

COUNTER-HEGEMONIC PEDAGOGICAL PRACTICE: The Role of Caribbean Emancipatory Pedagogy

Mervin Everton Chisholm

In this paper, the role of Caribbean Emancipatory Pedagogy (CEP) is discussed. A wide cross section of literature focusing on Caribbean educational development, particularly in relation to how it can be understood as a source for liberation on multiple fronts, was reviewed. Accordingly, I have situated CEP within critical pedagogy and the Caribbean intellectual tradition that focuses on education as a source of liberation. In this regard, three of the major roles of CEP are outlined. These are empowerment, providing a recuperative space for the oppressed, and resistance to new forms of enslavement. The issues of hegemony, the counter-hegemonic struggle, and the impact of colonialism on the lives of Caribbean people are engaged. The need for liberation is underscored. There are recommendations for how CEP might be operationalised by dialogical pedagogical engagements and embracing practice as organic intellectuals.

Introduction And Background

Caribbean Emancipatory Pedagogy (CEP) offers an approach to teaching and learning in the Caribbean region that is rooted in the historical, cultural, and contextual realities and experiences of the people. It also offers a perspective on the type of thinking (philosophy) that has been embraced by some educators. Further, it offers others concerned with education in the region a critical lens and a way of engaging in professional practice to guide the development of pedagogy, educational policy and programmes. It is acknowledged that colonial systems of knowledge were developed and organised to colonise the mind (Ngugi wa Thiong'o, 1986). Several Caribbean scholars (for instance: Alfred, 2010; Chisholm, 2016; Hickling-Hudson, 2004, 2006; Lavia, 2012; Miller, 2009; Smith, 1984, 1991; Smith, 2019) have called attention to the work of the traditional Caribbean education system which was, likewise, seemingly developed to colonise the mind. Indeed, the overall experience of colonialism has been problematic for Caribbean people (Bristol, 2012; Hamid, 1973; Lavia, 2012; Wariboko, 2019), affecting the spirit of the Caribbean people in negative ways, and contributing to intellectual underdevelopment or what Robert Nesta Marley (1980) in his immortal reggae song "Redemption Song" called "mental slavery".

Colonialism and its vestiges have objectified Black people in the Caribbean in many ways (Bristol, 2012; Hickling-Hudson, 2004, 2006; Lavia, 2012; Miller, 2009; Smith, 1984, 1991; Smith, 2019). The socialisation experienced in earlier times, particularly through schooling, elevated White cultural norms and forms as the dominant approach for human representation. It is unfortunate that some of the programmes offered by educational institutions in the Caribbean continue to alienate and disempower students using culturally oppressive curriculum processes and practices (curriculum is never neutral since some acknowledged or unacknowledged philosophical or theoretical framework guides its development). These processes and practices relate, in many instances, to curriculum content and, certainly, pedagogy (Bristol, 2012; Hickling-Hudson, 2004, 2006; Lavia, 2012; Miller, 2009; Smith, 1984, 1991; Smith, 2019).

Resistance in Caribbean history and life can be associated with the ongoing search for counter-hegemonic pedagogies (Beushausen et al., 2021; Lavia, 2012; Smith, 1991; Thomas, 2014). Caribbean educational landscapes have also been one of the fronts on which resistance to hegemony has been engaged, and, thus, provided space for this search for counter-hegemonic pedagogical practices. It must be borne in mind that educational landscapes are sites of struggle. Competing ideas contend in multiple ways and the search for counter-hegemonic pedagogical practice has been ongoing. This search is demonstrated in, for instance, pedagogical practices that accentuate Caribbean and African cultural practices and challenge normative understandings of reality that devalue or undermine non-Euro-American approaches to looking at and understanding reality. Of course, this must be recognised as the mushrooming of a CEP. For the Caribbean educator, countering hegemony calls for discernment and eternal vigilance to new forms of enslavement (hegemonic activities). There are Caribbean educators who work in various educational sites and are agents of change. Wittingly or unwittingly, they have used critical emancipatory approaches in their work (Bristol, 2012; Hickling, 2004; Chisholm 2016; Miller, 2009). Their activism in many instances is seen in their social justice work (teaching for social justice) and enacting a revolutionary pedagogy of resistance. Caribbean educators of this ilk are a part of the moral community of concern and are connected by their work in academia and elsewhere to contest hegemony.

The seminal work of Paulo Freire (1970) has influenced many persons worldwide (including Caribbean educators), to engage in educational activism in pursuit of social justice, and embrace counter-hegemonic pedagogical practice. Accordingly, this paper seeks to position CEP within the academic space occupied by critical pedagogy and offer insights into its role in Caribbean educational landscapes. In this regard, I draw from the work of several noted Caribbean educational researchers, Caribbean history and sociology, and the critical education/critical pedagogy literature to delineate the position and the role of CEP. In so doing, I seek to demonstrate its value and offer a perspective on its outworking and ongoing practical relevance to the development of education in the Caribbean.

Situating Caribbean Emancipatory Pedagogy (CEP)

It is clear that much of CEP is situated within critical pedagogy or liberatory pedagogy. Critical pedagogy owes its genesis to Freire. Paulo Freire (1970) has provided a useful point of anchorage and departure for critical pedagogy, and has given great impetus to those who now understand their work in this way, enabling them to work within the boundaries of education for change and, especially, for social justice. CEP embraces many of the insights of critical pedagogy. However, it recognises that Caribbean realities of oppression and subjugation have a different texture, so they must be dealt with contextually.

Drawing from the work of Freire, the writers Nouri and Mehdi Sajjadi (2014) state that the main educational aims of critical pedagogy are humanization, critical conscientization and the creation and use of a problem-posing education. They call on oppressed persons to name, describe and analyze the important aspects or traits of their world.

