the text" (Li, 2007, p. 47).

Ortmeier-Hooper (2008) conducted three case studies of generation 1.5 students and found that they were no different in respect to their writing and identity formation than other students (Ortmeier-Hooper, 2008). In addition, generation 1.5 students had to navigate meaning between the cultural and linguistic differences of their heritage language and English. These students had to negotiate between student identity (described as how one views oneself in the classroom and how one believes their teachers' and other students' view them), family identity, and social identity. For at least some generation 1.5 students, writing provided them with a feeling of anonymity. These students were eager to rid themselves of the ESL label that may have been bestowed upon them since their arrival into the U.S. education system (Ortmeier-Hooper, 2008).

A wide range of experiences existed for these generation 1.5 students in secondary education (Ortmeier-Hooper, 2008). The mainstream courses did not provide guided instruction for the writing and reading skills needed to be successful in higher education. Not surprisingly, when these generation 1.5 students entered college and were placed in ESL courses, they felt affronted and hurt. When these students were labeled as linguistic minorities, they felt they struggled with English because it was not their heritage language, which affected how they identified as writers. Additionally, these generation 1.5 students were hesitant to get assistance with their learning because they did not want a label to be attached to them (Ortmeier-Hooper, 2008).

As part of a larger longitudinal study, Li (2007) performed a case study of two generation 1.5 students in higher education and found that when these generation 1.5 students attended

higher education classes, their identity was in constant flux. An evolving relationship existed between the generation 1.5 students' culture, identity and beliefs as they related to the writing process. The generation 1.5 students' culture, identity and beliefs shaped their attitudes about education and writing, reconstructing their identity. The cultural differences created a disparity in what they were being told to do as Western writers and what they had learned in their heritage culture. Generation 1.5 students' thought patterns, linguistic traditions and educational beliefs may differ from what they are learning in the classroom (Li, 2007).

As previously stated, generation 1.5 students' patterns of thinking may be in opposition to Western thought patterns (Li, 2007). East Asians, for instance, are usually taught to think holistically. They are generally more thoughtful about context and frequently accept contradictions. Typically, westerners are more analytical, have a strong desire to rectify contradictions, and covet rules and logic. When generation 1.5 students are learning the writing process, they can struggle while learning the micro-process, the process of composing, and/or the macro-process, "the process of learning how to compose" (Li, 2007, p. 43). When developing one's writing skills, the identity as a writer and the identity as the learner are intertwined. Educators and learners must recognize the cultural disparities that can exist and how the learner's identity might shape not only their writing but also their acceptance of the process of learning how to write. Generation 1.5 students might have to reconstruct their identities and belief systems to be successful writers in U.S. higher education (Li, 2007).

Conflicting identities for generation 1.5 Asian students. Chiang and Schmida (1999) studied generation 1.5 Asian students attending higher education institutions. Through surveys and open-ended interviews, Chiang and Schmida (1999) found that generation 1.5 students did not always view themselves as fluent in the English language as their American counterparts, so

they did not think they could adopt a U.S. identity. At the same time, as these students became more fluent in the English language, they sometimes did not use their heritage language as much, eventually feeling less comfortable communicating in their first language (L1). This loss could impact these students' abilities to communicate with family members, which could also impact their identity. The generation 1.5 students continuously interpreted the interaction between language and identity (Chiang & Schmida, 1999).

Having such a fervent desire to identify with their heritage culture, the generation 1.5 Asian students viewed themselves as bilingual even if they were unable to communicate in their heritage language (Chiang & Schmida, 1999). These generation 1.5 students viewed language and culture as synonymous. Grouping the two concepts together allowed these students to hold an allegiance to their heritage culture yet not hinder their English linguistic abilities. Contradictorily, students frequently viewed themselves as linguistic minorities in English because they did not feel they "owned" the language (Chiang & Schmida, 1999). Oftentimes, this feeling intensified when generation 1.5 students were not completely integrated into academics, having to enroll in remedial or ESL classes prior to matriculating completely into the university (Chiang & Schmida, 1999).

According to Chiang & Schmida (1999), since the ability to express oneself is needed to participate as members of a cultural group, generation 1.5 students' views of identity can be conflicted. The generation 1.5 Asian students studied had the desire to be part of their heritage culture, yet some of these students were not able to communicate with others using their heritage language. While the generation 1.5 Asian students needed to have linguistic abilities in English for higher education, they often saw themselves as less fluent, with an unequal capacity compared to others who speak English as a first language (Chiang & Schmida, 1999).

Language ability and cultural identity are intertwined (Chiang & Schmida, 1999). However, even when English was the language in which the generation 1.5 Asian students thought, some generation 1.5 students still did not identify as North Americans. Even though the generation 1.5 Asian students employed English for new thoughts and concepts and English was the main language utilized in their worlds, these students detached themselves from the English language, perceiving it as "a tool" for academic success. Conversely, generation 1.5 students often chose to identify with their heritage language even when they could not communicate in it well, if at all. These students' identity formation demonstrates how and why the binary and discrete identity labels that necessitate an either-or choice for belonging are inadequate (Chiang & Schmida, 1999). The findings from this study aided in selection of the interview questions to help determine the generation 1.5 participants' identity formation.

Changing and contesting identities of generation 1.5 Asian students. Generation 1.5 students not only learn EAL but also construct their identities in school (Quach, et al., 2009). For generation 1.5 Asian students, the feeling of being a foreigner never leaves as others continuously inquire how long they have lived in the United States and where they are from originally (Jeon, 2010; Quach, et al., 2009). Generation 1.5 Asian students can also be told that they are not 'Asian enough' by other Asian Americans. Racialized experiences can affect students' linguistic and cultural identities (Quach, et al., 2009).

"Language and identity development [can be] influenced by the implicit and explicit assimilationist messages received in predominantly White schools" (Quach, et al., 2009, p. 119). Eighty-eight percent of students from Asian descent, including generation 1.5 Asian students, graduate from high school, and these Asian students are proportionately the highest to graduate from college. The numbers, however, ignore the struggles that generation 1.5 Asian students

have due to the labels they are given. Being bilingual or multilingual or having a bicultural or multicultural identity is not valued in the U.S. education system. To obtain a U.S. identity, speaking English and assimilating into White culture is strongly encouraged (Jeon, 2010; Quach, et al., 2009). The power displayed by the dominant culture can impact the language generation 1.5 students choose to use, which in turn restructures generation 1.5 students' cultural and linguistic identities (Duff, 2012).

Social contexts affect race, ethnicity, language and cultural identity (Quach, et al., 2009). School is the predominant social context for English learners' interaction with native speakers of English; hence, school is the place where English learners' self-perceptions are constructed. Generation 1.5 Asian students often feel secluded; they are very cognizant of their differences since others in their social context are not like them. This feeling of aloneness may influence how generation 1.5 Asian students construct their identities. Having prejudicial actions inflicted on them due to their Asian status, these students often try hard to assimilate into U.S. culture, embracing whiteness (Jeon, 2010; Quach, et al., 2009). In other words, it is the non-Asian Americans who necessitate this identity creation due to their racial stereotypes. Generation 1.5 Asian students will frequently choose to make White friends, use Standard English, and adapt their appearance to "look" White so that they can conform to U.S. culture (Quach, et al., 2009). Generation 1.5 Asian students may choose to increase their English fluency even when it causes them to lose their fluency in their heritage language (Jeon, 2010; Quach, et al., 2009).

Quach, et al. (2009) conducted semi-structured life interviews of nine generation 1.5 Asian students attending high schools in the southeast and found that these generation 1.5 students often felt alienated and experienced racism due to students', teachers' and the community's lack of appreciation for diversity. These generation 1.5 Asian students rapidly

learned what they needed to do to decrease the racism they received and to be successful in education in the United States—increase their whiteness through becoming fluent in English and looking more like their White peers. Generation 1.5 Asian students were willing to culturally and linguistically assimilate so that they would not stick out or be ridiculed, especially when there were only a few generation 1.5 Asian students and/or Asian American students in the school. However, their identity shifted depending on which country they were residing or visiting. When in the United States, they felt Asian; when in their heritage country, they felt American (Quach, et al., 2009).

Kim and Duff (2012) conducted a two-semester longitudinal inquiry of two generation 1.5 Korean females attending university and found that when these students attended school with other Asian students, especially Asian students whose first language was the same as their heritage language, the generation 1.5 females sometimes chose to associate more with those from their heritage culture and heritage language (Kim & Duff, 2012). This influenced their English language learning experiences, for when associating more with those from their heritage culture, the generation 1.5 students did not become proficient in English due to lack of use, though like other generation 1.5 students, these generation 1.5 Korean students worked hard to get out of their ESL classes since these courses were viewed negatively. Their identity while in these classes was seen as deficient. However, their language skills still did not adequately develop after matriculating into mainstream secondary education classes since it can take up to 10 years to be academically proficient in a new language (Kim & Duff, 2012).

According to Duff (2012), language use can provide information about group identity. "Linguistic variants mark 'insider' (in-group) or 'outsider' (out-group) status relative to one's interlocutors or audience" (Duff, 2012, p. 411). Generation 1.5 students who have the

opportunity to be with others from their heritage culture may choose to keep their heritage identity, which will also influence their linguistic identity (Kim & Duff, 2012). Often, these groups discourage use of English to maintain their heritage culture identity, which hinders their English language development (Kim & Duff, 2012).

To summarize, identity includes how an individual perceives their connection to the world, how that connection is constructed over time, and how an individual perceives their future opportunities (Kim & Duff, 2012; Norton, 2013). When generation 1.5 students enter higher education, their identity may shift (Kim & Duff, 2012; Quach, et al., 2009). Their identity may continue to change in college due to the other students they encounter from their heritage culture (Kim & Duff, 2012; Quach, et al., 2009). If while in secondary education, the generation 1.5 student chose to assimilate and hold the cultural and linguistic identities related to the place where they resided, the generation 1.5 student may feel unsettled about their decision to acculturate into the mainstream of this country and may choose to shift their identity to their heritage culture and heritage language while in college (Quach, et al., 2009). However, if the generation 1.5 students embraced the cultural and linguistic identity of their heritage country while in secondary education, they may want to alter their cultural and linguistic identities to be more like those in the mainstream of the country where they reside to strengthen their English language proficiency (Kim & Duff, 2012).

Race, ethnicity, culture and identity. When one thinks of race, most think of skin color, hair texture, eye color and facial features (Kubota & Lin, 2009). Although scientists have proven that only 0.1 percent of human genes are different, race still exists. Race is a social construct utilized to legitimize divisions of groups of people. "Ethnicity" is sometimes used to mean "race", but this is troubling since "ethnicity" includes sociocultural components such as

language, religion and customs. Moreover, the term "ethnicity" can be problematic. For instance, describing diasporic groups--such as Japanese who immigrated to Brazil but now live in the United States--is challenging. Ethnicity, like race, is a concept that categorizes people, denoting differences. Using terms like "race" and "ethnicity" create identities that form boundaries between groups of people (Kubota & Lin, 2009). As Ibrahim (2009) discovered in the inquiry of African students entering a North American high school, as race and identity become interconnected, generation 1.5 students may feel the need to identify with a race delegated to them that diminishes their ethnicity, including the values that their bilingual or multilingual and bicultural or multicultural lives hold.

Culture, like race and ethnicity, can exclude or privilege certain groups of people (Kubota & Lin, 2009). As cultural differences are recognized, they may depict particular racial/ethnic groups as Other. Moreover, religion, as part of culture, can adversely affect people. During this challenging period and current climate in the United States, Muslims, for instance, can be discriminated against and hate crimes can occur due to Islamophobia. Culture and religion (being part of culture) can be exploited to separate, exclude or privilege different sets of individuals (Kubota & Lin, 2009). Compounding this division is the fact that education tends to be 'color mute', having little discussion about the impact of race and ethnicity on learning (Jeon, 2010).

Race, identity, and language learning. In North America, the appearance of a person determines their race and "what one is like" (Ibrahim, 2009, p. 178). As previously explained, this racialization combines ethnicity with race, yet ethnicity includes one's culture, language and religion. By merging ethnicity and race, the latter becomes more significant. The differences encompassed in one's ethnicity disappear. Grouping people from different countries into a general category (such as Asians or Africans) makes race more meaningful and ethnicity

virtually irrelevant (Ibrahim, 2009). Generation 1.5 students strongly desire to belong to a group. Those in power imagining generation 1.5 students with a particular identity encourages the generation 1.5 students to take on this identity, which in turn can create the generation 1.5 students' linguistic identity and success in learning English. One's identity is created by how a person sees their relationship with the rest of the world. "Who am I?" is innately connected to "What can I do?" (Ibrahim, 2009, p. 181).

Ibrahim (2009) conducted an ethnographic study of middle and high school generation 1.5 African students from French speaking countries who immigrated to North America and found that their identity was constructed not from themselves but from those in power, viewing the francophone-African immigrants as Black. This influenced the African immigrants' linguistic and cultural identities. The form of communication these generation 1.5 francophone-African students chose and who they decided to befriend was directly related to this imposed identity. Generation 1.5 francophone-African students, given their designated identity, resolved to speak Black English as a Second Language (BESL) and become friends with Black students whose first language was English. They also learned Black Stylized English (BSE), a language within Black English (BE), which has linguistically different grammar, morphology and syntax than Standard English. Their new cultural identity included Black popular culture, with a hip hop and rap influence (Ibrahim, 2009). These English learners "had marginalized linguistic norms as a target…The white gaze and domination was clearly invisible, yet the invisible was very real" and had a significant impact on generation 1.5 students' success (Ibrahim, 2009, p. 189).

Unfortunately, Ibrahim (2009) did not provide specific examples regarding how the identity of Black was imposed on the generation 1.5 African students. Many quotes were provided by the generation 1.5 francophone-African students to illustrate their identity

formation, but no explicit illustrations of what made these students identify as Black were provided. Examples of scenarios which helped to create these students' perceptions of themselves and how those in power created these generation 1.5 francophone-African students' identity might help make the invisible White gaze of power and domination (Foucault, 1984; Ibrahim, 2009) more visible. Moreover, Ibrahim (2009) acknowledges that as a Somalian who moved to North America, he found himself identifying as Black and not Somalian, so the reader may wonder how the author's experiences affected his interpretation of his findings. Regardless, Ibrahim's empirical study may have direct implications to this inquiry if students' race and ethnicity are intertwined.

In summary, generation 1.5 students described themselves as having a dichotomy of identities or a hybridized identity (Jeon, 2010; Quach, et al., 2009). They continually position themselves to others (Jeon, 2010); their identities not only change while living in North America but can sometimes be determined depending on whether they are in North America or in their heritage country (Quach, et al., 2009). This shift could impact their cultural and linguistic identities again since the generation 1.5 student may feel the need to strengthen their English language skills after observing those in their heritage country's language skills, realizing that their identity may have prevented the generation 1.5 students from possessing stronger English language skills. Furthermore, some generation 1.5 students' identity is chosen by those in power—their teachers and other students (Ibrahim, 2009). Wanting to conform to what those in power wish, these generation 1.5 students may take on an identity that hinders their academic success.

Adhering to the postmodernists' view, identity is not static. Hall, as cited in Ibrahim (2009), explains that identity is an ongoing production; it is a process that is established not from

what is outside of us, but from within us. Second language acquisition and identity are intertwined. As one's identity changes, "the borderland between Self and Other", which exists due to power inequality, shifts (Ibrahim, 2009, p. 177). For generation 1.5 students, this impacts racialization and identity formation when learning an additional language.

Summary

Research has indicated that the capital that is valued in educational institutions is that of the middle- and upper-classes of the dominant group (Bourdieu, 1984, 1986, 1991/1982). The dominant group maintains this capital in education to keep the power structures intact (Bourdieu, 1984, 1986, 1991/1982). When generation 1.5 students have this capital found in schools, the generation 1.5 students can be academically successful even when their level of performance on their assignments is weak (Riazantseva, 2012). However, most generation 1.5 students do not possess the forms of capital valued in U.S. educational institutions. When they are able to realize their various forms of capital, generation 1.5 students can develop the skills needed for academic success. Using their own forms of capital can aid generation 1.5 students in their academic success.

Many studies have examined the social, cultural and linguistic capital typical in elementary, secondary and higher education and compared these to the social, cultural, linguistic and other forms of capital racial and ethnic minorities, including generation 1.5 students, utilize for academic success. Studies have also examined the shift in generation 1.5 students' identity as they experience secondary and higher education, though most studies that involve language identity for generation 1.5 students in higher education focus on college composition (Kim & Duff, 2012).

Studies of generation 1.5 students do not emphasize how generation 1.5 students' use of

capital interacts with their identity. In other words, though inquiries that address generation 1.5 students' use of capital to attain academic success exist and research about generation 1.5 students and their identity formation as they acquire EAL has occurred, an inquiry about the relationship between generation 1.5 students' utilization of capital and their identity formation has not been conducted. The empirical studies completed thus far suggest that it is important to probe generation 1.5 students' experiences to get clarification about the interrelationship between forms capital used and identity formation in their secondary school and higher education careers.

Chapter 3: Methodology

Introduction

Qualitative research is designed to unveil knowledge as it is constructed by individuals while they set out to comprehend experiences (Merriam & Tisdell, 2016). Specifically, a basic qualitative study allows "individuals [to] construct reality in interaction with their social worlds. . . .The researcher is interested in understanding the meaning a phenomenon has for those involved" (Merriam & Tisdell, 2016, p. 24). Since this inquiry involved comprehending what capital generation 1.5 students utilize to obtain academic success and how generation 1.5 students' identity formation interrelates to the capital they employ, a basic qualitative research paradigm, which allowed for the understanding of the interaction between generation 1.5 students use of capital for academic success and generation 1.5 students' identity shifts and development, was appropriate.

This inquiry was unique since it analyzed generation 1.5 students' use of capital for academic success and how this (these) form(s) of capital interrelate to generation 1.5 students' identity formation during their education. Many studies discussed in Chapter 2 compared the capital that most often exists in educational settings with the capital utilized by generation 1.5 students. Other investigations in Chapter 2 explored generation 1.5 students' identity formation in secondary and higher education. However, none of these studies investigated how generation 1.5 students' capital interrelates with their identity formation.

This investigation examined the relationship between the capital generation 1.5 students employed for academic success with generation 1.5 students' identity formation in secondary school and higher education. With a better understanding of what capital generation 1.5 students utilize to obtain academic success, what shifts in identity may occur for generation 1.5 students

during their secondary school and higher education careers, and how this capital interrelates with generation 1.5 students' identity, this study aimed to provide those involved in educational settings a better understanding of how to serve generation 1.5 students. Specifically, this inquiry explored the following central research question and subquestions:

How does generation 1.5 students' identity interrelate with their use of capital for their academic success?

- What type(s) of capital do generation 1.5 students employ in secondary and higher education to achieve academic success?

- How do generation 1.5 students utilize this (these) form(s) of capital?

- How do generation 1.5 students view shifts in their identity in their secondary and higher education careers?

- How do generation 1.5 students currently perceive their identity?

- What aspects of capital and identity do generation 1.5 students believe are important for academic success?

Positionality

I first became interested in generation 1.5 students when they continued to enter my classes in an Intensive English Program (IEP). I was very surprised that these students were in an IEP. A few of these generation 1.5 students had been educated in the United States in English since first grade. Other generation 1.5 students began their education in the United States in secondary school but had graduated from prestigious high schools. Some had even taken advanced placement (AP) classes when they were in high school. These generation 1.5 students had taken an English placement exam prior to entering the university and had not received scores high enough to exit the IEP and matriculate into a traditional higher education program.

Teachers in the IEP give diagnostic exams the first week of classes to verify that each student's placement is accurate. If a student scores high enough on this exam, the student can exit the IEP and matriculate into the university. I was teaching the highest level of courses in the IEP, so sometimes students would exit my classes and be able to attend university after taking the diagnostic exams. I informed the generation 1.5 students that I would do everything I could to try to get them removed from the IEP classes, which would allow them to matriculate into the university as freshmen, but I also informed the students that based on their placement test score, their abilities would need to be demonstrated through the diagnostic exams. I could not submit a request for the generation 1.5 students to exit my classes based on a hunch that they did not need the course.

Generation 1.5 students were placed in my classes for several semesters. None of these generation 1.5 students passed the diagnostic tests. As I began to learn more about them, I discovered that the generation 1.5 students in my classes needed assistance in their academic language skills, but their needs were frequently different from the needs of most of the international students, who come to the United States after receiving a high school education in their heritage country. International students attend higher education in the United States to obtain a degree but (usually) return to their heritage country after they have earned their degree. Their schooling prior to entering the IEP classes involves using their heritage language for their academic courses. The international students usually have a strong foundation in overall knowledge about the subjects they have studied in high school due to their education prior to arriving in the United States.

With the varied learning needs for generation 1.5 students compared to the international students, I often would create different lessons and materials and provide different types of

feedback for the generation 1.5 students. I sympathized with these students and let them know as much. I tried to stay positive as I observed their frustration about being in an IEP, their worries about how they would afford an extra semester of classes (since they were now behind in their higher education courses), and the mismatch between their abilities and challenges compared to the international students. The language acquired by generation 1.5 students is different from what the international students have acquired. The struggles that generation 1.5 students and international students have in using the language are likewise diverse.

Simply put, I empathize with the generation 1.5 students. I wonder how the education system in the United States can be ineffective for them when they bring so much to the educational environment. I have witnessed the difficulties generation 1.5 students have in public education firsthand as a high school math teacher. Even with my background in teaching EAL, I struggled to help them 'fit in' to their academic experiences in high school. For this inquiry, I subconsciously might have expected generation 1.5 students to have challenges. While I want to emphasize the relationship between generation 1.5 students' positive use of capital as it interrelates to their identity formation, focusing on the assets these students possess, I feared that I might (at least partially) focus on what these students do not have since I have seen directly how the deficits in educational institutions have impacted generation 1.5 students' learning. I tried to be cognizant of my preexisting thoughts to ensure that I would focus on the assets generation 1.5 students possess. While I wanted to respect their voices and the struggles that generation 1.5 students might have faced, I also hoped to learn the ways generation 1.5 students overcame adversity to be academically successful.

Furthermore, I tried to be aware of the unintended power structure that may exist between the participants and me. I was an instructor at Urban State University. Although I was not the

participants' teacher, the fact that I had this position could have created a dynamic that felt

unequal to the participants. I was also aware that I am a White female who has privilege. I was

born in the United States and speak English as my heritage language. Though I have traveled and

lived in other countries, I am not fluent in another language nor have I tried to study in a

language other than English. I have not experienced the challenges and discrimination that the

participants may have faced and cannot fully comprehend the feelings that could have transpired

due to these challenges and prejudicial acts.

Design

This inquiry was mindful of several key characteristics of qualitative research—including

"direct data collection, rich narrative descriptions, process orientation, inductive data analysis,

participant perspectives, socially constructed meaning, emergent research design, [and]

researcher reflexivity" (McMillan, 2022, Chapter 11, Table 11.1). The researcher utilized direct

data collection since all of the information was received by the researcher, including narrative-

based information from the two virtual one-on-one interviews, one virtual focus group session,

an individual one-on-one virtual session utilizing the focus group questions, a one-on-one virtual

follow up interview with one participant after the focus group session, and one document

completed after the second interview in response to the researcher's request for written

reflections. The researcher used Zoom as the virtual platform for the interview and focus group

sessions. The researcher used a virtual platform (Zoom) because all university courses went

completely online due to the COVID-19 pandemic. The individual interviews, focus group

session, individual one-on-one session, follow up interview and participant reflection provided

descriptions that were process oriented. The recorded details were used to "accurately reflect the

complexity of human emotions, thinking and behavior" (McMillan, 2022, Chapter 11, Rich

Narrative Description section) in relation to how generation 1.5 students utilize their capital for academic success, how generation 1.5 students view shifts in their identity, how generation 1.5 students currently perceive their identity, what aspects of capital and identity generation 1.5 students believe are important for academic success and how generation 1.5 students' identity interrelates to their use of capital.

Inductive data analysis of participants' perspectives occurred as the researcher evaluated the data, synthesizing the information using a *constant comparative* method of reviewing data from the first interview with data from the second interview and then reviewing information from the focus group session, individual one-on-one session using the focus group questions, and the one-on-one follow up session with data from the two interviews (McMillan, 2022; Merriam & Tisdell, 2016). In the second interviews, each participant learned about the general information received during the first interviews. In the focus group session, information obtained from both interviews were shared. While the researcher hoped that the reflections would produce more data, only one participant wrote a reflection, which was after the second interview, and this reflection did not contain information pertinent to share with the other participants, so the reflection was not included in the information shared. In other words, all participants learned about the general ideas that other participants expressed. Meaning was socially constructed, with knowledge being based on the experiences and social interactions with others (McMillan, 2022). This inquiry included an emergent research design, with changes in the inquiry as the study progressed because interview and focus group questions shifted depending on the initial and second interviews, and the progression of the focus group session. Finally, researcher reflexivity was included as the researcher was aware of her positionality and wrote reflective journals and observer comments in the researcher's notebook for this inquiry to monitor the impact of the

researcher's position on the data obtained and how the data was interpreted (McMillan, 2022).

As previously stated, this investigation included a general demographic questionnaire, two virtual one-on-one interviews with each participant, a virtual focus group session, an individual one-on-one virtual session using the focus group questions, a one-on-one follow up virtual session with one participant after the focus group session, and the one participant reflection completed after the second interview and focus group session. Through multiple meetings in a variety of formats, the researcher obtained *information-rich* data that deeply delved into the participants' use of capital and identity formation which would not be possible through a quantitative study.

Piloting

According to Weiss (1994), "One good reason for doing pilot interviews is to clarify the aims and frame of the study before interviewing its primary respondents" (p. 15). Pilot interviews can provide insight about where questions are overloaded or redundant and where elaborations may need to be added (Weiss, 1994). As previously mentioned, the interview questions were piloted. Two generation 1.5 students currently enrolled in or recently graduating from a higher education institution were interviewed. The two generation 1.5 students were not participants in the study but were asked the questions for the two interviews. They were also asked to reflect on their experiences and to add anything that they thought of later in a Google document shared only between the generation 1.5 student and researcher. The two participants in the pilot study did not write reflections, so the reflections did not offer more data. However, the researcher discovered that the original questions posed created narrow responses by the pilot interview participants, so the initial interview questions for both the first and second interviews were revised to include broad, open-ended initial questions to provide participants with more

space to answer with rich stories (see Appendix E and Appendix F). Furthermore, as Hutchison (2015) explains, the pilot also provided insight into the time needed to complete the interviews.

Participants

All of the participants in the study were generation 1.5 students enrolled in Urban State University and were 18 years old or older. They were born in another country where English is not the predominant language used, and their formal education began in that country. The participants in this study moved to the United States during middle school or high school, so they completed all of their elementary education in their heritage country and part or all of their secondary education in the United States. The participants had a 3.0 or higher grade point average as a measure of academic success. The participants were from four different heritage countries and had four different heritage languages to represent diverse geographic areas and cultures and to have different linguistic backgrounds to allow comparison of the capital used and the identity formation of individuals from dissimilar populations.

This study utilized purposeful sampling. Flyers were distributed to members of a Latinx student association, an international living-learning community, a "university college" program, and the "international department" at Urban State University. The Latinx student association is a student-led organization where participation is optional. Students residing in the international living-learning community must apply to live in this facility. These students are required to take global education courses and complete service hours while residing in this international living-learning community. The "university college" program serves all sophomore students in Urban State University, and the "international department" serves students majoring or taking classes in international studies, foreign languages, anthropology and religious studies. Forty-seven interested students completed a demographic questionnaire (see Appendix B) that they submitted

through SurveyMonkey to the researcher. From this group of prospective participants, only four

generation 1.5 students met the criteria of having a heritage language that was not English and

immigrating to the United States during their secondary school education, so these four

individuals were selected to be part of the study. All four participants had a grade point average

of 3.0 or higher.

Purposeful sampling offered authentic representation of the situation being studied

(McMillan, 2022) and participants who could most effectively inform the researcher about the

inquiry being studied (Creswell & Poth, 2018). Generation 1.5 students' examples and stories of

the capital they have utilized for their academic success and how their identity has been

developed and formed allowed for comparisons of participants' experiences to inform the

phenomenon being studied. Furthermore, qualitative purposeful sampling provided *information-*

rich cases from which the researcher could gather detailed accounts of experiences relative to the

purpose of the study (Merriam & Tisdell, 2016). Purposeful sampling permitted the researcher to

discover the capital generation 1.5 students utilize for academic success, the identity generation

1.5 students currently hold and held in their secondary school careers and how the capital

employed and the identity of generation 1.5 students interrelate.

Having the participants from different heritage countries and having different heritage

languages yet beginning their formal schooling in the United States during their secondary

education provided heterogeneity that permitted comparisons between participants' collected

data.

Instrumentation

A demographic questionnaire and three protocols—two virtual one-on-one interviews, a

virtual focus group session and an individual one-on-one session using the same questions as the

focus group session—were employed in this investigation. A virtual one-on-one follow-up session was held with one participant after the focus group session and the individual one-on-one session utilizing the focus group questions (see Appendix H). The demographic questionnaire included information about when students moved to the United States from their heritage country, their year of study and their grade point average (see Appendix B) to determine which participants would be chosen for the inquiry. The qualitative interviews and focus group and one-on-one sessions provided detailed narrative descriptions. Participants' stories were utilized to determine and demonstrate the findings from the inquiry (McMillan, 2022). In general, concrete, descriptive examples of experiences were elicited since these can be "more reliable information and information easier to interpret" (Weiss, 1994, p. 150) than questions posed about general statements or opinions. These recounts of vividly recalled happenings are likely to be more trustworthy than general statements or opinions (Weiss, 1994). The participants' detailed narratives offered comprehensive data with specific examples to illustrate how generation 1.5 students use capital to aid them in their academic success, how their identity is formed during their secondary and higher education careers, and how their identity and the capital they use interrelate.

