

African Centered Education, The Maji Shujaa Online Academy:

A Descriptive Case Study

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Abstract

The purpose of this descriptive case study framed by African centered theory, is to advance the knowledge about the online African centered educational programming, Maji Shujaa Academy. The researcher is the Chief Executive Officer(CEO) and lead teacher/lead developer of online educational media for the Academy. Considerable private African-centered educators with enterpreneurial spirit have advanced and created online African centered global educational programming for the students of Africa and African Diaspora population groups today. Yet the available literature is shallow with regard to the workings of online African centered educational programming. This study explores in which the online Academy makes use of technology enhanced programming within an African centered cultural and ideological context aimed at social/cultural transformation and reconstruction. The study aims to describe how African centered educational parental involvement, intergenerational community bridges, social capital, and the building of information capital, make use of web based social networking and social media in an African Centered platform. This social networking and media have been utilized to understand the ways in which the Maji Shajuaa Academy incorporates a dialectical and dialogical stance. Such stance will counteract Eurocentric cultural hegemony and facilitate self-determined, critical- creative examination, and discovery. All in all with a commitment towards cultural self reflection through an incorporation of personal experience of students, parents, and community in an online African centered Academy were included.

Dedication

In dedication to my parents and my two sisters, my three children who are the main influencers of my life.

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CHAPTER 1. INTRODUCTION

The continuing positive trend of technological change has created unprecedented demands for teachers, parents, and community leaders of Africa and the African Diaspora. Zhai, Zhang, and Li (2016) argued that with internet-connected mobile devices, students can manage their learning materials, acquire resources, and share their work online. At the same time, teachers could review students' work, and give feedback and assistance almost anytime, and anywhere. Zhai et al. (2016) stressed that there is a great need to support teachers in using mobile technology to cultivate innovative practices. For example, in the study, an interactive learning management system was made use of for the mobile devices of teachers and students. This learning management system enabled students to communicate with teachers or peers and display their ideas (Zhai et al., 2016).

Alan Collins, a former co-director of the U. S. Department of Education's Center for Technology in Education and Richard Halverson (co-founder of the Games, Learning and Society Group), in 2009, emphasized that new technologies have enabled global multi-generational learning experiences out of school into homes, libraries and internet cafes. At these places, learners "can decide what they want to learn, when they want to learn, and how they want to learn" (Collins & Halverson, 2009). Collins and Halverson (2009) support the viewpoint that new systems are emerging in movements toward home schooling, distance education, learning centers, adult education, and lifelong learning. In addition, Collins and Halverson, (2009) emphasized that one of the great advantages of technology is the customization of learning and new literacies, such as creating videos, animations, and web sites. Most important, Collins and Halverson (2009) argued that

teachers must learn new technologies and how technologies change the basic interactions between teachers and learners.

In reference to African centered education, Cohen (2016) presented a narrative review of the birthplace of Afrocentric education schools being centered in the black communities of Washington, D.C. According to Cohen (2016) Ujamaa was the first full-time independent African centered school in the year of 1968. Ujamaa was founded by one of the organizers of the Student Non-Violent Coordinating Committee, and a graduate of Howard Law School (Cohen, 2016). Cohen (2016) also included in the narrative the fact that Nation House, another African centered school in Washington, D. C., was founded in 1974 by four Howard University student activist; and in 1977, Roots, an African centered school was founded in the same city. Unfortunately, Cohen (2016) wrote that educators within the field expressed the fact that although the establishment of U.S. African centered schools peaked at around 400 in 1999, these important schools to the communities they serve, have been on the decline ever since.

Cohen (2016) elaborated further and emphasized that when charter schools first emerged in the 1990's, some private school leaders decided to convert their African centered institutions into charters. With this vital decision, African centered schools sacrificed their independent status in exchange for the increased financial stability that comes from receiving state and federal dollars (Cohen, 2016).

At the present time, many African centered charter schools are being shut down for poor academic performance, financial mismanagement and bureaucratic red tape (Cohen, 2016). It is believed by most that public charters' emphasis on standardized testing has jeopardized the standing and existence of numerous African centered charter

schools. And, the remaining African centered private schools have also suffered, as families left for less expensive charter schools (Cohen, 2016).

Background of the Study

African Centered Global Online Schools

This section provides a description of four global virtual African centered educational programming spaces created and led by Ph.D. scholars and community education leaders.

Profile: Kamali Academy.com

Led by Baba Dr. Brotha Samori Camara , as a part of Kamali Academy’s vision is “Education for Liberation” “Afrikan-centered courses for those who know that we need an Afrikan core (Kamali Academy, n.d.) The curriculum and classes offered at the Academy includes a PreK through 8 Grade Afrikan-centered curriculum (Kamali Academy, n.d.). The website explains that the Afrikan-Centered Resources offered “Empower your young warrior with curriculum that looks like, sounds like, and feels like them.” (Kamali Academy, n.d.)

Some example of classes offered by the Kamili Academy includes:

- “Civil Rights & Black Power”. This is a middle and high school course. In the course students learn about the cast of characters who made these movements and philosophies.
- “Mental Math”. This course master addition, subtraction, multiplication, and division all in your head.
- “The Warrior Startup course.” This course teaches how to start a business, grow a business, and become location independent at the same time.

- “The Warrior Teacher.” Afrikan-centered educational training for warrior parents.
(Kamali Academy, n.d.)

Profile: Uhuru Academy.com

Uhuru Academy is a brick and mortar African-Centered school that offers an online extension. It is led by Baba Amin Ojuok, founder. A part of the Uhuru Academy’s vision is “Bringing Afrikan centered learning into homes across the globe!” (Uhuru Academy, n.d.) The website states that, “the Uhuru Academy Online Homeschool is a grade 3 through 12 private school made up of families that believe that the most effective way to unlock a young Afrikan’s potential is to teach him/her how to look at the world through an Afrikan lense (Uhuru Academy, n.d.) Also, the website states that the school was born, and functions out of the natural inclination of a community to educate their own children in a manner that will create opportunities, develop the natural inclination of a community to educate their own children in a manner that will create opportunities, develop leadership, and foster success. We empower our students to not only learn viable skills, but how to use them for uplift on their families and their communities. (Uhuru Academy, n.d.)

Some examples of classes offered by the Uhuru Academy include:

- Kwanzaa Black History Class for the whole family; a live, online, Afrikan History course for the entire family during Kwanzaa.
- full time, live, online home-school for grades 3-12.
- The Operation Reconnect High School Diploma program. For students ages 16-24 and for students 25 and up, to earn your diploma through our program. Attend and complete 6-week online academic and life skills course.

- Uhuru Academy Online tutoring. Video conferencing technology to help elementary to high school students master the state exam, college students develop effective study habits and master college level mathematics, working adults make successful transitions back to school, and a variety of professionals pass certification exams that have led to high wages and more gainful employment.
- For Adults two 7-week courses. Ancient Afrikan History and Afrikan Experience in Amerikaka. (Uhuru Academy, n.d.)

Profile: Abibitumi Communiversity. com

Having a residential location in the West Legon, area of Accra, Ghana, Abibitumi Communiversity's website states that it is "primarily an educational institution specializing in live online and offline teaching of various Afrikan languages; most notably, Akan (Twi), Yoruba, Wolof, Mdw Ntr (Hieroglyphics), and Kiswahili" (Abibitumi Communiversity, n.d.) Classes are held in the online classroom. Abibitumi Communiversity also offers classes on a wide variety of topics pertinent to Afrikan Liberation and the Afrikan experience throughout the global Afrikan world. These classes are taught by instructors who are from the Afrikan world (Abibitumi Communiversity, n.d.). In addition to the live classes, Abibitumi also offers a community forum where Afrikans from throughout the Afrikan world can discuss various topics in and about Afrikan languages, education, economics, social systems, and health (Abibitumi Communiversity, n.d.)

Some examples of classes offered by the Abibitumi Communiversity includes:

- E-learning packages for students to study in their own time and at their own speed.
- Kiswahili class every Saturday and Sunday

- Beginner’s Aka (Twi) Class every Saturday and Sunday
- Online beginner meda Neter course
- Wolof Class every Saturday and Sunday
- Yoruba class every Saturday and Sunday
- intensive intermediate conversational Twi, Wolof, and Yoruba online classes
(Abibitumi Communiversity, n.d.)

Profile: Fawohodie Sua.com

Fawohodie Sua.com offers Pan-Afrikan educational online co-op classes (Fawohodie Sua, n.d.). According to the website, “Fawohodie” is from the Twi language of the Akan people in Ghana, West Africa, and it means-“independence, liberation”. “Sua”, also Twi, translates to “Learn, to learn” (Fawohodie, 2019). Additionally, the website explains that the online space is an Afrikan-centered educational co-operative institution of independent Afrikan instructors and families who provide affordable online classes to the global Afrikan community (Fawohodie Sua, n.d.). Led by Guardian Director Ena Njideka, the co-op was founded in 2012 with the objectives of connecting like-minded Afrikan-centered homeschooling families, local co-operatives, and independent schools around the world (Fawohodie Sua, n.d.).

Some examples of classes offered by Fawohodie Sua include:

- Adesua Akuraa is a virtual “Edu-Village” that provides support, resource information, networking, and sharing with other like-minded freeschooling Afrikan families and educators. In 10-week sessions, it services educational collectives of 1 student to 11-12 students. An “Educational Collective” can be a homeschool family, a local Co-op, or a freestanding Independent School Classroom.

- Fawohodie Gua (that means marketplace) is an online meeting room that services all Adesua Akuraa Afrikanpreneurs. It is here that members showcase products and services, free of charge.
- Mpower Vibz room. In this monthly virtual space, students ages 7-17 and parents take part in sharing “good” music parents can trust. Before each meeting, each student can contribute 1-4 youtube or vimeo music video links. All then watch and listen together online. Music lists are placed on the school’s website to an effort to continue family listening and enjoyment at home.
- Mmofra Asafo is an online Peer 2 Peer support group. In the virtual space peers ages 13-17 give student to student homework assistance (1:1 or group), time management help, and technical support. This youth support team is reported to offer opportunities for building accountability, responsibility and leadership skills (Fawohodie Sua, n.d.).

Although efforts have been made to create online African centered global educational programming for the students of Africa and African Diaspora population groups, the available literature is shallow with regard to the workings of online African centered educational programming.

Statement of the Problem

In the United States, African centered private schools have suffered, as families left for less expensive charter schools (Cohen, 2016). Several studies have addressed the need for African centered education (Madhubuti & Madhubuti, 1994; Lee, 2005; Shockley, 2008; Asante, 2009; Akoto, 1994; Murrell, 2002; Kambon, 2018). Currently there are a small number of online African centered education programming websites.

Possibilities should be explored to produce additional affordable online African centered global educational programming.

Purpose of the Study

The purpose of this descriptive case study was to advance the knowledge about the online African centered educational programming of the Maji Shujaa Online Academy. This case study design strategy focused on the inquiry in a single context of an online African-centered school), and required the collecting and analyzing of data from multiple units (such as social capital, students, parents, researcher journaling) within that context.

The promotion of this descriptive case study could offer the global Black community some solutions to affordable online African centered education programming. This case study empowers this researcher to be placed among those who are trying to make use of the virtual world to find ways to provide African centered education in the global Black community.

Rationale

The shortage of African centered educational programming for the students of Africa and African Diaspora population groups highlights the need for affordable online African centered educational programming. The need to increase the small number of African centered online schools have warranted the need to inform education scholar leaders and give a better understanding of how this programming is delivered, with community, in a virtual learning environment to both counteract Eurocentric cultural hegemony and facilitate self-determined examination, discovery, and commitment

towards “a self-reflective cultural formation of an liberated African personality (Akoto, 1994)”.

Research Questions

The primary research question that guided this study was: How could affordable technology such as, web based computer and mobile device instruction at the Maji Shajuaa African centered Academy boost student and intergenerational transformative liberation learning in geographical areas void of African centered education?

Specifically, the following research objectives were addressed:

1. A description of the ways in which the Maji Shajuaa Academy makes use of technology enhanced programming within an African centered cultural educational framework.
2. A description of an African centered educational parental involvement (parent surveys and interviews), intergenerational community bridges (parent surveys, interviews and digital artifacts), social capital (researcher journal and digital artifacts), and the building of information capital with the use of web based social networking (Ning computer application).
3. A description of the ways in which the Maji Shajuaa Academy incorporates a dialectical and dialogical stance with the use of technology enhanced learning to both counteract Eurocentric cultural hegemony and facilitate self-determined, critical- creative examination, discovery, and “commitment towards a self-reflective cultural formation of a liberated African personality” (Akoto, 1994). This dialogical and dialectical stance, when expressed by the participants of the Maji Shujaa Academy, will tell the past and

present events of our world through the lens of the African, African Diasporian, and African American experience (Akoto, 1994).

All of the participants will reference the statement: Where do I, my people, and my community fit in this political, military, cultural, or social location of time.

4. A description of students', parents, and community personal experience and narrative feedback regarding the participation in an online African centered academy.

Significance of the Study

The placement of African centered educational programming in the global communities of today requires the use of affordable online programming paired with mobile technology. An understanding of how the Maji Shujaa Online Academy makes use of technology enhanced programming within an African centered cultural and ideological context will provide beneficial directions for focus on the development of online programming which may increase the percentage of online education programming.

Definition of Terms

African-A person and especially a black person of African ancestry (African, 2019).

African Diaspora-The African Diaspora is the movement of Africans and their descendants to various parts of the world. Fueled by the Trans-Atlantic Slave Trade, the dispersal saw the rise in numbers of people of African descent in the Americas with the largest concentration, Europe, the Middle East among other places. African presence in these destinations gave rise to complex cultural typologies and histories. (Depaul University, 2019)

Intergenerational-existing or occurring between generations (intergenerational, 2019)

Eurocentric-reflecting a tendency to interpret the world in terms of European or Anglo-American values and experiences (Eurocentric, 2019)

Critical consciousness- the ability to recognize and analyze systems of inequality and the commitment to take action against these systems (Freire, 1970)

Afrika-reason for using the 'k' in Afrika. Europeans "polluted" the spelling by switching the "K" to a "C" during the attempted colonization of the African continent. The spelling change represents cultural subordination that Africans and African Americans should reject. Reverting to the "K" spelling empowered people of African descent and created the foundation for a common identity between them. reveals the influences of Black nationalism. (Madhubuti, 1994)

Assumptions and Limitations

This study focused on parents and digital artifacts of the Maji Shujaa Academy, a 100% online academy. The researcher conducted individual interviews with each study participant to collect the research data. The data analysis applied triangulation to capture different aspects of the Maji Shujaa Academy practices by using multiple methods and multiple types of data collection from digital artifacts, survey instrument, and the parent interview.

The limitations to this data analysis method were:

1. The research study participants were limited to the following criteria:
parent/caretaker of students of the Maji Shujaa Academy.
2. The study population was small and limited to the Maji Shujaa Academy.
3. The purposive sampling procedure (non-random) used in the study, also called judgement sampling, decreased the ability to generalize research findings.

The study results cannot be used to generalize all online African centered schools.

4. The researcher is the CEO and lead lesson designer of the Maji Shujaa Academy. Therefore, attention will be given to reduce researcher bias throughout the study.

Theoretical/Conceptual Framework

Maji Shajuaa Academy makes use of technology enhanced programming within an African centered cultural educational framework (Madhubuti & Madhubuti, 1994; Lee, 2005; Shockley, 2008; Asante, 2009; Akoto, 1994; Murrell, 2002; Kambon, 2018). Africological interviews were conducted with each participant in the study. The study data analysis applied triangulation to capture different aspects of the Maji Shujaa Academy practices by using multiple methods and multiple types of data collection.

This study identified was in which affordable web based computer and mobile device aided instruction at the Maji Shajuaa African centered Academy to boost student and intergenerational transformative liberation learning in geographical areas void of African centered education. It also described African centered educational parental involvement, intergenerational community bridges, social capital, and the building of information capital with the use of web based social networking. Additionally, it described the ways in which the Maji Shajuaa Academy incorporates a dialectical and dialogical stance with the use of technology. All of the descriptions mentioned above were examined through the lens of the African, African Diaspora, and the African American experience.

