Revised Review of Supporting Scholarship

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**Introduction**

Upon review of an abundance of literature spanning: the themes of womanism, extracurricular enrichment programs, emigration, and immigration, the public-school systems are not prepared to receive African immigrant students and their families. From the moment they enroll as nationals that come from countries; endowing; and encouraging them to preserve their identities they become; the quintessential preservation agents between themselves and their native lands. With my problem of practice, I seek to redefine what it means to be a part of the global majority in urban education spaces Campbell-Stephens, (2021) as a guiding and shared context that engages solidarity and decolonial epistemologies, Campbell-Stephens, (2021). The problem of practice is entitled, “Consciousness and Contexts of the Extensive Experiences of African Migrant Girls in Ninth through Twelfth Grades in Pittsburgh Public Schools”. The key problem I am addressing within my context is: that African immigrant students are not supported by the school system in sustaining and continuing to develop their cultural identities, including connections to family and communities abroad, in the whole context of their Africanity. I emphasize this problem for African migrant girls in out-of-school and enrichment spaces.

**Problem Background: African immigration and its impacts on migrants**

*Migrant Identities*

The purpose of the review in part is to emphasize "cultural and gender awareness, consciousness, and positionality at every level of leadership development" (p. 4) and to advocate for the dignity of African immigrant students in enrichment (extracurricular) spaces. Identity is a universal phenomenon that distinguishes personhood in ways that uplift the sense of self through membership in groups, value systems, and beliefs (Wan & Chew, 2013, p. 823). Because identity presents as narratives, legacy, familial bonds, places of origin, and the sacredness of one's birth and evolution from childhood through adulthood, it is a living ontology. Identity-centered wisdom is symbiotic due to its cyclical trajectories that persist through centuries and epochs that identify selfhood as one with kinship. Examining the cultural and ethnic imperatives surrounding and recognizing African descendant people is a cosmological inquiry central to the Afrocentric paradigm Asante, (1992). In the United States, African immigrants remain “substantially ignored as nationals of their native lands” (Lee, 2019, p. 2). The need to acknowledge the representation of African migrant populations in urban education spaces calls for profound advocacy as a renewed equity imperative. To be specific, conceding to the moment that the western world is in, much of the literature on migrants is commonly attentive to literacy proficiency August & Shanahan, (2006), albeit a gap concerning literature on matriculation, literacy, and continental African girls are distrait. Migration and the arrival of migrants in schools are existential; however, Iyer, Schmader, & Lickel, (2007) asserted that obstructive cultural experiences, for children and youth may present experiences that create feelings of humiliation and resentment towards the family and cultural group of the student.

**Keywords: Extracurricular programming, Womanism, African Immigrant Students, global majority, epistemology, onto-epistemology, emigration, immigration, culture, identity, Africana womanism, Africanity**

From my literature review, I gleaned that singular racial equity embedded in public education as the protection of Black students does not yet have the momentum to remove the inequities of not including African students in its constructs. Several scholars have quantitatively identified that African people have entered the western world, contrasting an increase of 80,000 in 1970 to 1.6 million between 2008 to 2012 Lee, (2019). According to Wilson & Habecker, (2008), the African presence in America reveals the challenges facing this specific immigrant population, including but not limited to surmounting language barriers, housing stability, and navigating all tiers of elementary and secondary education, and vocational aspirations. A study focused on African, Muslim, poor, and female-identifying participants written by Park (2017), who cited McBrien (2005), explained that bigotry and racism exacerbate challenges due to immigration status. Identities naturally have physical attributes, and for darker-hued, fully garbed Muslim girls in urban schools, an additional difficulty comes from them presenting as "culturally distinct" (p. 335). This foresight and confirmation re-introduce the need for strengthening the practices of cultural preservation and enrichment opportunities for African girls in urban public schools.