Persons operating within a critical theoretical framework or from the perspective of critical pedagogy believe that knowledge is socially constructed. There is also concern about power and how we come to know what we know and the reasons why some kinds of knowledge are excluded. It is readily acknowledged that people from different positions in the world, occupying differing social and economic spaces see the world in different ways. In this regard, critical pedagogy is concerned with the education of learners to reflect and act in pursuit of a more just, democratic and egalitarian society. It is concerned with education for transformation, and, therefore, educational practices that overtly or covertly inscribe injustices are interrogated, transformed and, where necessary, shunned.

From the perspective of CEP, critical attentiveness to injustices in education and other areas of life is important in exposing them. This process also serves to raise consciousness, helping persons to see the real cause of their problems. Further, as consciousness of one's social problems is raised, once there is an effort to find solutions through engagement with the issues, there are distinct possibilities that these will be found in transformative action (Foley, 2001). In this regard, learning involves a process of receiving and creating communicative messages or discourses about the social world (Kilgore, 2001) so that critical attentiveness becomes a reality.

There is recognition that dominant ideology is oftentimes disseminated through educational policies and programmes, for instance, those utilising the banking approach (Freire, 1970). Of course, the banking approach privileges transmission of information from teacher to student. Banking education tends to discourage critical analysis. In this approach to education, ideological reproduction becomes a huge outcome since knowledge is communicated as concrete, static and owned by those in authority. Students oftentimes are expected to accept information as absolute truth. Once the information is accepted as absolute truth, questioning reality is discouraged. This lack of questioning for Freire is tantamount to stopping to be human and leads to non-rational thought. To counter this kind of approach to education, Freire emphasizes a dynamic education based on questioning historical reality.

Questioning received "orthodoxy" or the received wisdom is necessary since this oftentimes begins the process of unmasking reality and traditional truth claims, even metanarratives. When persons become aware that aspects of their lived realities, indeed some features of their world were fixed to suit the interests of a dominant minority, they are usually outraged. In many instances they respond to this kind of oppression with a steady resolve to work for change. This leads to a process of creating their own futures; shaping their own lives. Giroux calls this "self-reproduction" which he defines as "the ways in which people create stories, memories, and narratives that posit a sense of determination and agency" (Giroux, 2016, p. 142). CEP is, therefore, one of the approaches that must be used in sites of teaching and learning in the Caribbean to deepen self-understanding and create opportunities for questioning the received tradition and leading Caribbean learners to engage in the process of "self-reproduction." Thankfully, there are Caribbean educators who have used this emerging CEP in their professional practice of education (for example:

Alfred, 2010; Bristol, 2012; Chisholm, 2008, 2009, 2016; Hickling-Hudson, 2004, 2006; Lavia, 2012; Miller, 2009; Smith, 1984, 1991).

What Then is Caribbean Emancipatory Pedagogy (CEP)?

CEP has surfaced in various ways in the post-colonial literature of the Caribbean and in other Caribbean intellectual traditions. It is concerned with the education of Caribbean learners for personal liberation and takes seriously the challenge of Robert Nesta Marley, that Jamaican musical icon who immortalized the words of Marcus Garvey (1938) offered in a speech in 1937 in Nova Scotia, Canada “emancipate yourself from mental slavery” (p. 9). Hence, the notion of emancipating oneself from mental slavery is considered important and necessary when it is recognised that the colonial educational project was about educating Caribbean people for conformity to the status quo, and this has been accomplished and continues in various guises (new forms of enslavements). CEP is about educating Caribbean people to engage in activities that lead to thoroughgoing liberation. This liberation includes the personal, social and structural components. The complete personal and social transformation of Caribbean peoples is envisaged and, of course, their societies also. A meaningful outcome is for Caribbean people to embrace their authentic humanity and wellbeing, engendering their own development.

There is recognition that the traditional Caribbean society has been lopsided, oppressive, and exploitative, and, therefore, liberation is needed on multiple fronts (Smith 1984, 1991; Miller, 2009; Thomas, 2014). This liberation begins with the teaching of learners to think, to reflect and act in pursuit of a more just, democratic, and egalitarian Caribbean society. Further, CEP is concerned with educational practices and pedagogy that are unjust, and the need for their transformation and dismissal in some cases is recognised and pursued. There is the belief that critical attentiveness to educational policy, practices and pedagogy is important in ferreting out injustices, exposing these and seeking to rectify them through conscientization and engagement with the issues that lead to change. In fact, in many instances raising consciousness about social, political, and economic ills is enlightening. The new lens provided by new awareness expose the pathway for the unmasking of hidden realities that affect people’s lives. It is believed this causes persons to see the real source of their problems and take action to deal with them, for example, introduce change and engage in activities that are self-empowering and empower others. These concerns are some of the objectives of CEP.

CEP is tasked with offering an alternative and wholesome approach to dealing with issues of power and identity as they have played out in the Caribbean. Inappropriate understandings of power and identity (oftentimes informed by coloniality) have done their work in the region to imprison the mind and spirit of our people in a huge way (Barnett, 2020; Bristol, 2012; Hamid, 1973; Lavia 2012; Smith, 1984, 1991; Williams, 2017). Humanization and liberation (in a decidedly Caribbean orientation) are therefore important. Through dialogical encounters, CEP offers a critical evaluation of the role of the teacher and the intersection of pedagogy and power. Further, it offers insights into how pedagogy should be engaged to deal with these issues. It must be recognised that CEP is an emerging approach to

professional practice in education. The issue of intersection, power, identity and pedagogy will definitely play out in multiple spheres of educational engagement. These include, for instance, empowerment, the development of the educational space as recuperative space for recuperative justice and the importance of resistance. Other equally important issues such as equity and equality in sites of education are important. These are particularly relevant in a world where diversity is recognised as a major expression of humankind. In this regard, gender equality, sexual orientation, race, and class are issues for CEP to engage and will be treated appropriately elsewhere.