The study documentation was organized by chapters and contained five chapters. Chapter 1 provided the introduction of the problem, background of the study, statement of the problem, purpose of the study, rationale, research question, significance of the study, definition of terms, assumptions and limitations, nature of the study or theoretical conceptual framework, and the organization of the remainder of the study. Chapter 2 provided the literature review, afrocentrism, African centered education, African centered pedagogy, technology in education, social capital, social networking, and dialectical and dialogical stance. Chapter 3 identified the research questions, the Africological method, the case study design, data collection procedures, systems of delivery, study participant criteria, means to ensure study validity and reliability, and limitations of the research study. Chapter 4 contained data collection procedures, human subjects consideration, data analysis, timeline, analysis of the research, surveys, interview, social networking, online parent participation, intergeneration community bridges, social capital informational capital and the research journal. Chapter 5 included an analysis of research, directions for future research, and conclusions.

CHAPTER 2. LITERATURE REVIEW

Introduction

The literature review for this study provided background to the issues and factors surrounding African centered education. Afrocentrism, African centered pedagogy, technology in education, social capital, social networking, dialectical and dialogical stance, were examined in the literature review.

Afrocentrism

Along with Afrocentricity defined as “a quality of thought, practice, and perspective that perceives Africans as subjects and agents of phenomena acting in their own cultural image and human interest (Asante, 2005)”; there exist several key Afrocentric ideas:

- Afrocentricity is about location. Any assessment of the African condition, in whatever country, must be made from an Afrocentric location (culturally, psychologically, economically, and historical).
- Afrocentricity is conscientization related to the agency of African people. This is the key to re-orientation and re-centering.
- The minimum characteristics for an Afrocentric project should include: (1) an interest in psychological location, (2) a commitment to finding the African subject place, (3) the defense of African cultural elements, (4) a commitment to lexical refinement, and (5) a commitment to correct the history of Africa.
- Given the arguments against African values, habits, customs, religion, behaviors, or thought, the Afrocentrist discovers as much as possible the authentic African understanding of the elements without imposing Eurocentric or non-African

interpretations. This allows the scholar to have a clear appreciation of the African cultural element.

- For Afrocentrists, it is not so much the data that is at question, but how people interpret the data, how they perceive what they confront, and how they analyze the African issues and values that are contained in the data. (Asante, 2005)

African Centered Education

Madhubuti H. and Madhubuti S. (1994) have written extensively about African centered education. These writers argue that African centered education “is not at the expense or exclusion of an enlightened Western education; rather, it is an important addition to this knowledge base.” Futhermore, the writers declared that an educated Black person must not only be aware of the core curriculum of his or her school but must also have a core understanding of his/her own peoples’ contributions to local, national, and world civilization (Madhubuti H. & Madhubuti S., 1994).

The historical and political context is a major area of interest within the field of African centered education. (Lee, 2005) reported that historical and contemporary racism are symbiotically linked to the institutions of schooling and the institutions that shape and support educational research.

Lee (2005) presented a narrative of the history of African centered education. Lee (2005) concluded that a direct legacy of the Freedom Schools of the Civil Rights Movement is the Independent African-Centered School Movement. Futhermore, the philosophies of these institutions are very much rooted in the intellectual legacies of Frederick Douglass, Carter G. Woodson, and W. E.B. Dubois (Lee, 2001). Lee (2005) articulated several other details concerning African centered education including (a) traditional pedagogies in

historically Black schools always attended to multiple dimensions of development, not just cognitive, but affective, social, and moral development; and (b) current theorist of African-centered education and pedagogy include Haki R. Madhubuti, Maulana Karenga, Molefi Asante, Asa Hilliard, Kofi Lomotey, Mwalimu Shujaa, and Agei Akoto (Lee, 2005).

African centered educators are considered to be scholar-activists. In the book “The Miseducation of Black Children”, Shockley (2008) pointed out that scholar-activists desired to guide “Pan Africanist minded” Black children. These children would be equipped with the skills “to control the psychic and physical spaces that Black people call theirs and reconnect with (more usable and appropriate) African cultural frameworks as a way to (1) advance the worldwide Black cultural community by advocating the values of African centeredness and (2) escape from the throes of White supremacy by transmitting a sense of African agency to students” (Shockley, 2008).

Shockley (2008) upheld the contention that some Afrocentric educators believed that the goal of independent Black institutions was not to reform public schools, but to pick up where Africans left off before the European invasions of Africa. “The Afrocentric educators’ focus is to prepare Black children for the tasks they must tackle as members of the larger worldwide African cultural community.” (Shockley, 2008). Educators, students, families, and community must return to the source of the cultural foundation from which they came, which is indigenous African culture and attach themselves to the national and/or international community of people who also have re-Africanized (Shockley, 2008).

Dr. Molefi Kete Asante (2009) argued that a centered classroom is made up of discussion, discourse, debate and critical thinking. And, the teacher will consistently correct false information and irrational views. Three important basic tenets of the centered school

are: firstly, the student's culture must be a focus in every subject and at every grade level. Secondly, the centered school seeks to create lessons, scopes, and sequences, that reflect an authentic voice concept. Thirdly, centering shall be the centerpiece of the classroom process and it shall be pursued by seeking all ways to attach the student to history concepts, mythology, science, mathematics, nature, motifs, and personalities that pervade the lessons (Asante, 2009).

Collectively all of the studies that were presented in this section outline the critical background and role of African centered education.

African Centered Pedagogy

According to Madhubuti and Madhubuti, (1994) issues that are related to the formulation of an African centered pedagogy are relevant to Africans and Africans of the diaspora worldwide. But, the functions and specific cultural teachings will be different in countries such as the United States, Brazil, Australia, Nigeria, and South Africa (Madhubuti & Madhubuti, 1994). Further, Madhubuti and Madhubuti (1994) argued that an effective African centered pedagogy "extends and builds upon indigenous African languages. African centered pedagogy requires an integration of research and practice that supports cultural continuity while promoting critical consciousness".

Akoto (1994) noted the significance of three themes centralized on African centered pedagogy: (1) An African-Centered pedagogy is concerned with the achievement of self-determination, self-sufficiency and truth for African people. (2) Language, values, behaviors, images, systems, institution, and relationships must be critically re-examined. (3) The effective African centered teaching/learning environment includes the active

involvement of teacher, student, and family. It was noted that each of these active elements must be culturally and ideologically aligned.

Murrell (2002) contends that African centered pedagogy must confront the ideology of racism that positions White people as superior and non-White people as inferior. In this teaching practice, the learner will avoid internalizing the ideology of White supremacy and White superiority (Murrell, 2002).

According to Kambon (2018) the education process within an African-centered philosophy is one of reciprocity and mutual learning and teaching between the teacher and student. Kambon (2018) believes that “this concept is key to self-transformation of both the student and the teacher as well as the society in which we find ourselves.” He further writes that “that the student does not come into the classroom as a blank slate, but, is rather naturally and socially endowed with certain gifts. The revolutionary educator is thus a co-facilitator along with the student him/herself in this process of bringing out the full potential of both educator and student.” (Kambon, 2018).

Technology in Education

In the writings of Fattahi (2016) the importance of technology in education has been subject to considerable discussion about the benefits of dialogic pedagogy in a virtual, online setting. Fattahi (2016) argues that the concept of dialogue with technology includes platforms like texting, social-media, blogs, and virtual chat rooms. Further, Fattahi (2016) suggest that teachers can facilitate online discussions, facilitate peer-to-peer learning and students can share ideas, work collaboratively, and extend each other’s thinking in virtual, written dialogue.

Indeed, research on the role of technology in education suggests that technology can shrink long-standing equity, accessibility gaps, and adapt learning experiences to meet the needs of all learners (U.S. Department of Education Office of Educational Technology, 2017). Likewise, historically disadvantaged students gain greater equity of access to high-quality learning materials, expertise, personalized learning, and tools for planning for future education (U.S. Department of Education Office of Educational Technology, 2017).

Robinson (2018), in her book “Networked News, Racial Divides How Power and Privilege Shape Public Discourse in Progressive Communities”, reported how new public spaces, enabled by technologies, allow information to flow. This information flow is creating a network culture in which informational authority is waning, and new patterns of knowledge flow are emerging (Robinson, 2018).

Robinson (2018) created a documentation of signature roles that are useful when one seeks a deeper resourcefulness of how communities are being transformed, communicatively, with new mediated social network platforms. A network information exchange field is constantly modified and recreated by the actors relying on their positions of power and capital. Some of these actors perform as bridges, connecting other isolated groups and individuals in other parts of the field (Robinson, 2018).

Another significant aspect of network-analysis thinking is the importance of Niche Networkers, Community Bridges, and Issue Amplifiers (Robinson, 2018). Robinson (2018) further explains that:

- Niche Networkers are specialists on a topic who regularly produce information, such as an education blog.

- Community Bridges are grass root community leaders, activist, bloggers, or websites that connect communities. Members of the Community Bridge group influence extends beyond their niche circle.
- Issue Amplifiers are individuals at the micro level who do not produce original content but, redistribute information.
- These social networking groups overlap with each other and spread information into other geographies.
- The sharing of information is for commentary and for the attempt to gain social capital within the existing social and professional circles (Robinson, 2018).

Collectively all of the studies that were presented in this section outline the critical role of technology in education.

Social Capital

Social capital can be defined as trust, mutual expectations, and shared values embedded in social networks (Shoji, Haskins, Rangel, Sorensen, 2014). These relational qualities can influence the ability in which individuals can access resources through their social connections (Shoji et. al, 2014).

To catalogue the range of social capital connections that are in practice in social networks, this researcher turned to several sources of literature. Examples of social capital are reviewed below, drawing on a description of social capital (Hutchinson & Vidal, 2004), African Americans enhancing social capital through participation on social networking sites (Smith, 2013), social capital of African American Alumni at an urban high school (Johnson, 2015), and social capital emergence in a low-income Latino elementary school (Shoji, 2014).

The primary concept of social capital focuses on social networks and the associated norms of reciprocity (Hutchinson & Vidal, 2004). There are many forms of social capital, and the different forms have different consequences (Hutchinson & Vidal, 2004). For example, Hutchinson & Vidal (2004) reported that bonding social capital is defined as links among people who are like one another. This is important for “getting by.” Further, bridging social capital is defined as links among people who are unlike one another. This is important for “getting ahead.”

Hutchinson & Vidal (2004) point out that social capital also means relationships of trust that are embedded in social networks. This trust enables action to present itself.

In the study titled, “African Americans and Network Disadvantage: Enhancing Social Capital through Participation on Social Networking Sites” (Smith, 2013), much examination of nationally representative data was collected from the Pew Internet and American Life Project. The results of the study suggested that the online environment is potentially a space in which African Americans can lessen social capital deficits (Smith, 2013).

There is a growing recognition that the engagement of urban African American alumni is of importance toward student achievement and success. Johnson (2015) outlined a system that made use of the diverse cultural experiences of the African American alumni of an urban area high school. In the research project a conceptual framework was established that focused on the African American alumni engagement as a crucial factor of the school, community, and family education improvement efforts (Johnson, 2015). It was reported that examples of the range of engagement perspectives that the African American alumni clustered around were college preparation, relationship building, spirituality, self-efficacy,

visibility-student, and visibility-parents (Johnson, 2015). Because these African American alumni perspectives require the alumni to be intimately involved in the students' homes, communities, and schools, Johnson (2015) supports the significant viewpoint that "the overlapping spheres of influence could be viewed in a manner that distinguishes the people rather than the context as equally important." Thus, Johnson (2015) deems that "the overlapping spheres of influence might involve consistency and similar messaging between parents/care-givers, community members (i.e. African American alumni of urban high schools), and school teachers/administrators. These overlapping spheres of influence give focus to the possibilities of the social capital networking of the African American alumni.

Shoji et. al. (2014) articulated strongly an exploration of the mechanisms of social capital emergence in a predominantly low-income Latino after-school family engagement program. The "FAST" after-school program was designed to build relationships in the school community. After the interviewing of focus groups made up of participating parents, teachers, and program staff in two elementary schools, the researchers identified four types of interactions that act as mechanisms of social capital emergence. These interactions were labeled as (1) responsive communication; (2) reciprocal communication; (3) shared experiences; and (4) institutional linkage (Shoji et al., 2014) Some essential details about this after-school program includes:

- The program staff was culturally representative of the school population and trained to ensure that families followed behavioral norms for participating in activities in ways that facilitated social bonding.

- This program has been successfully replicated in urban and rural settings within 45 U.S. states and multiple countries, as well as with participants from diverse racial/ethnic and social class backgrounds.
- Teacher education and professional development programs can incorporate insights from this study into curriculum on family engagement.
- The findings informed specifically how schools can structure interactions among parents and between parents and schools to facilitate trust, mutual expectations, and shared values in communities where school-based social capital tends to be weak. (Shoki et al., 2014)

Social Networking

Smith, et. al. (2014) made use of social network theory, social exchange theory, implementation of evidence-based practices, interviews, and surveys to investigate the first person accounts from the three groups: (1) scientist-practitioners, (2) community-based partners who trained and provided technical assistance/coaching, and (3) an afterschool program administrator.

The most striking result to emerge from the data is the fact that adapting coaching to the often free-flowing activity spaces of afterschool requires flexibility and creativity in order to have time to support and model for afterschool staff (Smith, et. al., 2014). And, there is a need for shorter, more frequent trainings and providing technical assistance to hourly and part-time after school staff (Smith, et. al., 2014.) Further, Smith, et. al. (2014) argued that, with web-based implementation data to inform practice and social network theory might help in developing groups of youth and staff who are committed to sustaining the use of evidence-based practices.

Dialectical and Dialogical Stance

Paulo Freire, (a Brazilian educator, philosopher, and advocate of critical pedagogy), argued that students become active participants in the educational process by linking knowledge to action. This active participation will aid in changing the students' societies at a local level and beyond (Freire Institute, 2018).

There are several key concepts associated with Freire's pedagogical approach. One concept is dialogue. Shor (1987) affirmed that the dialogue-method, as discussed by Paulo Freire, is one way to reduce student withdrawal and teacher-talk in the classroom. For example, a dialogic class will begin with a problem-posing discussion that will send powerful signals to students that their participation is expected and needed. Further, Shor (1987) affirmed that in a dialogic class the teacher-education curriculum is itself dialogic; and the teacher practices the art of intervention and restraint so that the verbal styles of the students are not silenced. According to Shor (1987) the dialogic class is a study in group dynamics, the social relations of discourse, and the linguistic habits of students in their communities, in relation to their sex, class, race, region, and ethnic origin.

Summary

While the literature review identified scholarly studies and theories focused on Afrocentric and African centered education, an emphasis on online African centered education was omitted in the majority of these studies and theories. The literature review identified little prior research specific to global online African centered education.

In the next section, I will describe and explain the research methodology that was used in the study.

CHAPTER 3. METHODOLOGY

This chapter provides a description of research methodology that was used in the study. The chapter will also describe the systems of course delivery, the study participant criteria, data collection method, data collection procedures, means to ensure study validity and reliability, human subjects consideration, and limitations of the research study.

Why a Descriptive Case Study Approach

This was a qualitative descriptive case study designed to explore the online African centered school. Johnson (2012) reported that qualitative data describes the patterns, categories found, and include illustrative samples so that the reader gets a sense of what was observed. Further, qualitative data presents the researcher's thoughts along the way (Johnson, 2012). Using a qualitative approach for this study enabled the parents and community participants to express their lived experiences in their own words and allowed themes to be developed for further recommended research. Patterns and themes were identified from this study that revealed new understanding of the online African centered school and answered the research questions. The topic of the study was driven by the researcher's desire to contribute to the body of knowledge focused on online African centered Education.

Research Questions

The primary research question that guided this study was: How can affordable technology such as, web -based computer and mobile device aided instruction at the Maji Shajuaa African centered Academy boost student and intergenerational transformative liberation learning in geographical areas void of African centered education? Specifically, the following research objectives were addressed:

1. A description of the ways in which the Maji Shajuaa Academy makes use of technology enhance programming within an African centered cultural educational framework.
2. A description of an African centered educational parental involvement (parent caretaker learning coach surveys and interviews), intergeneration community bridges (parent caretaker learning coach surveys, interviews and digital artifacts), social capital (researcher journal and digital artifacts), and the building of information capital with the use of web based social networking (Ning computerapplication).
3. A description of the ways in which the Maji Shajuaa Academy incorporates a dialectical and dialogical stance with the use of technology enhanced learning to both counteract Eurocentric cultural hegemony and facilitate self-determined, critical-creative examination, discovery, and commitment towards a self-reflective cultural formation of a liberated African personality (Akoto, 1994). This dialogical and dialectical stance, (when expressed by the participants of the Maji Shujaa Academy) will tell the past and present events of our world through the lens of the African, African Diaspora, and African American experience.

