

Is Alade McKen a plagiarist? A small selection of examples from his dissertation are included below to guide your investigation.

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“UBUNTU” I am because we are: A case study examining the experiences of an African- centered Rites of Passage program within a community-based organization by Alade Shola McKen. A dissertation submitted to the graduate faculty in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY, Iowa State University, 2021, 51-53

Its foundations can be traced back to the early 1900s during the pan-Africa movement where educators and activists such as Edward Wilmot Blyden documented a shift in the narrative in the way Eurocentric perception among Africans in his 1908 book titled African Life and Customs, which originated as a series of articles in the Sierra Leone Weekly News (Odamtten, 2019). He proposed that Africans were beginning to be seen simply as different and not as inferior because of English writers who traveled and studied in Africa. Such an enlightened view was fundamental to refute prevailing ideas among Western peoples about African cultures and Africans. This exchange of ideas between Blyden and many other scholars embodied the fundamental concepts of Afrocentrism.

Although many believe that Black nationalism is the initial driving force behind African-centered learning, there is a culmination of a social, cultural, and artistic movement that contributed to the Black educational experience in the United States. During the early 20th century, the Harlem Renaissance, a cultural and political movement in New York City, many writers and historians gathered in major cities. They began to work on documenting Africans' achievements throughout history. They also began to set up institutions to support scholarly work in African American history and literature, such as the American Negro Academy (now the Black Academy of Letters and Arts), founded in Washington, DC, in 1874. Leaders included Arthur Schomburg, who devoted his life to collecting literature, art, slave narratives, and other African diaspora artifacts. In 1911, along with John Edward Bruce, he founded the Negro Society for Historical Research in Yonkers, New York. The value of Schomburg's collection was recognized as it became the basis of what is now called the Schomburg Center for Research in Black Culture, based in Harlem, New York. Schomburg published an essay, "The Negro Digs Up His Past," in an issue of the 1925 Survey Graphic devoted to Harlem's intellectual life. This form of literature and many other articles had widespread distribution and influence, as he detailed the achievements of people of African descent.

Social movements throughout Black history were not mainstream. For instance, scholars like Hubert Henry Harrison used his intellectual gifts in street lectures and political activism, influencing early generations of Black Socialists and Black Nationalists. Also, many of the activities in the 1960s and 70s were grounded in

concepts brought to the world by Dr. Carter G. Woodson, the founder of Negro History Week (now Black History Month), who also co-founded the Association for the Study of African American Life and History in 1915, as well as The Journal of Negro History, so that scholars of black history could be supported and find venues for their work. Some Afrocentrists even claimed that The Mis-Education of the Negro (1933) by Carter G. Woodson was one of their foundational texts. Woodson critiqued African Americans' education as "miseducation" because he held that it denigrated the black while glorifying the whites. For many early Afrocentrists, the goal was to break what they saw as a vicious cycle of the reproduction of black self-abnegation. Other scholars such as W. E. B. Du Bois brought forth concepts such as "double consciousness" and a sense of "always looking at oneself through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity (Olaniyan, 2009). W. E. B. Du Bois researched West African cultures and attempted to construct a pan-Africanist value system based on West African traditions. In the 1950s, Du Bois even envisioned producing an Encyclopedia Africana to chronicle Africa's history and cultures with Ghanaian president Kwame Nkrumah (Rose, 2017). Du Bois died before being able to complete his work. Du Bois's approach is evident in work by Cheikh Anta Diop in the 1950s and 1960s. Du Bois inspired several authors, including Drusilla Dunjee Houston. After reading his work The Negro (1915), Houston embarked upon writing her Wonderful Ethiopians of the Ancient Cushite Empire (1926). The book was a compilation of evidence related to Cush and Ethiopia's historic origins and assessed their influences on Greece. I mention the name of these scholars and activists to trace the journey of Afrocentric education within the United States and how cultural nationalism sought the same goal of advancing the development of Black

Wikipedia entry on "Afrocentric Education,"

[https://en.wikipedia.org/wiki/Afrocentric\\_education](https://en.wikipedia.org/wiki/Afrocentric_education) (archived versions from 2020 are identical) [NEVER CITED + NOT IN BIBLIOGRAPHY]

Edward Wilmot Blyden, an American-Liberian educator and diplomat active in the pan-Africa movement, perceived a change in perception taking place among Europeans towards Africans in his 1908 book African Life and Customs, which originated as a series of articles in the Sierra Leone Weekly News. In it, he proposed that Africans were beginning to be seen simply as different and not as inferior, in part because of the work of English writers such as Mary Kingsley and Lady Lugard, who traveled and studied in Africa. Such an enlightened view was fundamental to refute prevailing ideas among Western peoples about African cultures and Africans.

...

The exchange of ideas between Blyden and Hayford embodied the fundamental concepts of Afrocentrism.

In the United States, during the early 20th century and the Harlem Renaissance, many writers and historians gathered in major cities, where they began to work on documenting achievements of Africans throughout history, in United States and Western life. They began to set up institutions to support scholarly work in African-American history and literature, such as the American Negro Academy (now the Black Academy of Letters and Arts), founded in Washington, DC, in 1874. Some men were self-taught; others rose through the academic system. Creative writers and artists claimed space for African-American perspectives.

Leaders included bibliophile Arthur Schomburg, who devoted his life to collecting literature, art, slave narratives, and other artifacts of the African diaspora. In 1911, along with John Edward Bruce, he founded the Negro Society for Historical Research in Yonkers, New York. The value of Schomburg's personal collection was recognized, and it was purchased by the New York Public Library in 1926 with the aid of a Carnegie Corporation grant. It became the basis of what is now called the Schomburg Center for Research in Black Culture, based in Harlem, New York. Schomburg used the money from the sale of his collection for more travel and acquisition of materials.

Hubert Henry Harrison used his intellectual gifts in street lectures and political activism, influencing early generations of Black Socialists and Black Nationalists. Dr. Carter G. Woodson co-founded the Association for the Study of African American Life and History (as it is now called) in 1915, as well as The Journal of Negro History, so that scholars of black history could be supported and find venues for their work.

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In March 1925, Schomburg published an essay "The Negro Digs Up His Past" in an issue of the Survey Graphic devoted to Harlem's intellectual life. The article had widespread distribution and influence, as he detailed the achievements of people of African descent. Alain Locke included the essay in his collection The New Negro.

Afrocentrists claimed The Mis-Education of the Negro (1933) by Carter G. Woodson, an African-American historian, as one of their foundational texts. Woodson critiqued education of African Americans as "mis-education" because he held that it denigrated the black while glorifying the white. For these early Afrocentrists, the goal was to break what they saw as a vicious cycle of the reproduction of black self-abnegation. In the words of The Crisis editor W. E. B. Du Bois, the world left African Americans with a "double consciousness," and a sense of "always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity."

In his early years, W. E. B. Du Bois, researched West African cultures and attempted to construct a pan-Africanist value system based on West African traditions. In the 1950s Du Bois envisioned and received funding from Ghanaian president Kwame Nkrumah to

produce an Encyclopedia Africana to chronicle the history and cultures of Africa. Du Bois died before being able to complete his work. Some aspects of Du Bois's approach are evident in work by Cheikh Anta Diop in the 1950s and 1960s.

Du Bois inspired a number of authors, including Drusilla Dunjee Houston. After reading his work *The Negro* (1915), Houston embarked upon writing her *Wonderful Ethiopians of the Ancient Cushite Empire* (1926). The book was a compilation of evidence related to the historic origins of Cush and Ethiopia, and assessed their influences on Greece.

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African-centered practices related to formal education seek to address systemic forms of oppression, specifically around educational equity. It has also been a response to combat the disproportionate number of African American students struggling in schools within the United States. Several studies have established that contrary to widespread beliefs, formal and informal education was actively in Africa's existence before colonialism's commencement. At the formal, nonformal, and informal levels, Africans in various parts of the continent were consistently transmitting knowledge to the younger generation. Walter Rodney asserts that "the colonizers did not introduce education into Africa. They introduced a new set of formal educational institutions that partly supplemented and partly replaced those that were there before" (London, Bogle L'Overture 1972 263). In ancient times, education across Africa differed across ethnicities, all of which operated within various economic, political, and social systems. Yet, there was identifiable unity in the culture of learning and knowledge transmission among these groups. The identifiable cultural homogeneity reflects in the traditional education which was available to the younger generation across Africa. For instance, a great deal of importance and solemnity was attached to the passing of knowledge from one generation to another. Education in the most traditional sense of Africa education was also not done in isolation but involved collecting individuals, such as age-grade (Moumouni 1968, 15). These individuals were taught progressively as they grew in age and maturity, with their education emphasizing both the physical and metaphysical realities.

Ezeanya-Esiobu, C. (2019). A Faulty Foundation: Historical Origins of Formal Education Curriculum in Africa. In: *Indigenous Knowledge and Education in Africa*. *Frontiers in African Business Research*. Springer, Singapore: 21 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Several studies have established that contrary to widespread beliefs, formal, and informal education were actively in existence in Africa prior to the commencement of colonialism. At the formal, nonformal and informal levels, Africans in various parts of the continent were consistently involved in the business of transmitting knowledge to the

younger generation. Walter Rodney asserts that “the colonizers did not introduce education into Africa, they introduced a new set of formal educational institutions which partly supplemented and partly replaced those which were there before” (London, Bogle L’Overture 1972, 263). In ancient times, education across Africa differed across ethnicities, all of which operated within various forms of economic, political, and social systems. Yet, there was identifiable unity in the culture of learning and in the way of knowledge transmission among these groups. The identifiable cultural homogeneity reflects in the traditional education which was available to the younger generation across black Africa. For instance, a great deal of importance and solemnity was attached to the passing on of knowledge from one generation to another. Education in most of traditional black Africa was also not done in isolation, but involved a collection of individuals, such as, age grade (Moumouni 1968, 15). These groups of individuals were taught progressively as they grew in age and maturity, with their education emphasizing both the physical and metaphysical realities.

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Although parents, nuclear and extended family members considered it their primary responsibility to ensure that their children were well socialized according to social requirements, traditional education in Africa also relied extensively on community effort. The high importance attached to education makes the popular African saying that “it takes a village to raise a child.” This ensures that even children born to less privileged parents have as much opportunity to transcend their economic disadvantage by being taught by both the rich and the poor alike. Moumouni acknowledges that community-oriented efforts give the appearance of an unstructured and unconventional system that leaves such an issue as important as education to individuals' whims and responsibility within society. However, he insists that far from being undecided and incoherent, education in Africa is so structured that, from the time of birth until adulthood, the individual is subjected to a well thought out plan to impart cultural values, discipline, education, and all that is needed to ensure an adult who will be useful to the overall growth and development of society (Moumouni 1968, 16).

Ezeanya-Esiobu 2019, 22 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Abdou Moumouni in Education in Africa (Praeger: New York 1968), notes that although parents, nuclear and extended family members considered it their primary responsibility to ensure that their wards were well socialized according to the requirements of the society, traditional education in Africa also relied extensively on community effort. The high importance attached to education makes the popular African saying that “it takes a village to raise a child.” One thing this ensures is that even children born to less privileged parents have as much opportunity to transcend their economic disadvantage by being taught by both the rich and the poor alike. Moumouni concedes

that community oriented efforts give the appearance of an unstructured system that leaves such an issue as important as education to the whims and caprices of individuals within society, but he insists that far from being undecided and incoherent, education in Africa is so structured that, from the time of birth until adulthood, the individual is subjected to a well thought out plan of inculcation of values, discipline, education and all that is needed to ensure an adult who will be useful to the overall growth and development of society (Moumouni 1968, 16).

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In pre-colonial Africa, the cultural aspects of education emphasize accomplishing productive tasks that a child and or adolescent familiarize themselves with adult tasks and responsibilities initiated into their future lives' different social aspects (Moumouni 1968). For instance, the young girl, by assisting the mother to maintain the inner workings of the family from keeping the day-to-day operations in order from cooking certain dishes and going to the market to negotiate from trading, buying, and selling, soon learns how to be both a good home keeper and an astute trader, independent of her mother. The little boy who starts by assisting his father to farm the family plot of land and who goes hunting for grasscutters and other smaller animals soon learns how to farm a sizable plot of land all by himself and how to hunt for the bigger game (Moumouni 1968). Precolonial African education, therefore, involves the child being a part of a solid and often complex relationship—aimed at imparting knowledge—with the members of his community (Moumouni 1968). Education in African culture is not distinct from life itself (Moumouni 1968). There is minimal emphasis on abstract learning or formalism as distinct from the day-to-day situations that individuals encounter. In this informal manner, the basic foundation of societal values, knowledge, and culture are transmitted to the child. Although the culture of African education provides a foundation for functioning within a community; it also places youth at the forefront of the future as they are responsible for sustaining the future of the village/community's norms, beliefs, traditions, and values. As the patterns of the way of life are taught and shared amongst a particular group of people, it is theirs to claim and share as part of their origins.

