The Ohio State University K–12 Teacher Somali Workshop Project

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I. Introduction

In July 2009, the Ohio State University held its first weeklong intensive teacher workshop on Somali history, language, and culture. The workshop was the heart of a larger project to create resources for educators who work with Somali children, youth, and families. Over the course of a year the authors developed the workshop in collaboration with sponsoring agencies;[1] Somali Studies scholars; local school district teachers and administrators; and local Somali artists, educators, students, and community organizers. The workshop was designed to provide an overview of Somali history, language, and culture while focusing on topics that were identified by stakeholders and by the authors as particularly relevant to educational practice.

In this article, the organizers of the OSU K–12 Teachers Somali Workshop Project trace its developmental trajectory, describing the development, delivery, and digital documentation and dissemination of the workshop. While our efforts to take a collaborative, community-based approach yielded a rich workshop with significant investment by many stakeholders, problems arose about issues of representation in terms of content, presenters, participants, and venue. We conclude with a discussion of plans for the future, including improvements in workshop design and delivery, expansion of the website, and the integration of digital resources and face-to-face workshops. The goal in writing this article is three-fold: (1) to initiate discussion of how teacher workshops and related outreach efforts unfold in the context

of the Somali diaspora, (2) to let the Somali Studies community know about the resources we have created and continue to develop, and (3) to invite involvement in our on-going activities.

II. Context of the Project

A. Somali Immigration to Columbus, Ohio

The Somali migration to Columbus, Ohio, since the early 1990s has had a major impact on this Midwestern city. Despite its reputation as a homogeneous "Cow-town," Columbus has in fact become home to successive waves of immigrants throughout its history. In the 19th century there were influxes of European immigrants from such countries as Germany and Italy, and in-migrations of former slaves from the southern United States.[2] During the last quarter of the 20th century communities of immigrants from Latin America, the Middle East, South and Southeast Asia, and the former Soviet Union became established and grew rapidly.[3] In that same period, many East Africans (primarily Ethiopians and Eritreans) resettled in Columbus with official refugee status. In the early 1990s in the aftermath of civil war, Somalis began their exodus to countries of first asylum, such as Kenya. Those who sought and were accepted as political refugees for resettlement in the United States initially settled in other areas, but many Somalis soon began secondary migration to Columbus in search of better housing, jobs, and living conditions.[4]

What began as a trickle of individuals has grown into a sizable Somali community in Franklin County, but its size is unknown and a matter of debate. According to the 2000 U.S. Census, there were fewer than 10,000 Somalis at the turn of the millennium, while a 2008 book by Roble and Rutledge estimated that 45,000 resided in Central Ohio.[5] Columbus had received humanitarian immigrants before but never in such large numbers, and service providers have struggled to meet the needs of Somali newcomers. As in other North American cities and towns, Somalis in Columbus have faced many challenges, some common across immigrant groups, others specific to this population. Somalis have been confronted with racism and Islamophobia at the same time they are learning to speak a new language and function in a new social system, while, in many cases, also dealing with the trauma of war and displacement.[6] Suspicions and negative stereotypes of Somalis in the diaspora have been reinforced by events such as piracy in the Indian Ocean, allegations of affiliations with Al-Qaeda,

and ongoing warfare and displacement in Somalia. Rapid growth of the Somali community and various socio-political factors that make Somalis stand out more than other newcomers have made outreach to public schools increasingly important over the past decade.

Since the early 1990s, there has been a constant demand in Columbus for training about Somali history and culture for public school teachers and administrators, as well as for social service and other care providers. Insights and direct assistance from Somali bilingual aides, interpreters, and social service workers help non-Somalis navigate cross-linguistic and cross-cultural encounters. However, the continued need for formal training for non-Somalis is widely recognized, and many have been offered in a range of professional settings. Somali community organizations have led and/or provided trainers for staff training for the police, area hospitals and clinics, Franklin County Job and Family Services, Children's Services, and the Alcohol, Drug and Mental Health Board. Limited time and other resources have often circumscribed the scope and breadth of these trainings. Sometimes the content delivered was concise and pragmatic but lacking in depth (e.g., do not shake hands with a Somali of the opposite sex), while other times the content was culturally rich but not clearly connected to the trainees' professional needs.

