

**AGENDA**  
**CULTURAL RELATIONS ADVISORY BOARD**  
**FRIDAY, January 10, 2014 – 12:00 Noon**  
**Dodge City Public Library – 1001 N. Second Ave.**

**CALL TO ORDER**

**APPROVAL OF MINUTES** of December 13, 2013 meeting

**UNFINISHED BUSINESS**

1. Evaluation of Latino Student Leadership Conference. Report by Dr. Vinton and Greta Clark.

**NEW BUSINESS**

1. Discussion of welcoming new residents to Dodge City as an ongoing program of the Board. Report by Jane Longmeyer and Ernestor De La Rosa.
2. Discussion of Resolution No. 2010-19 #3 regarding board members. Report by Jane Longmeyer and Ernestor De La Rosa.

**BOARD PROGRAMS**

1. Discussion of recruitment plans, dates and program topics for the spring 2014 Community Engagement Partnership Program.
2. Welcoming Cities and Counties. The National Immigrant Integration Conference was held in Miami but we were not able to send representation this year. We are able to use the logo and received the guidelines for its usage. There will be a virtual meeting scheduled for January. Report on program from Ernestor De La Rosa, city intern.

**COMMENTS FROM BOARD MEMBERS/STAFF –**

**ADJOURNMENT**

MINUTES  
CULTURAL RELATIONS ADVISORY BOARD  
Friday, December 13, 2013 – 12:00 noon  
Dodge City Public Library – 1001 N. First Ave.

The meeting was called to order by Chairman Greta Clark.

Members present: Greta Clark, Elva Dominguez, Oliver Bland. Staff Jane Longmeyer. DCF: Simon Muturi. Reported absent: Mary Marquez, Debra Muylaert, Robert Vinton, Marilyn Treto, Cargill representative, Chamber representative.

The minutes of the November 14, 2013 meeting were approved.

Unfinished Business:

1. Dr. Vinton was not present to comment on the Latino Student Leadership Conference and what he may have heard on its success; however, Greta was informed this week that the organization that coordinated the program after many years will no longer sponsor the program in southwest Kansas but is taking the program to northwest Kansas. It is unsure who, if anyone, will take over the program at this time.

New Business:

1. The dates for the spring 2014 Community Engagement Partnership Program were suggested as: March 18, 25, April 1, 8, 15. The topics for the sessions will be discussed at the next meeting when more Board members are present. We need to particularly discuss how class members will be recruited with ten being the minimum. There was also a suggestion to bring the graduates together on an annual basis and present a different program.
2. The Kansas Mission of Mercy flyer will be translated into the Samolian language by Simon's contacts. Simon was also asked about helping with translators for the event. Board members will assist in spreading the word about the program.

Discussion of Board: There was discussion about the attendance at the Board meetings being down. The Cultural Relations Advisory Board has been organized since June 2010 and the resolution establishing the Board is very specific in its membership representation. It may be time to revisit with the existing membership to see if they feel their organization can commit the time necessary to make the Board and its programs successful or if the resolution needs to be revised. Jane will work on a letter to the organizations with assistance from Greta.

There being no further business, the meeting was adjourned on a motion by Oliver,  
seconded by Elva.

Respectfully submitted,

Jane Longmeyer  
City of Dodge City

Member of:



RESOLUTION NO. 2010-19

A RESOLUTION PROVIDING FOR THE CREATION, MEMBERSHIP, STRUCTURE AND RESPONSIBILITIES OF A CULTURAL RELATIONS ADVISORY BOARD TO ADVISE THE GOVERNING BODY OF THE CITY OF DODGE CITY, KANSAS, WITH REGARD TO ISSUES AFFECTING MINORITY POPULATIONS WITHIN THE CITY.