Ezeanya-Esiobu 2019, 22 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Education in Africa, it must be noted, is not distinct from life itself (Moumouni 1968, 18). There is minimal emphasis on abstract learning or formalism as distinct from the day-to-day situations that individuals encounter. In this informal manner, the basic foundation of societal values, knowledge and culture are transmitted to the child. The young girl by assisting the mother to cook certain dishes, and going to the market to buy and sell, soon learns how to be both a good home keeper and an astute trader, independent of her mother. The little boy who starts out by assisting his father to farm the family plot of

land, and who goes hunting for grasscutters and other smaller animals, soon learns how to farm a sizable plot of land all by himself and how to hunt for bigger game (Moumouni 1968, 20). Moumouni emphasizes this when he states that, “it is by accomplishing productive tasks that the child and adolescent familiarize themselves with adult jobs and are initiated into the different social aspects of their future lives” (Moumouni 1968, 19). Precolonial African education therefore, involves the child being a part of a solid and oftentimes complex relationship—aimed at imparting knowledge—with the members of his community (Moumouni 1968, 20).

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Fanon (1963) in *The Wretched of the Earth* notes that cultural imperialism is the worst form of imperialism. It effectively destroys the memory, values, and unique consciousness of the colonized and forces an alien memory on him. In Fanon’s words

Every colonized people... whose soul an inferiority complex has been created by the death and burial of its local originality – finds itself face to face with the language of the civilizing nation; that is, with the mother country's culture. The colonized is elevated above his jungle status (in his eyes) in proportion to his adoption of the mother country’s cultural standards (Fanon 1963, 18).

Ezeanya-Esiobu 2019, 33 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Fanon (1963) in *The Wretched of the Earth* (Paris: Presence Africaine) notes that cultural imperialism is the worst form of imperialism since it effectively destroys the memory, values and unique consciousness of the colonized, and forces an alien memory on him. In Fanon’s words

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They attempt to capture the exhaustive nature of evolving and sustaining a sense of belonging within the challenges of living in their environment. In some cases, this act gives order and meaning to their social, political, economic, aesthetic, and religious norms, thus distinguishing them from their neighbors. It includes everything that makes

them distinct from any other group of people, for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs (Aziza, 2001pg. 31). Culture is passed on from generation to generation. The acquisition of culture is a result of the socialization process. Explaining how culture is passed on as a generational heritage, Fafunwa (1974, pg. 48) writes that:

The child just grows into and within the cultural heritage of their people. They absorb it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes, and mimics the action of his elders and siblings. They watch the naming ceremonies, religious services, marriage rituals, funeral obsequies. They witness the coronation of a king or chief, the annual yam festival, the annual dance, and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape their cultural and physical environments.

AFRICAN CULTURE AND VALUES. Gabriel E. Idang. Phronimon Volume 16 | Number 2 | 2015, 98 [CITED ON P. 23, 42, 48 ONLY]

In an attempt to capture the exhaustive nature of culture, Bello (1991: 189) sees it as “the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing a people from their neighbours”. Culture serves to distinguish a people from others, and Aziza (2001: 31) asserts that:

“Culture...refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs.”

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Even though there are as many definitions of culture, there are many ways that education is used as a tool to embody how people see themselves and what the people think of themselves and the universe in which they live - their world view and how they organize their lives to ensure their survival Etuk (2002, pg. 13). Despite their various cultural references, many African teaching and learning systems share some dominant belief systems traits. They have similar values that mark them out from other peoples of the world. While some practices are universal, each local or regional area has its unique element. Together with their value systems and beliefs, traditional African societies' cultures are close, even though they vary slightly from one another. These slight variations only exist when we compare an African culture with others. Certainly, African cultures differ vastly from the cultures of other regions or continents. However, there are sufficient similarities such as languages, modes of dressing, eating, dancing, and even greeting habits to justify our usage of the term "African culture." Here we would be sure to find a world of differences and diversity in beliefs, values, and culture generally. However, the literature is limited in trying to grasp a deeper understanding of African culture and education.

Idang 2015, 99 [CITED ON P. 23, 42, 48 ONLY]

Even though there are as many definitions of culture as there are writers, there is an element of similarity that runs through them all. This singular underlying characteristic is the attempt to portray and capture culture as the entire or total way of life of a particular group of people. Etuk (2002: 13) is of the opinion that "an entire way of life would embody, among other things, what the people think of themselves and the universe in which they live – their world view – in other words, how they organise their lives in order to ensure their survival".

Idang 2015, 100 [CITED ON P. 23, 42, 48 ONLY]

Africa is inhabited by various ethnic nationalities with their different languages, modes of dressing, eating, dancing and even greeting habits. But in spite of their various cultures, Africans do share some dominant traits in their belief systems and have similar values that mark them out from other peoples of the world. A Nigerian culture, for instance, would be closer to, say, a Ghanaian culture on certain cultural parameters than it would be to the Oriental culture of the Eastern world, or the Western culture of Europe. It is true that culture is universal and that each local or regional manifestation of it is unique. This element of uniqueness in every culture is often described as cultural variation. The cultures of traditional African societies, together with their value systems and beliefs are close, even though they vary slightly from one another. These slight variations only exist when we compare an African culture with others. Certainly African cultures differ vastly from the cultures of other regions or continents. And we believe there is no need to

over-labour this point since there are sufficient similarities to justify our usage of the term “African culture”. Here we would be sure to find a world of differences and diversity in beliefs, values and culture generally.

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Within this context, specifically in New York City, African cultural shifts bring a significant alteration or marked departure from what existed before. The importance of discovery in culture lies in its use and or when it generates certain challenges to the people, which challenges the culture and shifts it in multiple directions that may look and sound different.

Idang 2015, 106 [CITED ON P. 23, 42, 48 ONLY]

Within this context, “change” means a significant alteration or marked departure from that which existed before.

Idang 2015, 107 [CITED ON P. 23, 42, 48 ONLY]

The importance of discovery in culture lies in its use and or when it generates certain challenges to the people, which in turn metamorphose into invention for the development and survival of the society

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ABSTRACT

This study explored cultural experiences amongst African Americans. The primary construct of interest is African centered teaching, learning, and identity, which is comprised of two parts: (a) cultural values with origins in African cultures that have been intentionally exercised within a community-based organization, and (b) a social and political ideology that intentionally incorporates elements of an African worldview in the lives of alumni who participated in a community-based Rites of Passage (ROP) program within a community-based organization. This study uses a qualitative case study research methodology to investigate former students' lived cultural experiences and how these experiences influenced their identity, and how it developed over time in their everyday lives. I used semi-structured interviews to gather data. The results revealed many themes in the participants' lived experience, focusing on their cultural identity that may be interrelated and connected with the prominent descriptions of the African-

centered worldview developed within the curriculum, practice, and day-to-day interactions.

The Development and Lived Experience of African Centered Identity: A Qualitative Investigation. Obari Cartman. A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy in the College of Arts and Sciences Georgia State University, 2011 [NEVER CITED + NOT IN BIBLIOGRAPHY]

## ABSTRACT

The purpose of this study is to explore cultural identity within African Americans. The primary construct of interest is African centered identity, which is comprised of two parts: 1) cultural values with origins in African cultures that have been unintentionally retained, and 2) a social and political ideology that intentionally incorporates elements of an African worldview. This study utilizes qualitative research methodology to investigate the lived experience of African centered identity, and incorporates a developmental perspective.

Semi-structured interviews of 14 adults are analyzed using a grounded theory approach. The results reveal many themes in the participants' lived experience of their cultural identity that are consistent with prominent descriptions of African centered worldview.

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## Purpose

The purpose of this study was to explore, examine, and understand the experiences of graduates (alumni) who participated in a rite of passage (ROP) program for young men and women between the ages of five and twenty-one at Ilé-Ifè Cultural Arts Academy; a community-based organization located in Brooklyn, New York. The primary construct of interest is an African centered pedagogy and its influences on identity, which is comprised of two parts: (a) cultural values with origins in African cultures that have been intentionally retained and (b) the development of a social and political ideology that intentionally incorporates elements of an African worldview in their everyday lives. This study used qualitative case study research methodology to examine the lived experience of people who participated in a program where African-centered identity concepts are incorporated in a comprehensive developmental practice through art and culture.

Semi-structured interviews of six adults who participated and graduated from the ROP were used to understand their experiences as children and their impact as adults as

they reflect on their past and present experiences. The study was designed to investigate how participants' lived experiences are consistent with their cultural identity closely aligned with prominent African-centered worldview descriptions. Less consistent results regarding participants' development of their cultural identity are discussed within the framework of how they perceived their experience within a cultural arts program. Respondents' narratives were discussed concerning implications for the social construction of identity and the influence of the environment on their identity development.

Cartman 2011 [NEVER CITED + NOT IN BIBLIOGRAPHY]

## ABSTRACT

The purpose of this study is to explore cultural identity within African Americans. The primary construct of interest is African centered identity, which is comprised of two parts: 1) cultural values with origins in African cultures that have been unintentionally retained, and 2) a social and political ideology that intentionally incorporates elements of an African worldview. This study utilizes qualitative research methodology to investigate the lived experience of African centered identity, and incorporates a developmental perspective.

Semi-structured interviews of 14 adults are analyzed using a grounded theory approach. The results reveal many themes in the participants' lived experience of their cultural identity that are consistent with prominent descriptions of African centered worldview. Less consistent results regarding participants' development of their cultural identity are discussed within the framework of racial and ethnic identity stage models. Finally, respondents' narratives are discussed with regards to their implications for identity measurement, the social construction of identity, and the influence of environment on identity development.

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Although the literature is limited on how adults reflect and make meaning on African-centered experiences related to their current lived experience, the literature offers conceptual frameworks for applying the African-centered worldview and its intended purpose. This framework grounds the study as it has been useful in investigating interventions that promote family connections, pride, spiritual healing, and community building. It also provides a deeper understanding of how an African-centered worldview is integrated into a Rites of Passage program with cultural competencies in an educational setting.

Cartman 2011, 13-14 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Beyond theory, African centered values have been applied to a burgeoning number of psychological interventions. Although the empirical support for this work is limited, the literature offers conceptual frameworks for the application of African centered worldview. The framework has been useful in developing interventions to promote family connections, pride, and spiritual healing in their service delivery.

The ways in which African centered worldview is integrated into programs has varied. Many interventions were designed to promote confidence and skills in youth. These interventions which focus on preventing dysfunction and promoting competencies include educational settings (e.g. Madhubuti & Madhubuti, 1994) and various rites of passage programs that promote resilience in at-risk youth (Harvey & Hill, 2004)

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The African worldview contains African ideology and lifestyle in addition to its theory and actions. Someone can intellectually understand the social, cultural, and political values of an African-centered ideology, but lifestyle reflects those practiced values. I use the term lifestyle because it represents a range of behaviors and activities, such as recreation, diet, dress, relationships, etc., that permeate a person's daily experiences.

Cartman 2011, 18-19 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The difference between ideology and lifestyle is the difference between theory and actions. Someone can intellectually understand the social, cultural and political values of an African centered ideology, but lifestyle reflects the practice of those values. The term lifestyle was chosen because it represents a range of behaviors and activities (e.g. career, recreation, diet, dress, relationships, etc.) that permeate a person's daily experiences.

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Boykin (1997) describes ways in which African Americans have unintentionally retained elements of their ancestral African worldview, which provides a foundation of practices from the past that was taught with the idea of sustaining the culture of a community.

Sustaining such practices came with its difficulties. This is largely part due to African descendants living in isolated communities and passing down cultural traditions from their tribe/communities across generations.

Cartman 2011 10-11 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The TRIOS model and other theorists (Boykin, 1997) describe ways in which African Americans have unintentionally retained elements of their ancestral African worldview. This is in large part due to African descendants living in isolated communities and passing down traditions across generations.

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This mode of education has by and large been used as a way of acquiring lifelong learning that can be the perceiving and experiencing time; for instance, African notions of time are based on the beginnings and endings of social and environmental experiences. At the same time, dominant U.S. cultural norms use reference points such as the clock to keep time. African orientation to chronological factors provides a more non-linear understanding of time than the more linear conceptualization of mainstream American culture, just like rhythm refers to a call and response relationship with one's environment. The process includes synchronicity between self and the environment.

Early educational practices in African traditions are the oral expression that is the preferred means of exchanging social and historical information and expressing a social connection.

Cartman 2011 10 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Time refers to cultural differences in perceiving and experiencing time; for instance, African notions of time are based on the beginnings and endings of social and environmental experiences. Whereas, dominant US cultural norms utilize points of reference such as the clock in order to keep time. African orientation to temporal factors provides a more non-linear understanding of time than the more linear conceptualization of mainstream American culture. Rhythm, refers to a call and response relationship with one's environment. The process includes a synchronicity between self and the environment. This influences how African people organize behavioral patterns within a given situation or time period. Improvisation encourages mastery of the function of a task as well as creative and intuitive application of knowledge and skills in response to the demands, challenges, and feedback. Improvisation promotes flexibility over structure. The model also recognizes that in African cultures, oral expression is a preferred means of exchanging social and historical information and expressing social intelligence.