In 2004, the Center for African Studies at the Ohio State University sponsored a one-day K–12 teacher workshop. Led by a number of nationally renowned scholars and practitioners, the event was an effort to provide more comprehensive and academic training for educators who work with Somali children and families. Frequent requests for the (poor quality) video recording of this event inspired us to create an expanded workshop and a high-quality and accessible record of it for future audiences. Consequently, the OSU K–12 Teacher Somali Workshop Project was born.

B. Outreach at the Ohio State University

As a land grant university, the Ohio State University (OSU) has always had an outreach and engagement mission, and in recent years the university has sought to increase the extent and profile of such efforts. The College of Education and Human Ecology (EHE) has a long and productive tradition in this area, and its programs are managed by the College's Office of Outreach and Engagement. A large part of this work consists of providing courses for local school districts on a contractual

basis. The teachers who take these courses earn academic credit to satisfy state requirements for continuing professional development. Our workshop was offered as such a course. With its focus on immigrants and refugees in Columbus, our workshop aligned with the College's commitment to taking a leadership role in the improvement of urban education. When we proposed the workshop to EHE's Office of Outreach and Engagement, the response was highly enthusiastic.

Many other units on campus offer workshops for K–12 teachers, and some workshops bear academic credit. The Center for African Studies (CAS) is particularly active in this domain and has organized several workshops in which African Studies scholars present on their area of expertise. Whereas EHE courses are expected by participants and the contracting school district to provide information and training that is directly related to teachers' practices, workshops offered by other units seem to have more leeway on how "practical" they have to be. Workshops organized by EHE differ in another respect from those offered by other units: EHE courses are typically quite interactive, including structured inquiry and extensive small group work, while non-EHE courses tend to follow a more lecturer-centered format.

Co-sponsored by EHE and CAS, our workshop emphasized historical, linguistic and cultural content knowledge rather than pedagogical content knowledge. Consequently, it was less practical or interactive than is typical for an EHE workshop. Moreover, because our project goals included digital documentation and dissemination of the workshop, we privileged the thorough and orderly presentation of information over the active participation of the teacher-students. Our participants were very tolerant of this, perhaps because we explained our project goals and their implications for that workshop format or because co-sponsorship by CAS shifted participants' expectations.

C. Funding the Project

Our first task was to find funding for the workshop project. OSU would pay for Moore's and Joseph's time and expertise. However, we needed money to pay for presenters' honoraria and the digital video recording and post-production work to create a project website and a DVD archive of the workshop.

We turned first to the Ohio Humanities Council (OHC), applying for a Major Grant for K–12 Education. The OHC's mandate is to encourage "all Ohioans to explore the human story, to use history, literature,

philosophy and the other humanities as the means to arrive at new insights."[7] The OHC proved to be highly supportive because they saw Somalis in Ohio as an integral part of the state's cultural heritage. The OHC's involvement gave added importance to the documentation and dissemination aspects of the project. Meetings and exchanges with other OHC grantees helped us situate Somali history, language, and culture within the larger Ohio experience.

The project was also funded by the U.S. Department of Education through an undergraduate International Studies and Foreign Language (UISFL) grant to OSU's Center for African Studies. Area Studies outreach to K–12 and other communities has long been a priority for the U.S. Department of Education Title VI programs, and funds were allocated to the workshop project as part of the grant's outreach to the K–12 community. Until recently, Title VI programs did not consider diaspora communities as an appropriate focus, viewing them as too distinct from the homelands from which these immigrants came. Fortunately, there has been a gradual acknowledgement of the limitations of this view, especially in light of the rapid pace of cultural, physical, financial, and other types of exchange between homeland and diaspora communities.

III. Workshop Development and Delivery

A. Workshop Design

Our workshop was designed for K–12 educators who wanted to understand and serve their Somali students better. As noted above, we sought to expand upon—in terms of both breadth and depth—what had been done in previous, shorter workshops and to produce a permanent and publicly available record of the workshop. Over the course of a year, we developed the workshop in collaboration with the sponsoring agencies; Somali Studies scholars; local school district teachers and administrators; and local Somali artists, educators, students, and community organizers.

Having co-organized the 2004 teacher workshop and the 10th Triennial Somali Studies International Congress (held at OSU in 2007), Laura Joseph managed the logistics of the project and identified many potential presenters. At the time, Leslie Moore was new to Columbus and just beginning to lay the foundation for future research in the Somali community. She designed the workshop syllabus, created the

workshop website,[8] planned the inquiry activities and project assign-ments, and recruited presenters and worked with them to shape the goals and scope of their presentations.

