Caribbean Teacher Professional Education (CTPE) ‘Leading the Way’ with ‘Authentic Human Education for All’: Revering our own Souls as Diasporic Africans

Gloria Gordon, PhD

Available at: https://works.bepress.com/gloria_gordon/18/
Caribbean Teacher Professional Education (CTPE) ‘Leading the Way’ with ‘Authentic Human Education for All’: Revering our own Souls as Diasporic Africans

Gloria Gordon, PhD

2002 National Teaching Fellow/Centre for British African Caribbean Studies (CBACS)
London South Bank University

Abstract

As an emergent British African Caribbean (BAC) I draw on my own longitudinal professional learning for professional agency and accountability (PL/PA) journey of 25 years as a human resource development (HRD) academic and educator in recommending first, second and third person action research be made fundamental to Caribbean teacher professional education (CTPE) with teachers recognised as change, identity and cultural agents. The approach facilitates evolutionary emergent learning for the individual teacher at the first person action research (FPAR) naturally extending to second person action research (SPAR) as co-learners are facilitated into the principles of FPAR. Learner action in the wider social context (families, organisations, communities, etc.) facilitates third person action research (TPAR) enabling the teacher to widen their circle of influence societally. The paper focuses on FPAR as the foundational principle in facilitating authentic human growth based on ego development theory as the basis of transformational and transitional change toward the clear and compelling purpose of ‘authentic inclusive human education for all’.

Keywords

Professional learning for professional agency and accountability; human costs of slavery; transformational action research; subjective knowledge; ego development

Introduction

The education system is widely criticised for societal problems across the world today. As the descendant of enslaved Africans (DoEA) education has been sold to me as the panacea for breaking through limitations in life and as such encouraged me to become an academic achiever. Criticisms have been levelled at ‘black’ learners for the focus placed on gaining qualifications for societal ‘status’ as opposed to a focus on education for the purpose of ‘human development’. The US, widely lauded as being a leader in the educational field, was recently critiqued as to whether it was now in the position of ‘catching up’ educationally, rather than ‘leading the way’, with newly evolving nations, such as India, where there is a thirst and so drive for knowledge. These ideas caused me to reflect on why traditional education was not meeting my needs as the DoEA. Was I, as a ‘black’ member of British society, stuck in the mode of ‘catching up’ with my ‘white’ ethnic peers educationally where I should in fact be ‘leading the way’ by focussing on my fundamental needs as a learner given my historical journey? It is based on ideas such as this that I became an action researcher/inquirer drawing on my naive ‘knowing’ to begin the process of action researching everyday life (Gordon, 2010) whilst employed as a ‘black’ lecturer in a higher education institution (HEI). This was with the aim of being able to take informed action in the world, central to which is transformational change in the dysfunctions of the ‘black British’ Caribbean life experience, whilst
being accountable to my choices as the DoEA. This has, to date, been a 25 year learning, teaching and researching journey, the basis of which informs the content of this paper in identifying ‘race’ as the primary exclusionary human practice. The human costs of slavery addressed are a) the dehumanisation of enslaved Africans and their descendants (DoEA) through race-based cultural manipulation and b) the role dehumanisation plays in our inability to access quality knowledge. The PL/PA transformational action research approach is offered as the key to leading the way in authentic human educational for all by revering the soul of DoEAs. In so doing we reverse the soul murder (Painter, 1995) and social death (Patterson, 1982) historically imposed.

Professional Learning for Professional Agency and Accountability Action Research Methodology

Action research is an approach to the generation of knowing which aims to bring ideas and knowledge and action together, to produce practical knowing (Reason, 2000)