Individual Interviews

The interviews were semi-structured. The questions were a mix of more structured and less structured questions and were used flexibly as a guide to explore forms of capital used in education and the identity formation of the participants (Merriam & Tisdell, 2016). The interview questions (see Appendix E and Appendix F) were open-ended to allow the participants to provide detailed narratives of their experiences. These interview questions were guides; they were provisional and sometimes changed as more was discovered during the interviews (Weiss,

1994). By implementing semi-structured questions, the researcher was able to make sure that the necessary topics were addressed while having flexibility in the sequencing and wording of the questions (McMillan, 2022). These semi-structured interviews also gave participants the opportunity to emphasize certain areas and elaborate as much as needed. The researcher was an engaged listener and used both *clarifying* probes (which request more explanation) and *elaborating* probes (which request more details) to obtain detailed stories for a greater depth of understanding (McMillan, 2022).

After each interview, participants were asked to reflect on the experience on a Google document shared only by the participant and the researcher. The participants were asked to reflect on what they had shared and to write anything that they thought of that they wanted to add to their responses to the questions, any thoughts they had about the overall experiences of the interviews, and any questions they had. The reflection was designed to allow the participants' time to think about the interview questions and was designed to provide the researcher with insight that would be useful for the second interview and focus group session. Unfortunately, only one participant reflected once after the second interview. The researcher wrote reflections in the researcher's notebook for all participant experiences. The intent of using the researcher's notebook for the researcher was to more readily determine if patterns emerged in the researcher's reflections. In addition to the post-interview and post-focus group reflections, the researcher wrote observer comments in the researcher's notebook about what was being learned throughout the study. The observer comments included notes that the researcher made during the one-on-one interviews, focus group session, one-on-one session using the focus group questions, and one-on-one follow up session with one participant. The information was used to help determine questions to pose in the second one-on-one one interviews, focus group session, one-on-one

session using the focus group questions, and one-on-one follow up session with one participant. The information was also used in the analysis to describe observed intonation and nonverbal facial expressions that the researcher observed during the interviews. The researcher's notebook was devoted solely to this inquiry.

During the second interview, participants were sometimes asked to elaborate on ideas from their first interviews to provide greater detail and description. In addition to new questions posed during the second interview, the researcher asked questions related to information ascertained from other participants' first interviews that was not obtained from the current participant. While it was hoped that the reflections from the first interviews would produce more data, no participants reflected after the first interview, so they did not. Therefore, they were not included in the request for elaboration. Topics communicated by other participants in their first interviews were sometimes included in a participant's second interview if the researcher felt this information might be relevant and that the participant might have had experiences to share about the topic(s).

After the second interview, one participant completed the requested written reflection about their thoughts of the second interview. The researcher again recorded her thoughts in the researcher's notebook; the researcher also continued to write observer comments in the researcher's notebook about what was being learned in this inquiry.

Focus Group

Prior to the second interview, one participant chose not to continue with the inquiry. From the survey, no other prospective participants met the criteria to be part of the inquiry (generation 1.5 students who immigrated to the United States during their secondary education), so the researcher did not ask anyone else to join the study. The remaining three participants in

the study were asked to join the focus group session approximately three weeks after the last

generation 1.5 student interview. A time was determined, as previously mentioned, based on

their availability as stated in the demographic questionnaire and confirmed during the interviews.

Because one participant had Internet problems during the time of the focus group session, a one-

on-one virtual session using the focus group questions occurred with this participant at a later

day and time. The beginning of these sessions included a summary of the information found

from the interviews (see Appendix G). The participants had the opportunity to verify the

preliminary findings. The participants were also asked to elaborate on the information from the

interview sessions for greater understanding. Ideas from the reflections were not included since

only one reflection was received and no new information was included in this reflection that

would be useful to share with the other participants. Descriptive stories about participants'

experiences related to these preliminary findings were also requested. After this discussion,

participants were asked more questions about their experiences. One participant's sharing of

ideas and narratives stimulated the other participant to draw on memories that they had not

thought of in the interviews. At the end of the focus group session, the participants were asked to

reflect one final time in their Google document about the experiences they had in this

investigation. The researcher reflected about the study and continued to write observer comments

in the researcher's notebook about what was being learned.

As previously stated, a one-on-one session using the focus group questions was held with

one participant because the participant was not able to attend the scheduled focus group session

due to Internet problems. The same procedures were conducted for this one-on-one session as the

initial focus group session.

Finally, a follow up interview occurred with one of the participants who partook in the

focus group session. This occurred so that the researcher could ask the participant more questions about information that this participant shared during the focus group session. Specifically, this participant mentioned having motivational capital, and because this was the first time the participant mentioned this, the researcher wanted to ask follow up questions about it. The other participant who was in the focus group session did not share any new information that was not elaborated on during the focus group session, so no follow up session with the other participant was needed. The researcher reflected on this follow up interview and wrote observer comments in the researcher's notebook about what was being learned.

Procedure

After Institutional Review Board (IRB) approval, recruitment began to obtain participants for the study. Participants were recruited from four different groups at Urban State University. Flyers (see Appendix A) were distributed to members of a Latinx student association, students living in an international living-learning community, a university college program, and the international studies department at Urban State University. The flyers had a specific time period designated in which prospective participants were asked to complete the demographic questionnaire (see Appendix B) via SurveyMonkey. Two days after the demographic survey deadline, an email was sent out to two individuals who completed the demographic survey to clarify their heritage language to determine if they were eligible to participate in the study. Approximately one week after the SurveyMonkey demographic questionnaires were due, emails were sent out to all that completed the questionnaire (see Appendix C). Four students received emails asking them to schedule a time to meet for the first interview. All other students who completed the demographic questionnaire but who were not chosen for the study were emailed a thank you for completing the questionnaire. No additional prospective participants met the

criteria for this study, and seeking others was not possible due to the COVID-19 pandemic.

Participant Consent

The generation 1.5 students were asked to provide their availability of meeting times in the demographic questionnaire (see Appendix B). The researcher emailed (see Appendix C) the chosen participants to request to meet at a specified time virtually for the first interview based on the information from the demographic questionnaire. This email included an attachment that contained general information about the study (see Appendix D) for the prospective participants to review. At the onset of the first interview, the general information form was discussed. Participants had the opportunity to ask questions and were informed that they were welcome to leave the study at that time or at any time in the future.

One-on-One Interviews

Three of the four participants were interviewed two times; as previously explained, one of the participants chose not to continue with the inquiry after the first interview. All interviews were recorded and were held virtually through Zoom. The interviews lasted approximately 60 to 90 minutes. The second interviews were held approximately two weeks after the first interviews ended. As Weiss (1994) explains, more than one interview is usually preferred because one purpose of the first interview is to establish a rapport between the researcher and the participant. As the researcher and the participant become better acquainted, the participant can feel more comfortable with sharing stories in-depth, and participants "may be more likely to report fully" (Weiss, 1994, p. 57). Moreover, the intervening time between interviews provided the participants with time to reflect on the previous interview, possibly allowing memories to resurface that had not been present during the first interview (Weiss, 1994). Having more than one interview with each participant assisted the researcher to understand participants' full story

as close as possible (Weiss, 1994) and allowed the researcher "to capture the thoughts and feelings of the participants in their own language, using words, phrases and meanings that reflect their perspectives" (McMillan, 2022, Chapter 12, Interviewing section). After each interview, the participants were asked to write a reflection about the interview experience overall and the interview questions in particular on a Google document shared only by the participant and the researcher.

Before the second interview, participants were sent reminder emails (see Appendix C) two times—one email a week prior to the second interview and one email two days before the second interview. The researcher also determined a time when all participants could meet for the focus group session. At the beginning of the second interview, participants were asked to verify that they were still available at the time designated for the focus group session. At the end of the second interview, participants were asked to write a reflection on their shared Google document about their experiences in the interview process thus far.

Each interview was transcribed. Prior to the second interview, participants were asked to verify that what was written on the transcript from the first interview was the meaning they intended to convey in the first interview. Because all of the participants were fluent in spoken English, the researcher felt that providing the participants with their responses in writing for them to read would not make them feel intimidated or anxious about their language abilities. The general findings of what was said in both the first and second interviews were shared in the focus group session.

Focus Group Session

The focus group session was held approximately three weeks after the completion of the second interviews. Reminder emails (see Appendix C) were sent out to each participant about the

day and time of the focus group session. One participant was not able to attend the focus group session due to Internet problems. The participant agreed to have a one-on-one session at a later time. Reminder emails (see Appendix C) were sent out to that participant about the day and time of the one-on-one session.

The focus group session and one-on-one session utilizing the focus group questions, like the one-on-one interviews, were held through Zoom due to COVID-19 restrictions. The focus group session and one-on-one session were recorded and lasted approximately 60 to 90 minutes. The focus group session and one-on-one session occurred after the interviews, for the one-on-one interviews allowed the researcher to establish a rapport and trust with each participant. After the one-on-one interviews, the researcher hoped that the participants would feel more comfortable sharing their experiences with others. The purpose of the focus group was to provide greater depth of understanding of the participants' experiences related to this inquiry. The advantage of holding a focus group was that the group dynamics "frequently bring out aspects of the topic that would not have been anticipated by the researcher or have emerged from interviews with individuals" (Babbie, 2016, p. 314). Through discussion and interaction with one another, the participants recalled happenings that they may not have remembered individually (Babbie, 2016).

Finally, as Hutchison (2015) elucidates, having a focus group provided the researcher with the opportunity to go beyond inquiry for the purpose of scholarship. Asking participants to share their experiences that aided them in their academic success allowed the participants to have agency to help one another. Through interaction with other generation 1.5 students, these participants might have felt more comfortable in the higher education setting, realizing that there were others who share their differences in learning. These participants might feel empowered to

share their stories beyond this study and may reach out to others in similar circumstances

(Hutchison, 2015).

Table 1 demonstrates the relationship between the research subquestions and questions

used during the one-on-one interviews and focus group session (see Appendix E, Appendix F,

and Appendix G).

Table 1. Association Between Research Subquestions and Interview/Focus Group Questions

Research Subquestions	Interview #1	Interview #2	Focus Group Session
What type(s) of capital do generation 1.5 students employ in secondary school and higher education to achieve academic success?	1, 1a,1b, 1c, 1d, 2, 3, 3b, 3c, 4, 4a, 4b, 4c, 4d, 4e, 4f, 5, 6	1, 1a, 1b	4, 4a, 4b, 10, 12, 13, 13a, 13b, 14a, 14b, 15
How do generation 1.5 students utilize this (these) form(s) of capital?	1, 1a, 1b, 1c, 1d, 2, 3, 3b, 3c, 4, 4a, 4b, 4c, 4d, 4e, 4f, 5, 6	1, 1a, 1b	4, 4a, 4b, 10, 12, 13, 13a, 13b, 14a, 14b, 15
How do generation 1.5 students view shifts in their identity in their secondary school and higher education careers?	2, 3a, 3b, 4, 4c, 4d, 6	1, 1a, 1b, 2a, 2b, 3a, 3b, 4a, 4b, 5a, 5b	3a, 3b, 5, 5a, 5b, 5c, 6, 7, 8, 9, 10, 11, 11a, 11b, 12, 14a, 14b
How do generation 1.5 students currently perceive their identity?	4, 4d, 6	1, 1a, 1b, 2b, 3b, 4b, 5a, 5b	1, 2, 3, 3a, 3b, 4a, 4b, 6, 7, 8, 9, 10, 11, 11a, 11b, 12
What aspects of capital and identity do generation 1.5 students believe are important for academic success?	1, 1a, 1b, 1c, 1d, 2, 3, 3a, 3b, 3c, 4, 4a, 4b, 4c, 4d, 4e, 4f, 5, 6	1, 1a, 1b, 2a, 2b, 3a, 3b, 4a, 4b, 5a, 5b	1, 2, 3, 3a, 3b, 4, 4a, 4b, 5, 5a, 5b, 6, 7, 8, 9, 10, 11, 11a., 11b, 12, 13, 13a, 13b, 14a, 14b, 15

Data Analysis

All interviews and the focus group session were recorded. Transcription of the data was shared with participants; the researcher requested that the participants provide any modifications needed, but all participants stated that their transcriptions were accurate. The transcriptions were uploaded into ATLAS.ti. Prior to coding in ATLAS.ti, the transcriptions for the two interviews were first coded manually, reading and coding the data through observing participants' use of capital and ascertaining participants' identity formation. For this first coding, the researcher used *open coding* so that the researcher could be "expansive…identifying any segment of data that *might* be useful (Merriam & Tisdell, 2016, p. 204). For instance, Masha said,

> When I met my other friends . . . from [an IB program] . . . I was just very fascinated by them. . . . They would always talk about what they learned in classes or how the harder classes . . . are . . . so I think that really challenged me. I really wanted to be like them, so I tried to like memorize everything for my class so then I could talk about it to them and . . . tried to take the hard classes so I can also talk about it.

The researcher used open coding to code this as *talking with high school friends about classes, sharing what learning*.

The researcher then coded all interviews, the focus group session, the one-on-one session utilizing the focus group questions, the one-on-one follow up session, and the one participant's reflection after the second interview in ATLAS.ti. The researcher continued to use open codes during the first reading of the data in ATLAS.ti. After the open coding was completed in ATLAS.ti, these codes were compared to the manually typed open codes. The researcher wrote notes about quotes and all of the various types of codes in addition to other information being learned from the data analysis as observer comments in the researcher's notebook, comparing

these comments to previous observer comments in the researcher's notebook to synthesize findings.

After all of the data was transcribed and coded using open coding, the researcher reviewed the codes and observer comments in the researcher's notebook to consolidate the codes into analytical codes. Analytical codes are more than descriptive codes; analytical codes are created through interpreting and pondering the meaning of the codes, finding commonalities to join two or more general codes into an analytical code (Merriam & Tisdell, 2016). Some of the analytic codes were inductive codes while other codes were priori codes. For instance, an inductive code, *discrimination*, was used when Ennis stated, "So when I first came to America, I actually did have an accent and the . . . other kids in school would pick on me, and I tried so hard to lost it." However, a priori code, *peer social capital*, was used for the quote from Masha in the previous page about Masha desiring to learn more about her classes so that she could converse with her friends how attended an IB high school. Other priori codes included family social capital, navigational capital, linguistic capital, motivational capital, and identity.

These analytical codes were reviewed for themes. Some of these themes came from priori coding, but other data from other codes were included in these themes. For instance, the data coded *discrimination* from Ennis's comment about others picking on her due to her accent was included in the *linguistic capital* (which was also a priori code) theme. Other themes, such as "heritage region and culture", and "undocumented impact" were created from inductive codes. Finally, these themes were used to create categories. For instance, in the theme *family social capital*, categories including *support for coursework, career guidance, emotional and material support,* and *sibling role model* were formed. For the theme *heritage region and culture*, a category *heritage culture and sense of belonging* was created. After the categories were created,

they were reviewed to see if they could be reduced to eliminate redundancy (McMillan, 2022). The final set of categories focused on analysis that answered the research question and subquestions.

Recursive methods were employed throughout the entire process of coding and categorizing. The analysis of data was inductive and comparative. As McMillan (2022) explains, in qualitative studies the data is obtained first; then, the data is synthesized inductively to create generalizations from the data. The *constant comparative* method of analysis was utilized in this data analysis. The *constant comparative* method compares one set of data collected with another set of data to uncover similarities and differences (McMillan, 2022; Merriam & Tisdell, 2016). Iterative methods were employed to determine themes for coding for all that was transcribed. For instance, the first set of transcripts were read for themes and then reread at a later time to reexamine the themes created. The researcher took notes about the process and any contradictions that the researcher found in coding. Furthermore, the coding from the first interviews were compared to the coding from the second interviews to determine where patterns existed and where contradictions in coding might have occurred. The researcher wrote notes about the patterns and contradictions as observer comments in the researcher's notebook. After the focus group session, the coding of the focus group transcriptions was compared to the coding from the two interviews. These were reviewed more than one time to determine inconsistencies in coding. The researcher continued to write observer comments in the researcher's notebook about this process, including the commonalities discovered and the discrepancies found.

The recursive methods and iterative procedures ensured trustworthiness in the coding and the creation of categories. The coding, as mentioned earlier, was done initially by the researcher. At the same time the researcher was coding the first set of interviews, a colleague of the

researcher who has experience in this field of study coded the first 20 to 30 minutes of the first two participants' first interviews. The codes of the researcher's colleague were compared to the researcher's codes to verify the accuracy of the interpretation of the data. The colleague's coding agreed with the researcher's coding. After the researcher coded and categorized the two one-on-one interviews of all participants, a colleague who has experience in this field of study was asked to independently categorize the codes. The categories created by the researcher's colleague were compared to the researcher's categories for verification of trustworthiness. The researcher and the researcher's colleague discussed any discrepancies and decisions about best approaches to categorize were determined.

In addition to reviewing the transcripts, participants were asked to check the preliminary findings from the first two interviews to verify that what they said was interpreted correctly. This occurred in the beginning of the focus group session and the one-on-one session utilizing the focus group questions. This member checking, getting participants to validate the preliminary findings, helped to ensure that the findings were accurate and aided in strengthening the internal validity of the inquiry.

After the codes were synthesized and summarized into categories, the data was reviewed to draw conclusions. The researcher interpreted the categories created to find patterns and draw inferences. Peer debriefing, obtaining a colleague's feedback about the findings (Marshall & Rossman, 2011), occurred to verify the findings. When reporting what was discovered, direct quotes from the participants were included to illustrate the findings. Including excerpts from the interviews and focus group session provided evidence for the assertions made (Weiss, 1994).

Enhancing Trustworthiness

When conducting qualitative research, it is essential to have trustworthiness in the results.

The researcher wants to make certain that the data, the interpretations of the data, and the conclusions made from these interpretations are accurate. In other words, the researcher wants to be certain that the findings are *credible,* and that "the results accurately portray the views and meanings of the participants" (McMillan, 2022, Chapter 11, Qualitative Research Validity/Trustworthiness section).

Several measures were utilized in the research process of this study to increase trustworthiness. Inadequate participant perspectives occur when there is insufficient reporting of participants' stories to adequately address the phenomenon being studied (McMillan, 2022). Since participants were asked in the one-on-one interviews, the focus group session, the one-on-one session utilizing the focus group questions, and the one-on-one follow up session with one participant to share detailed narratives about their experiences, participants' voices were heard. Furthermore, the researcher asked participants to share specific stories about how their experiences affected them in various ways (see Appendix E, Appendix F and Appendix G) to allow for fuller development of the information and to "obtain more reliable information and information easier to interpret" (Weiss, 1994, p. 150).

Researcher bias was addressed through reflexivity. As previously explained, the researcher realized that an unintended power imbalance might have existed between the researcher and the participants. The researcher was cognizant of this and tried to establish a level of comfort and connection between the researcher and the participants being interviewed as quickly as possible. The researcher tried to eliminate this feeling of power imbalance by explaining to the participants that in this study, the researcher was a student investigating a phenomenon for her dissertation. The researcher also repeatedly explained to the participants how their assistance in this inquiry was greatly appreciated and how their voices being heard

would be useful for other students and for educators. The researcher also tried to use nonverbal communication to allow the participants to feel at ease when speaking with her. The researcher tried to be cognizant of the participants' feelings and sensitive to the participants' stories. Prior to the interviews, the researcher also shared information about herself, such as who she was and why she chose this inquiry, to allow the participants to know more about the researcher and put the participants at ease as they shared information about their lives.

Threats to inauthenticity, the researcher offering results that are not accurate (McMillan, 2022), were addressed first by member checking during the focus group session (see Appendix G) that what the researcher interpreted in her preliminary findings was what the participants wished to convey. Next, the researcher asked one colleague to complete coding of the first 20 to 30 minutes of the first two participants' first interviews and a different colleague to create categories from the coding after the second interviews to help verify the accuracy of the findings. Peer debriefing occurred to validate the findings. Quotes from the participants were included in the results to illustrate and strengthen the conclusions.

Instrumentation "refers to the nature of data collection, the procedures used to gather information" (McMillan, 2022, Chapter 11, Instrumentation section). To help eliminate the threat of poor instrumentation, two pilot interviews with generation 1.5 students who were in higher education or had recently finished their higher education were conducted utilizing the first and second interview questions. These pilot interviews were conducted with generation 1.5 students who were not study participants. The pilot interviews gave the researcher insight about how to improve her interview techniques. These interviews also allowed the researcher to discuss with the pilot interviewees ways to improve the questions posed and better methods of delivering the questions. The individuals in the pilot interviews were asked to write reflections about anything

that they thought of regarding the interview process including but not limited to any additional information that they recalled and the overall interview experience. Furthermore, the interviews were flexible and included the ability for the researcher to ask follow up questions, encouraging participants to elaborate on their stories.

Confirmability involves verifying that the findings the researcher reports are accurate (McMillan, 2022). The findings were confirmed in a few different ways. First, the researcher employed recursive analysis; iterative methods were used to read, reread, examine and reexamine the coding and categories being created. Comparison across data and within one participants' data was conducted. Furthermore, member checking of initial data occurred. The researcher also asked participants to verify the preliminary findings during the focus group session. No differences between the participants' perspectives and what the researcher interpreted occurred. One of the researcher's colleagues coded the data from the transcripts. This coding was compared to the researcher's coding to determine consistencies and inconsistencies. Any discrepancies were discussed and resolved. Another of the researcher's colleagues was asked to create categories from the coding to help verify the accuracy of the findings. Finally, after the findings were discovered, peer debriefing occurred. One of the researcher's colleagues was asked to analyze the study for credibility and ascertain whether the findings seem accurate.

Purposeful sampling was conducted to provide *information-rich* data that was relevant to the research questions. Generation 1.5 students were chosen for this study so that the researcher could explore what capital generation 1.5 students use for academic success, generation 1.5 students' identity formation in secondary and higher education, and how generation 1.5 students' identity interrelated to the capital they use for academic success.

A final threat to validity is *reactivity*—when the presence of the researcher affects how

the participants answer questions (McMillan, 2022). First, the researcher tried to create a relaxed and comfortable atmosphere for the one-on-one interviews and focus group sessions. She was reassuring and provided positive responses to the participants. She was an active listener who did not share her personal stories during the interviews, the focus group session, the one-on-one session and the follow up interview but asked for clarification and elaboration of the participants' stories when necessary. As Weiss (1994) suggested, because many of the questions involved participants telling stories, the questions posed did not create a hesitancy to accurately respond. The researcher was aware that there existed a possibility of participants recalling and divulging painful memories. The researcher responded with care and empathy, attempting to convey her sincere appreciation for the participants' sharing of these experiences.

Chapter 4: Findings

This chapter first reports on generation 1.5 students' stated use of capital to support their academic success. Then, this chapter examines generation 1.5 students' perceived identity formation during their secondary and higher education careers. Next, this chapter explores how generation 1.5 students' identity interrelated to their use of capital for academic success. Finally, this chapter discusses the aspects of capital and identity the generation 1.5 participants revealed they felt were important for academic success. More specifically, this inquiry investigated the following central research question and subquestions:

How does generation 1.5 students' identity interrelate with their use of capital for their academic success?

- What type(s) of capital do generation 1.5 students employ in secondary and higher education to achieve academic success?

- How do generation 1.5 students utilize this (these) form(s) of capital?

- How do generation 1.5 students view shifts in their identity in their secondary and higher education careers?

- How do generation 1.5 students currently perceive their identity?

- What aspects of capital and identity do generation 1.5 students believe are important for academic success?

This chapter addresses all of the subquestions except "What aspects of capital and identity do generation 1.5 students believe are important for academic success?" prior to the central research question because the findings from the first four subquestions helped to understand the findings of the central research question. The last subquestion is addressed at the end of the chapter, after the central research question, because the information help provide an

overview of the general findings. Furthermore, the findings related to identity are addressed in

chronological order because identity is always dynamic and changing (Janks, 2010; Norton,

2013; Ortmeier-Hooper, 2008; Quach et al., 2009), thus, utilizing chronological order allows the

reader to view the process of the generation 1.5 students' identity formation.

Four generation 1.5 students were interviewed for this inquiry. Table 2 shows the

participants' pseudonyms, heritage country, year immigrated to the United States, and year in

higher education.

Table 2. Generation 1.5 Participants' Information

Pseudonym	Heritage Country	Year Immigrated to the United States	Year in Higher Education
Evian	Nicaragua	Seventh grade	First year
Hannah	Vietnam	Eleventh grade	Second year
Ennis	Philippines	Sixth grade	Third year
Masha	Russia	Eighth grade	Fourth year

Evian was in her second semester of higher education, but due to taking Advanced

Placement (AP) classes in high school, she was considered a sophomore. Evian was exposed to

English when she lived in Nicaragua due to her mother, who lived in the United States prior to

Evian moving here, speaking to Evian in English on the phone. Hannah participated in the first

interview and then chose not to continue in the study. Hannah learned English after coming to

the United States. Ennis was undocumented. At the time of Ennis's high school graduation, the

DACA program had not yet been created, and at the time of this inquiry, DACA recipients were

not yet eligible for in-state tuition. Because of this, when Ennis attempted to go to a four-year

college after graduating from high school, she struggled financially and had to quit during her

first semester. Ennis attended and received her degree from a two-year college and then worked

full-time. She returned to higher education part-time so that she could work while obtaining her

degree from a four-year institution. Ennis had accumulated sufficient hours from transferring credits from the two-year college to the four-year university, Urban State University, and the courses she had taken for the past three semesters at Urban State University to be considered a third-year student. Ennis had studied at a private English elementary school in the Philippines before she came to the United States. Masha was completing her fourth year of higher education and was graduating at the end of the semester she was interviewed. Masha was going to medical school after graduation. Like Hannah, Masha did not study English until she came to the United States.

How Generation 1.5 Students Used Capital to Succeed Academically

Generation 1.5 study participants reported that they employed family social capital, peer social capital, navigational capital, linguistic capital, motivational capital, and aspirational capital to achieve academic success. This inquiry also found that at times, the participants felt that they lacked the linguistic capital employed in the U.S. education system.

The participants used family social capital in a variety of ways to assist them academically. Caregivers such as parents, grandparents and other family members assisted the participants by providing support for coursework, career guidance, emotional and materials support, and sibling role models. Participants utilized peer social capital to assist them with support for coursework, career guidance and emotional support. Furthermore, navigational capital was found to help participants maneuver through the educational institutions by employing available resources, such as tutoring and school information sessions, for the participants' academic success. Moreover, two participants showed they possessed peer social capital interconnected with navigational capital in relation to career guidance.

Participants used their linguistic capital to assist others whose heritage language was not

English. However, at times, participants found a lack of linguistic capital in English hindered their academic success or at least made it more challenging to succeed academically. Additionally, two participants had motivational capital due to the sacrifices their caregivers had made to move to and live in the United States. Aspirational capital, though used less than other forms of capital, assisted two participants to maintain their hopes and dreams of attending a four-year higher education institution.

Family Social Capital

Family social capital refers to the cultural knowledge cultivated by caregivers (Yosso, 2005). Caregivers include not only parents but also grandparents, aunts, uncles, siblings and those in the community with close ties to the individual. These caregivers provided family social capital through lessons of "caring, coping and providing education" (Yosso, 2005, p. 79), through lessons of morals and values that inform one's educational consciousness, and through direct assistance in one's educational experience (Yosso, 2005). Having caregivers engaged in generation 1.5 students' education can positively affect the students' academic success (Fuller, 2014; Ryabov, 2009). Through the interviews, focus group session, one-on-one session utilizing the focus group questions, and a one-on-one follow-up session, generation 1.5 students demonstrated that family social capital aided in their academic success.

Support for Coursework

Three of the four participants spoke of how their family supported them in their coursework to be successful academically. Evian spoke about her grandmother assisting her in her coursework during middle school for a poetry writing project. Hannah, who attended a private Christian high school, spoke of her uncle and his family assisting her to understand the Bible. Masha spoke of her mother and step-dad, who she frequently called dad, assisting her in

various subjects in secondary and higher education.

When asked how Evian's family helped her be successful in her secondary school career, Evian spoke of her grandmother, whom Evian lived with in Nicaragua and moved to the United States with so that Evian could live with her mother, providing Evian support to complete a poetry project. Evian did very well on her poetry project, which allowed her to realize she had a creative side and that she was a good writer. Evian explained,

> So my grandmother, she's the one who I grew up with for most of my life…And she was just always for me in every sense . . . I remember I didn't have a video for my [poetry project] . . . recording of me like reading it [the poem]. So I'm like grandma, I don't know what to film . . . And my grandma was like get in the car. . . . And so we get in the car, and it's raining, and she's like I'm just going to drive around. Record out the window. I was like you are a genius. . . . I recorded out the window, and I remember like the stoplights and the water and like, it was artistic. . . . It was great.

The poetry project was so good that Evian's teacher asked if he could use it as an example in future classes; he still uses it today. During the interview, Evian's eyes seemed to reveal the pride that she had because her former teacher continued to use her poetry project in his current classes.

Hannah attended a private Christian high school when she came to the United States. Students in this high school were required to take a Bible class as part of the curriculum. Having not read the Bible prior to this class, Hannah was unfamiliar with its contents. Hannah's uncle and his family assisted her in understanding materials in this class. Hannah stated,

> If anything, I don't understand the Bible. I can ask my uncle's family. They can help me to explain it better than my Bible teacher. . . . Explaining [it] in my mother tongue . . .

helps me to better understand . . . The second thing is that as I study in a religious school, most of the students in the school, they learned Bible in a young age, and when I came to the school in my junior year, I missed lots of things in the Bible before that, so I'm trying to catch up by asking my uncle anything that I don't really understand about the Bible. So I kind of learned advance Bible in class, but when I go back home, I asked my uncle about very basic thing[s] about Bible, and that's how he . . . helped me.

By taking the time to teach Hannah about materials she needed for her academics, including assisting Hannah using her native language, Hannah's uncle and his family aided Hannah to be successful in her Bible class, a core course for her high school. This support allowed Hannah to be more academically successful in her high school career.

Masha spoke of how her mother's and step-dad's support in her secondary and higher education career assisted Masha to be academically successful. Masha's mother aided Masha in high school by teaching Masha the importance of completing her homework and by helping Masha understand the materials in Masha's calculus class. Masha's step-dad assisted Masha to improve her English language in general and Masha's writing, in particular. Masha explained,

[My mother] pushed me. She really took . . . school seriously, and I think that's what helped me to succeed because she stayed there. . . . She made sure that I did all of my homework. She would always keep track [of] what I was doing.