Within the educational landscape, CEP promotes a redistribution of power by creating participatory spaces for students' voices to be heard, for them to participate in decision making and, thereby, share power. This notion of participatory spaces (hooks, 1994) is about creating an environment that allows students to contribute to their education and development. Sheard (2001) advances the notion of making space for the holistic development of the student. This is important for marginalised and vulnerable learners to find themselves. Further, in creating space for silenced voices, the focus is to make the educational space welcoming to the diverse communities that inhabit our region, and create real possibilities for personal autonomy to be developed.

CEP As Counter-Hegemonic Pedagogical Practice

Hegemony has been the subject of writings of highly acclaimed educators such as Stephen Brookfield and Cornel West. According to Brookfield (2005), "hegemony describes the way we learn to love our servitude" (p. 93). West (1982) describes a hegemonic culture as "a culture successful in persuading people 'to consent' to their oppression and exploitation" (p. 119). It is the process by which we are socialized to embrace enthusiastically a system of beliefs and practices that end up harming us and working to support the interests of others who have power over us. It must be borne in mind that socialization is an interactive process, and everyone internalizes the meanings, values and behavioural norms of a collective. Within the group or collective, there are those who exert more influence on others in the construction of meanings, values, and norms, in their transmission, and in the timing of their transmission. The important thing that must be remembered in looking at hegemony through the lens of socialization is that it works generally by the consent of the people. There are those who believe that people are not usually forced against their will to assimilate dominant ideology. They learn to do this, ostensibly, quite willingly and, in the process, they believe that this ideology represents their best interests (Brookfield, 2005; West, 1982).

Gramsci posits that, "every relationship of hegemony is necessarily an educational relationship" (Gramsci, 1971, p. 350). In his writings on how to identify and oppose hegemony, he develops a theory of learning that calls attention to the formation and development of critical consciousness. In helping us to understand the ways in which education is used in contesting the hegemonic systems and structures that are associated with the ruling class, Gramsci (1971) advances the concept of the organic intellectual – an activist who is

firmly involved in the work of the oppressed group, working with them and working on their behalf.

For Gramsci, the organic intellectual was a participant in the oppressed group, an active participant in practical, industrial, and political life. In this regard, the organic intellectual was constructor, organiser, and permanent persuader. Within the trenches of the oppressed group, this active participant had an opportunity to offer constructive leadership and engage with the people in ways that would help them see the source of their problems (developing critical consciousness) and take action to overcome these problems. It involved educating, lobbying and offering enlightened leadership focused on liberation. Accordingly, many Caribbean educators (Alfred, 2010; Barnett, 2020; Bristol, 2012; Chisholm, 2009, 2016; Lavia 2012) are able to connect with Gramsci's idea of the organic intellectual, seeing it as one way to think and operate as educational practitioners working for social justice, especially in the development of the critical consciousness of Caribbean people who, traditionally, were oppressed. Many also understand their work as catalytic, since their practice of education become the catalysts for oppositional learning (Brookfield, 2005). CEP stands in this tradition, working with learners, and working for learners through pedagogical engagements, policy development and educational programmes that lead to liberation.

Moore and Lewis-Fokum (2016) underscore the importance of the teacher being a reflective/reflexive practitioner. This reflective/reflexive practitioner is one who understands the impact of self-conscious reflection on himself/herself as an agent and will provide his or her students with "metacognitive opportunities" to reflect on subject matter content. These opportunities come with insightful recommendations about how to proceed. It is in these instances that the teacher might initiate students to think about issues of power and identity in liberative ways. Moore and Lewis-Fokum (2016) also pointed out that teachers need to engage in a "pedagogy of autonomy" (p. 92) whereby they are actively involved in their own retraining to enhance their knowledge, skills and awareness so that they are more equipped for the real-world classroom and, of course, develop greater sensitivity to issues of powerlessness and exploitation. The conscious reflection on one's practices in the classroom is to be encouraged and the teacher as agent should interrogate the self within the tenets of developing one's agency as an organic intellectual.

Engaging In CEP

Dialogical Engagements

It is interesting to note that in the seventh century, schools such as cathedral and monastic schools were organised for teaching children, more accurately, young boys for the priesthood (Knowles et al., 2020). The concern of these schools was the indoctrination of the students into a set of beliefs (faith) and rituals of the church. In this regard, a set of assumptions about learning and strategies for teaching was developed. These came to be known as pedagogy. Malcolm Knowles, the father of andragogy, was concerned with the development of approaches to the teaching of adults. Hence, his work gave rise to andragogy, the art and science of teaching adults (Merriam &

Baumgartner, 2020). However, it is important to recognise that although pedagogy has come to mean the art and science of teaching children, it is used extensively in a very generic way to mean the art and science of teaching. This understanding is utilised in this paper and, further, it is to be understood that whilst pedagogy involves strategies for teaching, there are varying assumptions that influence these decisions that must be investigated.

Transmissional approaches have been used extensively in various branches of higher education (K-12, secondary and tertiary) (Ambrose et al., 2010; Barr & Tagg, 1995; Chisholm, 2008, 2016; Weimer, 2007). Accordingly, instead of pedagogical approaches that privilege the transmission of information, CEP is focused on dialogical engagements. From this perspective, pedagogy creates opportunities for discussion, cross fertilization of ideas and collaboration. Dialogical engagements provide enormous opportunities for collaboration, for the examination of social realities, for instance, naming these realities, critiquing them, imagining alternative futures and fashioning new ways to deal with them that are more liberatory and empowering. It is often possible to name transformation as one of the objectives when using dialogical engagements. Transformation, in this context is not improvement or embellishment, reform, growth or development, rather it is the total reorientation of life. This implies the thoroughgoing revision or total revamping of a set of assumptions or adjustments in terms of the ways of interpreting experiences and perspectives on the world (Grabove, 1997; Smith, 1984).