All of the participants' speech, ideas, beliefs, and points of view whether orally, in writing, or in the arts media will practice:

- the arrangement of their thoughts as to be understood by another,
- empathy for others
- reason hypothetically from assumptions
- and, asking questions

All of the above will be through the lens of the African, African Diasporian, and the African American experience. All of the participants will reference the statement: Where do I, my people, and my community fit in this political, military, cultural, or social location of time?

4. A description of students', parents, and community personal experience and narrative feedback regarding the participation in an online African centered Academy.

The Africalogical Method

Africalogy, developed by Asante (2005), articulated that the Africalogical method will be useful toward allowing the researcher to continuously consider and be informed by the present and historical psychological, cultural, economically, and marginalized conditions of the African and African Diaspora communities. Asante (2005) further explains that this method will prevent the researcher from approaching informants without proper consideration of who the informants actually “are” in the context of history and location. The minimum characteristics for an Afrocentric project should include: (1) an interest in psychological location, (2) a commitment to finding the African subject place, (3) the defense of African cultural elements, (4) a commitment to lexical refinement, and (5) a commitment to correct the history of Africa (Asante, 2005). Further, Afrocentricity is about location because African people have been operating from the fringes of the Eurocentric experience (Asante, 2003).

Asante (2003) provides the following insights into the shape of the discipline of Africalogy:

- The Afrocentrist seeks to rid the language of negations of African being as agents within the sphere of Africa's own history.

- The Africological method is concerned with all protection and defense of African cultural values and elements as part of the human project. One cannot assume an orientation to African agency without giving respect and place to the creative dimension of the African personality. The Afrocentrist argues that consciousness, not biology, determines their approach to data. This is the place from which all analysis proceeds.
- Africentricity recognizes and respects the transitory nature of the self, and is not anti-self, but pro-personal. What African people do in the African Diaspora is part of the general and collective rise to consciousness, so long as what is done is toward the process of liberation.
- The Afrocentrists will seek the African agency in all methodological constructions. The discovery of centeredness is the primary task of the Afrocentric researcher. One must create the methods that will lead to transformations in the text, phenomenon, and human lives.
- The Afrocentrist must not be quick to adopt Eurocentric methods that fail to appreciate African phenomena.

Further, Conyers (2003) According to the methodology of Africology, an analysis begins by first choosing a subject field for the focus of the investigation from one of Afrocentricity's three major categories: social/behavioral, cultural/aesthetic, or policy issues. Also, Conyers (2003) asserted that Afrocentricity has imposed new criteria on the research document, interpretation of texts, and the orientation to data. This new criteria is discussed in the methodology content of chapter 3.

Descriptive Case Study

The design, implementation, and analysis of this research makes use of descriptive case study methodology as presented by Yin (2003). This strategy provides an “all-encompassing method” for systematically studying and describing a phenomenon (in this

case, the implementation of virtual learning with African centered social and cultural capital within its real-life context.). Furthermore, the descriptive case study method provides an empirical framework for collecting, analyzing, and triangulating multiple sources of evidence, including artifacts, document, interviews, observations, and surveys (Yin, 2003). And, most importantly, the descriptive case study method was chosen because the goal is to expand and generalize on theoretical propositions of technology acceptance by investigating an innovative educational technology within an African Centered context.

The descriptive case study research methodology also provides an excellent research strategy that covers coherence of design, data collection techniques, and the explicit perspective of data analysis. A researcher that utilizes the case study method will be collecting data from people and institutions in their everyday situations (Yin, 2003). In this particular study, the context of the online African centered virtual learning, along with the implementation of an innovate technology, is hypothesized to impact both the parent, community, and student experiences. A descriptive case study covers the scope and depth of the object (case) being described (Yin, 1993). Yin (2003) also suggests that the case study method is appropriate “when a ‘how’ or ‘why’ question is being asked about a contemporary set of events, over which the investigator has little or no control. This study’s research question aligns well with this viewpoint, asking how an online virtual learning environment impacts the African centered online class, and why the instructor, parents and students experienced the technology. Rather than a traditional mixed-methods study that selects independent approaches to data collection and analysis, the case study method offers an integrated, structured approach for a more holistic and descriptive result (Yin, 2003). As a method of inquiry, the case study approach is further supported by the theoretical

framework of technology acceptance and user satisfaction to orient the data collection, analysis, and interpretation of data (Yin, 2003).

Case Study Design

A single-unit embedded case study design strategy guided the decisions, planning, and implementation of the research methodology. This design strategy focuses the inquiry on a single context (e.g., an online African centered school), but requires collecting and analyzing data from multiple units (e.g., social capital, students, parents, researcher's journaling) within that context. These embedded subunits are analyzed both separately and corporally in response to the stated research questions. The analysis does not, however, focus solely on the individual subunits, but returns to inform the wider perspective of investigating and describing the perceived impact of an online African centered school on the instructor, students, parent learning coaches and the classroom culture. This methodological approach also supports the collection and analysis of qualitative and quantitative data from artifacts, course documents, classroom observations, instructor journaling, and parent surveys.

Data Collection Procedures

Once the parents had indicated their willingness to participate in the study, the researcher made contact via email, and then by phone or Zoom to explain the nature of the study, describe the research question, and verbally confirm their participation. The nine study participants received an email (Appendix A) from the researcher that announced the study's intent, explained the data collection process, and described the measures that were taken to safeguard sensitive information that may have emerged throughout the study. Prospective subjects were encouraged to share privacy concerns

that the researcher may not have anticipated and discuss options that may reduce any type of risk to the participants. Consent statements (Appendix B) and instructions on how to proceed further with the study were included in the email announcement. Participants indicated consent when they emailed a copy of the signed consent form to the researcher.

Systems of Course Delivery

Lesson Format and the Learning Management System

The lesson format each unit started with an introduction to the week's activity. Each activity began with the speaking of names of ancestors, daily music listening activity, weekly goal and motivational message, and journal tracking of activities. The student is given a message guide stating what activity coming next. This is presented with a "Guide Our Next Steps" graphic or short video. Students and parents can always return to where lesson stops, preview the theme of the next lesson and make use of lesson guides to further help with transition to the next activity.

Below is an image of the screen display of week 1, ages 7-9 lessons.

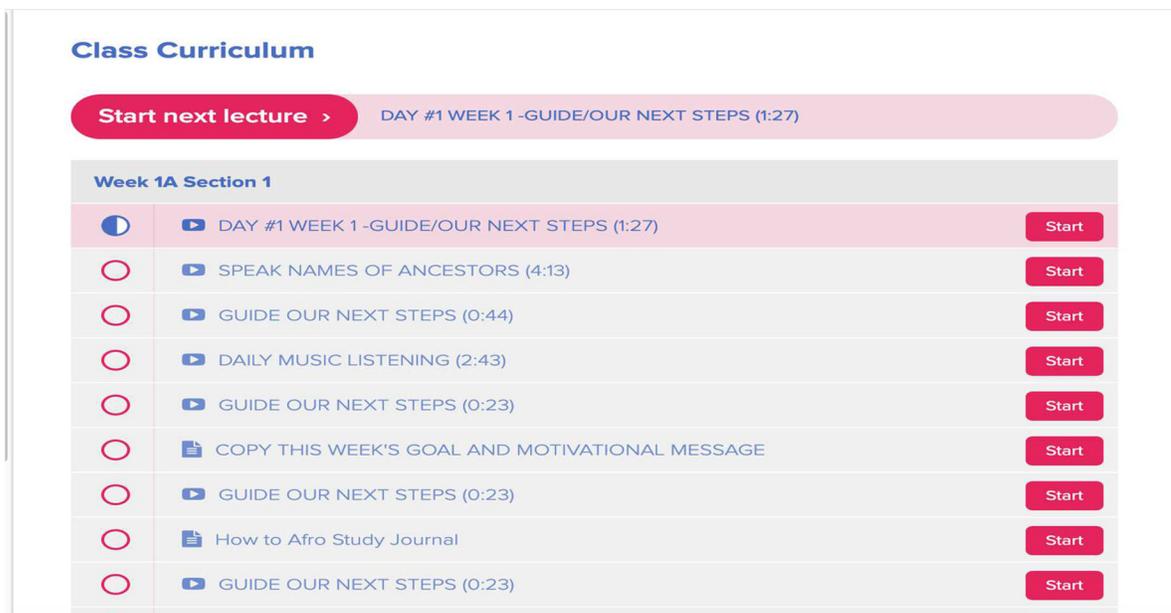


Figure #1. A screen image of curriculum. Retrieved from the Maji Shujaa Academy.

Some of the learning activities include social media. The image below is used to alert the student that a social media activity is about to be presented.



Figure #2. A screen image of social media upcoming activity. Retrieved from the Maji Shujaa Academy

The youtube image below alerts the student that a youtube link is provided to be made use of in the next lesson activity.



Figure #3. A screen image of Youtube link. Retrieved from Maji Shujaa Academy.

The image below is used when the student is asked to create and upload a student made video or audio for a lesson activity.

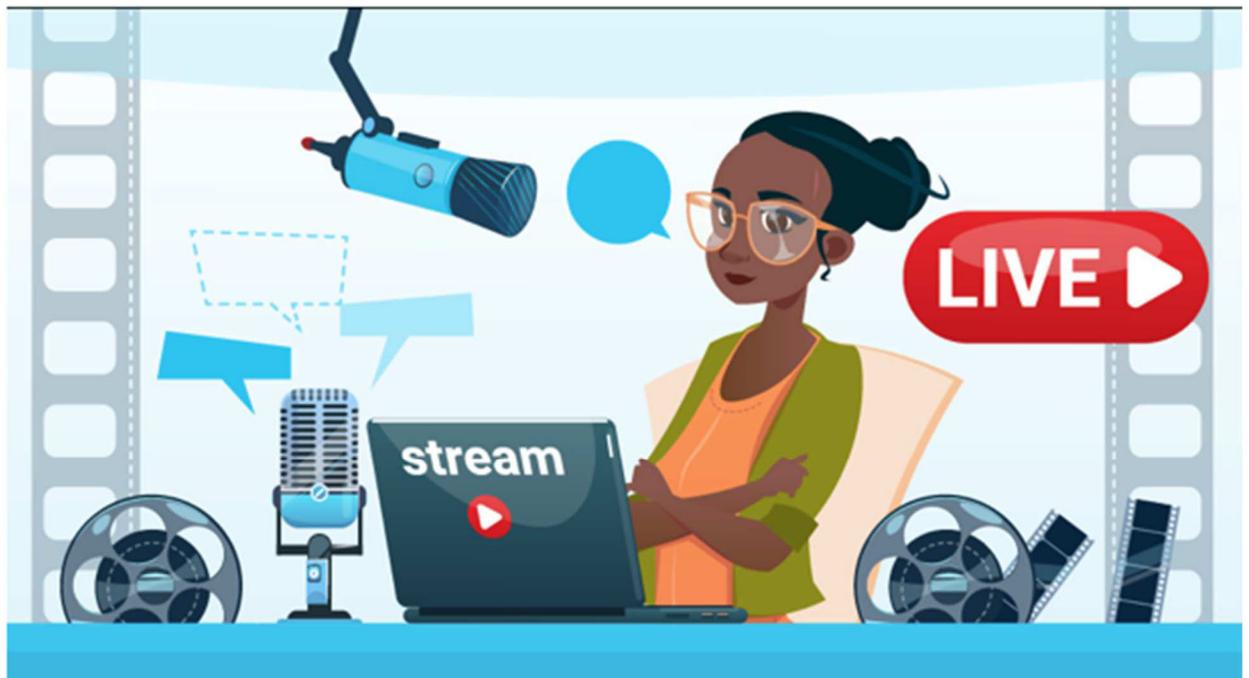


Figure #4. A screen image used for video or audio lessons activities.. Retrieved from the Maji Shujaa Academy.

Below is an image of the screen of a creative activity, ages 7-9 lesson.

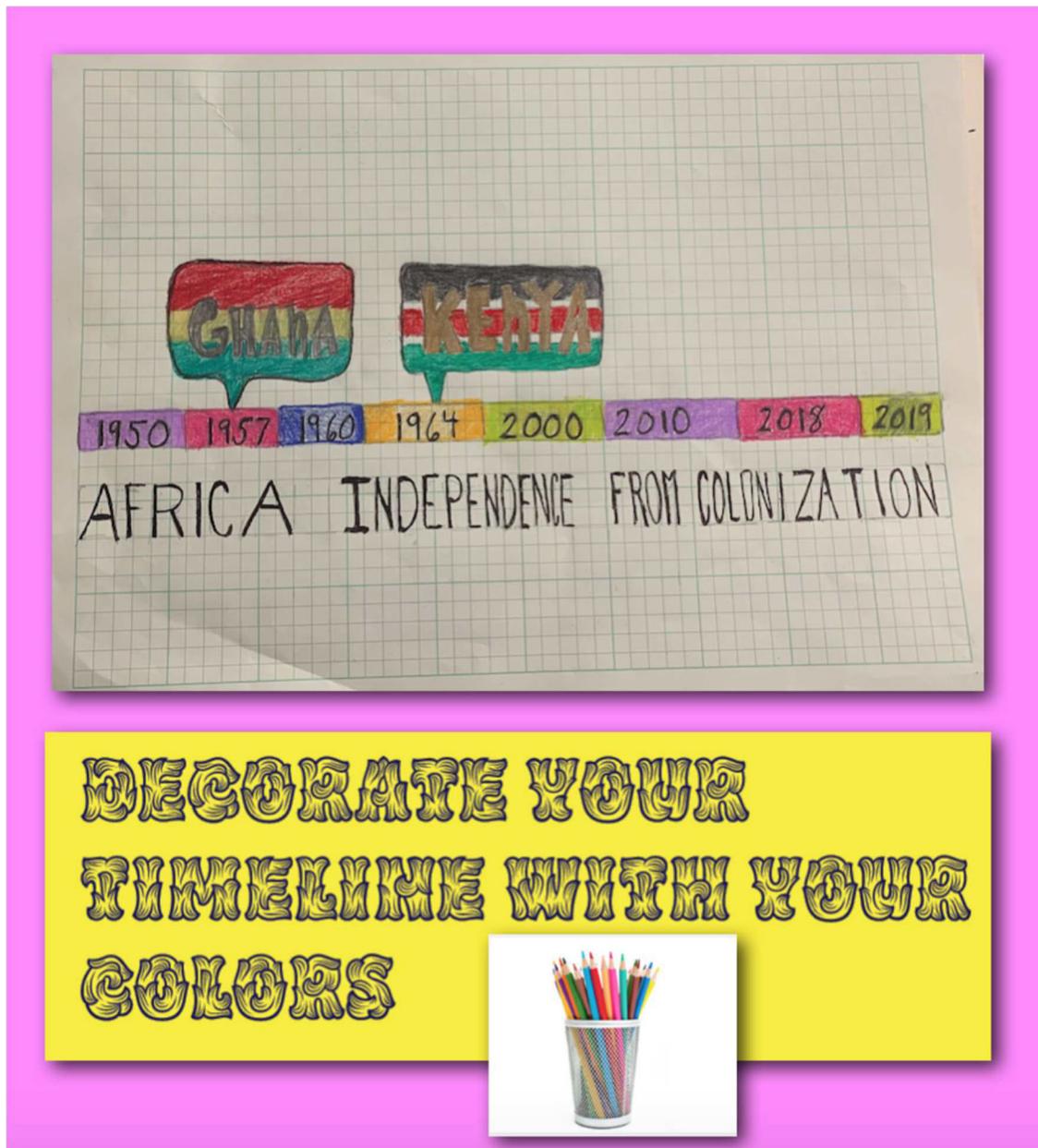


Figure #5. A screen image of student creative assignment. Retrieved from the Maji Shujaa Academy.