WHEREAS, Dodge City has become a city of different races and cultures, religions and beliefs, experiences and traditions and whose cultural life, economy, livability and neighborhoods have been enriched by this growing diversity; and

WHEREAS, the existence of a thriving and diverse community has also raised complex questions about how to build a truly inclusive city; and

WHEREAS, the principals of representative democracy require that the interest of all people be heard and considered in the establishment and administration of ordinances and policies, and in the general governing of the City; and

WHEREAS, the community will benefit from the creation of an organization focused on cultural relations whose mission is to create greater cohesion in our community by promoting mutual respect, dignity and open communication among all people; and

WHEREAS, it is the policy of the City of Dodge City to promote and foster goodwill, and through cooperation and conciliation among all groups and segments of the population, to eliminate and prevent within its boundaries discrimination, segregation or separation because of race, color, national origin or ancestry.

NOW THEREFORE, BE IT RESOLVED, by the Governing Body of the City of Dodge City, Kansas:

SECTION I. That it is advisable, desirable, and will be to the overall benefit of the City of Dodge City, Kansas, to create and establish a City appointed Cultural Relations Advisory Board, (hereinafter referred to as "The Board") which shall act in an advisory capacity to the Governing Body of the City, and as otherwise requested, so as to insure the implementation of the purposes herein below set forth.

BE IT FURTHER RESOLVED that:

1. The purpose of the Cultural Relations Advisory Board is to advise the City Commission related to or affecting minority communities within Dodge City, to monitor the policies and practices of the City of Dodge City to issue fair and equitable application, and to act as a resource for intercultural awareness, education, and celebration among all people.

2. That the members shall be composed of nine representatives, appointed for three (3) year terms by the Mayor of the City with the advice and consent of the City Commission, provided that when initial appointments are made, three (3) shall be for terms which expire January 31, 2012; three (3) shall be for terms which expire January 31, 2013; and three (3) shall be for terms which expire January 31, 2014. Thereafter, all appointments shall be for three (3) years.
3. Membership on the Board will be comprised of nominations from each of the following:
  - Cargill Meat Solutions
  - National Beef Packing
  - Ministerial Alliance
  - United Way
  - USD #443
  - Dodge City Community College/Adult Learning Center
  - Mexican American Ministries
  - Chamber of Commerce
  - At large.
4. Community organizations and groups that represent cultural relations interests will be included on the agenda of the monthly meetings.
5. The Board shall convene in a place and time designated by a vote of the members. At such meeting, the Board shall elect a chairperson for an initial term which expires January 31, 2012, and thereafter for a term of one (1) year, and may elect other officers, adopt bylaws, and determine the time and place for future meetings. A quorum shall consist of five (5) members.
6. The City Manager shall appoint a staff representative to the Board. The staff representative shall assist the Board in the performance of its duties, keep a record of the proceedings of the Board, and notify members of the date, time, and place of meetings of the Board.
7. The Board shall:
  - a) act in an advisory capacity and its function shall be to further amicable relations among the various segments of the population which comprise the City of Dodge City;
  - b) help preserve and further the good name of the City for tolerance and fairness and to promote better relations among its people;
  - c) help make it possible for each citizen to develop talents, abilities, and opportunities without limitations;
  - d) advise the Governing Body on problems affecting human and intergroup relations;

- e) make studies, surveys, and investigations to provide accurate data for orderly and constructive community development and recommend such measures that are deemed necessary to carry out such recommendations;
  - f) consult with and coordinate efforts among agencies, both public and private, such as local businesses, schools, law enforcement agencies, social welfare organizations, youth and senior groups, and other similar groups which function in the field of human relations;
  - g) utilize the resources of individuals and groups towards the improvement of intergroup relations;
  - h) enlist all potential community forces in an effort to make more secure and to extend democratic rights, opportunities and practices, and influence and encourage community support for educational programs and appropriate legislation designed to combat those misconceptions, prejudices, and untruths which tend to set group against group; and
  - i) work to reduce tensions created by ignorance and bigotry, and eliminate discriminatory practices arising from prejudice.
8. The Board, with the prior approval of the Governing Body, may expend funds, may accept contributions from any persons or governmental unit to assist in their efforts, and may enlist the cooperation, including the financial assistance of private, charitable, religions, labor, civic, or benevolent organizations for the purposes set forth. All funds shall be received and disbursed in the name of the City of Dodge City, Kansas. A budget provision for such receipts and expenditures shall be made part of the City's operating budget.
9. The Board shall report and make recommendations to the Governing Body of the City of Dodge City during the regularly scheduled meetings of the Governing Body not less than twice each calendar year commencing in 2011.