My action research (Lewin, 1946) journey started from my new location as a descendant of enslaved Africans (DoEA), as opposed to the ‘black’ socialised identity, the result of a race-induced crisis event. In working through the crisis I intuitively drew on the knowledge of the ages as I sought insights as to what it means to be authentically human to inform my choices in creating a new and informed self. I was, for the first time, applying knowledge to the ‘black British’ Caribbean life experience in order to make sense of the numerous paradoxes which makes race a ‘wicked problem’ and so insolvable in British society. I was engaging in the novel experience of human inquiry as the enhancement of human flourishing acknowledged by Reason (1998) as ‘the flourishing of persons as self-directing and sense-making agents located in democratic communities and organizations’. To engage in authentic professional practice/identity development, based on this reasoning, is to become cognisant of one’s ‘Self’ as a centre of awareness and action in the cosmos. This is because at its heart is the conscious formation of the little ‘self/ego’ in alignment with the big/deep Self (Ventegodt et al, 2003) as central to the human make-up in service to those whom we serve. The authentic professional is aware that the ‘Self’ actually consists of two selves: the little ‘self/ego’ (on which ego development theory focuses) and who we think we are (via socialisation) and the big and deep ‘Self/Soul’ who we are born to be by nature. It is on this basis that the race taboo (Frankenberg, 1993) preventing open discussion of the ‘black’ life experience institutionally became problematic leading to my use of action research as a reflective process of progressive problem solving (Riel, 2010) at the individual level. This is given its promise of effecting individual and social change commensurate to developing knowledge. Central to this promise was that I could actually be in charge of my own learning (in reclaiming human agency as the DoEA) as opposed to being kept dependent on ‘white’ ethnic institutional agents as a ‘black’ learner/employee.

Innumerable cycles of professional learning for professional agency and accountability (PL/PA) interventions (as seen in figure 1, below) were carried out, evolving into a way of being in the world. I was seeking to develop the essential characteristic of a professional described by Kennedy (2000) as: the ability to exercise sound and reasonable judgment about important matters in conditions of uncertainty. This ability, Kennedy argues, depends upon three other factors: the possession of specialized knowledge, making critical commitments, and being permitted autonomy in decision making with the latter revealing itself as outside the societal remit of those socialised ‘black’.
Central to such cycles of inquiry is clarifying what it means to be ‘black’ in the ‘white’ ethnic mindset as I sought the means of enabling ‘human flourishing’ to be a part of the ‘black British’ life experience too (Bravette, 1997). I was engaged in the process of developing cultural literacy. This was to the point of recognising that I was, as an unconsciously assimilated, socialised and stratified racially ‘black’ member of the society, not living humanly. My research quest was thus expanded with the research question: what does it mean for me to be a whole, fully alive, experiencing, choiceful and free human being? The formulation of this question heralded my conscious transition from a focus on the ‘black’ racial identity, surfaced as a permanent cul-de-sac in life, to that of the evolution of a self-authoring/transforming, integrated and individuating British African Caribbean (BAC) self.

The reflective, progressive, knowledge-building and change-oriented focus of the action research family of methods proved to be instrumental in evoking the development of the higher human faculties as transformational action research brought together body, mind, spirit, heart and will using three strategies:

- first-person, primarily subjective research of individuals inquiring in the midst of everyday practice;
- second-person, inter-subjective inquiries of groups and communities of co-researchers engaged together in critical research/practice;
- third-person and more distant, and in some senses more objective research/practice of a wider community or organization engaged in critical self-exploration.

In surfacing the consequences of my unconscious racial incorporation into human life I used first person action inquiry (FPAR) (Reason, 2001) as my primary modus operandi in consciously creating a new self and for which work I am acknowledged as an exemplar. To support this process I use the inquiry account template offered by Torbert (1991) of identifying overarching purpose, determine strategy, select behavioural choice and evaluate influence on external world for recording outcomes of each action inquiry undertaken.

FPAR surfaced as the process of self/soul development as I engaged in effecting transformational change in my own life world in addressing the human costs of slavery as they crystallised (i.e. the need for bicultural socialisation). Central to the process was the surfacing of my own internalised unconscious ‘black culture’ (Hall, 1976). So doing provided me with a minefield of research data to...
make sense of in creating a new body of knowledge on the process of effecting transformational change at the individual level. FPAR, very importantly, allowed me to carry the risks of the research as far as ‘race’ in British society is concerned. It also allowed me to place focus on the development of my own professional practice in providing a unique and authentic service to ‘black’ learners (and their communities) in higher education resulting in a national teaching fellowship award (NTF) in 2002. Ultimately, this professional practice service turned out to be one of making a subjective knowledge contribution to the higher education curriculum where the needs of ‘black’ students are concerned as seen in the Developing Agentic Professional Identities (DAPI) portfolio of modules seen in figure 2, below:

