



---

Volume 18

Issue 2 *Toward HMoob-centered Inquiries:  
Reclaiming HMoob American Educational  
Scholarship and Curriculum*

Article 6

---

2023

## Sib Hlub Sib Pab as Cultural Capital: Community Cultural Wealth, Radical Love, and a HMoob Language Teacher's Determination

Ariana Yang  
University of Minnesota, yang1712@umn.edu

Toward HMoob-centered inquiries: Reclaiming HMoob American educational scholarship and curriculum

Choua P. Xiong and Kaozong N. Mouavangsou

Follow this and additional works at: <https://docs.lib.purdue.edu/jsaaea>



Part of the [Bilingual, Multilingual, and Multicultural Education Commons](#)

---

### Recommended Citation

Yang, Ariana (2023) "Sib Hlub Sib Pab as Cultural Capital: Community Cultural Wealth, Radical Love, and a HMoob Language Teacher's Determination," *Journal of Southeast Asian American Education and Advancement*. Vol. 18 : Iss. 2, Article 6.

DOI: 10.7771/2153-8999.1305

Available at: <https://docs.lib.purdue.edu/jsaaea/vol18/iss2/6>

This document has been made available through Purdue e-Pubs, a service of the Purdue University Libraries. Please contact [epubs@purdue.edu](mailto:epubs@purdue.edu) for additional information.

This is an Open Access journal. This means that it uses a funding model that does not charge readers or their institutions for access. Readers may freely read, download, copy, distribute, print, search, or link to the full texts of articles. This journal is covered under the [CC BY-NC-ND license](#).



# Journal of Southeast Asian American Education and Advancement

Vol. 18 Iss. 2 Special Issue (2023)

[www.JSAAEA.org](http://www.JSAAEA.org)

## ***Sib Hlub Sib Pab* as Cultural Capital: Community Cultural Wealth, Radical Love, and a HMoob Language Teacher's Determination**

Ariana Yang  
*University of Minnesota*

### **Abstract**

This theoretical article examines a form of cultural capital, *sib hlub sib pab* as capital, that emerged out of my dissertation research with HMoob American teachers. Drawing on the structure of Yosso's (2005) theory of community cultural wealth (CCW) and literature on radical love (Freire, 1970; hooks, 2003, 2006), this article outlines an alternative form of cultural capital: *sib hlub sib pab* as capital, which encompasses an obligation to community and relationality rooted in radical love. Although this is a primarily theoretical article, I provide an excerpt from an interview with a HMoob language teacher and her struggles with building curriculum in isolation and with few resources, as well as her determination to develop curriculum for future generations of teachers and students of HMoob language that counter logics of property. I conclude by focusing on *sib hlub sib pab* as capital as an emergent idea that retains critical connections to HMoob ways of knowing in this world.

Keywords: Hmong American education, Hmong American teachers, community cultural wealth, cultural capital, radical love

### **Introduction**

My inquiries into how HMoob identity shapes and is shaped by educational spaces were born out of my experiences as a second-generation HMoob American student who succeeded academically, but who had struggled immensely with the whitestreaming (Urrieta, 2010) of U.S. schooling. Even when attending public schools that had significant HMoob American student populations, subtractive schooling practices (Valenzuela, 1999) that divested me of my cultural and linguistic capital communicated the message that to achieve academically was to reject my HMoob-ness. In addition to the whiteness and English dominance of educational spaces, I recall expectations to conform to the logics of hyper-individualism and hyper-competition in school that dismissed my upbringing rooted in communal ways of learning and helping out. When I came into my doctoral program, I was eager to learn more about educational studies as a HMoob scholar, but also to further explore what educational studies could learn *from* HMoob people.



Readers are free to copy, display, and distribute this article, as long as the work is attributed to the author(s) and the *Journal of Southeast Asian American Education & Advancement*, it is distributed for non-commercial purposes only, and no alteration or transformation is made in the work. More details of this Creative Commons license are available at <http://creativecommons.org/licenses/by-nc-nd/3.0/>. All other uses must be approved by the author(s) or JSAAEA.

*Journal of Southeast Asian American Education & Advancement*, Vol. 18, Iss. 2, (2023) ISSN: 2153-8999

In this theoretical article, I outline an emerging concept of *sib hlub sib pab*<sup>1</sup> as capital, a form of cultural capital that I argue is rooted in HMoob ways of knowing, in response to the research question: What forms of community cultural wealth do HMoob American teachers bring to their teaching? Translating approximately to “love each other, help each other,” the phrase is used in both casual and formal conversations as a reminder of the criticality of love and interdependence in HMoob American social life. *Sib hlub sib pab* as capital refers to the practices of love and help that communities engage in to ensure mutual survival, situating an individual in relation to others. This theory comes out of data and analysis from my dissertation research, which examines the identities and experiences of 13 HMoob American teachers through narrative inquiry and life history. As I interviewed each HMoob American teacher, I noticed ways, both small and big, that their HMoob identities were figuring into their teacher identity. Through utilizing Yosso’s (2005) concept of Community Cultural Wealth (CCW) as an analytical tool and my background in critical pedagogy, I began formulating this form of cultural capital that seemed to be present across the teachers’ narratives.

In fleshing out this emergent theory, I provide an interview excerpt with a HMoob teacher’s reflections on teaching HMoob language and culture as enactments of *sib hlub sib pab* as capital for their students, for their HMoob selves, and for the broader HMoob community. For example, all of the HMoob language teachers I interviewed expressed at length their struggles with building curriculum in siloed buildings or districts and with few resources, but also discussed their determination to develop curriculum for future generations of teachers and students of HMoob language. I position their work in HMoob language and cultural revitalization as forms of resistance against logics of property and ownership. Still, it is necessary to name that *sib hlub sib pab* as capital does not aim to universalize what the phrase *sib hlub sib pab* means for all HMoob people; rather, I envision it as an emergent idea that retains critical connections to alternative—and especially HMoob—ways of knowing and being in this world.