The workshop curriculum was organized into three not entirely distinct categories: (1) history, language, and culture in Somalia; (2) Somalis and Somali culture in the diaspora; and (3) educational issues, policies, and practices relevant to Somali students and their families. In each category we had presentations by both local experts (Somali and non-Somali) and Somali Studies experts we brought in from other universities. The two out-of-town Somali Studies scholars were histo-rian Lidwien Kapteijns and folklorist John Johnson. Both had given compelling and comprehensive presentations at previous OSU events (Kapteijns at the 2004 CAS workshop and Johnson at the 2007 Somali Studies International Congress). We invited them to present at greater length in our workshop. Two of the education presenters were well-known local experts with whom we had worked before and who had also presented at the 2007 Congress: Dr. Abdinur Mohamud of the Lau Resource Center of the Ohio Department of Education[9] and Dr. Brenda Custodio of Columbus City Schools Global Academy, a welcome cen-ter (or newcomer) school for recently arrived immigrant students in grades 6 through 12. The Columbus-based Somali Documentary Proj-ect team, consisting of Abdi Roble, Doug Rutledge, and Tariq Tarey, gave presentations on their documentary work and their educational outreach efforts. Other locally based speakers were (this list reflects affiliations at the time of the workshop):

- Abdirazak Farah, coordinator of the City of Columbus' New Ameri-can Initiative
- Abdalla Kassim, founder of First Time Learners, a local organiza-tion that provides support for Somali students with limited formal schooling
- Abdi Issa, bilingual assistant and community outreach for South-western City Schools
- Abdikarim Omar, former Somali Ambassador to the United States
- Abdisalam Aato, filmmaker and Somaliwood expert
- Abdulkadir Abdi, OSU Somali language instructor
- Hodan Khalif, school resource coordinator for Communities in Schools
- Mohamud 'Diriyos' Diriye, artist and former curator of the Somali National Museum

B. Workshop Delivery

The workshop took place in June of 2009 in the Somali Women and Children's Alliance, a community service center located in the Global Mall, a commercial and social center for many Somalis on Columbus's North side. We chose this setting because it gave teachers an extended and guided opportunity to be immersed in a Somali cultural context. Students took breaks as opportunities to explore the Global Mall shops and interact with members of the Somali community.

The workshop was a one-week intensive course, which meant that we met Monday through Friday for six-and-a-half hours each day, with a half-hour lunch break. Roughly half of the workshop consisted of lectures on Somali history, poetry, spoken and written language, art and artifacts, and film. About a quarter was dedicated to presentations by education professionals on effective teaching and engagement of Somali students and parents. Another quarter was presentations by Somali activists, artists, former diplomats, and social service providers on various issues facing the diaspora community in Columbus and elsewhere. Moore led whole-class discussions during and between sessions to highlight the important "take-home" ideas from, and links between, the presentations.

After the workshop ended, the teacher-students produced final projects in which they did one of two things: (1) designed a lesson plan to support the learning of academic content and/or skills by Somali students, or (2) designed a lesson plan to support non-Somali students' learning about Somali history, language, and/or culture. Students were also given the option to propose and pursue their own idea for a final project. One librarian did so, producing an annotated "webliography" of Internet resources related to Somalia. This and several other student projects were posted on the workshop wiki, which was made public after the workshop ended.

Instead of using OSU course management software, we used a wiki to make the course website workshop materials available. There were several advantages to using a wiki, which is a type of website that can be easily edited (Wikipedia is the best known wiki). For one, it could be made accessible to anyone we wanted, regardless of their status relative to the university. For another, the wiki could be made public, which we did after removing copyrighted materials posted for use during the workshop. Also, we have been able to track wiki traffic using Google Analytics. We did not make full use of the affordances of the

wiki, however. We chose not to dedicate time to wiki training, instead referring participants to the tutorials offered by the wiki host, Wikidot. Therefore, few students or presenters became direct contributors to the wiki. Instead of making their contributions directly, participants sent electronic materials to Leslie Moore (the wiki manager), who then posted them on the wiki.

C. Challenges and Issues of Interest

The greatest challenge in developing workshop content was that of communicating the complexity of Somali history, language, and culture in such a compressed timeline. We sought to include artistic, educational, historical, linguistic, literary, and political perspectives, as well as the viewpoints of multiple constituencies. Because we were both delivering and documenting the course, we juggled two sometimes conflicting goals: (1) to present a lot of information in a comprehensive, thorough way that worked well on video and (2) to engage participants by providing not only lectures but also interactive work that allowed them to process new material with their peers.