Examples of Maji Shujaa Online Academy African Centered Programming

The following findings illustrate several ways in which the Maji Shajuaa Online Academy makes use of technology enhanced programming within an African-centered cultural educational framework.

At the start of each activity day, students participate in the naming of ancestors. This activity is presented at the beginning of African-centered gatherings, globally. The video displayed colorful images and graphics. It was also supported by background drumming sounds, water sounds, and a call and response/repeat format to stimulate African centered learning and environment. An example video is provided of the naming of ancestor activity. The video link is provided for online viewing. Images from the video follow.

Link: <https://spark.adobe.com/video/2QPW5rNuhRVaC>

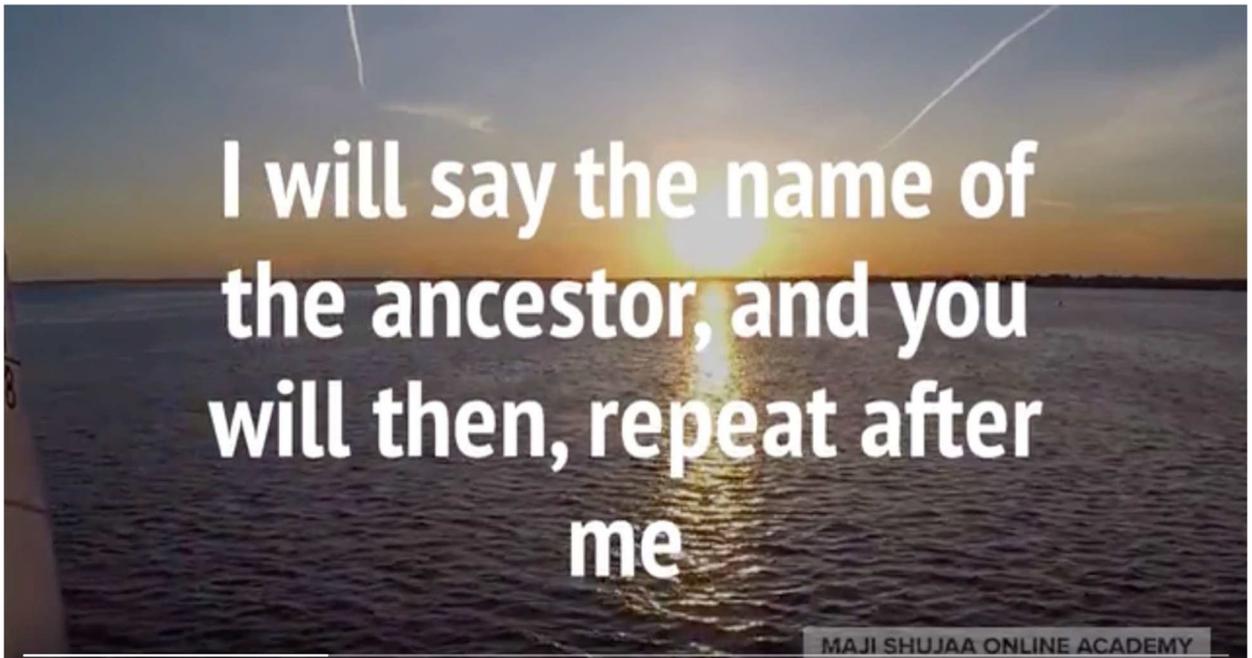


Figure #6. A screen image from the ancestor name video. Retrieved Maji Shujaa Academy.

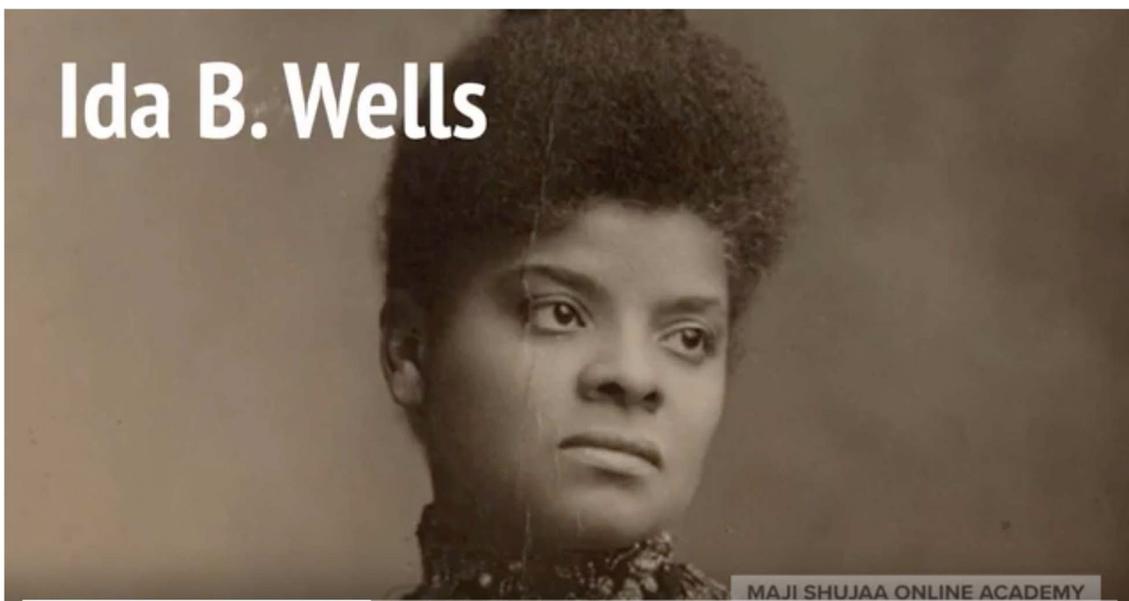


Figure #7. A screen image from the ancestor name video. Retrieved Maji Shujaa Academy.



Figure #8. A screen image from the ancestor name video. Retrieved Maji Shujaa Academy.

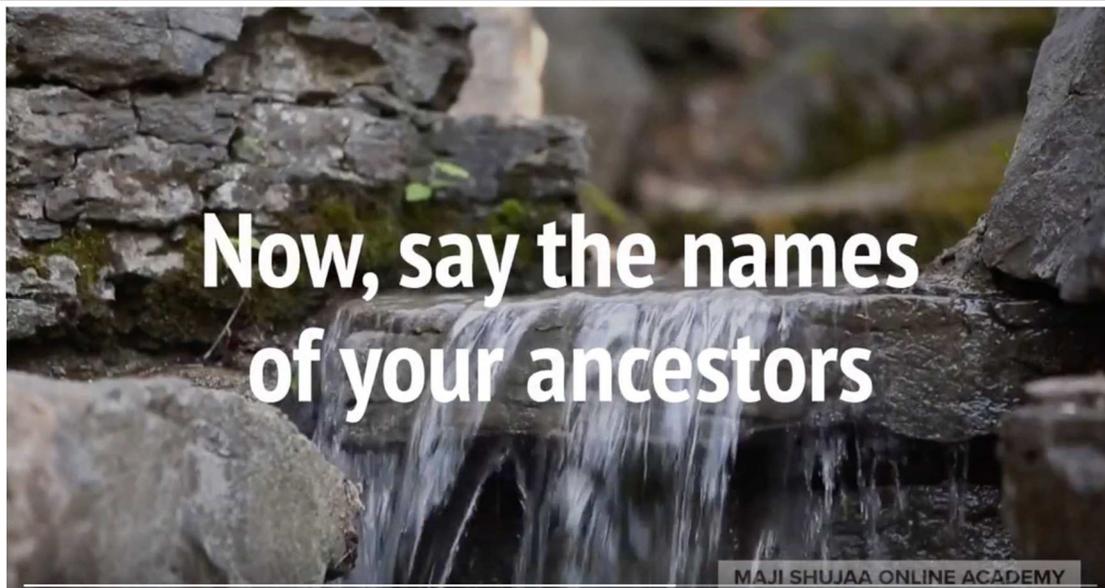


Figure #9. A screen image from the ancestor name video. Retrieved Maji Shujaa Academy.

Results: The learners were introduced in images that represent great African scholars. Eventually, the images will be used in a review activity. The learners will become comfortable in naming and describing each ancestor and further practice participation in a global African centered activity.

Next, some daily music video images, online links, and lyrics are presented.

Link: <https://youtu.be/4dw3QCovNnc>

Link: <https://youtu.be/51XstswHDfw>



Moyo Mmoja

Figure #10. A screen image from the ancestor name video. Retrieved Maji Shujaa Academy.

(Lyrics retrieved from the Maji Shujaa Academy).

Moyo moja wa watu

Moyo moja wa watu

Moyo moja wa watu

Wa watu wote wa dunia
 Babu yangu siku moja alinikanya
 Mjukuu wangu ukasome kwa bidii sana
 Si kupigana wala kudanganya
 Nenda wala hakuna kungoja
 Siku itakuja utakayo sema
 Bora ningesikiliza uliyoyanena
 Sina pakukaa na ninalala njaa
 Kweli ningesoma kwa moyo mmoja
 Sasa nyie nami ninawaambia
 Usiposoma wewe utakuja kujutia
 Shida vumilia utafanikiwa
 Nenda wala hakuna kungoja
 Wote tuitike kwa sauti kuu

Njia iliyopo ni hiyo moja tu
 Nitakuwa mtii nitafanya bidii
 Kweli nitasoma kwa moyo mmoja

Translation:

One heart of the people
 One heart of the people
 One heart of the people

Of all the people of the world
 My grandfather one day blunt me
 My grandchildren read it very hard
 Not to fight is not to cheat
 Go and no one is waiting
 The day will come when you will say
 I'd rather listen to what you said
 I do not have to sit down and sleep hungry
 I can really read it with one heart
 Now come and I tell you
 If you do not read you will come back
 Trouble patience will succeed
 Go and no one is waiting
 Let's all shout in a loud voice
 The only way is that one
 I will be obedient I will work hard
 I will really read in one heart

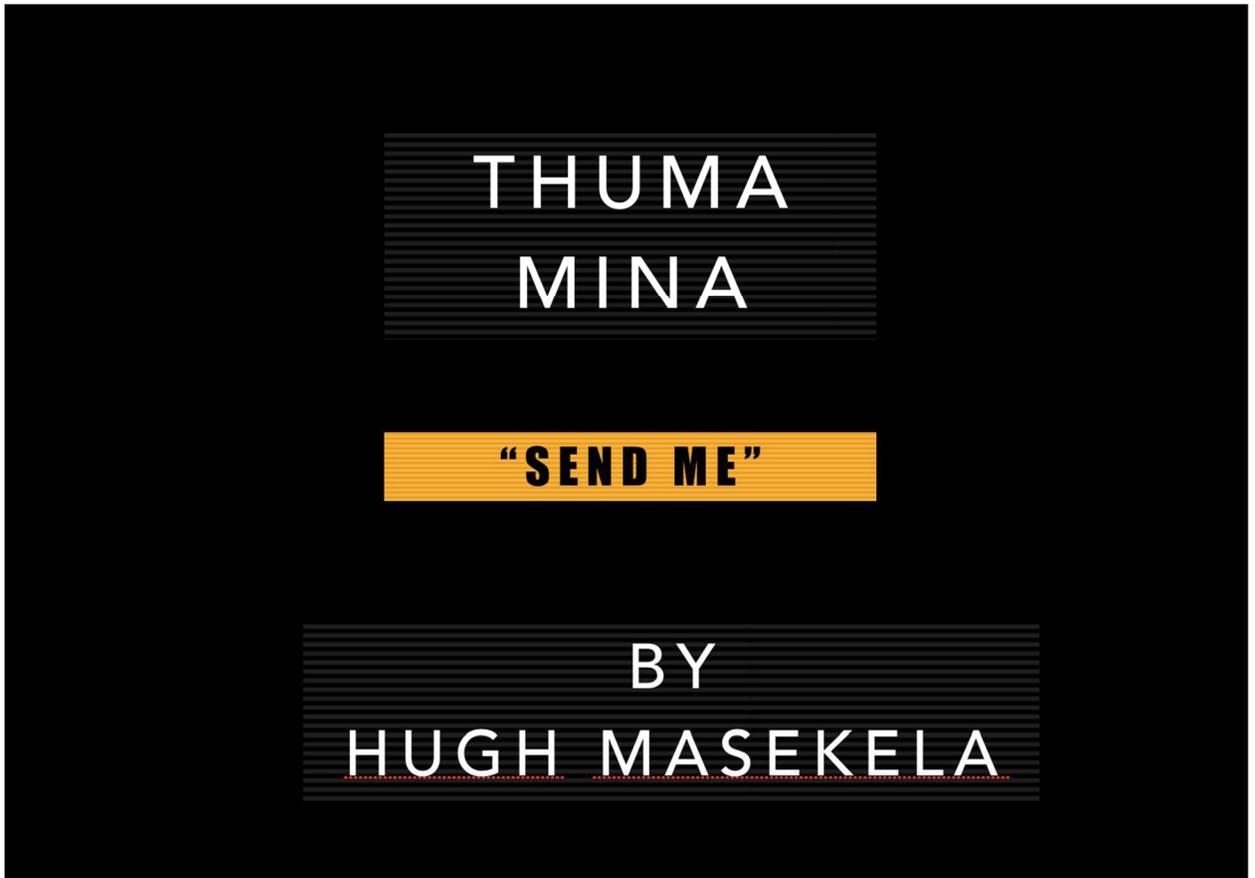


Figure #11. A screen image from a Daily music Video Retrieved Maji Shujaa Academy.

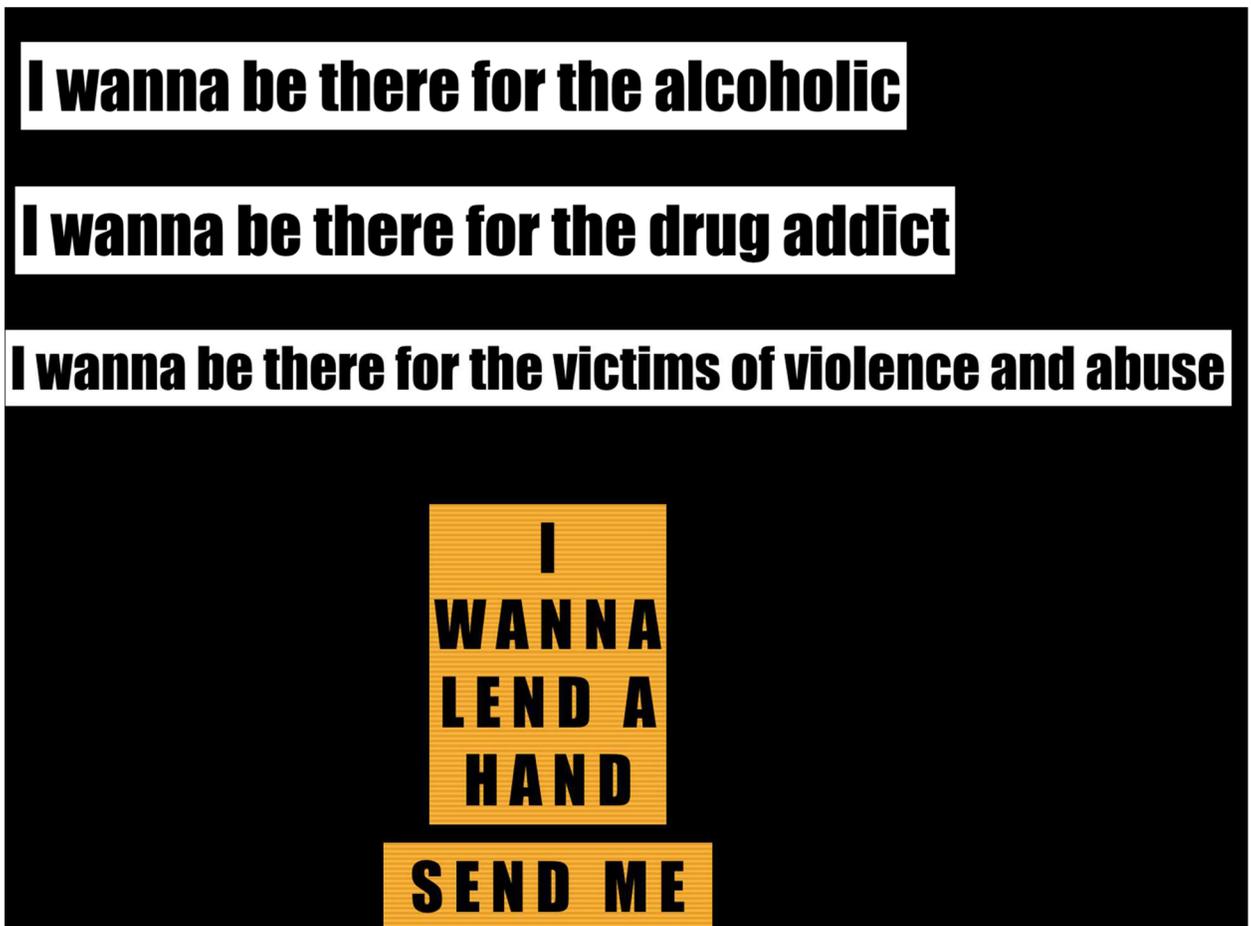


Figure #12. A screen image from a daily music video. Retrieved from the Maji Shujaa Academy.