SECTION II. That this resolution shall be effective on the date approved and adopted below.

APPROVED AND ADOPTED by the Governing Body of the City of Dodge City, Kansas, this 21<sup>st</sup> day of June, 2010.

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E. Kent Smoll, Mayor

ATTEST:

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Nannette Pogue, City Clerk



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### Cultural Relations Advisory Board



#### Cultural Relations Advisory Board

The purpose of the Cultural Relations Advisory Board is to advise the City Commission related to or affecting minority communities within Dodge City, to monitor the policies and practices of the City of Dodge City to issue fair and equitable application, and to act as a resource for intercultural awareness, education, and celebration among all people. Resolution No. 2010-19.

#### Responsibilities

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The Board shall consist of nine members who shall serve a 3 year term and may be allowed to succeed themselves. The Board meets monthly the second Friday, 12:00 noon, at the Dodge City Public Library.

#### Board Members

Name	Term Expires	Length of Term
National Beef - Marilyn Treto	1-31-2013	3 years
Mexican American Ministries-Elva Dominguez	1-31-2013	3 years
Ministerial Alliance-Debra Muylaert	1-31-2013	3 years
United Way-Mary Marquez	1-31-2014	3 years
DCCC-Greta Clark	1-31-2014	3 years
At Large-Oliver Bland	1-31-2014	3 years
Cargill-Bria Black	1-31-2015	3 years
USD #443-Robert Vinton	1-31-2015	3 years
Chamber of Commerce-Erica Vasquez	1-31-2015	3 years
Staff Rep. Jane Longmeyer		



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SADDLE UP!



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City Hall: P.O. Box 860, 806 N. 2nd Ave. Dodge City, Kansas 67801 | Ph: (620) 225-8100 | Fax: (620) 225-8144

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## Cultural Relations Advisory Board

January 10, 2014

### City Activities:

**You Me, We Oakley! Art Exhibit (Oakley, CA)** – The exhibit highlighted 15 artists representing different cultural heritages, including both immigrant and receiving community members. The idea was to ask residents to use art to explain their culture and background. The displays included various media like:

- Oil paintings
- Photography
- Mexican memory tables
- Arui's Sashiko art (Japanese)
- Literary pieces

**Know Your Rights and Responsibilities Forums (New York, NY)** - The Mayor's Office of Immigrant Affairs leads Know Your Rights and Responsibilities Forums to highlight available city services and present opportunities for community engagement. The forums are planned in collaboration with a community organization or leader and connect communities to city agencies based on expressed needs and concerns. Forums educate and build capacity regarding important topics such as education, safety, health, and financial empowerment.

**Recognition of Business Owners (Philadelphia, PA)** - During the National Welcoming Week, the City recognized seven immigrant owned businesses at city hall.

### Other suggestions:

**Library Story Program**- A story program could be launched at the Public Library every other week. This program could bring speakers from different cultures and backgrounds to share stories. Jane Longmeyer thought of the "Lost Boy" as a potential story for this program. Also, other cities are showing films/documentaries about immigrant stories at public facilities. For example, Oakley, California recently hosted the film "Papers" at their local high school. These events are free to the public and can be hosted at the Public Library, DCCC, or at a school facility.

**"Dias de los Muertos" Cultural Workshop** - Oakley Ambassadors shared the origins of the holiday and explained the different components of an *ofrenda* as attendees helped create the *community ofrenda*. The Workshop concluded with a performance of ballet folklorico and plenty of activities some of which included: traditional face painting, decorating sugar skulls and eating Pan de Muerto (holiday bread).