### **Shifts in Literature on HMoob American Education**

The literature on HMoob American education has grown immensely over the last several decades, comprising shifts in focus, theoretical orientations, and interpretations over generations of research. The literature on Hmong education issues is actually quite extensive when compared with other Southeast Asian American communities (Ngo & Lee, 2007). Early research on HMoob American education seems to focus on academic efficacy among HMoob American students. This includes a pointed emphasis on locating HMoob Americans notably lower rates of education attainment within a perceived distance between HMoob culture and American mainstream culture, which can reify dichotomies of HMoob as primitive and patriarchal and the United States as modern and liberal (e.g., Fass, 1991; Goldstein, 1985; Rumbaut & Ima, 1988; Trueba et al., 1990). Later generations of scholars moved to critique the tokenization of cultural conflict as an explanation for educational disparities and the ways that they perpetuated essentialist characterizations of HMoob people, advocating instead for approaches that foregrounded the impacts of structural inequality on HMoob students’ educational outcomes (Chiang et al., 2015; DePouw, 2012; Ngo, 2006; Ngo & Lee, 2007). HMoob American education research has since expanded to multifold objectives, such as unpacking discourses of race and racialization of HMoob American students (DePouw, 2012, 2020; Kwan, 2015; Lee, 2002, 2005), intersections of gender and HMoob American subjectivities (Lee, 1997, 2001; Lo, 2017; Ngo, 2002; Ngo & Leet-Otley, 2011), and higher education (Lin et al., 2015; Vue, 2013; Vue, 2021; Xiong, 2020; Xiong & Lam,

2013). Literature on HMoob American teachers' continues to grow and informs the framing of this article, with foci including motivations and challenges for preservice and in-service teachers (Lor, 2010; McClain-Ruelle & Xiong, 2005; Rochon et al., 2008; Root et al., 2003); perspectives on HMoob American education by community leaders and educators (Ngo, 2017; Ngo & Chandara, 2021; Ngo et al., 2018); and ways that HMoob American teachers draw on their HMoob identities in their teaching (Upadhyay, 2009). While not being the main focus, HMoob American teachers also figure in some HMoob American education scholarship, including how HMoob American bilingual teachers can support HMoob American students' linguistic needs (Vang, 2004-05; Withers, 2004; Yang, 2004).

Much of this literature has helped create a critical and varied knowledge base on HMoob American education. I intentionally opened with this brief foray into the landscape of HMoob American education scholarship, because recently I have been witnessing what feels like a *shift* in this field. I am especially noticing a push to center HMoob epistemologies and ontologies within HMoob American Education research and in HMoob Studies more broadly. In particular, this shift towards HMoob ways of knowing is being commandeered more and more by emerging HMoob American scholars (e.g., Pha, 2016, 2019; Vang, 2020; Vang et al., 2016; Vue & Mouavangsou, 2021). This has included reorienting the intellectual traditions that have discoursed HMoob American students, families, and communities within deficit approaches (Moua & Vang, 2015), and instead position HMoob communities as agentic. For example, in *History on the Run*, Vang (2020) critiques the structures and projects of archiving that have positioned HMoob people's history as delegitimate. Vang explicates how HMoob people actively engage in forms of archiving through secrecy, fugitivity, and silence, subverting "official" histories and exercising agency. The agency of HMoob people is further explored in literature that honors the community cultural wealth of HMoob American communities. Keown-Bomar and Vang (2016) discuss how characterizations of HMoob families and communities as uniformly patriarchal dismiss alternative definitions and enactments of agency by HMoob American women, many of whom credit their families as integral to their success. In spotlighting the wealth of knowledge among HMoob American teachers, I am actively aiming to position the HMoob community as a site of power and agency. I seek to honor the wisdom of Vue and Mouavangsou (2021), who outlined a praxis of creative agency for HMoob diasporic communities through centering HMoob epistemologies in scholarship. As they articulate, HMoob epistemology is not singular nor omniscient, but a constantly evolving and collectively constructed amalgam of hybridity and fragmentation that allows space for struggle and triumph, pain and joy, aberration and convention, and more among our community.

### **Grounding *Sib Hlub Sib Pab* as Capital in Lived Experience, CCW, and Radical Love**

I have developed *sib hlub sib pab* as capital by drawing on HMoob epistemologies that emphasizes a radical love for and obligation to community. I ground *sib hlub sib pab* as capital within the intersection of my lived experience as a HMoob American, Yosso's (2005) theory of CCW and other scholars' extensions of cultural capital, and literature in critical pedagogy on radical love. The following sections trace my lived experience and the theoretical bases that have guided my thinking around of *sib hlub sib pab* as capital, as well as a definition of this new concept.

### ***Sib Hlub Sib Pab* as Capital as Rooted in My Lived Experience**

In engaging questions of HMoob epistemologies, I deem it necessary to locate *sib hlub sib pab* as capital within my own experiences as a second-generation HMoob American woman. As a researcher with an insider-outsider perspective (Corbin Dwyer & Buckle, 2009), I recognize the ways in which my biography informs my scholarship. From a young age, I was instilled with what I now understand as an ethos of *sib hlub sib pab*. This ranged from helping out with daily household chores, to supporting our relatives at religious ceremonies, to admonitions by my parents that my quarreling siblings and I must “love” and “help” each other because we were family. I have witnessed *sib hlub sib pab* as capital throughout my life, but a concrete example that comes to mind is the intricate coordination of a HMoob funeral. Having attended numerous HMoob funerals as well as hosted some with my family, I have observed *sib hlub sib pab* as capital through the multitude of ways in which relatives and community members come together to send off the deceased. At a recent HMoob funeral, I was struck again by the collective efforts to hire the ceremonial staff, slaughter the blessed animals, cook food for hundreds of attendees, and ensure operations ran smoothly over several days. While the hosting family takes part in these responsibilities, the most laborious roles are often filled by extended relatives and community members so that the immediate family of the deceased can grieve. As a nyab, or daughter-in-law, at this recent funeral, I was expected to help out, but I was also driven by a desire to honor the deceased, support the grieving family, and share the collective load with others. To me, this valuing of relationality and interdependence is *sib hlub sib pab* as capital in practice.

### **Community Cultural Wealth**

In order to further map out *sib hlub sib pab* as capital, I draw insight from Yosso’s (2005) theory of community cultural wealth. Informed by critical race theory, Yosso describes community cultural wealth (CCW) as “an array of knowledge, skills, abilities and contacts possessed and utilized by Communities of Color to survive and resist macro and micro-forms of oppression” (p. 77). CCW does not seek to uncritically highlight positive traits about a community or an individual; rather, it is a deeply political approach that names how mechanisms of power, such as white supremacy, settler colonialism, capitalism, xenophobia, and cisheteropatriarchy, construct unequal and inequitable outcomes for communities of color, contradicting the racist pathologization of communities of color as naturally deficient. Through historicizing and contextualizing the experiences of communities of color, CCW allows us to unpack and propagate the numerous ways in which communities of color continue to “survive and resist” despite these systemic barriers. The six forms of CCW originally identified by Yosso include *aspirational capital*, *linguistic capital*, *familial capital*, *social capital*, *navigational capital*, and *resistant capital*. CCW has been deeply illuminating in how I am reading cultural capital among HMoob language teachers. While I am not necessarily trying to apply CCW to data in this article, what I find most helpful is Yosso’s robust conceptual framing of assets-based approaches to communities of color.