*Cultural Influences*

As an extension of identity, Lu & Wan, (2018) postulated that cultural influences are symbiotic to cultural self-awareness and a person's meta consciousness is indeed their understanding of culture on the self (p. 823). African immigrant populations (AIP), in juxtaposition to a dominant perception of them as poor and illiterate, present another positionality concerning the prefacing of AIP as "a new minority model" (Ukpokodu, 2017). In urban education, the English as a second language department is the primary entity that focuses on immigrant students and their linguistic needs. Consequently, these populations must still shoulder the demands of reconfiguring their ethnic identities, distinguishing them as racial beings through assimilation (Omi & Winant, 1994). The ongoing disdain for immigrants that preserve their cultural and ethnic identities while pursuing education in the United States reveals a stagnant trajectory for American citizens with diffidence and insecurities that give into hate and a lack of hospitality as host countries (p. 144). Xenophobia has its roots in capitalism. (Prashad, 2018) stated that "fatally wounded, capitalism seeks regeneration through any means — whether by the seizure of precious natural resources or the cannibalization of human labor" (p. 211), leaving those that immigrate in pursuit of an opportunity to remain still perceived as a social imposition. Ultimately, immigrant women and their daughters, represented in the literature, put forward that western social commentary and related claims are not only insubstantial but a deeper understanding of the identities of over-generalized Africans and others living in America is warranted. Ukpokodu stated: that AIS represents any child under age 18, notwithstanding "immigration or refugee status, who resides in an African immigrant family, was born in any African country or is U.S. born with at least one African immigrant parent and is attending a U.S. k-12 school" (p. 71). African migrants' identities in the western geographic contexts depict them as naturalized citizens, U.S.-born residents, refugees, or asylum seekers that face insurmountable challenges (p. 71). Misconceptions and misunderstandings include that Africans are the same as African Americans by physical appearance; assumptions that each narrative for leaving home countries is parallel, and each naturally endures surveillance regarding legal residency in the United States and the status associated therein. According to (Lu & Wan, 2018), situational cultural experiences yield a heightened awareness at the intersection of influence and consciousness (p. 823). (McCabe, 2011) specified that "geopolitical, religious, socio-economical, and immigration status" (p. 71) affix to the migration identities of some "75% of African immigrants that come from 12 of the 55 African Countries: Nigeria, Egypt, South Africa, Liberia, Cameroun, Somalia, Morocco, Cape Verde, and Sierra Leone".

*Supporting African Migrant Students*

Empowerment initiatives offer holistic and familial safety nets considering each member's marked and appreciated identities. African girls, their mothers, and the cosmological relationships they share place each on a spectrum of possibilities that must be nurtured and protected in the pre-and post-migration journey. "Social praxis in a variety of ways that encourage the strengthening of African immigrant girls' academic and social lives" (Lee, 2019) was studied at a community-based organization, Sauti Yetu, located in New York City. Asset-based skills innate in girls include but are not explicitly limited to academics. Sexual orientation, gender identity, or expression (SOGIE), and the migrant experiences bring to the fore a critical context that arrested the knee-jerk tendency to use the binary to describe race and gender Yarwood et al., (2022). Correctively and poignantly stated the migrant is the leading actor in "the transit phase of migration (which) is a complex period when individuals move away from their place of origin to a safe destination" (p. 2). Circumstantially is the reality that there is danger, vulnerability, and lack of medical and psychological support accessible from one land to another, shaming the narrow and ignorant ways migrants are depicted by those more comfortable and fortunate. In advocacy for the dignity of SOGIE populations is the minority stress model, an instrument that examines imprudent stressors that minorities experience-further, clarified as those identified by LGBTQI+, Black or brown, and of immigrant status Yarwood et al., (2022). The more universal and holistic way of understanding immigrants is summarized in the statement, "migration has become an increasing global response to conflict, persecution, violence and climate change" (p. 13). Black and African women's historical repertoires of enrichment sciences across urban public schools for strong girls in vulnerable situations present potent possibilities. Afrocentric feminist epistemologies, Afrocentric womanism, and Africana Womanism Delancey, (1993) de-mystify the deeply liberational and cosmological gift to the heirs of its purpose; Black and African girls, and their mothers, regardless of space, place, and time. Gordan (1987) stated that: "To address women's issues, therefore, is not only to address the crucial needs of Black women, but also to address the historical primacy of the African and African American community; that is, the primacy of its children and their preparation for the responsibilities and privileges of mature personhood" (p. viii). For the safety and protection of African immigrant girls, Africana womanist praxis values exemplify building roads toward victory in schools (Davis, 2007, p. 309) which specifically give to "survival of the Black community" and promote healing. My research questions aim to integrate and elevate the distinct and unmistakable realities shared between African migrant girls, Africana women in service to them in liberated and sacred extracurricular spaces in and out of school, and the value of the cooperative imperative to attain and protect self-knowledge in the sisterhood.