![Figure 2: DAPI Portfolio of Subjective Knowledge Modules (Gordon, 2016)](image)

As action research/inquiry cycles progressed the repertoire of research methods were incrementally extended to include, for example, Weick’s (1995) sensemaking process in developing situational awareness. Ojha (2005) adds to such sensemaking situations the minority/majority identity development experience as seen in me tracking my experience of being a black member of staff relative to the majority group. Wynter (1989) in presenting action research as a form of professional learning ensured it became critical to my development based as it is in investigating the work in which I am involved and so professional experience. In achieving this outcome I inductively evolved a pragmatic theory of action to guide my focus as I navigated the cultural darkness engendered by crisis with the shattering of the socialised inauthentic little black self. My theory of action, not discussed in this paper, is pragmatic allowing me to engage directly with the issues of concern to me as the DoEA in securing my effectiveness in human life. Central, to my theory of action is the ‘action turn’ which Reason and Torbert (2001) describe as:

> A kind of research/practice open in principle to anyone willing to commit to integrating inquiry and practice in everyday personal and professional settings. In fact, we all inevitably integrate inquiry and practice implicitly in our everyday conduct. Nevertheless, the call to integrate inquiry and practice both explicitly and implicitly in our everyday conduct represents a demand that few persons in history have attempted to accept.

Use of the action turn involves the individual in the process of:

> ... studying [the self] in action in relation to others... [placing]... primacy on practical knowledge as the consummation of the research endeavour

Dr Gloria Gordon, London South Bank University (gordong2@lsbu.ac.uk), England: CTEP ‘Leading the Way’ with ‘Authentic Human Education for All’
This means I experientially engage with knowledge enabling me to assess the utility of such knowledge in transforming the dysfunctions of the ‘black’ life experience. My life-world as a ‘black’ member of British society, an academic, professional, employee, parent, British citizen and member of the ‘black British’ Caribbean racial category is thus my research terrain being used as a social experiment in evaluating the extent to which generational transformational change in the ‘black British’ Caribbean life experience can be achieved in practice.

The above research strategy reveals itself as that of an individual starting from scratch in making ‘a new beginning’ in life having been historically left without cultural guides/resources to draw on and is indicative of the problems of the ‘black British Caribbean’ life experience as shared in research findings below. As such I am engaged in the process of becoming a culture, change and identity agent with the compelling purpose of restoring the proper consciousness and spirit of the human being as a means of ‘leading the way’ in offering ‘authentic human education for all’.

‘Race’ and the dehumanisation of DoEAs

The human cost (of slavery) was terrible ... On the labour-intensive Caribbean sugar plantations, so many died that new shiploads were constantly needed (the situation was different in North America, where slaves lived on to reproduce and grow in numbers). Black people also lost their ties to the cultures in which they had been born. Mixed together from different regions of Africa, without a common language or background, they came to be identified merely by the colour of their skin. It was convenient for owners of slaves to regard them as less than human... The loss of humanity rebounded on Britain as well... “Rule, Britannia, rule the waves; / Britons never will be slaves”... But British rule meant slavery for others. (Norton, 2016)

Surfaced from my PL/PA research is how slavery, post-formal abolition, went underground in the form of the continued dehumanisation of DoEAs seen in our removal from the human socialisation trajectory of ethnicity (figure 3, below). The ethnic trajectory, quadrants 1 to 2 (Q1 to Q2), is utilised by both majority and minority ethnic groups engaged in bicultural socialisation into a culture of origin as well as a culture of residence. DeAnda (1984) notes:

To become bicultural, an individual must engage in a dual socialisation process. Acquire values, beliefs, communication and behavioural styles from a culture of origin as well as becoming exposed to the same dynamics of a majority culture. An ethnic minority will have success ... to the extent that crucial information and skills needed for negotiating the mainstream culture are provided, commensurate with receiving affirmation for the basic values, beliefs and behavioural styles of one’s minority culture.