Since 2005, there has been a vast breadth of education literature drawing on CCW as a theoretical framework to reframe communities of color, which has led to greater expansions of CCW’s application across different educational contexts, research agendas, and its very conceptual structure. Scholars have developed new forms of capital that augment Yosso’s original six categories, such as the identification of spiritual capital (Pérez Huber, 2011), informational capital

(Liou et al., 2016), and migrational capital (Jimenez, 2020). While a theory of CCW is often deployed in the context of students of color, there is also a growing body of literature that examines the CCW of teachers of color (Burciaga & Kohli, 2018), preservice teachers of color (Tolbert & Eichelberger, 2016), and educational leaders of color (Rodela & Rodriguez-Mojica, 2020; Rodela et al., 2021).

It is my belief that there is great value in expanding the forms of capital that students, teachers, and communities of color generate and exhibit. *Sib hlub sib pab* as capital underscores the centrality of relationships in HMoob social life, particularly structured around conceptualizations of family in which a HMoob individual's life is configured as inextricable from their immediate family, broader kinship ties, community, and ancestors (Dunnigan, 1982; Moua, 2003; Xiong et al., 2013). Its focus on affective and relational dimensions could be categorized as an extension of Yosso's definition of *familial capital*, which recognizes how strong familial and communal networks have contributed to the survival of communities of color. However, *sib hlub sib pab* as a form capital expands *familial capital* in its explicit naming of radical love as a theoretical, analytical, and practice-oriented tool. In the following section, I discuss the writings of critical pedagogues and critical education scholars who have written on the ethos of radical love in education to further augment the theoretical underpinnings of *sib hlub sib pab* as capital.

### Radical Love and Radical Hope

My first encounter with radical love came out of the work of Freire (1970) and his conceptualization of critical pedagogy. Freire discusses critical pedagogy as a form of education that seeks to achieve change, revolution and social justice through developing the critical consciousness of students, teachers, and community members to transform systems of oppression. In opposition to the depoliticization of learning through banking education models, critical pedagogy reconfigures the traditionally paternalistic positionalities of students and teachers into a community of learners. Underlying these calls for liberation through education is a notion that Freire returns to multiple times: radical love. Freire defines love as “an act of courage, *not fear* . . . a commitment to others . . . [and] to the cause of liberation” (p. 78). Radical love encompasses many types of love including: “compassionate, erotic, creative, sensual, and informed” love (Kincheloe, 2008, p. 3). In its simplest form, radical love speaks to a profound love for the self, for others, for humanity, for non-humans, and for the world, towards a vision of shared liberation. This converges with hooks' (2006) examination of radical love as necessary to becoming aware of systems of dominations and recognizing one another as whole beings deserving of freedom and dignity. Within the framework of critical pedagogy, teachers are often caught in the liminality between oppressor and oppressed, where the oppressor dehumanizes the oppressed through the “distortion of being more fully human” (Freire, 1970, p. 44). Real transformation can only be possible through the restoration of humanity in those who are oppressed and are oppressors, and radical love is the foundation that intervenes in this process of dehumanization. Kincheloe (2008) similarly asserted that critical action without radical love remains shallow and ineffective. In order to disrupt and transform systems of oppression schools must take up a “love ethic” (hooks, 2001) that honors the full personhood of students, teachers, staff, and community members, and the affective linkages they maintain with one another. For Douglas and Nganga (2013), radical love is not just about “goodness,” it is about rooting oneself in community and compassion, as well as disrupting the reproduction of violence.

Paramount to the practice of radical love is mutuality, or a practice of interdependence that counters the hyper-individualism that dominates Western, capitalistic social orders (hooks, 2001). To illustrate the centrality of radical love, Freire (1970) noted how “love is at the same time the foundation of dialogue and dialogue itself” (p. 89). Love for humanity and the world is essential before one can enter dialogue. Through love reimagined as radical, humble, and faithful, one can enter dialogue with the true objective of mutual learning and unlearning. Dialogue through radical love resists the ways in which vertical banking education distances students, teachers, and community members. In this way, dialogue is not simply an exchange of words, but rather a willingness to engage authentically and openly with a commitment to critical thinking.

If radical love names the affective, embodied, and spiritual practices that ascribe value to oneself, others, and the world, a practice of hope speaks to desires for new circumstances for the beloved self and others. Kincheloe (2008) calls this a “critical hope”, or the belief that liberatory ways of knowing that honor dignity, relationality, and plurality are possible. hooks (2003) extends this focus on hope by offering a “pedagogy of hope” that emphasizes the need to believe that people and systems can change. Like love, hope often occupies an intangible, nebulous, and even frivolous place in society, and examining its presence in education may seem like an endlessly abstracted endeavor; however, I believe radical love and radical hope are present in the HMoob language teacher’s interview excerpt, such as revitalizing HMoob language and dreaming of new educational futures for our community.

### ***Sib Hlub Sib Pab as Capital***

*Sib hlub sib pab* generally translates to “love each other, help each other,” in which *sib* is operationalized as a prefix. The prefix *sib* is placed before a verb to shift an action from a unidirectional action to a one that is mutually facing, requiring a social other in addition to oneself. To illustrate, if I were to say “*Kuv hlub koj*,” or “I love you,” I am expressing my love for another unidirectionally; yet, if I were to say “*Wb sib hlub*,” or “We love each other,” *sib* changes a subject enacting an action upon an object into an action occurring between at least two autonomous subjects. Notably, *sib* is not exclusively tied to *hlub* (“love”) and *pab* (“help”), but is used with other verbs to describes them as mutually facing acts (e.g., *sib cav* means “argue with each other”). *Sib hlub* (“love each other”) and *sib pab* (“help each other”) can be used separately, but are often used as a phrase together as a profound commitment to sociality and interdependence. The phrase *sib hlub sib pab* is used both in casual well wishes and more formal ceremonies like weddings and *khi tes*, or string-tying blessings. I draw from the phrase’s pointed emphasis on love and help as reciprocal acts that link the self inherently to collectivity, and extend it to teaching and learning contexts. Furthermore, I borrow its use for this theorization as an attempt to cite my own community with humility, responsibility, and care as a HMoob American scholar.