Masha also gave a specific example of how her mother helped her during her secondary education in the United States.

When the math got harder, when I was taking calculus, it was a struggle for me to understand it sometimes, and . . . I asked my mom to explain it to me, but then I would get frustrated. I still don't get it, and then my mom would sit right next to me, and she's

like you're not leaving . . . until you understand this. And so . . . she would keep pushing

me and explain to me all the materials.

While Masha's mom assisted Masha with mathematics, Masha relied more on communication

with her step-dad to improve her English language.

He helped me a lot because on all the writing assignments, I could not turn them in

without him checking it. . . . If I turned it in without him checking, I would get a bad

grade just because of how bad the grammar was. So he definitely helped me so much

with English.

After Masha entered university, her caregivers continued to provide academic support for

Masha to succeed. She continued to rely on her step-dad's support with her writing assignments.

"In college, it was a huge struggle again; in writing . . . I still give it to my dad to check it to

make sure to correct the grammar." Masha relied on her mother for academic support as well. "I

would call her and [ask] oh, mom, can you please still explain this topic . . . because she still is

very good at math."

Evian's, Hannah's and Masha's caregivers provided support that helped them be

successful in their secondary education. Masha, who was a senior at the time of the inquiry,

spoke of this support continuing in her higher education.

Career Guidance

Three participants—Masha, Hannah, and Evian—talked about their families providing

career guidance, which helped them to be academically successful. Masha's mother assisted

Masha by helping her receive her ninth grade diploma from Russia while living in the United

States and by assisting Masha to determine what career Masha might be best suited to pursue.

Furthermore, all three participants' family members assisted them when applying to higher

education institutions.

As previously stated, Masha's mother encouraged and supported Masha to take the ninth grade year of Russian school to receive a Russian diploma, which helped Masha in her high school classes since the U.S. high school classes' content was sometimes similar to if not the same as the Russian school classes. Masha's mother had to drive Masha to Washington, D. C. to the Russian Embassy to take exams and to pass "the big ninth grade exam for Russian school." Masha's mother homeschooled Masha so she could learn the materials for the Russian tests and final cumulative exam. As Masha explains, she was "homeschooled because we couldn't drive there [to the Russian Embassy in Washington, D.C.] every single day."

When Masha was in high school, Masha's mother also assisted her in determining what she wanted to study in higher education. Masha explained,

> She's like, we have to think rationally about this. We're not going to put you in some career that you're not going to succeed in, and we listed the pros and cons of what I have, and we nailed it down to what I can do good, what I cannot do good . . . For example, I wasn't really good at learning about government, so we like crossed out the lawyer, crossed out other things. . . . We were thinking rationally about it. . . . She was like, oh, like you're very calm; you're very good with your hands. You can do like tiny stuff. Your memory isn't bad. You're patient. So we were trying to lean [on] something toward the medical field . . . because my mom thought it would be a good idea and because I had no idea what I want to do.

As Masha explained, realizing what career she wanted to pursue gave Masha focus and allowed her to see how the classes she was taking, especially in college, would benefit her future goals and plans.

Hannah spoke about how her uncle's family assisted her in deciding which college to attend. "They actually gave me a lot of advices about different colleges, like how [Urban State University] compared to other colleges and what college should I get in." Through the guidance of Hannah's caregivers, Hannah was able to choose a university that suited her, which indirectly aided in Hannah's academic success. Having caregivers who desire for the generation 1.5 student to obtain a higher education degree can contribute to the generation 1.5 student's academic success (Fuller, 2014).

Evian and Masha asked caregivers to assist them in their college applications. When Evian applied for colleges, she had her cousin look at her writing, using her family social capital to assist her.

> All of my prompts I wrote by myself, and I only had people look over them if it was like my peers. . . . My cousin . . . we grew up together. He's like my best friend. He's only a year younger than I am, so . . . he was the one reading my essays and stuff. . . . He's so smart, like crazy, crazy smart, and that's why I would trust him with something like that.

Masha also relied on the support of her stepfather to edit the writing samples Masha submitted with her college applications. As Masha explained,

> We had to write three different personal statements before we applied to college. . . . I think the biggest help I had was having my dad here. I would ask him what kind of words . . . I can use. . . . I would write it first . . . and then I would give it to my dad to see how many mistakes I made . . . and then I learned from that.

All three participants benefitted from their caregivers' assistance in their academic careers. This help was instrumental for academic success. Had Hannah not received guidance from her uncle about the best schools to apply to, Hannah may have made a wrong choice and

might not be academically successful. Had Evian and Masha not had family members who could review their writing for their college applications, Evian and Masha might not have been accepted to Urban State University.

Emotional and Material Support

All four participants spoke of emotional and material support that their family members provided to assist them to be academically successful. By doing things such as taking care of daily tasks, eating dinner as a family, providing encouragement, and inquiring about how the student was doing, the family members aided these students. For instance, Masha described the support that her mother gave her so that Masha could focus on her studies and be successful.

> There's a value [in education] so my parents want me to succeed, and so they created the bubble of we'll take care of everything else, just do this [study]. . . . My mom was like . . . you go study, I cook or something. . . . I'll clean up. You go study.

Unlike Masha's mom, both of Ennis's parents worked full-time, so they were not always present in the home. However, Ennis explained how her parents felt it was important for the family to be together at least once a day, providing Ennis with emotional support.

> My parents worked a lot, so whenever I'd come home from school they weren't there. We'd try to see each other for dinner and hang out and then after that, carry on. But we'd try to make it a point to, you know, have dinner every night.

Ennis was not aware of her undocumented status until late in her high school career. As Ennis explained, her parents were "trying to protect me. . . . They never gave me like a straightforward answer, but they just told me to like get good grades, just stay out of trouble, and like eventually we'll get our papers."

During both interviews and the focus group session, Ennis mentioned her father and

their time practicing tennis together. The repetition of this information, either in detail or in

general, demonstrates the impact this interaction played in Ennis's life.

> He's [Ennis's father's] a tennis pro. . . . I've played all my life. . . . He helped me gain
>
> rankings in Virginia and stuff like that to get the scholarships. . . . We would just train.
>
> Like he would set aside some time to train me and my brother and like fine tune our
>
> skills. . . . In the summer, almost every day. . . . Probably three to four days [per week] in
>
> the school year.

The support Ennis's father provided and the time spent with her father and brother allowed Ennis

to focus on getting good grades so that she could go to college and assisted Ennis through the

development of strong family ties to develop strong moral values (Yosso, 2005).

Evian explained how her mother and grandparents provided emotional support in higher

education. Evian offered an example of how her family supported her when she was struggling

with time management in higher education.

> I've always struggled with time management, so it was even worse [in college] . . . being
>
> not at home where people can be like, oh, shouldn't you be doing something? . . . I could
>
> call my mom and be like, mom, this is so hard. . . . My mom would [say] . . . you made it
>
> this far, might as well just keep going . . . When I would talk to . . . my grandfather and
>
> grandmother, they'd [say] . . . all I know is that you need to do it. I don't care how you do
>
> it . . . if you have to get there crawling. But you have to get there.

Hannah also spoke about the emotional support her family provided after she was in

higher education. "They always call me to ask how I'm doing, how college [is] going, and I think

that's a big support for me." The verbal encouragement and interest Hannah's caregivers

provided in her academics helped Hannah be academically successful (Buenavista, 2009).

Likewise, Masha stated how Masha's mother supported her while she was attending university. Masha explained that she would sometimes call her mom five times a day. Sometimes, they would just laugh, but sometimes Masha would call and say,

> I cannot do this anymore, and sometimes . . . I think that for her, me succeeding in life and…being healthy is so important for her, that she would . . . bring me all of the fresh foods, so I don't have to go buy them, and I have more time too study and . . . [she has been] creating this comfortable bubble for me . . . I can tell everything that upsets me to my mom. . . . When it comes to grades, [if] I would get a bad grade, I would be very upset, and I would cry about it and call my mom . . . I just didn't want to feel . . . in a sad mood, and then they [Masha's mother and step-dad] help to listen.

Though only Masha's mother took care of daily tasks and brought Masha food so that Masha could focus on her studies, all four participants' caregivers provided emotional support to the participants, which assisted them to be academically successful.

Sibling Role Models

Only one participant, Ennis, spoke about having a sibling role model. This may be due to the fact that Hannah and Evian were the oldest children in their families and Masha was an only child. Ennis has an older brother, and he assisted Ennis when she started to become rebellious and not behave as her family wished. Ennis was unhappy in middle school and did not want to attend school, so she skipped classes. In high school, Ennis did not want to attend Sunday school. During these times, Ennis stated how her brother supported her and helped her see the negative impact of what she was doing. "My brother just pulled me aside one day and was like, hey, you're acting like an idiot. . . . You're pissing mom off. Like do you really want to be doing this? . . . And then after that I'm like okay, sorry." When asked why Ennis listened to her brother and

did what he said, Ennis replied, "I looked up to him . . . as an older brother. Like I thought he was cooler and smarter and stronger." Ennis's brother provided family social capital through lessons of morals and values (Yosso, 2005).

Family social capital assisted the participants to be academically successful. Evian's, Masha's, and Hannah's caregivers assisted them in their classes in secondary and higher education. Masha's mother helped her to complete her courses and receive her diploma for her ninth grade year in Russian school and determine what Masha wanted to study in higher education. Hannah's caregivers helped her determine what university she should attend, and Evian's and Masha's caregivers aided them in their college applications. All four participants' caregivers assisted them by being there to support them emotionally, but only one participant, Ennis, had a sibling role model.

Peer Social Capital

Peer social capital involves social networks of individuals that provide emotional support and assistance in academics (Maldonado, et al., 2005; Yosso, 2005). Peer social capital assists students to be successful in their academics by increasing overall retention and academic achievements (Dennis, et al., 2005: Maldonado, et al., 2005; Ryabov, 2009; Yosso, 2005). Moreover, peer social capital offered by others who are like the student provides cultural support and a sense of belonging in education (Maldonado, et al., 2005). The peer social capital gained through the participants' social networks assisted the participants in their studies and offered the emotional support needed for academic success.

Support for Courses

Hannah, Masha and Evian spoke of the support their peers provided in their academic careers. Hannah and Masha discussed the assistance they received from their peers in high

school; Evian and Masha conversed about peer assistance while attending college.

Hannah spoke of her high school friends assisting Hannah to improve her language skills when she first attended high school in the United States.

In the first couple months in the U.S., I couldn't hear or speak to the U.S. native because they speak so fast. . . . I actually asked my friends . . . to speak slower, and after like three months . . . I could understand and speak to the native people. . . . [Hannah's high school friends] always ask like do you understand what I just said? . . . Do you want me to speak slower? . . . Eventually, I got more confident in joining their conversations and…it became our conversations.

As Hannah improved her listening and speaking skills in English, the language development assisted Hannah in her academics since the classes were offered in English. In addition to helping Hannah with her English language, Hannah's peers also aided Hannah to become better acclimated to secondary education. As Hannah explained,

[It] took me a while to figure out the best way to study. . . . I think my friends . . . helped me a lot. They helped me to adapt to get . . . along [well] with the new environment. . . . I haven't used Schoology before in my home country. And I asked my friends can you please help me to sign into the Schoology and like set up the Gmail? And it actually helped me a lot.

Hannah also explained how her new high school friends helped her get through physical education (PE) class.

In the PE class, we play volleyball, and I wasn't really good at it. So I didn't really want to go to the PE class. . . . I was really scared to go to the class, but my friends, they encouraged me to go to their teams, and it's just like you don't have to feel embarrassed

about yourself because your friends always be with you.

Hannah's friends not only assisted Hannah with academics but also seemed to provide Hannah comfort. As she talked about her high school friends, Hannah's tone seemed to demonstrate feelings of gratitude. During this session, Hannah's recollections about her high school friends appeared to bring back positive memories about her friends and her high school career.

Masha also talked about how her circle of friends assisted her to be academically successful in high school though in a different way than Hannah's friends.

When your friends get more caring about school or more competitive you want to keep up with their level, so . . . find the right friends. I know it sounds like everyone knows that probably, but it really helps. . . . When I met my other friends . . . from [an IB program] . . . I was just very fascinated by them. . . . They would always talk about what they learned in classes or how the harder classes . . . are . . . so I think that really challenged me. I really wanted to be like them, so I tried to like memorize everything for my class so then I could talk about it to them and . . . tried to take the hard classes so I can also talk about it.

As Ryabov (2009) explains, peers' academic achievements have a strong impact on generation 1.5 students' academic achievements.

While attending university, Evian and Masha received support from their peers. Evian talked about how her boyfriend and she did homework together. Evian emaphasized that they "do homework together but separate"; in other words, though Evian's boyfriend is a STEM major like Evian, he does not assist Evian with her homework. However, this peer support of doing homework with someone assisted Evian to be academically successful by offering Evian

peer social support for her studies.

Masha spoke of studying with her peers especially during her first year in college and how it assisted her to be academically successful.

> My freshman year it helped studying with others. . . . My peers actually motivated me. . . . I had that thought of like hey, I need to learn everything, so when we'll be reviewing . . . I can explain everything. . . . That was fun as well because then you just all gather up and you go through each topic and then it became so much more easier because some of you would explain the things that others did not understand. . . . My peers . . . helped a lot…[with] the transition and…staying on top of everything.

For generation 1.5 students, studying with their peers can assist the generation 1.5 students to be academically successful (Dennis, et al., 2005).

Career Guidance

Two participants—Evian and Hannah—spoke of peers assisting them in ways such as learning what is needed to be accepted into higher education and how to be successful while in higher education. For instance, Evian utilized peer social capital to assist her when she was applying to higher education institutions. Evian asked a friend to read her college application essays.

> My friend . . . is an amazing writer. . . . I was like okay, I just want you to like look at my stuff. Be nice to me, but still, give me . . . constructive criticism. . . . So he would read my stuff, and he knew how to talk to me. . . . He had such a positive impact on my writing because he made me more confident in it.

While Evian received career guidance from her peer about how to be accepted into a higher education institution, Hannah spoke of her peers assisting her while she was attending

university. Hannah learned about the importance of a good grade point average (GPA) and how to improve her GPA from her friends in her classes.

> So the first thing in college, I didn't really care about my GPA. Like I didn't really care about how it will affected me after – if I want to get a job…So now I actually focus on GPA, like I learned from [some of my friends] about lots of good tips on how to boost my GPA up and how the GPA can help me to get a good job after graduating.

Peers providing support through advice about strategies to use to be academically successful can aid in generation 1.5 students academic success (Dennis, et al., 2005) and help generation 1.5 students in their future success after graduating from university.

Emotional Support

Only Ennis spoke of receiving emotional support from her peers, and this emotional support was the only type of assistance that Ennis spoke of receiving from her peers. In high school and university, Ennis and her peers helped one another to maintain their emotional well-being. Ennis described the assistance fellow tennis team members provided in high school. "We were kind of like each other's like support system. . . . The older members would . . . look out for us younger ones. . . . We'd like talk to each other in school. . . . Like oh, are you alright, this happened, like are you okay?" This peer network gave Ennis the emotional support needed for academic success by providing Ennis with a "safety net" when problems occurred (Dennis, et al., 2005).

Ennis also explained how the undocumented students' organization at Urban State University has impacted her higher education experience.

> Honestly the [undocumented] student org that I've worked with . . . we're like each other's support system. We check on each other. We make sure we're doing okay. Just

try to look out for each other. . . . We do like mental health checks on each other. Like we randomly text each other. Are you guys holding up fine? Saw what's on the news, how are you feeling? Do you need to get dinner, need to talk?

Ennis's social network of undocumented students offered Ennis emotional support to be academically successful (Dennis, et al., 2005). Hannah's high school friends assisted Hannah to improve her English language skills and encouraged her to participate in a challenging PE class, whereas Masha's high school friends made Masha want to study and learn more in her classes. Evian and Masha used peer support to aid them in college by studying with their peers. The participants' peers assisted them to be academically successful.

Navigational Capital

Navigational capital relates to the abilities to navigate through social institutions, including educational institutions, which were not created for those who are not part of the middle- and upper- class of the dominant group in the United States, including generation 1.5 students (Yosso, 2005). One's individual agency, including generation 1.5 students' agency, assists them to maneuver through the educational environment, using their navigational capital (Yosso, 2005).

Evian showed that she possessed this form of navigational capital when she struggled in precalculus in high school, being perseverant by seeking help in several ways, including asking her precalculus teacher for assistance, going to tutoring, and speaking with her guidance counselor. Evian also utilized navigational capital when applying to higher education. Because applying to university was a new experience, neither Evian nor her parents were aware of what to do. Evian was perseverant as she utilized her navigational capital to complete her college applications. Both of these challenges demonstrate an interrelationship between Evian's

navigational capital and identity and will be discussed in greater detail in the section on the interrelationship between navigational capital and identity.

While Evian employed navigational capital in high school, Masha used navigational capital in college when she went to see her professor during office hours. When asked if there was a professor who impacted her, Masha replied,

> Oh, yeah. There are a lot of professors. I think one of my biology professors [helped] me a lot. And organic chemistry professor too. . . . She actually cared about us. . . . She had 200 students, but if you go talk to her she . . . [was] very caring and that impacted me a lot because I really want to do good in her class after I got on a more personal level with her, and that was one of my best . . . class experiences just because I had the connection with the professor. The class itself wasn't something I was going to be doing . . . [in] my future practices, but just because . . . we had a personal level . . . [I was] very interested in that subject. . . . Me and my other couple of good friends in that class . . . would usually come into her office . . . We would talk about the class, and she would help us with the class, but [we talked about] more personal topics as well. For example, she told us that she was pregnant. It was such a big deal because she didn't tell like any other students. And then we would tell her . . . what is going on in our lives, so . . . it felt amazing.

Masha maneuvered through the education system to become more familiar with her professor by visiting the professor during their office hours. By doing this, Masha created a greater familiarity between the professor and herself, which assisted Masha to want to do well in that professor's course.

Masha also showed she had navigational capital when she asked her professor if she could record the lectures when Masha was struggling to understand what the professor was

saying since English was not her heritage language.

> I wouldn't always understand what the professor sometimes was talking about because it was hard to comprehend some of the words when the professor was going so fast in the class, talking in English. So I asked professor if I can record her, so I recorded a couple of the lectures, and I went back home and listened to them again, and then I stopped, and I could translate the words that I didn't understand on the recording, so I think that helped.

Though Masha appeared to have some forms of navigational capital for academic success, she also demonstrated a lack of navigational capital. During the focus group session, Masha mentioned her lack of willingness to speak with the professor, especially when Masha did not understand something. As Masha explained,

> I know some people are so open about . . . asking a professor during class about something they didn't understand, and I would never do that. I would go home and try to like understand myself first, and if I really don't get it, then go to professor. Because like sometimes it's like oh, maybe I just didn't pay attention or something, maybe solve it on my own . . . I'm like scared of me asking this dumb . . . question to a professor and then the professor will try to explain it , and I wouldn't get it from the first try, and I would just like take so much time.

Only two participants, Evian and Masha, utilized navigational capital effectively to assist them in their classes through ways such as asking for help of their teachers, attending tutoring sessions, and going to the guidance counselor. However, at times, Masha lacked navigational capital, such as when she said she did not want to ask her professors questions, when it might assist her to be academically successful.

Peer Social Capital and Navigational Capital

Two participants in this inquiry showed that they had peer social capital interconnected with navigational capital

For instance, Masha demonstrated the interrconnection between her peer social capital and navigational capital when she spoke of learning about the need to join high school clubs for her college applications from her high school friends.

> I didn't know my first year of high school that there were clubs and I have to get involved in them because it's very different from Europe. . . . But my friends helped me a lot. . . . I just met a lot of the different kids . . . and they were all very kind. . . . And I think they introduced me to how to do high school, and then they asked me to join all the clubs and asked me to join the sports clubs as well, and I don't think clubs helped me in terms of the language. I think clubs were . . . the extracurriculars that you had to do to put on your resume.

Being with peers whose heritage language was English and whose heritage culture was U.S. culture taught Masha "how to do high school". Masha's peers helped her learn how to navigate through high school and learn that she needed to have clubs on her resume for higher education applications.

Likewise, Evian spoke of her peer social capital intertwining with navigational capital to apply for higher education financial aid. When Evian struggled with understanding how to complete her Free Application for Federal Student Aid (FAFSA) forms for higher education, Evian utilized peer social capital by reaching out to her friends in her church and researching online, taking active steps to navigate the process. Furthermore, Evian's peer social capital and navigational capital interrelated to her identity of being perseverant, for Evian used various

means to determine how to complete the FAFSA form. More about this will be discussed in the section on the interrelationship between peer social capital, navigational capital and identity.

Linguistic Capital

Linguistic capital in education exists for those in the middle- and upper-class of the dominant language (Bourdieu, 1991/1982; Janks, 2010). Bilingual or multilingual students, including generation 1.5 students, hold a different linguistic capital than what educational institutions value (Janks, 2010). Moreover, generation 1.5 students' bilingual or multilingual competencies are frequently not viewed as assets (Maldonado, et al., 2005). Because the linguistic capital utilized by generation 1.5 students is different from the linguistic capital that exists in U.S. educational settings, generation 1.5 students usually need to acquire the language used by the dominant group in order to be successful in academics (Maldonado, et al., 2005).

Positive Impact of Heritage Language

Evian, Hannah and Masha spoke of the positive impact they felt their heritage language had on their academic experiences. All three participants discussed helping others due to their bilingual or multilingual abilities. Evian saw her bilingual abilities as a way to help others in K-12 education. Hannah was able to assist others in university whose heritage language was not English. Masha's multilingual abilities, especially her fluency in Spanish due to studying Spanish while she was in Russia, assisted her in college when she joined a club that volunteered in Ecuador. These participants' linguistic capital interrelated to their identity as someone who helps others, so these experiences will be discussed in greater detail in interrelationship between linguistic capital and identity section.

Only Masha, however, felt that being multilingual assisted her in her high school academic career and when applying to medical schools.

Being multilingual first of all helped me . . . because high school Spanish was very easy

for me. You know, I was better than my peers just because I already knew it [from

studying Spanish in Russia], and with the Russian language it helped me for example

[when] I applied to medical schools, and it helped me a lot to talk about my background

and tell them why I'm different from everyone and that sort of way, it helped me.

Though Evian, Hannah, and Masha reported that knowing two or more languages gave

them opportunities to assist others, and Masha felt knowing three languages assisted her in her

secondary and higher education careers, Evian, Ennis and Masha also spoke of negative

perceptions they felt due to their heritage language not being English.

Negative Perceptions due to a Nondominant Linguistic Capital

Evian, Ennis and Masha spoke about how others perceived their way of speaking

negatively because the participants had accents that were not like those whose heritage language

is English. Participants' linguistic capital, being bilingual or multilingual, was viewed as

undesirable. As Evian explained,

I feel that because there have been many cases in which I have not been taken seriously

because of . . . the way I talk. . . . I don't even think my accent is as pronounced . . . but

people always . . . [say] you sound so cute. . . . I know a lot of people try to make me feel

alienated or try to make me feel like it was something to be ashamed of maybe, but . . .

[the] way I looked at it, I was like I'm sorry, but I can communicate with more people

than you can…because I can speak two languages.

Ennis did not feel that she had trouble with her English language skills when moving to

the United States because she attended a private school in the Philippines and learned English at

an early age. However, when asked how being bilingual impacted her experiences and her

learning, Ennis explained how others' views of her English pronunciation affected her.

>It definitely made me scared to speak out because I had an accent growing up, and then the kids would make fun of me for that accent. So at the same time, I almost like tried to shut down my own language. . . . I was just shooting myself in the foot at that point. But I wasn't comfortable speaking out in school. . . . I didn't like presentations. I didn't like public speaking, group projects . . . just anything that involved socializing [in large groups] I just did not enjoy [them].

Like Evian and Ennis, Masha spoke of how others treated her negatively due to her accent. Additionally, Masha also spoke about how others tricked her as she was trying to learn English.

>People would laugh at your accent. . . . [And] I would like ask them what this means, and they would like tell me something different, and then I ended up saying bad words to people as like I thought it was different words, so they would joke like that. Then just someone would pick on me, like oh, you could have known English at this point, and that would upset me. I was like well, I am trying. I'm sorry.

As previously stated, Evian, Ennis, and Masha experienced negative actions from their peers due to not sounding like those from the United States. However, when Evian and Masha seemed to face ridicule because English was not their heritage language, they responded differently. Evian replied with a realization that she possessed a skill that most others in the United States lacked, being bilingual. Instead of realizing the value of her skills of being multilingual, however, Masha replied more in regards to her efforts to learn English when responding to those who were not positive to her, stating that she "was trying".

Acquiring the Language of the Dominant Group

Only two participants—Hannah and Masha—spoke directly about acquiring English as an additional language. Hannah was self-motivated and talked about what she did to learn English and improve her English language abilities. Hannah struggled with standard English pronunciation and reading skills, so she practiced outside of regular classes so that her English language abilities improved.

[My high school teacher] encouraged me to come home and read more essays, read more writings, like just sample readings . . . and after that I think I actually got better on my reading . . . But it took a while to get better . . . I had to practice a lot to read. Like I had to read out loud at my home. So I tried to avoid . . . to read monotone. . . . I tried to record it, so then I can listen to my voice after a reading and try and compare my pronunciation with others, like when I start a new vocabulary. I try to Google it to see how the native people speak that word, and I try to repeat it [and] repeat it again, so I think that's how I got better in reading and pronunciation. . . . I think reading out loud is very important though because you can hear yourself and . . . how you make mistakes.

While Masha was self-motivated as well, Masha mostly spoke of her struggles in high school and university due to her lack of English fluency and how she had to continuously work to improve her English skills. In high school, Masha stated,

The classes in American school were okay themselves . . . [but] obviously the language was difficult in some parts. It would take me longer to memorize something or understand something just because of the language barrier. . . . I think the AP government class was the hardest for me just because I had to translate every single term. . . . And also history class as well . . . there will be so much reading to read, pages of history, and I

would have to translate every single page sometimes, so . . . [classes dealing with reading] would be hard.

Masha continued to elaborate on how her lack of linguistic capital in English impacted her learning when she described her experiences with homework assignments and exams in high school.

> My peers…only took a couple hours to read it. For me, it took me the whole day to read it because I was sitting on the Google translator and was translating one word after another. . . . It would be . . . hard . . . sometimes to understand the questions from the exams because I didn't know what they were asking, and it . . . would take me a longer time to take the exam, and it would be more stress because I was given the same amount of time as the other students. . . . I would constantly have to ask the teacher what this word means, and what that word means, and it really slowed me down, and it was stressful because I thought I had this time limit in which I had to finish, just like any other students at the same time.

Masha further described her struggles to strengthen her English language abilities in high school, continuing to compare the time and effort it took her to complete assignments with those whose heritage language was English.

> I think if . . . English was my first language I would have done much better and would be much easier obviously . . . If I was back home taking those classes in Russian language, it would be so much easier . . . A lot of subjects, even the art history, just writing essays about it was very hard. Yeah, writing part was terrible. . . . [It] took me days to write an essay that my peers would finish again in like one day . . . just because of how little vocabulary I had and how much I need to Google every single word to find a synonym

for that to make it seem more colorful, and also . . . every single time I would have to

check it if . . . [the grammar] was correct or not, so writing was always a disaster.

Likewise, Masha spoke of how not having English as a heritage language hindered her

performance in higher education.

In college, it was a huge struggle again, in writing it takes me forever. . . . I have to write

it. I have to reread or read it again, so I still give it to my dad to check it to make sure to

correct the grammar . . . and then submit it. So it would be a whole process just for like

one little essay. . . . For me . . . having English as a second language in college was much

harder than having English as a second language in high school. Even though you would

think by college I learned it so much better, but then the concepts in college got harder,

so I really had to have this good grip of English to succeed in all the classes. . . . In high

school my English might have been way worse than in college, but . . . it was easy to grab

the concepts. . . . I feel like I still needed to have way much better English to do well [in

college], so that was hard because all through college the professors take your writings

way more seriously. The classes start to get more serious, and so that was hard. And for .

. . writing I still struggled a lot. In terms of . . . science writing, I would have to translate

sometimes to understand the teacher, but I did the same methods as I did in high school.

Masha reported that her challenges due to English not being her heritage language

continued throughout her college career. When Masha took the MCAT exam, she felt her lack of

English facility resulted in lower exam scores.

For medical school, I had to take the big MCAT exam, and it was all based on reading . .

. and I struggled a lot with that, so it lowered my score by a lot, but then because [the

medical schools] understood that I was Russian . . . it wasn't as bad, but [I] could have

done much better.

Neither Evian nor Ennis spoke of struggles in acquiring the English language. However, Evian and Ennis were exposed to the English language prior to immigrating to the United States. Evian conversed with her mother, who was already living in the United States, in English, and Ennis attended a private English elementary school in the Phillipines. Only Masha spoke of the inequity in education due to English not being her heritage language. While Masha did not appear to have lower oral language abilities than the other participants during the interviews and focus group session, she was the only participant who spoke of the negative impact of English not being her heritage language had on her learning for her classes in secondary and higher education.

In conclusion, participants' linguistic capital in their heritage language allowed them to assist others in their academic careers. However, participants also encountered negative perceptions from others due to their accents. At least two participants, Hannah and Masha, explained that they had to work harder than those whose heritage language was English to be successful in academics, demonstrating a lack of the linguistic capital that is used in education.

Motivational Capital

Motivational capital exists when generation 1.5 students are motivated to succeed in academics due to the sacrifices their caregivers have made and the struggles their caregivers have endured because of moving to the United States from their heritage country (Buenavista, 2009; Easley, et al., 2012; Louie, 2001). As generation 1.5 students observe their caregivers working long hours and grasp the community and possible affluent lives their caregivers chose to leave to give the generation 1.5 students a (perceived) better life in the United States, the generation 1.5 students find the impetus to persist in their higher education careers (Buenavista, 2009; Easley, et

al., 2012; Louie, 2001).