Most of the “Daily Music” videos were created by the researcher. Each video was displayed with colorful images and graphics.

Results:

The goal of the “Daily Music” video was to enable the learner to become familiar with diverse African music. Learners were introduced to word images, graphics, and videos that represent African artistic expressions. Eventually, over time, the collection of daily music will be used in a review activity. The objective of the review activity is for

the learners to demonstrate development in singing and dancing, and identifying songs and descriptions of multiple music styles from Africa and the African Diaspora.

Additionally, each lesson activity week included a goal and motivational video. The goal and motivational statements were copied in the learner's journal and spoken aloud each day of the week. Below is an image of a motivational statement.

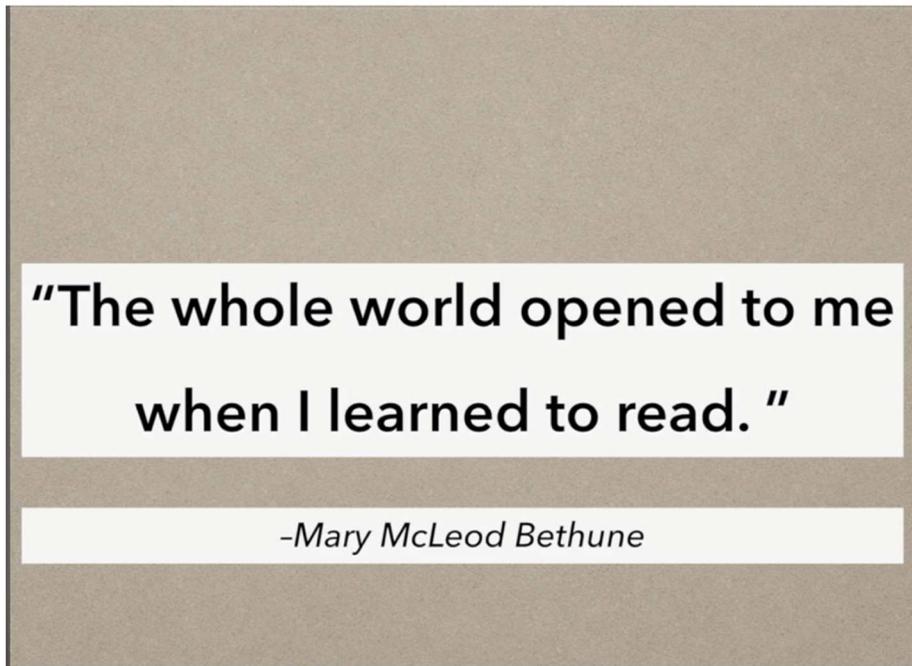


Figure #13. A screen image of motivational message. Retrieved from Maji Shujaa Academy.

Result: Eventually, over time, the collection of goal and motivational messages written in the learner's journal pages will be used as a review. Overtime, each learner will become comfortable in expressing to self and others the positive goals and motivational statements. And, each learner will begin to create mindful personal goal and motivational statements.

Description of Classes and Clubs

The image below is a presentation of the clubs of the Maji Shujaa Academy.

Club activities will change, according to student interest. Many of the club groupings are by age level from preschool-8th grade. All club membership can be multigenerational. The purpose of the clubs is to give opportunity for leadership practice with 21st century technology skill practice.

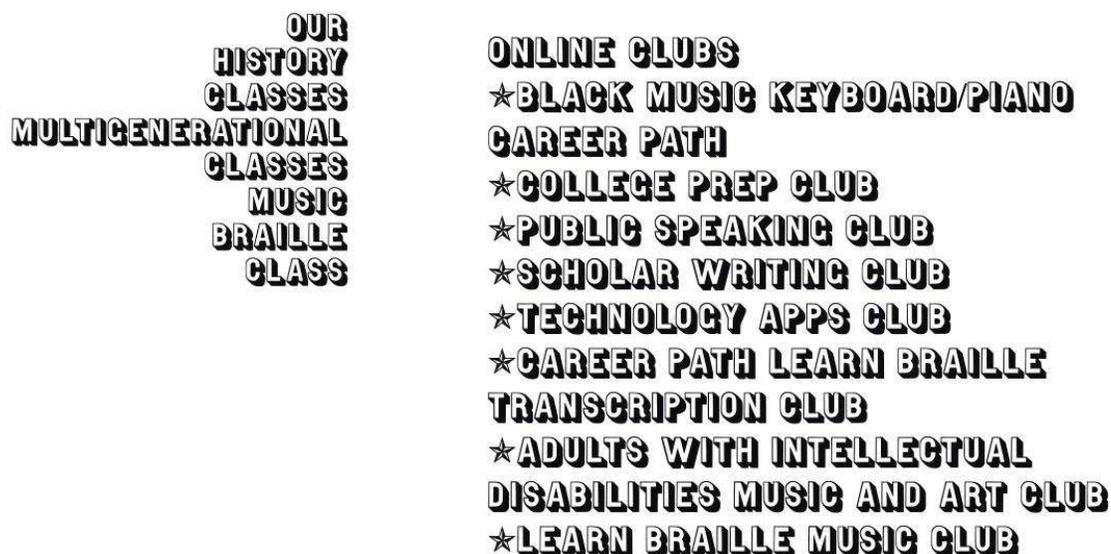


Figure #14. A screen image description of clubs. Retrieved from the Maji Shujaa Academy.

Informational Capital at the Maji Shujaa Academy

A significant aspect of the building of informational capital is the intergenerational participants sharing of information with the use of the Ning web based social networking application. This section will present some screen images of informational capital on the Maji Shujaa Online Academy social networking site:



Parent, Caretakers, Community Leaders, This space is for us...

At home and in other Out-of-school Community spaces is where Parents, Caretakers, and Community Leaders make sure our student scholars are reading, writing, and studying their history every day. Parents, Caretakers, and Community Leaders-you are the Learning Coaches.

- ✓African History
- ✓African American History
- ✓African Diaspora History

Figure #15. A screen image of blog entry. Retrieved from Maji Shujaa Academy.



Figure #16. A screen image of individual social media page. Retrieved from Maji Shujaa Academy.

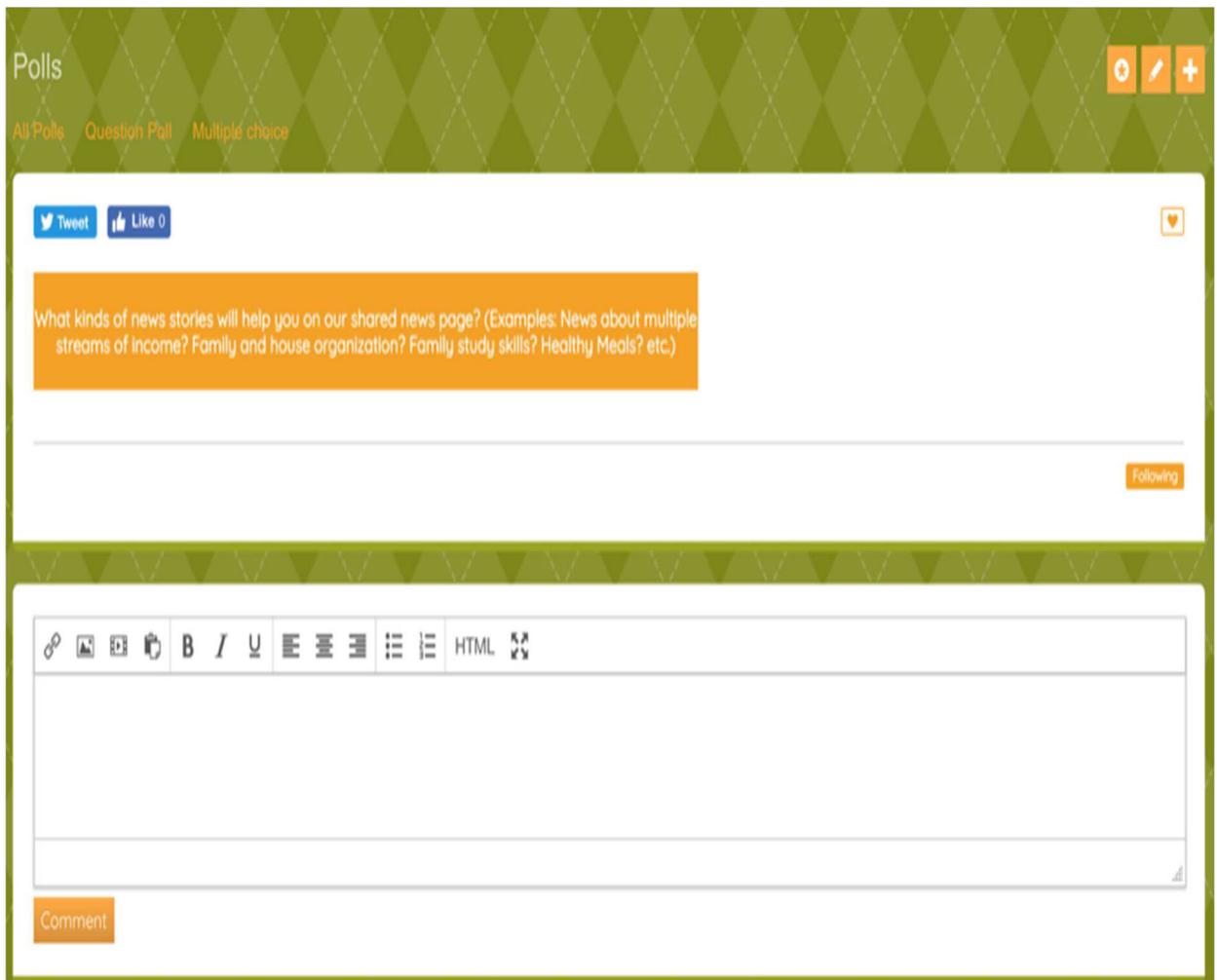


Figure #17. A screen image of social media Poll. Retrieved from Maji Shujaa Academy.



Figure #18. A screen image of age 7-9 African Diaspora class social media page. Retrieved from Maji Shujaa Academy.

Study Participant Selection Criteria

The researcher recruited nine families of African, African American, or African Diaspora who worked with their children in the Maji Shujaa Academy. The target population of this study was parent learning coaches who undertook the responsibility to extend their child's education within the Maji Shujaa Academy environment.

Africological interviews were conducted with each participant in the study. The study applied the triangulation method of analysis to capture different aspects of the Maji Shujaa Academy practices and increase the validity of the study. The analysis did not, however, focus solely on the individual subunits, but returned to inform the wider perspective of investigating and describing the perceived impact of an online African

centered school on the instructor, students, parent/caretaker learning coaches and the online community interactive culture.

Data Collection Method

The parent reflections, digital artifacts, and the researcher journal were the primary sources for data. The evidence in this study was collected through a survey and an interview protocol. The survey was given to the parents and comprised of items asking about the Maji Shujaa Academy experience, general demographic information, and communication preference for conducting the interview portion of the study. The parent interviews were approximately 45 minutes in length and were conducted to capture the family's Maji Shujaa experience relating to the context of the research questions. Open-ended prompts were used to explore how technological tools and home collaboration experiences benefited the students and their family.

Data Collection Procedures

Once the parents and participants had indicated their willingness to participate in the study, the researcher made contact via email, and then by phone or Zoom to explain the nature of the study, describe the research question, and verbally confirm their participation. The study participants received an email (Appendix A) from the researcher that announced the study's intent, explained the data collection process, and described the measures that were taken to safe guard sensitive information that may have emerged throughout the study. Prospective subjects were encouraged to share privacy concerns that the researcher may not have anticipated and discuss options that may reduce any type of risk to the participants. Consent statements (Appendix B) and instructions on how to proceed further with the study

were included in the email announcement. Participants indicated consent when they emailed a copy of the signed consent form to the researcher.

Means to Ensure Study Validity and Reliability

Procedures were established in this study to address potential threats to bias, credibility, validity, and reliability. The researcher has taught African centered out of school programming for over twenty-five years at public and private elementary schools, and in community spaces. She has also worked with her own adult children in African centered out of school programming throughout their elementary school years. Checks and balances recommended by Yin (2014) were put into place to minimize researcher bias throughout the study. In this study, the researcher employed triangulation (Creswell, 2002) to capture different aspects of the Maji Shujaa Academy practices by using multiple methods and multiple types of data collection from digital artifacts, survey instrument, and parent/caretaker learning coach interview.

The researcher personally transcribed and coded the recorded interviews within seventy-two hours to maximize data accuracy. The researcher rechecked the transcripts with the recordings as one measure of guaranteeing reliability. The researcher, in order to preserve internal reliability made use of a code book and documented the coding of sources. A coding scheme was created and frequently reviewed to monitor themes and patterns to decrease the possibility of mistakes in the interpretation of the data. Support was solicited from an additional researcher for a peer review (Yin, 2014) in which the researcher's methods, coding processes, and interpretations were discussed, challenged, and reviewed. Any refinement of the researcher's efforts served as an external test of reliability.

Human Subjects Consideration

The focus of this case study relied on parent caretaker learning coaches, all who were over the age of 18, and their perceptions of their experience of African-centered multi-generational learning with their children in an online community. Additionally, the focus was on the production of digital artifacts. The researcher recruited nine families who are enrolled in the Maji Shujaa Academy. These families shared teaching responsibilities in an African-centered environment partnered with the Maji Shuajaa Academy. Potential study participants received an email (Appendix A) from the researcher that described the study's intent, each phase of data collection, and the measures that were taken to safeguard sensitive information that may arise throughout the study. Prospective subjects were encouraged to share privacy concerns that the researcher may have not anticipated and have the opportunity to discuss options that might reduce any type of risk to the participants and their family. The researcher obtained an informed consent (Appendix B) from all study participants prior to any data collection.

The researcher sought approval for the University of Missouri St. Louis Institutional Review Board (IRB) status. Pseudonyms were used to protect the families' confidentiality and prevent any private information about their students from being unwittingly compromised. Additionally, study participants were informed of their choice to opt out of the study at any time.

Limitations of the Research Study

There are several potential limitations to this study. Further investigation on this topic would employ a larger scope of online African centered schools originating in the United States and expanding the research to various online African centered schools

originating in Africa and across the African Diaspora. This has the potential to explore varied nuances of specific online African centered educational programming such as social and emotional, leadership, language learning, cultural music and art.

Summary

This chapter described and discussed the methods used in this case study. This study's findings adds to the body of knowledge focused on affordable online African centered education. The study's findings highlight the participants' perception of the Maji Shujaa Online Academy. Understanding the methods behind the delivery of online African centered education may increase the percentage of online African centered schools.

The next chapter describes the data collection and analysis of the research data.

CHAPTER 4. DATA ANALYSIS

Data Analysis Process

The data was coded, analyzed, and interpreted in order to inform the best instructional practices and resources for online African-centered education. The study applied the triangulation method, (Creswell, 2002) of analysis to capture different aspects of the Maji Shujaa Academy practices by using multiple methods and multiple types of data collection. The analysis did not, however, focus solely on the individual subunits, but returned to inform the wider perspective of investigating and describing the perceived impact of an online African centered school on the instructor, students, parents, and the online community interactive culture. The chapter concludes with a summary of data collection and analysis.

Timeline

The following chart displays the timeline of the case study student activities and information gathering.