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Meyers (1988) contends that the practices, such as the circle, of an African-centered worldview, include the following values: reality is simultaneously spiritual and material, the highest value is placed on positive interpersonal relationships between men and women, self- knowledge is the basis of all knowledge, and one knows the through symbolic imagery and rhythm that exist within the circle.

Cartman 2011 11-12 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Meyers (1988) has expanded the African centered worldview to include the following values: reality is simultaneously spiritual and material, the highest value is placed on positive interpersonal relationships between men/women, self knowledge is the basis of all knowledge, one knows through symbolic imagery and rhythm, and logic is based on the union of opposites.

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McKen 120, 125

According to Azibo (1966), an African-centered sense of self incorporates family, community, ancestors, children yet to be born, and divine spiritual entities.

In an African-centered paradigm, the concept of self-concerning community is consistent across African-centered theorists and is critical when exploring individuals' experience of their cultural selves. According to Parham, White, and Ajamu (1999), from this perspective is not the individual; instead, fundamental human operations function to ensure the group's survival. This perspective emphasizes interdependence rather than independence, and interrelatedness, rather than separateness. It is captured in the ideology of Ubuntu "I am because we are and because we are, therefore, I am" (Mbiti, 1970).

Cartman 2011 12-13 [NEVER CITED + NOT IN BIBLIOGRAPHY]

According to Azibo (1966) an African centered sense of self incorporates family, community, ancestors, children yet to be born, and divine spiritual entities. Parham, White, and Ajamu (1999) insist that the unit of analysis from this perspective is not the individual; instead, fundamental human operations function to ensure the survival of the group. This perspective emphasizes interdependence, rather than independence, and interrelatedness, rather than separateness and it is captured in the West African saying "I am because we are and because we are therefore I am" (Mbiti, 1970).

17

McKen 156-57

The Afrocentric Worldview and ideology as a theory describe African Americans' connection with pre-colonial African cultures as a point of analysis by closely examining traditional African values and philosophies (Boykin, 1997) describes ways in which African Americans have unintentionally retained elements of their ancestral African worldview which allows them to operate out of a sense of self that is fundamentally grounded in African cultural values (Baldwin, 1985; Azibo, 1998). The implications for theory are to push forth the intellectual and philosophical foundations upon which people of African ancestry can create their own scientific and moral criteria for authenticating human processes' reality (Nobles, 1998). Some theorists juxtapose African and European cultural worldviews, compare the two, and emphasize their incompatibility (Kambon, 1996). However, this study allows us to theorize an African worldview in ways that examine the complexity of reflection, collective responsibility, and the dynamics and understanding the spirit of culture in various ways.

Ani (1980) suggests that an understanding of human existence's essentially spiritual nature is the most common feature of African people's worldview. She argues that spiritual power has enabled African people's survival through such tragedies as the American institution of slavery. This perspective emphasizes the importance of revisiting the theories that highlight interdependence, rather than independence, and interrelatedness, rather than separateness, and it is captured in the West African concept of Ubuntu "I am because we are and because we are, therefore, I am" (Mbiti, 1970). Therefore, people within a family or community are accountable for one another spiritually, physically, and emotionally as they share lived experiences intending to lift each other as they climb. Although the empirical support for this work is limited, the literature offers conceptual frameworks for applying an African-centered worldview. The implications for the advancement of theoretical frameworks could help develop interventions to promote family connections, pride, spiritual healing, and identity development.

Moreover, as the interest in African centered worldview grows among researchers and practitioners, social science literature would likely benefit from a deeper understanding of the lived experience of African-centered identity and how it influences their lives.

Cartman 2011 10, 16, 11, 12, 13, 14 [NEVER CITED + NOT IN BIBLIOGRAPHY]

(Boykin, 1997) describe ways in which African Americans have unintentionally retained elements of their ancestral African worldview.

operate out of a sense of self that is fundamentally grounded in African cultural values (Baldwin, 1985; Azibo, 1998).

Asante (1980) coined the term 'Afrocentricity' to describe African Americans' connection with pre-colonial African cultures. He describes it as a worldview and analysis centered



in traditional African values and philosophies. Nobles (1998) adds, “African-centeredness...represents the intellectual and philosophical foundations upon which people of African ancestry should create their own scientific and moral criteria for authenticating the reality of human processes” (p. 190).

Some theorists juxtapose African and European cultural worldviews, compare the two, and emphasize their incompatibility (Kambon, 1996). ... Ani (1980) suggests that an understanding of the essentially spiritual nature of human existence is the most common feature of African people’s worldview. She argues that spiritual power has enabled African people’s survival through such tragedies as the American institution of slavery.

This perspective emphasizes interdependence, rather than independence, and interrelatedness, rather than separateness and it is captured in the West African saying “I am because we are and because we are therefore I am” (Mbiti, 1970). Therefore, people within a family or community are accountable for one another and share in group accomplishments and failures.

As the interest in African centered worldview grow among researchers and practitioners, social science literature would likely benefit from a deeper understanding of the lived experience of African centered identity.

18

McKen 76-77

### Theoretical Foundations of Ilé-Ifè

The theoretical underpinnings and organizational praxis of Ilé-Ifè reflect an African-centered community development model that places art and culture at the strategic center. It bears a strong kinship to and draws on the philosophy of Kwaaida, enunciated by Maulana Karenga (1997), an ethos that gives rise to the core values of Kwanzaa. Kwaaida is “a cultural nationalist philosophy that argues that the key challenge in Black people’s life is the challenge of culture and that what Africans must do is to discover and bring forth the best of their culture, both ancient and current and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand [their] lives.” Ilé-Ifè has become a leader in conducting research based on African Diaspora arts and culture programs and community development. These programs—and Ilé-Ifè’s strength—are rooted in long-standing and interconnected community ties with families and their children, as well as growing connections with an international community of elders throughout Africa and the Diaspora.

The focus of many programs and organizations rooted in artistic development and exposure is often solely on the child. The key to creating true community transformation

is using the significant education work that an organization achieves with youths as a doorway to parents and the broader community.

Cultural Arts Education as Community Development: An Innovative Model of Healing and Transformation. Kwayera Archer-Cunningham. *NEW DIRECTIONS FOR ADULT AND CONTINUING EDUCATION*, no. 116, Winter 2007, 27-28 [CITED ON P. 79 ONLY + NOT IN BIBLIOGRAPHY]

### Theoretical Foundations of Ifetayo

The theoretical underpinnings and organizational praxis of Ifetayo reflect an African-centered (albeit syncretic) model of community development that places art and culture at the strategic center. It bears a strong kinship to and draws on the philosophy of Kwaaida, enunciated by Maulana Karenga (1997), an ethos that gives rise to the core values of Kwanzaa. Kwaaida is “a cultural nationalist philosophy that argues that the key challenge in Black people’s life is the challenge of culture, and that what Africans must do is to discover and bring forth the best of their culture, both ancient and current, and use it as a foundation to bring into being models of human excellence and possibilities to enrich and expand [their] lives.” Ifetayo has become a leader in conducting research based on African Diaspora arts and culture programs and community development. These programs—and Ifetayo’s strength—are rooted in long-standing and interconnected community ties with families and their children, as well as growing connections with an international community of elders throughout Africa and the Diaspora.

...

The focus of many programs and organizations rooted in artistic development and exposure is often solely on the child. The key to creating true community transformation is using the significant education work that an organization achieves with youths as a doorway to parents and the broader community.

19

McKen 78

What distinguishes Ilé-Ifè from many organizations that provide comprehensive community development services is a central focus on the holistic nurturing of members through the arts, the insistence on family and community inclusion and support, and the research-grounded embrace of time-honored African philosophical modalities on which the journey is based.

Archer-Cunningham 2007 34 [CITED ON P. 79 ONLY + NOT IN BIBLIOGRAPHY]

What distinguishes Ifetayo from many organizations that provide comprehensive community development services is a central focus on the holistic nurturing of members through the arts, the insistence on family and community inclusion and support, and the research-grounded embrace of time-honored African philosophical modalities on which the journey is based.

20

McKen 78-79

The organization's philosophy of learning positions youths and parents alongside familial and tutelary elders as the authors and agents of their own personal, family, and community change.

Ilé-Ifè's mission continues to embrace the families and larger community, always directing all efforts back to the whole and reinforcing the concept of ubuntu, that individuals are whole only with each other. By preparing community members for all aspects of their lives through comprehensive and wide-ranging programs that empower them to become self-sufficient yet connected, Ilé-Ifè encourages their active engagement in improving their communities. This mission is carried out as Ilé-Ifè works to achieve the five primary objectives of the organization:

1. Develop cultural awareness and self-esteem by exposing families to traditional African artistic forms and their evolution into contemporary cultures.
2. Give families and communities of African descent the tools to become self-sufficient and transcend challenges perpetuated across generations.
3. Support families and communities of African descent to reach their optimum potential by attaining harmonious balance among the mind, body, and spirit and through proper nutrition, exercise, and cultural awareness.
4. Create leaders for local neighborhoods and international communities.
5. Develop, document, and disseminate a comprehensive, African-centered approach to youth and community development (Archer-Cunningham, 2007)

Archer-Cunningham, 2007 34, 35-36 [CITED ON P. 79 ONLY + NOT IN BIBLIOGRAPHY]

The organization's philosophy of learning positions youths and parents alongside familial and tutelary elders, as the authors and agents of their own personal, family, and community change.

Ifetayo's mission continues to embrace the families and larger community, always directing all efforts back to the whole and reinforcing the concept that individuals are whole only with each other. By preparing community members for all aspects of their lives through comprehensive and wide-ranging programs that help to empower them to

become self-sufficient, yet connected to each other, Ifetayo encourages their active engagement in the improvement of their communities. This mission is carried out as Ifetayo works to achieve the five primary objectives of the organization:

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4. Create leaders for local neighborhoods and international communities.
5. Develop, document, and disseminate a comprehensive, African-centered approach to youth and community development.

21

McKen 106-7

### The Meaning of Ilé-Ifè

The name “Ilé-Ifè” is used as a pseudonym for the organization. However, the name of this community-based organization comes from the West African Yoruba word meaning, “love is enough for joy.” This is a guiding principle and the foundation of their approach to youth and families' development, growth, and building community. The organization's work is a reflection of values that have been historically upheld in African societies. Communities of the African Diaspora have always valued the contributions that every community member contributes toward its success. Individuals share the high value placed on unity within the family and reverence for elders and spiritual health throughout the Diaspora. Also, African descent communities have always viewed the arts as integral to the spiritual, psychological, emotional, educational, and recreational dimensions of their lives. As a result, the arts and cultural learning serve as the foundation for the Ilé-Ifè approach to developing communities.

Ilé-Ifè takes this holistic approach to help adults develop heightened self-worth, communicative skills, and stronger connections to each other, family, and community. To combat some of the obstacles to well-being experienced by the community members served, Ilé-Ifè has developed a comprehensive community development model that addresses the marginalization and disconnectedness resulting from one's inability to see oneself dominant community. Nothing in this dominant environment references their heritage or reinforces the essence of who they are. The African perspective that permeates Ilé-Ifè's arts programs begins to remedy this.

Archer-Cunningham, 2007, 26 [CITED ON P. 79 ONLY + NOT IN BIBLIOGRAPHY]

## The Meaning of Ifetayo

Ifetayo is a West African Yoruba word that means “love brings happiness,” and it captures the core of what I hoped to create by empowering youth and families and building community. The organization’s work is a reflection of values that have been historically upheld in African societies. Communities of the African Diaspora have always valued the contributions that every member of the community contributes toward its success. The high value placed on unity within the family and reverence for elders and for spiritual health is shared by individuals throughout the Diaspora. In addition, communities of African descent have always viewed the arts as integral to the spiritual, psychological, emotional, educational, and recreational dimensions of their lives. As a result, the arts and cultural learning serve as the foundation for the Ifetayo approach to developing communities.

Ifetayo takes this holistic approach to helping adults develop heightened self-worth, communicative skills, and stronger connections to each other, family, and community. To combat some of the obstacles to well-being experienced by the community members served, Ifetayo has developed a model for comprehensive community development that addresses the marginalization and disconnectedness that can come from one’s inability to see oneself in the dominant community. Nothing in their environment references their heritage or reinforces the essence of who they are. The African perspective that permeates Ifetayo’s arts programs begins to remedy this.

22

McKen 109-110

These five core principles are at the heart of the Ilé-Ifè approach to serving youth and their families through African-centered programs that are holistic and comprehensive. They are integrated throughout the work of the organization and result in the following statements (a) Learning from the past is critical to building for the future; (b) The philosophy and mission of Ilé- Ifè are integrated throughout the work of the organization; (c) Excellent teaching and program administration are the result of critical reflection and collective decision-making; (d) Communities are strengthened through approaches that are comprehensive and holistic; and (e) Youth, families, and communities are strengthened and empowered when they are held to high expectations.