Informed by HMoob socialities, tenets of CCW, and radical love, *sib hlub sib pab* as capital encompasses the power of cultivating and sustaining radical love for one’s community, especially as a tool for mutual survival against systems of violence and erasure. It names the intersections of radical love, care, obligation, connection, and community that pay homage to the sensibilities and social practices that have sustained the HMoob community across generations of persecution, evasion of empire, and seeking of refuge (Lee, 2015; Scott, 2009; Vang, 2020). Like radical love, I do not conceive of *sib hlub sib pab* as capital in simply romanticized terms, but also the ways in which love can be ambivalent, obligatory, and contested. Our relationships to the communities with which we identify are not always uniformly positive. I believe *sib hlub sib pab* as capital

allows for one to hold tensions together, such as my “both/and” (hooks, 2003) experience of being a HMoob woman navigating gendered labor roles at a HMoob funeral while also being motivated to help others out of care.

### ***Sib Hlub Sib Pab* as Capital: A HMoob American Teacher's Determination**

To illustrate how *sib hlub sib pab* as capital may figure into educational contexts, I provide excerpts from a HMoob language teacher that come out of my dissertation research, in which I interviewed thirteen HMoob American teachers, six of whom taught HMoob language. In the excerpt, Blia<sup>2</sup> discusses her struggles with finding HMoob language curriculum and her determination to create free and open-access HMoob language curriculum for other teachers. At the time of our interview, Blia had over eighteen years of teaching experience in general education and HMoob language instruction for K-8 students. In more recent years, she began serving as the lead coordinator of her school's HMoob language curriculum development program. She is also part of a collective of teachers, researchers, artists, and community members dedicated to advancing HMoob language education, affirming her commitments to HMoob language education by and for the HMoob community. While several of the HMoob language teachers in my dissertation research spoke on the need for expanding curriculum in HMoob language education, Blia's connections between curriculum availability and survival of the HMoob language in the following excerpts, as well as the steps she took to address these concerns, especially showcase *sib hlub sib pab* as capital in action:

We don't have a lot, and I know that there are school systems out there that our HMoob brothers and sisters have gathered to create resources and materials, which I found out that the districts are limiting the sharing of resources, even though they've been developed. And the reason is because of political reasons to preserve them within that district or whatnot, and it's not being shared.

Through her years of experience as a HMoob language teacher, curriculum developer, and member of the collective, Blia realized that districts were withholding existing HMoob language curriculum resources due to “political reasons,” particularly regarding concerns about intellectual property rights over curriculum. While the *intentions* of these district practices cannot definitively be ascertained from her excerpt, Blia offers an important insight on how the *impacts* may restrict HMoob language education and HMoob language more broadly.

And so when I stepped into this role, I figured that out. That was the barrier of HMoob having resources and materials to teach our kids . . . that was crushing. I don't know if it's like control politics to keep the language a dying language or to limit our language from growing, but we need to fight through it. And we need to come together as one to make sure that we don't limit ourselves.

Blia describes the inability to access existing HMoob language curriculum as “crushing,” especially given the personal and affective connections she holds with the HMoob language, the HMoob community, and teaching. Furthermore, she ponders if the siloing of curriculum development may be linked to politics of control to “keep the language a dying language.” Blia's statement seems to reflect a broader critique of power structures that sequester non-English



language to the peripheries of schooling, such as the colonial history of the English only movement in education (Macedo, 2000). In addition, Blia's concern about how constraints on HMoob language curriculum may "limit our language from growing" also seems to point to the problems of neoliberal practices in education that emphasize notions of ownership. Some justifications for intellectual property rights include preventing the appropriation of creators' content and providing compensation (Himma, 2008); however, contextualized within the pervasively neoliberal landscape of U.S. education (Apple, 2006), Blia's determination to develop free and accessible curricula in order to ensure the survival of the HMoob language reflects a politics that conflicts with market-based ideologies that value profit above all else.

Notably, Blia's experiences inspired her to begin creating curricula that can be openly accessed by other HMoob language teachers as an act of care. In the next excerpt, Blia notes how constantly creating curriculum while teaching has led to burnout for her and other HMoob language teachers she knows. Yet despite the demanding labor of this work, she sees teaching HMoob language as a moral responsibility to the HMoob community:

That led me to create my own resources and materials, but I want to put it out there so that any HMoob teacher who was in the situation that I was in, who had a limited amount of resources to grow our kids or even grow myself due to the limited time and effort, that they can have those resources and materials that I have created. That it's useful for you and your classroom.

I interpret this excerpt as *sib hlub sib pab* as capital in its countering of curriculum as something to be owned, sold, and withheld. Rather, Blia's efforts toward an open-access HMoob language curriculum base seems to configure curriculum as something that can be communally shared, as no one person or institution "owns" HMoob language. Furthermore, Blia is also motivated to create curricula that can be shared so that other teachers do not have to face the same "situation that [she] was in", demonstrating an empathy and care for other teachers. The HMoob epistemology underpinning *sib hlub sib pab* as capital emerges at these junctures by centering the power of relationality in sharing knowledge. Blia's practice of *sib hlub sib pab* as capital is a critical reminder that when we teach, learn, write, and create, it is always in connection with others.

Recognizing the challenges she faced with "limited time and effort" to "grow [her]self," Blia's work as the HMoob language curriculum director is also about sustainability in the field so that other teachers do not burn out the way that she and other HMoob language teachers I interviewed have witnessed. Blia explained:

I hope that we as educators—not just educators—but we as a HMoob community will work towards that and invest time and effort into that so we keep ourselves alive. HMoob is one of the ethnicities that are long surviving since the beginning of time and we always adapt to whatever environment we're in and we're still alive to this day. So we have the strength and energy to do that. We need the dedication and we need the people who's willing to sacrifice and put that into place, and I am advocating for that because I am also putting myself in their shoes and following through with that. So this is my passion. This is what I want to do as a contributing citizen, as a contributing HMoob, and this is what I will do in order to keep going for our future kids and our future generations.