TIMELINE	
OBTAIN INFORMED CONSENT	
WEEK 1	OREINTATION COURSEWORK
WEEK 2	PHASE 1 DEMOGRAPHICAL SURVEY QUESTIONS
WEEK 3	COURSEWORK
WEEK 4	COURSEWORK
WEEK 5	COURSEWORK
WEEK 6	COURSEWORK

WEEK 7	PHASE 2 INTERVIEW
WEEK 8	FINAL CLASSWORK PRESENTATIONS AND WRAP-UP

Analysis of Data

The following table list the data source, origins of the data and rationale of how the data contributed to the descriptive care study. (see Table 1)

The following table list the data source, origins of the data and rationale of how the data contributed to the descriptive case study.

Table 1

List of Data Source, Origins, and Rationale

Data Source	Where Did the Data Come From	How Did This Data Contribute to the Descriptive Case Study
Researcher's Journal	the researcher maintained a field personal journal at full length of the case study.	an insight into the discoveries the major programming change decisions that were of importance to the researcher during this case study.
Surveys	parents and caretakers were given a week 2 survey, post survey, and post interview.	used to create a student cultural background form for each student.
Interviews	post interviews of parents and adults.	these interviews were analyzed to identify the major themes as well as themes that emerged from social networking observations.

Data Source	Where Did the Data Come From	How Did This Data Contribute to the Descriptive Case Study
Social Networking	a view of social networking on the Ning App with themes that emerged from social networking observations.	the posting of sharing activities produced additional learning of historical facts from community leaders. After the participation in these activities, students can lead others in creative ways of posting and sharing.
Online Parent Participation	broad themes that emerged from an inquiry of parent involvement in the Mija ShuJaa Online Academy.	suggest that with personal invitational guidance from the instructor, parents will become involved positively in sharing online.
Intergenerational Community Bridges	First, an activity that involved students asking questions to family members and community leaders concerning the history themes, and music studied. The responses posted on Ning social media. Second, short blog entries of parents, adult family members, and community leaders that were posted on the Maji Shujaa Academy social media site.	provided important multiple insights into ways elders, professionals, and community leaders can contribute in a virtual African-centered community.

Data Source	Where Did the Data Come From	How Did This Data Contribute to the Descriptive Case Study
Social Capital	a link to a virtual fieldtrip presentation of a visit to art galleries by a community leader in the Academy.	display an example of how social capital was used in a virtual community of sharing. The result consisted of an outcome that made use of others in the online community.
Dialectical and Dialogical Stance	<p>student assignment on the Maji Shujaa Academy social media site. The student was assigned to post an introduction to the community, post-asking questions from the community, and post the sharing of personal reflections and mindset of self with a community member.</p> <p>Students were also assigned to post a photo of the history sketch note journal page or the goal and motivational statement journal page. Students were assigned to share and ask a community leader why this is of importance to you, your family, and your community.</p>	<p>A description of the ways in which the Maji Shajuaa Academy incorporated a dialectical and dialogical stance through the lens of the African, African Diasporian, and the African American experience. To better understand how the above statements were carried out in the Maji Shujaa Academy one would give reference to the student assignment on Ning Social Media. The student was assigned to post an introduction to the community, post-asking questions from the community, and post the sharing of personal reflections and mindset of self with a community member.</p> <p>The results consist of student practice in approaching and asking the community questions, for transformative discussion and insight.</p>

Surveys

Week 2 of data collection consisted of an online survey that were given to the family participants about their Maji Shujaa technology experience and made a request for general demographic information. Also, the online survey sought clarification of the preferred means of communication for the subsequent interview portion of the study. The online survey can be found in Appendix C.

The survey results provided information to help tailor the content for the learning experience of the Academy. It also provided information to complete a cultural background page for each family. The following data were analyzed to inform the case: the primary person responsible for providing instruction for the student, rating of skill usage with computers and digital devices to access virtual learning environments, family long term goals in African centered education, zipcode of address, and family cultural background.

Examples of several student cultural and technology background pages follow:

Student #1 name:XXXXXXX	
The primary person responsible for providing instruction for the student?	Mother
From your perspective, how would you rate your own skills with using computers and digital devices to access virtual learning environments?	Low
Family long term goals in African-Centered Education	Increase knowledge each year
What is the zip code of your address?	XXXXXX
What is your student family cultural background	African American

Figure #19. A screen image of a student cultural and technology background page. Retrieved from Maji Shujaa Academy.

Student #2 name:XXXXXXXX	
The primary person responsible for providing instruction for the student?	Mother
From your perspective, how would you rate your own skills with using computers and digital devices to access virtual learning environments?	Use of computer at work, have Iphone
Family long term goals in African-Centered Education	Learn and teach next generation
What is the zip code of your address?	XXXX
What is your student family cultural background	Black

Figure #20. A screen image of a student cultural and technology background page. Retrieved from Maji Shujaa Academy.

Student #3 name:XXXXXXXX	
The primary person responsible for providing instruction for the student?	Me, I am an adult student
From your perspective, how would you rate your own skills with using computers and digital devices to access virtual learning environments?	Very good
Family long term goals in African-Centered Education	Keep learning has much as we can
What is the zip code of your address?	XXXX
What is your student family cultural background	African

Figure #21. A screen image of a student cultural and technology background page. Retrieved from Maji Shujaa Academy.

The following survey results were analyzed to inform the case:

zip code of address

family cultural background.

The primary person responsible for providing instruction for the student:

8 out of 9 responded that the mother was the primary person responsible for providing instruction for the student. One respondent was a Kenyan adult music braille student.

Rating of skill usage with computers and digital devices to access virtual learning environment:

3 out of 9- low

6 out of 9-very good,

3 out of 9- workplace computer usage

4 out of 9 iPhone

5 out of 9 Android phone

6 out of nine tablet or iPad

2 out of 9 Mac computer usage

Family long term goals in African centered education:

All 9 families responded to a life-long learning goal. Additionally, one response was to learn to teach the next generation.

Family cultural background:

8 out of 9 family participants are African American or members of an African Diaspora group living in the United States. One adult African university student lives in Kenya.

Overall, the survey results enabled the researcher to know the population so that the curriculum could be adjusted to the needs relevant to the Academy.

Interviews

In week seven, interviews were conducted with nine parents and one adult student in the study. The Africalogical method was used. The researcher conducted the interview, each lasting approximately 45 minutes, using the participant's preferred method of communication. Each interview session was recorded with a web-based recorder. The parent interview protocol (Appendix D) was designed to understand how the Maji Shujaa experience would impact the use of technological tools and learning opportunities. Questions in the parent learning coach interview protocol (Appendix D) were initially the same for each participant. The researcher asked open-ended questions to guide the interview, probe additionally for clarification, and inquire further for deeper insights. Additional questions targeted challenges that may have surfaced during their Maji Shujaa Academy experiences.

Parents and one adult were given the opportunity to provide personal narratives of the Academy experience. These interviews were coded and reviewed for major themes. The following eight themes were derived from the codes of the nine interviews.

Overall the interview themes were positive from the participants. (see Table 2)

Use of mixed activities. A participant notably captured the essence of what the participants shared when asked what they enjoyed about the Academy. One participant, in a lively manner, shared her family's joining in the music activity.

"We would sing the songs in the car, while riding."

(Interview 8, interviews, 5/30/19)

Another participant shared her family's outlook of the activities.

"We enjoyed all of the different activities"

(Interview 3, interviews, 5/28/19)

Thankful for the opportunity to participate. The adult student participant responded with a sense of deep appreciation when talking about the need of music braille instruction.

“In my country (Kenya) there are no braille music teachers.”

(Interview 1, interviews, 5/27/19)

Another participant shared her family’s outlook with reference to opportunity to participate.

“Thank you for signing my children up in your online Black history class”

(Interview 4, interviews, 5/28/19)

Participants’ ability to use technology. One participant expressed a new teaching experience regarding learning and using new technology.

“My son taught me how to use the technology.”

(Interview 8, interviews, 5/30/19)

Another participant expressed the need for more instructional time.

“I wish we had more time and more lessons about using the apps and Ning.”

(Interview 7, interviews, 5/30/19)

Participant use of cell phone technology. The participant explained how the student was able to complete the activities at a different location away from home.

“Some of the lessons were completed at visits and learning with his Grandmother.”

(Interview 2, interviews, 5/27/19)

Another participant explained how the music lessons were studied on the cell phone.

“My son spends more time on his phone singing and dancing to the daily music activities.”

(Interview 6, interviews, 5/29/19)

Involvement of other family members and the community. Some participants talked about how other family members, and others, participate in music and watch and learn from videos

“It was easy to share at our children’s church meetings.”

(Interview 7, interviews, 5/30/19)

“My daughter was always showing and sharing with her phone.”

(Interview 9, interviews, 5/31/19)

Able to review lessons at their own pace. Some participants talked about being able to work with their child in understanding the focus of the activity.

“We did some activities over again, two or three times.”

(Interview 4, interviews, 5/28/19)

“At first it was hard to complete the lessons each week, but my son was able to catch up

on lessons in the following weeks.”

(Interview 7, interviews, 5/30/19)

All the participants chose a regular time to do the Academy activities. Most of the parents discussed connecting the activities to the regular Homework time or homeschooling schedule.

“We pretty much did the Academy activities during our child’s regular school work time at home.”

(Interview 6, interviews, 5/29/19)

“It was hard for us to fit in the time to complete the course at our homeschool day, but my child worked on it on the weekend.”

(Interview 4, interviews, 5/28/19)

The prevalence of Black history in the participants’ community. Six participants discussed how the family only experienced Black history programming at church.

“very little Black history in the community.”

(Interview 5, interviews, 5/29/19)

The following table list the themes, subthemes and representative quotes by parents and adult student participants.

Table 2

Major Themes From Participant Interviews

Themes	Subthemes	Representative quotes by parents and adult student participants
1. Use of mixed activities		<p>“We enjoyed all of the different activities” (Interview 3, interviews, 5/28/19)</p> <p>“We would sing the songs in the car, while riding.” (Interview 8, interviews, 5/30/19)</p>
2. Thankful for the opportunity to participate.	need of music braille teachers	<p>“In my country (Kenya) there are no braille music teachers.” (Interview 1, interviews, 5/27/19)</p>
3. Participants ability to use technology	learning and using new technology	<p>“My son taught me how to use the technology.” (Interview 8, interviews, 5/30/19)</p> <p>“We learned together”</p>
4. Participant use of cell phone technology	Able to do lessons at different locations	<p>“My son spends more time on his phone singing and dancing to the daily music activities.” (Interview 6, interviews, 5/29/19)</p> <p>“Some of the lessons were completed at visits and learning with his Grandmother.” (Interview 2, interviews, 5/27/19)</p>

Themes	Subthemes	Representative quotes by parents and adult student participants
5. Involvement of other family members and the community	family members and others participate in music and watch and learn from videos	<p>“My daughter was always showing and sharing with her phone.” (Interview 9, interviews, 5/31/19)</p> <p>“It was easy to share at our children’s church meetings.” (Interview 7, interviews, 5/30/19)</p>
6. Able to review lessons at their own pace.		<p>“We did some activities over again, two or three times.” (Interview 4, interviews, 5/28/19)</p>
7. All the participants chose a regular time to do the Academy activities.	Homework time Part of homeschooling	<p>“We pretty much did the Academy activities during our child’s regular school work time at home.” Interview 6, interviews, 5/29/19</p>
8. The prevalence of Black history in the participants’ community	Black History at church Reading Activities at the library	<p>“very little Black history in the community” (Interview 5, interviews, 5/29/19)</p>

Social Networking

The summary of findings on social networking in the Academy addressed the research question: **All of the participants will reference the question: Where do I, my people, and my community fit in this political, military, cultural, or social location of time?** Another research question addressed was: **In ways in which the Academy incorporates a dialectical and dialogical stance?**

Analysis of data was obtained from an activity in which the students extended their knowledge base of their lessons by asking the community questions related to the content of the lessons studied. Specifically, the students asked a member of the community why this knowledge is of importance to you, your family, and your community. Students then posted their recorded video, audio, and highlights of their discussions. Next, all of the students responded to three post from other students.

The researcher expected most students and parents to be self-motivated and self-directed toward starting the activity. However, regarding analysis related to the student and parent response to the activity, some students and parents entered the activity feeling inadequate, fearful, and anxious. The instructor was asked questions such as “What do I need to “be able to do to” ask the community leader my question?” and “Which community leader do I choose?” Also, questions were asked pertaining to how to record, write, and post to the website. But, with open communication and adequate instructor support, the students’ and parents’ level of confidence increased and they were able to overcome insecurities of asking community members questions. One student’s response post was about how the elder shared examples of other positive motivational statements of African American leaders. Another student’s post described how she was able to show her timeline of Kenya’s independence to an elder in her community that had done missionary work in Kenya. The elder shared first-hand knowledge of observed remnants of Kenya under colonization and authentic culture in a Kenyan village.

Analysis of data was obtained from an activity in which the students posted a photo of a student made sketch note or an enhanced motivational word or goal statement. Many students added colorful creative artwork to decorate their motivational word or goal

statements (see Table 3). Some students surrounded their words with African culture-based designs (see Table 3). Several students explained how the drawing details of their specific sketchnote aided the student in remembering the lesson notes (see Table 3). All of the students posted a positive response to 3 student post. One student stated how he would make use of another student's goal statement on his future journal page (Table 3).

Analysis of data was obtained from an activity in which the students' posted short video recordings, audio and photos that displayed their sharing of the Academy activities, and their personal knowledge. The students pointed out their understanding of their personal experiences. These experiences reflected critical consciousness that made use of the associated language of inequality and racial injustice. One eight year old student posted a video clip of her family members sitting in the living room while the student sang the song "Thuma Mina (Send Me)" by Hugh Masekela (see Table 3). The student then explained what the lyrics of the song meant to her. "This song means that we all need to be a help to others in our community!" (see Table 3), the student proclaimed. Another student shared a photo of him sharing his completed assignments in his journal with a youth group at his church. This student wrote, "I read aloud each motivational statement that I copied, then I showed them a photo on my Ipad of the famous person that said the statement." (see Table 3)

The following table presents a view of social networking activities on the Ning social media App with activity title theme:

(See Table 3)

The following table list the themes and student activities.

Table 3

Social Networking Themes and Student Activities

Themes	Student Activities
Asking the community questions.	Students extended their lessons by asking the community questions about the lesson themes. Recorded video, audio, and transcribed answers were posted. All students responded positively to three post from other students.
2. Post photo of student made sketch note, motivational word or goal statements.	Students posted camera shots of their completed assignments. All students responded positively to three post from other students.
3. Documenting the viewing of student assignments by the community.	Students uploaded pictures described the experience of elders and community leaders viewing assignments in their journals. All students responded positively to three post from other student.

One impact produced by the analysis of social networking data was the fact that an extended body of student learning was obtained as a result of interactions with community leaders. Further impact indicated that students were established in asking questions from community leaders for the purpose of transformative discussion and insight. The online reflective students' posts provided valuable impact of students' ability to initiate discussion about the statement: Where do I, my people, and my community fit in this political, cultural or social location of time?

Online Parent Participation

The summary of findings on online parent participation addressed the research question:

How does an African centered online Academy make use of web based social networking with parent involvement?

Throughout the study, parents were encouraged to ask questions and post responses in a discussion forum with other parents and community members of the Academy. One long forum discussion thread was analyzed and has data representing parent participation. The forum discussion spotlighted the question of how to keep the student motivated to complete homework, homeschool projects, and assignments. Four parents posted responses to the question. Each of these parents described in detail their personal actions and home routines at homework time in relation to other family activities. Interestingly, another long forum discussion thread focused on the question, How do Black families get started in homeschooling? Two of the parents posted personal actions taken in the beginning stages of homeschooling. One of these parents also shared a list of homeschooling resources for the new home school family.

Parent video messaging and parent blogging activity was analyzed has data representing parent participation. Parents were given the invitation by the researcher in the form of email video messaging to make use of the Academy's social media website. Parents were then directed to the online learning management site where short tutorials were shared that presented how to create, post, and respond to short message videos and blogs on the social media site.