Archer-Cunningham, 2007, 30 [CITED ON P. 79 ONLY + NOT IN BIBLIOGRAPHY]

The five principles are at the heart of the Ifetayo approach to serving urban community members through inclusive and responsive programs. These principles are integrated throughout the work of the organization:

1. Learning from the past is critical to building for the future.

2. The philosophy and mission of Ifetayo are integrated throughout the work of the organization.
3. Excellent teaching and program administration are the result of critical reflection and collective decision making.
4. Youths, families, and communities are strengthened and empowered when they are held to high expectations.
5. Communities are strengthened through approaches that are comprehensive and holistic.

23

McKen 100-101

I used a Sankofa practice conceptualization based on African descendants who have ancestors who experienced enslavement through the data analysis process. Sankofa offers wisdom offers a solution to reconstituting the fragmented cultural past. The term is from a proverb or saying Se we were fin a wo Sankofa a yenkyi, which translates to It is not a taboo to return and fetch it when you forget (Willis, 1998). Today Sankofa, which in conventional translation means “go back and fetch it,” “return to your past,” and “it is not taboo to go back and retrieve what you have forgotten or lost,” has emerged as a diasporic practice.

This innovative use of Sankofa as a scientific technique allows me to approach the study within an African worldview's conceptual framework. Several orientations influence Sankofa practice toward African consciousness as the legacy of natural, cultural behaviors documented in its early usage by enslaved Africans who came to the Americas and in later usage, possibly, through epic memory. Also, as a tool of resistance concerning rejecting Eurocentric language and world views and insisting on the relevance of using African conceptual possibilities to define and characterize African life in the contemporary ways, lastly as the symbolic gestures of Diasporan Africans interested in general forms of “returning to the source,” or psychological steps toward Africanness (Temple, 2010).

The Emergence of Sankofa Practice in the United States: A Modern History. Christel N. Temple. *Journal of Black Studies*. Volume 41 Number 1 September 2010: 127-8  
[CITED ON P. 101 AND 144 ONLY]

Adinkra, the rich cultural heritage of using pictorial images to convey the wisdom of Akan life, has remarkably influenced the culture of the United States as a region of the African Diaspora, and Sankofa, which in conventional translation means “go back and fetch it,” “return to your past,” and “it is not taboo to go back and retrieve what you have forgotten or lost,” has emerged as a Diasporan practice. Sankofa’s meaning is also described as

...

A conceptualization of Sankofa practice is based on an observation that a viewpoint and orientation promoting any one of several meanings and applications of Sankofa have evolved among U.S. populations of African descent who have ancestors who experienced enslavement. The current generation in its cultural and behavioral practices is attentive to Sankofa because its wisdom offers a solution to reconstituting the fragmented cultural past. In a liberation framework of chronicling behavior, the Diasporan practices created around Sankofa are responses to the Maafa, and the Diaspora should be credited for innovative uses of Sankofa in the global communities that we now claim as African geographical space.

Sankofa practice is influenced by several orientations toward African consciousness: (a) as the legacy of natural cultural behaviors documented in its early usage by enslaved Africans who came to the Americas and in later usage, possibly, through epic memory; (b) as resistance with respect to rejecting Eurocentric language and world views and insisting on the relevance of using African conceptual possibilities to define and characterize African life in the contemporary era; and (c) as the symbolic gestures of Diasporan Africans interested in general forms of “returning to the source,” or psychological steps toward Africanness.

24

McKen 127-28

Sankofa an Akan word that means “to return and recover it.” This involves returning to the rich resource of the African past or history and using it as a foundation to improve the present and enhance the future (Karenga 2001). This process of returning to the course in the constant quest for valuable and diverse knowledge of African peoples and African culture has become a central concept within the data. Many of the participants when through the ongoing process of deeply critically reflecting on their lived experiences to discover and recover many revelations of their lived experiences that are connected to some of the most important paradigms of African thought and practice:

...

Sango reflects, imagines, and then condenses these reflections, imaginings, and intuitions in various ways. Within this process, he can speculate about his lived experience by probing every aspect. From this moment in the interview process, he may pose questions about the fundamental principles that underlie his experiences with aspects of human life. He later makes a coherent picture of his lived experience and the world he shares with me, ultimately real and true.

As an Afrocentric methodological practice of historical recovery, Sankofa collects data and a critical analysis of meaning from an African-centered standpoint (Keto, 1995).

Temple 2010 140, 132, 140 [CITED ON P. 101 AND 144 ONLY]

A core text of the modern Black studies movement, Karenga's (2001) Introduction to Black Studies explicitly addresses Sankofa in the context of Black history and collegiate Black Studies. Karenga writes,

beginning with Black History stresses also the importance of the ongoing project of historical recovery to every field in Black Studies. This process is called sankofa, an Akan word which means "to return and recover it." This involves returning to the rich resource of the African past, or history, and using it as a foundation to improve the present and enhance the future. . . . This process of returning to the course in the constant quest for valuable and diverse knowledge of African peoples and African culture has become a central concept and practice in all fields of Black Studies. . . . It is from this ongoing process of sankofa that Black Studies scholars discover and recover some of its most important paradigms of African thought and practice. And these data are used not only to constantly develop and expand the discipline, but also as a critical resource to understand and address the major issues of our time. (p. 78)

...

"The onyansafo [a wise persona and philosopher] reflects, imagines, intuits, and then condenses these reflections, imaginings, and intuitions in proverbs. The onyansafo is able to speculate about human experience. Probing aspects of human experience and the external world, he or she may pose questions about the fundamental principles that underlie human life. The aim is to make a synthetic and coherent picture of human experience and the world, inferring from that experience that which is ultimately real and true.

...

"As an Afrocentric methodological practice of historical recovery, then, sankofa is not simply the collection of data but also a critical analysis of meaning from an African centered standpoint (Keto, 1995)."

25

McKen 133

The combination of dialogue, rectification work, and ancient African wisdom coupled with experiential learning processes using expressive arts, imagery, meditation, and spirituality has culminated in creating the Sankofa reflective experience.

Temple 2010 143 [CITED ON P. 101 AND 144 ONLY]



“The combination of dialogue, rectification work, and ancient wisdom spiced with experiential learning processes using expressive arts, breathwork, imagery, and meditation has culminated in the creation of the Sankofa Method.”

26

McKen 92-93

### Interview Stage One: Focused Life History

In the first stage of the interview, my approach would be to put the participant's experience in context by asking them to tell as much as possible about themselves in light of the topic up to the present time. Reconstructing their early experiences in their families, in school, with friends, in their neighborhood, and at work will allow me to provide context to the participants' experience in school and in any situations such as camp counseling, tutoring, or coaching they might have done before coming to any Ilé-Ifè programming.

### Interview Stage Two: The Details of Experience

The second interview aims to concentrate on the concrete details of the participants' lived experience in Ilé-Ifè. I asked them to reconstruct these details. Gathering the details of their experience, upon which their opinions may be built. According to Freeman Dyson (2004), to put their experience within the context of the social setting, we ask the student teachers, for example, to talk about their relationships with their students, their mentors, the other faculty in the school, the administrators, the parents, and the wider community. In this second interview, I also ask them to reconstruct a day in their experience within the Rites of Passage Program. More so, capturing from when they woke up to the time they fell asleep. This allowed me to fully frame Ilé-Ifè and the context in which it exists to understand the participants' experience better.

### Interview Stage Three: Reflection on the Meaning

In the third stage of the interview, the questions would be structured to reflect on the meaning of their experience. For example, home, school, program experience. Questions surrounding making meaning will require that the participants look at how their lives interacted to bring them to their present situation. The combination of exploring the past to clarify the events that led participants to where they are now, and describing the concrete details of their present experience, will establish conditions for reflecting upon what they are now doing in their lives. This will allow me to draw any connections to Ilé-Ifè's mission, goals, and values.

### Length of Interviews

To accomplish the purpose of each of the three interviews, I utilized Dolbeare and Schuman (Schuman, 1982) 90-minute format. Given that the purpose of this approach is to have the participants reconstruct their experience, put it in the context of their lives, and reflect on its meaning, anything shorter than 90 minutes for each interview seems too short. According to Dolbeare and Schuman, doing so gives unity to each interview; the interview has a chronological beginning, middle, and end.

Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences. Fifth Edition. 2019, Teachers College, Columbia University. Irving Seidman, 21-24, 26 [NEVER CITED + NOT IN BIBLIOGRAPHY]

### Interview One: Focused Life History

In the first interview, the interviewer's task is to put participants' experience into the context of their life history by asking them to tell as much as possible about themselves in light of the topic up to the present time.

...

We ask them to reconstruct their early experiences in their families, in school, with friends, in their neighborhood, and at work. Because the topic of this interview study is their experience as student teachers or as mentors, we focus on the participants' past experience in school and in any situations such as camp counseling, tutoring, or coaching they might have done before coming to the professional development school program.

...

### Interview Two: The Details of Lived Experience

The purpose of the second interview is to concentrate on the concrete details of the participants' present lived experience in the topic area of the study.

...

We do not ask for opinions but rather the details of their experience, upon which their opinions may be built. In order to put their experience within the context of the social setting, we ask the student teachers, for example, to talk about the details of their relationships with their students, their mentors, the other faculty in the school, the administrators, the parents, and the wider community. In this second interview, we might ask them to reconstruct a day in their student teaching from the moment they woke up to the time they fell asleep.

...

According to Freeman Dyson (2004), a famous mathematician named Littlewood, who was Dyson's teacher at the University of Cambridge, estimated that during the time we are awake and actually engaged in our lives, we see and hear things at about a rate of one per second. So in an 8-hour day, we are involved in perhaps 30,000 events.

...

### Interview Three: Reflection on the Meaning

In the third interview, we ask participants to reflect on the meaning of the experience that we explored in interview two.

...

Making sense or making meaning requires that the participants look at how the factors in their lives interacted to bring them, not necessarily in a straight line, to their present situation. It also requires that they look at their present experience in detail and within the context in which it occurs. The combination of exploring the past to clarify the events that led participants to where they are now, and describing the concrete details of their present experience, establishes conditions for reflecting upon what they are now doing in their lives.

...

### LENGTH OF INTERVIEWS

To accomplish the purpose of each of the three interviews, we use a 90-minute format.

...

Given that the purpose of this approach is to have the participants reconstruct their experience, put it in the context of their lives, and reflect on its meaning, anything shorter than 90 minutes for each interview seems too short.

...

Doing so gives unity to each interview; the interview has at least a chronological beginning, middle, and end.

I used the Dolbeare and Schuman (1982) approach using three-interview series to design three interviews that characterize this approach and allow the interviewer and participant to plumb the experience and place it in context. However, I combined all series of interviews into one. The first stage of the interview will establish the context of the participants' experience. The second stage of the interview allows participants to reconstruct the details of their experience within the context in which it occurs. Lastly, the third stage will encourage the participants to reflect on the meaning their experience holds for them.

Seidman 2019, 21 [NEVER CITED + NOT IN BIBLIOGRAPHY]

In a conversation with Patrick Sullivan and me in the late 1970s, Schuman suggested the three-interview series. It allows both the interviewer and participant to explore the participant's experience, place it in context, and reflect on its meaning. Chapter 9 of his book, Policy Analysis, Education, and Everyday Life (Schuman, 1982), explicates the underlying theory that led Ken Dolbeare and Schuman to this approach to interviewing. The first interview establishes the context of the participants' experience. The second allows participants to reconstruct the details of their experience within the context in which it occurs. And the third encourages the participants to reflect on the meaning their experience holds for them.

28

McKen 32

Many scholars believe that an African-centered education purpose is to empower the sense of self by teaching students about their cultural history. It is accomplished by nurturing ethnicity and educating students about their cultural ideologies while strengthening them to become autonomous individuals (Asante, 1989). Also, it has been stated that the Afrocentric curriculum framework purpose is to compose of African thought and logic, creating a model for "knowledge, culture, and social development that includes instruction about Africa's "art, literature, music, religion, anthropological development as well as traditional core subjects such as language arts, history, math, and science" (Watkins, Lewis, and Chou, 2001, p. 56). When applied to educational spaces within the school system, its purpose is to provide a holistic approach with a contextual focus on relationships. Cultural history brings balance to student learning and development (Murrell, 2002). However, the conditions in which schooling takes place must be established with awareness about the effects these conditions have on the students (Nasir, 2012).

THE EFFECTIVENESS OF AFRICAN CENTERED EDUCATION by DEANA M. GORDON

Dissertation Submitted to the Faculty of Trevecca Nazarene University School of Education in Partial Fulfillment of the Requirements for the Degree of Doctor of

Education in Leadership and Professional Practice, May 2015: 1-2 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The Afrocentric philosophy of education empowers the sense of self in African-American students and teaches them about their cultural history. The philosophy accomplishes this goal by nurturing ethnicity and educating students about their cultural ideologies while strengthening them to become autonomous individuals (Asante, 1989). The Afrocentric curriculum framework is composed of African thought and logic. Every theme of the curriculum is inspired by the continent of Africa. Afrocentric educators herald Africa as the birthplace of all humankind. Watkins, Lewis, and Chou (2001) bore witness that “Egypt (ancient Kemet) is the model for knowledge, culture, and social development” (p. 56). The curriculum includes instruction about Africa’s “art, literature, music, religion, anthropological development” (p. 56), as well as traditional core subjects such as language arts, history, math, and science.