Two participants spoke of having motivational capital. When Ennis was asked what made her so driven, she answered,

> My parents . . . Honestly, my family were like upper middle class [in the Philippines] . . . They had a hardware store. My parents had two restaurants. My brother and I went to private school. . . . They gave up their entire lives to take us here. We can't just fail on them. . . . It's part of what keeps me going, but also like I have this whole opportunity of being here, so I can't waste it. . . . They didn't really fully come out and say like we sold everything to come here, but like the more I got older, then I stepped back, I'm like oh my gosh, like they did all that for us.

> Likewise, Evian explained what made her so self-driven to do well academically.

> From like an academic aspect, I always have been very motivated, just because of my background. My family . . . they're all immigrants and a lot of them didn't have the chance to pursue like their education further than high school. . . . So I felt like it was my responsibility to make their sacrifice worth it. . . . I always feel like if I don't do my absolute best, if I don't succeed, that I'm failing in the eyes of like my family because they deserve so much for what they have given me.

Furthermore, Evian's caregivers motivated Evian to be academically successful through their support for ways to finance Evian's education. As Evian explained, even with financial aid and grants, attending higher education was very expensive. Evian told her mother, "If I want to pursue my education. . . . it should be on me. . . . It's my responsibility", but Evian's mom was always "dead set" on helping Evian. As Evian explained, her mom said,

> If this is the school you want, we're going to make it happen . . . however we can. . . . So

that's also why I feel like I need to do my best, you know, because they are, you know,

trying their best to help me pursue it here.

Though Evian's caregivers did not have the funds to pay fully for Evian's higher education,

Evian's mom's assistance and support motivated Evian to persist and be academically

successful.

Ennis's parents have also assisted Ennis to pay for her higher education at Urban State

University. Ennis initially went to a two-year college instead of going to a four-year college

because the cost of a four-year institution was too expensive; Ennis's parents did not have the

funds to pay for her higher education, and Ennis could not get financial aid or apply for tennis

scholarships because she was undocumented. After finishing her two-year degree, Ennis started

working, but then decided that she wanted to attend a four-year college and earn a Bachelor's

degree. When Ennis decided to return to school, she spoke of her parents' support.

Any time I say I want to go back to school my dad gets excited. My mom's like are you

sure. . . . But in the end, she's still supportive because it's education. They try to send me

money here and there, even though I'm like I'm an adult guys, like I have a full-time job.

I'm trying to do this by myself . . . [but] it's nice to know that they're supporting [me].

Ennis elaborated on her parents' support during the focus group session. When asked if any of

the participants could think of a time when their parents were encouraging them to focus on their

studies rather than something else, Ennis replied, "Right now . . . we made a deal that we go

50/50 on tuition, and this semester, I put a little extra in, and they're like no, and they gave me

my money back."

Apirational Capital

As Yosso (2005) explains, aspirational capital involves preserving one's hopes and

dreams even when one faces obstacles. Two participants demonstrated having aspirational capital. As previously explained, because Ennis was undocumented, initially, she could not afford to attend a four-year higher education institution and earn a bachelor's degree. Ennis's aspirational capital interrelated to her identity of being perseverant, so more about this will be discussed about this in the section on the interrelationship between aspirational capital and identity.

Furthermore, Evian revealed that she had aspirational capital when she pursued many different resources to assist her to complete her FAFSA form and apply to college. Evian's aspirational capital interconnected with her peer social capital and navigational capital and interrelated with her identity, so more about this will be discussed in the section on the interrelationship between different forms of capital and identity.

Evian and Ennis demonstrated having motivational capital and aspirational capital, both of which aided them to persevere and be successful in their academics, especially in their higher education. Furthermore, all four participants showed that they possessed family social capital and peer social capital in some form. However, not all participants demonstrated having navigational capital, linguistic capital, motivational capital, or aspirational capital. As well, participants spoke of the lack of linguistic capital that they possessed and the impact that this had on their experiences in education.

Generation 1.5 Students' Identity

An individual's identity incorporates what the individual considers their relationship with others to be, how these relationships are constructed over time, and how the individual regards future possibilities (Norton, 2013). One's identity is continuously forming and changing (Janks, 2010; Norton, 2013: Ortmeier-Hooper, 2008; Quach, et al., 2009). According to Duff (2007) and

Vågan (2011), sociocultural theorists examine the socialization and discourse construction related to identity formation. Sociocultural theorists consider interaction to be a main component of learning (Duff, 2007). Providing opportunities for students to learn allows students to increase their knowledge and reasoning skills. Discussion and shared dialogue assist students in acquiring knowledge (Duff, 2007). As Vågan (2011) explains, the sociocultural perspective assists individuals to better comprehend the ways in which students develop perceptions of themselves in educational environments. How students develop their identity is contingent on their experiences in education; the formation of students' identities, including generation 1.5 students' identities, is intertwined with the learning process. The interaction students have with their professors and peers not only aids students in obtaining knowledge but also helps them construct their identity (Vågan, 2011).

This inquiry investigated how generation 1.5 students viewed shifts in their identity during their secondary and higher education and how generation 1.5 students currently perceive their identity. The generation 1.5 participants reported having various forms of identity including personal identity (referred to as characteristics to which one has a special sense of attachment; Olson, 2021); social identity (referencing how a person relates to their larger social world as they maneuver through various institutions; Norton, 2013); and heritage identity (described as how an individual associates with their heritage culture regardless of whether they are fluent in their heritage language; Madlonado, et al., 2005; Quach, et al., 2009). The generation 1.5 students also conveyed having a student identity (described as how a person sees themselves in their classes and how they perceive their teachers' and peers' view them; Ortmeier-Hooper, 2008) and family identity (described as the role one has with their family, how one sees themselves in relation to their family, and how one's family impacts one's worldviews; Ortmeier-Hooper, 2008). Finally,

one participant revealed a writer identity, described as how a person demonstrates who they are through their written work (Li, 2007).

In particular, most shifts in identity were found to be related to participants' personal identity, but two participants demonstrated a shift in their social identity. One participant showed a shift in her personal identity while in high school related to her goals and her personality, while another participant revealed a shift in her social identity while in high school related to her sense of belonging. Three participants demonstrated shifts in their personal identity from their secondary education to their higher education; these shifts were related specifically to gaining perspective consciousness, having goals, and/or personality changes. One participant showed a shift in her social identity from high school to college connected to her sense of belonging. Lastly, two participants revealed shifts in their personal identity in association with their maturity while in college. Participants reported currently perceiving their identity to be related to their heritage region and culture (their heritage identity) including their heritage language (their linguistic identity), being open to others not from their heritage culture (their social identity), being an activist and helping others (their social identity), being perceived as intelligent (their student identity), having close family members (their family identity), being a role model (their social identity), and being perseverant (their personal identity). One participant identified strongly as being religious (her personal identity) and being a writer (her writer identity). Another participant identified strongly as a nontraditional student (her student identity) and being undocumented (her social identity).

Identity Shifts in Secondary Education and Higher Education

Identity is interconnected with knowledge (Vågan, 2011). Shifts in one's identity can occur as one acquires new information and competencies in their learning environment (Vågan,

2011), so students, including generation 1.5 students, may have shifts in their identity as they increase their academic knowledge. Furthermore, according to Duff (2007), sociocultural theorists explore how people progress and how their cognitive processes develop over short time periods. Participants demonstrated this development of cognitive processes through shifts in their personal identity and social identity while in high school and from their secondary education to their higher education. Participants also revealed a shift in their personal identity while attending university. As participants' knowledge and academic experiences grew, their identity formation progressed (Duff, 2007).

Identity Shifts in Secondary Education

Two participants, Evian and Hannah, revealed a shift in their identity while attending secondary school. Evian demonstrated shifts in her personal identity, "attributions and identification the individual makes about self during interaction" (Field, 1994, p. 433), related to her goals and her personality. Hannah revealed a shift in her social identity, how she connected with society as she navigated through institutions, in particular the educational institution (Norton, 2013), connected to her sense of belonging.

Goals. When Evian talked about her past, she demonstrated an awareness of goals, aims she was attempting to achieve (Merriam-Webster, n.d.), while in high school. Evian spoke about how she struggled in middle school and early high school to accept who she was.

> I knew the rejections I went through . . . when I would try to be myself and people did not react kindly to that. They were like oh, you're a little too much. Like tone it down. And like I think my personality has just always been really big, and . . . it intimidates people. . . . They wanted me to minimize it. And so I went through . . . middle school and like some of high school minimizing myself because I thought maybe people will like me

better if I make myself smaller. I take up too much space. And then I learned that I have

to take as much space as possible because [I] need to take up space for the people that are

coming behind me. . . . So I feel like . . . my calling is to do my best, to open way for

other Latinx people . . . so that they don't have to go through the same things that I did.

Over time, Evian seemed to realize that her Latinx community needed Latinx people like her to

assist them so that they can be accepted for who they are.

As previously mentioned, only Evian spoke of a shift in her personal identity connected

to her goals during her secondary education. Evian was also the only participant who spoke of a

shift in her personal identity related to her personality as she experienced her secondary

education. Perhaps connected to the realization that Evian needed to assist other Latinx to be

accepted into U.S. society for whom they are, Evian also recognized that she, too, had to

embrace who she was, demonstrating a shift in her personal identity related to her personality.

Personality. Evian explained how part of her personal identity was discovered through a

poem she wrote in high school.

So I wrote this poem. . . . It was about growing. . . . It started off . . . describing what it

felt like to fall asleep in my grandmother's car and . . . listening to the runway under the

tires and for a second . . . you believe time travel is real because I would fall asleep and

wake up somewhere that . . ..I wasn't before, and I talked about like my princess car seat,

and how now I'm all the princesses. . . . And then I talked about how there were things I

thought I'd never grow into, and . . . it's supposed to be funny. . . . My ears that were my

too big, and my nose that was also too big, and . . . the big brain that I had that was too

heavy for my shoulders, and I talk about how . . . I never thought that I would grow into

the words that were too big to fit in my mouth. . . . I think I really figured out myself in

this poem, how I was always afraid of being big enough for all of these things. And there's a part . . . in the poem where I was like and I'm done being afraid of my dreams eating me whole. I'm finally big enough. . . . So I think . . . in writing that poem I figured it out. . . . I need to be big. . . . I need to take up space, and I'm proud. I'm proud of the fact that I've grown, and I'm proud of the fact that I will continue to grow, and that growing is a forever thing.

Evian accepting being big, metaphorically growing into her body and literally embracing her dreams instead of being afraid of them, disclosed how Evian's personal identity changed as she accepted who she was.

Sense of Belonging. While Evian displayed shifts in her personal identity, Hannah revealed a shift in her social identity, how she connected to her social world of high school friends as she maneuvered through the educational environment (Norton, 2013), related to her sense of belonging. Hannah identified as being different from her U.S. high school friends in the way they conversed. Hannah explained that the way she talked with her Vietnamese friends was different from the way her U.S. friends communicated. Hannah initially struggled communicating with her U.S. friends due to this difference in communication style. Hannah stated,

I still feel like I'm lonely, even I'm with my friends [in the United States]. It's just a different feeling when you're in with your friends in Vietnam comparing when you're with your U.S. friends. . . . I like listening to their [her U.S. friends'] conversation and learn something about them right, and talking, and joining their conversations. . . . It's like . . . you're still learning. You're trying to understand lots of things in a new environment and you're not ready to share like you. You're not confident.

Eventually, Hannah seemed to acclimate to her surroundings and felt like she was a part of her U.S. friend group, identifying more with her U.S. friends over time.

> So I think I try to tell myself to join other people. If I want to learn something new, I should be able to learn from my friends. So I'm trying to talk with them, and . . . eventually I got more confident in joining in their conversations, and not like their conversations, but it became my – our conversations.

Though Hannah initially spoke of her challenges in communicating with those whose heritage language is English and heritage culture is U.S. culture, Hannah later talked about how she became more accustomed to the styles of communication in the United States and felt more comfortable communicating with her friends in the United States, shifting her social identity since she started to better relate to her high schools friends as she navigated through her U.S. high school environment (Norton, 2013).

Identity Shifts from Secondary Education to Higher Education

Three participants demonstrated shifts in their identity from their secondary education to their higher education. Only Hannah did not show any shifts from secondary education to higher education. As previously mentioned, Hannah chose to stop participating in the research after the first interview, so Hannah did not answer many of the questions related to identity, which may be why the information from Hannah did not reveal identity shifts from secondary education to higher education. Evian, Masha and Ennis displayed shifts in their personal identity, specific individual characteristics that directly related to how they viewed themselves (Deschamps & Devos, 1998), from secondary education to higher education related to gaining perspective consciousness, goals, and/or personality. As well, Masha revealed a shift in her social identity, referencing how she related to her larger social world in the United States as she maneuvered

through institutions (Norton, 2013), connected to her sense of belonging.

Gaining perspective consciousness. One participant, Evian, demonstrated a growth in her perspective consciousness between secondary school and college as she became aware that others' lived experiences may differ from hers and that she should respect these differences. Evian described thinking more about others' perspectives after attending university. When asked how someone who knew Evian before attending Urban State University would describe her now, Evian stated,

> That I have a lot more viewpoints to share. That I have like more information to bring to the table…I've always been like very outspoken about things… . . . since . . . 10th grade. . . . I always wanted to debate. I always wanted to argue. . . . I pick fights on purpose. . . . So what's different now is that I know when to pick my fights. I know when to sit out, and I know when I need to let other people take . . . the mic . . . When I got to [Urban State University] . . . I wanted to fight for everybody. . . . But the problem is that there are some fights that . . . I don't identify myself with, but I still want to fight for them, and I have to learn how to fight for them silently. I need to learn how to fight with them as an ally, not as trying to include myself in their struggle because their struggle is completely independent from mine. . . . I have to learn how to give the mic to those who are strongest in that. . . . So I guess that's where the change happened, where in high school it was more like I will fight for anybody about anything, but the problem is that the people who like go through those struggles that I was fighting for weren't given the chance to like speak up or have a voice in that, and I was just kind of . . . steamrolling.

Evian gained perspective consciousness in two ways. First, Evian learned that she needs to allow others to fight their own battles. Though Evian can assist, she acknowledged that those who are

marginalized need to have their own voice and to provide this voice in the manner in which they want to be heard. As well, Evian learned to think of others' perspectives. Realizing that "their struggle is completely independent of" hers, Evian showed growth, being able to understand that not everyone struggles in the same way.

Goals. When participants talked about their past compared to now, Masha and Ennis demonstrated an awareness of goals. When asked how someone who knew Masha when she was in secondary school would describe her now, Masha said that they would describe her as "still studious" but also said, "They would probably describe me [now] . . . as a person that knows what they will do with their life . . . because . . . at that time, I didn't really know." At the time of the inquiry, Masha knew that she wanted to be a doctor and had been accepted in a medical school to pursue her medical degree after she finished her bachelor's degree.

When asked what Ennis thought of herself when she was younger, Ennis demonstrated the difference in her personal identity between her self-perception prior to realizing she was undocumented and after she discovered she was undocumented.

> I always thought I would . . . follow like the normal life path I guess, like going to college, getting married, getting a house and all that, but no. . . . [But now] I honestly think I'm doing the best I can with the situation I'm given. . . . I can pay for my own rent. I bought my own car, like got a job. I got health insurance. I don't think I'm doing too badly.

Masha and Ennis demonstrated how they felt about themselves as they described their goals. What they want to achieve in the future as well as what they have already achieved show how they perceive themselves, their identity and more specifically, their personal identity. Though the reasons for the awareness of goals were different for Masha and Ennis, each revealed

that they had an aim that they wanted to achieve in the future. Although Evian and Hannah did not share information that would demonstrate an increase in goal awareness or an adjustment to their goals from high school to higher education, Evian and Hannah had the goal of completing their academic careers with a degree in higher education.

 Personality. Masha and Ennis explained how their personalities changed from when they attended high school to when they attended higher education. Masha described how she felt she was perceived by her friends she had known before she attended university.

> I think in high school and middle school it was still that time period when I was very
>
> outgoing. . . . I still wanted to socialize and acquire like what are my other high school
>
> friends were doing. So they probably would describe me as social, studious and well,
>
> outgoing, bubbly.

In several parts of Masha's interviews, Masha identified as someone who was studious both in high school and in college. However, when asked how those same friends would describe Masha now, she said,

> Boring . . . not outgoing anymore, more – way more organized and very little social and
>
> more I would think . . . more introverted just because the classes became harder and . . .
>
> my future depends on those classes, so I would take them more seriously than I did in
>
> high school or middle school.

Masha became more introverted while attending university to assist her to be successful in her academics.

 Masha also identified a shift in her confidence when comparing herself in high school to now. Masha brought her bilingual dictionary as an artifact to the second interview. Masha used the bilingual dictionary in middle and high school. When asked how the person Masha was when

she was using the dictionary was different from the person she is now, Masha stated, "I would say less confident compared to now, less confident, less knowledgeable, but mostly not confident [in the past] because of the new surroundings. . . . It took many years to feel confident in who I am."

Ennis noted a shift in her personal identity from when she first arrived in the United States in middle school to how she is now. Ennis first struggled when she moved to the United States, describing herself prior to the move as "playful . . . hanging out with my friends." After moving to the United States, Ennis became more quiet and introverted. When asked how someone would describe her who knew her in high school, Ennis replied, "I was still kind of quiet and shy, but I definitely got more comfortable with myself and . . . living in America. . . . I was the tennis player." When asked how that same person would describe her now, Ennis stated, "I've definitely gained more independence because I can drive, I can travel now." This independence was important to Ennis because she repeated more than once that could not get her driver's license in high school because she was undocumented.

Sense of Belonging. Finally, Masha revealed a shift in her social identity from her secondary education to her higher education related to her sense of belonging in the United States. Masha spoke of how she did not feel she belonged in the United States until receiving her U.S. citizenship.

> I didn't have U.S. citizenship, so I felt not completely having all the rights that other [people had]. Even [though] I never really experienced that [not having the same rights], but it still was a feeling inside of me that I wasn't a citizen, so I wasn't . . . like everyone else. . . . Before having a citizenship, it felt a little bit more . . . odd. Like it didn't feel like it [the United States] was really home. . . . I feel like I was an immigrant, and . . . like

immigrant is negative. And I think when I was applying for jobs . . . I couldn't apply . . . [then] I got my green card, and then I could apply for jobs, and it still was like iffy because like I'm a foreigner and do jobs need people who like don't speak proper English or something. And it was like basic jobs, what high school [students] can do, so I think that . . . felt weird. . . . Also, I don't know if you ever left the country to visit, whenever you come back to America and . . . you still have your green card, it was very hard. You would have to go . . . [through] extra security. They will ask you like extra questions, so you had that like kind of stress level each time you would go back inside of the country [the United States] because . . . they were like more harsh on you. Now, since I have the passport, they're just like, oh, have a nice day, bye.

After Masha received her U.S. citizenship, her social identity related to her sense of belonging to the United States shifted, and Masha felt like she was a member of the United States, identifying as a U.S. citizen.

Furthermore, Masha and Ennis demonstrated an increase in confidence as shifts in their personality occurred from high school to college. Masha spoke specifically of feeling more confident now than when she first arrived in the United States, and Ennis, since she now can have a driver's license, hold a job, and take care of herself, has confidence in her abilities to be independent. No shifts were noted in Evian's identity while she was attending university, but this may be due to the fact that Evian was only in her second semester of college. Likewise, Hannah did not demonstrate any shifts in her identity from her secondary education to her higher education, but this may be due to Hannah's limited participation in the inquiry.

Identity Shifts While Attending Higher Education

According to Vågan (2011), as students acquire knowledge and skills, their identity in

their learning community can change. Two of the participants, Masha and Ennis, demonstrated shifts in their identity while attending university. As Masha and Ennis continued to learn and experience higher education, their personal identity, their "more personal features or specific character attributes" (Deschamps & Devos, 1998, p.2), continued to develop specifically in regards to becoming more mature from their first year in higher education to where they are now. For instance, when asked how a college friend would describe Masha, she explained

> [It] depends . . . what time period in college because . . . [for the first] three years they would say that . . . I'm very dedicated to . . . what I was doing. . . . They would ask me to hang out . . . on Friday, and I say I can't because I have to study. . . . They probably . . . helping others when I already went through a particular class. It just made me feel very good. . . . The people who met me in college could probably describe me as dedicated to what I was doing for while I was studious. But still, I would like to think still a fun person.

Masha continued to describe how those she met in her first year of higher education would describe her currently, as a senior. In addition to others saying that she was "more bubbly . . . more social, [and] more active," Masha described how her personality has developed, noting how she is calmer now. As Masha explained, "So I think maybe . . . my freshman year I would be more of the talker and my fourth year of college, which is weird, I'll be more of the listener." Masha also said that she was more judgmental during her freshman year, explaining how during the first year of college she felt that if her peers were not studying, they were lazy. However, Masha no longer feels this way. Masha described how now (Masha's senior year), others would say she not only was less judgmental but also had her own opinions. As Masha explained, she started to think more for herself instead of only sharing her parents and grandparents viewpoints.

Masha started to understand that "everyone is very unique in their own way." Masha realized that working hard to get good grades is not the only way that you can work; you can be a hard worker in different ways. By learning to have her own ideas and by realizing that more than one way exists to work hard, Masha showed that she had grown mentally and matured.

Ennis also showed how she had grown and matured through her decision about changing her major. When asked how Ennis's college friends would have described her when she first went to higher education, Ennis replied, in community college "I used to be really into drawing and painting. But not anymore. . . . They [the other students in art class] would sit next to me and usually look over, and then they'd look at theirs and they're like man." At the end of this sentence, Ennis mouthed the word 'wow'. From the other students' reactions and comments, Ennis was a very talented artist. However, when Ennis was asked about her interest currently in drawing and painting, Ennis replied,

> I actually switched. I'm a political science major right now. . . . I definitely want to do something that will like contribute to society. When I was pursuing the art degree, I wanted to be an art teacher. And now with the political science degree, like I spent a day at the general assembly, and I was like I don't want to follow senators and Congress people all day waiting in their offices. Like I don't want to do this. . . . I was like maybe I could be a government teacher.

When asked why Ennis thought she changed her area of interest for her studies, Ennis replied, "Definitely growing up. Like art . . . you're in this little capsule. . . . There's nothing wrong with the world. And then you get older, and then you start seeing things. You're like okay, something needs to be done."

As Masha and Ennis increased interaction with their peers in higher education outside of

the classroom, their personal identity grew and matured. Masha became less judgmental and started to have her own, original opinions about various topics. Ennis, though a very talented artist, chose to change her major because she saw injustices that need to be addressed.

Current Perceptions of Identity

All four participants shared stories that demonstrated how they currently viewed their identity. Participants' identities included being part of their heritage region and culture (their heritage identity) including their heritage language (their linguistic identity), being open to others not from their heritage culture (their social identity), being activists and helping others (their social identity), wanting to be perceived as intelligent (their student identity), identifying with family members (their family identity), being role models (their social identity), and being perseverant (their personal identity). One participant identified as being religious (her personal identity) and a writer (her writer identity). Another participant identified as being a nontraditional student (her student identity) and undocumented (her social identity).

Heritage Region and Culture

All four participants referenced their heritage identity, described as associating with the regional culture from where they were born (Maldonado, et al., 2006; Quach, et al., 2008) and as individuals who were born outside the United States. The participants demonstrated having a heritage identity even though they had lived in the United States for several years. Likewise, all four participants—Evian, Ennis, Masha and Hannah—mentioned their linguistic identity, identifying as someone who knew two or more languages (Chiang & Schmida, 1999). While Ennis and Hannah spoke of being bilingual as a fact, Evian spoke about being able to assist others whose heritage language was the same as her heritage language. Masha discussed a specific benefit of being multilingual "For the interview [for medical school] . . . they're like one

fun fact about you, and I was like, oh . . . I know three languages, and they're like, oh wow, that's pretty cool."

Evian identified with her heritage culture, bringing a Nicaraguan maraca as one of her artifacts to the second interview.

> I feel like my culture has always been very important to me, and every chance I get I'm always like I'm Nicaraguan by the way. . . . So that's why I brought the maraca. . . . The detailing on it [the maraca] and the painting. . . . All of it was made by . . . indigenous people and like artisans in Nicaragua. . . . It's important to me because . . . they're like my ancestors. Like that is the lineage that I come from . . . as a Nicaraguan.

Evian also showed her identity as Latinx when she spoke about why she chose to attend Urban State University.

> Once I got accepted into like the schools, I didn't know how to go about picking one. . . . Should I value academics or community? . . . I toured different schools. I even applied to out of state schools. I was going to go to [a southern university]. I was between [Urban State University] and [the southern university], and they were the same school down to the colors. . . . So it was . . . really just location. And then I realized it wasn't location that I was picking from. It was the community in the school. And when I was at [Urban State University] it just felt right. Like they were my people [the Latinx community]. . . . I love it. I think I made the absolute correct choice, whereas if I had gone to [the southern university] I would have drowned. . . . I feel like there's a good population of like Hispanic people [at Urban State University and the southern university], which was always like something that was really important to me because I feel like if I don't have a good community of people that look like me, there's no one that's going to be able to

truly 100% understand me. So there was a good amount of them. The only problem was

that it was mainly . . . South Americans [at the southern university]. South Americans . . .

look down upon Central Americans. . . . So there was a lot of . . . feeling of uncertainty

there because I was like am I going to run into the issue where I'm not going to be

accepted in my own community? And it was really scary to me. . . . I think that was . . .

really important to me . . . being able to find like a community that . . . fit me.

Evian identified with her heritage country and the region where her heritage country is located,

and this heritage identity impacted her choice of where she studied in higher education.

However, Evian, like the other participants, also spoke about her sense of belonging related to

her heritage culture and the United States.

Heritage Culture and Sense of Belonging. Generation 1.5 students can continue to feel

like a foreigner though they have resided in the United States for several years (Jeon, 2010;

Quach, et al., 2009). All four participants—Hannah, Masha, Ennis and Evian—spoke of their

social identity, referencing how they associate with the larger social world as they maneuvered

through institutions (Norton, 2013) and their feelings of belonging and/or not belonging while

living in the United States. As previously explained, Hannah showed a shift in her sense of

belonging while in high school, initially struggling to communicate with her U.S. high school

friends due to their different style of communication compared to how Hannah communicated

with her Vietnamese friends; eventually, Hannah adjusted and felt more acclimated to socializing

with these friends. Likewise, Masha displayed a shift in her sense of belonging to the United

States from high school to university. Masha's identity shifted as she stated that she felt more

like she belonged after becoming a U.S. citizen. Unlike Hannah and Masha, Ennis and Evian did

not reveal a shift in their identity related to their sense of belonging in the United States, but an

ongoing feeling of not completely being a part of the United States. Ennis spoke about her sense of belonging in high school and now.

> There was still that underlying weird sense of not belonging [in high school] because I didn't grow up here, yet my circle of friends and my whole like life is here, and I have all these networks, so I'm kind of here. It's like a weird in between where some days I feel connected, and there are sometimes I don't feel connected.

Whereas Ennis still had times when she did not feel as if she belonged in the United States, Evian spoke of her feelings of not belonging completely to her Nicaraguan country yet not completely belonging in the United States.

> I went through like a short period of time where I was like do I even want to be like Latino? Like do I want to be Asian instead, or do I want to be like White, or do I want to be Black? . . . Where do I fit in? . . . Because also as someone who grew up . . . here in the United States after . . . I like turned 12 and then moved here. . . . So having grown up that time here, when I would talk to my cousins and stuff like back home back in Nicaragua, they'd be like oh, but now you're very gringa, you're very White. And I'm like, no, I'm not. . . . And then at school, it was like oh, you're very . . . in touch with your roots. So it was like, okay, so I'm not White enough for this friend group, but I'm also not Hispanic enough for my family. . . . And I guess . . . it was a lot of learning to be just like the most genuine version of myself, that I didn't have to prove my ethnicity to anybody, and I didn't have to . . . conform to what people thought was beautiful because you know, my . . . curly hair and big body . . . was pretty too. It was just pretty in its own way.

More than once, Evian told stories about how she had to learn to accept herself as who she was

and not try to be what others thought was 'acceptable', 'pretty', or 'polite'. Here, Evian's story demonstrates how she felt like she did not belong in her heritage culture yet how she did not belong in the U.S. culture either.

Openness to Others not from Heritage Culture

As previously explained, the participants shared feelings of not always belonging, all four participants spoke of having friends who were not from their heritage culture, further demonstrating their social identity, "the relationship between the individual and the larger social world as mediated through social institutions such as…schools" (Norton, 2013, p. 56), and their openness to others. Evian emphasized that since she was in high school, Evian has had friends that were not part of the Latinx community, showing that she identified with not only the Latinx community but also other students that had similar interests as she did regardless of their race or ethnicity.

> I knew a lot of people who were like oh, I'm only friends with like my race because they're the only ones that understand me, and I don't think that's necessarily true. I think you should be open-minded and you should like be willing to educate other people about you and about like your experience as who you are…which is why like I had so many friends from different like backgrounds and different upbringings…To this day I think they're…my brothers or like my sisters…Even though we look nothing alike… …So it's never been about, oh, I'm never going to like talk to a White person or like oh, I'm never going to talk to a Black person because they don't understand me. Like that's not what it is at all.

Evian continued to demonstrate the importance she felt of having friends outside of her Latinx community, being open and energetic to learn more about other communities and cultures. When

asked how someone from Urban State University that did not know Evian before attending the university would describe her, Evian replied,

> She's a ball of energy. Because I'm . . . always ready to do something. . . . My friends . . . know that if they need someone to go grab lunch with or – Maybe need a partner for a club meeting or anything, [I'm the] first one to call, first one to pick up. . . . I'm like so what are we doing? I want to experience everything. I want to see everything. I want to know everything. That's why it was so exciting to go to college. I was like I'm going to be exposed to so many new and different things. I went to a bunch of International Student Association parties, Indian Student Association parties. I went to Sikh Student Association parties, and I didn't know what I was doing. I was just copying them. And I was dancing with them, and they were having a good time. I was having a good time. . . . I knew there was like so much that I was going to experience, and I was just so excited for it. . . . There's always stuff that I can learn. There's always stuff that I can see, always stuff that I can experience, and a lot of my friends that I've made at [Urban State University], they see that. . . . For as long as they've known me, they've known that I'm very down for everything.