The British bicultural competence socialisation matrix (BCSM) reveals DoEAs, contained racially as ‘black’ within its culture of residence, in a state of historically fostered cultural unconsciousness and so illiteracy as a racial category. This is achieved by incorporating the ‘race’ trajectory on Q1 of the BCSM with movement downward to Q4 for DoEAs, historically re-socialised as racially ‘black’ relative to their ‘white’ ethnic counterparts. This signifies the lack of a culture-of-origin on Q1 functioning generationally to secure the optimal ethnic shift from Q1 to Q2. This relational pattern between ‘blacks’ and ‘whites’ is now institutionalised in British culture as a valued generationally transmitted and refined social habit necessary to maintaining racial apartheid and so human inequality in the interest of the ‘white’ ethnic group. This process is indicative of how the purpose of slavery, to destroy the proper consciousness and spirit of the human being (Dr Channing cited by Armistead,
1848), continues to be achieved. This is whereas Therion reminds us that the chief duty a people owe themselves and the world is reverence for their own soul, the mystic centre of their being.

Figure 3: Bicultural Competence Socialisation Matrix: Ethnicity versus Race Trajectory

With crisis spontaneously repositioning me on Q2 (from Q4, shown with the large magenta arrow) of the BCSM I perceived clearly, for the first time, my unconscious societal positioning as a member of the ‘black’ racial category relative to that of the ethnic groups (majority and minority) with whom we live in the culture of residence. The basis of racial groups is crystallised by researchers like Murnane (2011) and Chisom and Washington (1997), with the latter defining ‘race’ as:

... a specious classification of human beings created by Europeans which assigns human worth and social status using white as the model of humanity and the height of human achievement for the purpose of establishing and maintaining privilege and power.

This definition is helpfully contrasted with the concept of ethnicity, defined by Smith (1991) as:

.... A reference group called upon by people who share a common history and culture, who may be identifiable because they share similar features and values and who, through the process of interacting with each other and establishing boundaries with others, identify themselves as being a member of that group. Ethnic identity is the sum total of group members’ feelings about those values, symbols and common histories that identify them as a distinct group ... a person does not belong to an ethnic group by choice, rather, he or she must be born into such a group and becomes related to it through emotional and symbolic ties.

With the accruing understanding of the ‘white’ majority actually being ethnic groups wearing the mask of the ‘white’ racial identity, the ‘action turn’ process was triggered, seen in my conscious decision to place focus on self-re-humanisation through ethnic identification and re-socialisation.

Self-re-humanisation

Self-re-humanisation, as the ethics of self-making (Gordon, 2016), requires bicultural socialisation enabling DoEAs to make the authentic human transition from Q1 to Q2. The specific nature of the re-humanisation task surfaced via the PL/PA process is crystallised in figure 4, below, in creating a new self capable of moving us beyond the human costs of slavery as they continue to be transmitted:
In conceptualising the five dimensional human being (5DHB) model (Gordon, 2007), parallels are drawn with iceberg theory and the BCSM. Significant is that it is the man-made culture-of-residence which dictates ‘black’ life outcomes, secured through unconscious ‘black British’ socialisation ensuring ‘black’ conformity to its cultural ‘rules’. This is despite being only 10% of human existence based on iceberg theory. Race-based human inequality thus keeps those socialised ‘black’ dependently focussed on the objective life, unaware that an inner life requiring cultivation through a culture-of-origin exists if our human identity needs (Redekop, 2003) are to be met.

I had, to this point, as the DoEA, been unaware of the 90% of life occurring beneath the waterline of the iceberg, seen on the 5DHB model as consisting of the mind, spirit, emotional and culture dimensions. The ‘x’ on this inner dimension reflects the historical neutralisation of these dimensions in the life-world of DoEAs as an ongoing human cost of slavery. This results in ongoing cultural illiteracy and socialised helplessness, the consequence of being ‘contained’ in life by a powerful external ethnic group. The ethical ‘action turn’ to be taken was that of making new informed choices (culture) focused on aligning the little ego and the deep self by building a cultural bridge between the inner and outer life (Ventegodt et al, 2003). The reclaiming of informed choice results in the gradual disintegration of the ‘x’ and the incremental erosion of ‘black British culture’ being replaced with a new emergent culture-of-origin. New choices are informed responses to ongoing ‘black socialisation’ externally administered. Such new choices interrupting the achieved human inequality status quo tend, however, to be responded to with power being exercised by ‘white’ ethnic institutional agents (Stanton-Salazer, 2010) in the form of forceful ‘black re-socialisation’, typically referred to as ‘racism’.