...

A holistic approach with a contextual focus on relationships and cultural history brings balance to student learning and development (Murrell, 2002).

The conditions in which schooling takes place must be established with awareness about the effects these conditions have on the students (Nasir, 2012).

28

McKen 35

The majority of students presently receive a linear-focused education. Many look to “unconventional” styles to help motivate students to develop skills to think, act, speak like their white counterparts to meet the status quo of the dominant hegemony of traditional Eurocentric schooling (Duncan-Andrade & Morrell, 2008). Although a circular that takes a cognitive approach that includes components of Afrocentric education that address the total needs of African American students may yield greater results with students; there are still many limitations to the process in which it can be practiced due to students being tested with intense frequency, and the test is given greater weight (Kohn, 2000). Therefore, within traditional schools with the standardized curriculum at its core, an Afrocentric curriculum that is merely integrated only cooperates with normative ideologies that may only partially restore the missing elements of inspiration, sacrifice, vision, and victory that are beneficial for African American students and their families in many traditional public schools (Kunjufu, 2000).

I believe that the process of restoration and awakening consciousness for African Americans to be empowered to forge onward with a collective cognitive mentality that advances the entire community can happen in a school. However, there may be

limitations too difficult for students to navigate a path that helps them reach their full potential if they do not know the importance of their cultural significance within the world ' (Molefi, 1988, Moore, 2005).

Gordon 2015 4-5, 3 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Teacher instructional styles have an effect on the way students learn. The current instructional style commonly employed in public schools inadequately meets the needs of

African-American students. The majority of students presently receive a linear focused education. However, a circular cognitive approach yields greater results with African-American students. The circular cognitive approach to teaching includes components of Afrocentric education that address the total needs of the student and produce well-rounded individuals. The Afrocentric curriculum contains pedagogy of cooperation and interdependence that is absent in many traditional public schools (Kunjufu, 2000). Afrocentric education also restores the missing elements of inspiration, sacrifice, vision, and victory that are beneficial for African-American students and their families. The restoration process awakens consciousness. Conscious African-Americans are empowered to forge onward with a collective cognitive mentality that advances the entire community (Molefi, 1988). The circular cognitive approach to education mirrors the culture in which African-Americans thrive (Murrell, 2002).

...

It is difficult for students to navigate a path that helps them to reach their full potential if they do not know the importance of their own ethnic significance (Moore, 2005).

29

McKen 97-98

Qualitative studies often incur a tremendous amount of data and careful selection on which data to use is an important part of the analytical process (Rudestam & Newton, 2007). The case study researcher aims to pull apart instances and put them back together in more meaningful analysis and synthesis (Stake, 1995). ...

Identifying as a community member and my contributions to the organization through previous scholarship, collaborative community efforts, and insight into an evolving curriculum, I deeply consider my role as a Rites of Passage instructor. Considering that interpretation begins in the early stages of inquiry—even during the development of a research plan, my assertions are made from a mix of personal experience, assumptions, and perspectives that influenced my study approach (Stake, 1995). This experience and others' personal lived experiences being a product of the community

offered me a deep understanding and insight into the case, specifically from my role as an administrator within the organization. According to Stake (1995), an analysis should not be considered separate from everlasting efforts to make sense of things while the interpretations of the researcher are likely to be emphasized more than the interpretations of the people studied, preserving the multiple realities—and even contradictory viewpoints—within the study are possible through rigorous analysis processes (Stake, 1995; Yin, 2017). This is one way to ensure that an examination of plausible rival explanations is considered (Yin, 2017). With an intrinsic case study such as this, the primary task is to understand the case—tease out relationships within and out of the ROP program, probe issues, and collect categorical data (Stake, 1995). I directed my interpretation of that data over categorical aggregation as suggested by (Stake 1995) but understanding that this case has several intertwining experiences that contribute to each participant's overall experience.

How two faculty integrate equity, diversity, inclusion, and social justice in doctoral Education by Michael David DuPont. A dissertation submitted to the graduate faculty in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY. Iowa State University, 2019: 48-49 [NEVER CITED + NOT IN BIBLIOGRAPHY]

## Data Analysis

The goal of the case study researcher is to pull apart instances and put it back together in more meaningful analysis and synthesis (Stake, 1995). Interpretation begins in the early stages of inquiry—even during the development of a research plan as assumptions and perspectives influence researcher thinking. Assertions are made from a mix of personal experience, previous scholarship, and deep understanding of the case (Stake, 1995). Analysis should not be considered separate from everlasting efforts to make sense of things (Stake, 1995). While the interpretations of the researcher are likely to be emphasized more than the interpretations of the people studied, preserving the multiple realities—and even contradictory viewpoints—within the study are possible through rigorous analysis processes (Stake, 1995; Yin, 2017). This is one way to ensure that an examination of plausible rival explanations is considered (Yin, 2017). With an intrinsic case study such as this, the primary task is to come to understand the case—to tease out relationships, to probe issues, and to collect categorical data (Stake, 1995). To preserve the focus of the study on the case as a holistic event, direct interpretation of data is preferred over categorical aggregation (Stake, 1995).

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McKen 147

Contributions

This research aims to contribute to education, particularly in examining how people of African descent understand their experiences and connection to the Diaspora in urban places. This study is particularly relevant for community-based organizations, schools, and programs that claim an African-centered focus wherein the concepts of race, ethnicity, and identity are central to their mission and pedagogical practices. This study contributes to the literature by further examining individuals who critically examine their experiences within an African-centered program as a youth to process their African Diasporic identity as adults (Gordon & Anderson, 1999).

Greater inquiry is needed to understand how these particular learning environments, as communities, reify and challenge normative beliefs around race, gender, class, and African identity. Though some studies have advanced the pedagogical merits of African-centered schools and pedagogy, they have insufficiently interrogated how it impacts their lives as adults. Moreover, further investigating the underlying factors that inform their identity construction within these spaces (Henry 1998; Murrell 1998; Pollard & Ajirotutu 1990; Weber 1993). My research examines some of these dynamics within the context of Ilé-Ifè Cultural Arts Academy and contributes to this scholarship by highlighting these experiences. Also, this study seeks to contribute by documenting the voices that reflect a long history of independent educational practices in African-centered communities in New York City,

BEYOND KENTE CLOTH AND KWANZAA: INTERROGATING AFRICAN-CENTERED IDENTITY IN WASHINGTON, D.C By Michelle Coghill Chatman. Submitted to the Faculty of the College of Arts and Sciences of American University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy In Anthropology, 2013, American University: 15 [NEVER CITED + NOT IN BIBLIOGRAPHY]

### Contribution of Research

This research aims to make several contributions to the field of anthropology, particularly to the research on Diaspora as it is understood and experienced by African Americans in urban spaces (Baker 2000; Jackson 2005; Mullings 2000; Washington 2008). As anthropologists are concerned with how major trends are articulated through localized processes and dynamic, this research contributes to the literature concerned with the process by which African Americans come to identity with an African Diasporic identity (Gordon and Anderson 1999). As my research on African Diasporic identity occurs within the context of a charter school, my study also has relevance for education, particularly the dynamic exchange between state policies and localized understandings about identity and empowerment. There is a dearth of ethnographic data that nuances how African-centered schools operate as sites of site of African Diasporic identity construction (Henry 1998; Morris 2003). Greater inquiry is needed to understand how these particular learning environments, as communities, reify and challenge normative beliefs around race, gender, class, and Black identity. More research is also needed to



help us understand how youth are processing issues of identity in African-centered settings. Though some studies have advanced the pedagogical merits of African-centered schools for African American students, they have insufficiently interrogated the underlying assumptions that inform the construction of Blackness and African identity within these spaces (Henry 1998; Murrell 1998; Pollard and Ajirotutu 1990; Weber 1993). Yet, this is particularly relevant for schools that claim an African-centered focus and wherein the concepts of race, ethnicity, and identity are so central to their mission and pedagogical practices. My research examines some of these dynamics within the context of a charter school and contributes to this scholarship.

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McKen 139

Another critique is Gayles (2008) identifies the tendency for Afrocentricity to promote essentialist notions of the Black experience, discounting the “ongoing fluidity of Black life” (153).

Chatman 2013, 23 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Gayles (2008) identifies the tendency for Afrocentricity to promote essentialist notions of the Black experience, discounting the “ongoing fluidity of Black life” (153).

32

McKen 65-66

Placing a strong emphasis on youth, children of African descent must be the catalysts for instilling a sense of agency in the Black community because Afrocentrists believe that previous generations have only been taught how to consume and be dependent on outside entities. Agency eventually leads toward nation-building, which is essential to become self-sustaining. Agency and nation-building involve the intentional and focused attempt to “develop African youth to be specifically trained to develop further and “administrate the state” (that is, control the community). People of African descent cannot learn to “administrate the state” if they are not equipped with attitudes that teach them that they should administer and be agents for Black upliftment. Cultural nationalism is the carrier of such a sentiment, which teaches children that people of African descent will and can constitute a nation on its terms. Afrocentric education literature identifies nationalistic community building as a call for African descent people to build institutions that will sustain African life (Bradley, 1978; Hilliard, 1996, 1997, 2002; James, 1954).

WHEN CULTURE AND EDUCATION MEET: AN ETHNOGRAPHIC INVESTIGATION OF AN AFRICENTRIC PRIVATE SCHOOL IN WASHINGTON, DC. Kmt Gerald Shockley, Doctor of Philosophy, University of Maryland, 2003: 43-44, 45 [NEVER CITED BUT IN BIBLIOGRAPHY]

For Blacks, agency includes the process of “owning and controlling the psychic and physical space that they call their own” (Akoto, 1992, p. 3). Black children must be the catalysts for helping to instill a sense of agency in the Black community because generations before have only been taught how to consume and be dependent upon outside entities (Anderson, 2001). Agency eventually leads toward nationbuilding. Agency and nationbuilding involve the intentional and focused attempt to “develop African youth to be specifically trained to further develop and administrate the state” (Lomotey, 1978, p. 11). Blacks cannot learn to “administrate the state” if they are not equipped with attitudes that teach them that they, in fact, should administer and be agents for Black upliftment. Black nationalism is the carrier of such sentiment, that is, Black nationalism teaches Black children that Blacks constitute a nation (Akoto, 1992).

...

The literature identifies nationalistic community building as a call for Blacks to build institutions that will sustain African life.

33

McKen 56

The principles of the African-centered worldview underpinning the circle are as follows: the interconnectedness of all things physical and spiritual, which espouses that we are whole beings with the spiritual nature of human beings; collective as well as individual identities in addition to the collective and inclusive nature of family structure; oneness of mind, body, and spirit; and the value of interpersonal relationships (Akbar 1975; Asante 1987, 1991; Myers 1988; Schiele 1997).

KING, IVIS R. ORGANIZATION SUSTAINABILITY STRATEGIES AMONG SMALL NONPROFIT ORGANIZATIONS IN METROPOLITAN ATLANTA, Dissertation, CLARK ATLANTA UNIVERSITY, Social Work, 2017, 42 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The author further articulate the collective principles and values for African-centered worldview presented by afrocentric scholars. Accordingly, afrocentric principles and values are “the interconnectedness of all things; the spiritual nature of human beings; collective/individual identity and the collective/inclusive nature of family structure; oneness of mind, body, and spirit; and the value of interpersonal relationships” (Graham, 1999, p. 13).

McKen 82

Considering the case is critical due to the resources that may limit the study of only one site (program, community, population), such as Ilé-Ifè (Patton, 2002). Purposeful sampling is a technique widely used in qualitative research to identify and select information-rich cases for the most effective use of limited resources (Patton, 2002). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Creswell & Plano Clark, 2011). In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner.

A STUDY OF PRESIDENTIAL SUCCESSION IN A CANADIAN UNIVERSITY CONTEXT: PERCEPTIONS OF KEY STAKEHOLDERS. A Dissertation Submitted to the College of Graduate and Postdoctoral Studies In Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy In the Department of Educational Administration University of Saskatchewan By Anna Okapiec, April 2019, 46 [NEVER CITED + NOT IN BIBLIOGRAPHY]

I conducted semi-structured interviews using purposeful sampling, which is a technique widely used in qualitative research for the identification and selection of information rich cases for the most effective use of limited resources (Patton, 2005). This process involves identifying and selecting individuals or groups of individuals who are especially knowledgeable about or experienced with a phenomenon of interest (Creswell, 2013).