**Multicultural Dialogue Program** -The Oakley Ambassadors hosted their second Multicultural Potluck Dinner event. The Dinner was a part of the Dining and Dialogue Program that YMWO Ambassadors have created to form a more welcoming community by engaging a diverse group of Oakley community members to come together and engage in conversation.

# Refugee Families from Somalia

*This backgrounder provides general cultural information, while recognizing that every family is unique and that cultural practices will vary by household and by generation. Several Somali community leaders were interviewed for this backgrounder. While this resource provides general information, it is best to get to know each family and learn their unique characteristics; wherever possible, ask members of the community about different cultural practices.*

has experienced civil war on and off since 1991. As of November 2011, nearly one million Somali refugees live outside their country, and nearly 1.5 million have been displaced within their own country (UNHCR, 2011). The U.S. has resettled more than 100,000 Somali refugees across the country (Refugee Processing Center, 2012).

**Practice Tip:**

**Somali Bantu** refugees are historically, ethnically, and culturally different from other Somali refugees. The majority of this resettled group are descendants of southeastern African Bantu people who were brought to Somalia as slaves in the 19th century. Somali Bantu refugees fled Somalia in the 1990s, lived in refugee camps in Kenya, and were finally resettled in the United States between 2003-2007. For more information, see The Somali Bantu (<http://www.culturalorientation.net/library/publications/the-somali-bantu-culture-profile>).



**Background**

Somalia is a hot, arid country on the eastern coast of Africa, bordered by Ethiopia, Kenya, and Djibouti. During colonization, areas of modern Somalia were ruled by Britain, Italy, France, and Ethiopia, with Somalia gaining independence on July 1, 1960. Before the war, the majority of Somalis were nomadic herders or farmers, while about 1/5 of the population lived in urban areas. Somalia

Due to ongoing instability in Somalia, the U.S. continues to resettle Somali refugees. Some are resettled without having relatives currently in the U.S. These are often single mothers with young children, who must rely on the wider community for support in the absence of extended family. Others have grown up in refugee camps and may not have experienced the same traditional upbringing or parenting role models as older generations.

**Culture and Religion**

The majority of Somalis are Sunni Muslims, an Islamic faith that is central to Somali culture and dates back to the 11th century.

Most Somalis will observe the following religious/cultural practices:

- Women covering their arms and legs and wearing the "hijab" (head covering) in public—and in the presence

of unrelated males at home—reflecting the values of modesty and purity.

- Abstaining from **pork and alcohol** (some Somalis may avoid products containing vanilla due to the alcohol content, or products with gelatin such as prenatal vitamin capsules).
- Eating only “halal” meat (regarding the way animals are slaughtered, similar in some ways to “kosher” meat preparation).

**Practice Tip:**

- Somali men and women may avoid touching or shaking hands with unrelated people from the opposite gender, particularly before daily prayers. However, some who have lived in the U.S. longer may have adopted shaking hands.
- A common greeting is “As-salamu Alaykum” [sa-lam a-lake-um], Arabic for “peace be upon you.” “Iska Waram” is the traditional Somali greeting for “How are you?”

**Major Religious or National Holidays:**

There are five “pillars” of Islam: 1) the Islamic creed, 2) five daily prayers, 3) fasting during Ramadan, 4) charitable giving, and 5) the pilgrimage to Mecca at least once in a lifetime. Muslims observe Ramadan for one month every year, during which they abstain from eating and drinking between sunrise and sunset. Patterns of life can change at this time, as more activities are conducted during the evening hours after the fast has been broken.

- Eid al Adha: Festival of Sacrifice, date determined by the Islamic lunar calendar. It marks the end of the annual pilgrimage to Mecca.
- Eid al Fitr: Marks the end of Ramadan, date determined by the Islamic lunar calendar.
- Somali National Day: July 1st.

**Practice Tip:**

Eid al-Adha and Eid al-Fitr are the most significant festivals in Islamic faith. Staff should be aware that children may not attend school during this time.