**How can a global understanding of immigration and emigration contribute to the quest for liberation in urban schools of Pittsburgh?**

Given the absent representation of theories and programming to guide urban school districts to see their African student immigrant populations as members of their respective countries and as the youthful members of their new countries, how can a progressing framework of understanding the global majority deepen equity consciousness? In this place, I reviewed a heterogeneous body of scholarship which makes a case for decolonial epistemologies as emphasized by Campbell-Stephens, (2021). Equity efforts are often insufficient regarding a growing population of African immigrants entering metropolises around the United States, including urban public schools—protecting learners from the abrupt notion of assimilating and racializing their identities as a proxy to understanding Blackness. The previously mentioned declarations guide the fundamental principles of this review: (1). strategizing in enrichment settings with decolonial epistemologies and cosmologies to make a case for African immigrant female students in Pittsburgh Public Schools, (2) engaging with African consciousness to elevate Black girlhood as fundamental to better understanding: agency, Womanism, “Womanish-girls,” and culturally rooted ways of understanding African migrant girls and (3) the ways students that immigrated or emigrated help to reconstruct equity.

African immigrants living in American cities are culturally and ethnically distinct but perceived as African American until linguistic and religious expressions manifest. For decades, sociolinguistics and language scholars have described the harm of uncritical language. (Barker-Bell, 2020) taught that "anti-black linguistic racism refers to the linguistic violence, persecution, dehumanization, and marginalization that Black Language (BL) speakers endure when using their language in schools and in everyday life" (p. 9) The survival of continental Africans and their ways of knowing and being before and after completing the migration journey coalesce this distinction. Yosso’s (2005) article offers classifications of other ways of knowing and being. Decolonial epistemologies interrogate the irresolute struggle to acknowledge the expansiveness of feminine gender identities. Decolonial epistemologies further challenge the limitations of Americanized cultural measures and subsequent western views of persons from the African Diaspora as without identities Campbell-Stephens, (2021).

*Framing the global majority*

The idea of a global majority interrogates the division, racialization, and intra-racial dissensions among populations impacted by the same hegemony (p. 15). Following the previously mentioned ways of knowing, homogenization explains that terms associated with diverse populations often classify African immigrants as ethnic minorities instead of persons endowed with Diasporic identities Campbell-Stephens, (2021). African immigrant students (AIS) can be understood by the departure from native lands voluntarily or involuntarily as refugees into the western world to release themselves and loved ones from governmental, secular, or financial distress to search for education or a semblance of stability Arthur, (2000). African immigrant students must negotiate stereotypes and disinformation about Africa perpetuated by a societal curriculum Ndemanu et al., (2018) while reconciling the reality of often leaving loved ones behind. Cortes (1979) posited that a societal curriculum is "that massive, ongoing, informal, curriculum of family, peer groups, neighborhoods, mass media, and other socializing forces that educate us throughout our lives" (p. 476). In contrast, it is true that from the vantage point of understanding AIS, in host countries that students are most noticed for their reasons for leaving but not who they are as persons with identities.

 Within the spectrums of being within gender, ethnic, cultural, spiritual, and religious comparability persists the pressure for said persons with said identities to "deconstruct and dismantle the remnants of colonial education" (p. 15). Intersectional resistance (IR), a construct coined by Spade, (2013), brings together a focus central to my review. The use of IR deconstructs oppressive systems that perpetuate crimes against humanity, effectuated as criminal punishment, immigration enforcement, environmental regulation, child welfare, and public benefit (Spade, 2013, para. 1). The imperative within the decolonizing way of thriving as a global citizen involves resolving and reconciling the gravity of neo-colonialism (p. 15). The iconic and benevolent Bishop Desmond Tutu taught that *Ubuntu* focuses on a communal over individual orientation, which is a feat to overcome for African immigrants observing American society divided across racial, economic, religious, and gender lines while preserving *Ubuntu* in thought and deed.