Blia connects her teaching practice and curriculum development in HMoob language to “keep[ing] ourselves alive,” speaking to broader imaginations of the HMoob community and collective survival. Returning to Blia’s observation that limiting curriculum on HMoob language may be an effort to limit its advancement, it is critical to name the temporal aspects in her narrative. Blia draws upon legacies of resilience in HMoob history, seemingly referring to histories of surviving subjugation in China, European and United States colonialism and militarism in Southeast Asia, and refugee resettlement in the United States (Lee, 1998; Lee, 2015; Yang, 2003).

In identifying our community’s ability to “adapt to whatever environment we’re in” as a strength, Blia utilizes an assets-based approach that affirms her practice. The temporal dimensions of her statement are not limited to the past. Blia is not just developing curriculum for teachers at this current moment, but also creating an archive of resources for future teachers and future students of Hmong language so that the language can continue to grow. Community is not limited to those currently around us, but includes ancestors and ones yet to come. This presence of a broader community in Blia’s efforts to share her curriculum foregrounds the relational dynamics of “*sib*” in *sib hlub sib pab*. Creation of curriculum for oneself is a valuable and pragmatic endeavor, but to create curriculum that is accessible to others to ease their burdens and sustain one’s community points to a love for and responsibility to Hmong community, identity, language, culture, and futures. Aligning with this approach, I see parallels between Blia’s open-access curriculum and the contribution of this article to the open-access Journal of Southeast Asian American Education and Advancement to share knowledge as an expression of *sib hlub sib pab* as capital.

### **Possibilities of *Sib Hlub Sib Pab* as Capital In Liberatory Education**

In formulating and refining *sib hlub sib pab* as capital, I seek to illuminate the assets that HMoob American teachers bring to their practice. Returning to my introductory paragraph in which I consider what educational studies can learn from HMoob people, I believe *sib hlub sib pab* as capital speaks to HMoob ways of knowing rooted in love, collectivity, and reciprocity that can subvert the supposedly politically neutral, objective, and hyper-professionalized stances expected in educational spaces. While my query into radical love in education and the development of *sib hlub sib pab* as capital may appear impractical to some, I am attempting to unpack how a teacher’s identity and experiences may undergird their approach to teaching and learning. I share a concern with other critical education scholars (e.g., Douglas & Nganga, 2013; Giroux, 2005; Ladson-Billings, 1995, 2006) who have named the overemphasis on the methods of teaching in teacher education and professional development. This is not to say that the everyday pedagogical moves a teacher makes in the classroom are insignificant, but as Ladson-Billings (2006) articulates, it is just as important for teachers to examine “*how they think*” as it is to examine how they teach. Thus, while there is great value in examining practice and everyday happenings in the classroom, I believe it is also imperative to interrogate the underlying foundations and assumptions grounding one’s pedagogy. *Sib hlub sib pab* as capital, braced by the trifold theorization of lived experience, CCW, and radical love, is one way to unpack these underlying foundations and assumptions.

When HMoob language teachers are motivated by a profound love for their students, communities, culture, and language, it is a form of cultural capital that strengthens their teaching. For Blia, developing open-access HMoob language curriculum and configuring her teaching as a moral objective to revitalize HMoob language challenges and transgresses logics of ownership, with an ultimate goal of sustaining HMoob language, culture, and identity. That is to say, teaching

is not a rote act of communicating material to a student, but becomes a political act of care that can counter master narratives and practices. This distinction is also illustrated in Shalaby's (2017) call for the need for teachers to "*be love*," not just to "*do love*," in their efforts toward liberatory education. Like Shalaby's call, *sib hlub sib pab* as capital is something to be *embodied*, not simply replicated. *Sib hlub sib pab* as capital is not a series of prescriptive steps to lead one to a finalized destination of socially just teaching, but instead is a pedagogical orientation valuing mutuality and interdependence that one inhabits.

### Conclusion

This article offers theoretical and pedagogical insights for scholarship on HMoob education, teachers of color, and social justice education. It seeks to add to the literature specifically on HMoob educators, which remains a growing field of inquiry. In mapping out *sib hlub sib pab* as capital, I aim to offer alternative readings and routes of teaching in a gesture toward more relational, mutual, and communal ways of knowing in education. Additionally, in focusing on love, it is also an objective of this article to forefront the relational, affective, and aspirational dimensions of teaching as necessary to socially just education.

In line with CCW, I understand *sib hlub sib pab* as capital as a set of assets that HMoob teachers like Bliia bring with them into their teaching. The semi-structured interviews were guided by my interest in how HMoob American teachers were making sense of their HMoob teacher identity; however, as I continue to build out *sib hlub sib pab* as capital, I can envision explorations of *sib hlub sib pab* as *pedagogy* for future research and where it may lead regarding HMoob epistemologies in education. I remain excited by efforts to uplift the assets of HMoob American communities, such as their communal and familial networks, cultural and ancestral forms of knowledge, and extensive spiritual practices and cosmologies. It is my hope that this article can contribute to this growing body of literature on HMoob American education that centers the agency and gifts of HMoob people.

### Notes

1. I want to acknowledge that *sib hlub sib pab* is written in HMoob Dawb (White HMoob dialect) Romanized Phonetic Alphabet (RPA), which is the dialect I grew up speaking.
2. pseudonym

### About the Author



**Ariana Yang** is a doctoral candidate in Culture and Teaching within the Department of Curriculum and Instruction at the University of Minnesota. Her scholarship examines the subjectivities and experiences of HMoob American communities in education.