**Family and Community**

Strong social networks are an important strength of Somali culture. Somali families are traditionally large and

multi-generational. Extended family members often live together or nearby, and provide support, social identity and a source of security.

Somalia is a clan-based society, although many Somali-Americans seek to move beyond the conflicts this created in Somalia. Marriage is considered a relationship between two families or clans; however, most marriages are chosen rather than arranged. Given the nuances of clan relationships, those outside the culture are not expected to discuss these matters.

Traditionally men have worked outside the home, while women have taken responsibility for children and the household. Gender roles may change in the U.S. and can sometimes be a source of strain, especially if Somali women have an easier time finding employment than their husbands. Somali girls may have more housework responsibilities and be kept closer to home, while boys may be given greater freedom outside the home.

**Practice Tip:**

- Somalis typically have 3 names: given name; father's given name; and paternal grandfather's given name.
- Because women do not change their maiden name, mothers will have a different last name than their children. Additionally, the father's first name may be the child's last name. Nicknames are commonly used to distinguish between people with similar names.

**Child-Rearing and Child Development**

In Somalia, large extended families help one another with household and parenting tasks. Early care by family and friends is viewed as more loving and consistent with community values. Somali society is hierarchical, with a high regard for family and community elders. Respect for elders is therefore an important value to be passed on to children. Somali parents now living in the U.S. may initially prefer family child care or home visiting rather than a center-based program.

Equally important, child care within the Somali community reinforces the child's language, culture, and religion. Somali parents may be concerned that attending a center-based classroom could cause a loss of Somali language and culture, or may violate their religion.

**Practice Tip:**

Somali parents may be more comfortable having their children participate in programs where:

- Somali staff are employed.
- Children are encouraged to use their home language.
- Religious guidelines are understood and respected.

**Guidance and Discipline**

In the past, Somali children learned self-discipline from teachers, who were also the primary disciplinarians. Somali parents, who themselves were disciplined more at school than at home, or who experienced less discipline due to family disruptions caused by war, may not have role models of home-based discipline.

Somalis have traditionally used corporal punishment as discipline. Parents may be fearful of home visits by professionals, visits to the emergency room, or school involvement after learning that in the U.S., beating a child may result in the child's removal from the home by child protection services.

Somali parents in the U.S. welcome discussions about alternative discipline methods. Somali parents may expect discipline methods to yield an immediate change in behavior, rather than requiring repeated use over a period of time.

**Practice Tip:**

Somali parents may benefit from discussions on developmental expectations of young children to support effective methods of guidance and discipline.

**School and Education**

Education is highly valued within Somali families. However, the notion of "school readiness" and parents as a child's "first teacher" may be new concepts. Education in Somalia traditionally starts when a child is 5 or 6 years old. Engaging children in learning activities prior to school, and reinforcing these concepts at home, will be new ideas for many recently arrived Somali families.

In Somalia, and even in refugee camps, children were given more freedom to roam, supervised by older siblings, extended family members, and adults in the community. Development occurred naturally through daily activities of living, such as food preparation, work in farming or livestock, or household chores. In the U.S., where families may be confined to small apartments or remain inside more of the time due to colder weather, children may not have the same opportunities to develop small and large motor skills. Somali parents may not be aware of the importance of these milestones, since they did not require conscious attention previously.

**Practice Tip:**

- Somali parents may show their respect for teachers by not interfering and not getting involved in their children's education, since parent engagement in school activities is not the norm in Somalia.
- Encourage parents to participate in school activities by explaining the benefits to their children, providing interpreters, and helping with transportation.

In Somalia, education and cooperation are highly valued, and parents appreciate activities that reinforce children working together. American values of independence and self-reliance may be new concepts and may be viewed as conflicting with the more communal Somali world view.

**Health and Mental Health**

In Somalia and in refugee camps, women often gave birth at home, aided by a midwife or family members. Doctors and hospitals were for emergencies, so prenatal visits and classes may be new for many women.

**Practice Tip:**

Somali women in the U.S. may be interested in learning about pre- and postnatal care, provided that cultural practices are respected and that language and literacy needs are taken into account.