URBAN AFRICAN AMERICAN CHARTER SCHOOL PRINCIPALS: CULTURAL COMPETENCE AND TEACHER FACULTY DEVELOPMENT. A Dissertation by VERNÉE ANITA BUTTERFIELD Submitted to the Office of Graduate and Professional Studies of Texas A&M University in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY, May 2018, 75 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Purposeful sampling ensured all the participants possess primary knowledge and experience regarding the phenomena under study (Bogdan & Biklen, 1998; Merriam, 1998). In addition to knowledge and experience, Bernard (2002) and Spradley (1979) note the importance of availability and willingness to participate, and the ability to communicate experiences and opinions in an articulate, expressive, and reflective manner.

McKen 21-22

Over the past 200 years, eminent Black scholars (Diop, Obenga, Du Bois, Asante, Fanon, Nobles, Rodney, Blyden, Garvey) and a long line of leaders and activists from Africa, America, and across the Diaspora have been instrumental in defining an African-centered intellectual school of thought and an African ontology or worldview. Black scholars such as Asante, Akbar, Nobles, Hilliard, Diop, T'Shaka, Karenga, Clarke, and Ani have been engaged in reclaiming ancient African philosophical systems to interpret a distinctive contemporary African school of thought. The African-centered worldview has a core philosophical foundation derived from the classic African civilizations of Kemet, Nubia, Kush, and Axum as a baseline conception of human beings and the universe (Asante & Abarry, 1995; Asante, 1988; Diop, 1978; Hilliard, 1985; Williams, 1987). The African-centered perspective assumes that African epistemologies, ideals, and values must be at the center of any analysis involving African descent people.

This analysis derives the terms "Afrocentric, Africentric, or African centered," which are interchangeable terms representing the conceptual idea categorizing an ideology and practice rooted in African people's cultural image and interest.

Br. J. Social Wk. (1999) 29. The African-Centred Worldview: Developing a Paradigm for Social Work, MEKADA J. GRAHAM, 257 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Over the past 200 years, eminent black scholars (Diop, Obenga, Dubois, Asante, Fanon, Nobles, Rodney, Blyden, Garvey) and a long line of activists have been instrumental in defining an African-centred intellectual school of thought. Black scholars—notably, Asante, Akbar, Nobles, Hilliard, Diop, T'Shaka, Karenga, Clarke, and Ani—have been engaged in a process of reclaiming ancient African philosophical systems to interpret a distinctive African school of thought.

The African-centred worldview has a core philosophical foundation derived from the classic African civilizations of Kemet, Nubia, Kush, and Axum as its baseline for conceptions of human beings and the universe (Diop, 1978; Hilliard, 1985; Williams, 1987; Asante, 1988; Abarry and Asante, 1995). The African-centred perspective postulates that African epistemologies, ideals, and values must be at the centre of any analysis involving African black peoples. (It also embraces the Pan-African construct of the unity and oneness of African people on the continent of Africa and of their descendants throughout the world.)

Nobles notes that:

"Afrocentric," "Africentric," or "African-centred" are interchangeable terms representing the concept which categorises a quality of thought and practice which is rooted in the cultural image and interest of African people and which represents and reflects the life experiences, history, and traditions of African people as the centre of analyses.

For many decades, Black scholars and researchers (Akbar, 1985; Asante, 1987; Baldwin, 1980; Nobles, 1985; Schiele, 1994) have argued for an alternative social science paradigm grounded in various cultural backgrounds the Black experiences. Asante(1987), for example, a leading scholar of Afrocentricity, argues when we center each ethnic group in their own historical and cultural experiences, we expand our knowledge of and appreciation of the human experience. He offers an Afrocentric paradigm essential in humanizing the African experience and sees it as knowledge and what is to be accepted as real. Through its educational system, Afrocentric education seeks to enrich and humanizes our world. It is not about cultural separation or another form of supremacy; it restores or revitalizes Africans' humanity and everyone's general humanity. This process repairs our way of thinking, allowing us to rethink what we consider authentic and reexamine what theories and practices are considered useful by opening our minds to other possibilities. This perspective seeks no advantage, no self-glorification, no hegemony in its relation to others; thus, it humanizes our world by fostering mutual dignity and respect (Asante, 1993).

GRAHAM 1999 256 [NEVER CITED + NOT IN BIBLIOGRAPHY]

For many decades, black scholars and researchers (Baldwin, 1980; Akbar, 1985; Nobles, 1985; Asante, 1987; Schiele, 1994) have argued for an alternative social science paradigm that is grounded in the cultural background and the reality of the black experience. Asante, for example, a leading exponent of Afrocentricity, argues

when we center each ethnic group in their own historical and cultural experiences, we expand our knowledge of and appreciation of the human experience. Afrocentric education enriches and humanizes our world. It is not about cultural separation or racial chauvinism. This perspective seeks no advantage, no self-aggrandizement, no hegemony in its relation to others, thus it humanizes our world by fostering mutual dignity and respect (Asante, 1993, quoted in Hill, 1995, p. 4).

The African-centered worldview, embodied in the circle, begins with a holistic conception of the human condition that spans the cosmological (an aspect of philosophy that considers the nature and structure of the universe), ontological (the essence of all things), and axiological (an area of philosophy that considers the nature of values and value preferences in a culture). The principles of the African-centered worldview

underpinning the circle are as follows: the interconnectedness of all things physical and spiritual, which espouses that we are whole beings with the spiritual nature of human beings; collective as well as individual identities in addition to the collective and inclusive nature of family structure; oneness of mind, body, and spirit; and the value of interpersonal relationships (Akbar 1975; Asante 1987, 1991; Myers 1988; Schiele 1997). The circle connects various cultural aspects (art, music, spirituality, and science) and integrates them into one system.

GRAHAM 199, 258 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The African-centred worldview begins with a holistic conception of the human condition which spans the cosmological (an aspect of philosophy that considers the nature and structure of the universe), ontological (the essence of all things), and axiological (an area of philosophy that considers the nature of values and value preferences in a culture). African-centred philosophy is a holistic system based upon values and ways of living which are reinforced through rituals—music, dance, storytelling, proverbs, metaphors—and the promoting of family—rites of passage, naming ceremonies, child rearing, birth, death, elderhood—and values of governance. The principles and values that underpin the African-centred worldview (Akbar, 1976; Asante, 1987; Myers, 1988; Asante, 1990; Schiele, 1997) are: • the interconnectedness of all things; • the spiritual nature of human beings; • collective/individual identity and the collective/inclusive nature of family structure; • oneness of mind, body and spirit; • the value of interpersonal relationships

38

McKen 58-9

According to Nobles (1998), “spirit is the energy, force or power that is both the inner essence and the outer envelope of human beingness,” and thus “for the African to be human is to be a spirit” (p. 193). These relationships within the circle provide individuals with a sense of purpose and connection with family and community.

Moreover, the maintenance of harmonious social relationships supports positive self-esteem and social competence (Myers 1988). As Schiele (1994) argues, human beings' spiritual interconnectedness is translated socially so that the human being is never an isolated individual but always a member of the community. The circle as a practice continues to be a major part of African people's ethos and value system throughout the Diaspora, despite the devastating experience of over 400 years of enslavement and the continuing cultural defamation of African people in Western societies.

GRAHAM 199, 259, 257 [NEVER CITED + NOT IN BIBLIOGRAPHY]

For Akbar (1976, p. 176), the unity of 'the African cosmos is like a spider web; its least element cannot be touched without making the whole vibrate. Everything is connected, interdependent.' These relationships provide individuals with a sense of purpose and connection with families and community. Moreover, the maintenance of harmonious social relationships supports the development of positive self-esteem and social competence. Social problems and human dysfunction arise when people become alienated and disconnected from their independent human relationships

...

The spiritual aspect of human beings transcends the spheres of time and space. The spiritual interconnectedness of human beings is translated socially, so that the human being is never an isolated individual but always the person in the community. The community defines the person, as Mbiti (1970, p. 141)

...

The traditional African philosophical assumptions—keys ways of understanding the world and ourselves—continued to be a major part of African people's ethos and value system throughout the Diaspora, despite the devastating experience of 400 years of enslavement and the continuing cultural defamation of African people in Western societies.

39

McKen 31

The initiation activity enjoyed a high degree of formalism: it was characterized by teaching and learning predetermined material in a specific physical setting with a clear-cut distinction between pupils and teachers (Rodney, 1972; Tiberondwa, 1978; Datta, 1984). As in the training of young people for specialized roles in the community, initiation ceremonies lasted for varying periods. For example, among the Poro society in Sierra Leone, West Africa, initiation schooling lasted for as long as five years, while the Tonga of Zambia initiated their female children over six weeks four months (Datta, 1984). Within the Yoruba culture in Nigeria, West Africa, ceremonies can last from three days to several weeks to a year. In either case, initiation ceremonies were meant to offer specific instruction in a wide range of areas, including farming, weaving, fishing, diplomacy, history, and spiritual upliftment, determining the path of one's destiny. Female initiates underwent physiological, social, and moral education to become capable mothers and wives. On the other hand, male children who were initiated were trained to become defenders of their villages and good providers for their families (Kalusa, 1998). Therefore, it is important to understand with an open mind as we attempt to make meaning for people and their culture.

SOME KEY ISSUES IN AFRICAN TRADITIONAL EDUCATION. MICHAEL B. ADEYEMI & AUGUSTUS A. ADEYINKA. MCGILL JOURNAL OF EDUCATION. VOL. 37 N° 2 SPRING 2002, 234 [NEVER CITED + NOT IN BIBLIOGRAPHY - ANOTHER PAPER AUTHORED BY THEM CITED ON P. 30]

In pre-colonial Africa, initiation ceremonies were common in both centralized communities and those that were acephalous - without a central chief or leader. The initiation activity enjoyed a high degree of formalism: it was characterised by teaching and learning of pre-determined material in a specific physical setting where there was a clear-cut distinction between pupils and teachers (Rodney, 1972; Tiberondwa, 1978; Datta, 1984). As in the training of young people for specialised occupations, initiation ceremonies lasted for varying periods. Among the Poro society in West Africa, for example, initiation schooling went on for as long as five years while the Tonga of Zambia initiated their female children over a period of between six weeks and four months (Datta, 1984). In either case, initiation ceremonies were meant to offer specific instruction in a wide range of areas, including farming, weaving, fishing, diplomacy, history and mothercraft. Female initiates underwent physiological, social and moral education to become capable mothers and wives. On the other hand, male children who were initiated were trained to become defenders of their villages and good providers for their families (Kalusa, 1998).

40

McKen 60

Ubuntu, in essence, reflects compassion, reciprocity, dignity, harmony, and humanity in the interest of building and maintaining community, conforming to standards and expectations of significant others, and placing personal desires below the needs of the society. It is a moral principle of humanness that promotes social responsibility and solidarity, sensitivity, selflessness, devotion to duty, and a vision of a society founded on justice and equality.

Chapter 11: Culture, cognition and learning by Pierre R. Dasen in HANDBOOK OF AFRICAN EDUCATIONAL THEORIES AND PRACTICES: A GENERATIVE TEACHER EDUCATION CURRICULUM, edited by A. Bame Nsamenang AND Therese M.S. Tchombe, 2011, Human Development Resource Centre (HDRC), 163 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The Shona, Ndebele, Xhosa and Zulu concept of Ubuntu (or equivalent terms) is mentioned in several chapters (Maunganidze, Kasayria and Mudhovozi; MhakaMutepefa and Seabi; Phasha and Moichela) as reflecting compassion, reciprocity, dignity, harmony and humanity in the interest of building and maintaining community, conforming to standards and expectations of significant others, and placing personal desires below needs of the society. It is a moral principle of humanness, that promotes



social responsibility and solidarity, sensitivity, selflessness, devotion to duty, and a vision of society founded on justice and equality

41

McKen 60-61

Desmond Tutu (1999) mentions how Ubuntu speaks to the very essence of being human by affirming others through validation and self-assurance that comes with knowing that they belong to a greater whole and are diminished when others are humiliated or maltreated. This humanistic practice is reflected in the principles of Ubuntu in which we can infer that when others are tortured or treated as if they are less than who they are, they lose their sense of belonging to their community and culture by being humiliated and undervalued. In turn, the moral principle of Ubuntu is humanness as a social responsibility.

Chapter 35: Managing Africa's multiculturalism: Bringing the "Madiba Magic" into the African school curriculum by Byron Brown and Almon Shumba in HANDBOOK OF AFRICAN EDUCATIONAL THEORIES AND PRACTICES: A GENERATIVE TEACHER EDUCATION CURRICULUM, edited by A. Bame Nsamenang AND Therese M.S. Tchombe, 2011, Human Development Resource Centre (HDRC) 535 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The concept of Ubuntu is found in diverse forms in many societies throughout Africa. Desmond Tutu (1999, p. 34) says of ubuntu that: "... It speaks to the very essence of being human... When you want to give high praise to someone, we say, 'Yu, u nobuntu'; he or she has ubuntu". A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good – for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or maltreated (Tutu, 1999). Madiba's humanism is reflected in these qualities of ubuntu. We can infer from this that when others are tortured or treated as if they are less than who they are, Madiba feels as equally diminished, humiliated and undervalued.