Recognized is that DoEAs have been historically left the spiritually impoverished cultural model of ‘black culture’ arising, unconsciously for ‘blacks’, out of the oppositional black-white symbiotic relationship created with slavery. This black cultural model is variously described as an externally imposed cultural disorder (McWhorter, 2001), a victim culture (Pinderhughes, 1979), soul murder (Painter, 1995) and a dysfunctional cultural inheritance (Thernstrom and Thernstrom, 2003). Black culture, in this way, reveals itself as a fortress blocking the possibility of the intended alignment between the Deep Self and the Ego in achieving the purpose of human life. Accordingly, black culture fails the ‘seat of the soul’ test for authentic power, achieved through the alignment of the little self/ego with the big self/soul. Joseph Campbell (1991) reminds us:

> The inner world is the world of your requirements and your energies and your structures and your possibilities that meets the outer world. And the outer world is the field of your incarnation. That’s
Self-re-humanisation becomes an imperative when our inner life is subjected to soul murder making it impossible for DoEAs to authentically impress our unique soul-print in life.

The role of socialised dehumanisation in our lack of access to quality education

Historical loss of connection between the little self/ego and the ‘Self/Soul’ means DoEAs are kept without access to the ‘big suitcase’ of life (Ventegodt et al, 2003) which is available to us all as the natural gift of consciousness. The expansion of consciousness and so our ability to gain access to the ‘big suitcase’ is dependent on effort expended relative to time afforded in developing a culture-of-origin as the ongoing generational task of group members. With authentic cultural evolution annihilated with slavery DoEAs remain contained in a state of arrested development (Morton, 2011) resulting from historically fostered dependency on ‘white’ ethnic groups.

The ethically-based ‘action turn’ thus involved reclaiming the human task of recreating my little self/ego in alignment with my own Deep Self/Soul and by so doing removing it out of the hands of those identifying as ‘white’. The significance of reclaiming our little self/ego is that in taking back responsibility for developing Buber’s (2000) optimal ‘I-Thou’ relationship between the little self/ego and the Deep Self/Soul access is gained to the ‘big suitcase’ of human life as ‘inner knowing’. This is whereas, trapped in the dysfunctional ‘I-It’ relationship based on difference created with slavery, situated on Q4, the individual is restricted to the ‘small suitcase’ of the culture-of-residence. Dorsey (2005) refers to such ‘I-It’ positioning as ‘a ripping of the person from the fabric of being human’. With the human make-up revealed as common to all human beings, differences between groups are as such crystallised as the outcome of cultural manipulation. This is as seen in the powerful/privileged exerting their will (the misuse of socialising power) over the life-worlds of those they enslaved and took into captivity, maintaining the relationship invisibly as such to date. The optimal ‘I-Thou’ relationship for DoEAs was thus neutralised as the role of the ‘Deep Self/Soul’ was usurped by enslavers/colonisers creating the alternative ‘I-It’ relationship with the enslaved/colonised. With the progression of time the African personality/ego was dysfunctionally transformed into that of the ‘black’ personality/ego resulting in the evolution of a dysfunctional ‘black’ cultural form. ‘Blacks’, denied education and spiritual practice with slavery, post-slavery have been left with only access to the ‘small suitcase’ of the limited curriculum offered by the culture-of-residence. With the expansion of slavery into colonisation we witness the rise of the ‘I-It’ cultural form which is endemic to human life today as seen in world-wide human insecurity. DoEAs have, in this way, been relegated to living the superficial life on the top of the iceberg, unable to freely access sustenance from the ‘big suitcase’. This achieved status quo of human inequality between ‘blacks’ and ‘whites’ is now habitualised for ongoing generational transmission (Berger and Luckmann, 1966). Kept as ‘captives’ of ‘white culture’ (Eakins, 2001), ‘blacks’ remain under constant ‘white’ ethnic surveillance (positioned on Q2 observing ‘blacks’ in a state of unconsciousness on Q4). From quadrant 2 the ‘white’ ethnic majority respond with cultural force in reinforcing human inequality.