A critical part of making the journey from one's native land to a new country is never dismissive of the sacred grounding that is one with the material essence of the person or migrating family's life. L.P. Huber (2009) defined spiritual capital as "a set of resources and skills rooted in a spiritual connection to a reality greater than oneself" (p. 721). African personhood in the Americas often fastens to the Black family and community. Yosso, (2005) studied that global communities are perceived in hyper-deficit contexts, viewing them as lacking across socio-cultural and moral fortitude constantly weighted against other communities and families seen as well off and privileged. Cultural and ethnic preservation at the intersection of maintaining a shared sense of familial and communal tenacity situates with Yosso's (2005) Community Cultural Wealth (CCW) theory in a deeper cultural equity context, specifically in urban American schools. Yosso postulates an "array of knowledge, skills, abilities, and contacts possessed and utilized by global families to survive and resist macro and micro-forms of oppression" (p. 77).

*Philosophical worldviews and assumptions concerning African immigrant girls*

Feinberg & Soltis, (1985) situated educational research within qualitative and quantitative traditions and presented research genres connected to philosophical worldviews. Epistemology explores assumptions about:

* What is true;?
* How we come to know;
* What validates knowledge; and
* Knowledge production.

 Lindsey-Dennis, (2015) stated, "metaphysical experiences challenge the pathological view" of African Black girls, calling for the need for expansive, fluid, and culturally relevant methodologies to extend the breadth of how African girls receive representation in the literature (p. 507). Can epistemology serve to advance and evolve what we know about the lives and knowledge streams that live in the hearts and minds of immigrant peoples? Evans-Winters et al., (2021) discerned that “onto epistemology” transitions towards the significant and affirming "agential forces (selves, cultures, objects, etc.) as processually, relationally and asymmetrically produced all at once" (p. 481). Lindsey-Dennis, (2015) prefaced the positivist research approach, arguing that the methodology is unreliable without observation, prediction, control, and empirical verification Cohen & Crabtree, (2006). In contrast, the tradition of normative development theory posits a white and cis-gender male framing where the sense of self occurs free of family and warrants identity formation Wong & Rowley, (2001).

*Womanisms and the Definitive Foundation for African Immigrant Girls*

The ideas of empowerment and tenacity are central to African-centered womanism because of her interdependence on all things living, known, seen, and unseen Tsurta, (2012). Collectively and conceptually, womanisms support and parallel African virtues that connect people to the spectrum of identities analogously. Alice Walker (1982) coined the term womanism, which bloomed into universal womanisms that bring together who women are in connection to their inner girl in every fathomable way. According to Tsurta, (2012), one of the primary reasons womanists across the globe champion Walker's definition is its culturally rooted significance. Her definition possesses ageless and timeless wisdom that weaves together the tapestry of social, gender, racial, ethnic, and liberatory praxis to be received by the younger generation of Black *and* African young women and girls. More specifically connected to African girls is that African-centered womanism is enterprising, energetic, and culturally representative of a Diasporic muse that brings full circle what Walker's seminal definition offered to the global sisterhood.

*African Immigrant Students*

 Africa contains 54 countries, thousands of ethnic societies, political and economic divergences, religions, and ways of teaching children Ndemanu et al., (2018). As Ndemanu et al., (2018) did in their review, the assertion is that educators working with AIS populations is this cautionary premise': avoid by any means the perceived haven of monolithic culture and familiarization of macro-history and macro-culture of Africa (p. 76).

*Schools as extensions of hosting countries*

The literature makes explicit by Ndemanu et al., (2018) that the AIS's circumstances in their school journey contain an abundance of global experiences from their native lands, which drastically shift upon arrival to their host country (p. 81). Educators and practitioners must forward a moral and ethical commitment not to perpetuate erasure or rushed assimilation influenced by the societal curriculum by acknowledging the onto epistemological gifts brought by the global majorities of their classrooms (p. 81). Occupying urban educational spaces are the very onto epistemologists Evans-Winters et al., (2021), firm and immovable in conviction, practice, and certainty that give as contributors with the humble understanding that to do so is consistent with ancient wisdom. Those that know not the source and chasm of this food partake of it, calling it blasphemous names at times, warranting a limited way of knowing that is annually represented through events and such, proving that the responsibility to evolve is permanent.