Evian showed how she identified with others who were not part of her heritage culture or region by attending various events from numerous different subcultures, embracing being with those who were different from her heritage culture or region. While Evian was the only participant who directly spoke about her desire to learn about other cultures and communities within the university, Hannah, Ennis, and Masha spoke of people different from their heritage culture with whom they were friends. Hannah spoke of her international friends from the global café and those from the international club whose heritage culture was English with whom she

partnered for conversation. Ennis and Masha spoke of those with whom they hung out who were from the United States and whose heritage language was English. Hence, all four participants demonstrated an openness to others not from their heritage culture.

Activism and Helping Others

All four participants referenced their social identity, explaining how they wanted to help others. Whereas Evian and Ennis discussed situations where they were activists, speaking up to try to make a difference in their lives and others' lives in the United States, Masha talked about how volunteering made her realize that she wanted to pursue a career that assisted others. As well, Hannah spoke of helping other students whose heritage language was not English acclimate to Urban State University and improve their English skills. While Ennis, Masha and Hannah spoke about assisting others in higher education, Evian discussed being an activist in her secondary education.

After the 2018 shooting at Stoneman Douglas High School in Parkland, Florida, Evian and a friend organized a peaceful sit-in at her high school cafeteria during lunch to protest gun violence and the right to own assault weapons.

> [We] wanted to do something to show solidarity in this time because it affects us, even though it didn't happen in our area or it didn't happen to us, it definitely affects us, and I think it's important. . . . So we did – We organized it [the sit-in] and everything. . . . We decided to do it here because a lot of us belong to minorities in the community that are being affected by this issue. It's important. And we're sitting here in solidarity like with them. . . . But it wasn't about sitting in the cafeteria at lunch. It was the fact that I was sitting in the cafeteria at lunch because of what was going on.

While Evian spoke up during her high school career, Ennis became an activist during her

higher education career. When enrolled in university, Ennis found a peer group with whom she identified quickly, an undocumented students' organization at Urban State University. Ennis and her peers spoke up to authority for undocumented students. Ennis explained,

> We met . . . as a group . . . with like some . . . [university] administration members, and . . . we asked them what are you guys doing for us? Because . . . I think for a while . . . [Urban State University's] policy was you can apply for admission, but they won't admit you if you're undocumented. You can't sign up for classes. It's weird. So you can pay the $50 or $75 application fee just to find out you can't enroll. . . . I think they changed that after that meeting.

> Ennis continued to explain her feelings about meeting with university administration. It was interesting to hear what they were doing, what they were not doing for us…And there was more of what they were not doing for us. Like they honestly – I feel like there's not enough support for us. Like we have no mental health resources. There's no financial aid resources. We finally got like a scholarship fund set up last year. . . . There's not a lot of info on the website either, and then we asked for them to put [information] on there. And I think it finally made it on the website.

Ennis was a quiet and reserved participant, but as she spoke about her experiences with the undocumented students' organization, she lit up and spoke more fluidly. Being part of this group has provided Ennis with a support system of students with whom she can relate. By challenging the "university structures that do not meet the needs of" (Rhoads, et al., 2004, p. 12) Ennis's community (i.e. undocumented students), Ennis could feel empowered, and this sense of empowerment could assist Ennis to be academically successful (Rhoads, et al., 2004; Maldonado, et al., 2005).

When asked what Ennis thought made her want to be active and have a voice, she said,

I think it's because I'm directly affected by the choices that our lawmakers make. . . .

[This] compels me to like go out there and be like, hey, like we're here, like we're – the

things you guys decide to do affect our lives. . . . I always try to keep up with what was

going on in the world. Like I like reading the news. I'm an old lady who keeps CNN on

all day every day. But I think the older I got the more like I've – I'm more comfortable

with the fact that I am like undocumented, and I'm a DACA recipient, and therefore I'm

just like, alright, I'm putting my foot down. Like I'm not going anywhere.

Like Evian, who wanted to make a difference by speaking up about the school shooting at

Stoneman Douglas High School in Parkland, Florida and protesting gun violence, Ennis spoke

about her desire to make a difference for DACA recipients, including herself, and to impact the

decisions the U.S. government makes that impact DACA recipients.

Similar to how Evian and Ennis wanted to make change through their activism, Masha

and Hannah talked about how they wanted to assist others. Masha spoke of discovering how she

wanted to help others in her career after she completed her education.

So I started volunteering with less fortunate people . . . homeless people, and then I

started . . . enjoying [the volunteer work]. . . . I heard a lot of their stories and they're

actually like very kind people. And so I think that's what changed my life a lot because I

really started feeling good about what I was doing, but then I think that kind of was

approach to like my life purpose as well because . . . the homeless people would come

like all of them would have health problems; all of them would not be okay. . . . And I

have…a lot of empathy because I was like oh, like this is so unfair. How can I help them?

And that's when I . . . wanted to learn [how to assist the homeless with their health

problems] and then my mom was like, oh, why don't you try shadowing, and I was like

oh yes, that's a great idea…At some point in my life, I realized that caring about people

really does bring you happiness so much. So why not do it for the rest of my life.

Hannah discussed helping other students whose heritage language was not English,

volunteering at Urban State University's global café. Hannah found gratification in being able to

assist others in becoming stronger in the English language. This identity of helping others

interrelated to Hannah's linguisitc capital and will be further discussed in the section on the

interrelationship between identity and different forms of capital.

Though Masha's and Hannah's approach to making a difference was different from

Evian's and Ennis's approach, all four participants spoke about how they wanted to make change

through their activism and helping others.

Perceptions of Intelligence

Evian, Masha, and Ennis discussed their student identity, how they saw themselves in

classes and how they interacted with their teachers and other students (Ortmeier-Hooper, 2008),

and their desire to be perceived as intelligent. Evian spoke more than once about her grades and

how she received very good grades while in high school and during her first semester in higher

education. Masha repeated the idea of how she wanted to be perceived as 'smart' when talking

about her secondary and higher education experiences. Ennis spoke of not asking questions to

professors because she did not want to appear unintelligent.

Evian brought her high school diploma to the second interview as another artifact. As

Evian told her story about this artifact, her facial expressions and intonation in her voice revealed

the pride she felt for having all of the stickers that demonstrated her academic achievements.

It [the high school diploma] has like a bunch of stickers on it. . . . So this one is for

National Technical Honors Society because I became a part of that because of my EMT

program that I was going through, and I had the grade point average to be able to be in

the club. And then I have the seal of academic excellence. I graduated magna cum laude.

I have the advanced mathematics and technology seal, and I also have a career and

technical education seal. So those were all super-duper like important to me, and I

worked really hard for them.

As previously mentioned, Evian wanted to be recognized as someone who was intelligent. Evian

did very well in her classes in high school except precalculus, which she took during her junior

year. Evian's struggle with precalculus impacted not only her grade point average but her

identity because Evian questioned her abilities to do well in academics; hence, Evian's identity

as an intelligent person was in question. Evian enrolled in statistics her senior year in high school

and did very well in that class, earning an "A". While this helped her to maintain her feelings of

identifying as someone who was intelligent, Evian still did not have the confidence as a STEM

major in higher education as she enrolled in precalculus her first year at university. Fortunately,

after taking a precalculus course her first semester at Urban State University, her identity as

someone who is intelligent was reignited. As Evian explained her feelings while taking the

university precalculus course, she said,

I like started out really meek, if that makes any sense. . . . I would be like okay, like I

really should do absolutely everything to like pass, but . . . because the way they taught

precalculus to me was like through . . . the Alex course. It helped a lot, because I would

just do the problems over and over again. And then when the tests would come around

they looked like what I was being taught, and I was like oh, this is what it means to have

a math teacher [and] to be like taught what you're actually going to see on the exam. So

that boosted my confidence up a lot. Like my first precalculus exam, I'll never forget it. I got it back, and it was a 96, and I cried. I was like, wow, I feel like I've come full circle.

Like Evian, Masha wanted to be seen as intelligent during her high school and higher education career. As previously stated, Masha repeated how she wanted others to see her as 'smart' throughout the interview sessions. When in high school, Masha said,

> I found some of my other peers . . . doing very good in this calculus exam. I was like well, I need to be just as good on this calculus exam. Especially in high school. I think . . . most of the stuff you do is studying, grades, so it was very good to do very well to be on like the same level as my other peers. So they wouldn't think that I'm not smart . . . so that was really motivating.

This desire to be perceived as intelligent continued when Masha was in higher education. Masha studied with her peers especially during her first year in higher education and discussed how this assisted her because Masha wanted to be the "smart" one. Masha's desire to be identified as intelligent in college interrelates to her peer social capital and will be discussed in greater detail in the section on the interrelationship between peer social capital and identity.

Ennis also spoke about how she did not want to ask professors questions in college because she did not want to be considered unintelligent. During the focus group session, when discussing her willingness to talk with a professor when she did not comprehend materials, Ennis said,

> It's weird because outside of school, I would just like openly ask for . . . directions or like where's this, where's that, how do I do this, but like in school like I like to stay quite because I'm scared to ask [questions] . . . It is part of like the Asian culture where you have to be like super studious and like getting all As and stuff like that.

Perhaps due to the fact that Hannah only participated in the first interview, Hannah's stories did not demonstrate that she wanted to be perceived as someone who was intelligent. However, Evian, Masha, and Ennis showed a desire to be perceived as intelligent in their academic careers. When Evian and Masha felt their identity as someone who was intelligent was in danger of not existing, they continued to pursue avenues so that they could maintain this identity. For instance, Evian did not give up on being a STEM major when she was not successful in precalculus in high school. Rather, she took another math class the following year and then retook precalculus her first semester in higher education. Masha studied hard in high school and college so that when she met with her peers, she would be viewed as the 'smart' one. Moreover, Ennis felt that her Asian background contributed to her hesitancy to speak up in class so that she would be viewed as intelligent.

Family Influences

Three participants—Evian, Masha, and Ennis—spoke about their family identity, in particular, the influences their family has had on their identity (Ortmeier-Hooper, 2008). When asked with whom Evian identified the most, she said,

> My grandmother . . . because my grandmother raised me. So we went through a lot together, just us . . . because we moved around a lot when I was little, and then like we moved to Nicaragua together, and there was just a lot that she taught me in terms of . . . holding my own and being . . . my most authentic self because . . . a lot of people said this when I was growing up in Nicaragua is that especially when I speak Spanish, I don't sound like the kids my age. I sound older because my Spanish is like my grandmother's generation's Spanish.

Evian also spoke about her grandmother being an activist in Nicaragua. Evian's grandmother

fought for a better government, taking her young children to protests and marches. As previously discussed, this spirit of a desire for change to make things better appears to be in Evian as well.

Masha frequently spoke about her mother and all that her mother has done to support Masha in her academic career. It was not surprising that when asked with whom Masha most identified, Masha said, "My mom." Masha elaborated,

> On the side of like kind of personality, my mom always . . . has to do something, do, do, do, and like watching TV or like relaxing, is bad. You need to be doing something or like find a good hobby. . . . So obviously I'm like her and I was like, okay, no television for me, like always do something. And I just don't have anything to do, I feel weird.

Though Masha's explanation does not directly relate to academics, Masha identifying with her mother most is impactful. Masha's mother assisting Masha with her academics, focusing on Masha completing all of her homework in high school and helping Masha understand calculus, bringing food to Masha when she was in college so that Masha would not have to worry about what she would eat, and supporting Masha emotionally throughout her academic career assisted Masha to be academically successful.

Like Masha, Ennis identified most closely with a parent. When asked who she identified with the most, Ennis said her father. Ennis elaborated,

> I think it's like the more like minimalistic side of my dad. Like my mom would need like running water, electricity, and all that to survive, but like for me, like if I have a tent and a sleeping bag, I'll be fine. My dad's the same way. So it's just like we kind of just go where the wind takes us.

Ennis talked about being a minimalist and how that impacted her studies. "When I realized I can't be productive at home, I got rid of . . . all like my studying stuff at home and just started

going to the library."

Additionally, Ennis and Evian both spoke about being family centered and the importance of being with their families. For example, even though Ennis identified as someone who would prefer to work rather than attend social functions, Ennis valued being able to spend time with her family over working.

> I had a management position at work, and . . . I could get into a two year program where I come out as a department manager, and I thought that's what I wanted. Then I realized . . . I don't want to do this. So I actually stepped down. And it kind of just puts everything into perspective, like okay, my personal time is more important than our sales for the week. Like I didn't see my family a whole lot [due to work].

Likewise, when asked what makes Evian like her grandmother, Evian answered, "I guess like she loves her family…more than anything, and she like went through so much, and like these situations that she has like been through for her family. It's so admirable to me." Threads of Evian's experiences with her grandmother, including what her grandmother has done for her family, existed throughout her answers in the inquiry.

Role Models

Two participants—Ennis and Evian—shared stories of how they are or want to be role models for others, demonstrating their social identity of how they related or want to relate to their social worlds as they maneuver through various parts of society (Norton, 2013). Ennis spoke of her experiences working with the other undocumented students at Urban State University. "One of them actually always tells me she's inspired by my story because I am older than them and I've done so many other things." Ennis said that she thought the other undocumented student used the word "inspired" because "when I did put school on hold I just

kind of like pushed it aside, but . . . now I'm back, I'm here, I'm back, like I need to get this."

Whereas Ennis was already perceived as a role model by others, Evian identified as someone who wanted to be a role model as a female leader. When asked how someone she was related to would describe her now, she said, "Boss woman." Evian described a movie that she saw which took place in Australia. A young boy had been born from a White man raping an aboriginal woman. The young boy and his mother encountered many struggles. One day, a White woman moves to the farm where the boy and his mother live and starts teaching the boy. Evian elaborated,

> [The White woman thinks] okay, whatever, this is a boy. . . . But he doesn't call her mom
>
> or anything. He calls her boss woman because he sees that she doesn't take nonsense
>
> from the men around the like farm that they live. . . . So, I always thought to myself like I
>
> want to be boss woman one day. . . . I want to be like oh, the powerful woman because . .
>
> . we don't see enough . . . powerful women represented in our media. And then on top of
>
> that the books we read usually center themselves around like powerful White men. . . .
>
> Where are my powerful Latinx women?

Whereas Hannah and Masha did not speak of others currently perceiving them as role models or a desire to be viewed as a role model for others, Ennis's current actions as a role model and Evian's desire to be a "boss woman" demonstrate Ennis's current social identity and Evian's desired future social identity to be a role model.

Being Perseverant

Two participants, Ennis and Evian, demonstrated their personal identity as individuals who have perseverance, an ability to continue when faced with challenges so that they could reach their goals. Ennis demonstrated perseverance as she struggled due to financial constraints

to attend a higher education institution. Ennis's perseverance interrelated to her aspirational capital, her ability to pursue avenues that would allow her to reach her dream of attending a four-year higher education institution (Yosso, 2005), so more about this will be discussed in the section on the interrelationship between aspirational capital and identity.

Likewise, Evian was perseverant when she used her peer social capital, navigational capital and aspirational capital to complete her FAFSA form and apply to college and when she employed navigational capital to do better in precalculus when she was in high school. Evian also demonstrated perseverance when she attempted to utilize various academic avenues while she struggled with precalculus in her high school career. Evian's personal identity of being perseverant interrelates with peer social capital, navigational capital, and aspirational capital and will be further discussed in the section on the interrelationships between different forms of capital and identity.

Masha and Hannah did not describe situations where they demonstrated perseverance to overcome major obstacles to persevere. Though the reasons for why are unknown, one may surmise that this lack of data for perseverance may be due to Masha and Hannah not having to face such major challenges.

Religious Influence

Only one participant, Evian, had a personal identity of being religious. Evian's religion was an important part of her identity, for Evian included strands related to her religion throughout her interviews, including the following,

> God is like super important in my life and has been . . . I guess another pillar that like
> supports me and everything. So in the way like my grandparents brought me up was very
> Christian. We grew up in a Pentecostal church, and you know, they didn't force anything

on me. Like I never had to wear like the long skirts or like stop wearing jewelry or cutting my hair.

Evian related her family's religious beliefs to her family being traditional. "I come from a very conservative family. I grew up very religious. So there were certain things that I was not allowed to do." Though Evian said that her family was conservative due to their religious beliefs, they did seem to become more flexible and lenient. "I was not allowed to go to my first homecoming, but after that, I was allowed to go to all my dances. And then I did cheerleading my last year of high school."

Evian also used her Christian identity to explain why she was someone who wanted to make change and a difference.

I grew up really religious and I'm very Christian. . . . I think the Bible has a lot of really good teachings in it, even for people who aren't like religious. . . . If people just kept an open mind and read the Bible for what it was they'd find that there's a lot in there that relates to our current time. . . . It's so inspiring to me like reading Bible stories and seeing like I can use this to my advantage…and I can use it today, and I can do it tomorrow, and I can do it the day after that, and someone's going to reap the like reward of that. . . . So I think it's me paying it forward. It's so that when I have a daughter or when I have a son or when my family like grows they can live in a better world than I lived in, and I'm not trying to be like self-righteous or be like, yeah, I'm the one who like brings change, and it's like, no, but . . . someone's got to do it.

Evian's personal identity as someone who was religious appeared to impact her desires to make a change, be a role model, and be an activist. Evian's religious identity seemed deeply ingrained in her person.

Writer

Similar to Evian identifying strongly as religious, Evian also spoke of her writer identity, "creating a new identity that meets the expectations of the professors or teachers [Evian had in her academic career]" (Li, 2007, p. 46), revealing her multiple identities through her written work (Li, 2007) . Throughout the interviews, Evian told stories of her writing and her feelings of achievement due to being identified as a good writer. As previously stated, when Evian was in middle school, she presented a poem in her English class; the teacher was so impressed that he asked to use it as an example for his future classes, which he still did at the time of the inquiry. Evian also spoke about getting published through a publication related to her church and in her high school magazine and yearbook. More information about these will be discussed in the interrelationship between peer social capital and identity and the interrelationship between navigational capital and identity sections. The researcher would like to note here, however, that when Evian spoke about her writing being published, her nonverbal expressions illustrated her happiness and pride at being a writer. No other participants identified as a writer nor mentioned the joy they had when writing as Evian did.

Nontraditional Student

Only one student, Ennis, explained her student identity, described as how she sees herself in the educational environment and how she perceives her professors and peers see her (Ortmeier-Hooper, 2008), as a nontraditional student. Though Ennis did not think that she looked older than the other university students, Ennis said she thought others would identify her as a nontraditional student since she is thirty years old. Ennis elaborated on the differences.

I don't look like [I'm older, but] . . . I do feel like it sometimes. . . . I had a comparative politics class last semester, and I preferred sitting in the back with the older people than

with like the actual students. . . . I just feel more comfortable in the back because sometimes if like the professor is lecturing, like I'm not positive if I have the right answers, and they're [the younger students are] more eager to like jump in. . . . They [the younger students] don't really have like bills or other things to stress about. They're literally just in this little campus bubble, and they don't really see what else is outside of that, where I'm just like oh, there's an exam, but also I need to make my car payment. I've got to pay for rent this time. Like my car insurance is coming out on this day.

Ennis being older than most of the other students who attend Urban State University has impacted her student identity and her way of being in her academic courses in higher education.

Undocumented Impact

Ennis's social identity, the identity that was given to her by her environment (Ortmeier-Hooper, 2008), encompassed her being undocumented. Ennis discovered that she was undocumented when she was in high school. As Ennis explained,

I was an honors student in high school, like on track to like apply for whatever colleges I wanted to, but my parents didn't tell me we were undocumented. . . . I was like, mom, can we go to the DMV to get my driver's license? She was like, no, we can't. We need papers. . . . I'm like can I apply to this school? Can I go to this school with my boyfriend? Like no, we need to wait for papers. Like they never gave me like a straightforward answer, but they just told me to like get good grades, just stay out of trouble, and like eventually we'll get our papers, but yeah, they're trying to protect me. I understand...And then Obama came out with that executive action for DACA, deferred action, and then that's when I was like oh, this is what I am. These are the doors that have opened up to me. And then – So I was like, okay, maybe it's time to go back to school.

Ennis originally could not afford to attend a four-year college directly after high school because she would have had to pay out-of-state tuition as an undocumented student. Not only had the DACA program not yet been established when Ennis graduated from high school but also, at the time the inquiry occurred, DACA recipients were still not eligible for in-state tuition.

I went to community college the first two years and then worked a lot to save up for a four-year university…It was weird because honestly like community college, like clearly isn't as hard as like a four-year institution, so it was kind of just like cruising, you know, getting As and Bs and then making the money, but I couldn't really go to school [a four-year university], so I wasn't sure what I was doing exactly.

Ennis brought her social security card, which she did not get until she was 23, after the DACA program was established, as her artifact. Ennis explained why.

It's kind of like just been a huge struggle to get, and when I got it, it's like my life kind of just like opened up in America because like you can officially do things. I didn't drive until I was like 23. I didn't get like a bank account until I was 23.

When asked to elaborate, Ennis told the story of what she did when she received her social security card.

So my dad and I went to the Social Security office and got that, and I think we went to the DMV right after to get my learner's. . . . [I was] super excited. . . . I found a job like on my own and held it on my own, and . . . paid for my own things, and I felt like definitely more independent obviously, but like it's a – also like a sense of accomplishment.

Ennis likewise explained the impact of being undocumented and her feelings about the fact that she cannot vote. "Honestly. It makes me angry that some people don't take advantage of that like

civil liberty. . . . And I just have to like sit here and watch, and I'm just like okay."

Though Ennis identified as a quiet individual and student, Ennis spoke up in class about her situation.

Last semester I did have a comparative politics professor. We got into some discussion in class about citizenship, and I didn't full out tell them my situation, but I just said I'm not a citizen. I can't be a citizen. I don't really plan on being one any time soon because I can't be one, and then when it finally came out to the point where I was like, okay, I can't do this because I'm a DACA recipient; he just got taken aback, and even the whole class kind of got taken aback because that's super unexpected in a class. And . . . his demeanor immediately showed like sympathy and how he's like so sorry about what's happening right now. . . . He talked about that for . . . the rest of that class. . . . They [the students] were a little shocked when they heard that, and then they also engaged more into the discussion of that topic. . . . Some of them . . . express their frustration with the immigration system and how things are being handled right now.

Ennis also spoke of the impact of not being a U.S. citizen on her future careers.

It's definitely crossed off a good amount of jobs off . . . my dream job list. Like I can't be a park ranger. I can't join the Peace Corps. . . . I can't work for like Congress or something. . . . It just narrows down job prospects.

Ennis mentioned why she was interested in studying political science. "Honestly, with the current events of the last two years, I've definitely been more interested in learning what goes into public policy when it gets established because of the things I've been seeing in the news."

Ennis was the only participant who was undocumented. This realization seemed to greatly impact Ennis's path and life choices. When talking about her education, Ennis never

mentioned challenges academically or struggles that she had to understand class materials and do well in school. Rather, the conversation was always about how expensive it is to attend a four-year higher education institution, and the struggles Ennis has encountered to pay for her higher education due to being undocumented.

Participants in this inquiry revealed shifts in their personal identity in their secondary and higher education careers associated with having goals, changing personality, gaining perspective and becoming mature. Two participants also displayed a shift in their social identity, in particular their sense of belonging in the United States, while in secondary and higher education. Participants revealed that currently, their identity was related to the subcategories of heritage identity, social identity, student identity, family identity, and personal identity. One participant also showed a strong personal identity related to religion and a writer identity, while another participant's student identity was associated with being a nontraditional student and whose social identity was greatly impacted due to being a DACA recipient.

Identity Transformation

According to Jeon (2010) and Kim and Duff (2012), an identity transformation refers to when students, including generation 1.5 students, demonstrate a sharp change in their identity. This identity transformation can occur when students transition from their secondary education to higher education (Jeon, 2010; Kim & Duff, 2012). In this study, none of the participants demonstrated an identity transformation. Though some participants wanted to sound more like those from the United States and reduce their accents, none of the participants transformed, showing a desire to solely be part of their heritage region and culture or to solely be seen as someone from the United States. Instead, these participants appeared to have ties to their heritage region and culture, including their heritage language, and to also be connected to those whose

heritage culture is from the United States and whose heritage language is English.

The Interrelationship Between Capitals Used and Identity

While the inquiry included the possibility of an interrelationship between capitals used and identity transformation, no data revealed participants' identity transformation. However, participants demonstrated an interrelationship between the capitals they reported using and their identity formation. In this inquiry, participants showed an interrelationship between identity formation and family social capital; identity formation and peer social capital; identity formation and interconnected peer social capital, navigational capital, and aspirational capital; identity formation and navigational capital; identity formation and linguistic capital; and, identity formation and aspirational capital.

Family Social Capital and Identity

Family social capital involves having caregivers such as parents, grandparents, aunts, uncles, siblings and cousins assisting generation 1.5 students by teaching them through demonstrating their love and support, helping the generation 1.5 students with coping strategies, and educating the generation 1.5 students (Yosso, 2005). Furthermore, one's identity is formed and adjusted as one increases their knowledge (Vågan, 2011). Participants in this inquiry demonstrated an interrelationship between their identity and their family social capital.

For example, Evian demonstrated how her personal identity interrelated to her family social capital when she shared a narrative about how her grandmother's support assisted Evian to identify as someone who persevered to be successful. As previously mentioned, Evian struggled with precalculus while in high school. Evian explains that her grandmother

taught me something very valuable when that happened. . . . You're not always going to

be able to do everything like perfectly. . . . She was like sometimes you have to accept

that you are going to fall short and you know, you can just keep on moving. You have to keep persevering.

Evian continued explaining how this impacted her identity.

So it taught me that sometimes like our best is enough, but . . . it's difficult. . . . It's always going to be difficult when you've done your best and it still seems like it wasn't enough, but helps you grow because like you realize, oh, I'm capable of so much more than I thought . . . because you prove to yourself that you can do much more than you really think.

Through the assistance of her grandmother, Evian's personal identity included being someone who persevered to be successful.

Similar to Evian, Masha's personal identity and family social capital interrelated, as Masha relayed through her stories as someone who would be successful academically, earning a degree in higher education. Masha demonstrated the impact her family social capital has played on her desire to attend college and how she identified as someone who would receive a degree in higher education.

It wasn't ever an option not to go to college. . . . All of the talks in my family were about school . . . your grades. . . . From the perspective of my family, everyone always went to college, and from the little years, the biggest goal in my life was to study good because that's how my grandparents were, that's how my mom was. . . . The most important thing for my grandparents was my school work. They're like . . . you have to work hard to succeed, and all of the talks in my family basically were about school. . . . How was your grades? . . . So that wasn't ever a question, if I'm going to college or not. I didn't think that I like didn't have to go to college.

Masha's personal identity of someone attending higher education and her family capital, her mother supporting her, also interrelate. As previously explained, Masha's mother sat with Masha one day to determine what Masha wanted to pursue as her degree and what career Masha would be good at doing. Masha stated,

> I think for me also I already understood what I wanted to do in the future, like what kind of career I wanted to pursue. So I think that also motivated me a lot to study well in high school as well because I know high school counts [for] what college you get in,

The interrelationship between Masha's personal identity as someone who is studious and would go to college and Masha's family social capital is further illustrated when she explained how her mother's assistance helped Masha to be more focused than some of her university peers. Masha said,

> And I'm really thankful for that [Masha's mother's assistance in determining what Masha would study] because a lot of my peers right now are still struggling with the idea of what they want to do, and I think that kind of like makes them less motivated to study for some classes because they're not really sure if they need those classes or not for their future.

Masha identifying mostly with her mother interrelated to her family social capital. When asked who Masha identified mostly with in her family, Masha answered,

> My mom. My parents were divorced . . . and I was more close to my mom with all that process, and then just in general she used to be my best friend, and then she was very involved in my studies as well, and she was still my friend and like the person who cared about me the most. It's very easy to answer, just very, very close to each other and also like I guess very close with her because she never scared me away either by being way too strict either, yes . . . I guess the one [story] that identifies our relationship the most, it

would be me sitting in high school and doing calculus, and she sits right next to me, tries

to explain it to me, then . . . I get tired, don't want to do it anymore, get emotional, then

we get in an argument, then we fight, then 10 minutes later we make up, and I still go and

do the calculus, and then I get an A on the exam and then I'm thankful, and it's like oh,

thank you mom, for explaining all of this.

This story about Masha struggling with calculus in high school was one that Masha repeated

during both interview sessions. Masha's family, especially Masha's mother, assisted Masha to be

successful academically while also ingraining in Masha the notion that she would be someone

who could get good grades and would receive a college education.

Lastly, Evian's heritage identity as a Nicaraguan interrelated to her family social capital.

Evian showed pictures from her Quinceañera as one of her artifacts, talking about the impact her

family has had on who she is.

So the Quinceañera is supposed to be like a public declaration of you growing up. I

picked it because . . . not only was it a public declaration of like me growing and

becoming a woman, but it was also a public declaration of I'm not ashamed to invite

people from school to a family function where my culture is on full display. . . . Also, not

only my culture was on full display, but like my religion. . . . We had my grandpa [a

minister] say a word over us and . . . over me and over my progression and how I should

grow into a woman of God and like all this. And it was so important to me that my

grandfather was the one to do it. . . . It was always important to me because I wanted . . .

everything that had to do with my Quinceañera to be exclusively through my family, just

my family, and then obviously like I wanted my friends there because I wanted them to

see because I talk so much about my family and I talk so much about my culture. I

wanted them to finally see it like in fruition. . . . I think that's why I picked it [the photos

from the Quinceañera as an artifact] because . . . it was a monumental time in my life.

Evian's heritage identity as a Nicaraguan interrelated to her family social capital since family

social capital includes when caregivers assist students to be academically successful through

lessons of morals and values (Yosso, 2005).