A notable aspect of the data is that during the study 8 out of 9 families posted simple short introduction videos. These videos displayed lively greetings from most of

the family members. Further, seven of the parents responded to three or more video postings. Two of these response postings included positive statements about the enjoyment of “seeing” other family members of the Academy. During the study period 3 parents presented short blog entries, with creative graphics. One blog post was about the African centered books the family gathered on a library visit. Images of the covers of the books were presented with a few short sentences about each book. This parent posted words of encouragement to persuade other families to blog about their library visits and African centered book selections. Another blog post gave a narrative reference to the current Pan-Africanist discussions and active websites in today’s online media. Additionally, a blog entry shared a short list of some current Afro homeschool Youtube vloggers, with a short summarization of each vlogger’s focus presentation.

One impact of online parent involvement activities highlights the development of connections of intergenerational Black critical consciousness, with community.

Intergenerational Community Bridges

The summary of findings on intergenerational community bridges addressed the research question: **A description of intergenerational community bridges with the use of web based social networking.** Based on the digital artifact data results, intergenerational community bridges were present during the weeks of research activity.

An example of the intergenerational community bridge that took place during this study is first, an activity that involved students asking questions to family members and community leaders concerning the history themes, and Black music studied. The responses were posted on Ning social media community forum. Second, extended adult family members, and community leaders were encouraged to make short African centered blog entries on the Ning social media

site. By the end of the study period 5 out of 9 intergenerational family posted images and experiences gathered from participation in African focused community cultural events. Other post and responses extended and introduced discussions of new African and African Diaspora lesson themes.

These results provided important multiple insights into the ways elders, professionals, and community leaders can contribute in a virtual African-centered community. One significant impact finding is the fact that the intergenerational community bridge postings increased the participants awareness of where we, the Afro people, fit in this political, cultural and existence today. This is significant because these “positive Afro people transactions” contribute to the possibility of growth in critical consciousness transformation.

Social Capital

The summary of findings of social capital at the Academy addressed the research question: **A description of social capital with the use of web based social networking.**

The following section will display an example of how social capital was used in a virtual community of sharing. What follows is a link to a virtual fieldtrip presentation of visits to art galleries by a community leader in the Academy. This leader made use of her unpaid time, resources, and interest to share with the students.

<https://spark.adobe.com/page/DkTwjLE2R59qw/>

Images of the virtual field trip

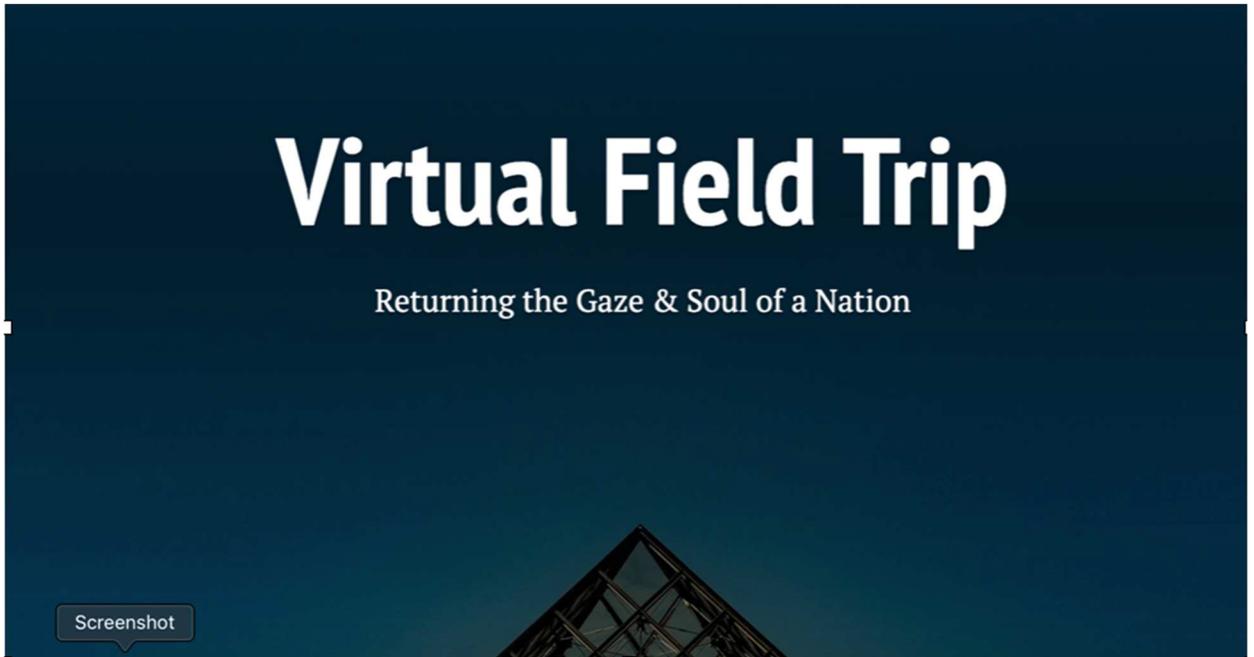


Figure #22. A screen image of title. Retrieved from the Maji Shujaa Academy.



Figure #23. A screen image of Black power fist. Retrieved from the Maji Shujaa Academy.



Figure #24. A screen image of the Broad Museum in Los Angeles, California. Retrieved from the Maji Shujaa Academy.



Figure #25. A screen image title of gallery presentation. Retrieved from Maji Shujaa Academy.

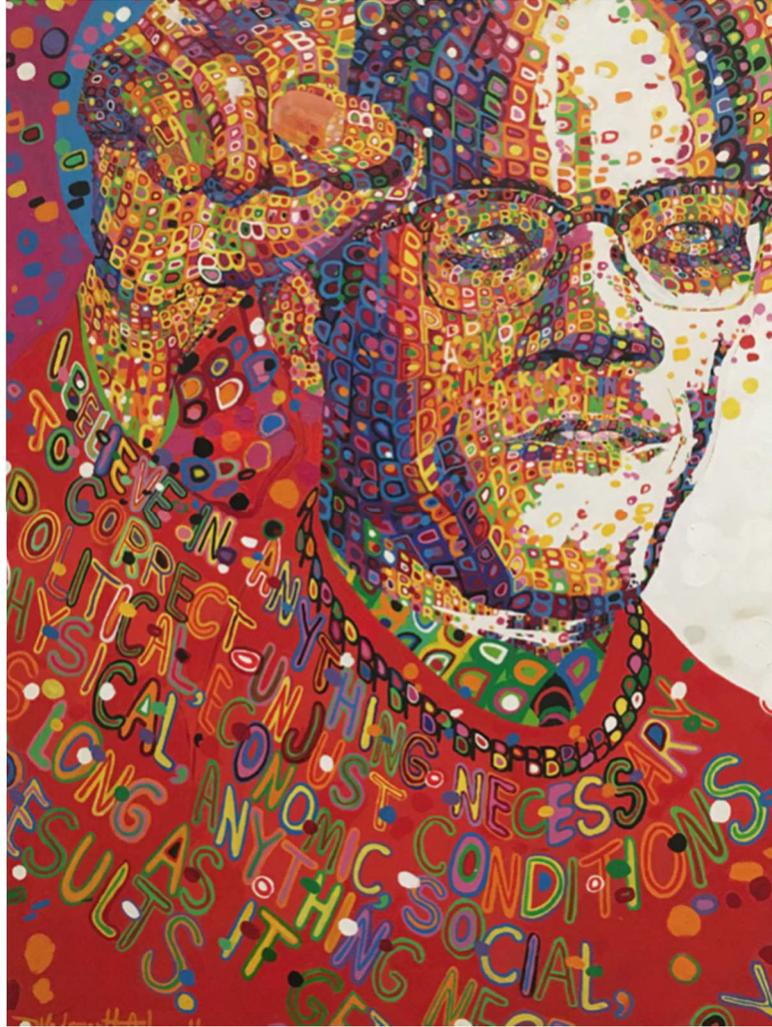


Figure #26. A screen image of Malcom X. Retrieved from Maji Shujaa Academy.



Figure #27. A screen image of Denver Art Museum at Denver, Colorado. Retrieved from Maji Shujaa Academy.



Figure #28. A screen image of title. Retrieved from Maji Shujaa Academy



Figure #29. A screen image of boys viewing painting.
Retrieved from Maji Shujaa Academy



Figure #30. A screen image of painting. Retrieved from Maji Shujaa Academy

The result consisted the use of social capital by the digital sharing of visits to museum exhibits located beyond the student's local community. The impact result of this social capital digital artifact consisted of the ability of the student to harness the connection between extended critical consciousness and community.

Informational Capital at the Maji Shujaa Academy

The summary of findings of informational capital at the Academy addressed the research question: **A description of informational capital with the use of web based social networking.** Based on the digital artifact data results, a foundation of the sharing

of informational capital was made during the weeks of research activity by way of a social media poll presentation. This poll asked parents “What kinds of news stories will help you on our shared news page? (News about multiple streams of income? Family and house organization? Family study skills? Healthy Meals? etc.) “

Five out of nine adults stated that they were interested in shared news about healthy meals prep. All of the adults were interested in news about multiple streams of income. Two of the adults asked questions about where on the Ning social media site would the news page be located and how will the adults be able to post the news.

With respect to the research question, it was found that the use of informational capital at the Academy was demonstrated by adults positioning themselves to give and gain valued knowledge that has the potential to create transformation in their daily lives. One impact is the fact that parents will have the opportunity to learn (or practice) how to present ideas and graphics in web applications. This adds to their set of much needed 21st century technology workplace skills. This skill set will add to the possibility of a higher family income, job earnings, and improved entrepreneurship skills.

Research Journal

A fieldwork researcher journal was used to record online observations, researcher’s professional development activities with notes, and the researcher’s personal responses.

What follows is a journal entry that represents a connection to key findings:

Journal Entry: Changes that I made to curriculum

To better support the interest of the global community, I decided to change the curriculum format. I separated the one all inclusion African-centered history class into

the Blacks in the United States class, the African History Class, and the African Diaspora Class. This change was acted upon after paying attention to remarks of Kay Johnson, teacher and founder of the brick and mortar Enterprise Diamond School. The Enterprise Diamond School is a small, independent African-centered school in south east London. In the interview_(<http://www.enterprisediamondsch.uk/>) Kay Johnston explained the issue of the need of students in London to see positive images of themselves, so that they can relate to their individual African diaspora community and country. The changes that I made to my curriculum will allow global students to have a choice of participation in classes the focus on learning about Blacks in the United States. Classes can be included with specific themes and information that spotlights a specific global African Diaspora or African community.

Summary

Affordable online African-centered educational programming can close the geographical and economical gap between students, parents and community global access to African-centered teachings. This gap can only be achieved if African-centered scholars and community leaders, parents and students learn to make use of web-based technology to the maximum benefit. It is to be demonstrated to those participants in the African-centered educational community that web-based technology paired with web learning management systems could mean the establishment of a new educational basis for the development of a liberated African agent/personality. An affordable African-centered online learning environment will produce transformative intergenerational educational results toward a liberated African agency.

A discussion of the implications, summary, and recommendations of the findings will be presented in Chapter 5. The voice of Chapter 5 will now change to a 1st person presentation mirroring Shockley (2003).

CHAPTER 5. DISCUSSION

Introduction

In this chapter, I will present an analysis of what was found in the case study and recommend ideas for additional research. This chapter is divided into three sections: analysis of the research, conclusion, and recommendations for future research.

Analysis of Research

The Descriptive Case Study.

After analyzing, digital artifacts, student and community participation in the online Academy, and interviewing parent participants, I discovered the following six descriptive themes of the Maji Shajuaa Online Academy: (a) an extended body of student learning was obtained as a result of interactions with community leaders, (b) online reflective student posts provided valuable impact of students' ability to initiate discussion about the statement: Where do I, my people, and my community fit in this political cultural or social location of time? (c) The online parent involvement activities highlighted the development of connections of intergenerational Black critical consciousness, with community, (e) online intergenerational community bridge social media postings increased the positive Afro people transactions that contributed to the possibility of growth in critical consciousness transformation, (f) social capital and the ability of the students to harness the connection between extended critical consciousness and community, and finally, (g) informational capital and parent participation in the Academy as it added to the parents' 21st century technology workplace skill set. This skill set will add to the possibility of a higher family income, job earnings, and improved entrepreneurship skills.

Discussion of Results: What is Unique About the Maji Shujaa Online Academy?

Presently, most of the African centered educational online programming is offered in synchronous online courses that require the instructor and students to interact online simultaneously. In an important different aspect, the courses of the Maji Shujaa Online Academy are offered asynchronously and do not take place in real-time. Students at the Academy can view course content and videos at anytime of day. Additionally, students are able to download course content to view later offline with access to handouts, worksheets, text and images. With the downloadable content feature students can progress through the coursework without being connected to Wifi or cellular. Students can switch between mobile and desktop, picking up in a course exactly where they left off. With useage of the learning management system's app, students can access the curriculum from anywhere, with more flexibility. Lastly, the Maji Shujaa Online Academy intergrates a heavy focus on the history of Black American music within the curriculum.

Discussion of Results: Research Journal

The themes stated above were each supported by several data sources, some were part of the original design in Chapter 3 and others were added as the project developed. The researcher journal entries provide the best insights into how the on-line coursework was modified with feedback from the data. These changes have been included in the Descriptive Case Study which will improve it for the next group of students, families, and communities. However, this discussion is specifically about how the researcher learned and modified the design, the

narrative and is included so others who teach the unit will now the level of technology expertise that is necessary. This part of the narrative will be told in first person.

Loom Application: Journal Entry

Loom is a free screen and video recording application (<https://www.loom.com/>). Loom is used for a short presentation or short response. When I used Loom, it created a quicker and better way to present my talking image to students and families. Students and families were able to view each other's talking image in presentations, responses, and emails. (Journal entry #5)

Learning How Teach Students to use Specific Apps

I needed to research and better understand how to present app usage to my students and parents. I started by watching the organization and presentation of How To videos apps on Youtube. The uniqueness of my online academy is the design of learning experiences that promote learner-centeredness. These learner-centeredness experiences are cognitively stirring and connect with creatively in non-academic ways. The students are able to make personal choices in the presentation of content and precedence in media forms.

Instructor Setting Aside the Time Learning New Apps and Learning Management

Programming: Journal Entry

The most surprising aspect of this journal entry was the discovery of my need to schedule time each day in the learning of apps. First, I purchased a monthly subscription to Adobe's Creative Cloud. This included desktop access to photoshop, Illustrator, Indesign, Premiere Pro video and film editing, After Effects, visual effects and motion graphics, Spark graphic and Animate interactive animations. Although the University has

free usage of Creative Cloud, I purchased the student and teacher discount that includes access to free courses, workshops, and teaching materials on the Adobe Education Exchange.

I took a University course that focused on online teaching in the Certificate in University Teaching at the University of Missouri St. Louis campus. I learned how to create a course in Canvas, the university's learning management system. I was introduced to best practices in online teaching. (M. Porterfield, personal communication, 2018, January 24)

Attendance at Technology Conferences: Journal Entry

I attended the Focus on Teaching & Technology Conference. This was a St. Louis regional conference at the University of Missouri St. Louis Campus. Part of my "take away" from this gathering included, a "Tech Trek Card Deck" "with descriptions of applications. What is it? How do I use it? How can students use it? And if it is for Web-base, iOS app Android app, Free Basic Use, Augmented/virtual Reality, or Chrome Extension. This card deck included links to each application. This enhanced my academy instruction by provided me with a choice of more purposeful and fun ways to use technology for teaching and learning.

Online Learning Consortium Innovate 2019 Conference: Journal Entry

I attended the Online Learning Consortium Innovate 2019 Conference, Denver, CO. Emerging Ideas Session, I attended, the presentation: Building a Community: Using Technology to Create a Sense of Belonging for Online Students. This session was led by presenters Brittini Racek, Bethany Ulman and Amy Munger, from the Oregon State University-extended campus. The purpose of the ELC is to provide a centralized

community, connect students to each other, provide additional resources, and support them throughout their online education.

The session focused on the development of an interactive, Canvas-based learning community for online students at Oregon State University. This learning community utilized the educational tools at hand to create authentic opportunities for students to engage in the level of connectedness that they desired.