From this perspective, CEP is concerned with the transformation of persons' thinking and operations. This invariably will impact the relationship between the student and the teacher. Dialogical engagements (as a pedagogical approach) provides a strategy to initiate students into critical education as a way of life in educational circles. In critical emancipatory approaches to education, the goal is not merely understanding phenomena but understanding the power dynamics of a situation. In this regard, deliberate critical reflection is important since it contributes meaningfully to changing one's worldview and one's self-understanding as change agents.

The pedagogical choice of dialogical engagements is, therefore, crucial in utilising emancipatory pedagogy. It provides a strategy that hold out the possibility of leading participants to experience humanization and personal autonomy through critical questioning of the received tradition, imagining alternative futures and engaging in processes that lead to wholesome life (transformation and ultimately liberation). It allows for content and premise reflection which are necessary for liberation. Liberation involves being conscious of the ability to make choices within the limitations and the constraints of a system (Smith, 1984). It is to become oriented to the future rather than to remain bound to tradition and fatalistic thinking.

What is the Role of CEP?

CEP has an immense role to play in Caribbean education. In this paper, the focus is on the roles of empowerment, recuperative justice, and resistance. These will be discussed in greater details hereafter.

Empowerment

Earlier in this paper, there was an acknowledgement that CEP must seek to offer an alternative approach to the inappropriate understandings of power and identity that have served to imprison the mind and spirit of Caribbean persons. The Caribbean educator who teaches and identifies with the learners carries an actual and symbolic message of personal achievement. An educator's interactions with students reflect the way he or she has defined his or her role or identity. By role definition, reference is being made to the set of expectations, mindset, assumptions and goals that inform one's practice of education.

Educators, through their presence and professional standing often communicate multiple messages to students concerning, identity, abilities and the possibilities for a successful life. The influence and positional power of a teacher are enormous. Cummins (1997) reminds us that a threefold set of images is being etched in the teacher's interactions with students or "a triangular set of images" (p. 110), and these are manifested as follows:

- The image of the teacher identifying self as an educator;
- Images of various identity options highlighted for students by teachers;
- Image of the society as explained by the teacher and mirrored by the teacher.

In a post-colonial context, those who have experienced efforts at colonisation, decolonisation and neo-colonialism (for instance, the Caribbean person) have felt the full force of the impact of the imperialist educational project (Beier, 2019; Smith, 2019; Wariboko, 2019). In fact, it continues to inform thinking and interpretation of experiences. Lisa Delpit (1995) observes, "we all interpret behaviors, information, and situations through our own cultural lenses; these lenses operate involuntarily, below the level of conscious awareness, making it seem that our own view is "simply the way it is" (p. 151). This perspective helps us understand the passive acceptance of social life that finds expression in much of the Caribbean. The cultural lens has been informed in many instances based on the ideology of the oppressor. In teaching, it is important to pay attention to the images that are being transmitted, especially the various identity options highlighted for students.

Teachers have consciously or unconsciously learnt and practised power akin to what was learnt and practised in the society. Within the context of the classroom, invariably, power meets powerlessness and oftentimes power is deployed as a commodity; it is radiated in the classroom. Power flows from the central authority, and in many instances those outside the centre are repressed (Sawicki, 1991). In teaching and learning, the ideology of the teacher is inscribed in the interactional processes between teacher and students.

The quality of the interactions between teachers and students might give rise to, and reinforce coercive relations of power or promote collaborative relations of power (Cummins, 1997). The important concern is how pedagogy and power intersect. Transmissional approaches to teaching and learning (the banking approach) provide room for power and pedagogy to intersect in ways that reinforce coercive power in the classroom. From this perspective, coercive power in the classroom positions the teacher as the expert dispenser of knowledge and the student as the passive recipient of

wisdom transmitted by the sage. Students, by this reckoning, are empty receptacles, silenced voices, the suppressed and oppressed majority. Using a Marxist lens, it is appropriate to understand the student as the worker in the Marxist analysis of a capitalist society. Further, in this mal-distribution of power, there is a sense in which students are acted upon by oppressive truth claims (Kilgore, 2001).

When power is used in ways to diminish persons, there are various responses, for instance, acceptance or resistance. An emancipatory pedagogy, CEP resists the use of power in ways that diminish and demean personhood and reduce the person's sense of authentic selfhood. In educational sites where CEP is embraced and there is an effort to teach from a social justice perspective, the utilisation of emancipatory tools and pedagogical approaches or methodologies that are collaborative is recommended by this author. The use of collaborative methodologies has the potential to be liberative and empowering, and, in this regard, strategies and classroom behaviours that create participatory spaces for students' voices to be heard, participate in decision making and invariably share power are to be employed. Used appropriately, collaborative methodologies promote the psychological wellbeing of the learner in relation to self/identity. With collaborative methodologies, the potential is there for the learner to be invested with ongoing personal regard, dignity and personal honour and, importantly, valuing and validation as an individual. These are important ingredients in the recipe for liberating and empowering educational experiences. This is a major role of CEP.

Earlier, the importance of dialogical engagements in pedagogical choice was discussed. Blake-Hannah (1997) provides a dialogical approach ("reasoning"). This is similar to one practised by the Rastafari community and is a very important way in which Caribbean educational practice can fashion its oppositional stance to traditional unidirectional power norms. "Reasoning" is a process that enables members of a community to discuss issues and concerns with one another with the objective of enlightenment and transformation of consciousness. It uses dialogue.