**What can Womanist-centered enrichment/Out-of-school learning spaces offer to African Immigrant Girls?**

Because of the lack of literature on African immigrant girls, a racialized and gendered (Nyache & Ohito, 2019) proxy to including AIS in equity work offers an inclusive representation of sisterhood in enrichment spaces often led by Black and African women identifying as community-based practitioners. There is power and advocacy in out-of-school learning and out-of-school time programs. In these spaces and times, AISs can authentically infuse their native languages, religions, aspirations, memories from home, virtues, dispositions, and feelings about being in America in sacred and shared surroundings. Respectability politics Higginbotham, (1993) and womanism Walker, (1983) are conceptual substructures. (Nyache & Ohito, 2019) investigated the "implications of such constricted programmatic and curricular configurations of Black girlhood (p. 4)" that often influence and distract Black or African girls' curiosities of womanist-centered praxis in enrichment spaces.

When comparing the early nineteen hundreds to now, the National Education Association distinguished that school-based extracurricular programs would contribute to "individual talents, and to promote national unity and citizenship education" ("Citizen Training Through Extracurricular Activities," 1956; Commission on the Reorganization of Secondary Education, 1918). Womanist theorist Rodgers (2017) stated that "Black womanhood narratives intertwine wave eras: first (the 1840s–1920s), second (mid-1960s), or third (1990s–forward)" (p. 39). Comparatively, contemporary scholars interested in settings where enrichment or extracurricular activities occur span universities, schools, and community-based organizations Nyache & Ohito, (2019). Further, research questions and themes include but are not limited to "racialized and gendered socialization (e.g., programs focusing on cultural rites of passage); development/empowerment; and content knowledge, specifically, literacy and STEM" (p. 8). Central to gendered socialization and cultural rites of passage situated in the broader social and human services ecosystem (Rodgers, 2017) is the forewarning to "un-mute....and desist the silencing, stereotyping, and interlocking oppression" impacting Black women and girls (p. 44). Emphasis as such points towards the intensity and possibilities that supersede previous individualist metrics concerning enrichment and extracurricular spaces.

*Sisterhood and agency*

Mitigating the social and gendered scenarios that Black girls come up against, specifically in urban schools, is an obligatory step toward deepening and radicalizing educational equity Nyache & Ohito, (2019), and attaining educational equity places the spotlight on urban education scholars. Further, it was Brown (2009) that advised placing priority on "power, not programs' ' on behalf of Black girls (p. 19). Extracurricular programs are becoming critical for expansion because educators and human services workers charged with caring for Black girls should encompass a working understanding of Black Girl Magic that Black women must use with meta-cognition and advocacy to endorse B. C. Cooper et al. (2017) its place.

**How can Womanist epistemologies strengthen the ability of practitioners to protect African Immigrant Girls attending urban schools?**

Africana womanist perspectives Gaines, (2016) are the machine to elevate consciousness due to the ongoing social and historical project to weaken, if not destroy, Black people. In womanist wisdom and research, liberation for African descendants *and*a keen eye toward the mechanics of how Black men and women construct agendas for the emancipatory imperative call for solidarity Curry, (2007). "Womanist praxis values create modes of resistance that maintain the survival of the [b]lack community" and promote healing (Davis, 2007, p. 309).

 *Discerning the Vastness of Migration Narratives and Identities*

Refugees leave their home countries to enter host countries; woefully mischaracterized, and Park, (2017) emphasized the importance of understanding "refugee youths' experiences within the complex intersection of religion, immigration status, race and nationality, and language" (p. 6). More specifically, Muslim female-identifying youth attending urban schools bring experiences influenced by their spatial and deeply ideological circumstances. Africana womanism is committed to framing shared histories of African descent people on this side of the Diaspora that still face "structurally gendered racism, cultural degradation, and labor exploitation" (Gaines, 2016. p. 328). Africana womanism brings to the fore opportunities to view the identities of Black and continental African people, making every effort to live, thrive, learn, redeem, and preserve their sanctity to each side of Blackness. Gender and ethnic identities offer those enduring the emotional, cerebral, and physical labor a trajectory to give credence to the representation of the feminine force. A study focused on marginalization and African Muslim refugee girls Park, (2017) noted the fuel of strength for the participants primarily included patience, looking to the future, fighting, and creating solidarity (p. 6). Over and above this reality is that the youths of Park's study named exclusion from spaces perceived as elevated and statuesque in urban settings, making it clear that those settings were not for "English language learners, recent-arrivals, or Muslim" identifying (p. 11).