This site was collaborated across multiple departments including instructional designers, multimedia specialists, and student success professionals to recreate and reimagine their Canvas-based success course into an interactive learning community for students throughout their degree program. Tips were shared on ways to successfully launch your own online learning community with user-friendly design strategies.

Some of the new features include:

- Personalized videos
- Interactive menus
- Program-specific content and resources
- Connection to social media
- Quick access to student support professionals
- Student affinity groups
- Feedback options for each module

The intention was to create a resource the students can connect with at any time and use when appropriate for them. Ultimately the hope was to promote a positive student experience from admission to graduation.

During the session, I had access to the fall 2018 pilot version of the e-Campus Learning Community content in Canvas. This was an interactive online learning community encounter that demonstrated creative learning and the connecting of college students.

At the session, a presentation was included that exhibited an outline of how to begin the creation of an online student community in Canvas, including a list of resources that was utilized during the development of the Ecampus Learning Community. Some impressive components that were presented included:

- Tutoring resources by location
- Peer mentoring
- Student-created content
- Increased Canvas app-integration (Search tools, FlipGrid, etc.)
- An area for students to report challenges or issues in their academic courses
- The ability for students to find and connect with other Ecampus students in their area (if desired)

The following screen images are from a preview example site (ecampus.oregonstte.edu/ELC-community) that was provided by the presenters.

← → ↻ 🔒 <https://oregonstate.instructure.com/courses/1726308/pages/get-involved-overview>

Ecampus Learning Community - Public (ORG_4953) Pages Get Involved: Overview

Home
 Modules
 Media Gallery
 Dashboard
 Courses
 Calendar
 Inbox
 Help

Get Involved

Students, whether online or in the classroom, are more successful when they engage with others. Which should come as no surprise but can be difficult as an online student.

In the Get Involved Module, you will be able to find information on:

- The Ecampus Learning Community
- Student clubs and organizations
- Cultural centers
- Recreational sports on-campus
- Undergraduate research opportunities
- Career services
- Social media
- Student stories
- Other opportunities

Click on the icons below to learn more about your opportunities:



How can you participate?

- Add your email to a club's list serve
- Skype/WebEx/video conference into meetings
- Join a club's Facebook and other social media groups

Figure*31. Get Involved. Retrieved from <https://oregonstate.instructure.com/courses/1726308/pages/get->

← → ↻ <https://oregonstate.instructure.com/courses/1726308>

Oregon State University
Ecampus Learning Community - Public (ORG_4953)

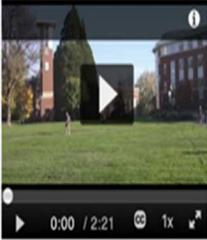
Home Ecampus Learning Community - Public

Modules
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Ecampus Learning Community - Public (Demo)



Welcome!

This site is here for you! As an Ecampus student, you are an integral part of the Oregon State University community. This learning community is a platform to help connect you to university resources as well as your fellow Ecampus Beavers!

Within this site, you will find all sorts of tools, resources, tips, and contact information for those who are here to support you across various departments.

You can jump to any module using these buttons:



Get Started Contacts & Resources Success Strategies

Get Involved School/Life Balance Tools & Media Index

If you change your primary major, please e-mail us at ecampus.success@oregonstate.edu and we can move you into your new major's learning community.

Figure #32. Welcome. Retrieved from <https://oregonstate.instructure.com/courses/1726308>

Directions for Future Research

Further studies in the areas of factors that contribute to the instructional technology design of affordable global online African-centered schools is warranted. Further research in this area would contribute to the knowledge base of global African-centered online schools and teacher and homeschool parent career awareness in the founding of more online African-centered schools. I recommend that in the field of African centered education, additional studies are needed in the area of online course creation in African and African Diaspora student leadership that is integrated with 21st century technology workplace skills. This includes an expansion of research of best online practices in the founding, instruction, online branding, marketing, and sustainability of global online African-centered schools.

It is very important for African-centered online teachers and the CEO of online African-centered schools to share their instructional design and technology and experiences with other African and African Diaspora parents, teachers and participating community leaders. Identifying the link between global African-centered student leadership training with 21st century workplace technology skills and the ability of delivering affordable African-centered educational programming online will be important for African and African Diaspora parents, teachers and participating community leaders.

African-centered online teachers and the CEO of online African-centered schools can be very instrumental as mentors and role models to African and African Diaspora parents, teachers and community leaders. African-centered online teachers and the CEO of online African-centered schools are rich resources to educational systems, professional organizations, communities, and business organizations to promote the awareness and

development of new affordable global online African-centered schools. These organizations should partner with African and African Diaspora parents, teachers and community leaders to encourage African and African Diaspora youth and families to seek out and enroll in affordable global online African-centered schools.

Action Research and Online Educational Training

There exist the possibility for action research in the area of African centered educational online training. African centered online schools should incorporate training designed to help teachers, parents, advanced student leaders, and community leaders effectively teach online courses by giving them the tools to meet the unique needs of African and African Diaspora students; specifically in the areas of global leadership and 21st century technology workplace skills. The use of social capital in African and African Diaspora communities should continue to place a high focus on being a substitute for funding for partnerships between the private sector, colleges, universities, and organizations or professional associations to carry out the creation of numerous affordable global African centered online schools.

Action Research and Educational Technology Webinars

Action research in the webinar approach to parent and participating community leader development approach toward technology training could result in increased parent and participating community leader presence in the virtual class. This will also support the improvement of student learning experiences. Some of the parents are unfamiliar with conferencing technologies such as Zoom Video Conferencing, which featured interactive whiteboards. The teacher facilitating a webinar using video conferencing technology will

provide a demonstration of how to engage online learners while establishing a presence in the virtual learning environment.

A webinar series will incorporate practice exercises and activities to gather new knowledge and skills, while collaborating with others to discuss and get help with the online school's instructional approaches and techniques. An online African-centered learning environment should create a learning environment that resembles a community of practice and interest in continuous online teaching development. All with ongoing action research. If the webinars will span over a period of 5 months, those involved will have the time to experiment with strategies and tools, engage in action research and make use the results.

Knowledge, Beliefs, Attitudes, and Professional Development Communities

A changing of teaching practice and the improvement of students' performance in online African centered courses are dependent on parents, participating community leaders, and teachers' knowledge, beliefs, and attitudes. Their buy-in to ongoing technology presentation training is critical to improving the online teaching and learning process. Online African centered schools should choose to adopt a flexible and adaptive professional development design where the online school's parents, participating community leaders, and teachers can receive the necessary tools and resources to own future technology presentation improvements. Likewise, if they will continue to collaborate in online professional development communities, they can develop their technological skills, online brand, and social personality.

Participation in online professional development communities allow opportunities for parents, participating community leaders, and teachers to practice using digital tools

such as learning management systems and social networking software as they share resources and interact with online colleagues. Online professional development communities have the potential to influence the quality of online teaching and learning if participation takes place consistently on a regular basis over an extended period. The focus of online professional development communities is for parents, participating community leaders, and teachers to reflect, share resources, and engage in practical, inquiry-based activities; all aimed at improving students online learning experiences. An online forum should be developed within which they can brainstorm and gain different perspectives about African centered instructional strategies, assessment practices, and student work in virtual learning environments.

African and African Diaspora Global Corporations and Community Organizations

African and African Diaspora global corporations and community organizations must take a more active role in partnering with global online African-centered schools to promote the awareness of global African-centered school creation and teaching career options and preparation requirements. Further, African and African Diaspora global corporations and community organizations need to take a more active role in encouraging African and African Diaspora teachers to enter into global online African-centered education career fields with the entrepreneurship of becoming founders of these online schools. Global University teacher preparation programs and African and African Diaspora homeschool parents should demonstrate consistent and proactive approaches to attracting, supporting, and promoting qualified African and African Diaspora teachers and homeschool parent candidates in online African-centered education training. African and African Diaspora corporations and community organizations must place an elevated

focus on the career growth opportunities and successes of global online African centered educators and entrepreneur online African -centered school founders.

Each recommendation addresses the critical need to focus on the combination of improving the global community awareness, support, and enrollment, in online African-centered schools. And, African and African Diaspora teacher and homeschool parent career awareness and the founding of more online African-centered schools

Further studies in the areas of factors that contribute to the instructional technology design of affordable global online African-centered schools is warranted. Further research in this area would contribute to the knowledge base of global African-centered online schools and teacher and homeschool parent career awareness in the founding of more online African-centered schools. Additional studies of course creation in African and African Diaspora student leadership with 21st century technology workplace skills are recommended with an expanded study of best online teaching practices and best practices in the founding, online branding, marketing, and sustainability of global online African-centered Schools.

Conclusions

This study addressed a descriptive case study of the African-centered online Maji Shujaa Academy. The findings highlighted digital artifacts, and parents, with student, participation in the online Academy. Continuous improvement of online African centered learning programs necessitates further research across parent, participating community, and teacher training and course subject areas.

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APPENDIX A

Recruitment Letter

Sample Invitation to Participate in Study

Dear Potential Study Candidate,

My name is Beverly Jackson and I am a University of Missouri, St. Louis campus, Doctoral student conducting dissertation research on a case study of the Maji Shujaa Online Academy. I would like to invite you to participate in my study and share your experiences with the African-centered education global community at large.

If you choose to be involved, I will ask that you to participate for an estimated 90 minutes that includes:

- reviewing a letter of informed consent so you will be aware of any potential risks from the study and know your rights;
- providing a brief overview of your out of school programming and digital learning environment in an online survey (approximately 20 minutes).
- and sharing your Maji Shujaa Online Academy perspective in a recorded 45-minute voice or online interview;

Your family's involvement will be completely anonymous as no personal, identifying information will be included in any of my reports. Some descriptive data, however, will be included but all individual and family names will be replaced with pseudonyms.

Please contact me by email or phone if you have any questions about the study or concerns about the nature of your participation.

Sincerely,

Beverly Jackson

Recruitment Letter Student

Sample Invitation to Participate in Study

Project Title: A Case Study of the Maji Shujaa Online Academy

Investigator: Beverly Jackson

Dear student,

I am doing a research study about the Maji Shujaa online Academy. A research study is a way to learn more about our online school. If you decide that you want to be part of this study, you will be asked to share some of your digital work.

There are some things about this study you should know. These are procedures, other risks, discomforts, etc.

Not everyone who takes part in this study will benefit. A benefit means that something good happens to you. We think these benefits might be sharing your digital work with others.

When we are finished with this study we will write a report about what was learned. This report will not include your name.

You do not have to be in this study if you do not want to be. If you decide to stop after we begin, that's okay too. Your parents know about the study too.

If you decide you want to be in this study, please sign your name.

I, _____, want to be in this research study.

(Sign your name here)

(Date)

APPENDIX B

Informed Consent Form

INFORMED CONSENT FOR PARTICIPATION IN RESEARCH ACTIVITIES

Principal Investigation: Beverly Jackson, University of Missouri - St. Louis campus

Title of Project: African Centered Education, The Maji Shujaa Online Academy: A Descriptive Case Study

1. By scheduling an interview, I agree to participate in the research study being conducted by Beverly Jackson under the direction of Dr. Phyllis Balcerzak.
2. The overall purpose of this research is to present a case study of the Maji Shujaa Online Academy.
3. My participation in this study will consist of completing an online survey and one voice or online interview lasting approximately a total time of 60 minutes. The interview will be recorded and shall be conducted via a means of voice communication to be designated by me.
4. I understand that the possible benefits to myself or society from this research are:
 - To share and describe the ways in which the Maji Shajuaa Online Academy makes use of technology enhanced programming within an African centered cultural context.
 - To share and describe African centered educational parental and caretaker involvement, intergenerational community bridges, with the use of web based social networking.
 - To share and describe students', parents, and community personal experience regarding the participation in an online African centered Academy.
5. I understand that the risks and discomforts associated with this research are minimal due to the non-intrusive nature of the study.
6. I understand that there is no requirement for recovery time after each portion of the study.
7. I understand that I may choose not to participate in this research by simply not completing the online survey or the voice interview.

8. I understand that my participation is voluntary and that I may discontinue with the project or activity at any time without penalty or retribution of any kind. If I withdraw before beginning the interview, my data collected from the survey will be deleted from the study.

9. I understand that the investigator, Beverly Jackson, will take all reasonable measures to protect the confidentiality of my records and my identity will not be revealed in any publication that may result from this project.

10. I understand that the investigator, Beverly Jackson, is willing to answer any inquiries I may have concerning the research herein described.

12. I understand to my satisfaction the information regarding participation in the research project. All my questions have been answered to my satisfaction. I have received a copy of this informed consent form, which I have read and understand. I hereby consent to participate in the research described above.

14. The principal investigator, Beverly Jackson, acknowledges the consent of the study participant after the research procedures have been explained, any questions have been answered, and the online survey has been completed.

Study participants may click on the embedded link (see below), which will open up an online survey via Google Forms.

Access Code: *****

Link to Online Survey:

APPENDIX C

Maji Shujaa Online Academy Parent /Caretaker Learning Coach Survey Instrument

Part 1: Out of School Learning Environment Questions

1. What type of Out of School programming of academic electives have your children experienced? Please select all that apply.
 - Homeschool co-op support group
 - Web-based academic elective programming
 - Parent and caretaker created academic elective programming
 - Black cultural out of School programming
 - Other

2. Why did you choose to work with your children, academically at home? Please select all that apply.
 - Undesirable out of school programming found elsewhere
 - A lack of Black cultural programming in your student's life
 - To increase your family's knowledge of African, African-American, and African Diaspora history?
 - To further your student's academic skills?
 - A Child with special needs?
 - Other

3. What types of digital devices are used for your child's learning environment? Please select all that apply.
 - Personal computer or laptop
 - iPad or tablet
 - Smartphone/ Android phone
 - iPhone
 - television
 - Other

4. What types of online resources are used to support your instruction at home? Please select all that apply.

- Websites recommended from a search engine
- Social media, Youtube, etc.
- Tutoring or self-pace curriculum
- Virtual academy
- Other

5. Who is the primary person responsible for providing instruction for your children?

- Mom
- Dad
- Grandparent
- Community Leader
- Other

6. From your perspective, how would you rate your own skills with using computers and digital devices to access virtual learning environments?

- Novice
- Intermediate
- Proficient
- Advanced
- Expert

Part 2: Demographics

7. What is your gender?

- Female
- Male

8. What is the zip code of your address?

9. How many children do you work with academically, at home?

- 1
- 2
- 3
- 4
- 5 or more

10. Please select your preferred methods of voice communication for the interview portion of this study. Next to each item check, please enter the appropriate numbers, and or user ID.

- Telephone
- Google Hangout
- Skype
- Zoom
- Other

11. Do you have any concerns about your participation in this study?

- No
- Yes

APPENDIX D

Parent/Caretaker Interview Protocol

Times of Interview:

Dates of Interview:

Method of Interview:

Interviewer:

Interviewee Identity Code:

Opening narrative: Thanks for agreeing to be part of this case study research on the Maji Shujaa

Online Academy. This interview should take approximately forty-five minutes, in which I

will ask you questions about your family's Maji Shujaa Online Academy experiences.

While the interview is being recorded, I want to remind you that our discussions will remain

confidential. And, all information shared will be only used for the completion of this study.

All of you previously signed a consent form that laid out all of your rights under this study and any possible risks of the study. Would anyone like me to review any of the content from that consent form?

(if yes, review the requested items. If no, then continue)

1. Please describe your overall Maji Shujaa Online Academy experience.
 - What are your long-term goals for your family's African-Centered education?
 - What are some of the challenges that you faced while attending the Maji Shujaa Online Academy?
 - How has the Maji Shujaa Academy experience affected the relationship between your student and the other multi-generation members of your family? Your extended family? Your community involvement, collaborations, and connections?
2. Can you describe your Maji Shujaa Academy teacher/caretaker delivery style?

- What does a typical day, week, or week end look like for your Maji Shujaa Academy learning time schedule?
- How do you help foster & cultivate African-centered learning for your child?

3. Describe the learning environment in your home.

- Please tell me your background using digital devices and how that has influenced the learning environment.
- What types of online resources do you have access to, and that are beneficial for teaching your child?
- What kinds of activities or resources do you use to help facilitate you child's social development?
- What kinds of activities or resources do you use to help facilitate you child's academic development?

4. What other types of educational support do you receive from others, including family, friends, and Black community organizations?