Some parents, particularly mothers, may experience depression due to war trauma; separation from their

children and family members; or family conflict or abuse. The stressors of acculturation can heighten feelings of depression, especially if mothers are isolated, lack English language skills, face financial or housing problems, or feel internal conflict over leaving their young children at home when they work outside the home.

Culturally, mental health is typically viewed as being either "crazy" or "sane," rather than as a continuum of needs. Stigma exists around receiving mental health services. Depression and other mental health needs may be expressed in physical terms, such as headaches, stomachaches, or back pain. Support through social experiences (such as cooking or sewing together, sharing food and sharing stories, etc.) may be more easily received than referrals for mental health services.

### Community Leadership

EHS/HS programs will find it helpful to work with leaders from the Somali community. Some tips:

- Ask community members to identify people they trust. Highly educated Somali community members are likely to be well-regarded and can act as role models.
- Include knowledgeable community members as interpreters or liaisons in enrollment sessions and other meetings with Somali families.
- Be aware of differences among ethnic groups and clans when working with the larger community.
- Contact your state's Refugee Coordinator (see References) for ethnic-based community organizations, refugee resettlement agencies, and other helpful local resources.
- Educate community leaders about EHS/HS so they can share information with the community.

### Resources and References

#### BRYCS

- Head Start Collaboration. <http://www.brycs.org/head-start-collaboration.cfm>
- Positive Youth Development and Somali Youth: Research and Resources. (2009). <http://www.brycs.org/clearinghouse/Positive-Youth-Development-and-Somali-Youth.cfm>

- Somali Bantu Refugees: 1) Cultural Considerations for Service Providers. (2004). <http://brycs.org/documents/upload/SBantu-Service-Considerations.pdf>
- Strengths-Based Programming: The Example of Somali Refugee Youth. (2009). [http://www.brycs.org/documents/upload/brycs\\_spotsummer2009.pdf](http://www.brycs.org/documents/upload/brycs_spotsummer2009.pdf)

#### Other resources

- Center for Advanced Studies in Child Welfare. (2011). Somali Cultural Guide—Building Capacity to Strengthen Well-Being of Immigrant Families and Their Children: A Prevention Strategy. <http://www.cehd.umn.edu/ssw/cascw/attributes/PDF/CulturalGuide-Somali.pdf>
- Center for Applied Linguistics. (1999). Somalis: Their History and Culture. <http://calstore.cal.org/store/p-138-the-somalis-their-history-and-culture.aspx>
- CURA Reporter (Spring 2005). Somali Families and Parent Involvement in Schools. <http://www.cura.umn.edu/publications/catalog/reporter-35-2-0>
- ECHO Minnesota. (n.d.). Somali Culture—At a Glance. <http://www.echominnesota.org/sites/default/files/Somali%20Culture%20-%20At%20a%20Glance.pdf>
- Family & Children's Service. (1999). Somali Family Strength: Working in the Community. <http://www.brycs.org/documents/upload/SomaliFamilyStrengthReport.pdf>
- UNHCR. (November 2011). UNHCR Somalia Briefing Sheet. <http://www.unhcr.org/cgi-bin/texis/vtx/home/opensslPDFViewer.html?docid=4ed354d39&query=somalia>
- U.S. Department of State, Refugee Processing Center. <http://wrapsnet.org>
- U.S. Department of Health and Human Services, Office of Refugee Resettlement, links to State Refugee Coordinators and Mutual Assistance Associations. <http://www.acf.hhs.gov/programs/orr/resource/orr-funded-programs-key-contacts>

#### Video / DVD:

- Center for Applied Linguistics. (2010). A New Day, and Be Who You Are. <http://calstore.cal.org/store/p-194-refugee-families-youth-videos-a-new-day-be-who-you-are-dvd-in-english.aspx>
- Nashville Public Television. (2009). Next Door Neighbors—Somalis. <http://wnpt.org/productions/nextdoorneighbors/somali/index.html>

### **Acknowledgements**

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