Within the context of education, "reasoning" (Blake-Hannah, 1997; Hickling et al., 2009) is a discussion-based approach to teaching and learning. It entails the reconceptualization of mentor/mentee model based on mutual respect for each other but recognizing the intellectual advancement of the mentor. Traditionally, in many classrooms in the Caribbean, the unidirectional relationship of mentor-mentee finds expression (Lane, Lacefield - Parachini & Isken, 2003). The transmission model of teaching follows the traditional apprentice model and with a pedagogical arrangement such as "reasoning", the teacher-student relationship (mentor-mentee) changes and the possibilities for pedagogical engagements for consciousness raising of the students are enlarged. This is the role of CEP.

An approach to teaching and learning that foregrounds "reasoning" creates possibilities for transformational learning. Opportunities become available in this pedagogical arrangement for oppressive truth claims to be engaged and discussed; there is a place for the questioning of tradition. "Reasoning" also involves the creation of participatory spaces (hooks, 1984) for collaboration. The creation of participatory spaces enabling student voices to be heard honours

individuality and humanizes the learner. Further, participation and democratic engagements are important in educational institutions since, hitherto, a coercive culture and subculture existed in schools, and this was readily observed in our approaches to class control, disciplining (or punishment), for instance, the use of corporal punishment which was widely used in Caribbean schools.

I am suggesting the use of dialogical approaches (discussional strategies), to address the vexed issue of power. Dialogical approaches create opportunities for sharing power in the classroom. Teachers and students are in conversation and students and students are also engaged. From the perspective of CEP, power is not held completely by one individual in the context of a classroom; it is shared. In fact, similar to postmodern thinking about power, as communicated by Usher, Bryant and Johnson (1997), it is exercised by anyone, and this is readily communicated in the Rastafari practice of “reasoning” where power is used collaboratively. This approach to pedagogy, allowing reasoning to be incorporated, provides an opportunity for teachers to challenge the status quo, even relinquish power to students, and become advocates for more empowering practices.

CEP arrangements for teaching and learning call teachers to become involved in an educational practice that positions them as agents of change, promoting democracy in education, social justice and engagement with students that will challenge coercive power relations, unleashing the potential for transformational learning. There is the assumption in this approach that power is not fixed and pre-determined. Power is generated in inter-group and inter-personal relations. Since participants in a group are individually affirmed and validated through the various interactions and collaborations, identity has a greater sense of efficacy. Power in this scenario is created with others, not imposed on others, or exercised over others. Hence, empowerment becomes the collaborative exercise of the creation of power. This is the role of CEP.

Empowerment is also possible as teachers who hail from the domains of the marginalized and those who are on the side of the oppressed utilise dialogical engagements and insert themselves energetically in sites of teaching and in learning. They are able to operate as “organic intellectuals” (Gramsci, 1971). In this mode, they are able to offer an interpretation of life to learners from the underside of history and engage in consciousness-raising pedagogy. This is similar to inserting oneself in the nooks and crannies of Caribbean life, seeking to offer an alternative perspective to the dominant voices and the dominant script of Caribbean history, life and civilization that the barefoot man, the peasant farmer and the little people of the villages and hamlets, who yesteryear peopled the plantations, have a history and are able to define themselves and find authentic personhood and achieve greatness.

The use of language in particular ways has the potential to oppress persons (Smith, 1984, 1991). Oppression is manifested in how language is used to characterise persons, especially those who are from poorer circumstances in our societies. Language communicates various perceptions if used in particular ways, especially pejorative ways by the dominant to characterise the dependent, by the oppressor in reference to the oppressed. Language usage has the potential to affect the perception of the dependent when used by the powerful. Oftentimes the dependent and the oppressed internalise the portrayal

conveyed and conform accordingly. It must be borne in mind that language can be both oppressive and liberating. Persons whose work consist in using language must be eternally vigilant about the language usage possibilities. CEP calls educators to be mindful of these realities in their practice of pedagogy and contributions to policy development and other educational programmes.

Recuperative Justice

The experiences of colonialism and neo-colonialism have been alienating and were associated with psychological violence in many instances. Those who have been marginalised based on race or the shade of their skin, gender, class or even educational accomplishment in some instances have emotional and identity issues (Hickling et al., 2009). With a history of oppression and enormous injustices being meted out to the people of the Caribbean, there is need for a space to reflect on the experience and recalibrate. CEP must provide the pedagogical space that leads to relief and release (recuperation and recuperative justice) through pedagogy. Further, CEP has a role to play in informing policy decision making and the development of educational programmes concerning the importance of what Giroux (2016) called “self-reproduction”. Opportunities must be created for authentic stories, memories and narratives of the liberation struggles of the Caribbean to inform policy and programme development. This would be a form of liberating cultural pedagogy, for instance, utilizing cultural artifacts, symbols and activities.

Pedagogical support inclusive of the emotional and intellectual builds resilience and empowers persons to strive against oppressive activities. The continued support for those who were the victims of injustice must be likened to capacity building. This is even more effective when a space is carved out for the sharing of narratives or experiences of resilience and conquest, emotional or otherwise. Persons are comforted and strengthened by these experiences. Invariably a recuperative space is developed, and this advances the place of recuperative pedagogical justice. Accordingly, recuperative pedagogical justice is realised when persons are aided through pedagogy to reflect on their lives of oppression and injustice, and deal with the emotional stress and strain that have been inflicted on them, whether through the process of education or otherwise. The learning space is transformed into a learning sanctuary. The concept of learning sanctuary suggests an environment that is safe. This is not necessarily a religious or political space, but the environment offers an individual the freedom to be and become what he/she wants to become.

Recuperative justice might also be realised by employing Psychohistoriographic Cultural Therapy (PCT). According to Hickling et al. (2009, p. x):

Psychohistoriographic Cultural Therapy (PCT) is a novel method of group psychotherapy - a ‘reasoning’ - designed to facilitate insight and catalyze change using psychological, historiographic and oral tradition processes in combination with cultural forms and the creative arts-therapies. The method was developed in Jamaica in 1978 and has been used extensively in Jamaica, the Caribbean, the United Kingdom and Canada since that time.