Peer Social Capital and Identity

Peer social capital aids students to be academically successful by students' peers offering

emotional support and assistance in academics (Maldonado, et al., 2005; Yosso, 2005).

Furthermore, the interactions generation 1.5 students have with their peers assists these students

not only to be successful in their academics but also to aid them to construct their identity

(Vågan, 2011). Participants in this study revealed an interrelationship between their identity and

their peer social capital. For instance, Evian identified as a writer, and this identity interrelated to

the peer social capital she received from her friend, Michael, and her church congregation. Evian

spoke of the positive influence her friend Michael, who was the editor of their high school

creative writing magazine, provided especially with Evian's writing.

> He [Michael] would always like read my poems, and . . . I feel like he . . . had such a
>
> positive impact on my writing because he made me more confident in it and always . . .
>
> pushed me to do like things that were out of my comfort zone, like publish it in the
>
> magazine or like put it in the yearbook.

Evian also spoke of her church and those in her church assisting her to be successful and

view her writing strongly, giving Evian confidence in her writing abilities and identify as a

writer. Evian told a story about submitting a writing to a fine arts competition through her church

and its ministry. An annual event, Evian explained, it was "a big deal. . . . There was a writing

category, and I was like that's kind of interesting. So I submitted something, and I actually won the national competition. And I have my medal over there, so it's my pride." The social capital Evian had with her church assisted Evian to identify as a writer.

Furthermore, Evian spoke of how her heritage identity as Latinx related to her being part of an Emergency Medical Technicians (EMT) club in her high school. Evian's heritage identity and student identity interrelated to the peer social capital of being part of this club. After taking an EMT certification class her junior year, Evian had the opportunity to go with the EMT group to a state competition where they had to respond to a scenario with a 'live' person injured and take a written exam. As Evian described reacting to the scenario,

> I'm like going through my whole thing, and it's kind of like in that moment. . . . I was so nervous before, but as soon as I started it was like you just need to get through your spiel. You know what you have to do…Then, after that . . . we had to take a written exam, and I did really, really well. I think I got the highest grade . . . in my team. . . . And then at the awards ceremony . . . we got first, second, and third place . . . just my school. . . . It was important to me because all the people in my group . . . were all Hispanic. We were all Latino, so it was important to me. . . . It just meant something.

This pride in Evian and her Latinx teammates demonstrated the impact that peer social capital played in Evian's feelings about how others viewed her Latinx community. This also demonstrates Evian's desire to be identified as someone who is intelligent.

Evian also spoke of her heritage identity, her Latinx identity, and how it interrelated to her peer social capital at university. Evian joined the Latinx club at the university and spoke about how this club assisted her.

> They put us in smaller groups called families or familias. . . . So my family the first

semester we got together and we were all talking about things that we needed to do and things we had to keep track of, and I was . . . just kind of . . . being funny, and I was like yeah, I'm thinking I might have to sell like my fee pictures . . . to pay for these classes . . . and they were all like . . . yeah. Like we're all kind of in the same boat like trying to find a job, trying to find like a way to make money, like or they're talking about, oh yeah, I'm working like three jobs right now . . . and I'm like oh, you're doing a lot too, so it's okay for me to be doing a lot, or maybe I'm pushing myself too hard, and so it's good to have like other people to look at and be like oh, okay, you're going hard.

Evian's heritage identity as a Latinx drew her to the Latinx club at Urban State University, and the experiences she had with her peers in this Latinx club offered Evian homogeneity within her peer social network, aiding Evian to achieve academic success (Ryabov, 2009) and provided Evian with the emotional support needed for academic success (Yosso, 2005).

Masha's peers also assisted Masha to be academically successful, but in a different way than Evian's peers did. As previously explained, Masha studied with her peers especially during her freshmen year of college. Masha's personal identity as someone who was competitive and her student identity as someone who desired to appear as smart interrelated to her studies with her peers. Masha said, "[There is] some sort of like also competitiveness inside of me, which is not a good quality, but like I always want to like stand out a little bit and like do better." Masha further explained,

I would study by myself most of the time, but then I would go and review the materials with my other peers, and that was great . . . because I had that thought of like hey, I need to learn everything, so when we'll be reviewing I . . . will be a smart one.

Likewise, Ennis's social identity of being someone who was undocumented

interconnected with her personal identity as an activist, and these interrelated to her peer social capital. When enrolled in university, Ennis found a peer group with whom she identified quickly, an undocumented students' organization at Urban State University. Ennis and her peers became active for undocumented students. Ennis explained,

> I'm part of [the undocumented students' organization at the university]. We had a few events last semester. I got to go to the general assembly for a few days to, you know, advocate for some bills and speak out. . . . I found out about that through the . . . [undocumented students' organization] page. They were like, hey, come out and support this bill, so I messaged them like hey, I'm interested . . . What can I do for you guys? And they're like oh, how did you hear about this, and I told them my story, and they were like oh my gosh, please come out and speak, so two days later I'm in the general assembly talking to all the senators. . . . Just telling them how it's affected me and how in state tuition affects me and so many other young [people from that state]. . . . It didn't pass in 2019. So 2020, the same contacts like sent me messages, hey, we have these hearings these days. Can you come, can you talk? So I did come out to a couple days this year, this session and the bills did make it through the senate and the house. . . . It's kind of cool honestly . . . that I got to be part of that and just – it feels nice to know that [the state where Ennis attends university] has like undocumented students protected right now in case things do fall apart.

Ennis joining the undocumented student organization at Urban State University offered Ennis a group of peers who were like her, providing homogeneity within her peer social network, which assists in students achieving academic success (Ryabov, 2009). Moreover, Ennis speaking in front of the General Assembly seems to have directly impacted her academics because she

changed her major to Political Science after this experience, stating that she wanted to make a difference for people like her. As Ennis explained,

> So my first semester back . . . I got into the whole general assembly thing, and I met the younger [Urban State University] students who were also undocumented, and we had like different life paths but similar stories, and it was like oh my gosh, like I'm like eight to ten years older than these guys, yet they're having the same struggles as I am. Like why is this still happening? . . . That's why like a few of us are actually political science students. . . . I've lived through the struggle and I don't want like the disadvantaged communities . . . [to] have that continuing struggle. So [I'm] trying to figure out like which part of that like I fit into. . . . My major right now is political science with a concentration in civil rights, but I'm kind of like dipping my toes into urban and regional planning next semester.

When asked why Ennis was interested in urban and regional planning, she answered, "Just living in [this city], just watching the city grow, honestly, and just watching how the choices are made for the city and how that affects the communities around it." Ennis identified as someone who wants to assist other DACA recipients and those who are less fortunate than she is and was looking at different majors to see where she could have the greatest impact to help disfavored communities.

Peer Social Capital, Navigational Capital, Aspirational Capital, and Identity

Evian's personal identity as someone who was perseverant interrelated to her use of peer social capital, navigational capital, and aspirational capital (her ability to continue to pursue her hopes and dreams even when confronted with great hindrances; Yosso, 2005) to determine how to apply for financial aid for her higher education. As Evian explained, being a first generation

college student, it was challenging to know how to apply to universities and navigate the system, including the financial aid applications.

> My parents don't know anything about navigating financial aid or even helping me with my college essays. They're like I don't know what to write . . . so a lot of that I had to navigate myself, and when I looked for resources at my school, they didn't have very many. . . that fit me. . . . I just think especially like scholarships and asking for money and . . . that was really, really difficult for me too to navigate.

As previously discussed, when asked how Evian figured all of this out, she replied,

> I kind of just hoped for the best, like I did a lot of research online. I watched YouTube videos. . . . I consulted honestly my online resources. When I would go to church, I would ask my church friends that had already been in college or like were going to college, and they were a great help for me to. I just think like I definitely could not have done it if I hadn't had those avenues.

Evian received financial aid due to her personal identity of being someone who was perseverant and her use of her peer social capital (her church friends), navigational capital (using online resources including YouTube), and aspirational capital (doing everyting to maintain her dream of attending a four-year higher education institution). Without this interrelationship, Evian might not have been able to attend a university.

Navigational Capital and Identity

Evian also demonstrated an interrelationship between her personal identity as someone who was perseverant and her navigational capital when she struggled in precalculus in high school. Evian revealed this interrelationship when she discussed how she sought help from her teacher, the tutoring offered at her high school, and her guidance counselor to assist her to be

successful in precalculus. As Evian explained, "When I would like approach . . . [my precalculus teacher], she'd be like well, maybe if you just did the homework, and I'd . . . [say] I did though, and I would show her the homework, and she's like then, you should get it." When asking her teacher for help was unsuccessful, Evian tried to get assistance through the tutoring that was provided in her high school. "I went to tutoring, and the tutors that were there were in my same . . . class, so they were also struggling. So it wasn't that I could get help." Finally, Evian sought support by going to her guidance counselor. "I remember going to . . . my counselor and . . . [saying] I can't do it, and it's going to tank my grade point average. Help me. And she was like, 'It'll be worse if you withdraw.'" Evian showed perseverance as she explored different avenues for assistance even if these avenues were not effective.

Likewise, Evian's personal identity of being perseverant interrelated to her use of navigational capital when applying to higher education. As previously explained, Evian and her parents did not know what to do when Evian started to apply to university since it was a new experience for all of them. Evian explained how she learned what to do when applying to universities.

[The high school] had . . . one seminar every month for like the seniors that wanted more information, and I would always go and they'd be like okay, so do you guys have such and such thing ready, and I'd be like, wait, we had to bring what? Or like we had to do what? . . . Getting ready to apply for schools was oh, I need to do that . . . wait, you did that or . . . just looking at the people around me and being like oh, so I should do that.

Evian attending the high school seminars regularly to learn what she needed for her university applications demonstrated Evian persevering to obtain the goal she wanted to achieve, being accepted into a higher education institution.

Evian's writer identity also interrelated to her use of navigational capital. Evian explained how she asked her eleventh grade teacher, Ms. Marshall, to read her writing and how Ms. Marshall encouraged Evian to publish in a high school magazine, demonstrating how seeking input from her teacher allowed Evian to strengthen her identity as a writer.

> [Ms. Marshall] . . . was the head of . . . the magazine and . . . she would read my writing for class, and she would just like melt about it, and she would be like this is so profound . . . She definitely was like I said a very positive impact on like my writing. . . . So I approached her, and I was like this is something that I wrote outside of class, would you mind reading it? . . . And she read it, and she was like wow, this was actually like incredible. Like I would have thought I was reading . . . some published author? . . . And that's when I started gaining more confidence in like my writing. So. . . I sent my writing in. So the fact that all the writing that I submitted got into the magazine was like, whoa.

Similarly, Masha showed how her personal identity as someone who was self-motivated was interrelated to navigational capital when asked if she would reach out to others if she needed help. As Masha explained, "I think I personally do ask for help. Especially when it comes to like somebody helping me out to like translate English or like check my grammar. I'm like always, can you please help?" Though Masha originally stated that she would ask her best friend or her step-dad for help, when asked if she would reach out to somebody that she did not know well, such as a professor or the tutoring center, Masha responded, "In the school settings, probably yes, because if my grade depends on it, I'll go and like step out of my comfort zone." Perhaps Masha's personal identity of being self-motivated can be linked to her student identity of her desire to be viewed as 'smart', but regardless, an interrelationship existed between Masha's personal identity and navigational capital.

Linguistic Capital and Identity

As previously mentioned, Evian, Hannah and Masha discussed how their personal identity of helping others interrelated to their linguistic capital of being bilingual or multilingual. Evian employed her bilingual abilities to assist students and their caregivers in the K-12 educational environment. When new immigrant families registered their children to enroll in public schools but did not speak English, Evian assisted the administration and families.

> I grew up speaking both languages [Spanish and English] even though . . . my first language was Spanish . . . [so] I felt like I could help when I was at school because . . . we would get lots of Latin American children on a daily basis, and there weren't enough translators to meet the demand. . . . And these children unfortunately were not as fortunate as I was . . . to have parents that spoke English or had people to teach them English. . . . So they would pair them up with me, and I would show them the school, and I'd be like . . . we don't eat the crackers here because the crackers are moldy. . . . Don't use this water fountain because it's hotter than the other ones. . . . Things like that. . . . When there were parents that came, as I got older . . . sometimes the translator like wouldn't be there or would be attending a different case, and they'd have to look for someone that . . . had a high enough like proficiency or fluency in the language, and . . . my world language teacher knew that I could speak Spanish, so they would always call the world language teachers and . . . [ask] who is your best Spanish speaker . . . [and] I'd always be like that's me. I can speak Spanish. I can help, so I just really liked being of use.

Evian's personal identity as someone who helped others interrelated to her linguistic capital of being bilingual.

Hannah also discussed how her personal identity of being somone who helped others interrelated to her bilingual abilities, her linguistic capital; however, Hannah's heritage identity of being someone from Asia also interrelated. As Evian did in high school, Hannah was able to assist other university students whose heritage language was not English. Hannah joined a Vietnamese group at Urban State University and participated in a global café. Hannah mentioned that she interracted with Korean and Chinese students during the global cafés. As Hannah met others from Asian countries, she assisted them by sharing her lived experiences.

> I try to come talk to all the international students about how life in the U.S., how they got to the U.S., and how . . . school [was] going . . . Most of the students in the global [café] . . . had to take ESL, and they asked me . . . advices on how to get good at speaking, reading, or any English skills, and [since I have] actually been here for a while and I'm happy to help. . . . I . . . tell them to go practice, practice a lot.

Hannah's linguistic capital interrelated to her personal identity as someone who helped others and her heritage identity as somoene who was from an Asian country.

Likewise, Masha's personal identity of being someone who helped others interrelated to her linguistic capital—her multilingual abilities, especially her knowledge of Spanish. While in college, Masha joined a club that volunteered in Ecuador. Though the doctors spoke English, the patients did not, and no one in Masha's volunteer group spoke Spanish.

> We went to . . . different parts of Ecuador, to different rural villages . . . We mostly helped doctors. So we brought all the supplies. We were at the pharmacy station handing different medications that were prescribed. Then we would take their . . . blood pressure, the temperature of the patient, hand different instruments to the doctor, [and] set up the clinic itself . . . The patients were only speaking Spanish, so that also was very great

because I could socialize with them. . . . Nobody [else who was volunteering] really knew

Spanish.

Masha also displayed an interrelationship between her heritage identity, including

someone whose heritage language is not English, and her linguistic capital through the artifact

which she chose to bring to the second interview. Masha brought her bilingual dictionary as her

artifact. As Masha explained,

> I just brought . . . my dictionary that I used to use all the time. . . . It's a pretty small
>
> dictionary so that I could carry it in my bag, and then . . . if I wouldn't like – just because
>
> back when I moved here in middle school I didn't have an iPhone or an iPad. I just had
>
> the small phone, so now you can do it all on iPad. . . . Eight years ago I couldn't, so I
>
> used this dictionary whenever I . . . didn't know the word and I wanted to say something;
>
> I would just search it there. And or like opposite. If I needed to translate something from
>
> English . . . It came in handy, and then I tried [to study the bilingual dictionary]. . . . I had
>
> thought if I would learn all the words from it I would become better in English, but it was
>
> just too boring. I couldn't do that. . . . It's been through a lot. Some of the pages . . .
>
> became old. But yeah, it was just a dictionary that I had that my parents had it, and then
>
> they gave it to me, so I was just using it through my middle school.

Masha continued to describe how the dictionary assisted her.

Well, there was just when I would read some – reading in middle school and then I

wouldn't have internet. I would just [use it] especially when you weren't allowed to have

phones in middle school either. It would come in handy because then I was like oh, this is

what this word means. But it has two ways. It can go from Russian to English and from

English to Russian. So [it] very came in handy if I wanted to say something and I didn't

know the word, I would search it here really fast. . . . It [having the bilingual dictionary]

would just make me feel good. . . . When I searched a word in there and then I could say

the full sentence, or like when I translate, it just made me feel more knowledgeable.

When asked how she felt now when she thought of the dictionary, Masha explained,

I don't really need it anymore, and I basically forgot about it just because. . . sometimes

[I] still don't know words, I just use my iPhone and translate it. . . . But. . . whenever I

look at it, it just brings me back to . . . that transformation from like one country to the

other.

Later, in the focus group session, Masha continued to demonstrate the interrelationship

between her heritage identity as someone whose heritage country is not the United States and

whose heritage language is not English and her linguistic capital, especially when she was in

high school. Masha stated,

Now I feel more inside of my place. I've been here for a while, but it definitely felt like I

was more insecure, because hey, I'm not 100% American, and I think impacted . . . me. .

. . It just felt very insecure, like some conversation with friends . . . like doing better in

school than you are, and you're like, oh, this is so unfair, only if I knew English better I

could be like you.

Ennis also showed the interrelationship between her heritage identity as someone whose

heritage culture is not the United States and whose heritage language is not English and her

linguistic capital. As previously mentioned, Ennis spoke of her accent when speaking in English.

So when I first came to America, I actually did have an accent and the . . . other kids in

school would pick on me, and I tried so hard to lost it, yet when I go home to parties, it's

like I'm almost scared to speak my own language.

Eventually, Ennis' accent diminished, so this part of her identity, as someone who spoke with a strong accent, though it still existed, may not have been as impactful.

Likewise, Evian spoke of the interrelationship between her heritage identity of someone whose heritage culture is not the United States and whose heritage language is not English and linguistic capital relating to her accent and bilingual abilities. Evian spoke of her accent and the desire to eliminate it especially when she entered university.

> Well, one thing is . . . code switching. . . . Especially when I got into like college. It wasn't so much of a problem when I was in high school because like my teachers were just so used to being around Latino kids that . . . their accent didn't really phase them…but when I got into college, it seemed like . . . everyone's accent was so much more refined in the sense that like everyone sounded not like me. . . . So I was scared. . . . I don't want to talk to my professor and have them think, you know, ew. . . . And I'm not saying people that sound like me sound ew, but I'm just saying that a lot of the times when I've talked like this to people that are important or . . . in a higher position than I am, in a place of authority, they don't take me seriously, or they don't take me as seriously as I would like to, and that has nothing to do with the content of what I'm speaking about. It has everything to do with me sounding like I come from somewhere else. . . . So that's why when I got into college, especially like when I would talk to . . . new people that like didn't look like me, I'd be like hi, and it's so nice to meet you. . . . I was obsessed with accents in high school, so it was really easy for me . . . to do a transatlantic accent. . . . So with that being said, I feel like I never lost my accent like speaking English, even though English is . . . the language I use the most right now.

Though Evian would intentionally change her accent to sound more like those whose heritage language is English when speaking to professors and others at the university, Evian also explained how her accent is a part of her identity, so losing it would cause her to feel like she has lost part of her identity.

> So the reason I haven't lost the accent . . . I want to call it its impact. I know that's not the word for it . . . Because I'm afraid of losing it, and if I lose it [Evian's accent], I'm not going to sound like myself. Like I'm not going to sound . . . the way I'm supposed to sound.

Evian did not sound like she had a strong Nicaraguan accent during the interviews. When asked about this, Evian said that she was trying to speak without her Nicaraguan accent during the inquiry.

Masha also spoke of how her social and student identities interrelated to her linguistic capital when she spoke about her accent. Masha mentioned not feeling comfortable in secondary school and how this impacted her. As Masha explained, "Well, I feel like not so welcome. . . . It's like when people would laugh at your accent, would laugh at . . . how you would ask." Over time, Masha's accent appeared to impact her identity less.

> Definitely everyone would pick up on the accent so much. They still do, which I . . . didn't like. I tried to be as much as American as possible, and everyone's like oh, it's so cool that you have an accent . . . I think when we go to school or college, we all kind of blend together, so it doesn't matter.

Unlike Evian, Masha did not feel she needed to have less of an accent when speaking with those at Urban State University. However, Masha spoke about how her student identity of her desire to be viewed as someone who is smart interrelated to her feelings of lacking linguistic

abilities in English (lacking the typical linguistic capital).

> What makes me competitive, it's not like I want to do better than my peers, but I do want to stand out. . . . I don't want to seem like not smart. You know, because . . . I really come out not as a smart person. Like I literally forget sometimes like oh, what my English – like the name for my ankle is ankle or something like that . . . And that's why like oh, well, I can show them that I like not completely like – not smart person, and then I feel like that's my competitiveness.

Though Masha said she felt more comfortable with having an accent while she was attending university, her feelings of her deficiency in English and English not being her heritage language impacted her identity. Masha was aware that she lacked, at least to some degree, the linguistic capital that is needed to be successful in academics in the United States.

During the focus group session, Ennis and Masha both spoke about how their heritage identity interrelated to their linguistic capital, in particular thinking in English. However, their reaction to thinking in English was different. As Ennis explained, "There's some days too where like I get caught, and I'm just like why am I thinking in English? This is all not making sense." Whereas in response to what Ennis said, Masha stated, "Oh, yes, definitely . . . Well, I don't know if it's a problem or not. I thought it was pretty cool when I started to think in English . . . And I was proud of myself that I started like picking up on it more." By thinking in English, Ennis and Masha increased their linguistic capital needed for academics since their English knowledge was strengthened, but their reaction to thinking in English displayed a difference in their identity. Whereas Ennis reacted in a way that demonstrated she wanted to hold on to her heritage language (part of her heritage identity), Masha responded in a manner that seemed to indicate her desire to have an identity closer to those whose heritage language is English.

Aspirational Capital and Identity

As previously mentioned, one participant, Ennis, showed how her personal identity of being perseverant interrelated to her aspirational capital. Ennis demonstrated perseverance to pursue her degree at a four-year higher education institution as she had to drop out of a university after high school due to financial struggles. Ennis first attempted to attend a university when she graduated from high school, but due to her inability to receive financial aid or a tennis scholarship because she was undocumented, she had to stop attending during the first semester; the DACA program did not exist at the time, and Ennis could not afford the out-of-state tuition. Ennis then attended a two-year college. After earning her degree from the two-year college, Ennis went to work, but after working for a while, Ennis returned to higher education and is attending Urban State University as a part-time student while working full time. Ennis's personal identity of someone who was perseverant, continuing to persist down avenues that would allow her to maintain her dream of attending a four-year college, interrelated to her aspirational capital.

To conclude, participants' identity interrelated to the capital they possessed in several ways. Participants' identities were interrelated to their family social capital, peer social capital, navigational capital, linguistic capital, and aspirational capital. Participants reported that their family social capital interrelated to their personal identity of being perseverant when they struggled academically, being viewed as someone who would earn a college degree, and their strong ties to their heritage culture.

Generation 1.5 students' identities also interrelated to their peer social capital. The participants reported their identity of their heritage culture (heritage identity) and to being perceived as smart (personal identity) interrelated to their peers assisting them to do well academically. One participant, Evian, explained how she perceived her writer identity as

interrelated to support provided by her friend Michael and the members of her church. Another participant, Ennis, described how she viewed her social identity as undocumented and her personal identity as an activist interrelated to her peer social capital with the undocumented students' organization at Urban State University. Being part of that organization assisted Ennis to determine what she wanted to study and what employment she wants to pursue after graduation. One participant, Evian, demonstrated how her personal identity of being perseverant interrelated to her peer social capital, navigational capital, and aspirational capital.

Participants also showed how their identity interrelated to their navigational capital. One participant, Evian, revealed how her personal identity as someone who was perseverant interrelated to her navigational capital of using multiple offices to seek assistance when she was struggling academically. Evian also spoke of her writer identity interrelating to her navigational capital by seeking the input from her high school teacher about her writing for publication. Another participant, Masha, showed how her personal identity as someone who was self-motivated interrelated to her navigational capital of seeking assistance from others, especially for her written work.

Finally, all four participants showed an interrelationship between their identity and linguistic capital. Evian, Masha and Hannah spoke about their social identity as someone who would help others interrelated to their linguistic capital. Masha spoke of the interrelationship between her linguistic identity as someone who did not speak English as their heritage language, especially when she first arrived to the United States, and her lack of English linguistic capital that is found in U.S. education. Ennis spoke of the interrelationship between her heritage and linguistic identities as someone who is not from the United States and whose heritage language is not English and her linguistic capital, especially related to her accent. Similar to Masha, Ennis

expressed how these feelings have diminished as she has been in the United States. Evian demonstrated how her linguistic identity as someone who was bilingual and someone whose heritage language was not English related to her linguistic capital. However, unlike Masha and Ennis, Evian desired to maintain her accent because she did not want to lose who she was. Lastly, Ennis spoke of her personal identity as someone who was perseverant interrelated to her aspirational capital, maintaining and realizing her dream of attending a four-year college though having many blockades she had to break down.

Capital and Identity Generation 1.5 Students Believe are Important for Academic Success

From the information the participants reported, if repeated mention of a topic is evidence of importance, these participants, most frequently speaking of family involvement and peer support, found family social capital and peer social capital most important. These generation 1.5 students spoke of utilizing family social capital and peer social capital, including peer social capital interacting with navigational capital and aspirational capital, most frequently for their academic success. Family social capital assisted generation 1.5 students by their caregivers providing support for their classes, giving the generation 1.5 students career guidance, offering emotional and material support, and for one participant, having a sibling as a role model. Similarly, peer social capital aided generation 1.5 students through providing support for their classes, giving generation 1.5 students career guidance, and offering emotional support to the generation 1.5 students.

Two participants, Evian and Masha, reported employing navigational capital to aid in their academic success. Both Evian and Masha navigated through the educational system to seek help from their professors to understand their class materials. Evian also utilized workshops provided by her high school and sought help from her high school guidance counselor and her

high school's tutoring support to aid her to be academically successful. Moreover, peer social capital was also interconnected with navigational capital to assist participants to maneuver through high school and apply for financial aid for college.

Linguistic capital, or the lack thereof, was also important. Generation 1.5 students found value and benefit from assisting others in their heritage languages. However, lacking the linguistic capital utilized in the U.S. educational setting made three participants—Ennis, Evian, and Masha—feel discriminated against due to their accents not being like those whose heritage language was English. One participant in particular, Masha, spoke of the lack of the linguistic capital utilized in the U.S. education system and how she would have done so much better in her academics had English been her heritage language. One should note that Masha was going to medical school after the semester she was interviewed, so though English was not her heritage language, Masha was academically successful.

Only two participants, Evian and Ennis, reported having motivational capital. Both Evian and Ennis spoke about what their caregivers had given up so that they could have the opportunity to live in the United States. They also both spoke of the financial assistance that their caregivers were providing and how this support motivated them to be academically successful. These same two participants, Evian and Ennis, described having aspirational capital to assist them academically. Evian and Ennis recounted stories utilizing their aspirational capital so that they could attend a four-year higher education institution. Finally, these same two participants demonstrated the use of aspirational capital, as they maintained their hopes and dreams of attending a four-year higher education institution even though they faced barriers.

Three of the four participants demonstrated a shift in their personal identity during their secondary education, from their secondary education to higher education or while they were in

higher education, while two participants revealed a shift in their social identity—one participant, during her high school career and another participant from her high school career to her university career. All four participants identified strongly with their heritage region and culture (heritage identity), having a sense of belonging or not belonging (social identity), being open to others not from their heritage culture (social identity) including their heritage language (linguistic identity), and being an activist or someone who helps others (social identity). The participants also identified as being bilingual or multilingual (linguistic identity). Furthermore, participants expressed feelings of belonging in the United States since they have lived in the United States for four or more years yet also expressed feelings of not belonging in the United States—at least at some point while living in the United States—due to not being someone whose heritage culture is the United States and whose heritage language is English. That said, all four participants also revealed that they were open to others not from their heritage culture, for all four participants had friends who were from other countries and cultures, including the United States. Finally, all four participants identified as being an activist or someone who wanted to help others. Whether it was standing up for an issue in the United States or volunteering to aid those in need, these participants wanted to create change and help make a difference in the United States.

Three participants—Ennis, Evian, and Masha—desired to be identified as someone who was intelligent and as having strong family influences. These participants worked hard in their education to get good grades and to show their peers their knowledge. At times, at least two participants—Ennis and Masha—chose not to ask questions to their professors so that they would not appear as unintelligent. Moreover, these three participants identified with family members and showed the importance of their families. Evian discussed her close ties to her

grandmother; Masha spoke of her identity being related to her mother; Ennis identified most closely to her father. These three participants' strong ties to their family members impacted how they identified themselves. As previously mentioned, Hannah chose not to continue with the investigation after the first interview. Most of the questions for the inquiry related to identity occurred during the second interview and focus group session, which may be the reason why Hannah did not display these forms of identity.

Two participants, Ennis and Evian, identified as role models and being perseverant. While Ennis described how others see her as a current role model, Evian discussed her desires to be a role model as a female and as a Latinx. Ennis and Evian also demonstrated their perseverance as they described the challenges that they faced to enroll in a four-year higher education institution and the perseverance they maintained to become a part of Urban State University.

One participant, Evian, identified as being a writer and being religious. Evian's identity as a writer began when she was in middle school. Evian's religion appeared to be ever present in who she was and what she did. Similarly, only one participant, Ennis, identified as being a nontraditional student and a DACA recipient, and these two identities appear to be related. Ennis identified as a nontraditional student because she was older than most students attending Urban State University. Because Ennis was undocumented, after Ennis graduated from high school, she was not able to get financial aid or use her tennis skills to get a scholarship for her higher education, so Ennis could not afford to attend a four-year higher education institution. Because of this, Ennis completed a two-year degree and then worked, choosing to return to get her four-year degree later.

To conclude, understanding the different forms of capital these participants reported

utilizing to help them be academically successful, the identity shifts that occurred in participants' secondary and higher education, participants' current perceptions of their identity, and how the reported capitals used for academic success interrelated to the participants' identities can assist faculty and staff in secondary and higher education institutions to learn how to better serve generation 1.5 students to be academically successful. For instance, finding ways to get generation 1.5 students' families more involved in the generation 1.5 students' academic experiences can assist generation 1.5 students to be academically successful. The generation 1.5 students' families can provide moral and other support for these students, which can aid generation 1.5 students to be academically successful. Additionally, having peer organizations related to generation 1.5 students' heritage culture can assist generation 1.5 students to be academically successful. Encouraging generation 1.5 students to join and be an active part of these peer organizations can assist generation 1.5 students since their heritage identity can interrelate to utilization of their peer social capital. Furthermore, providing administrators and educators with the tools to better comprehend how to utilize the capitals the generation 1.5 students employ, especially those capitals that interrelate to their identity, can assist the generation 1.5 students to be academically successful.