Theme 2. As school districts continue to see a growth of immigrant and refugee students, the question, when it comes to a beautiful multicultural and multilingual society, is, is assimilation and fitting in the most salient expression of a welcoming school or district (Park, 2017)? Womanist scholar (Gaines, 2016) would postulate that "oppositional stances" (p. 327) are to African descendants what honey is to a queen bee!

**Synthesis**

The following are salient takeaways: African emigrants' intricacies involve more than the perceived spatial, linguistic, and economic shifts in the most material sense. Assimilation is subtle, and its abstruse influence occurs in a particular manifestation for young emigrants who must trust and follow teachers, counselors, and school principals. Bigotry, racism, stereotypes, xenophobia, and Islamophobia are a few of the ethos’ held by many, especially in school settings. The literature exposed that the superimposition of these ideologies at the convergence of students occupying space in schools is critical. This contributes to African immigrant students experiencing isolationism, ethnocentrism, and the recycling of apartheid. Some forced families or persons had to exile and became refugees to enter host countries as asylum seekers. Suppose a system's most significant interest in its African immigrant population is, at best, English acquisition. In that case, I must question schools that struggle with the efficacy of their strides toward cultural responsiveness, "what is contextually and conceptually amiss to bring schools to the point of understanding relevance"?

Africana womanism paints the tapestry of what women have to do with self, family, community, society, and the universe. As Black and Brown women across gender spectrums fight for solidarity for the global sisterhood across issues such as:

* reproductive justice,
* safety,
* co-constructing shared agendas,
* immigration rights,
* Black Girl Magic,
* the adultification of girls (Dr. Jamilia Blake),
* incestuous families,
* arranged child marriages,
* Push-out and the Criminalization of Black Girls Morris, (2016), a shared epistemology is warranted.

Womanism encapsulates and understands the sacredness of some of the shared issues impacting young women of the Diaspora but brings the standard, reminder, and vessels to hold freedom for women and girls of color from at home and abroad. The African immigrant girl can often relate, bear witness, and wipe tears off her Black sister from the hem of her burqa (long and loose garment covering the bodies of Muslim women and girls of age). While she, an African immigrant girl, may not have the language, she does have her gaze upon liberation, justice, the desire for education, and peace, as does her sister from the western world. The care and attention to detail deserving of African daughters of the Diaspora in urban schools are all-embracing, cross-disciplinary, and a ministry of interdependence that, when led by Africana womanists, contributes to change.

The research for this review presented gaps concerning African girls attending urban schools and African immigrants as critical to the advocacy of said populations. Hyperbole, mainstream media representations of Africans, and social curriculums present opportunities often missed in classrooms. The assumptions that culturally responsive pedagogy can serve the dual task of educating and reconciling the complexities of how the western educational canon views its immigrant populations, leaves African girls vulnerable. Extracurricular spaces surrounded by womanist-centered praxes provide a nuanced expression and representation of and for young women and girls to work together. Like the reality of insufficient literature about the population of focus, there are also few spaces for Africans to gather, speak their languages, pray, and share in uplifting work and fellowship. Outside of annually recognized federal holidays such as Juneteenth, Black History Month, and maybe Kwanzaa, more gender-specifically inspired and led days such as Women's International History Month, Black Solidarity Day, and Women's History month leave African girls vulnerable, unguarded, and susceptible to assimilation and experiences of segregation. Community-based organizations often afford teaching artists opportunities to enter schools and offer enrichment (extracurricular) programming. These substructures are an asset to schools that often suspend, discipline, and expel towards the criminal pipeline from inabilities to do more, give more, and enhance more spaces.

**Context Review**

Sister IAsia Thomas serves the Pittsburgh Public Schools as manager of equity. Her concentration areas encompass school-based programming, advocacy of the existing equity efforts across multiple contexts and capacities, research, and community mobilizing work. 5.7% of PPS students are English Learners. Four hundred ten of the District's ELs are Hispanic identifying. For my investigation, it is essential to note the following native languages spoken by high school continental Africans:

* French
* Swahili
* Somali
* Tigrinya
* Lingala.