Fred Hickling, a psychiatrist, has used this type of group therapy in his practice, and in the academy to assist students who have experienced problems in passing English courses, based on their exposure to the Jamaican language (the so-called patois), and their need to use the colonial language, English. The group therapy session, which interestingly is also called a “reasoning” session, is a major component of the approach. It provides an opportunity for persons to share their stories/vignettes within the context of a group discussion or group meeting. This is called the ethnohistorical group meeting, and here participants share their understanding of the causes of the problems or issues that might be affecting or impacting their lives. A linkage is made to learning, for instance, in the case of learning English in a society where the local dialect is used extensively, there is a divide between appropriate and external speech and everyday speech. The appropriate speech is often seen as an imposition, the speech of colonial masters, and there is oftentimes a yearning for the activities of the common person and a longing after the imposed speech, since it is positioned as the appropriate way to speak and to attain respectability.

This understanding references some amount of psychological disorientation experienced by colonised people. Hickling et al. (2009) see the problem as “a post-colonial deconstruction of identity that results in the question of what is authentically Jamaican identity versus the shadow of the colonial other” (p. 7). There is a search, therefore, for authentic selves as Jamaican/Caribbean people. This was made more pronounced with the leaving of the colonisers, and ambivalence was seen in Jamaican/Caribbean people to the colonial powers. Some tension was experienced, and there was a yearning for the world of the colonisers and their habits and norms versus those that emerge from the African heritage. This became an internalized conflictual psychological dynamic that might have occurred consciously, or it might have occurred subconsciously, but there was a psychological splitting of opposing forces.

There needs to be a resolution of these two opposing psychological forces since one is viewed as good and the other as bad. The route to resolution is to find a third option that is neutral to assist in resolving the issue. This is where cultural therapy comes in handy. It uses group therapy employing creative expressions and has been shown to help persons work through these contradictions and come to an amicable solution. There is need for the safe spot, and this is provided by the group or the “reasoning session”. The group leader becomes a cultural therapist and gently allows the individual to unburden the self, offering support and comfort and in the process engage in consciousness raising activities.

Resistance

The aim of education under colonialism was to provide the infrastructure for power and control, in which the legitimacy of metropolitan rule would be established and maintained (Beier, 2019; Smith, 2019; Wariboko, 2019). In this regard, the anti-colonial struggle was not only about getting rid of colonialism as a system, it was also and more importantly about recognising and resisting the deep implications of the experience of colonialism on the inner being of the people. Kamau Brathwaite (1973) understood the colonial

experience to have had a major impact on the inner being or “the inner plantation” (as cited in Lavia, 2012, p. 13). The “inner plantation”, therefore, refers to a deeply pervasive ethos of internalised oppression (Thiong’o, 1986).

In the Caribbean, the understanding that the plantation resides within – at individual and institutional levels and within some of the cultural practices of education - must be taken seriously. In this regard, resistance has featured prominently in Caribbean history and life. Historically, the Caribbean people have resisted colonialism in various ways including religious activities, cultural activities, violent rebellions, radical intellectualism, and in more subtle ways. Nevertheless, this internal plantation or internalised oppression continues to be felt and experienced.

Another role of CEP is, ironically, that of an informed gatekeeper within the context of resistance. This is realised through the exercise of vigilance and analytic wit in discerning the ways and means by which new forms of enslavement are introduced, wittingly or unwittingly. This calls for the discernment of oppressive practices which need to be resisted. For instance, with globalisation and the seeming heightened efforts to embrace education for technical jobs, there is need to guard against normalising tendencies that reject education for its own sake (Wariboko, 2019). Education is one of the ways to resist the inner plantation, especially when it promotes critical reflection. The place for resistance in sites of teaching and learning in the Caribbean is formidable. Resisting the forces that sow seeds of bias and discrimination is to be embraced. This is accomplished in multiple ways, for instance, in transforming the curriculum so that it does not reflect biases or reinforce systems of domination (Moseley-Wood, 2019; Rowe, 2019).

Counter-narrative or counter-storytelling has been used as a pedagogical practice. It is available to the Caribbean pedagogue who is engaging in a pedagogy of resistance. Solorzano and Yosso (2002) define counter-storytelling as “a method of telling stories of those people whose experiences are not often told” (p. 26). In critical race theory (Delgado & Stefancic, 2000), the role of telling and retelling stories or counter stories provides space for the voices of the marginalized to be heard. For CEP, counter narratives are stories that tell and retell experiences and interpretations of discrimination and oppression and how these have affected Caribbean lives. Counter narratives provide an alternative perspective to the dominant stories, the official accounts. Official memory and stories seek, oftentimes, to rationalize and even dismiss inequality and injustice in ways that completely obfuscate the deleterious effects of oppression.

Counter narratives serve a very useful purpose in producing oppositional knowledge, challenging and undermining dominant or majoritarian narratives. When difficult dialogues and complex conversations are to be engaged, especially when those dialogues or conversations are counter-hegemonic in nature, storytelling is used to offer an alternative perspective and resist domination. Counter-stories are also used to resist the teaching that comes as truth wrapped up in European cultural norms and ways of life. When the pedagogical practice of counter narrative is used in teaching and learning encounters, the space for new possibilities and new understandings to arise is enlarged.

Storytelling has been successfully used to challenge myths and to create meaning (Delgado, 1989). The people of the Caribbean have used stories throughout their history to communicate, resist oppression, and to pass on their culture. In fact, Anansi stories which have emerged from the people in Jamaica, might be classified as counter narratives. In our context, the majoritarian stories emerge from the powerful or the dominant minorities. The numerical majority, the Afro-Caribbean people, is in fact, the powerless and marginal majority.