## References

- Apple, M. (2006). *Educating the "right" way: Markets, standards, God and inequality* (2nd ed.). Taylor & Francis.
- Burciaga, R., & Kohli, R. (2018). Disrupting whitemeasure measures of quality teaching: The community cultural wealth of teachers of color. *Multicultural Perspectives*, 20(1), 5–12. <https://doi.org/10.1080/15210960.2017.1400915>
- Chiang, A., Fisher, J., Collins, W., & Ting, M. (2015). (Mis)labeled: The challenge of academic capital formation for Hmong American high school students in an urban setting. *Journal of Southeast Asian American Education and Advancement*, 10(1), Article 4. <https://doi.org/10.7771/2153-8999.1118>
- Corbin Dwyer, S., & Buckle, J. L. (2009). The space between: On being an insider-outsider in qualitative research. *International Journal of Qualitative Methods*, 8(1), 54–63. <https://doi.org/10.1177/1609406909008001>
- DePouw, C. (2012). When culture implies deficit: Placing race at the center of Hmong American education. *Race, Ethnicity, and Education*, 15(2), 223–239. <https://doi.org/10.1080/13613324.2011.624505>
- DePouw, C. (2020). The need for critical race consciousness in critical Hmong Studies. *Hmong Studies Journal*, 21, 1–30.
- Douglas, T.-R., & Nganga, C. (2013). What's radical love got to do with it? Navigating identity, pedagogy, and positionality in pre-service education. *International Journal of Critical Pedagogy*, 5(1), 58–82.
- Dunnigan, T. (1982). Segmentary kinship in an urban society: The Hmong of St. Paul-Minneapolis. *Anthropological Quarterly*, 55(3), 126–134. <https://doi.org/10.2307/3318022>
- Fass, S. (1991). *The Hmong in Wisconsin: On the road to self-sufficiency*. Wisconsin Policy Research Institute.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- Giroux, H. A. (2005). *Border crossings* (2nd ed.). Routledge.
- Goldstein, B. (1985). *Schooling for cultural transitions: Hmong girls and boys in American high schools* [Unpublished doctoral dissertation]. University of Wisconsin, Madison.
- Himma, K. E. (2008). The justification of intellectual property: Contemporary philosophical disputes. *Journal of the American Society for Information Science and Technology*, 59(7), 1143–1161. <https://doi.org/10.1002/asi.20853>
- hooks, b. (2001). *All about love: New visions*. HarperCollins Publishers.
- hooks, b. (2003). *Teaching community: A pedagogy of hope*. Routledge.
- hooks, b. (2006). *Love as the practice of freedom*. Outlaw Culture.
- Jimenez, R. M. (2019). Community cultural wealth pedagogies: Cultivating autoethnographic counternarratives and migration capital. *American Educational Research Journal*, 57(2), 775–807. <https://doi.org/10.3102/0002831219866148>
- Keown-Bomar, J., & Vang, K. (2016). Hmong women, family assets, and community cultural wealth. In C. Y. Vang, F. Nibbs, & M. Vang (Eds.), *Claiming place: On the agency of Hmong women* (pp. 117–143). University of Minnesota Press.
- Kincheloe, J. L. (2008). *Critical pedagogy*. Peter Lang Publishing, Inc.
- Kwan, Y. Y. (2015). Microaggressions and Hmong American students. *Bilingual Research Journal*, 38(1), 23–44. <https://doi.org/10.1080/15235882.2015.1017026>

- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465–491. <https://doi.org/10.2307/1163320>
- Ladson-Billings, G. (2006). Yes, but how do we do it? Practicing culturally relevant pedagogy. In J. Landsman & C.W. Lewis (Eds.), *White teachers/diverse classrooms: A guide to building inclusive schools, promoting high expectations, and eliminating racism* (pp. 29–42). Stylus.
- Lee, M. N. M. (1998). The thousand-year myth: Construction and characterization of Hmong. *Hmong Studies Journal*, 2(2), 1–23.
- Lee, M. N. M. (2015). *Dreams of the Hmong kingdom: The quest for legitimation in French Indochina, 1850–1960*. The University of Wisconsin Press.
- Lee, S. J. (1997). The road to college: Hmong American women’s pursuit of higher education. *Harvard Educational Review*, 67(4), 803–828. <https://doi.org/10.17763/haer.67.4.0296u12hu7r65562>
- Lee, S. J. (2001). Exploring and transforming the landscape of gender and sexuality: Hmong American teenaged girls. *Race, Gender & Class*, 8(1), 35–46. <https://www.jstor.org/stable/41674959>
- Lee, S. J. (2002). Learning “America”: Hmong American high school students. *Education and Urban Society*, 34(2) (2002), 233–246. <https://doi.org/10.1177/00131245023420>
- Lee, S. J. (2005). *Up against whiteness: Race, school, and immigrant youth*. Teachers College Press.
- Lin, M. M., Her, P., & Gloria, A. M. (2015). Kawm ntawv qib siab: Understanding the psychosociocultural educational experiences of Hmong American undergraduates. *Journal of Southeast Asian American Education and Advancement*, 10(1), 1–20. <https://doi.org/10.7771/2153-8999.1123>
- Liou, D. D., Nieves-Martinez, A., & Rotheram-Fuller, E. (2016). “Don’t give up on me”: critical mentoring pedagogy for the classroom building students’ community cultural wealth. *International Journal of Qualitative Studies in Education*, 29(1), 104–129. <https://doi.org/10.1080/09518398.2015.1017849>
- Lo, B. (2017). Gender, culture, and the educational choices of second generation Hmong American girls. *Journal of Southeast Asian American Education and Advancement*, 12(1), Article 4. <https://doi.org/10.7771/2153-8999.1149>
- Lor, P. (2010). Hmong teachers: Life experiences and teaching perspectives. *Multicultural Education*, 17(3), 36–40.
- Macedo, D. (2000). The colonialism of the English only movement. *Educational Researcher* 29(3), 15–24. <https://doi.org/10.2307/1176913>
- McClain-Ruelle, L., & Xiong, K. (2005). Continuing the promise: Recruiting and preparing Hmong-American educators for Central Wisconsin. *Hmong Studies Journal*, 6, 1–16.
- Moua, T. (2003). *The Hmong culture: Kinship, marriage, and family systems* [Unpublished master’s thesis]. University of Wisconsin–Stout.
- Moua, K. N. L., & Vang, P. D. (2015). Constructing “Hmong American youth”: A critical discourse analysis of 25 years of academic literature on Hmong American youth. *Child & Youth Services*, 36(1), 16–29. <https://doi.org/10.1080/0145935X.2015.1015873>
- Ngo, B. (2002). Contesting “culture”: The perspectives of Hmong American female students on early marriage. *Anthropology & Education Quarterly*, 33(2), 163–188. <https://www.jstor.org/stable/3196172>