 **Conclusion**

The following quote from Dr. Ama Mazama’s book entitled *The Afrocentric Paradigm* resonates and supports the compass I used in writing this literature review through the focus of my problem of practice. An African ontology is a communal one; therefore, individuals find their worth, and their most sublime expression of existence in relation to the community, to nature, and in relation to some supreme idea of being (p. 115). Eurocentric ontology is individualistic, and in it, the individual finds his fullest expression of an existence of isolation or in opposition to man, nature, or some supreme idea of being (p. 115). Cultural knowledge possesses racially and ethnically significant attributes revealing what learners bring to the classroom and society. Cultural intelligence and representation is to pedagogy what teachers then identify and activate in learning settings once they have acknowledged and affirmed diversity in schools and the ethical responsibilities therein. African-centered education gives all learners the means to process life, learning, community, and family using*collective work and trust* in ways that are new, familiar, unfamiliar, or natural to the identities of the learners. When concepts about a Black child’s legacy are*unknown*, the educator must address the issue as an emergency. Energetically, it is difficult for learners to persevere through educational challenges without complete support and encouragement through their identities, languages, migration narratives, and immunities to harsh environments. Ladson-Billings (1995) research defined the “formulation of culturally relevant pedagogy (CRP) to deepen students’ cultural referents to impart knowledge, skills, and attitudes” (pp. 17-18). Degruy, (2015) author of the book entitled *Post Traumatic Slave Syndrome: America’s legacy of Enduring Injury and Healing*used historically comparative analysis. In doing so, she described events that can be taught to learners to remind them of what it takes and means to be a citizen of the world. Degruy juxtaposed tragedies from actions in the Soviet Union, the “brutality” of the Nazis, the “barbarity” of the Mongols, and the “cruelty” of the Hans (p. 71). Degruy argued that:

While the powers that be in America are happy to talk about others’ crimes, they seem to be reluctant to truly confront their own. With respect to the genocide of native Americans, and the enslavement and later oppression of those of African descendants, the history we in this land learn has been greatly sanitized (p. 71).

The pools of knowledge, evident in the literature review and available to support my dissertation idea and readiness to lead as a scholar-practitioner that can harvest positive results. The American Evaluation Association issued a *Public Statement on Cultural Competence in Evaluation* and defined culture as not only limited to race, /ethnicity, religion, social class, language, disability, sexual orientation, age, and gender (What is Culture, para. 1). Added to this definition are the cultural groupings, institutions, and economic systems that preserve shared patterns of thought, behavior, and beliefs (What is Culture, para. 2). Interrogating the painful and apparent moments of Africa and Europe’s history to advance emancipated education spaces calls for liberation and a held code of ethics. Evaluation is one of the markers that incorporate lived and real-time data when analyzed through a lens of cultural power, or what I would argue is Africa centered for African immigrant migrants. African-centered education (ACE) establishes the synchronization of all steps needed to accomplish one critical feat; transitioning from childhood to adulthood through the passages of learning and teaching. Educational reform rhetoric, equity discourse disparities in nationally and racially predictable contexts, and summative data is not the only pathway toward understanding the Black child. Education opportunities designed for Black learners to ascend to their greatness as learners and leaders must infuse ACE. Wisdom acquired through knowledge and information is indeed a life science. African-centered education submits and commits to learners the collective mission to remember and apply the fullness, the active pursuance of reclaiming their legacies as citizens of the world with roots in Africa. Educators, teaching artists, and culture preservation workers actively provide what schools understand as “enrichment.” Learners, as such, can experience comfort, encouragement, and authentic pedagogy-energized and relevant. Parents and caregivers concurrently are the positive enforcers of the place that ACE holds in the home and school. Understanding that drawing from ancient and indigenous wisdom provides heightening opportunities to share the curriculum with learners in meaningful ways is complementary and expected. The global Diaspora gives to world cultures, world religion, anthropology, and geography what African history, Black history, African theology, and stories of resistance provide to tomorrow’s leaders who are people of color, respectively children and youth.

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