The desire to expose students to both "traditional" and "modern" or "contemporary" aspects of Somali culture led, predictably, to the recognition that such terms cannot be applied in any absolute way, but only relative to one another. The music of the local Dur Dur band and that of K'naan Warsame are both "modern" when compared to sung poetry of the 19th century, but they are worlds apart as far as the youth of the Somali diaspora are concerned. Likewise, the assumption that the transition from "traditional" to "modern" is always unidirectional was also discredited. For example, images of bare headed, military-clad Somali women soldiers of the 1970s were an unexpected precedent to today's norm of Somali women donning the *hijab* and other "traditional" attire.

One of our sponsors, the Ohio Humanities Council, required us to deliver a significant amount of humanities content. Presenting this content in ways that made clear its relevance and application to pedagogical practice was not a straightforward matter. While experts in their fields, some of our presenters were not experienced in making connections between their deep and extensive knowledge with the practical concerns of K–12 teachers. Moore attempted to establish such links in mini-lectures and discussions following presentations. However, these efforts to explore relevance and applications often fell short

because (1) we had allocated too little time to them and/or (2) Moore did not know enough about the presentations in advance to plan effective follow-up mini-lectures and activities. For example, the primacy of orality in Somali culture was discussed in several sessions, but the classroom implications of this were not examined in any detail, nor were pedagogical practices for building English literacy about Somali orality.

Another challenge was identifying relevant and relatable readings. Some presenters recommended reading assignments, but in most cases, Moore identified readings to complement the presentations. The students were highly enthusiastic about the course textbook, *The Somali Diaspora: A Journey Away*, by Roble and Rutledge, which documents the experiences of Somali immigrants in the U.S. through photography and essays.[10] The teachers also expressed appreciation for the readings that were focused on education.[11] However, they seemed unsure what to do with the more classically humanities-focused readings (e.g., Johnson in preparation). Part of the problem was possibly a lack of guidance from Moore on how to read and relate such texts to the overall themes and goals of the workshop. Bringing more contemporary humanities content into the course, such as youth poetry and music, will likely facilitate explorations of the relevance of literary, historical, and religious studies insights to teaching and learning in K–12 classrooms.

In developing and delivering the course, we were constantly faced with the question of whose voices were to be heard on any give topic: Somali, non-Somali, women, men, youth, adult? There were also issues of ethnicity and clan affiliation. Assuring that Somali women were well represented turned out to be more of a challenge than anticipated, as several women opted out at various points in the planning stages. In an effort to involve not only those Somali community members with whom we already worked, Moore contacted several Somali community organizations located in the Columbus area. Unfortunately (and not too surprisingly, as she was unknown in the community at this time), these efforts yielded little. In some instances symbolic representation in the workshop program seemed as important as actual participation. A few prominent individuals in the Somali community went to considerable lengths to be invited to the workshop, but once invited lost interest in actually presenting.

Determining who could attend the workshop proved to be somewhat problematic. Our OHC funding meant that statewide participa-

tion was expected, and the course was advertised on the OHC website and in brochures as one of their K12 Teachers Institutes.[12] Teachers from school districts as far away as Cleveland applied to participate. In addition, several of Moore's colleagues in EHE expressed an interest in sitting in on some or all of the sessions. Our desire to have an open-enrollment policy was complicated by the fact that Columbus Public Schools had contracted for the course and by the relatively small space we had chosen as the workshop venue. In the end, we admitted all of the teacher applicants but discouraged the EHE faculty from dropping by on the grounds that space was limited and the presentations would be available to them in digital format at a later date.

The immersion experience in the Somali-owned mall was, on the whole, a positive experience. During the planning process, we frequently reconsidered the decision to host the workshop at the Global Mall. We debated the inevitable trade-off between the benefits of immersing the students in a Somali community center versus a sterile but technically well-equipped and temperature-controlled OSU classroom. As planning proceeded, controversy arose regarding the choice of the Somali Women and Children's Association, which some Somalis saw as representing one ethnic group to the exclusion of others. Despite these issues and some students' expressed discomfort with the facilities at times, students' final evaluations and oral feedback made clear that the familiarity they gained with the environment outside of the classroom outweighed the inconveniences. The ambient noise and surrounding distractions of the Mall gave rise to some rich, spontaneous infusions of culture into the classroom. One presentation took place against the melodious backdrop of prayer being recited nearby. A number of Somali community members visiting the Mall were spontaneously recruited at points to elaborate on a point of history, discuss Somali cinema, recite a poem, or demonstrate a dance.