Chapter 5: Discussion

Overview

The purpose of this study was to discover what capital(s) generation 1.5 students employ to obtain academic success, what shifts in identity occur for generation 1.5 students during their secondary and higher education careers, and how the capital(s) utilized interrelates to the generation 1.5 students' identity. More specifically, this inquiry investigated the following central research question and subquestions:

How does generation 1.5 students' identity interrelate with their use of capital for their academic success?

- What type(s) of capital do generation 1.5 students employ in secondary and higher education to achieve academic success?

- How do generation 1.5 students utilize this (these) form(s) of capital?

- How do generation 1.5 students view shifts in their identity in their secondary and higher education careers?

- How do generation 1.5 students currently perceive their identity?

- What aspects of capital and identity do generation 1.5 students believe are important for academic success?

Summary of How Generation 1.5 Students Utilized Capital to Succeed Academically

Through the interviews and focus group session, all four participants reported using family social capital and peer social capital most frequently to assist them. Most commonly, participants' caregivers provided emotional support by spending time with them and giving them encouragement and advice. These caregivers also assisted through helping the participants with their coursework and in determining what universities to apply to and what major to declare.

Additionally, participants reported utilizing peer social capital to aid them in academic success. Like family social capital, the participants utilized peer social capital to assist them in their coursework. The peers helped them improve their English language and study for and participate in classes. The participants' peers also aided them by assisting them with college applications and teaching them how to improve their grade point average. One participant noted how her peers provided emotional support. Finally, peer social capital interconnected to navigational capital. Participants explained how their peers helped them navigate through high school, strengthen their college applications, and apply for financial aid.

Moreover, participants conveyed the use of navigational capital to assist them to be academically successful. One participant employed navigational capital when struggling academically seeking assistance from her teacher, the tutoring facility and her guidance counselor. Another participant frequently visited her professor during office hours. Both participants utilized navigational capital, but they only reported doing so one time during their academic careers. Moreover, the other participants did not report using navigational capital, so this capital appears to be utilized less by the participants than family and peer social capital.

While all participants mentioned their linguistic capital providing them with opportunities to help others, only one participant mentioned her linguistic capital assisting her in classes. The participant's multilingual abilities, learning Spanish in her heritage country, assisted her in her U.S. high school foreign language class. Unfortunately, participants also mentioned others' negative perceptions of their language abilities and accents, which affected participants' perceptions of their English language abilities and will be further discussed in the Linguistic Benefits and Challenges section. Finally, participants spoke of learning EAL, studying extra to improve their English language skills. Overall, it appears that the participants' linguistic capital,

being bilingual or multilingual, did not assist them in their coursework, but instead helped them feel connected to their high school and college by using their bilingual or multilingual abilities to help others.

Two participants reported having motivational capital due to the sacrifices their caregivers made to move and live in the United States so that the participants could have a better life. These participants discussed being motivated to do well in college because of the sacrifices their caregivers have made. Finally, one unexpected result of this study was the participants employing aspirational capital to be academically successful. Participants discussed how they maintained their dream to receive a four-year college degree even when they had to overcome obstacles. Encountering financial barriers, participants found avenues to pursue so that they could attend university.

Summary of Generation 1.5 Students' Identity Formation

Participants reported having various forms of identity—including personal identity, social identity, heritage identity, student identity, family identity and writer identity—and experiencing shifts in their identity. During high school, one participant had a shift in her personal identity related to her goal of being the best she could be to help other Latinx people and to her personality by learning to accept who she was. Another participant showed a shift in her social identity as she acclimated to U.S. culture and her American friends' communication style.

Participants also demonstrated a shift in their personal identity from high school to college related to gaining perspective consciousness, specific college career goals, and personality changes. The personality changes were notably linked to the participants' academic success. One participant's personality shifted from being social yet insecure about her English language skills in high school to being more organized, more studious, and more confident in her

English language abilities in college. Another participant's personality shifted from feeling shy and dependent in high school to feeling more comfortable with who she was and more independent at university. Furthermore, one participant showed a shift in her social identity; whereas previously she identified as an immigrant, now she felt like she belonged in the United States.

Finally, two participants demonstrated a shift in their personal identity related to a growth in maturity while in college. These two participants had been in college the longest, which may be the reason why the other two participants, who were in their first and second year of higher education, did not reveal a growth in maturity.

Participants revealed their current identity related to their heritage identity. Participants also spoke about their sense of belonging in the United States. While two participants shifted to feel more connected with the United States, two participants expressed a continued feeling of not quite belonging to the United States yet not quite being connected to their heritage country.

Participants' social identity included having friends who were and were not from their heritage country or region and as having the desire to help others as activists and volunteers. Three participants' student identity included a desire to be perceived as smart, and two participants' personal identity related to their perseverance to attend university. Finally, one participant had a religious personal identity and writer identity, while another participant had a nontraditional student identity and a social identity encompassed with being undocumented.

Summary of the Interrelationship Between Capitals Used and Identity

The participants in this inquiry reported interrelationships between the types of capital they used and their identity. Participants reported an interrelationship of their family social capital and personal identity, discussing how the family members they identified with assisted

them in academics. These family members helped by providing emotional support, including instilling in the participants the belief that they would receive a university degree and guiding them about how to persevere. The family members also assisted the participants in their coursework. Finally, family social capital interrelated with one participant's heritage identity, as the family members inculcated the importance of her heritage culture.

Peer social capital also interrelated to the participants' identities. One participant reported her friends and church encouraging her to publish her writing, demonstrating her peer social capital interrelating to her writer identity. The participant showed an interrelationship between her peer social capital and her heritage identity when she proudly spoke of her high school Latinx teammates and her winning a state competition and the emotional support she felt in college from members in the Latinx club. Another participant communicated how her peer social capital interrelated to her personal identity of being competitive and desiring to be perceived as intelligent. Whether discussing classes with high school friends or participating in college study groups, the participant prepared intensely to be viewed as smart. Moreover, one participant showed an interrelationship between her peer social capital and her social identity as an undocumented student, joining the undocumented students' organization at university. The participant was active in the undocumented students' organization and found emotional support from other members. Finally, peer social capital was interconnected with one participant's navigational capital and aspirational capital, and these capitals interrelated to her personal identity as someone who would persevere. As the participant determined how to apply for financial aid, she asked her peers, watched YouTube videos, and persevered so that she could obtain her dream of attending a four-year college.

Two participants showed how their navigational capital interrelated to their personal

identity when they spoke about how they sought or would seek assistance from instructors if they did not understand course materials. One participant also utilized navigational capital as it interrelated to her personal identity as someone who was perseverant as she attended monthly seminars while in high school about what was needed to apply to colleges. The participant also demonstrated the interrelationship between her navigational capital and identity as a writer, seeking feedback from her high school teacher about work she wished to submit for publication.

Participants' linguistic capital likewise interrelated to their identities. Participants spoke of volunteering to assist others whose heritage language was not English, demonstrating an interrelationship between their linguistic capital and personal identity of helping others. Participants' linguistic capital also interrelated to their heritage identity. Participants discussed the interrelationship between their linguistic capital of being bilingual or multilingual and their heritage identity, including having an accent due to their heritage language not being English.

Lastly, one participant discussed how her aspirational capital interrelated to her personal identity of being perseverant. The participant maintained her goal to attend a four-year college though she had many hurdles to overcome due to being undocumented and not being able to apply for financial aid. Enrolling in Urban State University occurred after the participant had to drop out of a four-year institution due to financial challenges, earned a degree from a two-year college, and saved money by working full time.

Interpretation of Findings

Family Impact and Identity

Participants were impacted greatly by their family members, and this impact aided them to be academically successful. Family for these generation 1.5 students included parents, grandparents, aunts, uncles, and siblings. As Yosso (2005) explains, family members provide

family social capital by caring for the generation 1.5 students, helping them cope with challenges, and educating them. Many times, the family member that assisted the generation 1.5 student was the family with whom the generation 1.5 student most identified. Family members cared for the generation 1.5 students by doing things such as having meals together, bringing food to them when they were in college, and inquiring about their studies in higher education. The family members assisted the generation 1.5 students by helping them cope when they were struggling emotionally and academically. These family members offered moral support (such as when Masha would call her mother and say she could not do this, academics, anymore) and provided lessons (such as when Evian's grandparents told her to persevere, even if she had to get there by crawling). The family members also aided the generation 1.5 students in their education by directly assisting them to better understand materials (such as when Hannah's uncle taught her about the Bible, when Masha's mother helped her with her calculus, and when Evian's grandmother drove her around so that Evian could have an audio visual for her poetry project).

Generation 1.5 students are often sensitive to and aware of all that their family members have done for the generation 1.5 students to be in the United States. Generation 1.5 students' family members provided motivational capital, inspiring the generation 1.5 students to be successful academically due to the sacrifices the family members made by moving to the United States and the challenges the family members have faced living in the United States (Buenavista, 2009; Easley, et al., 2002; Louie, 2001). The generation 1.5 students desired to do well in higher education because of all that their family members had given up to live in the United States and all that their family members were doing to assist them to receive a degree in higher education, illustrating the generation 1.5 students' close ties to and respect for their family.

The generation 1.5 students' identity was also influenced by their family members,

further demonstrating a closeness to and respect for family members. These generation 1.5 students strongly identified with family members, and this influenced not only who they were but also how they were as students. For instance, Masha's family expecting Masha to attend college and Masha's mom assisting Masha to determine that Masha should pursue a medical career related to Masha's personal identity as someone who knew she would go to college and her student identity as someone who desired to be viewed as smart. Evian's grandmother telling Evian the importance of "accept[ing] that you are going to fall short . . . you can just keep on moving. You have to persevere" is connected to Evian's personal identity as someone who would persevere. Ennis identified as someone who was a minimalist, like her father, and this impacted how she studied.

Finally, Evian's heritage identity as a Nicaraguan and her personal identity as someone who was religious related to her family and her family social capital, as Evian's family taught her lessons of morals and values (Yosso, 2005). Evian spoke of her connection to her heritage culture and her religion when she brought her pictures of her Quinceañera as one of her artifacts, and threads of Evian's heritage culture and religion permeated throughout Evian's stories.

Peer Impact and Identity

Peers also appear to positively impact generation 1.5 students' academic success. Their peer social capital, providing direct help and emotional support (Maldonado, et al., 2005; Yosso, 2005), and the influence of peers on the generation 1.5 students' identities aided the generation 1.5 students to be academically successful. The generation 1.5 students' peers aided them by encouraging them to take part in classes, helping them maneuver through the education system, and studying with the generation 1.5 students. The peers also provided emotional support in high school and college by doing things such as checking in on the generation 1.5 student to see how

they were doing emotionally. These peers seemed to strengthen the generation 1.5 students'
identities, as the peers assisted the generation 1.5 students to identify more strongly with the peer
organizations to which the generation 1.5 students belonged.

The generation 1.5 students' peer social capital interrelated to their personal identity,
heritage identity and social identity. One's identity is constructed as one gains knowledge
(Vågan, 2011), and this includes knowledge acquired through interacting with one's peers.
Masha's personal identity, her desire to be viewed as smart, was directly related to her studying
with her peers, for Masha wanted her peers with whom she interacted in high school and with
whom she studied in college to perceive her as intelligent. Likewise, the generation 1.5 students'
heritage identity connected with their peer social capital. While in high school, Evian spoke of
the pride she had in winning an EMT competition, and this pride was because all of the members
in her EMT group were Latinx. Through the interrelationship between the generation 1.5
students' personal identity and heritage identity with their peer social capital, the generation 1.5
students' academic success was strengthened.

Generation 1.5 students can have a strong heritage identity related to their heritage
culture. As Rhoads, et al., explain, "Finding a support group based on one's cultural background
can provide increased self-esteem" (p. 15) and can assist generation 1.5 students to be
academically successful. Evian and Hannah joined university clubs that involved their heritage
culture. Evian joined the Latinx club, and Hannah joined the Vietnamese club; through these
clubs, they obtained emotional support either directly (Evian with the Latinx members) or
indirectly (Hannah with the Asian students whom she met through volunteering with the
Vietnamese club). These participants' heritage identity interrelated to their use of peer social
capital. Interacting with students who had similar cultural backgrounds and with whom they

shared commonalities aided Evian and Hannah to feel like they were a part of the Urban State University community and increase their self-esteem (Rhoads, et al., 2004).

Finally, Ennis's peer social capital interrelated to her social identity as an undocumented student and personal identity as an activist. Ennis joined the undocumented students' organization at Urban State University at the onset of her enrollment. The activities in the club interrelated to Ennis's personal identity as an activist, for Ennis volunteered to tell her story about her experiences as a DACA recipient during a General Assembly. Being supported by other undocumented students, Ennis was able to speak up to State representatives and challenge policies (Rhoads, et al., 2004). Ennis and other members of the undocumented students' organization also spoke with Urban State University's administration about the need for greater support for undocumented students, allowing Ennis and the other undocumented students to "support one another and to challenge university structures that do not adequately meet the needs of their communities" (Rhoads, et al., 2004, p. 12). Additionally, the members of the undocumented student organization provided emotional support for one another, which assisted Ennis to feel connected with others at Urban State University and helped her be academically successful (Maldonado, et al., 2005; Yosso, 2005).

Linguistic Benefits and Challenges and Identity

All the participants were bilingual or multilingual, and their English language abilities were strong, demonstrated by the fact that all four participants had a 3.0 grade point average or higher at Urban State University. These generation 1.5 students discussed both positive and negative aspects of being bilingual or multilingual. Masha benefitted from being multilingual. Being fluent in not only Russian but also Spanish prior to arriving to the United States, Masha possessed linguistic capital to assist her when taking high school Spanish classes, reinforcing her

personal identity of someone who was smart. Moreover, participants seemed to desire to use their bilingual or multilingual abilities to assist others, demonstrating an interrelationship between their linguistic capital and their personal identity of being someone who helps others.

While this inquiry focused on what generation 1.5 students do to be academically successful, it is worth noting that the participants were affected by how others perceived them due to how the participants spoke. Some participants tried to sound more like someone whose heritage language is English, at least part if not all of the time when conversing with students, professors, and administration. Unfortunately, the generation 1.5 students spoke more about the lack of recognition of their linguistic capital (being bilingual or multilingual) in educational settings and mentioned negative perceptions due to English not being their heritage language. Participants discussed how students, especially during their secondary school careers, ridiculed the generation 1.5 students due to their nonnative accents and lack of fluency. Interestingly, the reactions of the generation 1.5 students were different, perhaps interrelating this perceived lack of linguistic capital by others to their personal identity related to their personality. Ennis reduced her accent by speaking less in her heritage language but now regrets that she is not as conversational with those from her heritage country; Masha appeared to reflect inwardly about the negative feedback, perhaps because this contradicted with her personal identity of being smart; Evian intentionally code switched, changing her accent depending on with whom she was speaking so that she could maintain her accent. Evian explained that her accent was part of her heritage identity, so she did not want to lose it. Furthermore, Evian's reaction to others ridiculing her for her accent, reflecting on how many people in the United States were bilingual, demonstrated Evian's strength in her abilities and her self-worth.

Finally, participants spoke of the need to improve their English to be successful in

academics, demonstrating their sense of their lack of the linguistic capital that is found in the

U.S. education system. Hannah spoke of studying more at home to improve her reading

comprehension and her uncle assisting her to understand the Bible by explaining its contents in

Hannah's heritage language. Throughout the inquiry, Masha spoke of the challenges she faced

due to English not being her heritage language. Masha had earned very good grades in college

and was accepted into a medical school. However, in her stories, Masha repeated how she had to

work harder than others to write her papers and how her studies to understand reading materials

took longer than most students due to English not being her heritage language. Masha seemed

cognizant of the fact that the linguistic capital needed in U.S. schools is the linguistic style of the

dominant culture, the White, middle- and upper-class (Gee, 2018, Janks, 2010; Maldonado, et

al., 2005) and that U.S. schools do not recognize the value of being bilingual or multilingual

(Yosso, 2005). Moreover, Masha's personal identity as someone who wanted to be perceived as

smart could be at least in part due to her recognition that she did not hold the linguistic capital

valued in U.S. school settings.

Navigating Educational Institutions and Identity

Participants explained how they found ways to maneuver through their educational

experiences when they did not know the workings of the educational system or struggled

academically, demonstrating that they possessed navigational capital (Yosso, 2005). Masha

discussed one professor who impacted her university experience. Masha explained how visiting

her professor during office hours frequently and getting to know the professor made Masha want

to do well in the course. Masha also knew to ask to record one professor's lectures due to the

professor's fast rate of speech. Knowing how to maneuver through university assisted Masha to

be academically successful. Masha also demonstrated an interrelationship between her

navigational capital and her personal identity as someone who was self-motivated when she stated she would seek help from others, including professors and tutoring support, if it were necessary for Masha to obtain assistance to do well in school. Masha's personal identity of being self-motivated interrelating to her use of navigational capital may be linked to her personal identity of desiring to be viewed as smart. Masha's self-motivation could directly relate to her doing better in her courses, strengthening her identity as someone who is smart.

Evian's navigational capital interrelated to her personal identity of being perseverant. Evian persevered when she was in high school and struggled with precalculus, utilizing her navigational capital to seek help from her teacher, the tutoring center, and her guidance counselor. Likewise, Evian also discussed how her personal identity as someone who perseveres interrelated to her navigational capital when she applied to universities. Since neither Evian nor her parents knew what was required for college applications, Evian attended evening seminars at her high school to learn what was needed. This interrelationship is noteworthy, for one might surmise that it was Evian's personal identity as someone who was perseverant that assisted her to use her navigational capital.

Finally, Evian's writer identity interrelated to her use of navigational capital as Evian sought her high school English teacher's support and recommendation when Evian wanted to publish in her high school magazine. Evian's teacher's encouragement helped Evian's writer identity become more ingrained. As such, one may conjecture that Evian intensifying her writer identity assisted Evian to be academically successful. Since Evian published at her high school, doing so could have allowed Evian to feel more connected to her high school and assisted Evian in her academic success.

Aspirational capital

Yosso (2005) discusses aspirational capital, a form of capital students of color, including generation 1.5 students, possess that includes having the capacity to maintain hopes and dreams even when one encounters obstacles. Though Yosso (2005) discusses how aspirational capital is utilized by diverse populations, including those who could be generation 1.5 students, other literature does not discuss generation 1.5 students utilizing this form of capital. That said, participants in this inquiry reported utilizing aspirational capital interrelating to their identity. As previously explained, due to Ennis being undocumented, graduating from high school prior to the DACA program being initiated and prior to DACA recipients paying in-state tuition for higher education, Ennis could not afford to attend a four-year university. Ennis's personal identity of being perseverant interrelated to her aspirational capital, for Ennis persevered and overcame financial obstacles so that she could fulfill her dream of attending a four-year university. Without this interrelationship, Ennis may not have attended Urban State University to pursue her dream of obtaining a bachelor's degree.

Interconnected Capitals and Identity

Participants revealed employing two or more different forms of capital simultaneously to assist them to be academically successful, and the interconnected capitals interrelated to their identity. Masha, thought that to be accepted into university, only one's grades were important. When Masha went to a U.S. high school, Masha's peer social capital interconnected to her navigational capital as she learned from her high school friends and classmates the importance of being in high school clubs for her college applications. These peers taught Masha "how to do high school", which aided in Masha's applications for university. This interconnection seems to be significant, for without participating in club activities such as volunteering to help others,

Masha may not have been accepted at Urban State University.

Likewise, Evian demonstrated her peer social capital being interconnected to her navigational capital and aspirational capital. Since neither Evian nor her parents knew what was needed to complete Evian's FAFSA forms, Evian reached out to her peers at church for help and utilized YouTube videos and other online resources to assist her to understand how to complete the financial aid forms. As Evian's navigational capital gave Evian "individual agency within institutional constraints" (Yosso, 2005, p. 80), the navigational capital interconnected with peer social capital and aspirational capital and interrelated to Evian's personal identity as someone who would persevere to overcome challenges so that she could maintain her dream of attending a four-year institution.

Being Undocumented

As previously stated, one participant, Ennis, was undocumented. During the inquiry, Ennis did not talk about academic challenges or language challenges that she had; Ennis appeared to do well academically and did not report having challenges due to English not being her heritage language, which may be due to the fact that Ennis studied at a private English-speaking elementary school when she lived in the Philippines. Instead, many of Ennis's stories related to her being undocumented, such as having to attend a two-year higher education institution due to financial constraints, feelings of relief and independence when Ennis was able to get a driver's license and social security card (when Ennis was 23), and working after receiving her two-year associate degree before returning to school. At the time of the investigation, Ennis's student identity included being a nontraditional student, as Ennis was 30 years old. Joining the undocumented student organization allowed Ennis to use her experiences to try to help others (her personal identity as an activist) and reported others perceiving her as

role model (her personal identity) while also providing Ennis with a group to whom she related and from whom she received emotional support (peer social capital). This permitted Ennis to be part of an organization that shared her interests to improve her world (Tonkaboni, et al., 2013) and assisted Ennis to be academically successful (Maldonado, et al., 2005; Rhoads, et al., 2004; Yosso, 2005).

To conclude, the participants' identity interrelated to the capitals they employed to be successful. The participants' caregivers not only assisted the participants to be academically successful through direct assistance with coursework, aiding them with career advice, and providing emotional support, but also appeared to influence the participants' identities. The peer social capital participants employed interacted with their identities, including their heritage identity and social identity. Participants' peers aided them academically and emotionally and assisted the participants to feel like they were a part of the Urban State University. Finally, participants' personal identity interrelated to their use of their navigational capital as participants persevered and were self-motivated to figure out how to navigate through the U.S. educational environment in order to be academically successful.

Preliminary Insights of How Generation 1.5 Students Differ from Other Immigrants

Based on the stories shared by participants in this inquiry, generation 1.5 students have to figure out ways to utilize the resources many of those whose heritage language is English and whose heritage culture is U.S. culture just know, even when the generation 1.5 students' parents have received a higher education degree in their heritage country. As well, generation 1.5 students' caregivers support is ever present; the caregivers help the generation 1.5 students in numerous ways, from aiding them with their classes to advising them about their careers to giving lessons of morals and values to providing emotional support. Furthermore, generation 1.5

students rely on their adult caregivers for assistance to be academically successful, yet they typically do not seek other adults' assistance. Because many of the generation 1.5 students come from collective cultures, having a strong reliance on family may be why the family support is so essential for their academic success. Generation 1.5 students also rely on their peers for academic success, and the peer support seems to increase when generation 1.5 students are in higher education institutions, perhaps due to the generation 1.5 students' caregivers not being present. Finally, generation 1.5 students' caregivers and peers appear to help them be academically successful even more than their instructors.

Although this was not the intent of this dissertation study, some preliminary takeaways exist about how generation 1.5 students compare with other generation 1.0 students and generation 2.0 students. Generation 1.5 students are also viewed as generation 1.0 students, but the difference between generation 1.5 students and the other generation 1.0 students is that the latter have not had any of their K-12 education in their heritage culture. Generation 1.5 students often strongly identify with their heritage culture, and this identity will usually be deeper than those generation 1.0 students who immigrated to the United States prior to the onset of their K-12 education and generation 2.0 students. Generation 1.5 students have lived in their heritage countries longer than the generation 1.0 students who immigrated to the United States prior to starting school; generation 2.0 students have not lived in a country other than the United States. Thus, both the generation 1.0 students who immigrated prior to beginning their formal education and the generation 2.0 students are more "Americanized", experiencing their heritage culture in their heritage country much less than generation 1.5 students if they have experienced it at all. Because of this, the interrelationship between generation 1.5 students' heritage identity to their family social capital can be unique for generation 1.5 students.

Likewise, generation 1.5 students frequently have accents not typical of the accents found in the United States, and having atypical accents impact the generation 1.5 students. With others ridiculing the generation 1.5 students due to their accents, generation 1.5 students often try to reduce their accents or code-switch to sound more "American". Moreover, the negative perception of generation 1.5 students' accents by others appears to impact them for a long time, as demonstrated by one participant who was still affected over 12 years later. Generation 1.5 students take direct measures to be viewed as intelligent such as not asking their professors questions in classes and trying to know everything prior to studying with their peers. The negative feedback from others about their accents could be related to generation 1.5 students desire to be viewed as intelligent. The generation 1.5 students do not sound like typical "Americans', so they may want to demonstrate they are equally intelligent regardless of the way that they speak. Usually, generation 1.0 students who immigrate to the United States prior to their starting their education will not have an accent; generation 2.0 students sound like the U.S. region where they live. Hence, neither of these groups would receive the negative feedback due to the way that they speak like generation 1.5 students receive, so they would not have the desire to be viewed as 'smart' to overcome this negative perception.

Unexpectedly, Yosso's (2005) navigational capital and aspirational capital were found to be utilized by generation 1.5 students. Though Yosso (2005) describes students of color—including generation 1.5 students—using these forms capital, research of solely generation 1.5 students' mentioning these forms of capital being employed without other forms of capital that are typically found in education do not exist. Riazantseva (2012) discusses generation 1.5 students who have the cultural capital found in education that also allows them to use their navigational capital, but this is different than the generation 1.5 students in this inquiry. The

generation 1.5 students in this inquiry used navigational capital without possessing the cultural

capital typically found in educational settings. At times, the generation 1.5 students appeared to

be blindly trying to navigate the educational environment to be academically successful, such as

when Evian was trying to figure out how to complete her FAFSA form in high school. Likewise,

studies of only generation 1.5 students do not include their use of aspirational capital, and this

inquiry discovered aspirational capital being used and its impacting generation 1.5 students

academic success. Having an identity of being perseverant interrelated to both the generation 1.5

students navigational capital and aspirational capital. One might surmise that generation 1.5

students' perseverant identity can assist them to have navigational capital and generation 1.5

students possessing aspirational capital may be why they identify as perseverant.

Finally, Buenavista (2009), Easley, et al. (2012), and Louie (2001) discuss generation 1.5

students who have motivational capital, the desire to persist and obtain a higher education degree

due to all the sacrifices their caregivers have made to immigrate to the United States so that the

generation 1.5 students could have a better life. Generation 1.5 students in this inquiry

demonstrated this motivational capital. This inquiry strengthens the idea that generation 1.5

students who feel that their caregivers have made sacrifices to immigrate to the United States for

them can find this capital to assist them to be academically successful.

Given the insights learned from the generation 1.5 students in this inquiry, educators and

administration could employ many opportunities involving caregivers, peers, and other forms of

assistance to help the generation 1.5 students to be academically successful.

Limitations

One limitation of this inquiry is that participants self-reported their grade point average

on the demographic questionnaire. The researcher did not want to ask the participants to produce

an official or unofficial transcript since this could have created a power dynamic between the researcher (interviewer) and participants (interviewees). Instead, the researcher wanted to establish feelings of trust at the onset of the inquiry, and the participants might have viewed the researcher requesting official or unofficial transcripts as not trusting their word. The participants did not know the criteria of selection, so when they were completing the demographic information, which included an open-ended question asking for their grade point average, they did not know that a 3.0 grade point average was preferred for participation. As well, through the interview questions, some discussion about participants' grades was divulged, which aided the researcher in determining if a participant was accurate when reporting their grade point average.

The transcription company provided the researcher with participants' second interview transcriptions only two days prior to the focus group session, so participants were not able to read the transcriptions of the second interviews until after the focus group and one-on-one sessions. The participants were informed of the general findings during the focus group and one-on-one session utilizing the focus group questions, but they did not confirm that what they said in the second interviews was accurate at that time. Had the participants received their second interview transcriptions prior to the focus group and one-on-one session utilizing the focus group questions, the participants may have recalled additional stories that they might not have thought of for the focus group and one-on-one sessions.

Only one participant wrote a reflection in her reflective journal though all four participants were asked to write reflections after each of the interviews. The information from the one reflection was utilized in the results of the study. Perhaps telling the participants that they could reflect about anything related to the interviews was too broad and having more specific questions posed for participants to reflect on might have yielded more reflective journal entries.

At the time the data was collected, all classes at Urban State University were virtual and Urban State University was not open due to the COVID-19 pandemic. Hence, all interviews and focus group sessions were by Zoom, and this was another limitation. The researcher not being able to meet the participants face-to-face may have hindered the participants' comfort level and their sense of community especially during the focus group session. The researcher attempted to alleviate this by expressing her gratitude for their assistance, her empathy for their experiences, and her admiration of their bilingual/multilingual abilities, something which she lacks.

Moreover, one of the participants having Internet problems during the time of the focus group session could have impacted the study. Though this participant attended a later one-on-one session to answer the focus group questions and verify the preliminary findings, this participant was not able to share her stories with the other participants and hear the other participants' stories. Thus, all participants did not benefit from the assistance of each other to discover new ideas about their own experiences based on what fellow participants shared. Other features of the topic may have arisen had all participants been part of one focus group session.

A final limitation is that specific questions to determine what capital, identity, and the interrelationship between the capital(s) used and identities the participants found important were not posed. Determining what is important is subjective. All of the forms of capital and types of identity that the generation 1.5 students mentioned could be considered important because the capitals and identities assisted them to be academically successful. However, the generation 1.5 students were not directly asked what they felt was important or a question that would directly relate to 'importance', which may have impacted some of the study's results.

Implications of the Study

This inquiry holds several implications for how to assist generation 1.5 students to be

academically successful. Family appears to play such a large role in generation 1.5 students' lives, and generation 1.5 students often identify with their family members. Therefore, getting caregivers, including not only parents but also extended family members, more involved with generation 1.5 students' secondary and higher education would be beneficial. Generation 1.5 students can also have a strong heritage identity. By providing opportunities for generation 1.5 students to share their bilingual and multilingual abilities and bicultural and multicultural lives in the educational atmosphere, administrators and educators could offer generation 1.5 students a chance to see their value and others to better appreciate the generation 1.5 students' talents and lived experiences. Finally, when teaching, educators could try to find ways to utilize the capitals that generation 1.5 students possess to assist them to persevere and view themselves as smart, two identities that appeared to be significant in this inquiry.