Central to understanding this relationship is, therefore, the informed ethnic status (i.e. generationally harnessed power) of those identifying racially as ‘white’ on the basis of skin colour relative to the ‘black’ other. As such, ‘white’ ethnic groups can be understood as wearing the ‘white’
mask to further their individual and collective expansionist agenda by maintaining an ‘I-It’
(‘apartness’, ‘separate development’ and ‘inclusion for exclusion’) relationship with their historically
enslaved/colonised. This keeps DoEAs unconsciously immersed in race and so failing to recognise
the externally imposed ‘black’ mask.

The further ethical ‘action turn’ the above intimates, individually and as a group, is that of making
the inward journey to the Deep Self/Soul with the purpose of cultivating the inner life (psycho-social
development) and in the process creating a culture-of-origin that is meaningfully responsive to the
dysfunctional ‘black’ culture-of-residence. To achieve an authentic culture-of-origin requires we
understand and consciously engage in the ego development process if we are as DoEAs to present a
human face in the physical world.

The role of ego development to the access to knowledge

The search for coherent meaning in experience (culture) is the essence of ego development a
process which has been undermined by slavery and its ongoing progeny in the life-world of those
socialised ‘black’. Based on the above analysis we see that ego development is restricted for ‘blacks’
unconsciously socialised into an inauthentic racial identity at the behest of ‘white’ external ethnic
groups. Ego development theory indicates the process proceeds in successive stages described as
‘self-paradigms’, similar to Kuhn’s (1962) view of paradigms.

In my own case, with the shattering of the inauthentic black self/ego in 1990, I experienced what
Orum (2004) identifies as a sudden revolutionary paradigm style shift in my stage of ego
development qualitatively different from Kegan’s (1979) theory of gradual change. This is the result
of being historically inauthentically and dynamically ‘contained’ as ‘black’ within the race-based
‘socialised mind’ of British culture. Bridges (2001) refers to this as a ‘transition deficit’: in a sense we
are ripe for the experience (of change) because we are a little (in some cases, a lot) behind the curve
of our own development. Breakdown occurs because inner energies are actively seeking greater
coherence and expansion. Crisis catapulted me out of this state of arrested development and
inauthenticity by waking me out of the sleep of slavery (Q4 to Q2) in the midst of ‘new slavery’ to
the awareness of being held ‘captive’ as racially ‘black’ in the dominant ‘white’ ethnic
culture of British society.

On Q2 of the BCSM I began to gain the coherence of meaning, not available on Q4, now having
gained access to the ‘big suitcase’ of life. I had been catapulted from fear-based racial conformity of
conventional linear reasoning to the individualist/self-authoring and transforming level of post-
conventional understanding. In taking the ‘action turn’ of consciously choosing to align my newly
evolving choiceful little ego/self with the Deep Self/Soul access was further enhanced as I engaged
with life challenges facilitating the expansion of my inner life. Recognising that I was in danger of
becoming a victim of the restraining forces of the society as attempts were being made to neutralise
my newly emerging driving forces I chose the alternative identity differentiating path of an
integrated British African Caribbean (BAC) self making me no longer subject to un/conscious black
socialisation.

Culture and inclusive educational practices
The above discussion allows a more profound understanding of why ‘inclusive’ educational outcomes are not being achieved where the need for bicultural socialisation is not achieved via the colonisation of knowledge. Ani’s (1991) idea of the rhetorical ethic provides further insight as seen in its definition as ‘culturally structured hypocrisy designed to disarm the other’. Britain, despite claims of abolishing slavery at the objective level of human life, continues to generationally organise its population along the lines of racial apartheid culturally (ONS, 2001). The ethical ‘action turn’ involves accepting responsibility for undoing the ‘I-It’ human costs of slavery by rebuilding the ‘I-Thou’ relationship within ourselves. This is a task for DoEAs as the human site, physically and regionally, where the most substantial costs of slavery remain silently embedded. The conclusion of our need to individually build a ‘cultural bridge’ between the inner and outer life finds resonance with the view that DoEAs are being shaped as the ‘human bridge’ for the rest of the world as: ‘the key fashioned to unlock the door leading to a ‘higher’ and ‘finer’ way of life’. In recreating the ‘I-Thou’ relationship we end the ‘I-It’ inauthentic relationship with ourselves and each other as human beings, achieving inclusion at the most fundamental level of human life.