- Ngo, B. (2006). Learning from the margins: The education of Southeast Asian and South Asian Americans in context. *Race, Ethnicity and Education*, 9(1), 51–65.  
<https://doi.org/10.1080/13613320500490721>
- Ngo, B. (2017). The costs of “living the dream” for Hmong immigrants: The impact of subtractive schooling on family and community. *Educational Studies*, 53(5), 450–467.  
<https://doi.org/10.1080/00131946.2016.1258361>
- Ngo, B., & Chandara, D. (2021). Nepantlera pedagogy in an immigrant youth theater project: The role of a Hmong educator in facilitating the exploration of culture and identity. *Teachers College Record*, 123(9), 87–111. <https://doi.org/10.1177/01614681211051979>
- Ngo, B., Dyke, E., & LoBello, J. (2018). Connecting as “family” in educative relationships: Insights from a media program serving Hmong immigrant youth. *Urban Education*, 53(9), 1126–1153. <https://doi.org/10.1177/0042085917697202>
- Ngo, B., & Lee, S. J. (2007). Complicating the image of model minority success: A review of Southeast Asian American education. *Review of Educational Research*, 77(4), 415–453.  
<https://doi.org/10.3102/0034654307309918>
- Ngo, B., & Leet-Otley, J. (2011). Discourses about gender among Hmong American policymakers: Conflicting views about gender, culture, and Hmong youth. *Journal of Language, Identity, and Education*, 10(2), 99–118.  
<https://doi.org/10.1080/15348458.2011.563646>
- Pérez Huber, L. (2011). Discourses on racist nativism in California public education: English dominance as racist nativist microaggressions. *Educational Studies*, 47(4), 379–401.  
<https://doi.org/10.1080/00131946.2011.589301>
- Pha, K. P. (2016). Finding queer Hmong America: Gender, sexuality, culture, and happiness among Hmong LGBTQ. In C. Y. Vang, F. Nibbs, & M. Vang (Eds.), *Claiming place: On the agency of Hmong women* (pp. 303–325). University of Minnesota Press.
- Pha, K. P. (2019). The politics of vernacular activism: Hmong Americans organizing for social justice in Minnesota. *Amerasia Journal*, 45(2), 207–221.  
<https://doi.org/10.1080/00447471.2019.1676593>
- Rochon, R. S., Tanabe, C. S., & Horstman-Riphahn, T. H. (2008). “Does she speak English?”: Hmong educators in Western Wisconsin. In M. E. Brisk (Ed.), *Language, culture, and community in teacher education* (pp. 227–248). Routledge.
- Rodela, K. C., & Rodriguez-Mojica, C. (2020). Equity leadership informed by Community Cultural Wealth: Counterstories of Latinx school administrators. *Educational Administration Quarterly*, 56(2), 289–320. <https://doi.org/10.1177/0013161X19847513>
- Rodela, K. C., Rodriguez-Mojica, C., & Cochrun, A. (2021). “You guys are bilingual aren’t you?”: Latinx educational leadership pathways in the new Latinx diaspora. *International Journal of Leadership in Education*, 24(1), 84–107.  
<https://doi.org/10.1080/13603124.2019.1566577>
- Root, S., Rudawski, A., Taylor, M., & Rochon, R. S. (2003). Attrition of Hmong students in teacher education programs. *Bilingual Research Journal*, 27(1), 137–148.  
<https://doi.org/10.1080/15235882.2003.10162595>
- Rumbaut, R., & Ima, K. (1988). *The adaptation of Southeast Asian refugee youth: A comparative study*. Office of Refugee Resettlement.
- Scott, J. S. (2009). *The art of not being governed: An anarchist history of Upland Southeast Asia*. Yale University Press.

- Shalaby, C. (2017). *Troublemakers: Lessons in freedom from young children at school*. The New Press.
- Tolbert, S., & Eichelberger, S. (2016). Surviving teacher education: A community cultural capital framework of persistence. *Race, Ethnicity, and Education*, 19(5), 1025–1042. <https://doi.org/10.1080/13613324.2014.969222>
- Trueba, H., Jacobs, L., & Kirton, E. (1990). *Cultural conflict and adaptation: The case of Hmong children in American society*. Falmer.
- Upadhyay, B. (2009). Teaching science for empowerment in an urban classroom: A case study of a Hmong teacher. *Equity & Excellence in Education*, 42(2), 217–232. <https://doi.org/10.1080/10665680902779366>
- Urrieta, L. (2010). Whitestreaming: Why some Latinas/os fear bilingual education. *Counterpoints*, 371, 47–55. <https://www.jstor.org/stable/42980681>
- Valenzuela, A. (1999). *Subtractive schooling: US-Mexican and the politics of caring*. SUNY Press.
- Vang, C. T. (2004/05). Hmong American K-12 students and the academic skills needed for a college education: A review of the existing literature and suggestions for future research. *Hmong Studies Journal*, 5(1), 1–31.
- Vang, C. Y., Nibbs, F., & Vang, M. (Eds.). (2016). *Claiming place: On the agency of Hmong women*. University of Minnesota Press.
- Vang, M. (2020). *History on the run: Secrecy, fugitivity, and Hmong refugee epistemologies*. Duke University Press.
- Vue, R. (2013). Campus contexts and Hmong American students' experiences negotiating identity and higher education. In S. D. Museus, D. C. Maramba, & R. T. Teranishi (Eds.), *The misrepresented minority: New insights on Asian American and Pacific Islanders, and the implications for higher education* (pp. 182–197). Stylus Publishing.
- Vue, R. (2021). Visibility, voice, and place: Hmong American college student-initiated organizing as creative praxis. *Journal of College Student Development*, 62(3), 276–292. <https://doi.org/10.1353/csd.2021.0025>
- Vue, R., & Mouavangsou, K. N. (2021). Calling our souls home: A Hmong epistemology for creating new narratives. *Asian American Journal of Psychology*, 12(4), 265–275. <https://doi.org/10.1037/aap0000273>
- Withers, A. C. (2004). Hmong language and cultural maintenance in Merced, California. *Bilingual Research Journal*, 28(3), 425–461. <https://doi.org/10.1080/15235882.2004.10162624>
- Xiong, S. (2020). Research on Hmong American college students: A scoping review. *Journal of Underrepresented and Minority Progress*, 4(1), 65–84. <https://doi.org/10.32674/jump.v4i1.1537>
- Xiong, S., & Lam, S.K.Y. (2013). Factors affecting the success of Hmong college students in America. *British Journal of Guidance & Counselling*, 41(2), 132–144. <http://dx.doi.org/10.1080/03069885.2012.713909>
- Xiong, Z. B., Deenanath, V., & Mao, D. (2013). Parent-child relationships in Hmong immigrant families in the United States. In M. Karraker (Ed.), *The other people: Interdisciplinary perspectives on migration* (pp. 91–106). Palgrave.
- Yang, K. (2003). Hmong diaspora of the post-war period. *Asian and Pacific Migration Journal*, 12(3), 271–300. <https://doi.org/10.1177/011719680301200302>