IV. Making it Last, Making it Public, Making it Better

A. Documentation and Dissemination

Twenty-three hours and thirty minutes of video footage were shot during the workshop. Digital video recording and post-production were done by Studio CT,[13] a program at OSU created in 2007 to provide opportunities for student designers/web developers to make "real life" video, web, and graphic design and development projects.

Although acoustics were challenging in the mall, lapel microphones on the presenters and a hand-held microphone used for questions and discussion provided good-quality audio recordings. The video quality was diminished slightly by less-than-ideal light in the classroom, but we felt that we would negatively affect the workshop atmosphere if we tried to create a well-lit scene. Presenters signed consent forms in which they agreed to be recorded and for the recordings to be disseminated.[14] The teacher-students were notified in advance that the workshop would be video recorded. They were also assured that if anyone made a statement that he or she did not want to be on the record, we would respect such wishes and exclude any such segments from publication in print, DVD, or web format. Only one participant did not want to be filmed, and he simply chose a seat that was off camera. The effect of video recording on class discussion is unknown, but it likely had some dampening effect.

The many hours of raw video footage were subsequently edited down to 19 hours to create the 12-disc full edited archive. Studio CT editors worked from a spreadsheet on which we, the authors, had identified segments and indicated what was to be included, what cut. A two-hour "Somali History, Language, and Culture: Selected Workshop Clips" DVD was also compiled. Clips were selected to introduce viewers to important themes in the workshop, with an eye to what would be particularly useful to future teachers and learners of Somali culture. These clips were organized into six themes: arts, education, family, identity, language, and global crosscurrents. The selection process was long and challenging, for clips needed to be short, stand-alone segments that could be understood without the depth and coverage of the full-length presentations from which they were extracted. Also, we wanted powerful clips that would pique interest, but without causing so much controversy as to drown the central message. A Somali consultant reviewed the clips selected and sorted by the authors, as did Moore's Somali graduate research assistant, and we made their recommended changes.

The selected clips and the full 19-hour archive of the 2009 workshop are available on our new website, Somali Studies for Educators, http://somalistudies.ehe.osu.edu/. The website also features the workshop materials formerly available on the workshop wiki, including the syllabus, inquiry activities, participants' final projects, recommended readings and viewings, presenters' slideshows, and a growing list of other online resources. Two questions we struggled with while designing the

new website included: (1) who are the intended and likely users of the site, and (2) how interactive should the site be? We decided not to host a blog or similar interactive feature given the extensive maintenance required and the risk of attracting trolls (i.e., people who post inflammatory or off-topic messages with the intent of provoking readers and/or disrupting discussion). However, contributions will be encouraged and vetted by a webmaster. As the name of the website indicates, our emphasis is on educators, broadly defined. Moore has worked with both Somali and non-Somali educators who are engaged with Somali students and families and the educational institutions in which they participate, and we envision the website primarily as a resource for them. However, we believe the website will be useful for people in other fields as well.

Having created the DVDs and the website, we are working to let people know about the fruits of the workshop project. We wrote this article for publication in *Bildhaan* in order to reach Somali Studies scholars and the many others who turn to this scholarly, online, open-access journal for information and insight. In November 2010, we presented on the workshop project in a session on research, outreach, and engagement with Somali refugee communities in the U.S. at the meeting of the African Studies Association. The conference theme that year was "African Diasporas and Diasporas in Africa." The 12-disc archive and several copies of the selected clips DVD will be placed in public libraries in the Columbus area. The DVDs are available for organizations (e.g., universities, school districts, libraries, refugee resettlement agencies) for the cost of shipping as long as our stock of copies made with grant money lasts. We are currently pursuing options for DVD duplication and distribution after our current stock is expended.

B. Plans for Future Workshops

Since the workshop ran in the summer of 2009, Columbus Public Schools has asked us almost every quarter since to offer it again. We decided not to offer the workshop again until the DVDs were completed and the Somali Studies for Educators website was launched. As we plan the new iteration of the Somali history, language, and culture workshop, we have looked back at evaluations by workshop participants, two external reviewers (one paid, one volunteer), and our own post-workshop reflections in order to identify changes that we believe will improve the workshop.