The Call to Adventure: Revering the Soul of Diasporic Africans as Central to Caribbean Teacher Professional Education (CTPE)

I feel my soul as vast as the world, truly a soul as deep as the deepest of rivers; my chest has the power to expand to infinity. I was made to give and they prescribe for me the humility of the cripple (Frantz Fanon)

Evolution made civilization steward of this planet. A hundred thousand years later, the steward stood before evolution not helper but destroyer, not healer but parasite. So evolution withdrew its gift, passed civilization by, rescued the planet from intelligence and handed it to Love. (Richard Bach)

The central premise shared with this paper is that the Self/Soul of DoEAs continues to be historically held in captivity since slavery because of ongoing external ‘white’ ethnic ownership of the little ego/self of DoEAs by our enslavers/colonisers. It is our human task, as conscious creators of culture, to correct this historical outcome through the new conscious ego development choices we make in the present. Mumford’s (1956) assertion has great resonance for DoEAs engaged in the teaching profession:

... man’s principal task today is to create a new self, adequate to command the forces that operate so aimlessly and yet so compulsively... Such a culture must be nourished, not only by a new vision of the whole, but a new vision of self capable of understanding and cooperating with the whole. In short, the moment for another historic transformation has come.

The call for CTPE to ‘lead the way’ in providing ‘authentic human education for all’ is not made lightly but as an acknowledgment that the time for our ‘rendezvous with destiny’ as DoEAs has arrived. My own experience shared above reveals we are not alone in this project and that the Self/Soul of DoEAs is ready to impress its unique soul-print on human life in the self-re-humanisation process as an educational task. Our Soul, however, needs our recognition of its existence and purpose through our joyful engagement in the ego development process understanding that we are the human face of our Soul. The ‘action turn’ is simple: recreate the optimal ‘I-Thou’ relationship with ourselves as teacher-educators. It is with this understanding that Buckminster-Fuller reminds us: You never change things by fighting the existing reality. To change something, build a new model that makes
the existing model obsolete. This process begins with ourselves. The new model is the integrated British African Caribbean (BAC) individual reflecting the historical journey the soul of DoEAs has taken in equipping it for the re-humanisation work the world is crying out for today.

It is on this basis that a CTPE curriculum utilising the three strategies of transformational action research has the potential to facilitate Caribbean teachers in revering the unique soul of Diasporic Africans and by so doing unlock generationally the gifts inherent to this life experience. In this way we put an end to soul murder at the individual level and social death at the collective level for DoEAs. We also accept our individual and collective rendezvous with destiny in responding to the outcomes of slavery especially as it has grown into a global industry in the 21st century. We will be fulfilling our responsibilities in restoring the proper consciousness and spirit of the human being which it is the embodied purpose of slavery to destroy, individually and collectively. Understanding this we recognise the imperative of creating a new self that speaks authentically to the life experience of DoEAs and so slavery in all its forms. The process of creating such a new self is simultaneously realised as the process of recreating ourselves culturally as a generational task. We will be putting into place the culture-of-origin infrastructure necessary for facilitating DoEAs towards harmonic authentic human self-transformation as a collective responsibility. In showing reverence for our own soul, we develop the autobiographical awareness necessary to being a people of destiny.

References
Hall, E T (1976) Beyond Culture, Anchor Press, Garden City, NJ
Kegan, R G (1979) The evolving self: A process conception for ego psychology. The Counseling Psychologist, 8(2), 5-34
Painter, N I (1995) Soul murder and slavery, the fifteenth Charles Edmondson Historical Lectures, Baylor University, Texas
Reason, P (2000) Action Research as Spiritual Practice, the University of Surrey Learning Community Conference May 4/5,
Riel, M (2010-2016), Understanding Action Research, Center for Collaborative Action Research, Pepperdine University (Last revision Jan, 2016) http://cadres.pepperdine.edu/ccar/define.html