Secondary Education Support

While generation 1.5 students are in secondary school, administration and teachers could create spaces for the caregivers to better understand how the caregivers can play an intricate part of generation 1.5 students' education and what their generation 1.5 children need to do to apply for and get into four-year higher education institutions. These sessions could start during middle school so that the generation 1.5 students and their caregivers begin to realize that the generation 1.5 students can attend a higher education institution and what the caregivers can do to support their generation 1.5 children. Providing this assistance could allow generation 1.5 students' family identity to interrelate to their family social capital, which can assist the generation 1.5 students to be academically successful.

The middle school and high school gatherings could include several workshop opportunities to assist generation 1.5 students and their caregivers to complete financial aid

forms and apply for scholarships. These workshops could be hands on to allow the generation 1.5 students and their caregivers the opportunity to fill out applications and ask questions during the sessions. To make this accessible, school administrators and teachers should try to find times that work for the generation 1.5 students' caregivers, for the caregivers may not be available in the evenings and on weekends. The information could also be provided in the heritage languages of the generation 1.5 students and their caregivers, for this can allow the caregivers to feel more welcome and if they are not fluent in English, give them feelings of support rather than inadequacy.

Understanding Higher Education

After generation 1.5 students are enrolled in a higher education institution, the institutions could create ongoing support for generation 1.5 students' caregivers to assist the caregivers to understand generation 1.5 students' college experiences. As Buenavista (2009) explains, parents who have received a university degree in their heritage country often do not understand the rigor of the U.S. higher education experience. Realizing that many cultures do not only include the immediate caregivers but also the extended family when gathering, invite all caregivers— including grandparents, aunts, uncles, and cousins—to join in academic experiences. Furthermore, higher education institutions could provide financial assistance for caregivers to be able to attend university functions, for if the caregivers are coming from out of town, visiting the higher education institution can be expensive. Higher education institutions could create more than an onset freshman orientation and a once a year family weekend. Holding opportunities multiple times per semester could allow the generation 1.5 students' caregivers the chance to increase their comprehension of their generation 1.5 children's higher education experiences.

Through campus visits, generation 1.5 students' family members could understand how

to assist their children and become familiar with university life. Arranging workshops for generation 1.5 students' caregivers to participate can aid the caregivers to help their generation 1.5 children complete financial aid forms, especially if translators are available to assist caregivers who are more comfortable using their heritage language. Explanations about scholarships can also be provided to aid the caregivers to better understand the scholarship application process. Likewise, holding mock classes that generation 1.5 students' caregivers can attend could give these caregivers an idea of what college classes entail. Finally, providing opportunities for caregivers to have conversations with faculty and advisors can also aid the caregivers in better supporting the generation 1.5 students.

Educating Communities Within the Educational Environment

Schools can become more open to teaching all of their community about the rich and diverse cultures that generation 1.5 students and their families possess. Secondary schools and universities could invite those whose heritage language is not English and whose heritage culture is not from the United States to provide education about their languages and cultures. As well, in high school and college, generation 1.5 students could be invited to assist by being tutors and conversation partners (conversing in the generation 1.5 students' heritage languages that are being studied in school) in language classes, which could help the generation 1.5 students recognize their bilingual or multilingual abilities are assets.

Additionally, secondary education teachers and college professors can enhance and enrich their courses by inviting generation 1.5 students to speak in their classes. Generation 1.5 students can provide cultural lessons in language, history, government, and political science classes as guest speakers in these courses. Secondary education teachers can reach out to the generation 1.5 students in their schools, while college professors can reach out to university

clubs and organizations to request these students' assistance. Allowing generation 1.5 students to have a voice can not only assist the generation 1.5 students to feel part of the secondary school and university communities (Rhoads, et al., 2004) but also can provide the educational communities with an increased awareness of the assets generation 1.5 students possess. These experiences could also offer opportunities for generation 1.5 students' linguistic capital to interrelate to their heritage identity, which can assist the generation 1.5 students to be academically successful.

Increasing opportunities for generation 1.5 students to share their bilingual and multilingual abilities and their bicultural and multicultural experiences can help administrators and educators increase their awareness of these diverse groups, show appreciation for the generation 1.5 students' abilities and lived experiences, and assist the generation 1.5 students to have a greater connection to the secondary schools and higher education institutions. Generation 1.5 students' caregivers could be invited to these occasions to offer the caregivers more chances to share their rich culture, which may assist the caregivers to feel a greater connection to what their generation 1.5 children are experiencing.

Supporting Generation 1.5 Students in Secondary and Higher Education

As Wilson, et al. (2014) explained, mentoring can have a positive impact for students who do not hold the habitus, cultural capital, and social capital that middle and upper class students from the dominant culture possess. Because of this, during generation 1.5 students' middle school and high school careers, administration could provide generation 1.5 students with peer mentors. In middle school, academically successful generation 1.5 high school students could be partnered with generation 1.5 middle school students who have the same or similar heritage culture. The generation 1.5 high school students can provide the generation 1.5 middle

school students with academic and emotional support to help the generation 1.5 middle school students be successful in the classes they need for high school and to help create a mindset that middle school students can attend a higher education institution. These experiences could promote the interrelationship between generation 1.5 students' peer social capital and heritage identity, helping both sets of the generation 1.5 students become academically successful.

Similarly, generation 1.5 high school students could be partnered with generation 1.5 college students who are from their area and whose heritage language and heritage culture are similar. The mentors and mentees could meet virtually to help the generation 1.5 high school students learn how to navigate the educational system, how to persevere when they struggle, how to value their intelligence, and how to apply to higher education institutions. As demonstrated by at least one participant in this inquiry, generation 1.5 students can lack the funds of knowledge to maneuver through the application process and other academic requirements to prepare for and apply to higher educational institutions (Wilson, et al., 2014). Mentors can aid the generation 1.5 students so that the generation 1.5 students can more readily prepare for higher education. These occasions benefit both generation 1.5 college and high school students and encourage the utilization of the interrelationship between their peer social capital and heritage identity.

For both high school and college generation 1.5 students, administration could provide sessions with professionals from the generation 1.5 students' heritage language and heritage culture to speak with the generation 1.5 students about the professionals' experiences, their struggles, what they did to persevere, and how their bilingual/multilingual and bicultural/multicultural abilities helped the professionals be academically successful. By seeing professionals with a similar background to themselves thrive and learning what these professionals did to be academically successful, the generation 1.5 students can better visualize

their own success. These occasions could also help the generation 1.5 students increase the interrelationship between navigational capital and heritage identity.

These mentors also can aid the generation 1.5 students by providing safe spaces for the generation 1.5 students to share their experiences with and receive emotional support from someone who has successfully completed their higher education. These mentors can assist generation 1.5 students as they maneuver through the higher education system through guidance on how to be academically successful and how to get the most out of their college experience. The mentors can also help the generation 1.5 students with financial aid and scholarship applications and may have connections in their work environment that could benefit the generation 1.5 students when applying for employment after college. The mentoring sessions might allow the generation 1.5 students to utilize the interrelationship between their social capital and heritage identity to be academically successful.

In addition to providing generation 1.5 college students with mentors who have completed their higher education, administrators could encourage and assist generation 1.5 students to be part of peer support organizations. As Ryabov (2009) explains, current practices in education frequently do not encourage those with the same heritage culture to work together. Academic support programs that embrace the cultural identities of students of color, including generation 1.5 students, can help these students be academically successful (Rhoads, et al., 2004; Ryabov, 2009). Higher education institutions can create peer organizations for heritage countries and regions if they do not already exist. As Rhoads, et al. (2004) illustrated, student organizations led by the students can help generation 1.5 students be academically successful. Participants in this inquiry were members of such organizations and discussed ways in which these organizations aided them to be academically successful, including how their peer social

capital interrelated to their heritage identity. Generation 1.5 students leading these organizations offers the generation 1.5 students with agency to support each other. When possible, a member of the university community whose heritage language and heritage culture is similar could be a representative to support the peer organization. The students in these organizations, through the assistance of the member of the university community, can afford opportunities to assist each other to be academically successful. Furthermore, higher education institutions could provide a designated place for these organizations to hold meetings and to assist their peers.

Educating Instructors and Administrators

Though some educators and administrators understand the assets generation 1.5 students possess, all educators and administration could be exposed to and better understand all that generation 1.5 students bring to their educational environments. Being bilingual or multilingual should be viewed as a strength; being bicultural or multicultural ought to be appreciated. Commonalities need to be discovered; diversity needs to be embraced.

In secondary education and higher education, instructors and administrators could receive information to improve their understanding of the linguistic capital generation 1.5 students possess (being bilingual or multilingual) and how to utilize this capital to aid the generation 1.5 students to be academically successful. Moreover, instructors in secondary and higher education could be educated about the different forms of capital generation 1.5 students hold and could develop ways to utilize these forms of capital when educating generation 1.5 students. This knowledge can increase generation 1.5 students' academic success and may assist in the development of an interrelationship between the capitals generation 1.5 students employ and their personal identity.

Educators and administrators can help generation 1.5 students to persevere when the

generation 1.5 students are struggling academically. Those working in secondary and higher education could develop tools to encourage generation 1.5 students to see instructors during the instructors' office hours, use tutoring facilities, seek assistance through their guidance counselors (in secondary education) and advisors (in their higher education), and not give up when they experience great challenges. These experiences could offer generation 1.5 students the opportunity to possess an interrelationship between their navigational capital and their personal identity as someone who perseveres.

Implications for Future Research

This inquiry had a small sample size of generation 1.5 students who were from different heritage cultures and had different heritage languages so that the researcher could better understand the capitals generation 1.5 students employed, the identities generation 1.5 students possessed, and how the capitals generation 1.5 students used interrelated to their identity. Because of the small sample size, the findings are not generalizable. More research of the same type could be performed to better understand the research questions. Additionally, research of one heritage culture where generation 1.5 students have the same heritage language could occur to determine if patterns emerge based on the heritage region and heritage language. This type of investigation could happen for several different regions and for several different heritage languages. Studies could be designed to see if patterns emerge based on particular heritage countries as well, and these inquiries could be done for several different heritage countries. Studies could separately evaluate generation 1.5 students who immigrated to the United States when in middle school and generation 1.5 students who immigrated in high school. Other studies could incorporate a comparison between generation 1.5 students who knew the English language prior to arriving in the United States and generation 1.5 students who learned EAL after arriving

to the United States. The investigations involving English fluency could examine differences in experiences for generation 1.5 students who immigrated to the United States during their middle school careers compared to generation 1.5 students who immigrated to the United States during their high school careers.

Additionally, more research could be performed to see if clubs related to generation 1.5 students' heritage regions impact their academic success, including the impact of belonging to these clubs as they relate to the capitals generation 1.5 students employ and their identity formation. Like the previously mentioned studies, these studies could separately evaluate generation 1.5 middle school students and generation 1.5 high school students.

As previously explained, generation 1.5 students are also included in the category of generation 1.0 students. The difference between generation 1.5 students and the other generation 1.0 students is that generation 1.5 students have experienced part of their K-12 education in their heritage country and part of their K-12 education in the United States. Investigations could occur that compare generation 1.5 students use of capital, identity formation, and the interrelationship between their use of capital and identity to achieve academic success to the other generation 1.0 students (who have experienced their entire K-12 education in the United States). These inquiries could provide a better understanding about what is solely a generation 1.5 students' experience and what is an overall generation 1.0 student experience (i.e. both generation 1.5 students and the other generation 1.0 students). Likewise, studies that compare the use of capital, identity formation and the interrelationship between their use of capital and identity used to achieve academic success could occur for generation 1.5 students, the other generation 1.0 students who have had their entire K-12 education in the United States, and generation 2.0 students. These studies could provide even greater insight in what is solely a generation 1.5 students' experience

versus what is similar to and different from the other generation 1.0 students and generation 2.0 students.

This inquiry included generation 1.5 students whose caregivers had not attended college, had attended some college in their heritage country but did not earn a degree, or had earned a higher education degree in their heritage country. Buenavista (2009) coined a new term *1.5-generation college students* to describe generation 1.5 students whose parents had earned a higher education degree in their heritage country (prior to immigrating to the United States). As Buenavista (2009) explains, these students are not first-generation college students (whose parents did not receive a higher education), yet they are also not truly second-generation college students since their parents' higher education was in another country with different educational norms and expectations. Studies that include generation 1.5 students' caregivers from each of the three aforementioned groups could provide information about how caregivers' educational attainment contribute to generation 1.5 students' academic success.

Furthermore, this inquiry did not intend to study the impact that being undocumented had on generation 1.5 students. Further investigations on the impact of being undocumented could occur. Inquiries of undocumented generation 1.5 students who knew English prior to arriving to the United States could be conducted separately from inquiries of undocumented generation 1.5 students who learned EAL after immigrating to the United States. These separate investigations might better evaluate the impact that being undocumented has on these generation 1.5 undocumented students, for in this inquiry, English was not a challenge for the undocumented participant due to her studying at an English elementary school in her heritage country. Having participants with differing levels of English fluency in the research could provide insight into whether struggles acquiring the English language impacted the undocumented students or if

other challenges were faced and overcome to a greater degree than developing English fluency.

As well, investigations that compared the use of capital, identity formation and the

interrelationship between the use of capital and identity used to achieve academic success

between generation 1.5 undocumented students to the other generation 1.0 undocumented

students who have had their entire K-12 education in the United States could occur to help

understand what the differences and similarities are between these two groups of undocumented

students.

Finally, empirical research that focuses only on the linguistic capital that generation 1.5

students possess and employ for academic success does not exist. This study did not focus solely

on the linguistic capital generation 1.5 students utilize. Studies need to be conducted on this topic

so that those working in education can become more aware of the linguistic capital generation

1.5 students hold and how to aid the generation 1.5 students to use their linguistic capital for

academic success.

Conclusion

This study is a beginning. Many more studies need to be conducted to delve deeper into

what capitals generation 1.5 students utilize to be academically successful and how these capitals

interrelate to generation 1.5 students' identities. In the meantime, more could be done to assist

generation 1.5 students, including getting their caregivers more involved in their secondary and

higher education and getting generation 1.5 students connected with peers from similar heritage

backgrounds, including older peers who have achieved the next academic milestone.

Administrators and educators can take active measures to increase awareness of the capitals

generation 1.5 students employ, the identities generation 1.5 students hold, and how these forms

of capital interrelate to generation 1.5 students' identities. With such rich backgrounds and

strong abilities, providing generation 1.5 students with the opportunities they need to be

academically successful can only make the education system more equitable and help improve

society, for the generation 1.5 students' achievements will make our world a better place.

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Appendix A

Flyer

Volunteers Needed

Were you born in another country?

Was part of your schooling in another country and part of your schooling in the U.S.?

Participate in a study exploring your generation 1.5 experience in an urban university.

Participation includes two one-on-one interviews and one focus group session.

Participants who complete the study will receive a $25 Amazon gift card.

Interested? Please complete this survey https://www.survey monkey.com/r/RXV8 V86 by Monday, 10 March 2020

Questions? Contact Susan D. Dudley, PhD candidate at VCU's School of Education, at sddudley@vcu.edu

Appendix B

Demographic Questionnaire

1. What is your name, email address and phone number?

_____

2. What pseudonym would you like to use?

_____

3. What is your grade point average (GPA)?

_____

4. Where were you born?

_____

5. If you were not born in the United States, how old were you when you moved to the United States?

_____

6. What language do you speak with your caregivers (parents, relatives, and other significant people in your life)?

_____

7. In what country did you start your education?

_____

8. If you did not start your education in the United States, what grade did you enter when you arrived in the United States?

_____

9. What are the best days and times for you to meet?

_____

10. Do you have any other time constraints (such as a job or other obligation)? If you do, please include them here.

_____

Appendix C

Email Communication for Interview Meetings and Focus Group Session

A. For participants who are not going to be asked to participate at this time:

Dear _____,

Thank you for your interest in participating in the study about generation 1.5 students. At this time, your assistance is not needed.

If needed, would you be willing to be interviewed at a later time? Please reply "yes" to this email to confirm if you agree to be contacted in the future if needed.

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

B. For participants who will be asked to participate in the study:

Dear _____,

Thank you very much for being willing to participate in the study about generation 1.5 students. I would like to set up a time for us to meet for the first interview.

Can you meet on _____ (date, including day of week) at (time) _____ in _____ (Zoom link)?

Please read the attached document that describes your participation in this inquiry. We can discuss any questions which you might have at the beginning of the first interview at _____ (date and time, for Zoom interviews).

Please let me know if you have any questions. I look forward to seeing you soon!

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

C. For participants who will be asked to participate in the study, one week prior to the second interview:

Dear _____,

Thank you very much for taking the time to meet with me and for writing your reflective journal.

This is just a gentle reminder that we will meet on _____ (date, including day of week) at (time) _____ in _____ (Zoom link)?

Please let me know if you have any questions. I look forward to seeing you soon!

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

D. For participants who will be asked to participate in the study, two days prior to the second interview:

Dear _____,

Thank you again for taking the time to meet with me and for writing your reflective journal.

This is just a gentle reminder that we will meet on _____ (date, including day of week) at (time) _____ in _____ (Zoom link)?

Please let me know if you have any questions. I look forward to seeing you soon!

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

E. For participants who will be asked to participate in the study, one week prior to the focus group session:

Dear _____,

Thank you very much for taking the time to meet with me for both interviews and for writing your reflective journal. All of your assistance in my investigation has been very useful. I greatly appreciate your time.

This is just a gentle reminder that the Focus Group will meet on _____ (date, including day of week) at (time) _____in _____ (Zoom link)?

The transcript to your second interview is now in our shared Google document. Please read it and let me know if you find any discrepancies. If possible, please do get back to me prior to the focus group session.

Please let me know if you have any questions. I look forward to seeing you soon!

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

F. For participants who will be asked to participate in the study, two days prior to the focus group session:

Dear _____,

Thank you very much for taking the time to meet with me for both interviews and for writing your reflective journal. All of your assistance in my investigation has been very useful. I greatly appreciate your time.

This is just a gentle reminder that the Focus Group will meet on _____ (date, including day of week) at (time) _____ in _____ (Zoom link)?

The transcript to your second interview is now in our shared Google document. Please read it and let me know if you find any discrepancies. If possible, please do get back to me prior to the focus group session.

Please let me know if you have any questions. I look forward to seeing you soon!

Thanks!
Susan D. Dudley, Ph.D. Candidate
School of Education
Virginia Commonwealth University

Appendix D

Information Sheet Form

Generation 1.5 Students' Academic Success: The Interrelationship Between the Capital Used and Identity Formation

VCU Investigator: Joan Rhodes, PhD

General Information about this form:
You are invited to participate in an investigation being done to research generation 1.5 students' academic success.

Your participation is voluntary. You may decide at any time not to participate in this study. You will receive no penalty or loss of benefits to which you are otherwise entitled if you decide not to be part of the study or to withdraw from the study.

I. Study Overview
The purpose of this research study is to discover more about what tools generation 1.5 students use to be successful in higher education and how their identity interrelates to these tools. This study will provide information that may help educators better assist generation 1.5 students in their academic success.

II. Description of Your Participation in the Study
In this study, you will be asked to do the following things:
1. Participate in two face-to-face or virtual (Zoom) one-on-one 60 to 90-minute interviews about your experiences in secondary school and higher education.
2. Participate in one face-to-face or virtual (Zoom) 60 to 90-minute focus group session with all of the participants in the study. The purpose of the focus group session is to explore the themes discovered in the interview sessions for further elaboration. (Note: These discussions will not reveal personal information divulged during the interviews but will be about general topics and ideas.)

The two one-on-one interviews and the focus group session will be audio recorded.

Your participation in this study will last approximately three to four hours.

III. Risks, Benefits and Costs
Participating in research studies involve both risks and benefits. Participating in research may entail some loss of privacy. Although pseudonyms will be used for all participants, there is a small chance that someone outside of the study could learn about the information you provide. In addition, the interviews and focus group session ask personal questions that might be sensitive in

nature. If you feel uncomfortable with any of the questions, you may decline to answer them.

Participating in research can also provide benefits. Although there is no guarantee, some possible benefits may include having the opportunity to share your story and providing those in education with an opportunity to learn more about how to best serve generation 1.5 students. In general, individual results from this study will not be revealed.

Upon completion of the focus group sessions, you will receive a $25 Amazon gift card in appreciation of your participation in the study.

IV. Privacy and Confidentiality
All data from this research study will be kept private and confidential. On the demographic questionnaire, you will choose a pseudonym (a fake name). This pseudonym will be used for all recordings, transcripts, researcher notes, self-reflections, researcher reflections, and all presentations and reports about this study. If the results of this research are presented at conferences or for publication, pseudonyms will be used for all participants. No personal information will be disclosed.

The only place where your name will appear is on the demographic questionnaire.

The materials for this investigation will be stored as paper demographic questionnaires, audio recordings, and other notes. The paper demographic questionnaires and any other paper notes will be scanned and saved on a secure VCU server, such as Google documents in VCU's Google drive. The audio recordings will also be saved on a secure VCU server such as VCU's Google drive. All paper copies of research data and hardware/devices containing research data will be stored at secure and locked VCU department office(s). Any data containing identifiable information will be destroyed upon completion of the research project. The research team will be the only people with access to the data.

V. Your Rights to Participate, Not to Participate or Withdraw
Your participation in this research study is entirely voluntary. You have the right to decline from participation now or at any time during the study. After the study has begun, you can withdraw at any time. There is no penalty if you choose to withdraw from the study. If you feel uncomfortable answering any of the questions, you may choose not to answer these questions.

If you choose to stop participating in the study, you may request that any data you have provided be destroyed and not used for this research project. Your participation in the study may be stopped by the researchers at any time without your consent if you are unable to attend interview meetings or the focus group session.

VI. Contact Information for Questions and Concerns

If you have any questions, complaints or concerns about this research study, please contact:

Student Investigator:
Susan D. Dudley
School of Education, VCU
804-787-4940
sddudley@vcu.edu

OR

Faculty Instructor:
Dr. Joan Rhodes
School of Education
Virginia Commonwealth University
jarhodes2@vcu.edu

The researchers listed above are the best to contact about questions in this study. However, if you have any general questions about your rights as a participant in this study or any other research, you can contact:

    Virginia Commonwealth University Office of Research
    800 East Leigh Street, Suite 3000
    Box 980568, Richmond, VA 23298
    Telephone: (804) 827-2157

You may also call contact the VCU Office of Research if you cannot reach someone on the research team or if you wish to talk with someone other than those on the research team. You can also find general information about participation in research studies at
http://www.research.vcu.edu/irb/volunteers.htm.

Appendix E

Interview #1

1. What was it like trying to navigate through high school? (Can you remember a particular experience you had and walk me through it? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

Sub questions:
a. Did you belong to any clubs or organizations? (Can you tell me how the clubs/organizations impact your high school experience?) Can you tell me a story of a memorable experience that you had with this organization/the people in this organization? Can you walk me through step by step of something memorable that occurred? (What types of things did you do in these organizations? Can you give me an example of a memorable experience that you had with the organization? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

b. What was your family life like when you were in high school? Can you tell me a story of a memorable experiences you have with your family/caregivers related to high school? Can you walk me through step by step of this memorable experience? (Can you give me an example of a memorable experience you have with your family/caregivers related to high school? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

c. Can you tell me a story related to your caregivers that had a great impact related to your high school experience? Can you walk me through step by step of this experience? (Can you give me an example of an experience related to your caregivers that had a great impact on your life related to high school? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

d. Can you tell me a story about challenges you faced because of the language and how you overcame these challenges? (What were your surroundings like? Where were you? What did it look like? What did it smell like?)

2. Was getting through high school easy or hard? Can you remember a particular experience you had and walk me through it? (What were your surroundings like? Where were you? What did it look like? What did it smell like?)

3. What was it like navigating through high school to get to college? (Can you remember a particular experience you had and walk me through it? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

Sub questions:
a. What made you want to go to college? (Why did you decide to attend college/university?)

b. As you considered going into college and tried to navigate ways to get into college/be in college, can you tell me a story of something that your caregivers did that affected you in your efforts? Can you walk me through step by step of something your caregivers did that affected

you in your efforts? (What from your past—your family, including your extended family—affected you in your efforts?)

c. Can you tell me a story of something that your caregivers did that assisted you? Can you walk me through step by step of something your caregivers did that assisted you? (How did your family and/or extended family assist you?)

4. What has it been like navigating through college so far? (Can you remember a particular experience you had and walk me through it? What were your surroundings like? Where were you? What did it look like? What did it smell like?)

Sub questions:
a. Can you tell me a story of something that you have done that has helped you be successful in university? Can you walk me through step by step of this experience? (What types of things have you done that you think has helped you be successful in university?)

b. What clubs/organizations do you belong to in university? Can you tell me a story of something that you have done in a club/organization in college that may have impacted your academic success? Can you walk me through step by step? (Can you give me an example of something which you have done in a club/organization that may have impacted your academic success?)

c. How has your language abilities/being bilingual or multilingual affected your learning? Can you tell me a story of how your language impacted your learning in high school? Can you walk me through the situation step by step?

d. Can you tell me a story of how your language impacted your learning in college? Can you walk me through the situation step by step?

e. Can you tell me a story of a situation related to academics that impacted you/your learning? Can you walk me through the situation step by step?

f. Can you tell me a story of a situation related to a professor and how that impacted you/your learning? Can you walk me through the situation step by step?

5. Can you tell me a story related to the administrative process and how you navigated through this? Can you walk me through step by step?

6. Can you think of anything else that you have not mentioned that has helped you be successful in university?

Appendix F

Interview #2

I. Ask for participant to elaborate on any of the topics mentioned from the first interview that could add additional insight/clarification.

II. Ask for participant to elaborate on information provided in the reflection after the first interview.

III. Mention any general ideas touched on from other participants in Interview #1 and/or the other participants' reflections. Ask participant their thoughts on the topic(s).

IV. Additional interview questions:

1. Did you bring an artifact?

Sub questions
a. Can you tell me a story related to this artifact? (Why did you choose it? What does it signify to you? How did it/has it played a role in your life?)

b. When you look at the artifact now, what do you think of? (What does the artifact represent to you now?)

2. a. How would a family member who knew you in your heritage country describe you when you lived there? (Can you tell me a story about something that they would remember about you and how you were?)

b. How would they describe you now? (Can you tell me a story they would tell to illustrate this?)

3. a. How would a friend who knew you in your heritage country describe you when you lived there? (Can you tell me a story about something that they would remember about you and how you were?)

b. How would this friend describe you now? (Can you tell me a story they would tell to illustrate this?)

4. a. How would somebody who you were friends with in middle school or high school (in the United States) describe you then (in middle school or high school)? (Can you tell me a story about something that they would remember about you and how you were?)

b. How would this friend who knew you in middle school or high school describe you now? (Can you tell me a story they would tell to illustrate this?)

5. a. How would you describe yourself to someone who has never met you?

   b. Does being who you are change depending on who you are with? If so, how does it change and why?

Appendix G

Focus Group Session

I. Present overall findings and get feedback from the participants.
Do the findings seem true? If yes, why? If not, why not?

II. Ask for participants to elaborate on any of the topics mentioned from these interviews and/or reflections that could add additional insight/clarification.

1. Some of you mentioned whom you identify with most in your family. Can you think of a story that resonates with you about how you identify with this person? What makes you similar to them and/or connect with them.

2. Who do you identify most with in regards to your friends? Why? How do you identify with them? What makes you similar to them and/or connect with them?

3. Some of you have mentioned those from your heritage country seeing you as 'American' and those from the U.S. seeing you as international.

a. Can you think of a story related to those in your country seeing you as 'American'?

b. Can you think of a story related to those in the U.S. seeing you as international?

4. Someone mentioned that your family was uncomfortable of others learning about your family's struggles and challenges they face.

a. Has anyone else experienced this?

b. Can you tell a story of a time when your family did not want to seek help? (Why do you think that this occurred? How does this relate to who you are?)

5. Some of you mentioned cultural differences (in the U.S.) that you had to overcome or adjust to and how you overcame it/adjusted to it.

a. Can you tell a story of a situation where you had to overcome a cultural difference or how you adapted to a cultural difference?

b. How did this impact your life? Your learning? Who you are today?

6. Some of you mentioned the idea of feeling like you do not belong (in the U.S.). Can you tell a story of a time when you felt this impact of not having the rights of others in the U.S./not being like everyone else and how you overcame it?

7. A couple of you expressed not feeling welcome in the U.S. Can you tell a story of when this

happened? (What did you do? How did it impact who you are?)

8. Can you think of a time or situation that helped you figure out who you are/what you stand for and/or belief in (in high school or college)? (One person gave an example of organizing a sit in at their high school after the Florida shooting.)

9. Can you think of a struggle that you had that made you question your identity? Can you tell me a story about this and how you overcame it? (Some mentioned not feeling intelligent.)

10. Some of you mentioned how your family prioritized education and saw it as important. Can you think of a story that shows how your family prioritized it?

11. Someone mentioned that people in the U.S. are "more open".

a. Do you agree that people in the U.S. are more open? Why or why not?

b. Can you think of a story where you found those in the U.S. to be more open/less open? How has this impacted you?

12. All of you seem very self-driven. From where do you think that you get this trait? Why do you think that you are self-driven?

III. Additional Questions

13. What experiences that you have not mentioned have you had that you think have been relevant to your learning and being successful

a. in high school?

b. in university?

14. a. Who made one of the largest impacts on your learning in high school?

   b. How did this person impact you? (What did they do that made such a significant impact?)

15. A lot has been discussed in the interviews about how your family and peers have helped you to achieve success. Are there any other examples that you can share about what your family and/or peers have done to assist you to be academically successful?

Appendix H

Follow up Interview Questions (with one participant) after the Focus Group

1. You mentioned in the focus group session that your parents sold everything to move to the U.S. you could have a better life.

a. What do you think 'a better life' meant to your parents?

b. What was life like for them on a typical day before that impelled them toward a better life?

2. When did you parents share this with you? Do you remember when? Can you tell me about that event? How does this make you feel when you think about this?