Stories of the powerful minorities, the dominant stories in much of Caribbean life, certainly in the official history and documented social life, privilege the Eurocentric understanding of life, positioning such experiences and expressions as normative (Barnett, 2020; Miller, 2009; Smith, 1984, 1991; Tafari-Ama, 2021). In this regard, we can think of the naming of important towns and communities in the region. The names of Europeans and the work they did, live on with their named edifice or monument. They were the dominant minorities. Dominant stories oftentimes distort and silence the experiences of the dominated. This occurs because the stories of the dominant ones come with the authority and the power that they wield, and they are posited as universal truths. The experiences of members of the dominant group are understood or held to be normal, standard and universal. In this regard, counter stories serve to undermine racist, sexist, homophobic and classist (underclass/lower class, poor, powerless, marginalized) narratives.

The Caribbean pedagogue must position himself or herself as a cultural worker (Freire, 1998) who serves as an activist in the educational landscape and uses various cultural practices in pedagogy, educational policy development and the formulation of other educational programmes. Further, as a cultural agent, the teacher/educator must seek to be knowledgeable about the various cultural divisions that are present in the educational site and the society. The divisions need to be engaged and managed.

The teacher/teacher educator must help to develop students' critical consciousness to the cultural realities of their times and, of course, communicate openness, receptivity, inclusivity and respect for the cultural realities. As cultural worker, the educator recognizes the hegemonic forces at work in the society, and this might be seen in classrooms too. But the teacher/cultural worker works assiduously to ensure emancipatory approaches are in place and resists any movement or strategies that are remotely supportive of enslavement or re-enslavement. Emancipatory teaching involves resistance, and this might be accomplished in teaching to deconstruct legacy mindsets. Accordingly, self-interrogation is necessary to determine the extent to which the self is authentic, or a false unification composed of jigsawed pieces (Bristol, 2012).

Operationalising CEP

There are educators whose consciousness about life in the post-colonial era, especially in relation to the post-colonial educational project have been significantly raised (Barnett, 2020; Bristol, 2012; Lavia, 2012; Moore & Lewis-Fokum, 2016; Tafari-Ama, 2021). In examining the work of these authors cited, there is an indication that they are committed to using their professional practice in the struggle

for liberation. It begins with informed reflective practice and a commitment to agentic liberative professional practice as recommended by Brookfield (2017). This informed reflective practice emerges from heightened awareness of the impact of the colonial educational project and the decision to utilise dialogical educational pedagogies, collaborative engagements and other pedagogical options focused on liberation, especially those that are culturally relevant. This is all intertwined with agentic liberative professional practice. Certainly, this is an operational approach to ongoing professional development focused on personal liberation and the inscribing of agency in one's work through informed reflective professional practice and action-oriented transformative pedagogy of a certain ilk (mentioned above). For instance, in embracing professional practice as an organic intellectual, the practices with the potential for transformation are utilised. These include reflexive engagements, reasoning, counter narratives, storytelling and metacognition. These are used to sensitise, conscientize, mobilise and actualise engagement with the work of liberation.

Summary And Conclusion

CEP has a major role to play in the future of the Caribbean. The major issues/roles addressed in the paper are those of empowerment, recuperation, and resistance. In terms of empowerment, a number of concerns were raised including the need for consciousness raising, operating as an organic intellectual, pursuing a more just and egalitarian society, or working for social justice and teaching that questions received tradition and eventually leads to transformation. With respect to recuperation, space needs to be created in the classroom, certainly by the pedagogical choices that are engaged, for persons to reflect on their lives and the journey of the struggle. There are also times that the need for psychological engagement with the past through therapy might be needed. Psychohistoriographic Cultural Therapy (PCT) (Hickling, et al., 2009) was introduced as a novel method of group psychotherapy that might be employed. CEP also has a role in relation to resisting problems associated with colonialism, especially on the inner being of Caribbean people. Further, there is a need for vigilance in detecting and resisting new forms of enslavement or re-enslavement.

References

- Alfred, M. V. (2010). Challenging racism through postcolonial discourse: A critical approach to adult education pedagogy. In V. Sheard (Ed.), *The handbook of race and adult education* (pp. 201-215). Jossey-Bass.
- Ambrose, S.A., Bridges, M.W., DiPietro, M., Lovett, M.C., & Norman, M.K. (2010). *How learning works: Seven research-based principles for smart teaching*. Jossey-Bass.
- Barnett, M. (2020, August 11). "Time to dislodge mental slavery in Jamaica." *Jamaica Observer*. https://www.jamaicaobserver.com/opinion/time-to-dislodge-the-mental-slavery_in_Jamaica_200183?profile=1013
- Barr, R. B., & Tagg, J. (1995). From teaching to learning: A new paradigm for undergraduate education. *Higher Education*, 60.
- Beier, Z. J. M. (2019). Jamaican archaeology and high-tech human stories. *The UWI Quality Education Forum*, 23, 37-40.