Integrate Video and other Digital Media from 2009 Workshop
We will use the Somali Studies for Educators website to make videos and other resources available to participants. Archived lectures will be viewed at home to complement live presentations, and video clips will be shown in class to open discussion of specific topics. We plan to post recommendations on the website for how other institutions might make similar use of the website.

Dedicate more Workshop Time to Interactive Work among Participants
Teacher-participants were eager for information, but they were equally eager for opportunities to work with each other to make sense of this information and relate it to their teaching experiences and practices.

Offer a Less Intensive Version of the Workshop
While many teachers appreciate the convenience of a one-week course, the intensive format meant that teachers had little time and energy after class to complete and contemplate the readings and inquiry activities. A workshop that is spread over a longer period would give participants more time to integrate new concepts and information, as well as making it possible to do more out-of-class work that enriches in-class discussion.

Involve more Somali Women Presenters
Somali women were under-represented despite recruitment efforts. A women-only panel session may be one way to recruit and retain Somali women as presenters. Moore worked closely with the one Somali women who presented in 2009, and offering such collaboration to other women may also help with recruitment and retention.

Have more Involvement of Somali Youth
In 2009 we sought to involve Somali students from a local high school who had organized to raise awareness of, and find solutions for, problems they were experiencing in school. We will pursue this idea again, as well as possibilities for involving Somali students at OSU and Columbus State Community College.

Have more Sessions Focused on Refugees' Resettlement Experiences
The Somali Documentary Project presentation provided powerful images and useful information on the Somali diaspora. More information on how refugee resettlement works in Central Ohio and the U.S. in

general would be an important addition given the widespread misinformation about benefits received by Somalis.

Dedicate a Session to Generation 1.5
The "linguistic and cultural in-between-ness" of Somali students in secondary and post-secondary education who came to the U.S. as children deserves more attention than it received in 2009. We plan to involve the Collaborative on Multilingual Learners, a reading group recently formed by OSU and Columbus State University faculty members who work with Somali students and other English language learners.

Explore more Intensively the Issues of Accommodation in Schools
The complexity and controversy of cultural, linguistic, and religious accommodation of Somali students and their families require more time and more structured examination than we allotted in the 2009 workshop.

Host the Workshop in Multiple Venues
In order to better address diverse perspectives and sensitivities, we plan to hold the next workshop in three different locations, including a "neutral" classroom space at OSU.

Expand Collaboration beyond Central Ohio
We are in regular contact with colleagues in Minneapolis, home to the largest Somali community in the United States. We have already had some cross-pollination with Martha Bigelow (University of Minnesota), inviting her students to join our workshop wiki and sharing workshop syllabi. Our workshop participants will be able to more fully explore and understand the Somali diaspora if we pursue opportunities for communication and collaboration across even greater distances. If *Bildhaan* readers are interested in collaborations, please contact one or both authors.

Notes

1. The project was sponsored by a Major K–12 Grant from the Ohio Humanities Council/National Endowment for the Humanities, the U.S. Department of Education, and the Ohio State University's Center for African Studies and College of Education and Human Development.

2. Knepper 1989.

3. Community Research Partners 2005.

4. Roble and Rutledge 2008.

5. Ibid.; and Community Research Partners 2009.

6. cf., Samatar 2004.

7. OHC website online at ohiohumanities.org/ 2009.

8. The course website was a wiki, "a website that allows the creation and editing of any number of interlinked web pages via a web browser using a simplified markup language or a what-you-see-is-what-you-get text editor" (en.wikipedia.org/wiki/Wiki). The course wiki has been deactivated in preparation for the launch of the new Somali Studies for Educators website.

9. Dr. Abdinur Muhamud has since returned to Somalia as the new Minister of Education, Culture, and Higher Education.

10. Roble and Rutledge, *The Somali Diaspora: A Journey Away* (2008).

11. e.g., Abdi 1998; Bigelow 2008.

12. See ohiohumanities.org/wp-content/uploads/k-12-2009-columbus.jpg.

13. Our thanks to the StudioCT team: David McIntyre (Media, Marketing, and Communications Scholars Director), Ray Arebalo (Program Coordinator), Andrew Orohoslski (Video Director), Matthew Plauny (Video Editor), Carey Utz (Assistant Editor), Andrea Pendell and Whitney Weaver (Graphic/Web Design), Ryan McGowan and Johnny Wu (Web Development).

14. The Somali Documentary Project team declined to be recorded.

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