- Yang, K. (2004). Southeast Asian American children: Not the “model minority.” *The Future of Children*, 14(2), 127–133. <https://doi.org/10.2307/1602799>
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, 8(1), 69–91. <https://doi.org/10.1080/1361332052000341006>





# Journal of Southeast Asian American Education and Advancement

Vol.18 Iss. 2 Special Issue (2023) [www.JSAAEA.org](http://www.JSAAEA.org)

## Special Issue Co-Editors

**Dr. Choua P. Xiong**

*University of Wisconsin-Oshkosh*

**Dr. Kaozong N. Mouavangsou**

*University of California, Merced*

## Editor

**Dr. Wayne E. Wright**

*Purdue University*

## Associate Editors

**Dr. Chhany Sak-Humphry**

*University of Hawaii at Manoa*

**Dr. Phitsamay Sychitkokhong Uy**

*University of Massachusetts, Lowell*

## Book Review Editor

**Dr. Vichet Chhuon**

*University of Minnesota*

## Creative Works Editor

**Bryan Thao Worra**

*Lao Assistance Center*

## Journal Manager

**Vikrant Chap**

*Purdue University*

## Editorial Review Board

**Dr. Steve Arounsack**

*California State University, Stanislaus*

**Dr. Sovicheth Boun**

*Salem State University*

**Dr. Carl L. Bankston III**

*Tulane University*

**Dr. Phala Chea**

*Lowell Public Schools*

- Dr. Virak Chan**  
*Purdue University*
- Dr. Loan Dao**  
*University of Massachusetts Boston*
- Dr. Linh Dang**  
*KIPP DC Headquarters*
- Dr. Sophal Ear**  
*Occidental College*
- Dr. Vincent K. Her**  
*University of Wisconsin, Eau Claire*
- Dr. Nancy H. Hornberger**  
*University of Pennsylvania*
- Dr. Peter Tan Keo**  
*New York University*
- Dr. Yvonne Kwan**  
*San Jose State University*
- Dr. Ravy Lao**  
*California State University, Los Angeles*
- Dr. Stacey Lee**  
*University of Wisconsin, Madison*
- Dr. Jacqueline Mac**  
*Northern Illinois University*
- Dr. Bic Ngo**  
*University of Minnesota*
- Dr. Leakhena Nou**  
*California State University, Long Beach*
- Dr. Mark Pfeifer**  
*SUNY Institute of Technology*
- Dr. Loan T. Phan**  
*University of New Hampshire*
- Dr. Karen Quintiliani**  
*California State University, Long Beach*
- Dr. Angela Reyes**  
*Hunter College*
- The City University of New York*
- Dr. Fay Shin**  
*California State University, Long Beach*
- Dr. Christine Su**  
*College of San Mateo*
- Dr. Alisia Tran**  
*Arizona State University*
- Dr. Khatharya Um**  
*University of California, Berkeley*
- Dr. Kim Tran**  
*University of California, Los Angeles,*  
*Glendale Community College*
- Dr. George Chigas**  
*University of Massachusetts, Lowell*
- Dr. Hien Duc Do**  
*San Jose State University*
- Dr. Changming Duan**  
*University of Missouri-Kansas City*
- Dr. Sothy Eng**  
*Lehigh University*
- Dr. Jeremy Hein**  
*University of Wisconsin, Eau Claire*
- Dr. Peter Nien-Chu Kiang**  
*University of Massachusetts, Boston*
- Dr. Kevin K. Kumashiro**  
*University of Illinois, Chicago*
- Dr. Ha Lam**  
*Independent Scholar*
- Dr. Jonathan H. X. Lee**  
*San Francisco State University*
- Dr. Monirith Ly**  
*Royal University of Phnom Penh*
- Dr. Sue Needham**  
*California State University, Dominguez Hills*
- Dr. Max Niedzwiecki**  
*Daylight Consulting Group*
- Dr. Clara Park**  
*California State University, Northridge*
- Dr. Giang Pham**  
*University of Massachusetts Amherst*
- Dr. Malaphone Phommasa**  
*University of California Santa Barbara*
- Dr. Kalyani Rai**  
*University of Wisconsin-Milwaukee*
- Dr. Cathy J. Schlund-Vials**  
*University of Connecticut, Storrs*
- Dr. Nancy J. Smith-Hefner**  
*Boston University*
- Dr. Yer J. Thao**  
*Portland State University*
- Dr. Monica M. Trieu**  
*Purdue University*
- Dr. Silvy Un**  
*Saint Paul Public Schools*
- Dr. Linda Trinh Vo**  
*University of California, Irvine*
- Dr. Varaxy Yi Borromeo**  
*California State University, Fresno*

**Dr. Molly Wiebe**

*The University of Texas at Austin*

**Dr. Zha Blong Xiong**

*University of Minnesota*

**Dr. Soua Xiong**

*California State University, Fresno*

**Dr. Vicky Xiong-Lor**

*University of Wisconsin Whitewater*

**Dr. Yang Sao Xiong**

*The University of Wisconsin-Madison*

**Dr. Melissa Vang**

*San Diego State University*

**Dr. Khanh Le**

*The City University of New York*

**Dr. Jenna Leubner-Cushing**

*University of Wisconsin Whitewater*

### **Doctoral Student Editorial Review Board**

**Diana Chandara**

*University of Minnesota-Twin Cities*

**Bao Diep**

*University of Minnesota-Twin Cities*

**Vanessa Sovanika Na**

*University of California San Diego*

**Khoi Nguyen**

*George Mason University*

**Hoa Nha Nguyen**

*Boston College*

**Linda Marie Pheng**

*University of Wisconsin-Madison*

**Latana Thaviseth**

*University of California Los Angeles*

**Thong Vang**

*University of Minnesota-Twin Cities*

**Kassandra Chhay**

*University of Minnesota-Twin Cities*

**Annie BichLoan Duong**

*San Joaquin County Office of Education*

**Nielson Hul**

*Cornell University*

**Dung Minh Mao**

*University of Minnesota-Twin Cities*

**Thien-Huong Ninh**

*University of Southern California*

**Krissyvan Truong**

*Claremont Graduate University*

**Mai Vang**

*University of Massachusetts Boston*

**Lee Her**

*Michigan State University*

**Cherry Lim**

*University of Massachusetts Lowell*