42

McKen 63

This "blended" African curriculum opens the door to developing culturally specific understandings of educational ideas, traditional practices, and concepts combined with pedagogical practices to meet the needs of African-based ethnically diverse communities. It can also uncover and focus on various elements and how community members see these elements and their perceptions of these elements' implications for education.

Chapter 1: Introduction: Generative pedagogy in the context of all cultures can contribute scientific knowledge of universal Value by A. Bame Nsamenang and Therese M.S. Tchombe in HANDBOOK OF AFRICAN EDUCATIONAL THEORIES AND PRACTICES: A GENERATIVE TEACHER EDUCATION CURRICULUM, edited by A. Bame Nsamenang AND Therese M.S. Tchombe, 2011, Human Development Resource Centre (HDRC) 14 [NEVER CITED + NOT IN BIBLIOGRAPHY]

this “blended” curriculum opens a door to developing culturally specific understandings of educational ideas and practices and the educational needs of Africa’s ethnically diverse communities. It also has the potential to uncover and focus on elements of the social ecology of Africa’s children, how community members see those elements, and their perceptions of the implications of these elements for school education.

43

McKen 69

The centering of elements of traditional African practices, liberation, and nation-building is overall the connection to “one with all.” This includes parents, siblings, the peer group, grandparents, and elders; historical experiences with school; and literacy culturally influenced learning styles and culturally appropriate instructional processes. Other aspects include African proverbs, concepts, and language of instruction; approaches to problem-solving; the impact of social relationships on cognitive performance; indigenous definitions of intelligence; cultural goals of maturity and their influence on participatory learning; and children as social partners in educative processes.

Chapter 1: Introduction: Generative pedagogy in the context of all cultures can contribute scientific knowledge of universal Value by A. Bame Nsamenang and Therese M.S. Tchombe in HANDBOOK OF AFRICAN EDUCATIONAL THEORIES AND PRACTICES: A GENERATIVE TEACHER EDUCATION CURRICULUM, edited by A. Bame Nsamenang AND Therese M.S. Tchombe, 2011, Human Development Resource Centre (HDRC) 14 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Elements of Africa’s social ecology that have been the subject of extensive educational debates include: roles of parents, siblings, the peer group, grandparents and elders; historical experiences with school; literacy; culturally influenced learning styles; and culturally appropriate instructional processes. Others are language of instruction; approaches to problem-solving; impact of social relationships on cognitive performance; indigenous definitions of intelligence; cultural goals of maturity and their influence on participative learning; and children as social partners in educative processes.

44

McKen 88

Case study methodology, as defined by Yin (2002), states that a case is a “contemporary phenomenon within its real-life context, especially when the boundaries between a phenomenon and context are not clear and the researcher has little control over the phenomenon and context” (p. 13). A case is “a specific, a complex, functioning thing,” more specifically “an integrated system” which “has a boundary and working parts” and purposive in social sciences and human services (Stake, 1995 p. 2; Smith, 1978).

The Qualitative Report 2015 Volume 20, Number 2, Teaching and Learning Article 1. Three Approaches to Case Study Methods in Education: Yin, Merriam, and Stake. Bedrettin Yazan: 138, 139 [NEVER CITED + NOT IN BIBLIOGRAPHY]

For instance, Yin (2002) defines case as “a contemporary phenomenon within its real life context, especially when the boundaries between a phenomenon and context are not clear and the researcher has little control over the phenomenon and context” (p. 13).

...

He himself depicts some of the attributes of case in his conceptualization: case is “a specific, a complex, functioning thing,” more specifically “an integrated system” which “has a boundary and working parts” and purposive (in social sciences and human services) (p. 2).

45

McKen 89

For this study, I employed the semi-structured interviewing method. Semi-structured interviews provide open-ended questions and flexibility to allow the respondents to freely share and expand on their experiences (Merriam, 2009). The participants were selected because of the uniqueness of their perspective as graduates or alumni of the Rites of Passage Program. As well as their shared experiences with the larger case. Thus, semi-structured interviews provide questions aligned with the research questions, purpose, and theoretical framing in mind and further explore the topic by both the researcher and the interviewee. Also, the employed will be asking good questions, which is imperative to gather rich and relevant data.

Merriam (2009) recommends developing interview questions focusing on participant experiences and behavior, opinion and values, and knowledge. Interviews were audio-recorded upon approval of the participant for data transcription, analysis, and member checking. Memoing occurred after each interview as a form of iterative reflection.

Exploring the organizational emergence of academic leadership programs by Katherine L. Friesen. A dissertation submitted to the graduate faculty in partial fulfillment of the requirements for the degree of DOCTOR OF PHILOSOPHY, Iowa State University, 2020, 63-64 [NEVER CITED + NOT IN BIBLIOGRAPHY]

For this study, I used the semi-structured interviewing method. Semi-structured interviews are less structured, with open-ended questions and flexibility to allow for the respondent to freely share and expand on their experiences (Merriam, 2009). Interview participants were selected because of the uniqueness of their perspective, as well as their shared experiences within the larger case. Thus, semi-structured interview questions were created with the research questions, purpose, and theoretical framing in mind, but also allowed for further exploration of the topic by both the researcher and the interviewee. Asking good questions was imperative to gather rich, relevant data. Merriam (2009) recommended developing interview questions focusing on participant experiences and behavior, opinion and values, and knowledge.

I conducted seven interviews at site one, ranging from 60-90 minutes. At site two, I conducted six interviews, ranging from 45-60 minutes. Interviews were audio recorded upon approval of the participant for data transcription, analysis, and member checking. Memoing occurred after each interview as a form of iterative reflection.

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McKen 95

### Data Analysis

The purpose of conducting a qualitative case study analysis is to provide in-depth, rich descriptions of the case, seeking a greater interpretation of the phenomenon of interest within the case. Data analysis in case studies is important for developing the description of the case and analyzing and interpreting the case. Data analysis aims to make meaning of the research questions, and the case study data analysis involves interviews, observations, and documents collected throughout the study (Merriam, 2009).

Qualitative data analysis is often inductive and comparative. Merriam (2009) argued that the goal of data analysis involved “consolidating, reducing, and interpreting what people have said and what the researcher has seen and read” (p. 176).

Friesen 2020 68-69 [NEVER CITED + NOT IN BIBLIOGRAPHY]

### Data Analysis

The purpose of conducting a qualitative case study analysis is to provide in-depth, rich descriptions of the case, seeking greater interpretation of the phenomenon of interest within the case. The process of data analysis in case studies is important for developing the description of the case, but also analyzing and interpreting the case. In a multi-case study, data analysis also includes cross-case analysis.

The process of qualitative analysis is iterative, emergent, and dynamic (Merriam, 2009). The purpose of data analysis is to make meaning of the research questions and the case (Merriam, 2009). The process of case study data analysis is involved. Therefore, the following guided the data analysis process for my dissertation. Merriam (2009) identified multiple considerations for data analysis, beginning with the creation of a case study record. A case study record, or database of interviews, observations, and documents collected throughout the study, was created.

...

The qualitative data analysis I conducted was inductive and comparative. Merriam (2009) argued that the goal of data analysis involved “consolidating, reducing, and interpreting what people have said and what the researcher has seen and read” (p. 176).

47

McKen 96-97

The coding process will be guided by the purpose and research questions of the study and the theoretical framework. This guidance will help identify meaningful and relevant data points for the study. As mentioned, analysis within each case will occur and analysis across each case, identifying codes that are later developed into themes and categories. Data collection and analysis will continue until the point of saturation, or when no new insights are formed from the data (Merriam, 2009). I have developed descriptive accounts of the case through the coding process, labeling them as themes and categories. Themes and categories are created through coding, searching for the smallest unit of meaningful data, and identifying patterns that span the data. The coding process will begin inductively and, as themes and categories are generated, becomes more deductive.

Friesen 2020 69-70 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Through the coding process, I wrote interview summaries, iteratively summarizing the interview and coding for the smallest unit of meaningful data within each interview. Once member-checked with the interview participant, I, then, compared interview summaries, looking for patterns across the data that became emerging themes and categories. In addition, I coded documents provided by participants, websites, and field

notes inductively and iteratively, comparing data across data points. Together, I began building each case for analysis and comparison. The coding process began inductively and as themes and categories were generated, becomes more deductive.

...

Though themes were not developed before data analysis, like in deductive coding, the coding process was guided by the purpose and research questions of the study, as well as the theoretical framework, institutional theory. Initial codes that emerged included “office,” “department,” “college” in the organizational description of programs, “responsibilities,” “coordinating,” “faculty,” “staff,” “budget,” and “resources” related to job activities within the programs. Other codes such as “curriculum,” “classes,” “teaching,” and “students” emerged in descriptions about the curricular aspects of each program. This helped identify meaningful and relevant data points for the study. As mentioned before, analysis was done both within and across cases, identifying codes that later developed into themes and categories. Data collection and analysis continued until the point of saturation, or when no new insights were formed from the data (Merriam, 2009).

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McKen 101

### Ethical Considerations

Maintaining the integrity of the relationship with participants and their privacy is of serious concern when conducting qualitative research. All sites and participants choose a pseudonym at the beginning of the study. Additionally, informed consent documents were provided and signed by those giving consent to participate in the study. An overview of the study, including the purpose and intended data collection methods, was shared with the informed consent documents. All hard copy data and data analysis documents, along with informed consent documents, were kept in a locked filing cabinet in a locked office. All electronic data will be kept on a password-protected computer owned by the researcher. If a participant wants to withdraw from the study at any point, the participant may do so, and all data collected regarding the participant will be discarded. However, no participants withdrew from the study.

Friesen 2020 72-3 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Ethical practices. Maintaining the integrity of the relationship with participants and their privacy is of serious concern when conducting qualitative research. All sites and participants chose a pseudonym at the beginning of the study. Additionally, informed consent documents, provided in Appendix B, were signed by those giving consent to participate in the study. With the informed consent documents, an overview of the study,

including the purpose and intended data collection methods, were shared with the participants. All hard copy data and data analysis documents, along with informed consent documents were kept in a locked filing cabinet in a locked office. All electronic data was stored on a password protected computer owned by the researcher. Under IRB guidelines, participants were informed that they could withdrawal from the study at any point, at which all data would be discarded and not included in the study.

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McKen 101-2

### Issues of Trustworthiness

Conducting this research, I was intentional about trustworthiness for the dependability and credibility of this study. Being grounded in ethical procedures and guided by ethical decision-making, I wanted to be sure that my data was credible. Qualitative studies refer to the congruency between findings and reality (Merriam, 2009). Dependability refers to the consistency between findings and the data collected (Merriam, 2009). To maintain the stability of my questions, interpretations, and evaluations of the findings, I sought to capture rich, thick descriptions of the case to support the data as received from participants. Many practices have been used in qualitative research to enhance the credibility and dependability of the study. ... Triangulation and research positionality is used in this study to increase the level of trustworthiness. Triangulation refers to using multiple means (methods, data, researchers, theories) to corroborate the findings. Multiple forms of data are collected in this study to triangulate findings.

Additionally, to enhance the study's trustworthiness and transferability, rich descriptions will be provided in Chapter 5 to pinpoint the development of the case study's in-depth accounts. This is arguably the value of the case study method. Merriam (2009) argued, "The general lies in particular; that is, what we learn in a particular situation we can transfer or generalize to similar situations subsequently encountered" (p. 225). The key to transferability is to provide sufficient evidence, allowing the reader to make decisions about further applying results.

Friesen 2020 71-72 [NEVER CITED + NOT IN BIBLIOGRAPHY]

### Trustworthiness

Conducting trustworthy qualitative research is an important for the purpose and credibility of the study. Research must be grounded in ethical procedures and guided by ethical decision making, especially in applied fields. ...

Credibility in qualitative studies refers to the congruency between findings and reality (Merriam, 2009). Dependability refers to the consistency between findings and the data

collected (Merriam, 2009). Many practices have been used in qualitative research to enhance the credibility and dependability of the study. Triangulation, member checking, researcher positionality, and audit trails are used in this study to increase the level of trustworthiness. Triangulation refers to the use of multiple means (methods, data, researchers, theories) to corroborate the findings. Multiple forms of data were collected in this study to triangulate findings. ...

Additionally, to enhance the trustworthiness and transferability of the study, rich descriptions have been provided by way of in-depth accounts of each case studied. This is arguably the value of the case study method. Merriam (2009) stated, "The general lies in the particular; that is, what we learn in a particular situation we can transfer or generalize to similar situations subsequently encountered" (p. 225). The key to transferability is to provide sufficient evidence, allowing the reader to make decisions about further application of results. The use of a comparative case study is an intentional decision aimed at increasing the transferability, or applicability, of the study to new sites.