- Beushausen, W., Brandel, M., Farquharson, J., Littschwager, M., McPherson, A. & Roth, J. A. (Eds.). (2021). *Practices of resistance in the Caribbean: Narratives, aesthetics and politics*. Routledge, Taylor & Francis.
- Blake-Hannah, B. (1997). *Rastafari*. Headstart Publishers Ltd.
- Bristol, L. S. M. (2012). *Plantation pedagogy: A postcolonial and global perspective*. Peter Lang.
- Brookfield, S. (2005). *The power of critical theory*. Jossey-Bass.
- Brookfield, S. (2017). *Becoming a critically reflective teacher*. Jossey-Bass.
- Chisholm, M. E. (2008). Curricular transformation in higher education and the role of a cross-disciplinary WAC Approach. *Caribbean Journal of Education*, 30, 323-344.
- Chisholm, M. E. (2009). The implicit/hidden curriculum of TVET. *Caribbean Journal of Education*, 31, 46-68.
- Chisholm, M. E. (2016). Continuous curriculum development: An approach for quality curriculum development in the Caribbean. *The UWI Quality Education Forum*, 21, 63-87.
- Cummins, J. (1997). Cultural and mainstream diversity in education: A mainstream issue? *Educational Review*, 49(2), 105-115.
- Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, 87(8), 2411-2441
- Delgado, R., & Stefancic, J. (2000). *Critical race theory: The cutting edge* (2nd ed.). Temple University Press.
- Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom*. New Press.
- Foley, G. (2001). Radial adult education and learning. *International Journal of Lifelong Education*, 20, 71-88.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- Garvey, M. (1938). Speech in Nova Scotia. *Black man*, 3(10), 7-11.
- Giroux, H. A. (2016). *Schooling and the struggle for public life*. Routledge.
- Grabove, V. (1997). The many faces of transformative learning theory and practice. *New Directions for Adult and Continuing Education*, 74, 89-96.
- Gramsci, A. (1971). *Selections from prison notebooks*. (Q. Hoare & G. N. Smith, Eds.). Lawrence and Wishart.
- Hickling-Hudson, A. (2004). "Towards Caribbean knowledge societies": Dismantling neo-colonial barriers in the age of globalization. *Compare*, 34 (3), 293-300.
- Hickling-Hudson, A. (2006). Cultural complexity, post colonialism and educational change: Challenges for comparative educators. *Review of Education*, 52, 201.
- Hickling, F. W., Paisley, V., Pryce, D. A., Pryce P. G., Thomas, K. A., Walcott, G., Guzder, J., & Robertson-Hickling, H. A. (2009). *Cultural therapy and language: The University of the West Indies 'Use of English' process – Towards a student learning initiative at UWI Mona*. Paper presented at the UWI Mona Campus Academic Board Meeting, June 11, 2009. Kingston, Jamaica.
- hooks, B. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.
- Kilgore, D. (2001). Critical and postmodern perspectives on adult learning. In S. B. Merriam (Ed.), *The new update on adult learning theory. New directions for adult and continuing education* (pp. 53-61). Jossey-Bass.
- Knowles, M.S., Holton III, E.F., Swanson, R. A. & Robinson, P. A. (2020). *The adult learner* (9th ed.). Routledge.
- Lane, S., Lacefield-Parachini, N., & Isken, I. (2003). Developing novice teachers as change agents: Student teacher placements "Against the Grain". *Teacher Education Quarterly*, 55, 54-68.
- Lavia, J. (2012). Resisting the inner plantation: Decolonisation and the practice of education in the work of Eric Williams. *Postcolonial Directions in Education*, 1(1), 9-30.

*Counterhegemonic Pedagogical Practice: The Role of Caribbean
Emancipatory Pedagogy*

- Marley, R. N. (1980). Redemption song. On *Uprising*. Island Records.
- Merriam, S. B., & Baumgartner L. M. (2020). *Learning in Adulthood* (4th ed.). Jossey Bass.
- Mezirow, J. (1990). How critical reflection triggers transformative learning. In J. Mezirow & Associates (Eds.), *Fostering critical reflection in adulthood: A guide to transformative and emancipatory learning* (pp. 354-376-20). Jossey-Bass.
- Miller, E. (1998). *Defining the Caribbean by some of its contradictions*: 12 pages, Unpublished paper.
- Miller, E. (2009). *Education for a Caribbean mindset in the twenty-first century*. [Unpublished paper]. Eric Downie Memorial Lecture delivered at the Boulevard Baptist Church, September 13, 2009.
- Moore, S., & Lewis-Fokum, Y. (2016). The hidden curriculum and learner autonomy: Fostering pedagogical and professional development in pre-and in-service teachers of English. *The UWI Quality Education Forum*, 21, 88-113.
- Moseley-Wood, R. (2019). Using films to study the past, to contemplate the future. *The UWI Quality Education Forum*, 23, 51-53.
- Nouri, A., & Mahdi SajjAdi, S. (2014). Emancipatory pedagogy in practice: Aims, principles and curriculum orientation. *International Journal of Critical Pedagogy*, 5(2) 76-87.
- Rowe, Y. (2019). Digital technology media in the humanities. *The UWI Quality Education Forum*, 23, 41-43.
- Sawicki, J. (1991). *Disciplining Foucault: Feminism, power, and the body*. Routledge.
- Sheared, V., & Sissel, P. (Eds.). (2001). *Making space: Merging theory and practice in adult education*. Bergin & Garvey.
- Smith, A. (1984). *Real roots and potted plants: Reflections on the Caribbean church*. Mandeville Publishers.
- Smith, A. (1991). *Emerging from innocence: Religion, theology and development*. Eureka Press.
- Smith, M. (2019). The relevance of history in a digitalised world. *The UWI Quality Education Forum*, 23, 4-7.
- Solorzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-story telling as an analytical framework for education. *Qualitative Inquiry*, 8(1), 23-44.
- Tafari-Ama, I. (2021, July 25). Rastafari womanism as a tool of analysis. *The Sunday Gleaner*
<https://jamaicagleaner.com/article/focus/20210725/imani-tafari-ama-rastafari-womanism-tool-analysis>
- Thiong'o, N. (1986). *Decolonising the mind: The politics of language in African literature*. James Currey Ltd.
- Usher, R., Bryant, I., & Johnson, R. (1997). *Adult education and the postmodern challenge*. Routledge.
- Wariboko, W. E. (2019). Humanities education for freedom and socioeconomic development in postcolonial societies. *The UWI Quality Education Forum*, 23, 30-33.
- West, C. (1982). *Prophesy deliverance: An Afro-American revolutionary Christianity*. Westminster Press.
- Williams, H. M. A. (2017). Teachers' nascent praxes of care: Potentially decolonizing approaches to school violence in Trinidad. *Journal of Peace Education* (14) 1.
<https://doi.org/10.1080/17400201.2016.1245656>.