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McKen 61

### The Role of the Circle and Ubuntu in African-Centered Pedagogy

African-centered education ensures that the historical role and function of the customs, traditions, rituals, and ceremonies that have protected and preserved the culture facilitate spiritual expression and provide harmony in various social relations. Also, African-centered education prepares our people to meet their responsibilities as adult community members to sustain the continuity of African culture over successive generations. More importantly, it must be understood and made relevant to the challenges that confront us in our time. People can retrace their ancestral memory and incorporate communal processes such as the circle as a physical and spiritual space in their daily lives, allowing concepts such as Ubuntu to manifest as a guide to creating one's nation. ACP focuses on the "knowledge and discovery of historical truths; through comparison; hypothesizing and testing through debate, trial, and application; through analysis and synthesis; through creative and critical thinking; through problem resolution processes; and through final evaluation and decision making" (Akoto 1992, p. 116). ACP can only be systematically facilitated by people who themselves are consciously engaged in the process of African-centered personal transformation. It is a process dependent upon human perception and interpretation.

The Spirit That Protects the Youth: Maroonage, African-Centered Education, and the Case of Kamali Academy in New Orleans, Louisiana by Christopher Leon Johnson. Dissertation Presented to the Faculty of the Graduate School of The University of Texas



at Austin in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy, August 2012, 232-3 [NEVER CITED + NOT IN BIBLIOGRAPHY]

## APPENDIX C: THE COUNCIL OF INDEPENDENT BLACK INSTITUTIONS (CIBI) DEFINITION OF AFRIKAN-CENTERED EDUCATION

...

We, in CIBI, further believe, that in practice, Afrikan-centered education:

...

5) ensures that the historic role and function of the customs, traditions, rituals and ceremonies — that have protected and preserved our culture; facilitated our spiritual expression; ensured harmony in our social relations; prepared our people to meet their responsibilities as adult members of our culture; and sustained the continuity of Afrikan life over successive generations — are understood and made relevant to the challenges that confront us in our time;

6) emphasizes that Afrikan identity is embedded in the continuity of Afrikan cultural history and that Afrikan cultural history represents a distinct reality continually evolving from the experiences of all Afrikan people wherever they are and have been on the planet across time and generations;

7) focuses on the “knowledge and discovery of historical truths; through comparison; hypothesizing and testing through debate, trial, and application; through analysis and synthesis; through creative and critical thinking; through problem resolution processes; and through final evaluation and decision making” (Akoto, 1992, p. 116);

8) can only be systematically facilitated by people who themselves are consciously engaged in the process of Afrikan-centered personal transformation;

9) is a process dependent upon human perception and interpretation [Thus, it follows that a curriculum cannot be Afrikan-centered independent of our capacity to perceive and interpret it in an Afrikan-centered manner (Shujaa, 1992)];

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McKen 63

African-centered pedagogies allow researchers to examine education and its core values while drawing on its African cultural elements as historically valid in art, music, and literature as educational practices for African descent youth (Asante, 2006). African-centered pedagogy is derived from African-centered education, which serves as

how African culture, including the knowledge, attitudes, values, and skills needed to maintain and perpetuate it throughout the nation-building process, is developed and advanced practices. Its aim, therefore, is to build commitment and competency within the present and future generations to support the struggle for liberation and nationhood (Ani, 1994; Anwisyeh, 1993; Clarke, 1991; Richards, 1989;).

Nation-building can be defined as the conscious and focused application of our people's collective resources, energies, and knowledge to the task of liberating and developing the psychic and physical space that we identify as ours. ... (Akoto, 1994).

The Spirit That Protects the Youth: Maroonage, African-Centered Education, and the Case of Kamali Academy in New Orleans, Louisiana by Christopher Leon Johnson. Dissertation Presented to the Faculty of the Graduate School of The University of Texas at Austin in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy, August 2012, 232 [NEVER CITED + NOT IN BIBLIOGRAPHY]

#### APPENDIX C: THE COUNCIL OF INDEPENDENT BLACK INSTITUTIONS (CIBI) DEFINITION OF AFRIKAN-CENTERED EDUCATION

The Council of Independent Black Institutions (CIBI) defines Afrikan-Centered Education as the means by which Afrikan culture — including the knowledge, attitudes, values and skills needed to maintain and perpetuate it throughout the nation building process — is developed and advanced through practice. Its aim, therefore, is to build commitment and competency within present and future generations to support the struggle for liberation and nationhood. We define nation building as the conscious and focused application of our people's collective resources, energies, and knowledge to the task of liberating and developing the psychic and physical space that we identify as ours. Nation building encompasses both the reconstruction of Afrikan culture and the development of a progressive and sovereign state structure consistent with that culture.

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McKen 62-63

While looking at the world with Africa as its center, there is a need to maintain and uphold traditions. Centering Africa allows the transformation of a person by resistance and redirection of a student toward social change with cultural/political analysis, study, and reconstruction of the world. This is done through teaching strategies that are communal-centered or family-centered because children's participation is not isolated. Ubuntu is one of many aspects that brings forth the art and science of teaching and learning undergirded by humanity toward others (Bangura, 2005). Therefore, the principles of Ubuntu encourage families to work together and to be held accountable for one another's participation and involvement. What is encouraged is cooperation rather than competition.

Chapter 14: Cultural strategies for cognitive enrichment in learning among the Bamiléké of West Region of Cameroon Therese M. S. Tchombe in in HANDBOOK OF AFRICAN EDUCATIONAL THEORIES AND PRACTICES: A GENERATIVE TEACHER EDUCATION CURRICULUM, edited by A. Bame Nsamenang AND Therese M.S. Tchombe, 2011, Human Development Resource Centre (HDRC), 213 [NEVER CITED + NOT IN BIBLIOGRAPHY]

The Bamiléké cognitive enrichment strategies though learner-centered are communal-centered or family-centered, sibling-centered because children's participation is not isolated. Children are encouraged to work together and are held accountable for one another's degree of participation and involvement. What is encouraged is cooperation rather than competition.

53

McKen 44-45

When establishing formal education in the United States, there are no adequate references to the indigenous education that Africans already had or to the depth of the ancestral opinions that influenced African thinking within educational spaces. Even at present, researchers interested in indigenous culture and education have made small references in assessing change to how African values have survived or the extent to which these values had continued to influence education at different points in time. It is important that as we approach this review of the literature, we must remind ourselves that much of the literature on African culture and education can be ideologically traced back to the emergence of "knowledge" about indigenous peoples in the context of European imperialism and expansion. In brief, African culture and education were often judged in European contexts and not in terms of their own, creating a literature gap (Mkabela, 2005).

The Qualitative Report Volume 10 Number 1 March 2005. Using the Afrocentric Method in Researching Indigenous African Culture by Queeneth Mkabela: 178 [CITED ON P. 45 BUT NOT IN BIBLIOGRAPHY]

When establishing formal education there was no adequate reference to the indigenous education that Africans already had or to the depth of the ancestral opinions that influenced African thinking. Even at present, researchers who are interested in indigenous culture and education have made small reference in assessing change to the extent in which African values have survived, or of the extent to which these values had continued to influence African researchers' actions at different points in time. It is important that researchers remind themselves that much of the literature on African culture and education can be ideologically traced back to the emergence of "knowledge"

about indigenous peoples in the context of European imperialism and expansion. In brief, Africans were often judged in European contexts and not in terms of their own.

54

McKen 3

According to the leading culturally responsive teaching theorists, activating students' prior knowledge is an important tool in improving student engagement with the lesson as well as in helping them to make sense of new information (Athanases, Wahleithner & Bennett, 2012; Bassey, 2015; Gay, 2010; Hammond, 2015; Ladson-Billings, 1995, 2009; Lipman, 1995; Maiga, 1995; Shujaa, 1995).

Journal of Education and Human Development December 2017, Vol. 6, No. 4.  
Published by American Research Institute for Policy Development. Just What Carter G. Woodson Ordered: Culturally Responsive Education and Teaching by Dr. Magnus O. Bassey: 4 [NEVER CITED + NOT IN BIBLIOGRAPHY]

According to the leading culturally responsive teaching theorists, activating students' prior knowledge is an important tool in enhancing students' engagement with the lesson as well as in helping them to make sense of new information (Bassey, 2015; Hammond, 2015; Athanases, Wahleithner & Bennett, 2012; Gay, 2010; Ladson-Billings, 1995, 2009; Lipman, 1995; Maiga, 1995; Shujaa, 1995).

55

McKen 13-14

Collins (1986), in her classic essay on learning from the outsider within, argues that African American women scholars have the potential to use insight from their experiences at the intersections of race, gender, and class to ask new research questions and to bring a new lens reflecting the Black woman's standpoint.

Outsiders within the Academy: Strategies for Resistance and Mentoring African American Women. Tammy L. Henderson, Andrea G. Hunter, Gladys J. Hildreth. Michigan Family Review, 14(1), 2010, 29 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Patricia Hill Collins (1986), in her classic essay on learning from the outsider within, argues that African American women scholars have the potential to use insight from their experiences at the intersections of race, gender, and class to ask new research questions, and to bring a new lens that reflects a Black woman's standpoint.

56

McKen 46-47

Although Africans do not have the same and equal educational experience in traditional ways of knowing, it would not be out of place to describe the basic characteristic of traditional education in Africa as that which is intimately integrated with the social, cultural, political, occupational, artistic, religious, and recreational life of the people. It is usually stored in people's memories and activities and expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds (Grenier 1998, p. 2)

TRADITIONAL AFRICAN MODES OF EDUCATION: THEIR RELEVANCE IN THE MODERN WORLD by MICHAEL OMOLEWA. *International Review of Education* (2007) 53:595 [CITED ON P. 45, 46, 51 BUT NOT IN BIBLIOGRAPHY]

Although Africans do not have the same and equal educational experience in traditional ways of knowing, it would not be out of place to describe the basic characteristic of traditional education in Africa as that which is intimately integrated with the social, cultural, political, occupational, artistic, religious, and recreational life of the people. It is usually stored in people's memories and activities and is expressed in stories, songs, folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds (Grenier 1998, p. 2).

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McKen 49

Across the literature, I have discovered numerous discussions of "liberatory" or liberation pedagogies (Freire, 2018; Gordon, 1993), "emancipatory" pedagogy (Arce, 2004; Murrell, 1997; Swartz, 1996), and most commonly, "critical pedagogy" (Giroux, Ball, 2000; Ellsworth, 1989; Jennings & Lynn, 2005). Despite the various definitions, my findings are that each theoretical framework is not exclusively distinct. Rather, they converge along central dimensions by sharing logic and a particular set of ideas, such as fighting to dismantle systemic forms of oppression, hegemony, and dehumanizing experience. Most scholars present an argument that highlights the school system's oppressive dynamics and how it plays an active role in producing and sustaining inequities. As they continue, all education is political, making critical and emancipatory pedagogy necessary to take the stance of being justice-oriented, anti-oppressive, and anti-hegemonic.

Hope in Those Places of Struggle: A Critical Exploration of Black Students' Agency in One Place-based and One African-centered Elementary School by Natalie R. Davis. A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor

of Philosophy (Educational Studies) in the University of Michigan, 2017, 13-14 [NEVER CITED + NOT IN BIBLIOGRAPHY]

Across the literature, I've encountered numerous discussions of "liberatory" and/or liberation pedagogies (e.g. Friere; Gordon, 1993), "emancipatory" pedagogy (e.g. Arce, 2004; Murrell, 1997; Swartz, 1996), and most commonly, "critical pedagogy" (e.g. Giroux, Ball, Ellsworth, Jennings & Lynn). Despite variations in diction, my finding is that these discussed frameworks/models are not wholly distinct. Rather, they converge along central dimensions by sharing in logic and a particular set of tenets. The commonalities are summarized as follows:

#### Tenets of CEP

1. Hegemony and oppression are ubiquitous within society. Schools have played an active role in producing and sustaining inequities.
  2. There is no neutral education. All education is political. Critical emancipatory pedagogues take the stance of being justice oriented, anti-oppressive and antihegemonic.
- economic well-being

58

McKen 50

As it relates to African pedagogy, whiteness does not drive African descent people's historical narratives; it is dismantling white epistemic logic, removing the centering of the oppressor's historical lens, and lifting the Black perspective voices. To be clear, I am not arguing for an essentialization of African culture and Blackness; Blackness and Black people are complex and multifaceted, but I am interested in the historical narratives that throw away the Eurocentric ways we think about Black people throughout history. If we can only understand Black history by constructing Eurocentric interpretations, we have begun our inquiry in a foreign land that would be impossible to understand the origins of present-day lived experiences.

Black History is Not American History: Toward a Framework of Black Historical Consciousness by LaGarrett J. King. Social Education 84(6) , 2020 National Council for the Social Studies: 337 [NEVER CITED + NOT IN BIBLIOGRAPHY]

In dismantling white epistemic logic, we should ask the question: are we developing Black history through the oppressor's historical lens, or do our histories represent and center Black perspectives and voices? To be clear, I am not arguing for an essentialization of Blackness; Blackness and Black people are complex and multifaceted; but I am interested in throwing away the Eurocentric ways we think about

Black people throughout history. Black history constructed in such a way is essentially foreign to Black people's existence.